

The Surangama sutra

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The Śūraṅgama Sūtra is a Mahayana Buddhist sutra. It has been especially influential on Korean, Chinese and Zen Buddhism.

I have put side by side 2 English translations of the Chinese text by Hsuan Hua and Charles Luk. The original Sanskrit text has been lost.

I have followed the chapter structure adopted by .

Ji Ryu - Frederic Lecut
Rue, France, January 2025




Prologue

Hsuan Hua	Charles Luk
The occasion for the teaching	The Noumenon in the Tathàgata Store
<p>Thus have I heard: at one time the Buddha was staying in the city of Śrāvastī in a sublime abode in Prince Jetri's Grove, together with a gathering of great monks, twelve hundred fifty in all. These disciples of the Buddha were all great Arhats, free of outflows: they abided in the Dharma and upheld it. They had completely transcended all existence, and their perfect demeanor inspired awe in every place they went. They followed the Buddha in turning the Wheel of Dharma, supremely worthy of what he had bestowed upon them. Stern and pure in their adherence to the monastic code, they were great exemplars for beings in the three realms of existence. To liberate beings they appeared in countless bodies in response to what those beings required, and in the future they would rescue other beings, who thereby would transcend the burden of their attachment to sense-objects.</p>	<p>Thus have I heard. Once the Buddha stayed in the Jetavana vihàra near Sravàsti with twelve hundred and fifty bhikṣus, (most of whom) were great arhats who had crossed the stream of transmigration. They upheld His teaching firmly, could leap over all realms of existence and had achieved the respect inspiring deportment which was held in great esteem throughout the country. They followed the Buddha to turn the Wheel of the Law and were qualified to hand down His Dharma. Being self-disciplined, they set a good example in the three worlds in which they appeared in countless transformation bodies to deliver living beings and to save future generations from defilement.</p>
<p>The Arhats' leaders were Śāriputra, great in wisdom, and Mahā-Maudgalyāyana, Mahā-Kauṣṭhila, Pūrṇamaitrāyaṇīputra, Subhūti, Upaniṣad, and others. Innumerable Solitary Sages, who needed no further instruction, as well as other beings who had only recently made a resolve to attain full awakening, also came to the place where the Buddha and the monks were staying. It was during the Days of Unburdening at the conclusion of the summer retreat. Bodhisattvas from all ten directions were gathered there as well; they desired counsel to resolve their doubts. All were respectful and obedient to the awe-inspiring, compassionate Thus-Come One as they prepared themselves to understand his hidden meaning.</p>	<p>They were led by Sàriputra the Wise, Mahā-Maudgalyāyana, Mahā-Kausthila, Purnamaitrāvaniputra, Subhuti and Upanisad.</p> <p>There were also countless pratyekabuddhas who (since they had conquered their old habits) had nothing more to learn, (yet) came to the Buddha's vihàra determined to seek (ultimate) Truth.</p> <p>Now the summer retreat had just finished when the bhikṣus took stock of their errors and mistakes and when the Bodhisattvas from the ten directions, determined to wipe out their remaining doubts and suspicions, reverently awaited the Teaching in their search for its esoteric meaning.</p>
<p>The Thus-Come One, having arranged his seat, sat quietly and peacefully, and then, for the sake of everyone assembled there, spoke of the profound and mysterious. The assembly, pure in mind and body, learned at that banquet of Dharma what they had not known before. The Immortal's voice was like the call of</p>	<p>And so the Tathàgata arranged His seat and sat with crossed legs to proclaim the profound (Doctrine). Such a Dharma feast to purify the assembly had never taken place before and His melodious voice was heard in the ten quarters.</p>

<p>the kalaviṅka bird, and it could be heard in worlds throughout all ten directions.</p>	
<p>As many Bodhisattvas as there are sand-grains in the Ganges gathered at that place for awakening, with Mañjuśrī as their leader.</p>	<p>Led by Manjusri, a number of Bodhisattvas as countless as sand grains in the Ganges, had come to the holy place.</p>
<p>King Prasenajit, on the anniversary day of mourning for his father, the late king, had arranged a vegetarian feast in the banquet hall of the palace. He had invited the Buddha, and he welcomed the Thus-Come One in person to a meal of savory delicacies. He also invited in the great Bodhisattvas. Meanwhile, in the city, elders and other laity had also prepared meals for the Sangha, and they stood waiting for the Buddha to come receive their offerings.</p>	<p>Meanwhile, King Prasenajit who was keeping the anniversary of his father's death by offering vegetarian food to him, came personally to invite the Tathāgata to the inner palace for a royal feast of best and rarest delicacies, to which he also invited the great Bodhisattvas in the assembly. In the city the elders and devotees also offered food to members of the Order and reverently waited for the Buddha's arrival.</p>
	<p>Ananda's weakness — the reason for this Sermon</p>
<p>The Buddha directed Mañjuśrī to designate Arhats and Bodhisattvas to accept the pure vegetarian food that the donors were offering.</p>	<p>Commanded by the Buddha, Manjusri took the Bodhisattvas and arhats to the royal feast.</p>
<p>Only Ānanda was late for this assigning of the Sangha. Earlier he had traveled for some distance to accept a special invitation and had not yet returned. no senior monk was accompanying him as his teacher; he was returning on the road alone.</p>	<p>Ananda, however, had not come back from a distant engagement, and so was not among the invited. He was returning to the vihāra alone without his superior or teacher, and bowl in hand went begging from door to door in a nearby town.</p>
<p>So far that day Ānanda had received no offerings. At the appropriate time, therefore, he took his almsbowl out, and as he walked through the town he accepted alms in sequential order. While receiving alms from his first to his last donor, he thought to himself that he would accept pure food from everyone, not only from Kṣatriyas of honorable family and others from the purer classes, but also from Caṇḍālas and others who were considered impure. While practicing impartiality and compassion, he would not favor the humblest people only; he was determined to assist all beings in creating merit beyond measure. Ānanda knew that the Thus-Come One, the World-Honored One, had admonished the Arhats Subhūti and Mahākāśyapa for being prejudicial on their almsrounds. Ānanda revered the Thus-Come One's instruction: let alms be received impartially so that people will not be led to doubt or slander.</p>	<p>He intended to call first on a donor who had not given food to the monks that day, regardless of whether or not he was virtuous, a noble or an outcast. In his practice of universal compassion, he did not especially choose a poor man as his patron. He wanted to help all living beings earn countless merits, for he had seen the Buddha scold Subhuti and Mahākāśyapa who, though being arhats, could not realize universal mind (when begging for food). He very much admired His teaching which had eliminated all his doubts and suspicions in this respect.</p>

<p>Having crossed the city moat, Ānanda walked slowly through the outer gates, his manner stern and proper as he followed strictly and respectfully the rules for accepting offerings of pure food. Because he was receiving alms sequentially, he soon chanced to pass a house of courtesans, and there he was waylaid by a powerful artifice. Wielding a spell that Kapila had obtained from a god of the Brahma Heavens, a young Mātaṅga woman seduced Ānanda onto her bed. Then she caressed him lasciviously, until the power of his vows was on the verge of being broken.</p>	<p>So when he reached the town's gate, he walked slowly adjusting his mien to the rules of discipline. As he went begging for food, he came to a house of prostitution where Mātangā, (a low caste woman) succeeded, by means of Kapila magic, in drawing him close to her sensual body on the mat, so that he was on the point of breaking the rules of pure living.</p>
<p>Knowing that Ānanda was succumbing to the carnal influence of the spell, the Thus-Come One ended his meal immediately and returned to the monastic grounds. The king, his senior ministers, the elders, and the other laity, desiring to hear the essentials of the Dharma, followed after the Buddha. Then from the crown of his head the World-Honored One poured forth invincible light which was as dazzling as a hundred gems. The Buddha Śakyamuni made appear within that light a Buddha who, seated in full-lotus posture on a thousand-petaled sacred lotus, proclaimed a spiritually powerful mantra.</p>	<p>But the Buddha was aware of all this and, after the royal feast, He returned to the vihāra with the king, princes and elders who wished to hear about the essentials of the Dharma. He then sent out from the top of His head a bright and triumphant multicoloured light within which appeared a transformation Buddha seated, with crossed legs, on a thousand-petaled lotus. The Buddha then repeated the transcendental mantra and ordered Mañjuśri to use it to overcome the magic and to bring Ananda with Mātangā to the vihāra.</p>
<p>The Buddha instructed Mañjuśri to go to Ānanda and protect him with the spiritually powerful mantra and, once the evil spell had been defeated, to give support to Ānanda and also to the young Mātaṅga woman, and to encourage both to return with him to where the Buddha was.</p>	<p>The Buddha then repeated the transcendental mantra and ordered Mañjuśri to use it to overcome the magic and to bring Ananda with Mātangā to the vihāra.</p>

I. The Location of the mind

Hsuan Hua	Charles Luk
The nature and location of the mind.	I. Meditative study of all as void (samatha)
The request for Dharma.	
When Ānanda saw the Buddha, he bowed and wept in sorrow. He regretted that, since time without beginning, he had devoted himself to erudition but had not fully developed his practice on the Path.	When Ananda saw the Buddha, he prostrated himself at His feet, weeping bitterly and saying that, since the time without beginning, though he had heard much about the Dharma, he still could not acquire the transcendental power of the Tao.
Respectfully and repeatedly he asked the Buddha to explain for him the elementary steps that lead to attainment in the wondrous practices of calming the mind, contemplative insight, and meditation in stillness — practices through which the Thus-Come Ones from all ten directions had become fully awakened.	Earnestly he asked the Buddha to teach the preliminary expedients in the practice of samatha, samāpatti and dhyāna which led to the enlightenment of all Buddhas in the ten directions.
Meanwhile, as many Bodhisattvas as there are sand-grains of the River Ganges, along with the great Arhats, Solitary Sages, and others from the ten directions, all eagerly wished to listen. They sat down and waited silently to hear instruction from the Sage.	There was also present a great number of Bodhisattvas, as countless as sand grains in the Ganges, and great arhats and pratyekabuddhas who had come wishing to hear about the Dharma. They all waited silently and reverently for the holy Teaching.
<p>Then the World-Honored One, before the great assembly, extended his golden-hued arm, circled his hand on the crown of Ānanda's head, and said to Ānanda and to all gathered there, "There is a samādhi called 'The Great and Royal Śūraṅgama that is Spoken from above the Crown of the Buddha's Head and that is the Perfection of the Myriad Practices.'</p> <p>It is a wondrous and magnificent Path, the unique portal through which the Buddhas in all ten directions have passed in order to transcend the conditioned world.</p> <p>You should all now listen attentively." Ānanda humbly bowed and waited for compassionate instruction.</p>	
	Wiping out the five aggregates & eight consciousnesses to expose the unreality of ego

	<p>Probing into the false mind to wipe out the first two aggregates and first five consciousnesses</p>
<p>The Buddha said to Ānanda, “You and I are members of the same family, and we share the affection that is natural among relatives. At the time you first made the resolve to become enlightened, what excellent attributes did you see in my Dharma that immediately led you to reject the deep familial affection and conjugal love found in the world?”</p>	<p>The Buddha said to Ananda: ‘You and I are close relatives. Tell me what you saw in the assembly when you made up your mind to give up all worldly feelings of affection and love (to follow me)?’</p>
<p>Ānanda said to the Buddha, “I saw the thirty-two hallmarks⁵ of the Thus-Come One, which were so supremely wondrous and incomparable that his entire body shone like crystal, with an interreflecting radiance. I often thought to myself that a body with such hallmarks could not be the consequence of an act of sexual love. Why? The energies of desire are coarse and murky. Foul and putrid intercourse results in a turbid merging of procreative substances; such things as that cannot generate a body with such a wondrous, pure, magnificent, and brilliant concentration of purple-golden light. that is why I admired the Buddha and why I let the hair fall from my head so I could follow him.”</p>	<p>Ananda replied: ‘I saw the thirty-two excellent characteristics and the shining crystal-like form of the Buddha’s body. I thought that all this could not be the result of desire and love, for desire creates foul and fetid impurities like pus and blood which mingle and cannot produce the wondrous brightness of His golden-hued body, in admiration of which I shaved my head to follow Him.’</p>
<p>The Buddha said, “Excellent, Ānanda! All of you should know that since time without beginning, all beings have been undergoing death and rebirth over and over simply because they have not been aware of the pure understanding which is the essential nature of the everlasting true mind. Instead, the workings of their minds are distorted, and because the workings of their minds are distorted, they are bound to the cycle of death and rebirth.”</p>	<p>The Buddha said: ‘Ananda and all of you should know that living beings, since the time without beginning, have been subject continuously to birth and death because they do not know the permanent True Mind whose substance is, by nature, pure and bright. They have relied on false thinking which is not Reality so that the wheel of saṃskāra turns.</p>
<p>“Now you all wish to inquire about unsurpassed enlightenment and to discover the truth of your own nature. You should answer my questions straightforwardly, because that is the path that the Thus-Come Ones everywhere throughout the ten directions have taken as they freed themselves from death and rebirth. Their minds and their words were straightforward, and therefore, at every point in their progress from the first stage to the last, they were never in the least evasive.”</p>	<p>Now if you wish to study the unsurpassed Supreme Bodhi to realize this bright nature, you should answer my questions straightforwardly. All Buddhas in the ten directions trod the same path to escape from birth and death because of their straightforward minds, with the same straightforwardness of mind and speech from start to finish without a trace of crookedness.</p>
<p>“Now, Ānanda, I ask you this: when, in response to the thirty-two hallmarks of the Thus-Come One, you</p>	<p>‘Ananda, when you developed that mind because of the Buddha’s thirty-two excellent</p>

<p>first made the resolve to attain full awakening, just what was it that saw those hallmarks, and who was it that took delight in them and loved them?”</p>	<p>characteristics, tell me what saw and loved them.’</p>
<p>Ānanda said to the Buddha, “World-Honored One, I delighted in them and loved them with my mind and eyes. Because I saw with my eyes the excellent hallmarks of the Thus-Come One, my mind admired and delighted in them. In this way I became resolved to extricate myself from death and rebirth.”</p>	<p>Ananda replied: ‘World Honoured One, my love came from the use of my mind, my eyes seeing and my mind admiring them, so that it was set on relinquishing birth and death.’</p>
<p>The Buddha said to Ānanda, “It is as you say: your mind and eyes were the reason for your admiration and delight. Someone who does not know where his mind and eyes are will not be able to overcome the stress of engagement with perceived objects. Consider, for example: when bandits invade a country and the king sends forth his soldiers to drive them out, the soldiers must first know where the bandits are. It is the fault of your mind and eyes that you are bound to the cycle of death and rebirth. I am now asking you: precisely where are your mind and eyes?”</p>	<p>The Buddha continued: ‘As you just said, your love was caused by your mind and eyes but if you do not know where your mind and eyes really are, you will never be able to destroy delusion. For instance, when the country is invaded by bandits, the king, before sending his soldiers to destroy them, should first know where they are. That which causes you to transmigrate without interruption, comes from defects in your mind and eyes. Now tell me where your mind and eyes are.’</p>
<p style="text-align: center;">The location of the mind</p>	
<p style="text-align: center;">A. Ānanda proposes that the mind is in the body</p>	
<p>“World-Honored One,” Ānanda then said to the Buddha, “The ten classes of beings in all the worlds believe that the conscious mind dwells in the body; and as I regard the blue-lotus eyes of the Thus-Come One, I know that they are part of the Buddha’s face. Clearly they are also part of his body. It is evident that those physical organs which respond to four kinds of perceived objects⁹ are part of my face, and so, my conscious mind, too, is surely found within my body.”</p>	<p>Ananda replied: ‘World Honoured One, all living beings born in the world through the ten types of birth hold that this knowing mind is in the body. As I look at the lotus-blue eyes of the Buddha, I see that they are on His face. Hence my understanding that my eyes are on my face whereas my knowing mind is in my body.</p>
<p>The Buddha said to Ānanda, “Now as you sit in the Dharma Hall of the Thus-Come One, you can see Prince Jetri’s Grove. Where is the grove?”</p>	<p>The Buddha asked: ‘Now as you sit in this hall, where do you see Jetavana park?’</p>
<p>“This great and sacred Dharma Hall, with its many stories, World-Honored One, is in the Garden of the Benefactor of Orphans and the Childless, and the Prince Jetri’s Grove is outside the hall.”</p>	<p>Ananda replied: ‘World Honoured One, this great hall is in Jetavana park which is, therefore, outside the hall.’</p>
<p>“Ānanda, what is the first thing that you see from</p>	<p>The Buddha asked: ‘What do you see first in this</p>

your place in the hall?"	hall.?’
“World-Honored One, here in the hall I am looking first at the Thus-Come One. I can also see the great assembly; then, as I gaze out, I see the grove in the park.”	Ananda replied: ‘World Honoured One, in this hall, I see first the Tathàgata, then the assembly, and only when looking outside do I see the park.’
“Why is it, Ānanda, that when you look out, you can see the grove in the park?”	The Buddha asked: ‘When you see the park, what causes you to do so?’
“World-Honored One, since the doors and windows of this great hall have been thrown open wide, I can be in the hall and yet see into the distance.”	Ananda replied: It is because the doors and windows are open that I, though sitting in this hall, see the park outside.’
	The Buddha then extended His golden-hued arm and touched Ananda’s head with His hand, saying: ‘There is a samàdhi called the all-embracing Supreme Surangama, a gateway through which all Buddhas in the ten directions attained to the wondrous Majestic Path. Ananda, listen now attentively.’ Ananda prostrated himself at the Buddha’s feet and knelt to receive the holy instruction.
The Buddha said to Ānanda, “It is as you say. Someone in the hall can see far into the grove and park when the doors and windows are open wide. Now, could that person in the hall not see the Buddha and yet see outside the hall?”	The Buddha said: ‘If you (are right) that, while sitting in this hall, you see the park outside through open doors and windows it would be possible for someone sitting here to see only things outside without seeing the Buddha (within).’
Ānanda answered, “It would not be possible, World-Honored One, to be in the hall and be able to see the grove and fountains, and yet not be able to see the Thus-Come One.”	Ananda replied: ‘One cannot see the grove and stream outside without seeing the Buddha (here).’
“Ānanda, the same is true of you. You have the intelligence to understand everything clearly. If your mind, with its clear understanding, were inside your body, then the inside of your body would be what your mind would first come into contact with and have knowledge of. are there beings that see the inside of their bodies first, before they can observe things outside?10 Even if they could not see their heart, liver, spleen, or stomach, they still at least would detect the growing of their nails and hair, the	(The Buddha said:) Ananda, it is the same with you; (if your mind is not deluded), it will be clear about all this. However, if your knowing mind was really in your body, you should first be clear about everything inside it. You should, therefore, see everything in your body before seeing things outside it; even if you cannot see your heart, liver, spleen, and stomach, at least you should be clear about your growing nails and hair, about that which moves along your nerves and the pulsing of

<p>twisting of their sinews, and the throbbing of their pulse. Why then are you not able to see these things? And since your mind is definitely not visually cognizant of what is inside your body, how can it have knowledge of what is outside your body? Thus you can know that when you say the mind that is aware and makes distinctions is inside the body, you state what is impossible.”</p>	<p>your veins. Why are you not clear about all this? If you do not see things within, how can you see those outside? Therefore, your contention that your knowing mind is inside your body is groundless.’</p>
<p>B. Ānanda proposes that the mind is outside the body.</p>	
<p>Ānanda bowed and said to the Buddha, “Now that I have listened to the Thus-Come One explain the Dharma in this way, I realize that my mind must be located outside my body instead. Why do I say this? For example, a lamp lit in a room will certainly illuminate the inside of the room first, and then its light will stream through the doorway and reach the recesses of the hall beyond it. Since beings do not see inside their bodies but only see outside them, it is as if the lamp were placed outside the room, so that it cannot shed its light inside the room. This principle is perfectly clear and beyond a doubt; it conforms to the Buddha's ultimate teaching — and so it can't be wrong, can it?”</p>	<p>Ananda bowed and said: ‘After hearing the Buddha’s Dharma-voice, I now understand that my mind is really outside my body. For instance a lamp should light up everything in a room before the courtyard outside through the open door. If I do not see what is in my body but see things outside it, this is like a lamp placed outside a room which cannot light what is in it. This being so clear that there can be no doubt, am I still wrong about what the Buddha means?’</p>
<p>The Buddha said to Ānanda, “The monks who followed me to Śrāvastī to receive their alms in sequential order have by now returned to Prince Jetri's Grove, and they are eating their meal with their fingers. I have finished my meal, but consider the monks: can all of them be full when only one person has eaten?”</p>	<p>The Buddha said: ‘All the bhikṣus followed me to Srāvastā to beg for food and have now returned to Jetavana park. I have taken my meal but as one bhikṣu is still eating, is the whole community well fed?’</p>
<p>Ānanda answered, “No, World-Honored One. Why not? These monks are all Arhats, but their physical bodies, their own separate lives, are distinct. How could one person cause everyone to be full?”</p>	<p>Ananda replied: ‘No, World Honoured One, though they are arhats, they have not the same body or life span then how can one by eating cause all the others to satisfy their hunger?’</p>
<p>The Buddha said to Ānanda, “Then if your mind that sees, is aware, discerns, and knows really were outside your body, your body and mind would be separate and unrelated to each other. The body would not be aware of what the mind has knowledge of, and the mind would have no knowledge of what the body is aware of. Now as I hold up my hand, which is as soft as cotton, does your mind distinguish it when your eyes see it?”</p>	<p>The Buddha said: ‘If your knowing mind is outside your body, the two are separate. Thus when your mind knows something, your body should not feel it and when your body feels something, your mind should not be aware of it. Now as I show you my hand, when your eyes see it, does your mind discern it?’</p>
<p>Ānanda said, “It does, World-Honored One.”</p>	<p>Ananda replied: ‘Yes, World Honoured One, my mind discerns it.’</p>

The Buddha told Ānanda, “Then if your mind and eyes work together to perceive my hand, how can the mind be outside? In this way you can know that when you say the mind that is aware and makes distinctions is outside the body, you state what is impossible.”	The Buddha said: If so, how can your mind be outside your body? Therefore, your contention that your knowing and discerning mind is outside your body is groundless.’
C. Ānanda proposes that the mind is in the eye-faculty.	
Ānanda said to the Buddha, “World-Honored One, it is as the Buddha has said. Because I do not see inside my body, my mind is not located there, and because the body and the mind work together and are not separate from each other, my mind is not outside my body either. Now that I think of it, I know just where the mind is.”	Ananda said: ‘World Honoured One, as you have said, if my mind does not see what is in my body, it is not within it, and if my body and mind know each other, they are not separate and my mind is, therefore, not outside my body. Now after thinking about this, I know where my mind is.
The Buddha said, “Where is it, then?”	‘The Buddha asked: ‘Where is it?’
Ānanda said, “Because the mind that discerns and is aware knows nothing of what is inside but can see what is outside, I believe, upon reflection, that the mind is hidden in the eyes. For instance, let us say that someone places transparent crystal cups over his eyes. Although the crystal cups cover his eyes, they will not obstruct his vision. In this way his eyes can see, and discernments are made accordingly. And so my mind that is aware and knows does not see inside because it is in the eye-faculty. It gazes at what is outside the body, seeing clearly and without impediment, for the same reason: the mind is hidden in the eyes.”	Ananda replied: ‘Since my knowing mind does not see what is in my body but can see things outside, I think it is hidden in my sense organ. For instance, if one covers one’s eyes with a crystal bowl, the latter does not obstruct this sense organ which simply follows the (faculty of) seeing to distinguish all things seen. Thus if my knowing mind does not see what is in (my body), it is because it is in the sense organ, and if it sees clearly what is outside without being obstructed, it is because it is hidden in that organ.’
Ānanda says, “I believe” and “upon reflection.” It’s still his ordinary mind at work. We reflect and consider with the ordinary mind, the mind that comes into being and ceases to be.	
The Buddha said to Ānanda, “Let us assume the mind is hidden in the eyes, as you assert in your instance of the crystals. When the person in your example places crystal cups over his eyes and looks at the mountains, the rivers, and all else on this great earth, does he see the crystal cups too?”	The Buddha asked: ‘As you just said, the mind is hidden in the same way that the eyes are covered by the crystal bowl: now when one so covers them and sees the mountain and river, does one also see the bowl?’
“He does, World Honored One. He sees the crystal cups when he places them over his eyes.”	Ananda replied: ‘Yes, World Honoured One, one also sees the bowl.’
The Buddha said to Ānanda, “If in fact your mind can	The Buddha said: ‘If your mind is like the crystal

<p>be compared to someone's eyes with crystals placed over them, then when you look at the world of perceived objects, why don't you see your own eyes? If you could see your eyes, your eyes would be part of your external surroundings. But then your mind and eyes could not work together to make distinctions. And since you cannot see your eyes, why did you say that the mind that is aware and makes distinctions is concealed within the eye-faculty, as in the example of the eyes with crystal cups placed on them? Know then that when you say the mind that is aware and makes distinctions is concealed in the eye-faculty, like eyes with crystal cups placed on them, you state what is impossible.”</p>	<p>bowl, when you see the mountain and river, why do you not see your own eyes? If you do they should be outside and should not follow your faculty of seeing. If they cannot be seen, how can you say that this knowing mind is hidden in the sense organ, like the (eyes) covered by the crystal bowl? Therefore, your contention that the knowing mind is hidden in the sense organ is groundless.’</p>
<p style="text-align: center;">D. Ānanda reconsiders seeing inside and seeing outside.</p>	
<p>Ānanda said to the Buddha, “World-Honored One, I now offer this reconsideration. Our viscera are located inside our bodies, while our orifices are open to the outside. Our viscera lie concealed in darkness, but at the orifices there is light. Now, facing the Buddha, with my eyes open, I see light. Seeing that light I would call ‘seeing outside.’ Seeing darkness when I close my eyes I would call ‘seeing inside.’ How does that idea sound?”</p>	<p>Ananda asked: ‘World Honoured One, I now think of the bowels concealed in the body and of the apertures on its surface. Therefore, where there is concealment there is darkness and where there are openings there is light. As I am now before the Buddha, I open my eyes and see clearly and this is called outward seeing, and when I close them, I see (only) darkness and this is called inward seeing. What does the Buddha think of this?’</p>
<p>The Buddha said to Ānanda, “Consider this question, then: when you close your eyes and see darkness, is that darkness in front of your eyes? If the darkness is in front of your eyes, how can it be inside? But if in fact it were inside, then if you were in a room that was completely dark because it was not lit by the sun or by the moon or by lamps, the darkness in the room would have to be the darkness of your own insides. Besides, if the darkness were not in front of you, how could you see it?</p> <p>But suppose you did see inside in a way that is distinct from how you see outside. In that case — if we grant that closing your eyes and thus seeing darkness would be to see the inside of your body — then when you open your eyes and see light, why don't you see your own face? Since you can't see your own face, there can be no seeing inside, because if you could see your face, then your eyes and also your mind that knows and understands would be suspended in the air. How then could they be part of your body?”</p>	<p>The Buddha said: ‘When you close your eyes and see darkness, is this darkness opposite to your eyes or not? If it is, it is in front of them, then how can this be inward seeing? Even if there is really such inward seeing, when you sit in a dark room without the light of the sun, moon or a lamp, this darkness should also be in your bowels. If it is not opposite to your eyes, how can there be any seeing?</p> <p>Now let us forget (your so-called) outward seeing and assume that there is inward seeing, then when you close your eyes and see only darkness, which you call seeing what is in your body, why when you open them and see clearly, do you not see your face? If you do not, there is no such inward seeing. Now assuming that you can see your face, your knowing mind and organ of sight should be in the air, and then how can there be inward seeing?</p>
<p>“If your eyes and mind were actually suspended in the air, then it would follow that they would not be part of your body. If, however, they were part of your</p>	<p>If they were in the air, they should not belong to your body, and the Buddha who now sees your face, should be your body as well. Thus when your</p>

<p>body and yet they were suspended in the air, then the Buddha, who now sees your face, would be part of your body as well. Thus, when your eyes became aware of something, your own body would be unaware of it. If you press the point and say the body and the eyes each have a separate awareness, then you would have two awarenesses so that you, one person, would eventually become two Buddhas. Therefore, you should know that when you say that to see darkness is to see inside, you state what is impossible.”</p>	<p>eyes see something, your body should have no feeling. If you insist that both body and mind have separate feelings, there should be two separate perceptions and then your body should (one day) become two Buddhas. Therefore, your contention that to see darkness is inward seeing is groundless.’</p>
<p>E. Ānanda proposes that the mind comes into being in response to conditions.</p>	
<p>Ānanda said to the Buddha, “I have heard the Buddha teach the four assemblies that because a state of mind arises, various perceived objects arise, and that because perceived objects arise, various states of mind arise. I am now thinking, and that very act of thinking, which is an instance of a state of mind arising in response to perceived objects, is my mind’s true nature. Thus the mind comes into being by combining with perceived objects wherever they arise. It does not exist in just one of the three locations — inside, outside, and the middle.”</p>	<p>Ananda said: ‘I have always heard the Buddha when teaching monks, nuns and male and female devotees say: “When the mind stirs all sorts of things are created and then all kinds of mind appear. I now think that the substance of (my) thinking is the nature of mind which arises when it unites with externals and which is neither within nor without nor in between.’</p>
<p>Then the Buddha said to Ānanda, “Now you are saying that when perceived objects arise, various states of mind arise, and therefore that the mind comes into being by combining with those perceived objects wherever they arise. But such a mind as this would have no essential nature of its own, and so could not combine with anything. If, having no essential nature of its own, it still were able to combine with perceived objects, then there would be a nineteenth constituent element of perception, because such a mind would be combining with a seventh category of perceived object — and that is impossible.”</p>	<p>The Buddha said: ‘You have just said that because phenomena are created, all kinds of mind appear when uniting with them. So this mind has no substance and cannot unite with anything. If that which has no substance can unite with externals, this is union of the nineteenth realm of sense with the seventh sense datum. This is sheer nonsense.</p>
<p>“Furthermore, if such a mind did have an essential nature of its own, then if you were to pinch yourself, where would your mind that has awareness of the pinch be coming from? Would it be coming forth from the inside of your body, or would it be coming in from outside? If it came out from inside, then once again, you would see the inside of your body. If it came in from outside, it would see your face first.”</p>	<p>If the mind has substance, when your hand grasps your body, does your mind feeling this (touch) come from within or without? If from within, you should see what is in your body and if from without, you should see your face.’</p>
<p>Ānanda said, “It is the eyes that see. It is the mind, and not the eyes, that is aware. To suppose that the mind sees is not my idea.”</p>	<p>Ananda said: ‘It is the eyes that see and the mind that knows is not the eyes: to say that it sees is wrong.’</p>

<p>The Buddha said, "If the eyes could see, then by analogy, when you were in a room, it would be the doorway, not you, that would see what is outside the room. not only that: when someone has died with his eyes still intact, his eyes would see. But how could a dead person see?"</p>	<p>The Buddha said; 'If the eyes can see, when you are in a room, do you see the door (outside)? Those who are dead and still have eyes, should see things if they still see, how can they be dead?'</p>
<p>"Ānanda, if your mind which is aware and knows and makes distinctions indeed has an essential nature of its own, then would it have a single essential nature or multiple essential natures? Would this essential nature pervade your body or wouldn't it? Suppose it were a single essential nature: then if you were to pinch one limb, wouldn't you feel that pinch in all four limbs? If you did, the feeling of the pinch would not be confined to one place. And if the feeling of the pinch were confined to one place, it would follow that your mind cannot have only one essential nature. But if your mind had multiple essential natures, you would be many people. Which of those essential natures would you be? Furthermore, if a single essential nature did pervade your body, then a single pinch — as in the previous instance — would be felt throughout your body. But if this mental essence does not pervade your body, then if you touched your head and touched your foot at the same moment, you would feel the touch on your head but would not feel the touch on your foot. Yet that is not what your experience is."</p>	<p>Ananda, if your knowing mind has substance, is that substance single or manifold? As it is in your body, does it spread to every part of it or not? If it is one substance, when you grasp a limb, all four should feel that they are grasped; if so there would be no grasping (of any particular limb). If there is, the contention of a single substance does not hold good. If it is a manifold substance there should be many persons; then which substance is yours if it spreads to every part of your body, this is the same as in the previous case of grasping. If it does not spread, then when you touch your head and foot at the same time, while your head feels that it is touched; your foot should not, but this is not so.</p>
<p>"Therefore, you should know that when you say the mind comes into being by combining with perceived objects wherever they arise, you state what is impossible."</p>	<p>Therefore, your contention that the mind arises where there is union with externals is groundless.'</p> <p>Ananda said: 'The intermediate position that I mentioned is not these two. As the World Honoured One has said, the eyes and form are causes from which sight-perception arises. While the eyes can distinguish, form does not follow anything and perception lies between them; hence the mind arises.'</p>
<p style="text-align: center;">F. Ānanda proposes that the mind is in the middle.</p>	
<p>Ānanda said to the Buddha, "World-Honored One, I have also listened when the Buddha was discussing true reality with Mañjuśrī and other disciples of the Dharma-King. The World-Honored One then said that the mind is neither inside the body nor outside of it. And so I am now thinking that if the mind were inside, it would not see anything, and if it were outside, its awareness would be separate from the</p>	<p>Ananda said: 'World Honoured One, I have heard the Buddha discuss Reality with other sons of the King of the Law (i.e. Bodhisattvas); He also said that the mind is neither within nor without. I now deduce that if the mind is in the body, it does not see anything within and if it is outside, they both cease to feel each other. To say that it is within is wrong for it does not know anything in the body.</p>

<p>body. But since the mind is not aware of what is inside, it cannot be inside; and since the awareness of the mind is not separate from the body, it makes no sense to say the mind is outside. Therefore, since the mind's awareness and the body's awareness are not separate, and since the mind does not see what is inside, the mind must be in the middle.”</p>	<p>To say that it is without is also faulty since body and mind can perceive each other. As they do so and since nothing is seen in the body, the mind should be between the two (i.e. the inside and outside).’</p>
<p>The Buddha replied, “You say that it is in the middle. A middle must be in some certain place. Propose a middle. Where is this ‘middle’ of yours?”</p>	<p>The Buddha said: ‘If your conception of a mind “in between is correct, it implies a position for it. Now according to your inference, where is this intermediate position? Do you mean that it is (in or on) the body?’</p>
<p>Is it outside the body or inside it? If your ‘middle’ were inside the body, it might exist at the surface of the body or else somewhere within it. If it existed at the surface, it would not be in the middle, and to be within it would be the same as to be inside it. does this ‘middle’ have a location, then? If so, is there some indication of that location? If there were no indication of its location, then the middle would not exist. And even if there were some indication of its location, that location would be indefinite. Why? Suppose that someone were to place a marker to indicate the location of a middle. Seen from the east, it would be in the west; seen from the south, it would lie to the north. Such a marker would not mark a definite middle, and in the same way, it is unclear what it might mean for the mind to be located in a ‘middle.’”</p>	<p>If it is on the surface of the body, it cannot be in its center, and the conception of a mind in the center is no different from that of a mind in the body (which was refuted earlier). (Moreover) is its position manifest or not? If it is not, it does not exist. If it is, it is not fixed. Why? For instance, if a stake is driven into the ground to mark a center, when seen from the east it is in the west and when seen from the south it is in the north. As this stake can only lead to confusion, so is (your conception of) a mind in between completely chaotic.’</p>
<p>Ānanda said, “The middle I speak of is in neither of those places. For seeing to occur — as the World-Honored One has said — the eyes and visible objects are necessary conditions. The eyes record visual distinctions; the objects that are seen have no awareness. Between them, eye-consciousness is produced. The mind is there.”</p>	
<p>The Buddha said, “If your mind were located between the eye-faculty and the objects it perceives, would the mind's essential nature be the same as the essential natures of the eye-faculty and of its objects, or would it not? If the mind's essential nature were the same as the essential natures of the eye-faculty and of its objects, it would be a confused combination of what is aware and what is not aware. that is contradictory. Where would this ‘middle’ be, then? And even if the mind's essential nature were not the same as the essential natures either of the eye-faculty or of its objects, then the mind would be neither aware nor unaware. Such a mind would have</p>	<p>The Buddha said: ‘If the mind lies between sense organs and sense data, does it include both or not? If it does, its substance and what is outside will be mixed up together, and since the mind perceives while its objects do not, two opposites will be set up; then how can there be an intermediate (position)? If it is not inclusive, (that is if it is independent of the sense organs and sense data), being neither the knower (subject) nor the known (object), it has no substance; then what is this intermediate?’</p>

<p>no essential nature at all. How then could it be in the middle?</p>	
<p>Therefore, you should know that it would be impossible for the mind to be in the middle.”</p>	<p>Therefore, your contention that it is in between is groundless.’</p>
<p>G. Ānanda proposes that the mind has no specific location.</p>	
<p>Ānanda said to the Buddha, “World-Honored One, when, along with Mahā-Maudgalyāyana, Subhūti, Pūrṇamaitrāyaṇīputra, and Śāriputra — four of the great disciples — I have listened to the Buddha as he turned the Wheel of Dharma, I have often heard him say that the mind that is aware and makes distinctions is not located inside or outside or in the middle; it is not located in any one of those places. that which has no specific location must be what is called the mind. Can what has no specific location be called my mind?”</p>	<p>Ananda said: ‘World Honoured One, previously when I saw the Buddha, with His four chief disciples, Mahā-Maudgalyāyana, Subhūti, Pārṇamaitrāyasāputra and Sāriputra, turn the Wheel of the Law, He always said that the nature of the knowing and discriminating mind is neither within nor without nor between the two, exists nowhere and clings to nothing, hence it is called mind. Is that which does not cling to things called mind?’</p>
<p>The Buddha said to Ānanda, “You say the mind that is aware and makes distinctions is not located in a specific place. However, the air, the lands, the waters, and the creatures that fly over them or move on them or in them — all things, in fact, existing in the world — do have specific locations.”</p>	<p>The Buddha replied: ‘You just said that the nature of the knowing and discriminating mind exists nowhere. Now in this world, all things in the air, in water and on the ground, including those that fly and walk, make the existing whole.</p>
<p>“Then does the mind that you suppose has no specific location exist in some place, or else does it exist in no place? If it is located nowhere, then it is an absurdity — like a turtle with fur or a hare with horns. How can you speak of something that does not have a specific location? Suppose, however, things could in fact exist without a definite location. Now, what does not exist lacks attributes. What does exist has attributes. And whatever has attributes does have a location. How can you say then that the mind has no specific location? Therefore, you should know that when you say the mind which knows and is aware has no specific location, you state what is impossible.”</p>	<p>By that which does not cling to anything, do you mean that it exists or not? If it “is not, it is just the hair of a tortoise or the horn of a hare, then how can there be (this extra) non-clinging? If it “is it cannot be said not to exist. That which “is not is simply non-existent and that which “is should have a position; then how can there be no clinging? Therefore, your contention that that which does not cling to anything is the knowing mind is groundless.’</p>
<p>The conditioned mind and the true mind.</p>	<p>Refuting the false mind to eliminate the third aggregate and expose the unreality of the sixth consciousness</p>
<p>Then Ānanda stood up in the midst of the great assembly. He uncovered his right shoulder, placed his right knee on the ground, put his palms together respectfully, and said to the Buddha, “The Buddha has bestowed his loving-kindness on me as his</p>	<p>Thereupon Ananda rose from his seat, uncovered his right shoulder, knelt upon his right knee, reverently joined the palms of his hands and said to the Buddha: ‘I am the Tathāgata’s youngest cousin and because of His great affection, I have</p>

<p>youngest cousin, but now that I have entered the monastic life, I have continued to presume upon his kindness, and as a result, all I have done is to become learned, and so I am not yet free of outflows.”</p>	<p>been allowed to be His disciple, but I have presumed on His compassion.</p>
<p>“Since I could not resist the Kapila spell, I was lured into a house of courtesans, all because I did not know how to find the realm of true reality. I only hope that the World-Honored One, out of pity and great kindness, will instruct us in the path of calming the mind, will guide people who have no trust in the Dharma, and will counteract the wrong tendencies of the uncivilized.” When he had finished speaking, Ānanda bowed to the ground and, with the rest of the great assembly, prepared himself with keen anticipation to listen reverently to the teaching.</p>	<p>And so although I have heard much of His preaching, I have failed to avoid the worldly and have been unable to overcome the magic which has turned me round, causing me to visit a house of prostitution. All this is because I failed to reach the region of Reality. May the World Honoured One be compassionate enough to teach us the Path of samatha for the benefit of those lacking faith and holding perverted views.’ After saying this, he prostrated himself with knees, elbows and head on the ground. Then he stood up in reverent silence, with the whole assembly keenly awaiting the Teaching.</p>
	<p>Revealing the Bright Samàdhi</p>
<p>At that time, an array of lights as dazzling and as brilliant as a hundred thousand suns poured forth from the World-Honored One’s face. Six kinds of quaking shook the lands of the Thus-Come Ones, and an infinite number of worlds appeared throughout all ten directions all at the same time. The Buddha’s awe-inspiring spiritual power caused all these worlds to merge into a single world, and in that world, all the great Bodhisattvas — while remaining in their own lands — placed their palms together and listened.</p>	<p>By the Buddha’s transcendental power, all sorts of rays of light, as brilliant as hundreds and thousands of suns, shone from His forehead, illuminating all the Buddhalands which shook with six kinds of quake. Thus a number of worlds, uncountable as the dust, appeared simultaneously and (by the same power) united into a single world wherein each of the great Bodhisattvas, while staying in his own realm, brought his palms together to listen to the Dharma.</p>
	<p>Origin of Inversion</p>
<p>The Buddha said to Ānanda, “Since time without beginning, all beings, because of the many distortions in their minds, have been creating seeds of karma, which then grow and ripen naturally, like a cluster of fruit on a rūkṣa tree.”</p>	<p>The Buddha said: ‘Since the time without beginning, all living beings have given rise to all sorts of inversion because of the karmic seed (of ignorance) which is like the akṣa shrub.</p>
<p>“People who undertake a spiritual practice but who fail to realize the ultimate enlightenment — people such as the hearers of the teaching and the Solitary Sages, as well as celestial beings and others, such as demon-kings and members of the demons’ retinues, who follow wrong paths — all fail because they do not understand two fundamentals and are mistaken and confused in their practice. They are like someone who cooks sand, hoping to prepare a delicious meal. Even if the sand were cooked for eons numberless as motes of dust, no meal would result from it.”</p>	<p>This is why seekers of the Truth fail to realize Supreme Enlightenment but achieve only (the states of) sṛāvakas, pratyekabuddhas, heretics, devas and demons, solely because they do not know the two basic inversions, thereby practising wrongly like those who cannot get food by cooking sand in spite of the passing of aeons as countless as the dust.</p>

<p>“Ānanda, what are the two fundamentals? The first is the mind that is the basis of death and rebirth and that has continued since time without beginning. This mind is dependent on perceived objects, and it is this mind that you and all beings make use of and that each of you consider to be your own nature.”</p>	<p>What are these two basic inversions? Ananda, the first is the basic root of birth and death caused, since the time without beginning, by the wrong use of a clinging mind which people mistake for their own nature,</p>
<p>“The second fundamental is full awakening, which also has no beginning; it is the original and pure essence of nirvana. It is the original understanding, the real nature of consciousness. All conditioned phenomena arise from it, and yet it is among those phenomena that beings lose track of it. They have lost track of this fundamental understanding though it is active in them all day long, and because they remain unaware of it, they make the mistake of entering the various destinies.”</p>	<p>and the second is their attachment to causal conditions (which screen) the basically bright essence of consciousness which is the fundamentally pure and clean substance of Nirvanic Enlightenment. Thus they ignore this basic brightness and so transmigrate through (illusory) realms of existence without realizing the futility of their (wrong) practice.</p>
	<p>Actual Inversion</p>
	<p>The Inverted Mind</p>
	<p>Probe into the false mind</p>
<p>“Ānanda, because you now wish to know about the path of calming the mind and wish to be subject to death and rebirth no longer, I will question you again.” Then the Thus-Come One raised his golden-hued arm and bent his five fingers — each of them marked with lines in the shape of a wheel — and he asked Ānanda, “Did you see something?”</p>	<p>‘Ananda, as you have enquired about the samatha Gateway through which to escape from birth and death, I must ask you a question.’ The Buddha then held up His golden hued arm and bent His fingers, saying: ‘Ananda, do you see this?’ Ananda replied: ‘Yes.’ The Buddha asked: ‘What do you see?’</p>
<p>Ānanda said, “I did.” The Buddha said, “What did you see?” Ānanda said, “I saw the Thus-Come One raise his arm and bend his fingers into a fist that sends forth light, dazzling my mind and eyes.”</p>	<p>Ananda replied: ‘I see the Buddha raise His arm and bend His fingers, showing a shining fist that dazzles my mind and eyes.’</p>
<p>The Buddha said, “When you saw my fist emit light, what did you see it with?” Ānanda said, “All of us in the great assembly saw it with our eyes.”</p>	<p>The Buddha asked: ‘How do you see it?’ Ananda replied: ‘I and all those here use the eyes to see it.’</p>
<p>The Buddha said to Ānanda, “You have answered that the Thus-Come One bent his fingers into a fist that sent forth light, dazzling your mind and eyes. Your eyes can see my fist, but what do you take to be your mind that was dazzled by it?”</p>	<p>The Buddha asked: ‘You say that I bend my fingers to show a shining fist that dazzles your mind and eyes; now tell me, as you see my fist, what is that mind which perceives its brightness?’</p>
<p>Ānanda said, “The Thus-Come One has just now been asking me about my mind's location, and my mind is what I have been using to determine where it might</p>	<p>Ananda replied: ‘As the Tathàgata asks about the mind and since I am using my own to search for it exhaustively, I conclude that that which searches</p>

<p>be. My mind is that which has the capability of making such determinations.”</p>	<p>is my mind.’</p>
	<p>Thinking is unreal</p>
<p>The Buddha exclaimed, “Ānanda! that is not your mind!” Startled, Ānanda stood up, placed his palms together, and said to the Buddha, “If that is not my mind, what is it?” The Buddha said to Ānanda, “It is merely your mental processes that assign false and illusory attributes to the world of perceived objects.</p>	<p>The Buddha said: ‘Hey! Ananda, this is not your mind.’ Ananda stared with astonishment, brought his two palms together, rose from his seat and asked: ‘If this is not my mind, what is it?’ The Buddha replied: ‘Ananda, this is your false thinking which arises from external objects, ...</p>
<p>These processes delude you about your true nature and have caused you, since time without beginning and in your present life, to mistake a burglar for your own child — to lose touch with your own original, everlasting mind — and thus you are bound to the cycle of death and rebirth.”</p>	<p>... deludes your true nature and deceives you into mistaking, since the time without beginning, a thief for your own son, thereby losing (sight of) that which is basically permanent; hence the round of birth and death.’</p>
	<p>The sixth consciousness is empty</p>
<p>Ānanda said to the Buddha, “World-Honored One, I am the Buddha’s favorite cousin. It was my mind that loved the Buddha and led me to enter the monastic life. that mind of mine has been responsible not only for my serving the Thus-Come One but also for my serving all Buddhas and all good and wise teachers throughout as many lands as there are sand-grains in the River Ganges. It has always been that mind that has marshaled great courage to practice every difficult aspect of the Dharma. If I were ever to slander the Dharma and forsake forever my good roots in it, that mind of mine would be the cause even of that. If this activity of comprehending is not the mind, then I have no mind, and I am the same as a clod of earth or a piece of wood, because nothing exists apart from my mind’s awareness and its knowledge. Why does the Thus-Come One say that this is not my mind? Now I am genuinely alarmed and frightened; neither I nor anyone else here in the great assembly is free of doubt. I only hope that the Thus-Come One, with great compassion for us, will instruct all those among us who are not yet awake.”</p>	<p>Ananda said: ‘I am the Buddha’s beloved youngest cousin whose mind so admired Him that I left home to serve and make offerings to the Tathāgata and to all Buddhas and enlightened teachers in lands as countless as sand grains in the Ganges. If I am determined to do all difficult Dharma duties, it is because I use this mind, and even if I now slander the Dharma, causing my excellent qualities to weaken for ever, it is also because of this mind. If it was not mind, I would have no mind and would be like the earth or a log for nothing exists beyond what I feel and know. Why does the Buddha now say that it is not mind? This frightens me and also this assembly and not one of us here can avoid being doubtful and suspicious about it. Will you be so compassionate as to enlighten us?’</p>
<p>Then to Ānanda and the others in the great assembly the World-Honored One gave instruction in gaining patience with the state of mind in which no mental objects arise.</p>	

<p>From the Lion's Seat he reached out and circled his hand on the crown of Ānanda's head, saying to him, "The Thus-Come One has often explained that all phenomena that come into being are nothing more than manifestations of the mind. All things that are subject to the principle of cause and effect — from the largest world to the smallest mote of dust — come into being because of the mind. If we examine the fundamental nature of each thing in the world, Ānanda, down to even the smallest wisps of grass, we will see that all have reality. Even space has a name and attributes. Given that, how could the clear wondrous, pure mind — the mind that truly understands and is the basic nature of all mental states — itself lack reality?"</p>	<p>From His lion seat the Buddha in order to teach Ananda and the assembly so that they could all achieve the Patient Endurance of the Uncreate (Anutpattikadharmaksānti), held out His hand to touch Ananda's head, saying: 'The Tathāgata has always said that all phenomena are manifestations of mind and that all causes and effects including (all things from) the world to its dust, take shape (solely) because of the mind. Ananda, if we look at all the worlds and all existing (things) including even grass and leaves, and investigate their roots, they are all made of matter and have qualities, and even the empty void has its name and appearance; then how can the pure and clean profound Bright Mind which is the (underlying) nature of every (discriminating) mind be without its own substance?</p>
<p>"But if, as you insist, that which makes distinctions and is aware of them, which knows and understands them is indeed the mind, then that mind would necessarily have its own essential nature independent of its involvement with objects — with visible objects, sounds, odors, flavors, and objects of touch. Yet now, as you listen to my Dharma, it is due to sounds that you can distinguish my meaning. Even if you were to withdraw into a state of quietude in which all seeing, hearing, awareness of tastes, and tactile awareness ceased, you still would be making distinctions among the shadowy objects of cognition in your mind."</p>	<p>If you grasp firmly the knowledge which comes from your discrimination between feeling and seeing as your true mind, it should have its own nature independent of all (sense data such as) form, smell, taste and touch. As you now listen to my sermon on the Dharma, you differentiate because you hear my voice.'</p>
	<p style="text-align: center;">The seventh consciousness is unreal</p>
<p>"I am not demanding that you just accept that this distinction-making capacity is not the mind. But examine your mind in minute detail to determine if a distinction-making capacity exists independent of its perceived objects of awareness. that would truly be your mind. If, on the other hand, your distinction-making capacity does not have an essential nature apart from its perceived objects, then it too would be a perceived object — a shadowy mental object. Perceived objects are not permanent, and when that mind ceased to exist such that it had no more reality than a turtle with fur or a hare with horns, then your Dharma-body would cease to exist along with it. Then who would be left to practice and to perfect patience with the state of mind in which no mental objects arise?"</p>	<p>'Even if you (succeed in) putting an end to all seeing, hearing, feeling and knowing, and so preserve inner quiet, the shadow of (your) differentiation of things (dharmā) still remains. I do not want you to hold that this is not mind, but you should examine it carefully and minutely: that which continues to possess discerning nature even in the absence of sense data is really your mind; (on the other hand) if this discerning nature ceases with sense data, this is merely the shadow of (your) differentiation of them, for they are not permanent and when they cease to exist, so does this (so-called) mind, like the hair of a tortoise and the horns of a hare. If your Dharmakāya can so easily cease to be, who will then practise and realize the patient endurance of the Uncreate?'</p>
<p>At that point Ānanda and the others in the great</p>	<p>After hearing this, Ananda and all those present</p>

<p>assembly were utterly dumbfounded. They had nothing to say.</p>	<p>were completely bewildered.</p>
	<p>Refuting all inversion</p>
<p>The Buddha said to Ānanda, “The reason why so many practitioners in the world do not succeed in putting an end to outflows and becoming Arhats — though they may have passed through all nine of the successive stages of samādhi⁴⁴ — is that they are attached to distorted mental processes that come into being and then cease to be, and they mistake these processes for what is real. that is why, even though you have become quite learned, you have not become a sage.”</p>	<p>The Buddha said: ‘Practising students, even after they have realized the nine successive states of dhyāna, still cannot step out of the stream of transmigration and so fail to become Arhats, because they cling to this samsaric false thinking which they mistake for Reality. This is why, though you have heard much (of my Dharma), you have failed to win the holy fruit.</p>
	<p>The Inverted Perception</p>
<p>When Ānanda had heard that, he again wept sorrowfully. He then bowed to the ground, knelt on both knees, placed his palms together, and said to the Buddha, “Ever since I followed the Buddha and resolved to enter the monastic life, I have relied on the Buddha’s awe-inspiring spirit. I have often thought, ‘There is no reason for me to toil at spiritual practice,’ because I just expected that the Thus-Come One would graciously transfer some of his samādhi to me. I never realized that in fact he simply could not stand in for me, in body or in mind. Thus I abandoned my original resolve, and though my body has indeed entered the monastic life, my mind has not entered the Path. I am like that poor son who ran away from his father. Today I realize that, though I am learned, I might as well not have learned anything if I do not practice, just as someone who only talks of food never gets full.”</p>	<p>After hearing this, Ananda, in, bitter tears, prostrated himself with his head, knees and elbows on the ground, knelt and brought his two palms together, saying: ‘After I left home to follow the Buddha, I merely relied on His transcendental power and always thought that I could dispense with practice since He would bestow samādhi upon me. I did not know that He could not be my substitute and so lost (sight of) my fundamental Mind. This is why, though I joined the Order, my mind was unable to enter the Tao. I was like a destitute son running away from his father. I only realize now that, in spite of much listening (to the Dharma), if I do not practise it, I shall come to nothing as if I had not heard it, like a man who cannot satisfy his hunger by merely speaking of food.</p>
<p>“World-Honored One, we all are bound by two obstructions, and as a consequence we are unaware of the mind that is everlasting and still.</p>	<p>World Honoured One, I am caught by the two hindrances because I do not know the (real) nature of the still and permanent Mind.</p>
<p>I only hope the Thus-Come One will take pity on us who are destitute and homeless, will disclose the wondrous mind that truly understands, and will open our eyes to the Path.”</p>	<p>May the Tathàgata be compassionate enough fully to reveal to me that wondrous Bright Mind and so open my Tao eye.</p>
<p>Then the Thus-Come One poured forth resplendent light from the symbol of purity on his chest. The brilliant light, radiant with hundreds of thousands of colors, shone all throughout the ten directions simultaneously to illuminate Buddha-lands as many as motes of dust, and it shone upon the crowns of the heads of the Thus-Come Ones in every one of</p>	<p>Thereupon the Tathàgata, from the sauvastika on His chest, sent out a radiant multicoloured precious Light which illuminated the Buddha lands in the ten directions as countless as the dust and which, after shining on the heads of all Buddhas everywhere, veered to Ananda and the assembly.</p>

<p>those radiant Buddha-lands. Then the light returned to shine upon the great assembly — upon Ānanda and all the others.</p>	
<p>Thereupon the Buddha said to Ānanda, "I now will raise for all of you a great Dharma-banner so that all beings in all ten directions can gain access to what is wondrous, subtle, and hidden — the pure and luminous mind that understands — and so that they can open their clear-seeing eyes."</p>	<p>The Buddha then said to Ananda: 'I now hoist the banner of Great Dharma so that you and all living beings in the ten directions can realize the pure and bright Mind of your profound and subtle Nature and so win the Eye that is pure and clear.'</p>



II. The Nature of Visual Awareness

Hsuan-Hua	Charles Luk
II_The nature of visual awareness.	
“Ānanda, a moment ago you said you saw my fist send forth light. What caused my fist to send forth light? How did I make the fist? And what were you seeing it with?”	‘Ananda, a moment ago you said that you saw my shining fist; tell me, how did its brightness come about, what caused it to take the form of a fist and with what did you see it?’
Ānanda replied, “The Buddha’s body is the color of crimson-tinted gold from the River Jambu. His body is like a mountain of precious stones. It sends forth light because it is born of purity. With my own eyes I saw his hand when he held it up for us and made a fist by curling his wheel-imprinted fingers.”	Ananda replied: ‘The Buddha’s golden hued body is like a precious hill and manifests (the state of) purity and cleanness, so that the fist shone. It was really my eyes that saw Him bend the fingers and form a fist which was shown to all of us.’
The Buddha said to Ānanda, “Now the Thus-Come One will demonstrate a truth for you. Following the wise, who use analogies as aids to understanding, Ānanda, let us use my fist as an analogy. Without a hand, I couldn’t make a fist. Without your eyes, would you be able to see? are these two situations similar?”	The Buddha said: ‘In truth wise people should be awakened by examples and analogies. Ananda, if I had no hand I would have no fist and if you had no eyes, you would have no (faculty of) seeing. Is there any connection between your organ of sight and my fist?’
Ānanda replied, “They are, World-Honored One, because without my eyes, I couldn’t see. Therefore the Thus-Come One’s making a fist can be compared to my using my eyes.”	Ananda replied: ‘Yes, World Honoured One. If I had no eyes, I would have no (faculty of) seeing; so there is an analogy between my organ of sight and the Buddha’s fist.’
The Buddha said to Ānanda, “You say they are comparable; however, they are not. Why? A person with no hands will never make a fist. But one whose eyes do not function will not be entirely unable to see. Why? If you asked a blind man on the street, ‘Do you see anything?’ he would no doubt reply, ‘All that I see in front of me is darkness — nothing more.’ Reflect upon what that might mean. Although the blind man sees only darkness, his visual awareness is itself intact.”	The Buddha said: ‘Your reasoning is incorrect. For instance, a handless man has no fist, but a man without eyes still has his (faculty of) seeing. When you meet a blind man and ask him what he sees, he will tell you there is nothing but darkness in front of him. Therefore, though things may be screened from view the (faculty of) seeing continues.’
Ānanda replied, “It’s true that all a blind man sees before his eyes is darkness, but can that really be what we call ‘seeing?’”	Ananda said: ‘If a blind man sees nothing but darkness before him, how can this be called seeing?’
The Buddha said to Ānanda, “Is there any difference between the darkness seen by the one who is blind and the darkness seen by sighted people when they	The Buddha asked: ‘Is there any difference between the darkness seen by a blind man in front of him and that seen by a man who is not blind when he is

are in a completely darkened room?"	in a dark room?'
"No, World-Honored One, there is no difference between the darkness seen by sighted people in a completely dark room and the darkness seen by the blind."	(Ananda replied): 'World Honoured One, there is no difference.'
"Then suppose, Ānanda, that the blind person, who has been seeing only darkness, now sees before him a variety of objects because suddenly he has regained his sight. In such a case, you would say it is his eyes that see. Therefore, when a sighted person who has been seeing only darkness in the darkened room now sees before him a variety of objects because someone has suddenly lit a lamp, you'd have to say, by analogy, that it is the lamp that sees. Now if a lamp could see, it would no longer be what we would call a lamp. Moreover, if it were the lamp that sees, what would that have to do with that sighted person?"	The Buddha said: 'Ananda, when a blind man who used to see only darkness suddenly recovers his sight and sees every thing clearly, if you say that it is his eyes which see, then when a man who saw darkness in a dark room suddenly lights a lamp which enables him to see what is there, you should say that it is the lamp that sees. If a lamp can see things, it should have (the faculty of) seeing and should not be called a lamp; if it really sees, it has no relation to you. Therefore, you should know that while the lamp can reveal form, seeing comes from the eyes but not from the lamp. Likewise, while your eyes can reveal form, the nature of seeing comes from the mind but not from the eyes.'
	Inverted Men
"Thus you should know that, in the analogy, the lamplight simply reveals visible objects; it is the eyes that see, not the lamp. In actuality, the eyes themselves simply reveal visible objects; it is the mind that sees, not the eyes."	Although Ananda and the assembly had heard these words, they remained speechless. As they did not awaken to the Teaching, they brought their palms together and waited for the Buddha's further instruction with their minds set on hearing it.
	The worlding's inverted views
Ānanda and the others in the great assembly had not understood what they had heard and so were silent. But they hoped that they would hear the Thus-Come One continue to proclaim the teaching. Putting their palms together, they cleared their minds and waited for the Buddha to compassionately instruct them.	The Buddha then held up His shining hand, straightened His fingers to give (further) instruction to Ananda and the assembly and asked:
Then the World-Honored One stretched forth his arm and opened his shining, cotton-soft, finely webbed hand, revealing the wheel-shaped lines on his fingers. To instruct Ānanda and the others in the great assembly, he said, "After my awakening, I went to the Deer Park, where, for Ājñātakauṇḍīya's sake and for the other four monks, and also for all of you in the four assemblies, I said that beings in their multitudes have not become Arhats, nor have they become fully awake, because they are confused by afflictions that are like visitors and like dust. What in particular, at that time, caused the five of you to	'After I attained Enlightenment (Bodhi), I went to Mṛgadāva park where I told ājñātakauṇḍīya and his group of five bhikṣus as well as you monks, nuns and devotees, that all living beings failed to realize Enlightenment and became Arhats because they were misled by foreign dust which created delusion and distress (by entering their minds). What at that time caused you to awaken so that you can now win the holy fruit?'

awaken and become sages?”	
Then Ājñātakaṇḍīya stood up and said respectfully to the Buddha, “Of all the elders here in this great assembly, I was the one who was given the name ‘Ajñāta,’ meaning ‘one who understands,’ because I had come to realize what ‘visitor’ and ‘dust’ signify. It was in this way that I became a sage.”	Ajñātakaṇḍīya then rose from his seat and replied to the Buddha: ‘I am now a senior in the assembly in which I am the only one who has acquired the art of interpreting because I had awakened to (the meaning of) the expression “foreign dust, so that I won the (holy) fruit.’
“World-Honored One, suppose a visitor stops at an inn for a night or for a meal. Once his stay is ended or the meal is finished, he packs his bags and goes on his way. He’s not at leisure to remain. But if he were the innkeeper, he would not leave. By considering this example of the visitor, the one who comes and goes, and the innkeeper, the one who remains, I understood what the visitor signifies. He represents transience.”	World Honoured One (foreign dust) is like a guest who stops at an inn where he passes the night or eats something and then packs and continues his journey because he cannot stay longer. As to the host of the inn, he has nowhere to go. My deduction is that one who does not stay is a guest and one who stays is a host. Consequently, a thing is “foreign when it does not stay.
“Again, suppose the morning skies have cleared after a rain. Then a beam of pure light from the rising sun may shine through a crack in a door to reveal some motes of dust obscuring the air. The dust moves, but the air is still. Thus by consideration of this example — the dust, which as it moves obscures the air, and the air, which itself remains still — I understood what the dust may signify. It represents motion.”	Again, when the sun rises in a clear sky and its light enters (the house) through an opening, the dust is seen to dance in the ray of light whereas the empty space does not move. I deduce that that which is still is the void and that which moves is the dust. Consequently, a thing is “dust when it moves.’
The Buddha said, “So it is.”	The Buddha said: ‘Correct.’
	The Hinayanist’s inverted views
Thereupon the Thus-Come One, before the assembly, made a fist with his wheel-lined fingers, and having made the fist, he opened his hand again. Once his hand was open, he made the fist again and said to Ānanda, “What did you see just now?”	The Buddha then bent, straightened and rebent his fingers and asked Ananda: ‘What did you see?’
Ānanda said, “I saw the Thus-Come One, before the assembly, open and close his hand over his resplendent wheel-lined palm.”	Ananda replied: ‘I saw the Buddha open and close His fist.’
The Buddha said to Ānanda, “You saw me here before the assembly open and close my hand. Was it my hand that opened and closed, or did your visual awareness open and close?”	The Buddha asked: ‘You say that you saw my fist open and close; was it my fist or your seeing that opened and closed?’
Ānanda said, “It was the World-Honored One’s resplendent hand that opened and closed before the assembly. Although I saw his hand open and close, my visual awareness neither opened nor	Ananda replied: ‘As the Buddha’s fist opened and closed, I saw that it and not the nature of my seeing did so by itself.’

closed.”	
The Buddha said, “What moved and what was still?”	The Buddha asked: ‘Which one moved and which was still?’
Ānanda said, “The Buddha’s hand moved, but my awareness is beyond even stillness; how could it have moved?”	Ananda replied: ‘The Buddha’s hand was not still; as to the nature of my seeing which was already beyond the state of stillness, it could not move.’
The Buddha replied, “So it is.”	The Buddha said ‘Correct.’
Then from his wheel-lined palm the Buddha sent forth a ray of resplendent light that flew past Ānanda to his right. Ānanda immediately turned his head and glanced to the right. Then the Buddha sent a ray of light to Ānanda’s left. Ānanda turned his head again and glanced to the left.	Thereupon the Buddha sent out from His palm a radiant ray of light to Ananda’s right, and the disciple turned to look at it. Then He sent out another ray to Ananda’s left and the disciple turned to look at it.
The Buddha said to Ānanda, “Why did you turn your head just now?”	The Buddha then asked: ‘Why did your head move?’
Ānanda said, “I saw the Thus-Come One send forth a wondrous ray of shining light which flew past me on my right; then another ray flew past me on my left. My head moved as I looked to the right and to the left.”	Ananda replied: ‘I saw the Buddha send out radiant rays of light to my right and left, I turned to look at them and so my head moved.’
“Ānanda, when you glanced at the Buddha’s light and moved your head to the right and left, was it in fact your head that moved, or else was it your visual awareness that moved?”	(The Buddha’ said:) ‘As you turn to the right and left to see the Buddha-light, is it your head or your seeing that moves?’
“World-Honored One, it was my head that moved. The nature of my visual awareness is beyond even stillness; how then could it have moved?”	(Ananda replied:) ‘World Honoured One, it is my head that turns; as to my seeing which is already beyond (the state of) stillness, how can it move?’
The Buddha said, “So it is.”	The Buddha said: ‘Correct.’
Then the Thus-Come One told everyone in the assembly, “All beings need to understand that whatever moves is like the dust and, like a visitor, does not remain. Just now you saw that it was Ānanda’s head that moved, while his visual awareness did not move. It was my hand that opened and closed, while his awareness did not open or close. How can you take what moves to be your body and its environment, since they come into being and perish in every successive thought? You have lost track of your true nature, and instead you act out of delusion. Therefore, because you have lost touch with your mind’s true nature by	The Buddha then declared to the assembly: ‘So every worldly man knows that what moves is dust. and that he who does not stay is a guest. You have seen Ananda whose head moved of itself whereas his seeing was unmoved. You have also seen my fist which opened and closed of itself whereas his seeing neither expanded nor contracted. Why do you still regard the moving as your body and surroundings, and so, from beginning to end, allow your thoughts to rise and fall without interruption, thereby losing (sight of) your true nature and indulging in backward actions? By missing the (True) Mind of your nature and by mistaking

<p>identifying yourself with the objects you perceive, you keep on being bound to the cycle of death and rebirth.”</p>	<p>(illusory) objects for your Selves, you allow yourselves to be caught in the wheel (of saṃskāra) thereby forcing yourselves to pass through transmigrations.</p>
	<p>The heretics’ inverted view of annihilation</p>
<p>When Ānanda and the great assembly had heard the Buddha’s teachings, their bodies and their minds were serene. They realized that since time without beginning they had strayed from the fundamental, true mind. Instead, they had been mistaken about the conditioned objects of perception and had made distinctions about what are in fact nothing but shadowy mental events.⁵ Now they all had awakened, and each was like a lost infant suddenly reunited with its beloved mother. Putting their palms together, they bowed to the Buddha. They wished to hear the Thus-Come One reveal the contrasting qualities of body and mind — what is true and what is false about them, what is real and what is insubstantial, what comes into being and then ceases to be, and what neither comes into being nor perishes.</p>	<p>After Ananda and the whole assembly had heard the Buddha’s words, their bodies and minds became calm and composed. They thought that, since the time without beginning, they had lost (sight of) their own minds by wrongly clinging to the shadows of their differentiated causal conditions and that they had only now awakened to all this, like a (hungry) baby who had not suckled for some time and suddenly saw its loving mother. They brought their palms together to thank the Buddha and wished to hear His teaching on the dual states of reality and unreality, existence and non-existence and mortality and immortality of body and mind.</p>
<p>Then King Prasenajit stood up and said to the Buddha, “Before I was instructed by the Buddha, I met Kātyāyana and Vairāṭiputra.⁶ both of them said that after this body dies, we cease to exist and become nothing. that very nothingness itself is what they called nirvana. Now, though I have met the Buddha, I still have doubts that make me cautious. How can I come to realize the true and fundamental mind that neither comes into being nor perishes? All in this great assembly who have outflows wish to hear the answer.”</p>	<p>King Prasenajit then rose and said to the Buddha: ‘Before I received the Buddha’s instruction, I met (Kakuda) Kātyāyana and (Sañjaya) Vairātāputra who both said that when the body died, its annihilation was called Nirvāna. Although I have now met the Buddha, I am still not clear about this. All those here who are still in the stream of transmigration wish to know how to realize that mind and prove that it is beyond birth and death.’</p>
<p>The Buddha said to the king, “May I ask, is your body as indestructible as vajra,⁷ or is it subject to decay?”</p>	<p>The Buddha said to King Prasenajit: ‘Great King, I now ask you about your body of flesh and blood: is it permanent and indestructible like a diamond, or does it change and decay?’</p>
<p>“World-Honored One, this body of mine will keep on changing till in the end it will perish.”</p>	<p>(The king replied:) ‘My body will decay and finally be destroyed.’</p>
<p>The Buddha said, “Your Majesty, you have not perished yet. How is it that you know you will perish?”</p>	<p>The Buddha asked: ‘Great King, you have not yet died, how do you know that your body will be destroyed?’</p>
<p>“World-Honored One, my body is impermanent and subject to decay, although it has not perished yet. But now, upon reflection, I can see that each one of my thoughts just fades away, followed by a new</p>	<p>The king replied: ‘World Honoured One, though my impermanent, changing and decaying body is not yet dead, I observe that it changes and decays without a moment’s pause and is bound to “go out</p>

<p>thought which also does not last, like fire turning into ash, constantly dying away, forever perishing. By this I am convinced that my body, too, must perish.”</p>	<p>like a fire that gradually burns out and will be reduced to naught.’</p>
<p>The Buddha said, “So it is. Your Majesty, you are in your declining years. How do you look now, compared to when you were a boy?”</p>	<p>The Buddha asked: ‘Yes, Great King, you are old now but how do you look compared to when you were a child?’</p>
<p>“World-Honored One, when I was a child, my skin was fresh and smooth, and I was full of vital energy when in my prime. But now in my later years, as old age presses upon me, my body has withered and is weary. My vital spirits are dulled, my hair is white, my skin is wrinkled. not much time remains for me. How can all this compare to the prime of life?”</p>	<p>The king replied: ‘World Honoured One, when I was a child, my skin glowed and when I grew up, I was full of vigour, but now I age and weaken, I grow thin and my spirits are dull, my hair is white and my face wrinkled so that I know I shall not live much longer; there is no comparison between now and when I was full of vitality.’</p>
<p>The Buddha said, “Your Majesty, your body's appearance cannot have deteriorated suddenly.”</p>	<p>The Buddha said: ‘Great King, your appearance should not decline.’</p>
<p>The king replied, “World-Honored One, the change has in fact been so subtle that I have hardly been aware of it. I've reached this point only gradually through the passing of the years. Thus when I was in my twenties, I was still young, but I already looked older than I did when I was ten. My thirties marked a further decline from my twenties, and now, at two years past sixty, I look back on my fifties as a time of strength and health.”</p>	<p>The king replied: ‘World Honoured One, it has been changing all the time too imperceptibly for me to notice it. With the constant change of seasons, I have become what I am now. Why? Because when I was twenty, though still young, I already looked older than when I was ten, while at thirty I was older still. As I am now sixty-two, I am older than at fifty when I was stronger.’</p>
<p>“World-Honored One, as I observe these subtle transformations, I realize now that the changes wrought by this descent toward death are evident not only from decade to decade; they can also be discerned in smaller increments. Considering more closely, one can see that changes happen year by year as well as by the decade. In fact, how could they happen merely year by year? Such changes happen every month. And how could they occur from month to month only? These changes happen day by day. And if one contemplates this deeply, one can see that there is ceaseless change from moment to moment,⁸ in each successive thought. Thus I can know that my body will keep on changing till it perishes.”</p>	<p>World Honoured One, I notice this imperceptible change in every decade, but when I look into it closely, (I see that) it has occurred not only yearly, monthly and daily, but in each moment of thought. That is why I know that my body is destined to final destruction.’</p>
<p>The Buddha said to the king, “Observing these changes — these never-ceasing transformations — you know that you must perish. But do you also know that when you perish, something in you does not perish with you?”</p>	<p>The Buddha said: ‘Great King, you observe this ceaseless change and know that you will die, but do you know that when you do, there is that which is in your body and does not die?’</p>
<p>Putting his palms together, King Prasenajit replied</p>	<p>The king brought his two palms together and said: ‘I</p>

to the Buddha, "Indeed I do not know."	really do not know.'
The Buddha said, "I now will reveal to you what it is that does not come into being and does not perish. Your Majesty, when you first saw the River Ganges, how old were you?"	The Buddha continued: 'I will now show you the (self) nature which is beyond birth and death. Great King, how old were you when you first saw the Ganges?'
The king replied, "I was three when my beloved mother took me to pay respects to the goddess Jīva. When we went past a river, I knew that it was the Ganges."	The King replied: 'When I was three my mother took me to worship the deva Jāva. As we crossed the river, I knew it was the Ganges.'
The Buddha said, "Your Majesty, you said that when you were in your twenties, you had already aged compared to when you were ten. Year after year, month after month, day after day, in each successive thought there have been changes till you have reached your sixties. Consider, though: when you were three years old, you saw the river; ten years later, when you were thirteen, what was the river like?"	The Buddha asked: 'Great King, as you just said, you were older at twenty than at ten, and until you were sixty, as days, months and years succeeded one another, your (body) changed in every moment of thought. When you saw the Ganges at three, was its water (the same as it was) when you were thirteen?'
The king replied, "It looked the same when I was thirteen as it did when I was three, and even now, when I am sixty-two, it is still the same."	The king replied: 'It was the same when I was three and thirteen, and still is now that I am sixty-two.'
The Buddha said, "Now you are mournful that your hair is white and your face is wrinkled. Your face is certainly more wrinkled than it was when you were in your youth. But when you look at the Ganges, is your visual awareness any different from your visual awareness as it was when you saw the river in your boyhood?"	The Buddha said: 'As you now notice your white hair and wrinkled face, there must be many more wrinkles than when you were a child. Today when you see the Ganges, do you notice that your seeing is "old now while it was "young then?'
The king replied, "No different, World-Honored One."	The king replied: 'It has always been the same, World Honoured One.'
The Buddha said, "Your Majesty, your face is wrinkled, but the essential nature of your visual awareness itself has not wrinkled. What wrinkles is subject to change. What does not wrinkle does not change. What changes will perish. But what does not change neither comes into being nor perishes. Then how could it be affected by your being born and dying? So you have no need to be concerned with what such people as Maskari Gośālīputra say: that when this body dies, you cease to exist."	The Buddha said: 'Great King, though your face is wrinkled, the nature of this essence of your seeing is not. Therefore, that which is wrinkled changes and that which is free from wrinkles is unchanging. The changing is subject to destruction whereas the unchanging fundamentally is beyond birth and death; how can it be subject to your birth and death? Why do you bring out Maskari Gośālīputra's (wrong) teaching on total annihilation at the end of this life?'
The king believed the words that he had heard, and he understood that when we leave this body, we go on to another. He and all the others in the great assembly were elated at having gained a new understanding.	Upon hearing this, the king realized that after death, there will be (no annihilation but) life again in other transmigrations. He and the whole assembly were happy and enthusiastic at the Teaching which they had never heard before.

	The inverted behaviour
<p>Ānanda then stood up, bowed to the Buddha, knelt, put his palms together, and said to the Buddha, “World-Honored One, if our visual awareness and our awareness of sounds, too, indeed do not come into being and do not perish, why then did the World-Honored One say that we have lost track of our true nature and our actions are deluded — as if we were upside-down and not right-side-up? I hope the World-Honored One, out of kindness, will clear away the dust of our delusions.”</p>	<p>After hearing this, Ananda rose from his seat, prostrated himself before the Buddha, brought his two palms together and knelt saying: ‘World Honoured One, if both seeing and hearing are beyond birth and death, why has the Buddha said that we have lost (sight of) our True Nature and so acted in an inverted manner? Will you be compassionate enough to enlighten us, and so wash off our defiling dust?’</p>
<p>At that time, bending his golden-hued arm so that his wheel-lined fingers pointed downward, the Thus-Come One said to Ānanda, “Here you see my hand as it forms a mudra. is it upside-down, or is it upright?”</p>	<p>Thereupon the Buddha lowered His golden hued arm with the fingers pointing downward and asked Ananda: ‘As you now see my hand, is it in a correct or inverted (position)?’</p>
<p>Ānanda said, “Ordinary people would take it to be upside-down. I myself do not know what may be called upright and what is upside-down.”</p>	<p>Ananda replied: ‘All worldly men regard this as inverted but I myself do not know which position is correct or inverted.’</p>
<p>The Buddha said to Ānanda, “If ordinary people would take this to be upside-down, what then would people consider to be upright?”</p>	<p>The Buddha asked: ‘If they hold that it is inverted, which position do they consider to be upright?’</p>
<p>Ānanda said, “They would call it upright if the Thus-Come One raised his arm so that his hand, which is as soft as cotton, was pointing upward in the air.”</p>	<p>Ananda replied: ‘If the Buddha holds up His hand pointing to the sky, it will be upright.’</p>
<p>Then the Buddha raised his arm and said to Ānanda: “Ordinary people are deluded if they suppose that reversing the way my arm is pointing means that my arm itself has changed. And if, in the same way, we compare the bodies of ordinary people to the pure Dharma-body of the Thus-Come One,¹² we might describe the Dharma-body of the Thus-Come One as endowed with ‘right and all-encompassing knowledge,’¹³ and ordinary people’s bodies as upside-down. But consider more carefully this comparison of the Buddha’s body with your bodies, which are said to be upside-down. Where, exactly, might the characteristic ‘upside-down’ be found?”</p>	<p>The Buddha then held up His hand and said: ‘If worldly men so discriminate between an upright and inverted hand, they will in the same way differentiate between your body and the Buddha’s pure and clean Dharmakāya and will say that the Tathāgata’s body is completely enlightened whereas yours is upside down. If you look closely into your body and the Buddha’s, where is this so called inversion?’</p>
<p>At this point Ānanda and the others in the great assembly were dazed. They stared unblinking at the Buddha. They did not know where, in their minds and bodies, the characteristic “upside-down” might be.</p>	<p>After hearing this, Ananda and the assembly were bewildered and gazed fixedly at the Buddha without knowing whether their bodies and minds were really inverted.</p>
	<p>Delusion and Enlightenment are of the same source</p>

<p>The Buddha out of kindness took pity on Ānanda and on everyone else assembled there. He spoke to them in a voice that swept over them like the ocean-tide. “All you good people! I have often said that all phenomena with physical form,¹⁴ all phenomena of mind,¹⁵ the conditions under which they arise, as well as the phenomena that interact with the mind¹⁶ and all other conditioned phenomena, are mere manifestations of true mind. Your bodies and your minds appear within the wondrous light of the true essence of that wondrous mind. How is it that you all have lost track of the wondrous nature of the fundamental, marvelously perfect, wondrously understanding and resplendent mind, so that your understanding of it is confused?”</p>	<p>The Buddha was moved with compassion and, out of pity for Ananda and the assembly, said in His voice as steady as the ocean tide: ‘Virtuous men, I have always declared that Form and Mind and all causes arising therefrom, all mental conditions and all causal phenomena are but manifestations of the mind. Your bodies and minds are just appearances within the wonderful, bright and pure Profound Mind. Why do you stray from the precious, bright and subtle nature of fundamentally Enlightened Mind and so recognize delusion within enlightenment?’</p>
<p>“Out of darkness, a mental void appears, and this dark void condenses to create a subtle object of mind. What characterizes this distorting mental activity is that it leads to the coming into being of the embryonic body. An internal confluence of causes distorts this body and directs its attention outward.</p>	<p>‘(Mind’s) dimness creates (dull) emptiness and both, in the darkness, unite with it to become form. The mingling of form with false thinking causes the latter to take the shape of a body, stirred by accumulated causes within and drawn to externals without.</p>
<p>At this stage there is confused agitation, and we take this agitation to be the true nature of the mind. Once we take this initial confusion to be the mind, we are committed to the delusion that the mind is inside the physical body.”</p>	<p>Such inner disturbance is mistaken for the nature of mind, hence the false view of a mind dwelling in the physical body</p>
<p>“What you do not know is that the true, wondrous, luminously understanding mind contains the body and everything outside the body — mountains, rivers, sky, the entire world. You are like someone who fails to see a boundless ocean a hundred thousand miles across and is aware only of a single floating bubble. You see that bubble floating there and think it is the vast tide that surges toward the farthest branchings of the sea. Within your confusion you are confused further, just as you were about my lowered arm. The Thus-Come One says you are to be pitied.”</p>	<p>and the failure to realize that this body as well as external mountains, rivers, space and the great earth are but phenomena within the wondrous bright True Mind. Like an ignorant man who overlooks on the great ocean but grasps at a floating bubble and regards it as the whole body of water in its immense expanse, you are doubly deluded amongst the deluded. This is exactly the same delusion as when I hold my hand down; and so the Tathàgata says that you are the most pitiable people.’</p>
	<p>Wiping Out the Unreal</p>
	<p>The Nonexistence of Discriminative Perception</p>
	<p>Ananda’s wrong view</p>
<p>Clasping his hands, Ānanda wept, mindful that the Buddha had compassionately rescued him and had</p>	<p>Ananda was moved to tears by the Buddha’s compassion and profound Teaching, brought his</p>

<p>bestowed upon him a profound teaching. He said respectfully to the Buddha,</p>	<p>two palms together and said:</p>
<p>“Having heard the Buddha speak these marvelous words, I comprehend that my wondrously understanding mind is perfect at its source and that it is the everlasting ground of my mind. I understand the Dharma that the Buddha has just spoken. I see that I have been revering the Buddha with my conditioned mind. But, because I have only just now learned about my wondrously understanding mind, I do not dare as yet to accept it as my mind's fundamental ground. May the Buddha in his all-pervading voice compassionately give further instruction about this in order to uproot my doubts and bring me back to the supreme Path!”</p>	<p>‘After hearing the Buddha’s wonderful Dharma, I have realized that the wondrous Bright Mind is fundamentally perfect, so that I always dwell in my Mind-ground. But if my awakening has been due to the Buddha’s preaching, I have (really) used, my causal mind to hear it with reverence, thereby merely realizing that mind. I dare not pretend that it is the fundamental Mind-ground. Will you be compassionate enough to enlighten me so as to remove my (remaining) doubts so that I can return to the Supreme Tao?’</p>
	<p>Unreality of illusory causes</p>
<p>The Buddha said to Ānanda, “You and others like you still listen to the Dharma with conditioned minds, and therefore you fail to understand its real nature.</p> <p>Consider this example: suppose someone is pointing to the moon to show it to another person. that other person, guided by the pointing finger, should now look at the moon. But if he looks instead at the finger, taking it to be the moon, not only does he fail to see the moon, but he is mistaken, too, about the finger. He has confused the finger, with which someone is pointing to the moon, with the moon, which is being pointed to.”</p>	<p>The Buddha said: ‘You are still using your clinging mind to listen to the Dharma; since, however, this Dharma is also causal, you fail to realize the Dharma-nature.</p> <p>This is like a man pointing a finger at the moon to show it to others who should follow the direction of the finger to look at the moon. If they look at the finger and mistake it for the moon, they lose (sight of) both the moon and the finger. Why? Because the bright moon is actually pointed at;</p>
<p>“Moreover, his mistake about the finger shows he has failed to distinguish light from dark, in that he has confused what is dark — the finger — with what is light — the moon. He does not know the difference between the nature of light and the nature of darkness. In this way, he is like you.”</p>	<p>they both lose sight of the finger and fail to distinguish between (the states of) brightness and darkness. Why? Because they mistake the finger for the bright moon and are not clear about brightness and darkness.</p>
<p>“If you understand your mind to be what makes distinctions when you hear me speak about the Dharma, then that mind of yours would necessarily exist on its own, apart from my speaking, which it is making distinctions about.</p>	<p>‘Likewise, if you mistake your (intellect which) hears my preaching voice for your (true mind), the latter’s discerning nature should be independent of that differentiated voice.</p>
<p>By analogy, a traveler who stops at an inn may stay for a night; he then goes on his way. He does not live there all the time, unlike the innkeeper, who, as the host, does not go anywhere.”</p>	<p>For instance, when a traveller spends the night at an inn, he does so for a time and then leaves, not staying there for ever: as to the inn-keeper, he has nowhere else to go for he owns the inn. It is the same with your mind.</p>

	Falseness of both sense organs and consciousness
“In the same way, if what makes distinctions when you hear me speak were truly your mind, then it would not go anywhere. But could the nature of the mind be such that it makes distinctions about sound independently of sound?”	‘If it is your True Mind, it has nowhere to go. Then why in the absence of speech has it no discerning nature of its own?’
And the mind that makes distinctions about my voice also makes distinctions about my appearance. What makes distinctions about visible objects cannot do so independently of the visible objects it distinguishes. Your mind that makes distinctions does not exist independently of the objects that it distinguishes. And when the making of distinctions ceases such that neither space nor objects are distinguished — the state that Maskari Gośālīputra and the others wrongly call the ‘truth of the unmanifested nature’ —	This discriminating (intellect) does not arise only when I speak, but also when you discern my appearance; it has no discerning nature of its own when there is no form. (It is not True Mind) even when you reach the state in which all discrimination ceases, a state that is neither form nor Voidness, which the heretics call Primordial Darkness.
	All phenomena returnable to causes are unreal
even then, your mind does not have a distinction-making nature that exists independent of objects of mind. Thus each of your mental states is dependent on something else. They are not like the host of an inn.”	‘If that which has no discerning nature of its own ceases to exist in the absence of causal conditions, how can the (so-called) nature of your mind be an (independent) Host if it disappears when it returns to its (illusory) causes?’
	Borrowing The Essence Of Perception To Pick Out Causal External
Ānanda said, “If each of my mental states is dependent on something else, then is the fundamental, wondrously understanding mind of which the Thus-Come One speaks also dependent on something else? I only hope that the Buddha will take pity on us and explain.”	Ananda asked: ‘If every state of my mind can be returned to its cause, why does the Buddha speak of the wondrous bright original mind which is not returnable to anywhere? Will you be compassionate enough to enlighten me?’
	Setting up the essence of perception
The Buddha said to Ānanda, “As you see me now, the fundamental, luminous essence of visual awareness is not the wondrous, essential, understanding mind; nevertheless, it can be compared to a second moon rather than to a reflection of the moon.”	The Buddha said: ‘As you see me now, the essence of your seeing is originally clear. Although it is not the profound Bright Mind, it is like a second moon but is not a reflection of the moon (in water).

	Picking out causal externals
<p>"Listen attentively. I will now show you what does not depend on anything."</p>	<p>Now listen attentively to my explanation of that which cannot return anywhere.</p>
<p>"This great lecture hall, Ānanda, opens to the east. Thus when the sun rises, the hall is flooded with light. But the hall is in darkness in the middle of the night if the moon has not risen or if the sky is obscured by clouds or fog.</p>	<p>'Ananda, the doors and windows of this hall are wide open and face east. There is light when the sun rises in the sky and there is darkness at midnight when the moon wanes or is hidden by fog or clouds.</p>
<p>Further, one can see out through cracks in the doors and shutters, but the walls and roof block the view.</p>	<p>Your seeing is unimpeded through open doors and windows but is obstructed where there are walls or houses.</p>
<p>Where the various objects are distinguished, we can perceive how they are related to one another, but where there are no objects, space is all that one sees. Where mists or clouds of dust are present, objects are obscured or distorted. Once the mist has dispersed or once the dust has settled so that the air is pure again, one can again see everything clearly."</p>	<p>Where there is discrimination, you perceive the (stirring) causes and in the dull void, you only see emptiness. An unconscious condition, results from confused externals whereas an awakened state leads to clear perception.</p>
<p>"Ānanda, you have all observed how aspects of these phenomena will change. Now I will show you how the presence of each of them depends on a condition necessary to it.</p> <p>What are the conditions necessary to these changing phenomena, Ānanda?</p>	<p>Ananda, see now how I return each of these changing states to its causal origin.</p> <p>What are these original causes?</p>
<p>The sun is a necessary condition for sunlight, since there can be no sunlight without the sun. Therefore the sunlight is dependent upon the sun, which is a necessary condition for its presence.</p> <p>The moon's absence is a necessary condition for the darkness in the hall. Cracks in the doors and shutters are necessary conditions for your being able to see out. The walls and roof are necessary conditions for the view being blocked. Distinguishing the various objects is a necessary condition for observing how they are related to one another. The absence of objects is a necessary condition for seeing only space. Mists and clouds of dust are necessary conditions for obscuring or distorting our visual awareness of objects. Dispersal of the mist and the settling of the dust are necessary conditions for seeing clearly again. And every act of seeing the changing phenomena of this world belongs to one of these types."</p>	<p>Ananda, of these changing conditions, light can be returned to the sun. Why? Because there is no light without the sun and since light comes from the sun, it can be returned to it (i.e., its origin).</p> <p>Darkness can be returned to the waning moon; clearness to open doors and windows, obstruction to walls and houses, causes to differentiation, emptiness to relative voidness; confused externals to unconsciousness and clear perception to the awakened state. Nothing in the world goes beyond these conditions.</p>

<p>“Consider these eight types. What would you say is the necessary condition for the presence of the understanding nature that is the essence of your visual awareness? If the presence of light is a necessary condition for your visual awareness, then when light is absent so that it is completely dark, you would not be able to see the darkness which in fact you do see. Your mind makes distinctions about light and darkness and the other phenomena, but the essence of your visual awareness does not make these distinctions.</p>	<p>Now when the Essence of your Perception confronts these eight states, where can it be returned to? If to brightness you will not see darkness when there is no light. Although these states such as light, darkness, etc., differ from one another, your seeing remains unchanged.</p>
	<p>The nature of perception</p>
<p>Clearly then, the mind that experiences these conditioned phenomena is not what is fundamentally you. But what is not these conditioned phenomena must be what is fundamentally you. If it is not you, what else could it be?”</p>	<p>‘All states that can be returned to external causes are obviously not YOU, but that which cannot be returned to anywhere, if it is not YOU, what is it?’</p>
<p>Distinctions are being made when you perceive light and darkness, but not by your visual awareness; rather, they are made by your distinction-making mind that responds to circumstances. Don't take that to be the essential nature of your awareness. Your knowledge of light and dark is an activity of your mind. Your visual awareness sees everything impartially without making any distinction. The act of seeing is simply to see.... The distinctions you make are made by your distinction-making mind.</p>	
<p>“Know then that your mind is fundamentally wondrous, luminous, and pure. You have confused yourself and have lost track of what is fundamental. Constantly drifting and drowning, you have become submerged in the sea of death and rebirth. that is why the Thus-Come One says you are to be pitied.”</p>	<p>Therefore, you should know that your Mind is fundamentally wonderful, bright and pure and that because of your delusion and stupidity, you have missed it and so are caught on the wheel of transmigration, sinking and floating in the samsaric sea. This is why the Tathàgata says that you are the most pitiable of men.’</p>
	<p>The (underlying) nature of perception is not the essence of perception</p>
<p>Ānanda said, “Now I recognize that the nature of my visual awareness is that it does not depend on anything else. But how can I come to know that it is my true nature?”</p>	<p>Ananda asked: ‘I now understand that the nature of Perception cannot be returned to any external cause but how can I know that it is my True Nature?’</p>
	<p>The capacity of perception</p>
<p>The Buddha said to Ānanda, “I will continue to</p>	<p>The Buddha said: ‘Ananda, though you have not yet</p>

<p>question you. Aided by the Buddha's wondrous power, you can now see clearly all the way to the heavens of the first dhyāna. You do not yet have the purity of freedom from outflows, but Aniruddha, who is free of outflows, sees the entirety of Jambudvīpa as plainly as one might see an amala fruit placed in the palm of one's hand.</p> <p>Bodhisattvas at their various stages can see hundreds of thousands of worlds and more, and there is not one of the infinite numbers of Pure Lands²⁴ that the Thus-Come Ones in the ten directions do not see. Ordinary beings cannot see with such clarity as this, even for a fraction of an inch.”</p>	<p>reached the state beyond the stream of transmigration, you may now use the Buddha's transcendent power to behold the first dhyāna heaven without obstruction, like Aniruddha who sees this world (Jambudvāpa) as clearly as fruit held in his own hand.</p> <p>Bodhisattvas can see hundreds and thousands of worlds. Buddhas in the ten directions can see all the Pure Lands as countless as the dust. As to living beings, their range of sight is (sometimes) limited to inches.</p>
	<p>Picking out causal objects</p>
<p>“Ānanda, you and I can now see the palaces where the Four Celestial Kings reside. Between there and here, we can see forms and shapes that move on land, in the water, and through the air, in light and in shade. All these are perceived objects that you can distinguish as solid, and among them you should be able to distinguish what is you and what is not you. I am now asking you to choose, from all that lies within your visual awareness, what is essentially you and what are perceived objects.</p>	<p>‘Ananda, as you and I see the palaces inhabited by the four heavenly kings with all that is there in water, on the ground and in the air, though there is a great variety of forms and shapes in the light and darkness, they are but hindrances resulting from your differentiation of objective phenomena. Here you should distinguish between your own Self and external objects. From, what you see, I now pick out that which is your own Self and those which are but phenomena.</p>
<p>If you employ the power of your vision to its fullest extent, Ānanda, you will be able to see as far as the Sun Palace and Moon Palace. All that you will see are objects; they are not you. Carefully observe everything as far as the seven circular ranges of golden mountains; everything that you will see, even the various sources of light, will be an object; it will not be you. Again, step by step, observe the clouds in motion, the birds in flight, the wind blowing, the dust rising, the trees, the mountains, the rivers, the plants, the people, and the animals. All are objects of your perception. None of them is you.”</p>	<p>Ananda, if you exhaust the field of your vision, from the sun and moon to the seven mountain ranges with all kinds of light, all that you see are phenomena which are not YOU. As you (shorten your range) you see passing clouds and flying birds, the wind rising and dust, trees, mountains, rivers, grass, men and animals; they are all external and are not YOU.</p>
	<p>The essence of perception</p>
<p>“Ānanda, all these perceived objects, near and far, have their own distinctive nature; nevertheless, all are seen within the purity of the essence of your visual awareness. Each kind of object is distinguished as different from the others, but there are no such distinctions in the wondrous understanding of the essence of your visual awareness. This visual awareness is in fact the pure and wondrous understanding mind.”</p>	<p>‘Ananda, the great variety of things, far and near, when beheld by the essence of your seeing, appeared different whereas the nature of your seeing is uniform. This wondrous bright essence is really the nature of your perception.</p>

	The Essence of Perception Mistaken for Externals
	Refuting this misconception
<p>“If visual awareness were a perceived object, then would you not be able to see my visual awareness as an object? You may argue that you do see my visual awareness at the moment when we are both looking at the same thing. But when I am no longer looking at that thing, then would you still see my visual awareness? Even if you had been able to see my awareness when you and I were looking at the same thing, clearly you will not be able to see my awareness once I begin looking at something else. And since you cannot see my awareness when you and I are looking at different things, clearly my visual awareness cannot be an object. Therefore, how could your own visual awareness not be what is fundamentally you?”</p>	<p>‘If seeing is an object, you should also see my seeing. If you can do so why when I do not see things, do you not see my nonseeing? (Even) if you do so it will not be real but your false seeing. If you do not see my nonseeing, it follows that your seeing and mine are not objects. If so, why cannot your seeing be YOU? Again if when you see an object you grasp at it as such, it should also see you; if so, that object and the nature of seeing will mingle and you, I and the world will be in complete confusion.</p>
	True perception
<p>“Otherwise, when you see an object, the object would see you as well. If visual awareness and its objects were intermixed like that, you and I and everything else in the world would be immersed in chaos. But, Ānanda, when you are aware of something, it is you, not I, who are aware of it. The essential nature of your visual awareness pervades everything. If it is not yours, whose could it be? Why do you doubt that it is your true nature? Why don't you accept it as genuine and instead ask me what is true?”</p>	<p>‘Ananda, when you see (things), this seeing is yours and not mine, and its nature penetrates everywhere; if it is not YOU, what is it? Why do you still doubt about your real nature and ask me to confirm that it is not false?’</p>
	Wiping Out the Capacity of Perception to Reveal the True Mind
	The capacity of seeing
<p>Ānanda then said respectfully to the Buddha, “World-Honored One, I accept that my visual awareness, with its capacity to understand, cannot be other than mine. The Thus-Come One and I are looking now at the halls of the Four Celestial Kings, which are adorned and resplendent with superb treasures; our glance has lingered on the Sun Palace and Moon Palace, and then our visual awareness has extended to fill the entire Sahā world. However, when we return our gaze to this pure hall and look upon this sanctuary only, we do not see beyond the roof and</p>	<p>Ananda asked: ‘World Honoured One, if I am the nature of seeing, why when the Buddha and I saw the palaces of the four heavenly kings and the sun and moon, did this seeing first penetrate the whole world and then return to this vihāra, then to its temple and now to this hall with its eaves and corridors?’</p>

<p>the walls.”</p>	
<p>“World-Honored One, that is how our visual awareness is. First it extended throughout a world; now it is confined to this one room we are in. Did our awareness contract to fit into the room, or did the walls and ceiling divide our awareness up, enclosing part of it and leaving the rest outside? At this point, I don't know which one of these alternatives is right. I hope that the World-Honored One will bestow his great kindness upon us and will explain this point to us.”</p>	<p>Does this seeing which first pervaded the universe now return to and fill only this hall; does its previous scale not shrink, or is cut up by the walls of this hall? I do not know where the “meaning of all this really “lies; will you be compassionate enough to enlighten me?”</p>
	<p>Breaking up the capacity of seeing</p>
<p>The Buddha said to Ānanda, “Everything visible in the world — whether large or small, whether inside this hall or outside of it, whatever kind of thing it is — may be an object of our visual awareness. Do not say your awareness itself expands and contracts.”</p>	<p>The Buddha replied: ‘Ananda, all things in this world, whether large or small, inner or outer, as well as in other conditions, are external; you should not say that your seeing expands and contracts.</p>
<p>“Let us consider an example: suppose you are looking at the space inside a square box. Let me ask you: is the space you see inside the box fixed there in a cubical shape, or is it not? If it is, then if it were transferred into a round box, it would not become round. If, on the other hand, it is not fixed in a cubical shape, then there can't have been a cube of space in the box in the first place.”</p>	<p>Take for instance a square box the inside of which is seen as containing a “square of air. Now, tell me, is the air seen as “square in the square box, really square or not? If so, it should not be round when “poured into a round box. If not, then there should be no “square of air in the square box.</p>
<p>“You said that you don't know which one of your alternatives is right. What you said about the nature of visual awareness can be compared to what I said about the space in the square box. In truth, neither the awareness nor the space can have a location.”</p>	<p>You say that you do not know where the meaning of all this really “lies, (but) the “meaning being so, where do you want it to “lie?</p>
<p>“Do you want to say the space in the boxes is neither square nor round? Simply re move the boxes, and you'll see that the remaining space indeed has neither shape. You can't say that when the boxes are re moved, you would still be able to re move a cube or a sphere of space.”</p>	<p>Ananda, if you want, the air to be neither square nor round, just throw the box away. Since air has no location, you should not again insist on removing the place where it lies.</p>
<p>“Besides, suppose your visual awareness does contract when you enter a room, as you suggest. Then why, when you look up at the sun, does your awareness not expand till it reaches the sun's surface? Suppose, again, your visual awareness does divide when walls and ceilings are interposed; then why, if someone drills a hole through one of the walls, will there be no evidence of a linkage created as your divided awareness expands through</p>	<p>If, as you just said, when you entered this hall, your seeing shrank into a small compass, then when you look at the sun, do you lift it up to reach that sun in the sky overhead? If a wall can cut off your seeing, can you prevent it from peeping through a hole in the wall? Therefore, your contention is wrong.</p>

<p>the hole to reconnect itself? These ideas of yours cannot be right.”</p>	
	<p>Revealing the Real</p>
<p>“From time without beginning, all beings have mistakenly identified themselves with what they are aware of. Controlled by their experience of perceived objects, they lose track of their fundamental minds. In this state they perceive visual awareness as large or small.</p> <p>But when they're in control of their experience of perceived objects, they are the same as the Thus-Come Ones. Their bodies and minds, unmoving and replete with perfect understanding, become a place for awakening. Then all the lands in the ten directions are contained within the tip of a fine hair.”</p>	<p>‘All living beings, from the time without beginning, have disregarded their own Selves by clinging to external objects, thereby missing their fundamental Minds. Thus they are being turned round by objects and perceive large and small sizes.</p> <p>If they can turn objects round, they will be like the Tathàgata, and their bodies and minds will be in the state of radiant perfection; from their immutable holy site, the end of each of their hairs will contain all lands in the ten directions.’</p>
	<p>Removing the essence of perception to wipe out the fifth aggregate and eighth consciousness</p>
	<p>Eradicating attachment to the ego to reveal the one reality</p>
<p>Ānanda said respectfully to the Buddha, “World-Honored One, granted that my visual awareness is indeed my wonderful true nature; then this wonderful nature must be what appears before me. But if my visual awareness is in fact really my true nature, what is the mind that I experience in my body? The mind that I experience in my body is able to make distinctions, whereas my visual awareness does not make distinctions, even about my own body.</p>	<p>Ananda asked: ‘If this essence of seeing is my wondrous nature, the latter should manifest before me. If seeing is my real ego, then what are my body and mind? But in fact my body and mind can discern (things) whereas that seeing cannot discern my body.</p>
<p>But if my visual awareness is really my mind and is what causes me to see, then the essential nature of this visual awareness is what is truly me, and so my body is not me. is not my objection, though, the same as the objection that the Thus-Come One made previously, namely, that perceived objects cannot see me?³⁰ Bestow upon us your great kindness and explain this to us who have not yet awakened.”</p>	<p>If perception is my mind and causes me to see (things), then this perception is my Ego whereas my body is not; this is exactly what the Buddha previously refuted (with the argument that) objects should then see me. Will you be compassionate enough to enlighten me?’</p>
	<p>Rooting Out Ananda’s Misconception of Objects</p>

	Being and NOT BEING Perception
	Misconception of objects BEING perception
The Buddha said to Ānanda, “What you have just said — that your visual awareness is in front of you — is not correct. If it were actually in front of you, you would see it. In that case, your visual awareness would have a location which you could point to easily.”	The Buddha replied: ‘Ananda, your conception of perception being in front of you is incorrect because if it is, the essence of perception should have a position which can be shown.
<p>“As you and I are seated in Prince Jetri’s Grove, we can see the Dharma hall, with trees and streams around it, and beyond them the River Ganges, and both the sun and the moon above us. Now, you and I, from here at the Lion’s Seat, could point to all these things: the shade cast by the trees, the shining sun, the walls that block our view, the trees themselves, the other plants, the space through which we see these things, some of them large, some as small as strands of hair — all are distinct from one another, but as long as they are visible, you can point to them.</p> <p>If your visual awareness were indeed in front of you, then as you point to these things you would be able to indicate which one of them is your awareness.”</p>	<p>As you sit in Jetavana park, you see its trees and nullahs as well as this hall, with the sun or moon overhead and the Ganges in the distance. As you are now, in front of my lion-seat, moving your hand to point to the surroundings, such as the dark foliage of the wood, the bright sun, blocking walls and clear open spaces as well as grass, plants and very small things, although they are of different sizes, each of them can be pointed out.</p> <p>If they are really your seeing manifesting in front of you, you should be able to show which one is your seeing.</p>
“Therefore, understand this: if your awareness were identical with space, how could space still be space? If your awareness were all these objects, how could they still be objects? Can you reveal, by means of a minute analysis of these many objects, the source that is the essential, pure, wondrously understanding awareness? Can you point it out to me in the same way that, with clarity and certainty, you can point out these objects?”	‘Ananda, you should know that if voidness is your seeing, since it has already become your perception, then how can it be empty? If an (external) thing is your seeing and has already become your perception, how can it be external? So, after dissecting all things in front of you, pick out the bright and pure principle of your perception and show it (to me) to prove that it is clearly and irrefutably identical with externals.’
Ānanda said, “Looking from this many-storied Dharma hall as far as the distant Ganges and as far as the sun and the moon, I can point out all the things that my eyes observe, and all of them are perceived objects. None is my visual awareness. World-Honored One, it is as the Buddha said. neither I nor any other Arhat who is at the first stage and still has outflows, nor even a Bodhisattva, could analyze the myriad objects and show us a visual awareness with a nature of its own that is distinct from all the objects.”	Ananda said: ‘From this hall, I now see the Ganges in the distance, the sun or moon overhead and all that I can point out with my finger and see with my eyes; they are all (external) things but not one of them is my perception. World Honoured One, as the Buddha has said, not only a beginner in the srāvaka stage, like myself, who is still in the stream of transmigration, but even a Bodhisattva, cannot dissect things and pick out the essence of seeing which has an independent nature apart from phenomena.’
The Buddha said, “So it is. So it is.”	The Buddha said: ‘Correct, correct.’

	Misconception of objects NOT BEING perception
<p>The Buddha continued, saying to Ānanda, “It is as you said. Our visual awareness does not have a nature of its own that is distinct from the myriad things. Thus your awareness is not something you can point out. I will explain this to you again. As you and I are seated here looking at Prince Jetri’s Grove, let us look once more at the trees and garden and as far as the sun and moon. It is clear that not one of all the many different sights that you can point to is your visual awareness. But let us continue to explore this: are any of these things separate from your visual awareness?”</p>	<p>The Buddha said: ‘As you have said, there is no essence of seeing with an independent nature apart from phenomena. Now if there is no perception in the things you point out, I now ask again: As you and the Tathàgata sit in this Jetavana park, when you see the wood and all externals including the sun or moon, if there is no essence of Seeing which can be picked out from them, tell me which one is not the seeing?’</p>
<p>Ānanda said, “In fact, I do not think that anything I see, as I look around Prince Jetri’s Grove, is separate from my awareness. Why? If the trees were separate from my awareness, how could I be seeing them? But if the trees were identical to my awareness, how could they still be trees? The same is true of every other perceived object and of space as well. If space were separate from my awareness, how could I be seeing it? But if it were identical to my awareness, how could it still be space?”</p>	<p>Ananda replied: ‘Of all things seen in this Jetavana park, I do not know which one is not the seeing. Why? Because if the trees are not the seeing, why do I see them? If they are the seeing, why are they trees? If the void is not the seeing, why do I see it? If the void is the seeing, why is it empty?’</p>
<p>Having reexamined this — having considered in detail the myriad sights around us, I realize that not even the smallest of them is separate from my awareness.”</p>	<p>I too have thought carefully about all this and now conclude that each one of them is the seeing.’</p>
<p>The Buddha said, “So it is. So it is.”</p>	<p>The Buddha said: ‘Correct, correct.’</p>
<p>The Buddha’s words stunned everyone in the assembly who still needed instruction. None of them had understood his meaning. Having lost what they had been relying on, they were distressed and fearful.</p>	<p>In the assembly, all those who had not achieved the stage beyond study, were very surprised at hearing the Buddha say this. They failed to understand His meaning and were perturbed and thrown off balance.</p>
<p>The Thus-Come One took pity on them, knowing that their spirits were anxious and troubled, and he said in order to console Ānanda and the others in the great assembly, “Good people, the king of highest Dharma has been telling you the truth. He explains reality just as it is. He does not deceive or lie. What he has expounded for you is different from the four theories concerning what is everlasting³³ propounded by Maskari Gośālīputra and the others. Consider this carefully; in earnestly seeking instruction, be worthy of my sympathy.”</p>	<p>The Buddha realized their perplexity and alarm and took compassion on them, saying: Virtuous men, the words of the King of the Supreme Law are true, accord with Reality and are neither deceitful nor false, unlike those of the heretics whose sermons are arbitrary and aimless. Now listen attentively; your faith in me shall not be in vain.’</p>
<p>Then Mañjuśrī, Prince of Dharma, taking pity on the</p>	<p>Thereupon, Manjusri Bodhisattva, who took</p>

<p>four assemblies, stood up amidst the gathering. Having bowed at the Buddha's feet, he put his palms together in respect and said to the Buddha, "World-Honored One, the great assembly has not understood the two disclosures that the Thus-Come One has made: first, that the essence of our visual awareness and visible objects, and space as well, are identical; and, second, that they are not identical."</p>	<p>compassion on the four varga, rose from his seat, prostrated himself at the Buddha's feet, brought his two palms together and said:</p>
<p>"World-Honored One, if our visual awareness were identical to the conditions before us — space and visible objects — then we should be able to point to our awareness just as we can point to visible objects and to space. But if our awareness were separate from visible objects and from space, we would not be able to observe them. People in the assembly are alarmed because they do not understand the basis of this argument; it is not that their roots in the Dharma from their previous lives are shallow.</p>	<p>'World Honoured One, these people do not understand the Tathàgata's twofold revelation of the reality and unreality of the essence of perception in form and voidness. They think that if causal form and voidness are the seeing, there should be an indication of it, and if they are not, there should be no seeing. They do not understand your teaching and are, therefore, surprised and bewildered, but they are not like those whose roots are frivolous and inferior.</p>
<p>Therefore, I hope that the Thus-Come One will compassionately reveal exactly what the essence of visual awareness is, what the essence of observed objects is, and what it means to say that the essence of visual awareness is neither identical nor not identical to the objects we observe."</p>	<p>May the Tathàgata be compassionate enough to enlighten them (so, that they know) what objects and this essence of perception are fundamentally and that there exists neither "is nor "is not between them.'</p>
<p>The Buddha said to Mañjuśrī and to the rest of the great assembly, "To the Thus-Come Ones of the ten directions and to the Great Bodhisattvas who dwell in samādhi, visual awareness and visible objects, and objects of mind as well, are like elaborate mirages that appear in space. They have no real existence of their own.</p>	<p>The Buddha declared to Manjusri and the assembly: 'To all Tathàgatas and great Bodhisattvas of the ten directions, abiding in the state of Samādhi, seeing and its (concurrent) causes, as well as all forms imaginable, are like flowers in the sky which fundamentally do not exist.</p>
<p>Fundamentally, visual awareness and all its conditioned objects are the pure, wondrously understanding enlightenment itself. In enlightenment, how could there be identity or a lack of it? Mañjuśrī, I now ask you: you are Mañjuśrī; is there a Mañjuśrī about whom one can say, 'That is Mañjuśrī'? Or is there no such Mañjuśrī?"</p>	<p>This seeing and its causes are essentially the profound, pure and bright substance of Enlightenment; how can there be "is and "is not within it? Manjusri, I now ask you this; you are already the real Manjusri; can there be another Manjusri who first "is and then "is not?"</p>
<p>"Neither, World-Honored One. I am simply Mañjuśrī. There is no one about whom one can say, 'That is Mañjuśrī.' Why? If there were, there would be two Mañjuśrīs. nor is it the case that there is no such Mañjuśrī. In fact, neither the affirmation nor the denial of the statement 'That is Mañjuśrī' is true."</p>	<p>Manjusri replied: 'No, World Honoured One, I am the real Manjusri and there cannot be another. Why? Because if there is, then there will be two Manjusris, but my presence here does not mean that there is no Manjusri, with an (arbitrary) conception of "is and "is not" in between.'</p>

<p>The Buddha said, “The same is true of the wondrously understanding essence of our visual awareness and also of the objects we observe and of space. All are the wondrously understanding, supreme enlightenment — the pure, perfect, true mind. It is a mistake to consider them as separate — as observed objects, space, and visual awareness — or as awareness of sound and the other kinds of awareness.”</p>	<p>The Buddha said: ‘Likewise this clear seeing as well as the objects (seen) and the void are fundamentally the perfect, pure, true Mind of the Wonderful, Bright, Supreme Bodhi wrongly perceived as form and voidness as well as hearing and seeing,</p>
<p>“Similarly, in the analogy of the second moon, which moon is the one about which one can say, ‘That is the moon,’ and which one is not in fact the moon?</p>	<p>just as a second moon is perceived with the accompanying misconception of real and unreal moons.</p>
<p>Actually, Mañjuśrī, there is really only one moon. We can neither affirm nor deny the statement, ‘That is the moon.’ Therefore, all your various interpretations of visual awareness and visible objects are nothing but delusion, and in the midst of delusion one cannot avoid thinking ‘That is’ and ‘That is not.’ Only from within the true, essential, wondrously understanding, awakened mind can one escape the error of trying to point to what ‘is’ and what ‘is not.’”</p>	<p>Manjusri, there is only one real moon which is beyond the condition of “is and “is not. Therefore, if you discern seeing and its objects and give rise to all kinds of (mental) creation, this is wrong thinking which will prevent you from getting out of this dual condition of “is and “is not. (If you look into them by means of) this true, essential, wonderful, bright, and enlightened Nature, it will enable you to avoid this duality.’</p>
	<p>Wiping out ālaya’s self-evidencing to reveal one reality</p>
	<p>Ananda’s Discrimination</p>
<p>“World-Honored One,” Ānanda said respectfully to the Buddha, “It truly is as the Dharma-King has said. Our enlightened nature can be involved with things throughout all ten directions, and yet it remains clear and still. It is eternally present. It neither comes into being nor ceases to be.”</p>	<p>Ananda said: ‘World Honoured One, the King of the Law has preached the nature of causal enlightenment (Bodhi) which is always present in the ten directions and which is beyond birth and death;</p>
<p>“But how does what the Buddha has said in this regard differ from the ‘truth of the unmanifested nature’ as taught by the Brahmin Kapila, or from the ‘true self’ as taught by the ascetics who smear ashes on themselves, or by others who are not on the right path?</p>	<p>does this differ from the concept of primordial profundity, according to the doctrine of Kapila and that of a true Ego pervading everywhere according to heterodox ascetics who cover their heads with ashes and dust?</p>
<p>Also, on Mount Laṅkā the World-Honored One explained this principle to the Bodhisattva Mahāmāti and to others, and he said then that those who are not on the right path are always speaking of things existing in and of themselves, whereas the Buddha speaks of something else: he speaks of causes and conditions.</p>	<p>The Buddha, while on Laṅkā mountain, once said to Mahāmāti: “Heretics always speak of natural existence but I preach causes and conditions which are beyond the stage they have reached.</p>

<p>But as I see it now, the enlightened nature exists in and of itself; it neither comes into being nor ceases to be; it far transcends all that is distorted and unreal. It seems it does not arise from causes and conditions; instead it seems that it exists in and of itself. I only hope that the Buddha will explain this to us so that we may realize our true and genuine mind, which is our wondrously understanding, enlightened nature, and avoid all the wrong paths.”</p>	<p>Now as I look into this nature of Enlightenment, it is self existent, above birth and death and beyond all falsehood and inversion. There seem to be neither (your) causes and conditions nor their natural existence. Will you please teach us so that we shall not fall into heresies but win the bright nature of wonderful enlightened True Mind.’</p>
	<p style="text-align: center;">Wiping out Ananda’s discrimination</p> <p style="text-align: center;">Rooting out the self as such</p>
<p>The Buddha said to Ānanda, “Just now, by various means I have explained this to you in order that the truth would be made clear to you. But you have not understood, and you mistakenly suppose that the enlightened nature exists in and of itself.”</p>	<p>The Buddha said: ‘I have expediently revealed the truth to you, yet you do not awaken to it but mistake it for being the self as such.</p>
<p>“Ānanda, if the enlightened nature indeed exists in and of itself, as you say, then you should be able to discern what it essentially consists of. Consider your wondrously understanding visual awareness: what about it exists in and of itself? does it consist of light that exists in and of itself? does it consist of darkness that exists in and of itself? does it consist of space that exists in and of itself? does it consist of solid objects that exist in and of themselves?</p>	<p>Ananda, if it is the self as such, it should show clearly that its substance is the self. Now look into this wondrous seeing and see what is its self; do you mean that light, darkness, clarity or obstruction is its self?</p>
<p>If it consisted of light that existed in and of itself, Ānanda, you would not be able to see when it is dark. If it consisted of space that existed in and of itself, you would not be able to see solid objects. In the same way, if it consisted of darkness that existed in and of itself, the essential nature of your visual awareness would cease to exist, and so you would not be able to see when it is light.”</p>	<p>Ananda, if light is its self you should not see darkness and if the void you should not see obstruction. If darkness is its self, the nature of your seeing should cease to exist when there is light; if so, why do you still see light?’</p>
<p>Ānanda said, “It must be then that the wondrously understanding nature of this visual awareness does not exist in and of itself after all. It now seems to me that it comes into being due to causes and conditions. But I do not understand this clearly yet. May I inquire of the Thus-Come One how this idea fits with the Buddha’s teachings about causes and conditions?”</p>	<p>Ananda said: ‘If so, the nature of this wondrous seeing is not the self as such. I now guess that it is created by cause and condition but I am still not clear about it. I pray the Tathàgata to teach me how this accords with the nature of cause and condition.’</p>
	<p style="text-align: center;">Eliminating cause and condition</p>
<p>The Buddha said, “You are saying that the luminous nature of visual awareness comes into being from</p>	<p>The Buddha said: ‘You now speak of cause and condition Let me ask you this: When you see things,</p>

<p>causes and conditions. I ask you to consider, then: what is the primary cause of your being aware of what you see before you? is light the primary cause of your being aware of what you see before you? is darkness the primary cause? is space the primary cause? are solid objects the primary cause?"</p>	<p>the nature of seeing manifests; does this seeing exist because of light, darkness, clarity or obstruction?</p>
<p>"Ānanda, if light were the cause of your being aware of what you see before you, you could not see when it is dark. If darkness were the cause, you could not see when it is light. And what is true of light and darkness as causes is equally true of space and objects as causes."</p>	<p>Ananda, if it exists because of light, you should not see darkness and if because of darkness, you should not see light; it is the same with clarity and obstruction.</p>
<p>"Moreover, Ānanda, is light or darkness a condition of your being aware of what you see before you? are objects conditions? is space a condition? If space were a condition of your being aware of what you see before you, Ānanda, then you could not see solid objects. If solid objects were a condition of your being aware of what you see before you, you would be unable to perceive space. And what is true of space and solid objects as conditions is equally true of light and darkness as conditions."</p>	<p>Again, is this seeing in a bright, dark, clear or obstructed condition? Ananda, if it is clear, you should not see any obstruction and if it is obstructed you should not see that it is clear; it is the same with light and darkness.</p>
	<p>Revealing the essential Bodhi</p>
<p>"Therefore, you should understand that the existence of the essential, wondrously understanding, enlightened visual awareness is not dependent for its existence on causes and conditions, nor does it exist in and of itself. Nevertheless, one cannot say that it does not exist in and of itself, nor can one say that it is independent of causes and conditions. statements that account for its existence cannot be negated, yet one cannot say that they cannot be negated. Such statements cannot be affirmed, yet one cannot say that they cannot be affirmed. What is entirely beyond all defining attributes — that is the entirety of Dharma."</p>	<p>Therefore, you should know that the essential Bodhi is wondrous and bright, being neither cause nor condition, neither self as such nor not self as such, neither unreality nor not unreality, and neither reality nor not reality, for it is beyond all forms and is identical with all things (dharmā).</p>
	<p>Brushing away wrong assumptions</p>
<p>"In making all these distinctions, why have you resorted to terms used in the reckless fabrications of worldly discourse? You might as well try to seize a handful of space. However much you weary yourself in the attempt, space will forever elude your grasp."</p>	<p>How can you now think of it and use the frivolous terminology of the world to express it? This is like trying to catch or touch the void with your hand; you will only tire yourself, for how can you catch the void?"</p>
<p>Ānanda said to the Buddha, "World-Honored One, if the wondrous enlightened nature is indeed not</p>	<p>Ananda asked: 'World Honoured One, if the nature of Wonderful Enlightenment has neither cause nor</p>

<p>dependent on causes and conditions, why then has the Buddha often taught the monks that our visual awareness requires four conditions to be present: space, light, mind, and the eye-faculty. What did you mean then?"</p>	<p>condition, why has the Buddha always told the bhikṣus about the nature of seeing which exists because of the four conditions of voidness, light, mind and eye; what does all this mean?"</p>
<p>The Buddha said, "Ānanda, what I have said about causes and conditions as they function in the world is not an ultimate truth.</p>	<p>The Buddha replied: 'I spoke of worldly cause and condition which have nothing to do with Supreme Reality.'</p>
	<p style="text-align: center;">Eliminating the essence of perception to reveal inceptive enlightenment</p> <p style="text-align: center;">Wiping out Ananda's discrimination</p>
<p>I have another question for you, Ānanda. When ordinary people say, 'I see' or 'I do not see,' what do they mean by 'seeing' and 'not seeing'?"</p>	<p>'Ananda, I now ask you this: When a worldly man says that he can see things, what does he mean by "seeing and "not seeing?"</p>
<p>Ānanda said, "Relying on the light of the sun, of the moon, or of lamps, ordinary people can see various objects. that is what they mean by 'seeing.' Without at least one of these three sources of light, they would not be able to see."</p>	<p>Ananda replied: 'When a worldly man sees forms by the light of the sun, moon and lamps, this is called seeing but in the absence of such light, he cannot see (anything).'</p>
<p>"Ānanda, if people cannot see when light is absent, they would have no visual awareness of total darkness.</p>	<p>(The Buddha asked:) 'Ananda, if it is called not seeing when there is no light, he should not see darkness.</p>
<p>Since they are visually aware of total darkness, you cannot say that they cannot see in the absence of light.</p>	<p>If he does, this is because there is no light; how then can there be no seeing?</p>
<p>Further, if their inability to see light when they are in total darkness indeed means they cannot see when it is dark, then conversely, their inability to see darkness when it is light must also mean that they cannot see when it is light, since the cases are parallel and both involve instances of not seeing."</p>	<p>Ananda, in the dark, if this is called not seeing solely because he does not see the light, then when there is light, if he does not see darkness, this is again called not seeing; thus there would be no seeing in both cases.</p>
<p>"Light and darkness are mutually exclusive; still, regardless of which one is present, your visual awareness does not lapse for an instant. Therefore you should understand that in both cases there is seeing. How can you say that there is not?"</p>	<p>But in these two states which replace each other, the nature of your seeing does not cease for an instant. Therefore, there is (actual) seeing in both states; so how can there be no seeing?</p>
	<p style="text-align: center;">Revealing the Inceptive Bodhi</p>
<p>"You should understand then that when people see light, their awareness of it does not come into</p>	<p>'Therefore, Ananda, you should know that when you see the light, your seeing is not clear; when you</p>

<p>being because of the light. When people see darkness, their awareness of it does not come into being because of the darkness. When people see space, their awareness of it does not come into being because of the space, and when people see solid objects, their awareness of them does not come into being because of the solid objects.”</p>	<p>see the darkness, your seeing is not obscure; when you see the void, it is not empty; and when you see obstruction, it is not obstructed.</p>
<p>“Now that we have arrived at the conclusion that visual awareness does not come into being because of any of these four, you should also understand that when you are able to use your true awareness to be aware of the essence of your visual awareness, you will know that your true awareness is not the same as the essence of your awareness. The two are quite separate from one another. The essence of awareness is not the equal of true awareness.</p>	<p>After you have understood these four states, you should also know that when your (absolute) seeing perceives the Essence of Seeing, the former is not the latter which still differs from it; how can your (false) seeing reach that (absolute) seeing?</p>
<p>How can you still be speaking of the attributes of causes and conditions and of things existing in and of themselves, or even coming into being from inhering or combining? You hearers of the teaching are deficient in knowledge; your views are narrow and your attainment limited. Because you have not yet been able to break through to true reality in its purity, I will now instruct you further. Consider well what I say. Do not become weary and lose heart on the road to the wonder of full awakening.”</p>	<p>How can you speak of cause and condition, of the self existing as such and of the (so-called) union? You are all ignorant and narrow-minded hearers (śrāvakā) and cannot understand pure and clean Reality. I now teach you (the Truth) into which you should look carefully; so do not allow indolence and remissness to obstruct your Path to Profound Bodhi?’</p>
	<p style="text-align: center;">Revealing the unreality of the two realms to expose the nonexistence of Dharma (things)</p>
<p>Ānanda said to the Buddha, “The World-Honored One has elucidated the teaching concerning causes and conditions and concerning the existence of things in and of themselves, but we have not yet understood the teaching about inhering and conjoining and not inhering or conjoining. And now when we hear further that the essence of visual awareness of which the true awareness is aware is not the same as the true awareness, another layer has been added to our confusion and distress.”</p>	<p>Ananda said to the Buddha: ‘World Honoured One, although the Buddha has taught us about cause and condition, the state of the self as such, of mingling and union and of non-mingling and nonunion, our minds are still not open to the teaching. As we listened to His further instruction on seeing that is not seeing, we became more deluded and perplexed.</p>
<p>“It is my humble wish that, with his great kindness, the Buddha will open our Wisdom-eye and reveal the enlightened mind in all its purity.” With these words, he wept sorrowfully, bowed, and waited to receive the Sage’s instructions.</p>	<p>Please be compassionate enough to open our wisdom-eye to enlighten us.’ After saying this, he shed bitter tears, prostrated himself at the Buddha’s feet and waited for the holy teaching.</p>
<p>Then the World-Honored One took pity on Ānanda</p>	<p>The Buddha took pity on ‘Ananda and the assembly</p>

<p>and on the others in the great assembly. He wished to make clear to them the wondrous path of practice that would lead them all to the samādhi of the Great Dhāraṇī.⁴³ He said to Ānanda, “You have a keen memory, but it serves only to increase your erudition. You have not yet understood the practice of calming the mind from which subtle insight arises. Listen carefully as I give instruction point by point for your sake, and also for the sake of all in the future who have outflows, so that they may attain full awakening.”</p>	<p>and was about to teach the profound practice of the samādhis of the great Dhāraṇā when he said to Ananda: ‘Though you have tried to memorize (my Dharma), you have only broadened your hearing (or knowledge) and are still not very clear about deep insight into samatha. Now listen with attention to what I now tell you fully (for the benefit of you) and those who are still in the stream of transmigration so that you can all win the bodhi fruit.</p>
<p>“All beings are bound to the cycle of saṃsāra, Ānanda, due to the false distinctions made by two kinds of distorted awareness. Wherever these two kinds of awarenesses arise, beings undergo the karma of the cycle. What are these two kinds of distorted awareness? The first is the distorted awareness based on the karma of individual beings; the second is the distorted awareness based on the karma beings share.”</p>	<p>‘Ananda, all living beings are subject to transmigration through various worlds because of two inverted, discriminative and wrong views which, wherever they occur, cause people to be caught in the turning wheel of saṃskāra. What causes these two wrong views? They are due to their individual and collective karmas.</p>
	<p>Individual Karma</p>
<p>“What is the distorted awareness based on individual karma, Ānanda? Let us consider the example of a person with an eye disease.</p>	<p>‘What is the individual karma that causes wrong views?</p>
<p>At night, when he looks at a lamp, it seems to him that circular bands of light surround the lamp with the entire spectrum of colors. What do you think? are the circles of colored light that appear around the lamp at night an aspect of the lamplight or an aspect of his own visual awareness? If the circles of colored light were an aspect of the lamplight, Ānanda, wouldn't they be seen by other people besides the person with the eye disease, instead of being visible only to him?</p>	<p>Ananda, it is like a man who, because his eyes are inflamed, sees at night a five-coloured circle round the light of a lamp. Is this circle the colour of the flame or that of his seeing? If it is the colour of the flame, why does only the man with bad eyes see it while others do not?</p>
<p>On the other hand, if the circles of colored light were an aspect of the person's visual awareness, wouldn't his awareness itself be colored? If that were the case, what kind of thing would this colored awareness be?”</p>	<p>If it is the colour of his seeing, since his seeing is already that colour, what do you call the circle?</p>
<p>“Further, Ānanda, if the circles of colored light were not an aspect of the lamplight, then when the person with the diseased eyes glanced around him at a screen, a curtain, a table, or a sleeping mat, he would see the colored circles surrounding them as well. And if the circles of colored light were not an aspect of his visual awareness, he would not see</p>	<p>Moreover, Ananda, if this circle is independent of the lamp, the man should see it when looking at nearby curtains, tables and mats; if it is independent of the seeing, it should not be seen by the eyes, but why does the man with bad eyes see it?</p>

<p>the circles at all. Why then does he in fact see them?"</p>	
<p>"Therefore, you should know that, although the colors are in fact intrinsic to the lamplight, the illusory circles of colored light arise from the disease in his eyes. However, although the circles of colored light and his awareness of them are due to the disease, his awareness of the disease is not itself diseased. In short, you cannot say that the illusory circles of color are an aspect of the lamplight or an aspect of his visual awareness. But you also cannot say that they are not an aspect of the lamplight or of his visual awareness.</p>	<p>Therefore, you should know that this colour is revealed by the lamplight and becomes a circle when perceived by defective seeing; both the circle (form) and the seeing (perception) are due to bad eyes, but that which recognizes this disease is not sick. Thus you should not (discriminate and) say that it is either the lamp or the seeing, with the further idea of it being neither the lamp nor the seeing.</p>
<p>In the same way, in the analogy of the two moons, the second moon is neither the real moon nor a reflection of the real moon. When pressure is applied to the eyeball, one sees two moons. Those who understand this will not argue that the second moon, which results from the pressure on the eye, is the real moon or that it is not the real moon, or, further, that it is an aspect of visual awareness or is not an aspect of visual awareness."</p>	<p>It is like a second moon which is neither the real moon nor its shadow. Why? Because the sight of this second moon is an illusory creation. So wise people should not say that this illusion "is or "is not form or that it exists apart from seeing or non-seeing.</p>
<p>"The same is true of the illusory circles of light around the lamp: they arise from the disease in the eyes. Can you say now that they are an aspect only of the lamplight or only of visual awareness? You cannot. Even less can you distinguish them as neither an aspect of the lamplight nor an aspect of visual awareness."</p>	<p>In the same way how can you prove that an illusion caused by bad eyes is (due to) the lamp or to your seeing? Still less can you establish that it is (due to) neither the lamp nor your seeing.</p>
	<p>Collective Karma</p>
<p>"What is meant by the distorted awareness that is based on shared karma? Ānanda, in Jambudvīpa's seas there are three thousand land masses. In their midst lies a great continent, and in that continent, from east to west, there are two thousand three hundred large countries. On the various islands in the ocean there may be two or three hundred countries, or in some cases only one or two countries, or as many as thirty, forty, or fifty."</p>	<p>'What is the collective karma that causes wrong views? Ananda, this universe (Jambudvīpa) comprises, beside the great sea; , continents, with the largest at the center, containing altogether, from east to west, , countries and other small continents each consisting of , , , , , or countries.</p>
<p>"Suppose, Ānanda, that among them is an island where there are two countries only, and that the people of one of these countries share the experience of unfortunate circumstances. It may be that the people of that country see many inauspicious phenomena. They may see two suns or two moons, or rings or half-rings of white or colored light around the sun or the moon. They may</p>	<p>Ananda, in a small continent there (may) be only two countries, one of which is inhabited by people who, as a result of their evil karma, may witness all sorts of evil states, while the inhabitants of the other country neither see nor even hear of them.</p>

<p>see meteors or comets streaking down or across the sky, or else patterns of inauspicious energies in a bowed shape or in the shape of ears above or beside the sun, or bands of light reaching across the sky — many such inauspicious phenomena as these. Only the people of that one country see these phenomena; the people in the other country do not see them at all or even hear of them.”</p>	
<p>“Ānanda, I will now compare these situations in order to clarify them. First let us consider the distorted visual awareness based on beings' individual karma. When the person with an eye disease sees the illusory circles of colored light around a lamp, the circles seem to him to be external objects, but in fact what the person sees is a consequence of the disease. The disease places a distorting strain on his visual awareness; it is not the colored light that places the strain.</p>	<p>‘Ananda, let us compare these two karmic conditions (dealing first with wrong views caused by individual karma which are similar to those by collective karma). Ananda, all living beings whose individual karma causes them to see wrongly, are like the man who because his eyes are inflamed, sees round the light of a lamp a circle which seems to be out there in front of him, but in fact exists because his sight is disturbed; this circle is not created by form.</p>
<p>However, what is aware of the disease is not defective. In the same way, all that you can now see — the mountains, the rivers, the many lands, and the various forms of life — are the result of a disease that has existed in your visual awareness since time without beginning. The essence of visual awareness and what it is aware of cause what seem to be external phenomena to appear.</p>	<p>However the (faculty of) seeing through which he is aware of this trouble, is free from it. Similarly if you now look at mountains, rivers and the country with its inhabitants, they are all created by a disturbance in your seeing since the time without beginning.</p>
<p>Once we add another layer of understanding to our enlightenment, our awareness and what it is aware of become defective. While the awareness that is added to enlightenment is defective, however, the awareness that is the fundamental, enlightened, understanding awareness is not defective.</p>	<p>Though this seeing and its causal externals seem to be (phenomena) in front of you, they originally arise from your (subjective) awareness of that brightness (of Reality) which leads to a (wrong) perception of (objective) causal falsities. Thus awareness and perception (cause) wrong seeing,</p>
<p>That is, the true awareness that is aware of the defective awareness is not itself defective. That true awareness, which is aware of the essence of awareness, is not to be confused with the ordinary visual awareness, or the awareness of sounds, or any of the other types of awareness.”</p>	<p>but the bright true Mind of basic Bodhi which sees clearly these causal states is free from all ills. That which realizes this awareness as faulty does not fall into delusion. This is (what I mean by true) seeing that is not (discriminative and about which you asked for elucidation). How can this be comprehended by your (discriminative) seeing, hearing, feeling and knowing?</p>
<p>“To restate: your visual awareness of me now, and of yourself and of the ten classes of beings that can be seen in the world, is a defective awareness. It is not the awareness that is aware of the defect. The true nature of the essence of visual awareness is not defective, and therefore it is not what is ordinarily referred to as visual awareness.”</p>	<p>Therefore, your actual seeing of yourself, of me and of living beings of the ten types of birth is a disturbance of your seeing and certainly not that which is aware of your wrong seeing. For the basic nature of the true essence of perception is beyond all ills: hence it is not called seeing.</p>
<p>“Ānanda, consider the distortion in visual</p>	<p>‘Ananda, let us now compare wrong seeing caused</p>

<p>awareness experienced by the people of that one country, in response to their shared karma.</p>	<p>by collective karma with that by individual karma.</p>
<p>Compare it to the distorted visual awareness experienced by the person whose eyes are diseased, in response to his individual karma. The situations of the person with the eye disease and the people of that one country are similar, in that the illusory circles of colored light are a consequence of the eye disease, while the inauspicious phenomena seen by the people of that country are due to the miasmatic energies that arise from their shared karma. Both the individual karma and the shared karma have come into being because of distortions in awareness that have existed since time without beginning.”</p>	<p>The (illusion of a) circle round the light of a lamp seen by a man because his eyes are bad, and the evil condition experienced by all the inhabitants of a country because of collective karma, are both created by false seeing since the time without beginning.</p>
<p>“Nevertheless, all the beings with outflows and all the lands in the ten directions, including the Sahā world, with its four great seas and with the three thousand landmasses of Jambudvīpa, are fundamentally the enlightened, wondrous, luminous mind that understands and has no outflows. The conditions necessary for them all to arise are the illusory, diseased distortions in visual awareness, in awareness of sounds, and in all the other types of awareness. When these conditions are present in combination, the beings and lands come into being; when these conditions are not present, the beings and lands cease to be.”</p>	<p>Thus the Jambudvāpa’s , continents, the four great seas, the sahā world and samsaric countries in the ten directions as well as their inhabitants are the product of causal seeing, hearing, feeling and knowing which arise from the (subjective) awareness of the brightness of supramundane wondrous Mind, entailing mixtures and unions of concurring causes which result in their rise and fall.</p>
	<p>Revealing the independent basic Bodhi to expose the unfettered absoluteness (Bhutatahatà)</p>
<p>“When you remain entirely untouched by conditions, whether or not they are present in combination, you bring to an end all the causes of coming into being and ceasing to be. At that moment, you will awaken to perfect enlightenment, which is your true nature and which neither comes into being nor ceases to be. It is the pure, fundamental mind, the fundamental, everlasting enlightenment.”</p>	<p>‘He who can avoid the (illusory) mixture and union and non-mixture and non-union of concurrent causes, will be able to destroy all causes of birth and death, thereby perfecting the transcendental nature of Enlightenment and realizing the permanent basic Bodhi of pure and clean Self-mind.</p>
	<p>Wiping Out All Traces of the False to Enter the Abstruse to Reveal the Bhutatathatà</p>
<p>“Ānanda, you have already understood that the wondrous, luminous, enlightened nature of your visual awareness does not arise from causes and conditions and that it does not come into being on its own. But you do not understand yet that the</p>	<p>‘Ananda, though you have understood the profound and bright nature of basic Bodhi which is neither causal, nor conditional, nor the self as such, you are still not clear about this enlightened substance which neither mixture and union nor</p>

<p>original, enlightened nature of your visual awareness also does not exist because of inhering or because of conjoining, nor because of a lack of inhering or a lack of conjoining.”</p>	<p>non-mixture and nonunion can create.</p>
<p>“I will now ask you again, Ānanda, about the objects you perceive before you. Your deluded thinking about the world tells you that what causes these objects to exist is either inhering or conjoining. Therefore you wrongly suppose that what causes the enlightened mind to exist is either inhering or conjoining.”</p>	<p>‘Ananda, I must now ask you a question. Since you still hold that all false thinking mixes and unites with causes and conditions, you are in doubt and worry about (the thoughts of) a Bodhi mind arising from such mixture and union.</p>
<p>“Suppose the wondrous, pure nature of your visual awareness exists through inhering. does it then exist through inhering in light? does it exist through inhering in darkness? Does it exist through inhering in space? Does it exist through inhering in solid objects? If it exists through inhering in light, then when you see in the presence of light, precisely where in the light does it inhere? Visual awareness and light each have their own distinct qualities, so if visual awareness were inherent in light, what qualities would each of them have then? Either they would have the ability to see, in which case you would be seeing your own awareness, or they would not have the ability to see, in which case you would not be able to see light.</p>	<p>If so, does your essence of perception mix with light, or darkness, with clarity, or obstruction? If it mixes with light, when the latter appears and you see it, where does it mix with your seeing? Since your seeing is clear, where can you find such mixture?</p>
<p>In any case, how can light be inherent in your visual awareness, since the enlightened nature of your visual awareness is in fact already complete in itself?</p>	<p>If it is not the seeing, why do you see light? If it is the seeing, how can you see your own seeing? Since your seeing is complete by itself, how can it be mixed with the light?</p>
<p>Likewise, since light is already complete in itself, how could your visual awareness have been inherent in light? Again, since your visual awareness is different from light, it would cease to be itself if it were to inhere in light, and light would likewise cease to be what we call light if it inhaled in visual awareness; each would lose its nature. In short, it cannot be right to say your visual awareness exists through inhering in light. nor can it be right to say your visual awareness exists through inhering in darkness, in space, or in objects.”</p>	<p>Since light is complete by itself, where can it contain your seeing? Therefore, seeing and light differ, and if they are mixed up, even the word “light’ would cease to exist; in other words, such a mixture would suppress the light. Consequently, your concept of a mixture of seeing with light is wrong, and so is a mixture of seeing with darkness, clarity and obstruction.</p>
<p>“Once again, Ānanda, does the wondrous, pure nature of your visual awareness exist through conjoining with light? Does it exist through conjoining with darkness? Does it exist through conjoining with space? Does it exist through conjoining with objects?”</p>	<p>‘Again, Ananda, does the essence of your perception unite with light, darkness, clarity and obstruction?</p>

<p>“If your visual awareness existed in conjoining with light, then in total darkness, when no light is present, you would not be aware of the darkness since your awareness would be conjoined with light rather than with darkness. If, even so, you could see darkness without your awareness being conjoined to darkness, it follows that you would not see light when your awareness was conjoined to light.⁵³ And if you could not see light when your awareness had been conjoined to it, then since you could not see light, how would you know when it was light or dark? The same arguments could be made to show that your visual awareness does not exist through conjoining with darkness, with space, or with objects.”</p>	<p>If it unites with light, then when light vanishes and is replaced by darkness, the seeing should not unite with the latter, but why do you still see darkness? When you see darkness, if your seeing does not unite with it, then when it unites with light, you should not see light as well. If light is not seen, then when there is light, do you know that it is light and not darkness? Likewise, a union of the seeing with darkness, clarity and obstruction is equally false.’</p>
<p>Ānanda said to the Buddha, “World-Honored One, I am now thinking that the wondrous, fundamental, enlightened nature of our visual awareness does not exist either through inhering in or through conjoining with the objects before us or with our processes of perceiving of them.”</p>	<p>Ananda asked: ‘World Honoured One, I am thinking again about this enlightened substance; does it neither mix nor unite with causal externals and with the mind’s thinking and discerning?’</p>
<p>The Buddha said, “Now you are saying that your enlightened awareness does not exist either through inhering or through conjoining. I will continue to question you, then. If the wondrous, essential nature of your visual awareness does not inhere in or conjoin with anything, then are you saying that it does not inhere in light? That it does not inhere in darkness? That it does not inhere in space? That it does not inhere in solid objects?”</p>	<p>The Buddha replied: ‘You now speak of not mixing and not uniting. Do you mean that this essence of seeing does not mix with light, darkness, clarity and obstruction?’</p>
<p>“If it did not inhere in light, then a boundary would necessarily exist between your visual awareness and the light. Look carefully now: where is your awareness? Where is the light? And where is the boundary between them?”</p>	<p>If so, then when you see the light, there should be a demarcation line between seeing and light. Now look carefully (and tell me) where are the fields of light and of your seeing, and where are their boundaries:</p>
<p>If, Ānanda, your visual awareness were nowhere within the confines of light, it would follow that your awareness and the light had not come into contact, and so you would not be able to see where the light is. Then how could a boundary exist between them? The same can be said of the notion that your visual awareness does not inhere in darkness, in space, or in solid objects.”</p>	<p>Ananda, if you do not see where light is, then your seeing will not reach it; if so, you will not even know where the light is, and how can there be a border line? It is the same with darkness, clarity and obstruction.</p>
<p>“Moreover, if the wondrous, essential nature of your visual awareness did not become conjoined to anything, then does it not become conjoined to light? Does it not become conjoined to darkness? does it not become conjoined to space? Does it not become conjoined to objects?”</p>	<p>‘Again, do you mean that this essence of seeing does not unite with light, darkness, clarity and obstruction?’</p>

“If your visual awareness did not become conjoined to light, then light and your awareness would be entirely incompatible, just as light and your awareness of sounds are incompatible. They would never come into contact. Further, since you would not be able to see where the light is, how could you know whether or not your awareness had become conjoined to it? The same would be true of your visual awareness not becoming conjoined to darkness, to space, or to solid objects.”

If it does not unite with light, then both the seeing and light are in opposition, like your ears and the light which can never meet. So your seeing would not perceive anything where there is light; then how can you cause them either to unite or not? It is the same with darkness, clarity and obstruction.



III - The matrix of the Thus-Come One.

Hsuan Hua	Charles Luk
	Direct Pointing to the One Mind
<p>“Ananda, you have not yet understood that the objects we perceive are unreal and illusory. They are subject to change, appearing here and there and disappearing here and there. Yet these illusions, each with its conventional designation, are in fact within the essential, wondrous enlightenment. The same is true of the five aggregates, the six faculties, the twelve sites, and the eighteen constituent elements.</p>	<p>‘Ananda, you are still not clear about the illusory appearances of all passing phenomena which vanish wherever they arise. These illusions in the shape of forms spring from (their underlying nature which is) the substance of wonderful Bodhi. So also are the six entrances (organs), the twelve àyatana (six sense organs and six sense data) and the eighteen realms of senses ...</p>
<p>It is an illusion that they come into being when both their causes and their conditions are present, and it is an illusion that they cease to be when either their causes or their conditions are absent. You simply have not yet understood that, fundamentally, everything that comes and goes, that comes into being and ceases to be, is within the true nature of the Matrix of the Thus-Come One, which is the wondrous, everlasting understanding — the unmoving, all-pervading, wondrous suchness of reality. But, though you may seek within the everlasting reality of the Matrix of the Thus-Come One for what comes and goes, for confusion and awakening, and for coming into being and ceasing to be, you will not find them there.”</p>	<p>... which falsely arise from the mixture and union of causes and conditions and which falsely vanish when the same causes and conditions are disconnected. They are but creation and destruction appearing and vanishing within the permanent, wonderfully bright, immutable, all-embracing and profound Bhutatathatà (absolute) nature of the Tathàgata store wherein neither coming nor going, neither delusion nor enlightenment, and neither birth nor death can be found.</p>
<p>Each and every perceived object looks to you like it actually exists, but in reality it is entirely illusory and transitory.... The coming into being of the objects we perceive is an illusion, and their ceasing to be is an illusion.... Nevertheless their nature is in truth the luminous essence of wondrous enlightenment. They come forth from our true mind. When delusion arises, there is a division into what observes and what is observed. Both arise from the pure nature and luminous essence of wondrous enlightenment, which is the everlasting true mind. They do not come from elsewhere....</p>	
	Fusing myriads of things with the absolute to reveal the identity of phenomenon with noumenon

	Fusing the five aggregates
<p>“Ānanda, how is it that the five aggregates are, fundamentally, the Matrix of the Thus-Come One, whose nature is the wondrous suchness of reality? Consider this example, Ānanda: a clear-sighted person looks up at a clear sky, where nothing but empty space is to be seen. Suppose that, for no particular reason, this person happens to stare, without moving his eyes, until they are stressed to the point that he sees in the empty air a disordered display of flowers, along with various other images that are disordered and chaotic and lack any real attributes. You should know that the aggregate of form can be described in similar terms.”</p>	<p>‘Ananda, why are the five aggregates fundamentally the wondrous nature of the Absolute of the Tathāgata store? Ananda, for instance, when a man looks at a clear sky with clear eyes, he sees only the void which contains nothing. If suddenly without any apparent reason he steadies his seeing, it will be disturbed and he will see flowers dancing and other objects moving in the sky. It is the same with the aggregate rūpa.</p>
<p>“Now, this disordered display of flowers, Ānanda, does not come into being from space, nor does it come into being from the person’s eyes. Suppose, Ānanda, that the display of flowers did come from space. But what has come into being from space would have to be subject to disappearing back into space; and space would not be empty if things came into being out of it and disappeared back into it. But if space were not empty, there would not be room in it for those displays of flowers to appear out of it or to disappear back into it, any more than there is room in your body, Ānanda, for another Ananda.”</p>	<p>Ananda, these dancing flowers come neither from the void nor from his eyes. If they came from the void, they would return to it; if there was really such a coming and going of these flowers, the void would not be empty. If voidness was really not empty (i.e. if it was solid), then they could not appear and vanish in it. This is like Ananda’s (solid) body which does not allow (another) Ananda to enter it.</p>
<p>“On the other hand, if this disordered display of flowers came from the person’s eyes, the display of flowers could disappear back into his eyes. Now, we may suppose that, if this display of flowers has come from the eyes, it must share in the visual awareness of the eye-faculty. If it were visually aware, then having come out from the eyes into the air, it would be able to see the eyes from the air. But if it does not share in the awareness of the eye-faculty, then having obscured a portion of the otherwise empty air, it will also obscure the vision of the eye-faculty as it returns to the eye-faculty. Besides, the person’s vision cannot have been obscured, since he is seeing the display of flowers. And did we not say to begin with that this person was clear-sighted as he looked up at the clear sky?”</p>	<p>If these flowers come from the eyes, they should be able to return to the eyes, and because they come from (the faculty of) seeing, they should be able to see (things). Thus when they leave the eyes, they become flowers in the sky and when they return, they should see the organ of sight. If they cannot see (things), then when they leave, they should veil the eyes; but when the man sees these flowers, his eyes are not veiled. Then why do you wait until the sky is clear (of these flowers) to say that your eyes are really clear?</p>
<p>“Therefore you should know that the aggregate of forms is an illusion. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>Therefore, you should know that the aggregate form is unreal for it is neither causal nor conditional nor self-existent.</p>
	<p>The First Aggregate Rūpa</p>

	<p>'Ananda, why are the five aggregates fundamentally the wondrous nature of the Absolute of the Tathàgata store? Ananda, for instance, when a man looks at a clear sky with clear eyes, he sees only the void which contains nothing. If suddenly without any apparent reason he steadies his seeing, it will be disturbed and he will see flowers dancing and other objects moving in the sky. It is the same with the aggregate rūpa. Ananda, these dancing flowers come neither from the void nor from his eyes. If they came from the void, they would return to it; if there was really such a coming and going of these flowers, the void would not be empty. If voidness was really not empty (i.e. if it was solid), then they could not appear and vanish in it. This is like Ananda's (solid) body which does not allow (another) Ananda to enter it. If these flowers come from the eyes, they should be able to return to the eyes, and because they come from (the faculty of) seeing, they should be able to see (things). Thus when they leave the eyes, they become flowers in the sky and when they return, they should see the organ of sight. If they cannot see (things), then when they leave, they should screen the sky and when they return, they should veil the eyes; but when the man sees these flowers, his eyes are not veiled. Then why do you wait until the sky is clear (of these flowers) to say that your eyes are really clear? Therefore, you should know that the aggregate form is unreal for it is neither causal nor conditional nor self-existent.</p>
	<p>The Second Aggregate Vedanà</p>
<p>"Ānanda, consider the example of someone whose hands and feet are at rest and whose entire body is at ease. At this moment, he has forgotten about his body, and he is feeling neither comfort nor discomfort. Then, for no particular reason, he rubs the palms of his hands together in the empty space in front of him, and he has the illusory experience of roughness or smoothness and of cold or heat. You should know that the aggregate of sense-perception can be described in similar terms."</p>	<p>'Ananda, when, for instance, a man is in good health and his limbs are in good condition, he does not feel anything. But if suddenly, without any reason, he rubs his palms together, he feels coarseness, smoothness, cold and warmth. It is the same with the second aggregate vedanà.</p>
<p>"Now, these illusory sense-perceptions, Ānanda, do not emerge from space, nor do they emerge from the palms of the person's hands. That is to say, Ānanda, if space could cause tactile perceptions in the palms of his hands, would it not equally be able to cause tactile perceptions elsewhere on the body? But it makes no sense to say that space can cause tactile perceptions in one part of the body and not another."</p>	<p>Ananda, these sensations come from neither the void nor his palms. If they come from the void, why are they felt by his palms only and not by his body? It should not be up to the void to choose his palms to feel them. If they come from his palms, they should not wait for the palms to be brought together to be felt.</p>

<p>“If the tactile perceptions had emerged from the palms of his hands, what need would there have been to rub the palms together in order to produce the perceptions? Further, if the tactile perceptions had emerged from the palms of his hands, then the person's palms would have been aware of the perceptions emerging. And when the person moved his hands apart, the perceptions would have to sink back into his wrists and arms, into the bones and marrow, which would have to be aware of the path those perceptions took. In such a case, what the mind perceived as emerging and returning would have to be something that was capable of coming and going in the body. If there were such a thing, what need would there have been for the person to rub the palms of his hands together in order to experience these tactile perceptions?”</p>	<p>Moreover, if they really come from his palms and are felt when the latter are brought together, when they are separated, these sensations should reenter the palms, arms, shoulders, bones and marrow which should also feel their reentry. They should also be felt by the mind as coming in and out, as if something had moved in and out of the body. If so, there is no need to bring the two palms together to feel these sensations.</p>
<p>“Therefore you should know that the aggregate of sense-perception is an illusion. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>Therefore, you should know that the aggregate vedanà is unreal and is neither causal nor conditional nor self-existent.</p>
	<p>The Third Aggregate Sanjna</p>
<p>“Ānanda, consider the example of someone whose mouth waters at the mention of sour plums, or who feels a sudden ache in the sole of his foot as he thinks of walking along the edge of a precipice. You should know that the aggregate of cognition can be described in similar terms.”</p>	<p>‘Ananda, if someone speaks of sour plums, your mouth will water, and if you think of walking above an overhanging cliff, you will have the sensation of shivering in the soles of your feet. This is the same with the third aggregate sanjnà.</p>
<p>“Now, the circumstance of the mouth watering at the mention of the plums, Ānanda, was not caused by the actual plums that were mentioned, nor was it caused by the person's mouth. Why? If the mouth watered because of the actual plums, Ānanda, that would mean that the plums were responsible for mentioning themselves. What need would there be for some person to mention them? On the other hand, if the mouth were responsible for the watering, would that mean that the mouth heard the plums being mentioned? Were not ears needed for that? If the ears were the cause, then would that not mean that the ears could produce saliva?”</p>	<p>Ananda, this talk of sourness does not come from the plum, nor does it enter your mouth. If it comes from the plum, it should be spoken of by the plum itself; then why does it wait for someone to speak of it? If it enters your mouth, it should be your mouth which actually talks about it; then why does it wait until your ears hear of it? If it is your ears which alone hear it, why does not that water come out of them?</p>
<p>“The same points about the watering of the mouth at the mention of sour plums can be equally applied to the ache that is felt in the sole of one's foot when one thinks of walking along the edge of a precipice.”</p>	<p>This is the same with your thought of (walking above) an overhanging cliff.</p>
<p>“Therefore you should know that the aggregate of</p>	<p>Therefore, you should know that the third</p>

<p>cognition is an illusion. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>aggregate sanjñà is neither causal nor conditional nor self-existent.</p>
	<p>The Fourth Aggregate Samskàra</p>
<p>“Ānanda, consider the example of a stretch of rapids. The waves follow one upon another, and those that are behind never overtake those that are ahead. You should know that the aggregate of mental formations can be described in similar terms.”</p>	<p>‘Ananda, the fourth aggregate samskàra is like water which flows in a torrent endlessly and in good order over a fall.</p>
<p>“Now, the rapids are not brought about by space, Ānanda, nor are they brought about by the water itself. They are not identical to the water, but though they are not themselves the water, they are at the same time not separate from the water. nor are they separate from space.”</p>	<p>Ananda, this flow does not come from the void nor is it due to the water; it is neither the water itself nor does it exist apart from the void and the water.</p>
<p>“Understand it this way, Ānanda: if the rapids were brought about by space, then that would mean that space in its infinite reach throughout the ten directions would be a ceaseless deluge, and the entire universe would inevitably drown. If the rapids were brought about by the water, then the nature of the rapids would not be the same as the nature of water. The rapids and the water would be separate and distinct; but clearly, they are not. On the other hand, if the rapids and the water were identical, then when the water became still, it would cease to be water. However, the rapids and the water cannot be separate either, since there can be no rapids without water. nor can the rapids be separate from space, since outside of space nothing exists.”</p>	<p>If it is created by the void, boundless space would become an endless flow of water and the whole world would be submerged. If it is due to the water, then it should not be water and should have its own form and location which should be apparent. If it is water, then still and clear water should not be water. If it exists apart from the void and water, (this is impossible because) space (is all-embracing and) has (nothing) outside (it) and because there is no flow without water.</p>
<p>“In this way you should know that the aggregate of mental formations is an illusion. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>Therefore, you should know that the fourth aggregate samskàra is false and is neither causal nor conditional nor self-existent.</p>
	<p>The Fifth Aggregate Vinàna</p>
<p>“Ānanda, consider the example of a person who takes up an empty pitcher and plugs up its two spouts so that it seems he has confined some space in the pitcher. Believing that he is carrying this pitcherful of space, he travels a thousand miles to another country with the intention of making a present of it. You should know that the aggregate of consciousness can be described in similar terms.”</p>	<p>‘Ananda, the (fifth) aggregate consciousness is like the void in an empty pitcher with two mouths. If someone blocks both mouths and carries it to another country, the void does not go from one place to another.</p>

<p>“The space that is in the pitcher, Ānanda, does not in fact come from the place where the person began his journey, nor is it transported to the country he travels to. It is like this, Ānanda: if the space had been transported from the first country by being confined in the pitcher, there must have been a loss of space at the place where the pitcher had come from. Moreover, if the space had been brought to the second country, then if the spouts were unplugged and the pitcher turned upside-down, the space within it would be seen to pour out.”</p>	<p>If the void comes from somewhere, that place should lose some of its voidness, and on arrival elsewhere, when the mouths are opened and the pitcher reversed, one should see the void poured out of it.</p>
<p>“In this way you should know that the aggregate of consciousness is an illusion. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>Therefore you should know that consciousness is unreal and is neither causal nor conditional nor self-existent.’</p>
	<p>Fusing the Six Entrances</p>
	<p>Entrance through the Eyes</p>
<p>“Moreover, Ānanda, how is it that, fundamentally, the six faculties are the Matrix of the Thus-Come One, whose nature is the wondrous suchness of reality? Ānanda, you will recall the example of a person who stares into space to the point that his eyes become strained. What the eye-faculty perceives when it is under strain, and also the eye-faculty itself, come into being through the strain placed on the awakened mind. The strain causes the distortion in perception.”</p>	<p>‘Again, Ananda, why are the six entrances (of illusions into the mind) fundamentally the absolute nature of the Tathàgata store Ananda, the steadying of the seeing that disturbs the sight, as well as the eyes and the disturbance itself are but trouble arising from Bodhi.</p>
<p>“For seeing to take place, the illusory phenomena of light and darkness must first enter the eye-faculty; this is what we call seeing. Apart from light and darkness, seeing has no ultimate basis. Understand it this way, Ānanda: what we call seeing does not take place because of light or darkness, nor because of the eye-faculty, nor because of space.</p>	<p>Because the seeing arises between the two states of light and darkness, they are drawn into (àlaya’s) perception which is called the (faculty of) seeing. This seeing has no independent substance that exists apart from the two states of light and dark. Therefore, Ananda, you should know that this seeing comes from neither light, nor darkness and from neither the organ of sight nor the void.</p>
<p>Why? If what we call seeing took place because of light, it would cease in total darkness, and you would not see the darkness. If it took place because of darkness, it would cease once light were present, and so you would not see the light.”</p>	<p>Why? Because if it comes from light, it would cease to exist when darkness appears and would not perceive the latter. If it comes from darkness, it would be no more when there is light, and would not perceive the latter.</p>
<p>“Further, seeing cannot take place because of the eye-faculty, because clearly there is a need for light or for darkness if seeing is to occur. It follows that</p>	<p>If it comes from the organ (of sight), there would be no (objective) light and darkness; then such essence of perception would have no nature of its own. If it</p>

<p>the eye-faculty has no independent existence. Finally, if seeing took place because of space, then when we look straight ahead, we would see the objects before us as usual, but we would also be able to look back on our own eyes from space. If space were doing the seeing, what would seeing have to do with the eye-faculty?"</p>	<p>comes from the void, when it perceives these two states, it would also see the organ of sight. Moreover, the void would thus perceive everything of itself and have nothing to do with entrance through your eyes.</p>
<p>"In this way you should know that the eye-faculty is illusory. It does not come into being from causes and conditions, nor does it come into being on its own."</p>	<p>Therefore, you should know that entrance through the eyes is false and is neither causal nor conditional nor self-existent.</p>
	<p>Entrance through the Ears</p>
<p>"Ānanda, consider the example of a person who forcefully stops up his ears with his fingers. The strain exerted on the ear-faculty may cause a sound to be heard inside his head. What the ear-faculty perceives when it is under strain, and also the ear-faculty itself, come about through the strain placed on the awakened mind. The strain causes the distortion in perception."</p>	<p>'Ananda, if a man suddenly closes his ears with two fingers, disturbance will arise in this sense organ and he will hear sounds in his head. (This, closing of the ears) as well as the ears and the disturbance experienced are trouble that comes from Bodhi.</p>
<p>"For hearing to take place, the illusory phenomena of sound and silence must enter the ear-faculty; this is what we call hearing. Apart from sound and silence, hearing has no ultimate basis. Understand it this way, Ānanda: what we call hearing does not take place because of sound or silence, nor because of the ear-faculty, nor because of space. Why? If it took place because of silence, it would cease once sounds were present, and so we would not hear sounds. If what we call hearing took place because of sound, hearing would cease in total silence, and we would not be aware of the silence."</p>	<p>Since this hearing arises between the two states of stillness and motion, they are drawn into (ālaya's) perception which is called hearing. This hearing has no substance independent of stillness and motion.</p> <p>Ānanda, you should know that this hearing comes from neither stillness, nor motion, nor from a sense organ nor the void. Why? Because if it comes from stillness, it should cease to exist when there is motion and would not hear the latter. If it comes from motion, it should cease to exist when there is stillness and would not hear the latter.</p>
<p>"Further, hearing cannot take place because of the ear-faculty alone, because clearly there is a need for sound or for silence if hearing is to occur. It follows that the ear-faculty has no independent existence. Finally, if hearing took place because of space, then space would not be what we call space, because it would have the ability to hear. And if space could hear, what would hearing have to do with the ear-faculty?"</p>	<p>If it comes from a sense organ, there would be no (objective) stillness nor motion; then this faculty of hearing would have no nature of its own. If it comes from the void, that which can hear is (certainly) not the void. Moreover, the void would hear of itself and will have nothing to do with that entrance through your ears.</p>
<p>"In this way you should know that the ear-faculty is illusory. It does not come into being from causes and conditions, nor does it come into being on its own."</p>	<p>Therefore, you should know that entrance through the ears is neither causal nor conditional nor self-existent.</p>

	Entrance through the nose
<p>“Ānanda, consider the example of a person who, as he breathes in through his nose, continues to inhale sharply until at length the strain exerted on his nose-faculty gives rise to an illusory sensation of cold. As he experiences this sensation, he becomes aware of whether his nostrils are clear or blocked, and whether odors are pleasant or unpleasant or neither pleasant nor unpleasant. What the nose-faculty perceives when it is under strain, as well as the nose-faculty itself, come about through the strain placed on the awakened mind. The strain causes the distortion in perception.”</p>	<p>‘Ananda, if a man suddenly holds his breath, his nostrils will feel cold. Because of this feeling, he can distinguish clearance (ventilation) from obstruction (suffocation) and emptiness from fullness and can smell fragrant and offensive odours. This restraint of breath as well as the nose and its feeling are trouble that comes from Bodhi. nor conditional nor self-existent.</p>
<p>“For smelling to take place, the illusory phenomena of openness or blockage in the nasal passages must be present in the nose-faculty; then what we call smelling can occur. Apart from openness and blockage, smelling has no ultimate basis. Understand it this way, Ānanda; what we call smelling does not take place because of openness or blockage, nor because of the nose-faculty, nor because of space.”</p>	<p>Since feeling arises between the two false conditions of clearance and obstruction, sensations are drawn into (ālaya’s) perception which is called smell. This smell has no substance independent of clearance and obstruction. You should know that it comes neither from these two states nor from the nose nor the void.</p>
<p>“Why? If what we call smelling took place because the nasal passages are open, it would cease when they are blocked, and you would not be aware of the blockage. If it took place because of the blockage, it would cease once the nasal passages were open, and so you would not be aware of odors, whether they are pleasant, unpleasant, or neither pleasant nor unpleasant. Further, smelling cannot take place because of the nose-faculty, because clearly there is a need for openness in the nasal passages if smelling is to occur. It follows that the nose-faculty has no independent existence.”</p>	<p>Why? Because if it comes from the clearance, it will cease to exist when there is obstruction; but why does it feel the latter? If it comes from obstruction, it will cease to be clear; but why does it come into contact with fragrance and stench? If it comes from a sense organ, there would be no (objective) clearance and obstruction; then this faculty of smelling would have no nature of its own.</p>
<p>“Finally, if smelling took place because of space, then space would be able to smell the nose. Besides, if space were doing the smelling, what would smelling have to do with the nose-faculty?”</p>	<p>If it comes from the void, it should be able to smell your own nose; if so, the void itself would smell and would have nothing to do with that entrance through your nose.</p>
<p>“In this way you should know that the nose-faculty is illusory. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>Therefore, you should know that that entrance is neither causal</p>
	Entrance through the Tonguen
<p>“Ānanda, consider the example of a person who licks his lips repeatedly to the point that his tongue-faculty is subjected to strain. If he is sick, he will</p>	<p>‘Ananda, if, for instance, a man licks his lips again and again, he will have trouble (with his sense of taste); if he is ill he will experience a bitter taste,</p>

<p>experience a bitter taste; otherwise the taste will seem slightly sweet. His experience of sweetness or bitterness demonstrates that the tongue-faculty is still active when no tastes are present. What the tongue-faculty perceives when it is under strain, as well as the tongue-faculty itself, come about through strain placed on the awakened mind. The strain causes the distortion in perception.”</p>	<p>and if he is healthy, a (somewhat) sweet one. Thus bitterness and sweetness reveal this sense which is always tasteless in the absence of stirring (feelings) and which, together with the tongue and the trouble (caused by the taste) are but illusion which comes from Bodhi.</p>
<p>“For tasting to take place, the illusory attributes of sweetness or bitterness, or else an absence of flavor, must come into contact with the tongue-faculty; this is what we call tasting. Apart from sweetness and bitterness, and from the absence of flavor, tasting has no apparent basis. Understand it this way, Ānanda: what we call tasting does not take place because of sweetness or bitterness or the absence of flavor, nor does it take place because of the tongue-faculty, nor does it take place because of space.”</p>	<p>This illusion is due to false externals (such as) bitterness and sweetness and is drawn into (àlaya’s) perception which is called taste. This taste has no independent substance apart from flavours (such as) sweetness and bitterness, and tastelessness. Ananda, you should know that this perception of taste comes neither from the flavours (such as) sweetness and bitterness nor tastelessness, nor from a sense organ nor the void.</p>
<p>“Why? If tasting took place because sweetness or bitterness is present, how would you become aware of an absence of flavor? If it took place because no flavor is present, it would vanish in the presence of a sweet or bitter taste. How then would you become aware of sweetness or bitterness? Further, tasting cannot take place because of the tongue-faculty, because there is clearly a need for a flavor such as sweetness or bitterness, or else the absence of flavor, if tasting is to occur. It follows that the tongue-faculty has no independent existence.”</p>	<p>Why? Because if it comes from sweetness and bitterness, it will vanish in the state of tastelessness; but why does it feel the latter? If it comes from tastelessness, it will disappear when in touch with sweets; but why does it still feel sweet and bitter tastes? If it comes from the tongue, the latter originally is neither tasteless nor sweet nor bitter; hence we know that the organ of taste has no nature of its own.</p>
<p>“Finally, if tasting took place because of space, then space would have the ability to taste, and space, not your tongue, would have awareness of flavors. If space were aware of flavors, what would tasting have to do with the tongue-faculty?”</p>	<p>If it comes from the void, the latter not being your mouth, would taste by itself; then what has it to do with that entrance through your tongue?</p>
<p>“In this way you should know that the tongue-faculty is illusory. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>Therefore, you should know that this entrance is unreal and is neither causal nor conditional nor self-existent.nn</p>
	<p>Entrance through the Body</p>
<p>“Ānanda, consider the example of a person who joins his hands together when one hand is warm and the other cold. If the cold hand is colder than the warm hand is warm, it will make the warm hand become cold, and if the warm hand is warmer than the cold hand is cold, it will make the cold hand</p>	<p>‘Ananda, for instance, when a man touches his warm hand with his cold one, if the coldness exceeds the warmth, the warm hand will become cold and if the warmth exceeds the coldness, the cold hand will become warm.</p>

<p>become warm. With the exchange of warmth and cold from the prolonged contact between the two hands, the person becomes aware of contact and, subsequently, separation. What the body-faculty perceives when it is under strain, as well as the body-faculty itself, come about through strain placed on the awakened mind. The strain causes the distortion in perception.”</p>	<p>This touch is revealed when the two hands meet and then separate. This contact causes the feeling of touch which, together with his body and the illusion experienced, are but trouble which comes from Bodhi.</p>
<p>“What we call tactile awareness occurs when the illusory phenomena of contact and separation are felt by the body-faculty. This tactile awareness of contact and separation may be pleasant or unpleasant, but without them, tactile awareness has no ultimate basis. Understand it this way, Ānanda: what we call tactile awareness does not take place because of contact and separation, nor because of any pleasantness or unpleasantness of the sensation, nor because of the body-faculty, nor because of space.”</p>	<p>This trouble occurs where there are two false conditions of contact and separation, and is drawn into (ālaya’s) perception which is called touch. This touch has no independent nature apart from contact and separation and from pleasant and disagreeable conditions. Ananda, you should know that this perception of touch comes neither from contact nor separation, nor from pleasant nor disagreeable conditions, nor from a sense organ nor the void.</p>
<p>“Why? If tactile awareness took place because of contact, how would you become aware of separation when contact ceased? By the same logic, it cannot take place because sensation is pleasant or because it is unpleasant. Further, tactile awareness cannot take place because of the body-faculty, because clearly there is a need for contact or separation and for pleasantness or unpleasantness if tactile awareness is to occur. It follows that tactile awareness has no independent existence.”</p>	<p>Why? Because if it comes from contact, it should vanish in the state of separation; but why does it feel the latter? It is the same with pleasant and disagreeable conditions. If it comes from a sense organ, it would be free from contact and separation and from pleasant and disagreeable conditions; then your body that feels them would have no nature of its own.</p>
<p>“Finally, if tactile awareness took place because of space alone, then space would be aware of tactile sensations; then what would tactile awareness have to do with the body-faculty?”</p>	<p>If it comes from the void, the latter will feel the touch by itself; then what has it to do with your entrance through the body?</p>
<p>“In this way you should know that the body-faculty is illusory. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>Therefore, you should know that this entrance is false and is neither causal nor conditional nor self-existent.</p>
	<p>Entrance through the Intellect</p>
<p>“Ānanda, consider the example of a person who is tired and falls asleep. Having slept enough, he awakens and tries to remember his dreams. He recalls some elements of his dreams but cannot remember others. This succession of sleeping, waking, remembering, and forgetting is an example of the distorted stages of coming into being,</p>	<p>‘Ananda, when for instance, a man is tired, he sleeps soundly; then he awakes and when he sees objects, he remembers and after a time forgets all about them. This is the inverted condition of birth, stay, change and death which is continuously drawn into the inner intellect;</p>

<p>abiding, changing, and perishing within the cognitive faculty. What we call the cognitive faculty engages in a habitual process of bringing into our awareness an orderly succession of mental objects. What the cognitive faculty perceives when it is under strain, as well as the cognitive faculty itself, come forth from the strain placed on the awakened mind. The strain causes the distortion in perception.”</p>	
<p>“In their two aspects of coming into being and perishing, unreal perceived objects accumulate in our cognitive awareness. The cognitive faculty is attracted to these internal mental objects. What we call cognitive awareness is this internal flow of visible objects, sounds, and so forth before they enter the mind’s ground. Apart from the fluctuation between sleep and waking, cognitive awareness has no apparent basis. Understand it this way, Ānanda: what we call cognitive awareness does not take place because of waking and sleeping or because of the coming into being and perishing of mental objects; nor does it take place because of the cognitive faculty, nor does it take place because of space.”</p>	<p>hence the organ of manas, which, together with the intellect and the trouble (experienced) are an illness arising in Bodhi. This illness comes from perceiving the two false conditions of birth and death, a perception which covers all inner data that cannot be reached by seeing and hearing; hence it is called knowing. This knowing has no substance of its own apart from the waking and sleeping states and from the conditions of birth and death. Thus, Ananda, you should know that the organ of knowing comes neither from the waking and sleeping states, nor from the conditions of birth and death, and neither from a sense organ nor the void.</p>
<p>“Why? If cognitive awareness took place because of waking, you would have no cognitive awareness when you were asleep, and then how could you experience sleep? By the same logic, cognition cannot arise because cognitive objects arise, since when those cognitive objects perish, the cognitive faculty would perish also. nor can cognitive awareness take place because of the perishing of cognitive objects, since when cognitive objects subsequently arose, cognitive awareness would perish. What then would be aware of the objects that arose? Further, cognitive awareness cannot be present because of the cognitive faculty. Why? Although sleeping and waking are dependent on the body’s becoming active or dormant, yet apart from a state of sleep or waking, cognitive awareness has no more existence than a mirage of flowers in space.</p>	<p>Why? Because if it comes from the waking state, it should cease to exist in the sleeping state; then why does one sleep? If it comes from birth, it should be void at death; then who will die? If it comes from death, it would cease at birth; then who is living? If it comes from a sense organ, then while the body experiences the two states of waking and sleeping, the knowing has no nature, of its own apart from these two states and will be like a flower in the sky.</p>
<p>Finally, if cognitive awareness took place because of space, then space would be aware of cognitive objects. What then would cognitive awareness have to do with the cognitive faculty?”</p>	<p>If it comes from the void, the latter will know everything and will have nothing to do with your entrance through the intellect.</p>
<p>“In this way you should know that the cognitive faculty is an illusion. It does not come into being from causes and conditions, nor does it come into being on its own.”</p>	<p>Therefore, this entrance is neither causal nor conditional nor self-existent.’</p>

	Fusing the Twelve āyatana (Six Sense Organs & Six Sense Data)
	Eyes & Form
<p>“Moreover, Ānanda, how is it that, fundamentally, the twelve sites are the Matrix of the Thus-Come One, whose nature is the wondrous suchness of reality? Ānanda, look once again at the fountains, the pools, and the trees of the Prince Jetri’s Grove. What do you think? does the presence of visible objects cause your eye-faculty to see? Or to the contrary, does the eye-faculty cause the visible objects to be present?”</p>	<p>‘Again, Ananda, the twelve āyatana are fundamentally (the same as) the Absolute of the Tathàgata store. Ananda, just look at the grove and stream in Jetavana park; Is it form that creates the eyes’ seeing or vice versa?’</p>
<p>“Ananda, if the eye-faculty caused the presence of visible objects, then when you looked at an empty sky, in which no visible objects are present, all the visible objects that you were not looking at would have to disappear. If everything were to disappear, such that nothing were present, then how could we know what space is?¹⁷ The corollary supposition — that space is present because your eye-faculty is there to see it — can be similarly rejected.”</p>	<p>If the organ of sight creates form, when you see the void which is not form, form would vanish, which means that nothing would exist. Then if form is no more, what can be used to reveal the void? It is the same with the void.</p>
<p>“Suppose, on the other hand, that the presence of visible objects caused your eye-faculty to see. Then when you looked at empty space, in which no objects are present, your eye-faculty would no longer exist. If your eye-faculty no longer existed, nothing would be seen, and in that case, how could we know what visible objects are — or what space is?”</p>	<p>If form produces the eyes’ seeing, when you see the void which is not form, your seeing would vanish, which means that nothing would exist; then who distinguishes the void from form?</p>
<p>“Therefore, you should know that the eye-faculty and visible objects, and space as well, have no real existence. These two sites — the eye- faculty and visible objects — are illusions. Fundamentally, they are not dependent on causes or conditions, and yet they do not come into being on their own.”</p>	<p>Therefore, you should know that neither seeing nor form nor the void has a place of abode, and that form and seeing are false and are neither causal nor conditional nor self-existent.</p>
	Ears & Sound
<p>“Moreover, Ānanda, you have heard the beating of the drum in Prince Jetri’s Grove when a meal is ready. The assembly gathers, and then the bell is struck. The drumbeats and the peals of the bell each follow one upon another in clear succession. What do you think? Do the sounds come to the ear-faculty? Or to the contrary, does the ear-faculty go out to the sounds?”</p>	<p>‘Ananda, in Jetavana park when you hear a drum beat to announce a meal and a bell rung to summon the bhiksus, these sounds succeed one another; do they come to the ears or do the ears go to them?’</p>

<p>“Ānanda, suppose the sounds come to the ear. Then the situation could be compared to my going on my almsround in Śrāvastī so that I am no longer in Prince Jetri’s Grove. Now if sounds came to your ear in order for you to hear them, Ānanda, then neither Mahākāśyapa nor Mahāmaudgalyāyana — not to speak of the rest of the twelve-hundred-fifty elder monks — would hear the bell calling them to the meal. How would they know it was time to eat?”</p>	<p>Ananda, if they come to the ears, it is like when I go to srāvasti to beg for food and am absent from Jetavana park. If these sounds come to Ananda’s ears, Maudgalaputra and Kāśyapa should not hear them. Then why do all the , bhiksus, when they hear the bell, go together to the eating hall?</p>
<p>“Ānanda, suppose that the ear-faculty goes out to a sound in order for you to hear it. Then the situation can be compared to my returning to Prince Jetri’s Grove so that I am no longer in Śrāvastī. If your ear-faculty went out to the drum in order to hear it, then you would not be able to hear the bell at the same time — nor would you be able to hear other sounds, such as the noise made by elephants, horses, oxen, and sheep. On the other hand, if no sounds reached the ear-faculty, you would not be able to hear either.”</p>	<p>If your ears go to the sound, it is like when I return to Jetavana park and am not in srāvasti. Then when you hear the drum, if your ears go to it, you should not hear the bell which rings at the same time, nor the sound of elephants, horses, buffaloes and sheep (in this park). If there is no such coming and going, there would be no hearing.</p>
<p>“Therefore, you should know that sounds and the ear-faculty have no real existence. These two sites — sounds and the ear-faculty — are illusions. Fundamentally, they are not dependent on causes or conditions, and yet they do not come into being on their own.”</p>	<p>Therefore, you should know that hearing and sound have no location and that both are false, being neither causal nor conditional nor self-existent.</p>
	<p>Nose & Smell</p>
<p>“Moreover, Ānanda, you can smell the sandalwood incense burning in a censer. A small pinch of this incense, once lit, can be smelled everywhere around Śrāvastī for a distance of a dozen miles. What do you think? does the fragrance come into being from the sandalwood incense? does it come into being from your nose-faculty? Or does it come into being from space?”</p>	<p>‘Ananda, just smell the smoke of sandalwood in this burner. The quantity burnt is small but its fragrance spreads to srāvasti and the neighbourhood. Do you think that this perfume comes from the sandalwood, from your nose, or from the void?</p>
<p>“Ānanda, suppose that the fragrance comes into being from your nose-faculty. If it comes into being because of the nose, then the nose must emit fragrance. But the nose is not made of sandalwood; how then could it produce the fragrance of sandalwood? Clearly, the fragrance must enter the nose in order for you to smell it. It makes no sense to say that you smell it when the fragrance comes out of the nose.”</p>	<p>Ananda, if it comes from your nose it should be produced by and spread from it, but since your nose is not sandalwood, how can there be this fragrance there? If you say that you smell perfume, it should be inhaled into your nose, but since it emanates from it (as aforesaid), it is wrong to say that you smell it.</p>
<p>“Suppose that the fragrance comes into being from space. Since space is by nature everlasting and unchanging, a fragrance that came into being from</p>	<p>If it comes from the void, the latter being permanent, this fragrance should be so as well and there would be no need to burn dry sandalwood.</p>

<p>space would therefore be ever-present. What need would there be then to burn the sandalwood in the censer?"</p>	
<p>"Suppose that the fragrance comes from the wood. Now, the fragrant wood gives off smoke when it is burned. For the nose to smell the smoke, the smoke must come into contact with the nose-faculty. Yet the fragrance has already spread a dozen miles in every direction long before the smoke itself has risen very far into the air."</p>	<p>If it comes from the sandalwood, its fragrant substance has become smoke by burning, and if your nose smells this perfume, your nose should be full of smoke; as smoke rises in the air, how can it be smelt in distant places even before it reaches them?</p>
<p>"Therefore, you should know that sandalwood incense and the nose-faculty have no real existence. These two sites — the nose-faculty and odors — are illusions. Fundamentally, they are not dependent on causes or conditions, and yet they do not come into being on their own."</p>	<p>Therefore, you should know that odour, nose and smelling have no fixed location and that smelling and odour are false being neither causal nor conditional nor self-existent.</p>
	<p>Tongue & Taste</p>
<p>"Ānanda, to obtain your two daily meals, you and the others in the assembly take up your almsbowls. In them you may receive curds, cheese, or ghee, which are considered to have excellent flavors. What do you think? Do these flavors come into being from space, from the tongue, or from the food?"</p>	<p>'Ananda, twice a day you go out to beg for food and occasionally are given butter and cream which are tasty delicacies. Do you think that this taste comes from the void, your tongue or the food?</p>
<p>"Suppose, Ānanda, that these flavors came into being from the tongue. Now, you have only one tongue. Suppose then that the flavor of the curds does come from the tongue. Then if a lump of sugar were placed on the tongue, the tongue would not be able to taste it unless it could change its nature. If the tongue cannot change its nature so that it can taste a variety of flavors, it cannot be capable of tasting. If it could change, that would mean you would have several tongues. How then does the one tongue you do have recognize a variety of flavors?"</p>	<p>Ananda, if it comes from your tongue, the latter has already become butter, and since you have only one tongue, how can you then taste honey? If you do not, this means that your taste does not change, then how can it be called tasting? If it changes and since your tongue is of one substance how can this single tongue know various tastes?</p>
<p>"Suppose the flavors come from the food. But the food has no consciousness; how could it be aware of flavors? If the food were aware of its own flavors, then it would be as if someone else were eating. How would you be able to taste it?"</p>	<p>If it comes from the food, the latter cannot know, then how can it taste itself? Assuming that it knows itself, it and other food will have nothing to do with your tasting.</p>
<p>"Suppose that the flavors come from space. But suppose you were to take a mouthful of space: would it have a flavor? Let us say that it does — that it has a salty taste. If it could place a salty taste on your tongue, it would inevitably make your face</p>	<p>If it comes from the void, when you "bite" the air what does it taste like? Assuming that it comes from the void, when the latter tastes salt, as your tongue is salty, your face should be so too; if so all men would be like fish in the sea. If you are salty,</p>

<p>salty as well. Everyone in the world would be like fish in the sea. Since you would perpetually be tasting salt, you would never be aware of a bland taste; and if you were never aware of a bland taste, you would not be able to distinguish a salty taste either. Indeed, you would not be able to taste at all. How then could you be said to have an awareness of flavors?”</p>	<p>you will not know what is tasteless. If you do not know what is tasteless, and do not taste salt, you will have no taste; then how can there be taste?</p>
<p>“Therefore, you should know that food and the tongue-faculty have no real existence. These two sites — the tongue-faculty and flavors — are illusions. Fundamentally, they are not dependent on causes or conditions, and yet they do not come into being on their own.”</p>	<p>Therefore, you should know that neither taste nor tongue nor tasting has location and that tasting and taste are false being neither causal nor conditional nor self-existent.</p>
	<p>Body & Touch</p>
<p>“Ānanda, every morning at daybreak you touch your head with your hand. What do you think? is the awareness of the contact present in your hand or in your head? If it is only your hand that is aware of the contact, then your head will not be aware of it; how can that amount to the sensation you experience? And if it is just your head that is aware of the contact, then your hand must not be aware of it; how could that be what we mean by the sensation you experience?”</p>	<p>‘Ananda, you are accustomed to rub your head with your hand every day early in the morning. When feeling this rub do you know whether that which rubs is your hand or your head? If it is your hand, then your head (an object) should not feel that it is being rubbed; if so how can there be touch? If it is your head, there would be no need for your hand to rub it; then how can you call it touch?</p>
<p>“If both your head and your hand had a separate awareness of the contact, Ānanda, you must have two bodies. Conversely, if your head and hand together experience a single awareness of contact, then your head and your hand must be a single object. If they were a single object, how could there be contact between them? Given that your head and your hand are two separate objects, which of them is aware of the contact? The one that is aware cannot be the perceived object, and the one that is the perceived object cannot be what is aware. nor can the contact be between you and space.”</p>	<p>If both hand and head are subjects, then you, Ananda, should have two bodies. If it comes from the contact of your hand with your head, then both your hand and head should be one, and one thing cannot contact itself. If it is two (i.e. hand and head), from which does it arise, for subject and object differ? Neither can there be touch when your head comes into contact with the void.</p>
<p>“Therefore, you should know that, in fact, your body-faculty and objects of touch have no real existence. These two sites — the body-faculty and the objects of touch — are illusions. Fundamentally, they are not dependent on causes or conditions, and yet they do not come into being on their own.”</p>	<p>Therefore, you should know that neither the feeling of touch nor your body has location and that they are false, being neither causal nor conditional nor self-existent.</p>
	<p>Intellect & Dharma</p>
<p>“Ānanda, objects of cognition are always arising in your mind in three categories: pleasant, unpleasant,</p>	<p>‘Ananda, because of good, evil and neutral causes, your intellect (manas) always gives rise to dharma.</p>

<p>and neither pleasant nor unpleasant.”</p>	
<p>Now, do these objects of cognition arise from your cognitive faculty, or do they arise from some source other than your cognitive faculty?</p>	<p>Are these dharma created by the mind or do they exist apart from it and have their own place?</p>
<p>“Ānanda, if these objects of cognition arose from your cognitive faculty, they could not be objects of cognition, and they would not then be what your cognitive faculty can interact with. How then could they be a site for the arising of your mind-consciousness?”</p>	<p>Ananda, if they are the same as the mind, they cannot be its objects for they are not its causal phenomena; then how can they have a place (of their own)?</p>
<p>“Suppose they arose from some source other than your cognitive faculty. Would they be aware of themselves as objects of cognition, or would they not? If they were aware, they would have to be part of your cognitive faculty. If they were aware and yet arose from some place other than your cognitive faculty, but were not objects of cognition, they could only be located in someone else's cognitive faculty. But given that these objects of cognition are something you are aware of, they must be present in your cognitive faculty, and so they cannot after all be present in someone else's cognitive faculty.”</p>	<p>If they exist apart from the mind and have their own place, do they possess (the faculty of) knowing or not? If they do, they are merely the mind; but since they have (the faculty of) knowing and differ from you, they should not be your dharma but should belong to someone else's mind. If they have (the faculty of) knowing and are your dharma (at the same time) they are merely your mind; then how can you have another mind as well as your own?</p>
<p>“Finally, if these objects of cognition are not aware and arise from some other source than your mind, then at what site might they be located, given that they are neither visible objects, nor sounds, nor odors, nor flavors, nor such attributes as separation, contact, cold, and warmth? nor are they space. Since there is nothing in the world humans perceive beyond visible objects, the other perceived objects, and space, and since objects of cognition are distinct from the cognitive faculty, what place is left for objects of cognition to be located?”</p>	<p>If they differ from you and do not have (the faculty of) knowing, where are they, since they are not (inanimate phenomena such as) form, sound, smell and flavour, nor cold and warmth due to contact or separation, as well as to the void? Since they cannot be shown in either form or the void, there should not be in the universe another voidness outside the void. Assuming that there is another outer voidness, they cannot be the mind's causal phenomena; then where are they?</p>
<p>“Therefore, you should know that, in fact, your cognitive faculty and objects of cognition have no real existence. These two sites of perception — the cognitive faculty and objects of cognition — are illusions. Fundamentally, they are not dependent on causes or conditions, and yet they do not come into being on their own.”</p>	<p>Therefore, you should know that neither dharma nor mind has location and that intellect and dharma are both false, being neither causal nor conditional nor self-existent.</p>
	<p>Fusing the eighteen fields or realms of the senses</p> <p>The field of sight-perception</p>

<p>“Moreover, Ānanda, how is it that, fundamentally, the eighteen constituents are the Matrix of the Thus-Come One, which is the wondrous suchness of reality?”</p>	<p>‘Again, Ananda, why are the eighteen fields or realms of the senses (the same as) the Absolute (in the Tathàgata store)?</p>
<p>Ānanda, according to your understanding of it, the eye-faculty and visible objects are the conditions for the coming into being of the eye-consciousness. But does this consciousness come into being from the eyes, such that it is restricted by the boundaries of the eye-faculty? Or does it come into being from visible objects, such that it is restricted by the boundaries of visible objects?”</p>	<p>‘Ananda, as you (already) know, eyes and form are causes that beget sight-perception. Is this sight-perception created and conditioned by the eyes or by form?</p>
<p>“Suppose, Ānanda, that the eye-consciousness came into being from the eye-faculty. Now, without the presence of visible objects or of space, the eye-consciousness could not make distinctions, and even if it existed in this situation, what use would it be? Your eye-consciousness is neither blue, yellow, red, nor white. There is nothing to indicate where it is. On what then would the constituent that is the eye-consciousness be based?”</p>	<p>Ananda, if it is created by the eyes, in the absence of both form and the void, there will be nothing to be differentiated; then what is the use of this perception even if you own it?</p> <p>In this instance what you see will be neither blue, yellow, red nor white; where then can you show its boundary?</p>
<p>“Suppose the eye-consciousness came into being from visible objects. Then in the presence of space, where there are no visible objects, your eye-consciousness would cease to be. How then could it be aware of space?”</p>	<p>If it is created by form, when you see the void, which means that form is absent, your perception should cease to exist; then why do you still distinguish the void?</p>
<p>“Again, if your eye-consciousness came into being from visible objects, then when the objects changed, your eye-consciousness would change along with them. If it came into being from visible objects and yet did not change along with them, where would it exist? But if it did change, it would no longer have the characteristics of eye-consciousness. Also, it cannot come from visible objects because, if it did, given that it does not change, it could not become aware of space.”</p>	<p>When form changes, you notice it but your perception is unchanging; then where can its boundary be? If perception follows the change of form to undergo its own change, there would be no boundary. If it is unchanging, it should be permanent; then (as it is created by form) it should not perceive the void.</p>
<p>“Suppose then that the eye-consciousness came into being from both the eye-faculty and visible objects. But it cannot arise from a combination of the two, because then it would be internally divided. nor can the eye-consciousness arise from the two as separate entities, because then it would be a chaotic mixture. How could the eye-consciousness be something so undefined?”</p>	<p>If it is created by both the eyes and form, these two are separate when (you think that they are) united and unite (when you think that they are) separate; if so, both intermingle; then how can there be the realm of the eyes and that of form?</p>
<p>“Therefore, you should know that the eye-faculty and visible objects cannot be the conditions for the coming into being of the eye-consciousness, because none of these three constituents — eye-</p>	<p>Therefore, you should know that both causal eyes and form as well as the (socalled) created perception do not exist, and that the eyes, form and the realm of form are neither causal nor</p>

<p>faculty, visible objects, and eye-consciousness — has an independent existence. Fundamentally, they do not come into being from causes and conditions; nor do they come into being on their own.”</p>	<p>conditional nor self-existent.</p>
	<p style="text-align: center;">The Field of Sound-Perception</p>
<p>“Moreover, Ānanda, according to your understanding of it, the ear-faculty and sounds are the conditions for the coming into being of the ear-consciousness. But does this consciousness come into being from the ear-faculty such that it is restricted by the boundaries of the ear-faculty? Or does it come into being from sounds, such that it is restricted by the boundaries of sound?”</p>	<p>‘Ananda, as you (already) know, ears and sound are causes that beget perception of sound. Is this perception created and conditioned by the ears or by sound? If it is created by the ears, this organ, in the absence of both disturbance and stillness, does not discern anything and is, therefore, devoid of objects; if it cannot discern, how can it create perception?</p>
<p>“Suppose, Ānanda, that it came into being from the ear-faculty. But without the presence of either sound or silence, the ear-faculty would not be aware of anything. If the ear-faculty lacked awareness, because there would be no objects for it to be aware of, then what attributes could the consciousness have? You may insist that it is the ears that hear. But without the presence of sound or silence, no hearing can take place. Also, the ear is covered with skin, and the body-faculty is involved with objects of touch. Could the ear-consciousness come into being from that faculty? Since it cannot, what can the ear-consciousness be based on?”</p>	<p>Assuming that hearing (begets) perception by the ears, since no hearing occurs in the absence of both disturbance and stillness, how can the ears (which are) form unite with external objects to produce perception and where can the latter’s field be?</p>
<p>“Suppose the ear-consciousness came into being from sounds. If the ear-consciousness owed its existence to sounds, then it would have nothing to do with hearing. But if no hearing is taking place, how would you know where sounds are coming from? Suppose, nevertheless, that the ear-consciousness did arise from sound. Since a sound must be heard if it is to be what we know as a sound, the ear-consciousness would also be heard as a sound. And when it is not heard, it would not exist. Besides, if it is heard, then it would be the same thing as a sound; it would be something that is heard. But what would be able to hear it? And if you had no awareness, you would be as insentient as grass or wood.”</p>	<p>If it is created by sound, that is if it depends (solely) on sound, then it should have no relation to your hearing. But if hearing ceases, there will be no sound. Now assuming that it is really created by sound and that sound exists because of hearing, then your hearing of sound should be perceived by the ears. If this sound is not perceived, it would have no relation with the realm of ear-perception. (On the other hand) if it is heard, it is already sound, and since it is hearing’s object, (it cannot discern anything); then who knows the perception? If there is no such knower, you will be like grass and plants.</p>
<p>“Do not say that sounds, which have no awareness, and the ear-faculty, which is aware, can intermingle to create the ear-consciousness. There can be no such place where these two can mix together, since one is internal and the other is external. Where else then could the ear-consciousness come into being?”</p>	<p>There cannot be a mixing of sound and hearing to create between them an intermediate realm (of perception by the ear) for such a realm cannot be at the center, in the inner organ, or in the outer sound.</p>

<p>“Therefore, you should know that the ear-faculty and sounds cannot be the conditions for the coming into being of the ear-consciousness, because none of these three constituents — ear-faculty, sounds, and ear-consciousness — has an independent existence. Fundamentally, they do not come into being from causes and conditions; nor do they come into being on their own.”</p>	<p>Therefore neither ears nor sound exist as causes, nor perception by the ear (as effect) and ears, sound and its field are neither causal nor conditional, nor self-existent.</p>
	<p>The Field of Smell-Perception</p>
<p>“Moreover, Ānanda, according to your understanding of it, the nose-faculty and odors are the conditions for the coming into being of the nose-consciousness. But does this consciousness come into being from the nose-faculty, such that it is restricted by the boundaries of the nose-faculty? Or does it come into being from odors, such that it is restricted by the boundaries of odors?”</p>	<p>‘Ananda, as you (already) know, the nose and smell are causes that beget the perception of smell. Is this perception created and conditioned by the nose or by smell?</p>
<p>“Ānanda, suppose it came into being from the nose. Now, in your opinion, what should we consider the nose to be? Should we take it to be a part of the body that is shaped like a pair of talons? Or should we take it to be the faculty that is aware of the natures of various odors?”</p>	<p>If so, Ananda, what is this nose? Is it that hooked and fleshy part of your face with which you sniff?</p>
<p>“Suppose we take the nose to be a part of the body shaped like a pair of talons. But then the nose belongs to the body-faculty, which is aware of objects of touch. What belongs to the body-faculty is not the nose-faculty, and the body-faculty perceives objects of touch. Nothing would remain to be called ‘nose-faculty.’ How could the nose-consciousness be based on it?”</p>	<p>But this piece of flesh belongs to the body and the body’s perception is called touch; the body is not the nose and touch is its object. If the nose cannot be named, where is it?</p>
<p>“Ānanda, suppose that we take the nose to be the faculty that is aware of odors, then once again, in your opinion, what is it that is aware? is it the part of the body shaped like a pair of talons? If so, then it would be its nature to be aware of objects of touch. It could not be the nose-faculty that is aware of odors.”</p>	<p>If it perceives smell, where is that perception in your mind? If perception comes from a part of the face, it is touch and has nothing to do with the nose.</p>
<p>“Suppose it is space that is aware of odors. If space were itself aware, then it would not be a part of your body that would be aware. In that case, space, given that it is aware, would have to be you, and your body would have no awareness. Then you, Ānanda, would not be here now at all.”</p>	<p>If it comes from the void, it should be known by the latter instead of being felt by the flesh; if so, the void should be you and your body would feel nothing. Then, there would be no Ananda anywhere at the moment.</p>
<p>“Suppose it is odors that are aware. If awareness were really a function of odors, how would you</p>	<p>‘If smell is the knower, it should know itself and would have nothing to do with you. If good and bad</p>

<p>expect to be involved? If your nose were what produced odors, both pleasant and unpleasant, then such odors would not come from sandalwood incense or from the foul-smelling airāvaṇa.”</p>	<p>smells create your nose, they should not produce sandalwood and fetid herbs.</p>
<p>“If those odors don't come from those two things, then clearly it must be your nose itself that has an odor. Would its odor be pleasant or unpleasant? If it were pleasant, it could not be unpleasant, and if unpleasant, it could not be pleasant. Thus if it really were odors, both pleasant and unpleasant, that were aware, then you would have to have two noses, or else I would be questioning two people about the Path. Which one would be you? Since you after all have only one nose, which cannot both stink and be fragrant, then if odors were in fact aware, stench would have to be fragrant and fragrance would have to stink. neither would have a nature of its own. On what then would the nose-consciousness be based?”</p>	<p>Without the latter, smell your own nose and see if it is fragrant or offensive. Since fragrance cannot stink and stench cannot be fragrant, if you can smell both, you should have two noses, and now as you ask me about the Dharma, there should be two Anandas; then which Ananda are you? If there is only one nose and if fragrance and stench are not two different smells, they can be mistaken for each other, which proves that neither exist; if so where can the field of smell perception be established?</p>
<p>“Suppose, again, that the nose-consciousness came into being from odors. If that were the case, then just as the eye-faculty can see everything but itself, so the nose-consciousness, if it came into being from odors, could not be aware of odors. Since it is aware of odors, it cannot come into being from them; and if after all it were not aware of odors, it would not be the nose-consciousness. Besides, since odors have no awareness, the constituent element of the nose-consciousness cannot come into being from them; and if it did, the consciousness could not become aware of odors. Therefore the nose-consciousness cannot come into being from odors.”</p>	<p>If it is created by smell and if perception exists because of smell, it is like your eyes which can see things, but not themselves; so that perception which exists because of smell should not scent it. If it does, it cannot be created by smell, and if it does not, it is deprived of that perception. Since smell does not depend on perception, it has no field. If perception cannot smell, its field cannot be established on the basis of smell.</p>
<p>“Finally, since there can be no place that is intermediate between a faculty, which is internal, and its object, which is external, the nose-consciousness must ultimately be a distortion and an illusion.”</p>	<p>Since there is no intermediate perception (between nose and smell), there would be neither inner (organ) nor outer (object). Thus smell-perception is false.</p>
<p>“Therefore, you should know that the nose-faculty and odors cannot be the conditions for the coming into being of the nose-consciousness, because none of these three constituents — nose-faculty, odors, and the nose-consciousness — has an independent existence. Fundamentally, they do not come into being from causes and conditions; nor do they come into being on their own.”</p>	<p>Therefore, neither nose nor smell, as causes, nor the field of smell-perception, as their creation, exist, while nose, smell and its field are neither causal, nor conditional, nor self-existent.</p>
	<p style="text-align: center;">The Field of Taste-Perception</p>

<p>“Moreover, Ānanda, according to your understanding of it, the tongue-faculty and flavors are the conditions for the coming into being of the tongue-consciousness. But does this consciousness come into being from the tongue-faculty, such that it is restricted by the boundaries of the tongue-faculty? Or does it come into being from flavors, such that it is restricted by the boundaries of flavors?”</p>	<p>‘Ananda, as you (already) know, tongue arid taste are causes that beget perception by the tongue. Is this perception created and conditioned by the tongue, or by taste?</p>
<p>“Ānanda, suppose it came into being from the tongue-faculty. Then you would not be able to taste the flavors that we find in the world, such as sugar cane, sour plums, coptis rhizome, salt, wild ginger, ginger, and cinnamon. You would only be able to taste your own tongue-faculty. Would it be sweet or bitter? Suppose it were bitter: what would be tasting it? Since the tongue-faculty cannot taste itself, what would the tongue-consciousness consist of? If your tongue-faculty were not bitter, bitter flavor could not come into being from it. On what then would the tongue-consciousness be based?”</p>	<p>‘Ananda, if it is created by the tongue, then sugar cane, sour black plums, bitter wort, rocksalt, wild spikenard, ginger and cassia would be tasteless. Taste your own tongue and see if it is sweet or bitter. If it is bitter, who is the taster? Since the tongue cannot taste itself, who experiences the taste? If it is not bitter, no taste can come from it. Then how can it be conditioned?</p>
<p>“Suppose the tongue-consciousness came into being from flavors. Then the tongue-consciousness would itself have flavor, and just as in the previous case of the nose-faculty, the tongue-consciousness would not be able to taste its own flavor. How then would it be aware of the presence or absence of any flavor?</p> <p>Further, flavors do not come into being from any one thing. Since flavors come from many different things, there would have to be many tongue-consciousnesses. But given that there is after all just one tongue-consciousness,</p>	<p>‘If perception derives from taste, it would be taste itself but, like the tongue, it cannot taste itself. Then how can it distinguish various flavours?</p> <p>Again, since there are many flavours which cannot come from a single source, there should be as many (corresponding) perceptions.</p>
<p>then if that single tongue-consciousness indeed came into being from flavors, it would have to itself be a combination of such flavors as salty, bland, sweet, and hot. Their various characteristics would have to change into a single flavor, and you would not be able to distinguish one from another.</p> <p>Since your tongue-consciousness could not make distinctions among them, it could not be what we call a consciousness, and so could not be the constituent that is the tongue-consciousness. Nor could it come into being from space.”</p>	<p>If there is only one, and if it is created by (different) flavours, then all salt, insipid, sweet and bitter flavours should unite and become one; then there would be no discerning. If so, there would be no perception (by the tongue).</p> <p>How then can the tongue, taste and perception be conditioned? The void cannot make your mind perceive. Since tongue (organ) and taste (object) cannot unite to create an intermediate (perception), where is the latter’s field.</p>
<p>“Do not say that the tongue faculty and flavors come into contact and combine to create a</p>	

<p>constituent at their place of contact. If flavors, which are external, and the tongue-faculty, which is internal, did combine, then there would be no place of contact. They would cease to exist as separate constituents.”</p>	
<p>“Therefore, you should know that the tongue-faculty and flavors cannot be the conditions for the coming into being of the tongue-consciousness, because none of these three constituents — tongue-faculty, flavors, and tongue-consciousness — has an independent existence. Fundamentally, they do not come into being from causes and conditions; nor do they come into being on their own.”</p>	<p>Therefore, tongue and taste, as causes, and the field of taste-perception, as their creation, do not exist, while tongue, taste and their field of perception are neither causal nor conditional nor self-existent.</p>
	<p>The Field of Touch-Perception</p>
<p>“Moreover, Ānanda, according to your understanding of it, the body-faculty and objects of touch are the conditions for the coming into being of the body-consciousness. But does this consciousness come into being from the body-faculty, such that it is restricted by the boundaries of the body-faculty? Or does it come into being from objects of touch, such that it is restricted by the boundaries of objects of touch?”</p>	<p>‘Ananda, as you (already) know, body and touch are causes that create the perception of touch. Is this created and conditioned by the body or by touch?’</p>
<p>“Suppose it came into being from the body-faculty. Then there could be no contact with objects of touch or separation from them, and these are said to be two conditions for the body-consciousness's awareness. How then could the body-consciousness be limited to the body?”</p>	<p>‘Ananda, if it is created by the body, what does the latter perceive when there is neither contact nor separation? If by touch, your body would not be needed; then who can, without a body, feel contact and separation?’</p>
<p>“Suppose it came into being from objects of touch. Then your body would not be involved. Yet who can be without a body and still be aware of contact with and separation from objects of touch? Insentient things cannot have tactile awareness; and it is the body-consciousness that is aware of objects of touch. Only with a body-faculty can there be awareness of contact with objects.”</p>	<p>Ananda, objects do not perceive touch, but the body knows and feels it. Body's perception is revealed by touch and touch through the body.</p>
<p>“Further, for you to be aware of your body as an object of touch in itself, there needs to be contact, but it is your body-faculty that comes into contact with objects. But an object cannot be identical with a faculty; the body-faculty cannot be an object. Fundamentally, neither the body-faculty nor objects of touch are sufficient as places of support for the body-consciousness. If the body-consciousness were joined to the body-faculty, it</p>	<p>Therefore, body and touch are inseparable but they are not the same and so originally they have no home. When touch contacts body, it becomes the body and when it ceases, it becomes the void.</p>

<p>would have the essential nature of the body-faculty; yet if it were not joined to the body-faculty, it would have the same nature as space.”</p>	
<p>“Since the body-consciousness cannot come into being either from the faculty, which is internal, or its objects, which are external, how could it exist between them? Since it cannot exist between them, and since the internal faculty and the external objects are all empty of an inherent nature, what could the body-consciousness be based on?”</p>	<p>Since there are no such things as inner (body) and outer (touch), how can there be an intermediate (perception) between them? Where then is the field of body-perception?</p>
<p>“Therefore, you should know that the body-faculty and objects of touch cannot be the conditions for the coming into being of the body-consciousness, because none of these three constituents — body-faculty, objects of touch, and body-consciousness — has an independent existence. Fundamentally, they do not come into being from causes and conditions; nor do they come into being on their own.”</p>	<p>Therefore, body and touch, as causes, and body-perception, as their creation, do not exist, and all three are neither causal nor conditional nor self-existent.</p>
	<p>The Field of the Sixth Consciousness</p>
<p>“Moreover, Ānanda, according to your understanding of it, the cognitive faculty and its objects are the conditions for the coming into being of mind-consciousness. But does this consciousness come into being from the cognitive faculty, such that it is restricted by the boundaries of the cognitive faculty? Or does it come into being from its objects, such that it is restricted to the boundaries of its objects?”</p>	<p>‘Ananda, as you (already) know, intellect (manas) and dharma (ideas) are causes that create the sixth consciousness. Is this consciousness created and conditioned by intellect, or by Dharma?</p>
<p>“Ānanda, suppose the mind-consciousness came into being from the cognitive faculty. Now, your cognitive faculty has to be considering something in order for it to be functioning. If no objects of cognition are present, the cognitive faculty does not arise. If the cognitive faculty has not manifested, how would the mind-consciousness function?”</p>	<p>‘Ananda, if this consciousness is created by intellect, the latter (as organ) should contain dharma (as object) to reveal its own existence. In the absence of dharma, your intellect (does not exist and) cannot create anything; even if it does create consciousness, what is the latter’s use if it is not confronted with causal ideas (dharma)?</p>
<p>“Further, the natures of both your mind-consciousness and your cognitive faculty are such that they make distinctions. Do they differ from one another, or are they the same? If the mind-consciousness were the same as the cognitive faculty, it would be the cognitive faculty; then how could the mind-consciousness come into being from the cognitive faculty? If the mind-consciousness were different from the cognitive faculty, it would not be conscious of anything. If it were not</p>	<p>Moreover, both your mind (i.e. the sixth consciousness) and your thinking process (i.e. the intellect) discern ideas and things; are they the same as, or different from each other? If the same, consciousness is just intellect; then how can it be created by intellect? If different, consciousness would be “unconscious”; then how can it come from intellect? If it is also “conscious” then (tell me) what intellect and consciousness are.</p>

<p>conscious of anything, how could it come into being from the cognitive faculty? If it is conscious, how can you differentiate it from the cognitive faculty?</p>	
<p>Since neither a sameness nor a difference can be identified, on what can the mind-consciousness be based?"</p>	<p>Therefore they are neither the same nor different, then where is the field of consciousness?</p>
<p>"Suppose, finally, that the mind-consciousness came into being from objects of cognition. Now, all your experiences of the external world are experiences of visible objects, of sounds, of odors, of flavors, or of objects of touch. Each of these categories of objects has the attribute of complementing one of five faculties. None of them complements the cognitive faculty. If you nevertheless insist that your mind-consciousness must come into being from objects of cognition, you should consider carefully what the essential attributes of objects of cognition and the other perceived objects might be. If you exclude the essential attributes of visible objects and if you exclude their absence — as well as excluding the essential attributes of sound and silence, openness and blockage, and separation and contact — beyond these, what would be left for objects of cognition to be? Visible objects, the absence of visible objects, and the other kinds of perceived objects and their absence are what arise, and they are what perish, while objects of cognition, which we are now supposing to be the cause of the mind-consciousness, cannot come into being independently without another perceived object being present. Therefore, if objects of cognition were what cause the mind-consciousness to come into being, what essential attributes would it have? Since objects of cognition have no independent attributes, how could the mind-consciousness arise from them?"</p>	<p>'If consciousness is created by dharma, all things in the world are inseparable from the five sense data of form, sound, smell, taste and touch, which clearly correspond with the sense organs and are not affected by the intellect. If your consciousness depends on dharma for its existence, look carefully into dharma and see what they look like, for beyond form and voidness, motion and stillness, clearness and obstruction, union and separation, and birth and death, where can dharma be found? For dharma arise simultaneously with form, voidness, etc., and vanish with them. Since there are no causes leading to their creation, what are the forms and shapes of dharma? If these do not exist, what then conditions dharma?</p>
<p>"Therefore, you should know that the cognitive faculty and objects of cognition cannot be the conditions that are necessary for the coming into being of the mind-consciousness, because none of these three constituents — cognitive faculty, objects of cognition, and mind-consciousness — has an independent existence. Fundamentally, they do not come into being from causes and conditions, nor do they come into being on their own."</p>	<p>Therefore, intellect and dharma as causes, and the field of the sixth consciousness, as their creation, do not exist and they are neither causal nor conditional nor self-existent.'</p>
	<p style="text-align: center;">Fusing the seven elements into the absolute to reveal the free intermingling of phenomenon & noumenon</p>

<p>Ānanda said to the Buddha, “World-Honored One, the Thus-Come One has often discussed causes and conditions and aggregating and merging. He has shown that the various phenomena that we see in the world are caused by the merging or aggregating of the four primary elements. Why has the Thus-Come One now rejected causes and conditions and self-generation as explanations? I cannot reconcile this idea with the Buddha's previous teachings. Only pity us and instruct us and all beings how to know the ultimate truth of the Middle Way. teach us the Dharma that is not mere words devoid of meaning.”</p>	<p>Ananda said to the Buddha: ‘World Honoured One, the Tathàgata has often spoken of cause, condition and the state of the self as such and has taught us that all changes and transformations in the world are due to the mixture and fusion of the four elements. Why does he now wipe out all concepts of cause, condition and the state of the self as such? I do not understand; will He be compassionate enough to explain in full to all living beings the Mean which is beyond all sophistry?’</p>
<p>The World-Honored One then said to Ānanda, “Since you have renounced the teachings of the Lesser Vehicle — of the hearers of the teaching and the Solitary Sages — and since you have resolved to strive diligently to realize the supreme awakening, I will now instruct you in the ultimate truth. You need no longer bind yourself up with words that are devoid of meaning and with distorted thinking about causes and conditions. You are very learned, but you are like someone who can discuss medicines yet cannot identify them when they are actually set before him. The Thus-Come One says that you are indeed to be pitied. Listen carefully now. For your sake and for the sake of all who in the future will undertake the Bodhisattva's journey, I will explain in detail how you can come to thoroughly understand the ultimate truth.”</p> <p>Ānanda was silent and waited for the Buddha's enlightened instruction.</p>	<p>The Buddha replied: ‘You are tired of, and have sought to abandon; the Hinayàna teaching on the sràvaka and pratyekabuddha stages, and so wish to seek unsurpassed Bodhi. I will, therefore teach you the Supreme Truth. Why do you still restrict yourself by reasoning frivolously about false causes and conditions? Although you have listened to me a lot, you are like one who is accustomed to talk about medicines but who, when he sees them cannot pick out those which are good. This is why the Tathàgata says that you are really to be pitied. Listen with attention to what I now tell you, so that all who practise Mahàyàna in the future can attain Reality.</p> <p>Ananda kept silent, awaiting the holy teaching.</p>
	<p>Exposing faulty differentiation</p>
<p>“Ānanda, according to what you have said, the merging or aggregating of four primary elements brings about the various phenomena that are found in the world and that are subject to change. Let us suppose, Ānanda, that the primary elements have separate essential natures that cannot aggregate or merge. In that case, their external attributes, too, could not aggregate or merge any more than space can aggregate or merge with perceived objects.</p>	<p>‘Ananda, as you have said, when the four elements mix and fuse they cause all kinds of transformation in the world. But they cannot mix and unite if it is against their nature, just as the void cannot with form.</p>
<p>Suppose, on the other hand, that the essential natures of the primary elements can aggregate and merge. Then their aggregating and merging would not differ from the various changes that take place in the world and that cause things to arise and perish through an unending process of coming into</p>	<p>On the other hand, if they so mix and fuse they are transformations and owe their existence wholly to their mutual dependence; they are thus subject to creation and destruction in endless succession, like the ring of fire caused when a torch is waved in a circle. Ananda, this is like water which, after</p>

<p>being and ceasing to be. Beings, too, are born and die, and having died they are born again, forever coming to life and perishing again, Ānanda, like a torch that is swung endlessly in a circle to form a wheel of flame, or like water that turns to ice and then becomes water again.”</p>	<p>becoming ice, can change back into water.</p>
	<p style="text-align: center;">Instruction on the seven elements</p>
	<p style="text-align: center;">The element of earth</p>
<p>“Let us consider the nature of the primary element earth. It may take as large a form as a continent and as small a form as a mote of dust. In its most subtle aspect, the primary element earth appears as particles that are so fine that they can hardly be distinguished from space itself.²⁹ If these minute particles were divided further into seven parts, they would then be as small as perceived objects can be. If they were divided yet further, nothing would be left but space.”</p>	<p>‘Look at the element of earth which ranges in size from the great earth to a tiny speck of dust. Split this speck which is near to nothing and reduce it to the finest mote on the extreme border of form. Then split it again and it becomes the void. Ananda, if this mote can be reduced to nothing, you should know that form comes from the void.</p>
<p>“Now if these most minute particles could be divided until they became space, Ānanda, then space would be capable of bringing perceived objects into being. You asked just now whether the various phenomena that we see in the world are caused by the merging or aggregating of the four elemental qualities. You should see that space, in whatever amount, could never be accumulated in order to bring into being even a single one of these most minute particles. nor can it be true that these most minute particles are created by the particles themselves. Further, if these most minute particles could be divided to assume the nature of space, then conversely, how many such particles must be aggregated to bring space into being?”</p>	<p>‘You now ask about material changes which you attribute to the mixing and uniting (of the four elements). Take, for instance, this mote which is nearest to the void; how much voidness should be mixed and united to produce it? But it is absurd to suppose that this can be done by uniting motes. Since a mote can be split and reduced to voidness, how many (particles of) form should be fused together to create the void?</p>
<p>“In fact, when perceived objects are aggregated or merged, they do not become space; and when space accumulates, it does not become a perceived object. Besides, although perceived objects can indeed be divided, how can space be accumulated?”</p>	<p>The union of form (with form) produces form but not voidness, and the union of the void (with the void) produces voidness but not form. Form can be split up but how can the void unite (with form)?</p>
<p>“You simply do not know that, in the Matrix of the Thus-Come One, the real nature of the primary element earth is identical to the real nature of emptiness. The real nature of the primary element earth is fundamentally pure and extends throughout the Dharma-Realm. The extent to which beings are aware of that real nature depends on the capacity of their understanding. The primary element earth appears to them in accord with their</p>	<p>‘You do not know that in the Tathàgata store both form and (its opposite) the void arise from self-nature and are identical with each other, and that the element of earth is fundamentally pure and clean, embraces all in the Dharma-realm and manifests because the minds of living beings know and distinguish (between things) in accordance with the laws of karma. Ignorant wordlings wrongly attribute this to cause, condition and the state of</p>

<p>karma. Ordinary beings, in their ignorance, mistakenly suppose that the primary element earth comes into being from causes and conditions or that it comes into being on its own. These are distinctions and constructs made by the conscious mind. They are mere words, devoid of meaning.”</p>	<p>the self as such, because their consciousnesses differentiate and discriminate without their knowing that the language they use has no real meaning.</p>
	<p>The element of fire</p>
<p>“Ānanda, the nature of fire is such that it has no independent existence but is dependent on conditions. Let us consider a family in the city. They have not yet eaten dinner. When they set about to cook their meal, someone holds up a reflecting surface to the sun in order to start a fire.”</p>	<p>‘Ananda, fire has no ego but exists because of (external) causes. When people in a town are about to prepare their meals, they use mirrors of polished metal to obtain fire from the sun.</p>
<p>“Ānanda, an example of an aggregation is our community here, which includes you, the twelve hundred and fifty monks, and myself. Although there is but one community, we can discern that it consists of separate individuals, each of whom was born into a certain class, clan, and family. For example, there is Śāriputra, who is a Brahmin; Uruvilvā, who belongs to the Kāśyapa clan; and you, Ānanda, who are of the Gautama family.”</p>	<p>‘Ananda, about (your idea of) mixture and union, take this community of myself and twelve hundred and fifty bhiksus; though the group is one, each member has his own body, clan and name, like Śāriputra who is a Brahman, Uruvilvā, a Kāśyapa tribesman, and you, Ananda, who are of the Gautama clan.</p>
<p>“In the example of the family starting a fire to cook a meal, Ānanda, then suppose that the sun, the reflecting surface, and the tinder act together to create the fire. Then when the reflecting surface is held up to the sun so that a fire may be lit, does the fire emerge from the reflecting surface? does it emerge from the tinder? does it come from the sun?”</p>	<p>‘Ananda, if fire comes from the mixture and fusion (of the elements), when a man holds a mirror to obtain fire in the sun, does this fire come from the mirror, the moxa or the sun?</p>
<p>“Suppose that the fire came from the sun, Ānanda, such that the sun by itself would be able to set fire to some tinder that you were holding. Then it should also be able to set fire to a grove of trees merely by shining on it. Suppose that the fire emerges from the reflecting surface, such that the fire as it emerges ignites the tinder. Why doesn't the reflecting surface melt as you hold it up? Far from melting, it doesn't even become very hot. If the fire came into being from the tinder, what need would there be for sunlight to be reflected by the mirror? Carefully consider this further. Someone is holding up the reflecting surface, the sunlight comes from the sky, the tinder comes from an herb that has been grown in soil, but where does the fire come from? The sun and the reflecting surface are far apart and cannot come into contact. Yet it cannot be that the fire comes into being on its own.”</p>	<p>Ananda, if it comes from the sun, it can burn the moxa in your hand; if so, all the trees will be scorched. If it comes from the mirror and then lights the moxa, why does it not melt the mirror and burn your hand? But if you do not even feel the heat, how can the mirror melt? If it comes from the moxa, why does the latter require the sun and the mirror to make it burn? Look at the mirror held by the hand, the sun up in the sky and the moxa which originally came from the ground; how can fire travel elsewhere before coming here? (Moreover) the sun and the mirror are a very long way apart and cannot mix and unite with each other. Finally fire cannot exist by itself.</p>

<p>“You still do not know that, in the Matrix of the Thus-Come One, the real nature of the primary element fire is identical to the real nature of emptiness. The real nature of the primary element fire is fundamentally pure and extends throughout the Dharma-Realm. The extent to which beings are aware of this real nature depends on the capacity of their understanding. You should know, Ānanda, that anywhere in the entire world, throughout the Dharma-Realm, a reflecting surface can be held up to the sun to start a fire. Since a fire can be started anywhere in the world, how could it be limited to one particular place? In fact, the primary element fire becomes apparent to beings in accord with their karma. Ordinary beings, in their ignorance, mistakenly suppose that the primary element fire comes into being from causes and conditions or that it comes into being on its own. These are distinctions and constructs made by the conscious mind. They are mere words, devoid of any real meaning.”</p>	<p>‘You do not realize that in the Tathàgata store both fire and (its opposite) the void arise from the self-nature and are identical with each other, and that the element of fire is fundamentally pure and clean, embraces all in the Dharma-realm and manifests because the minds of living beings know and distinguish (between things). Ananda, you should know that fire is produced wherever a man holds a mirror (in the sun), and that if mirrors are held up throughout the Dharma-realm, fire will spring up everywhere in accordance with the laws of karma and not in a given place and direction. Ignorant worldlings wrongly attribute this to cause, condition and the state of the self as such without realizing that it is because their consciousnesses differentiate and discriminate and that the language they use has no real meaning.</p>
	<p>The element of water</p>
<p>“Ānanda, the nature of water is variable, neither always flowing nor always still. Consider the ascetic masters Kapila, Cakra, Padma, and Hastā, along with other great magicians in the city of Śrāvastī. On bright nights with the full moon shining, these magicians each hold up a bowl to the moon in order to collect water which contains the moon's essence, and this they mix with their hallucinatory herbs.”</p>	<p>‘Ananda, water is unstable by nature for it either flows or is still. Great magicians in srāvasti, such as Kapila, Cakra, Padma and Hasta (?) obtain water to mix with their medicines by exposing a crystal ball to the full moon.</p>
<p>“Now, does the water come out of the bowl? is it already present because it is inherent in space? Or does it come from the moon?”</p>	<p>Does this water come from the ball, the void or the moon?</p>
<p>“Suppose, Ānanda, that it came from the moon. If moonlight coming from such a distance could cause water to emerge from the bowl, then while crossing that distance it would cause water to emerge from the trees that it passed. Then what need would there be for the bowl? But since water does not emerge from the trees, it is clear that the water does not in fact come from the moon.”</p>	<p>Ananda, if it comes from the moon which is a very long way off it should pass through the trees in the forest before reaching the crystal ball to flow into the bowl. If it does not flow through the trees, this shows that it does not drop from the moon. Ignorant worldlings wrongly attribute, this to cause, condition and the state of the self as such without knowing that it is because their consciousnesses differentiate and discriminate and that the language they use has no real meaning.</p>
<p>“Suppose the water came from the bowl. Then the water would be flowing out of the bowl all the time. What need would there be to wait for a bright full moon at midnight?”</p>	<p>If it comes from the crystal ball, it should flow regularly not only when the moon is full.</p>

<p>“Suppose the water came from space. Since space is boundless, the water too should be boundless. Then the heavens and the world of people would all be immersed in a deluge. What then will have happened to the beings that move on land, in water, and in the air?”</p>	<p>If it comes from the void of space which is boundless, it should flow everywhere, submerging everything between earth and heaven; if so, how can there be living beings to walk on the earth, fly in the air and swim in the water?</p>
<p>“Carefully consider this further. The moon moves through the sky. The magician holds up the bowl to collect the water. Where in fact does the water come from? The moon and the bowl are far apart; they cannot come into contact and they cannot merge. Yet it cannot be that water comes into being on its own.”</p>	<p>Think of all this again; the moon is in the sky, the crystal ball is in the man’s hand and the bowl is in front of him; so where does this water come from to flow (into the bowl)? The moon and the ball are a very long way apart and cannot mix and unite with each other. It is absurd to say that this water does not come from any source.</p>
<p>“You do not yet know that, in the Matrix of the Thus-Come One, the real nature of the primary element water is identical to the real nature of emptiness. The real nature of the primary element water is fundamentally pure and extends throughout the Dharma-Realm. The extent to which beings are aware of that real nature depends on the capacity of their understanding. One person holds up a bowl in one place and water comes forth there and anywhere throughout the Dharma-Realm, such a bowl can be held up so that water will come forth. Since water can be found anywhere in the world, how could it be limited to one particular place? In fact, the primary element water becomes apparent to beings in accord with their karma. Ordinary beings, in their ignorance, mistakenly suppose that the primary element water comes into being from causes and conditions or that it comes into being on its own. These are distinctions and constructs made by the conscious mind. They are mere words, devoid of meaning.”</p>	<p>‘You do not know that in the Tathàgata store both water and (its opposite) the void arise from self-nature and are identical with each other, and that the element of water is fundamentally pure and clean, embraces all in the Dharma-realm, and manifests because the minds of living beings know and distinguish (between things). Thus water flows wherever crystal balls are used to collect it and if they are held up throughout the Dharma-realm, it will flow everywhere in accordance with the laws of karma and not in a given place or direction.</p>
	<p>The element of wind</p>
<p>“Ānanda, the nature of wind is insubstantial. It is neither always in motion nor always still. When you take your place in the great assembly, you always adjust your precept robe. Suppose that as you do so, the corner of your robe moves toward the person next to you. As a result, that person will feel a slight puff of wind against his face. does this puff of wind arise from the corner of your robe? does it arise from the space around it? Or does it come into being from that person's face?”</p>	<p>‘Ananda, the element of wind has no substance and either moves or is still. When you join a gathering and adjust your robe the hem (occasionally) brushes the person next you, disturbing the air which fans his face. Does this wind come from the hem of your robe, from the void or from that man’s face?</p>
<p>“Ānanda, suppose the puff of wind arises from the corner of your robe. Then you would be wearing</p>	<p>‘Ananda, if it comes from the hem of your robe, the latter should leave your body (to brush the man’s</p>

<p>wind, and your robe would billow out and fly off your body. Yet as I now expound upon the Dharma in the midst of the assembly, my robe hangs straight down. Look at my robe: where is the wind? In fact there is nowhere in the robe for the wind to be hidden.”</p>	<p>face). As I preach the Dharma here, my robe does not move; where can you find any wind in it? It has no hidden place where wind can be stored.</p>
<p>“Suppose the wind comes into being from space. Then what need would there be for your robe to move in order for someone to feel that puff of wind? Further, space is always present; if the wind arose from it, then the wind would always have to be blowing. Conversely, if no wind were blowing, then space would cease to exist. But, while we can observe an absence of wind, what would the absence of space look like? In truth, if space came into being and ceased to be, it would not be what we call space. Therefore, wind cannot come into being from what we do call space.”</p>	<p>‘If the wind comes from the void, why does it not fan (the man) when your robe is still? (Moreover) the void is permanent and so should be the wind; then without the wind there would be no void. You can feel when the wind stops fanning, but what indication can there be when the void ceases to exist? If the void can be created and destroyed, it cannot (really) be void, and if it is, how can it create the wind?</p>
<p>“Suppose then that the wind came into being from your neighbor's face. Then it would be you, rather than your neighbor, who would feel the puff of wind. Why is it your neighbor who in fact feels the puff of wind when you adjust your robe?”</p>	<p>‘If the wind comes from your neighbour’s face, it should also fan you; then why does not your robe when brushing against him fan you back?</p>
<p>“Consider this matter with care. It is you who adjust your robe. It is your neighbor who feels the puff of wind on his face. Space itself is still; it is never observed to move. From where then does the wind come when it blows against your neighbor's face? Wind and space have different natures and cannot aggregate or merge with each other. And yet it cannot be that wind comes into being on its own, independent of anything else.”</p>	<p>‘Look into all this carefully. The robe which you adjust is yours, the face fanned is that of another bhiksu and the void is still and does not move; then where does the wind come from? The wind and the void differ and can neither mix nor unite, while the wind cannot exist of itself without a cause.</p>
<p>“You apparently do not know that, in the Matrix of the Thus-Come One, the real nature of the primary element wind is identical to the real nature of emptiness. The real nature of wind is fundamentally pure and extends throughout the Dharma-Realm. The extent to which beings are aware of that real nature depends on the capacity of their understanding. Ānanda, just as a puff of wind arises with a small movement of your robe, so a puff of wind will arise anywhere throughout the Dharma-Realm, in any land, when someone moves his robe. Since wind can arise anywhere in the world, how could it be limited to one particular place? In fact, the primary element wind becomes apparent to beings in accord with their karma. Ordinary beings, in their ignorance, mistakenly suppose that the primary element wind comes into being from causes and conditions or that it comes into being</p>	<p>You do not realize that in the Tathàgata store wind and (its opposite) the void arise from self-nature and are identical with each other, that the element of wind is fundamentally pure and clean and embraces all in the Dharma-realm and manifests because the minds of living beings know and distinguish (between things). If, Ānanda, you move your robe, a light wind stirs. And if there is similar movement throughout the Dharma-realm, there will be wind all over the world in accordance with the laws of karma and not in a given place or direction. Ignorant worldlings attribute the element of wind to cause, condition and the state of the self as such because their consciousnesses differentiate and discriminate without realizing that the language they use has no real meaning.</p>

<p>on its own. These are distinctions and constructs made by the conscious mind. They are mere words, devoid of any real meaning.”</p>	
	<p>The element of space</p>
<p>“Ānanda, the nature of space is that it is invisible. It is discerned only in the presence of visible objects. Consider, for example, how the Brahmins — for example, the Bhāradvāja clan — and the Kṣatriyas, Vaiśyas, Śūdras, and Caṇḍālas in the city of Śrāvastī dig wells to find water when they build a new dwelling, since the city is far from the river. When they dig out the soil to the depth of one foot, space will be discernable in the well to the depth of one foot. When they dig out the soil to the depth of ten feet, space will be discernable in the well to the depth of ten feet. How much space is discerned depends on how much soil has been removed. Now, does the space in the well come into being out of the soil? Does it come into being because of the digging? Or does it come into being on its own?”</p>	<p>‘Ananda, space is far from the river, people of different castes, such as Ksatriya, Brahman, Vaisya, Sūdra, Bhāradvāja and Candāla, who come to live there, dig wells to find water. Each foot of earth is replaced by a foot of space and ten feet of earth by ten feet of space, so that the shallowness or depth of each well corresponds with the amount of earth removed. Does this space come from the earth, from the digging or from itself as such?</p>
<p>“Ānanda, suppose the space in the well came into being on its own, without a cause. Why then in the place where the well is to be dug, is there no space before the soil is removed? Why can one see only solid land, which one cannot pass through?”</p>	<p>‘Ananda, if space exists of itself, why before the digging was it not unobstructed by the earth? Why was there only earth without any space being seen there?</p>
<p>“Suppose the space in the well comes into existence from the soil. Then when the soil is removed, space should be seen to enter the well. If no space enters in as the soil comes out, how could the space in the well be said to come into being from the soil? But if space does not come out of the soil to enter the well, then the soil and the space must be bound together with no distinction between them. Why then, when the soil is removed, doesn't the space come out with it?”</p>	<p>‘If space comes from the earth, it should be seen to enter the well when the earth is being dug out. If only the earth is removed without space entering the well, how can space come from the earth? If (earth) is not excavated and (space) does not fill in the hole, both space and earth should be the same; then why is not space dug out with the earth?</p>
<p>“Suppose the space in the well comes into existence because of the digging. Then the digging should bring space out of the well, along with the soil. But if the space does not come into existence from the digging, then only the soil would have been moved. Why then does the space appear?”</p>	<p>‘If space comes from the digging, when the former is produced by the latter, no earth should be removed. If space does not come from the digging, why when earth is being dug out, is space seen in the well?</p>
<p>“Carefully consider this further; consider it closely and carefully. The well-digger chooses the appropriate place to dig. The soil comes out as the</p>	<p>‘Think about all this and see where space comes from when a man uses his hands to dig earth to make a well. For digging and space are not in the</p>

<p>well is dug. But what of the space? How does it come into existence? The soil that is re moved is solid matter, while the space is insubstantial, so they cannot function together. They cannot be aggregated or combined with each other. And yet it cannot be that space comes into existence on its own, without any cause.”</p>	<p>same category and can be neither mixed nor united. And it is absurd to suppose that space exists of itself without coming from any cause.</p>
<p>“Given that the fundamental nature of space is all-pervasive and does not move, you should know that the real natures of earth, water, fire, and wind — which, together with space, we may consider as five primary elements — are completely interfused with one another. In their fundamental natures, all are one with the Matrix of the Thus-Come One, neither coming into being nor ceasing to be. When we discussed the first four primary elements, Ānanda, you did not understand that fundamentally they are the Matrix of the Thus-Come One; therefore, you still need to ponder whether or not the primary element space can come out of a well that has been dug and whether or not space can enter into the well.”</p>	<p>If space is perfectly all-embracing and essentially unmoving, you should know that it and the elements of earth, water, fire and wind — which together are called the five elements, intermingle naturally and are merely the untreated and unending Tathàgata store.</p>
<p>“You have altogether failed to realize that the primary element space is inherent in the Matrix of the Thus-Come One and is identical to the real nature of emptiness. The real nature of the primary element space is fundamentally pure and extends throughout the Dharma-Realm. The extent to which beings are aware of that real nature depends on the capacity of their understanding. Just as when one well is dug, space appears in it, Ānanda, so space will appear in any well that is dug anywhere in the ten directions. Since space is everywhere throughout the ten directions, how could it be limited to one particular place? In fact, the primary element space becomes apparent to beings in accord with their karma. In their ignorance, beings in this world mistakenly suppose that space comes into existence from causes and conditions or that it comes into being on its own. These are distinctions and constructs made by the conscious mind. They are mere words, devoid of meaning.”</p>	<p>‘Ānanda, since your mind is deluded and you remain unaware of the real (identity of) the four elements in the Tathàgata store, you should look into space and see whether or not it comes or goes, or neither comes nor goes. You do not know that in the Tathàgata store Bodhi and (its opposite) the void arise from the self-nature and are identical with each other, because the element of space is fundamentally pure and clean, embraces all and manifests because the minds of living beings know and distinguish (between things). The ten quarters, Ānanda, are like an empty pit filled with space which in accordance with the laws of karma has no given place nor direction. Ignorant worldlings attribute this to cause, condition and the state of the self as such because their consciousnesses differentiate and discriminate without knowing that the language they use has no real meaning.</p>
	<p>The element of perception</p>
<p>“Ānanda, you do not become visually aware unless space and visible objects are present. For example, you are now in Prince Jetri’s Grove, where it is light in the morning and dark in the evening. It is bright at midnight when a full moon has risen but dark when there is no moon. At these times, you can discern light and darkness because of your visual</p>	<p>‘Perception knows nothing by itself and only manifests through form and voidness. As you are now in Jetavana park, you see light by day and darkness in the evening. At night there is light when the moon shines and darkness when there is no moon. This light and darkness are discerned by the seeing, (but) is this seeing of the same nature as</p>

<p>awareness. Now, is your visual awareness identical to light and darkness and to space? is it separate from them? is it both identical to them and separate from them? is it neither identical to them nor separate from them?"</p>	<p>light, darkness and the void or not; Is it the same or different from them?</p>
<p>"Suppose, Ānanda, that your visual awareness is fundamentally identical to light, darkness, and space. But consider light and darkness: each disappears in the presence of the other. When it is dark, it is not light, and when it is light, it is not dark. Therefore, if your visual awareness were identical to darkness, it would disappear when it is light. If instead it were identical to light, it would cease to exist when it is dark. Once it had ceased to exist, how could it see either darkness or light? And how could it be identical to light and darkness, given that they are not present at the same time, whereas visual awareness neither comes into being nor ceases to be?"</p>	<p>'Ananda, if the seeing is of the same nature as light, darkness or the void; (we come to this:) as light and darkness alternate, and when there is one the other disappears, then if the seeing is one with darkness, it should vanish when there is light and vice versa. As the seeing disappears in both cases, why are light and darkness still seen? As they differ, it follows that the seeing is beyond creation and annihilation: if so, how can the seeing be the same as light and darkness?</p>
<p>"Suppose that your visual awareness is not identical to light or to darkness. Then, in the absence of light, darkness, and space, can you determine what attributes your visual awareness might have, in and of itself? In the absence of light, darkness, and space, a visual awareness such as this would be no more possible than a turtle with fur or a rabbit with horns.</p>	<p>'If the seeing is not of the same nature as light and darkness, try to find out what this seeing looks like apart from light, darkness and the void, without which there can be no seeing like the hair of a tortoise and the horns of a hare.</p>
<p>Therefore, without these three — light, darkness, and space — how could your visual awareness come to exist? Since light and darkness are opposites, how could your visual awareness be identical to them? On the other hand, since your visual awareness cannot exist in and of itself and apart from these three, how could it be different from them?</p>	<p>'As light, darkness and the void differ, where can the seeing be? As light and darkness are in opposition, how can the seeing equate with them? If there is no seeing without light, darkness and the void, how can it differ from them?</p>
<p>Further, no division can be discerned between your visual awareness and space; there is no boundary between them. How is it that they are not identical? Yet when you see light and then darkness, the nature of your visual awareness does not change. How is it that they are not different?"</p>	<p>'If you try to separate the void from the seeing, you will not find their boundaries; if so, why are they not the same thing? When you see light and darkness, your seeing does not change; so why does it not differ from them?</p>
<p>"You should examine this question in even greater detail. Examine it minutely; consider it most carefully. Light comes from the sun, and it is dark on a moonless night. We see through space but not through earth. But what causes our visual awareness, as we have just described it, to come into being? Its nature is to perceive, while space is insentient, so they cannot merge or become</p>	<p>'If you look closely and minutely into all this and examine it again and again, you will find that light comes from the sun, darkness from the moonless night, clearance from space and obstruction from the earth; so where is the begetter of this essence of seeing? Since the seeing can discern whereas the void cannot, they can neither mix nor unite. And we cannot say that this essence of seeing comes from</p>

<p>aggregated with one another. And yet our visual awareness cannot come to exist on its own, without any cause.”</p>	<p>nowhere.</p>
<p>“Given that the fundamental natures of visual awareness, awareness of sounds, and cognitive awareness are all-pervasive and do not change, you should know that the real natures of what we may consider to be six primary elements — our visual awareness; infinite, motionless space; and earth, water, fire, and wind, which are in motion — are completely interfused with one another. In their fundamental natures, all are within the Matrix of the Thus-Come One, neither coming into being nor ceasing to be.”</p>	<p>‘You should know that perception by seeing and hearing which pervades all and essentially does not change, and boundless unmoving space, as well as its moving (counterparts as such) the elements of earth, water, fire and wind — all of which are called the six elements, intermingle by nature and are the fundamental untreated and unending Tathàgata store.</p>
<p>“Ānanda, your basic disposition has become so murky that you do not realize that, fundamentally, your visual awareness, your awareness of sounds, your tactile awareness, and your cognitive awareness are the Matrix of the Thus-Come One. You should contemplate your visual awareness, your awareness of sounds and odors, your tactile awareness, and your cognitive awareness: do they come into being and cease to be? are they identical to each other, or are they different? Or else, do they neither come into being nor cease to be? are they neither identical to each other nor different?”</p>	<p>‘You are infatuated by nature and do not understand that seeing, hearing, feeling and knowing fundamentally come from the Tathàgata store. You should enquire into them and see if they pertain to birth and death, if they are one or many, if they pertain neither to birth nor death and if they are neither one nor many.</p>
<p>“You still do not know that the real nature of your visual awareness is inherent in the Matrix of the Thus-Come One and identical to your enlightened understanding, and that the essence of enlightenment is your illuminating awareness. Fundamentally pure, it extends throughout the Dharma-Realm. The extent to which beings are aware of its real nature depends on the capacity of their understanding. Just as the awareness of one sense-faculty, the eye, extends throughout the Dharma-Realm, so also do the wondrous, resplendent powers of hearing, smelling, tasting, tactile awareness, and cognitive awareness extend throughout the Dharma-Realm. They fill up the entirety of space throughout the ten directions. How could they be limited to one particular place? In fact, the primary element visual awareness becomes apparent to beings in accord with their karma. In their ignorance, ordinary beings mistakenly suppose that visual awareness comes into existence from causes and conditions or that it comes into being on its own. These are all distinctions and constructs made by the conscious mind. They are mere words, devoid of real meaning.”</p>	<p>‘You do not know that in the Tathàgata store self-natured seeing is basically the enlightened perception which is pure and clean, embraces all in the Dharma-realm and manifests because the minds of living beings know and distinguish (between things). Like seeing which pervades the whole Dharma-realm, hearing, smelling, tasting and touching as well as the activities of body and mind have wonderful virtues which are bright and universal and so are not in a given place or direction. They manifest according to the laws of karma but ignorant worldlings think wrongly that they are causal, conditional and due to the self as such. Because of their consciousnesses they differentiate and discriminate and do not know that their language has no real meaning.</p>

	The element of consciousness
<p>“Ānanda, the nature of consciousness is that it has no real basis. its coming into existence in response to the six faculties and their objects is an illusion. Look around now at the sages assembled here. As you glance from one to another, your eyes see them as if in a mirror, which does not make distinctions. But your consciousness will identify each of the sages in turn as Mañjuśrī, Pūrṇamaitrāyaṇīputra, Maudgalyāyana, Subhūti, and Śāriputra. Now, does this distinction-making faculty, this primary element consciousness, arise from your eye-faculty? does it arise from perceived objects? does it arise from space? Or does it arise abruptly, without a cause?”</p>	<p>‘Ananda, consciousness has no origin and is (an illusion) arising from the six organs and sense data. Look at, this holy assembly and turn round to see those present; your eyes are like a mirror which cannot discern while your consciousness notices in turn the presence of Manjusri, Pūrṇamaitrāyaniputra, Maudgalyāyana, Subhūti, Śāriputra (etc.). Does this consciousness come from perception, form or the void, or does it (emerge) suddenly without any cause?</p>
<p>“Ānanda, suppose your primary element consciousness arose from your eye-faculty. Then in the absence of light, darkness, objects, and space — if none of these four were present — your eye-faculty would not function. If your eye-faculty were not functioning, what would cause your consciousness element to arise?”</p>	<p>‘Ananda, if your consciousness comes from your seeing (perception), then in the absence of light, darkness, form and the void, there will be no seeing, and when there is no perception, how can it create consciousness?</p>
<p>“Suppose your consciousness arose from perceived objects rather than from the eye-faculty. In that case, you would not be seeing either light or darkness, and if you were not aware of light or darkness, you would not be aware of objects and space either. If you could not see any of these, how could your consciousness element arise out of them?”</p>	<p>‘If your consciousness comes from form — that is not from perception, then, when light and darkness are not seen, there are neither form nor the void; then how can non-existing form create consciousness?</p>
<p>“Suppose your consciousness element arose from space rather than from perceived objects or from the eye-faculty. But without the eye-faculty, nothing visible can be perceived, and so you would not be aware of light, darkness, perceived objects, or space. If no perceived objects were present before your eye-faculty, then the conditions for seeing would be absent, and there would be no place for seeing to occur. The same would apply to hearing, tactile awareness, and cognitive awareness.”</p>	<p>‘If your consciousness comes from the void — that is neither from form nor perception, the absence of perception means also that of discernment which implies the non-perception of light, darkness, form and the void; and the absence of form is the end of all external causes; how, then, can your seeing, hearing, feeling and knowing occur?</p>
<p>But suppose it is based on space rather than on the perceiving faculties or on their perceived objects. However, space is identical to nothingness. And even if space were something, it is not the same as an actual perceived object. If space nevertheless caused your consciousness to arise, how would you be able to make distinctions about anything?</p>	<p>Thus without form and perception, consciousness which comes from the void simply does not exist. (On the other hand), if it exists in the absence of objects, what can it discern?</p>

<p>“Suppose your consciousness appears abruptly, without any cause. Why then doesn’t the moon suddenly start shining in broad daylight?”</p>	<p>‘If your consciousness suddenly emerges without any cause, why cannot it discern the moon in the daytime?’</p>
<p>“You should examine this question even more closely and in more detail. Seeing is a function of your eye-faculty. The perceived objects that appear in your environment have form, while space lacks form. Which of them could be the cause of consciousness? Consciousness is active, while the eye-faculty is still, and so they cannot combine or be aggregated with each other. The same is true of consciousness and the ear-faculty, the nose-faculty, the body-faculty, and the cognitive faculty. Yet the primary element consciousness cannot come to exist on its own, without a cause.”</p>	<p>‘Now look closely and minutely into all this; your seeing (perception) depends on the pupils of your eyes meeting an external object which “is” when there is form and “is not” when there is no form. These are the four causes (i.e. the seeing, eyes, form and voidness) from which consciousness arises, but which one of them creates consciousness?’</p>
<p>“Given that the primary element consciousness is not caused by any of these factors, you should know that your distinction-making eye-consciousness, ear-consciousness, body-consciousness, and mind-consciousness do not come from anywhere; all are complete and pure and do not come into being from anything.</p>	<p>Since consciousness is always moving (to differentiate) whereas perception is still (for it does not discriminate), they cannot mix and fuse together. Your hearing, feeling and knowing are in the same category (as your seeing) but your consciousness should still have a source.</p>
<p>The real natures of what we may call the seven primary elements — these last two, together with space, earth, water, fire, and wind — are completely interfused with one another. In their fundamental natures, all are within the Matrix of the Thus-Come One and are one with the Matrix of the Thus-Come One, neither coming into being nor ceasing to be.”</p>	<p>‘If this consciousness comes from nothing, you should know that perception (by means of) seeing, hearing, feeling and knowing pervades everywhere and comes not from any source. Moreover with space, earth, water, fire and wind they are called the seven elements, the natures of which are real and intermingle (freely), being but the untreated and unending Tathàgata store.</p>
<p>“Ānanda, your mind is coarse and shallow. You have not realized that, fundamentally, your eye-consciousness, ear-consciousness, and your discerning, distinction-making mind-consciousness are all inherent in the Matrix of the Thus-Come One. You should contemplate all of your six consciousnesses: are they identical to each other, or are they different?”</p>	<p>‘Ananda, because your mind is unsettled, you do not realize that the seeing and hearing that arouse consciousness, come fundamentally from the Tathàgata store. You should look into the consciousnesses inside the Six Entrances and see if they are the same or different, exist or not, are neither the same nor different, and neither exist nor not.</p>
<p>“You simply do not know that the primary element consciousness is inherent in the Matrix of the Thus-Come One and is the enlightened understanding, and that the illumination of enlightenment is the true consciousness. It is the wondrous and pure enlightenment that extends throughout the Dharma-Realm. It contains all space throughout the</p>	<p>For you do not realize that in the Tathàgata store self-natured consciousness is the enlightened basic Bodhi which embraces and pervades the whole Dharma-realm, is not (to be found) in a given, place or direction and manifests according to the laws of karma. Ignorant worldlings think wrongly that it is causal, conditional and due to the self as such,</p>

<p>ten directions. How could it be limited to one particular place? In fact, it becomes apparent to beings in accord with their karma. In their ignorance, ordinary beings mistakenly suppose that consciousness comes into existence from causes and conditions or that it comes into being on its own. These are distinctions and constructs made by the conscious mind. They are mere words, devoid of real meaning.”</p>	<p>according to the way their consciousnesses differentiate and discriminate while they do not know that the language they use has no real meaning.’</p>
	<p>Ananda’s understanding expressed in his gāthā</p>
<p>At that time, Ānanda and the rest of the great assembly, having received the subtle and wondrous instruction given by the Buddha, the Thus-Come One, felt that their bodies and minds were emptied and hardly seemed to exist. They were free of all concerns and impediments. All in the assembly became aware that their minds pervaded the ten directions and that they could see everything throughout space in all ten directions as clearly as one might see an object such as a leaf in the palm of one’s hand. They saw that all things in all worlds are the wondrous, fundamental, enlightened, luminous mind that understands, and that this mind, pure, all-pervading, and perfect, contains the entire universe.</p>	<p>After listening to the Buddha’s profound instruction, Ananda and the assembly realized that their bodies and minds were now free from all obstructions. Each understood that his self-mind pervaded the ten directions of space which he saw clearly like a leaf held in his own hand, and that all things were the wondrous and bright fundamental Mind of Bodhi.</p>
<p>They looked back upon their own bodies born of their parents and saw them to be like minute particles of dust drifting about everywhere in the air, arising and perishing, or like solitary bubbles floating on vast, calm seas, appearing and then vanishing without a trace.</p>	<p>While his essence of Mind embraced all and contained the ten directions, he looked back at his own body given him by his parents, which was like a speck of dust dancing in the great void, sometimes visible and sometimes not, and like a bubble rising and falling aimlessly in a boundless clear ocean.</p>
<p>They fully understood that the fundamental, wondrous mind is everlasting and does not perish.</p>	<p>After seeing all this clearly, they all realized their fundamental, profound, permanent and indestructible (self) minds, and brought their palms together to pay reverence to the Buddha (thanking Him) for (showing them) what they had never seen before.</p>
<p>ANANDA’S VOW</p>	
<p>Then Ānanda, having understood what he had not understood before, bowed to the Buddha, and placing his palms together, spoke these verses in the Buddha’s praise:</p>	<p>Thereupon, Ananda praised the Buddha in the following gāthā:</p>

"The deep and wondrous honored one, all-knowing,
pure, and still,
Śūraṅgama, the King of Mantras, rarest in the
world,
Extinguishes distorted thoughts from countless
eons past —
No need to wait forever to attain the Dharma-
body."
"I vow to reach enlightenment, and as a Dharma-
King,
Return to rescue beings countless as the Ganges'
sands.
This deep resolve I offer in the myriad Buddha-
lands.
By this may I repay the kindness shown me by the
Buddha."
"I ask the Buddha to be witness as I take this vow
To enter first the murky realms of five turbidities,
If even just one being still has not become a
Buddha,
Then I will wait before I seek the leisure of nirvana."
"Greatest in valor and in power! Great
Compassionate One!
I pray you'll now eradicate the subtlest of my
doubts
And lead me quickly to attain supreme
enlightenment,
And sit within the places for awakening
everywhere."
"If emptiness should vanish, even that
Will never shake this vajra-solid vow."

'O thou serene, all powerful and unchanging Lord,
Rare is your all-embracing supreme Surangama
Which helps me to root out wrong thoughts that
have been held for untold aeons
And teaches me how to realize Dharmakàya in an
instant.
May I now win the fruit and achieve enlightenment
To save living beings countless as the Ganges'
sands.
To myriad Buddhalands I now offer this mind
profound.
To repay my debt of gratitude for the grace of the
Lord.
Humbly I now implore the World Honoured One to
seal
My oath to reenter the five turbid realms wherein
If even one being fails to become a Buddha
I shall (at once) renounce all my claim to Nirvāna.
O Great Hero, the Mighty, the Compassionate One,
May you also destroy my last secret delusion
So that I soon attain to Bodhi Supreme,
Sitting in bodhimandalas everywhere.
The void to an end may come,
But my firm mind will not flinch.



IV. The Coming into being of the world of illusion

Hsuan Hua	Charles Luk
4. The coming into being of the world of illusion.	The Phenomenon in the Tathàgata Store The meditative study of all as unreal (Samàpatti)
Adding understanding to understanding.	The one mind being the source of both delusion & enlightenment
Then Pūrṇamaitrāyaṇīputra stood up amidst the great assembly. He uncovered his right shoulder, knelt with his right knee on the ground, respectfully placed his palms together, and said to the Buddha, "World-Honored One, you who are foremost in virtue and in inspiring awe have just now eloquently proclaimed, for the sake of all beings, the ultimate truth taught by the Thus-Come Ones. The Thus-Come One has often praised me as the one most skilled in expounding the Dharma, but as I have been listening to the Thus-Come One's voice as he has been setting forth such subtle and wonderful Dharma, I might as well be a deaf man trying to hear a mosquito from a distance of more than a hundred paces. Such a man could not even see the mosquito, let alone hear it."	Pūrṇamaitrāyaniputra, who was in the assembly, rose from his seat, uncovered his right shoulder, knelt upon his right knee, reverently joined the palms of his hands and said to the Buddha: 'O August and World Honoured One, you have revealed the Tathàgata's profound meaning so well to all living beings. The Buddha has always declared that I surpass all men in preaching the Dharma, but as I now listen to His melodious and deep Dharma voice, I am like a deaf man (striving to) hear flies and mosquitoes a hundred feet away; he cannot see, still less can he hear them.
"Although the Buddha's clear explanations have largely dispelled my doubts, I have not yet reached the point at which I might thoroughly understand this truth and so be free of doubt entirely. World-Honored One, although Ānanda and those like him have become enlightened, they have not yet put an end to their habits and outflows. But I am among those in the assembly who are free of outflows. And yet, having just now heard the Buddha explain this Dharma, I find that I am assailed by doubts."	In spite of what the Buddha taught to cut off our delusion, I fail to understand its ultimate meaning which is altogether beyond me. World Honoured One, (it is reasonable that) those like Ananda who have merely opened their minds but have not cast away their worldly habits, do not understand it, but though I (and others here) have reached the state beyond the stream of transmigration, we are still not quite clear about the Dharma (just) taught by the Tathàgata.
"World-Honored One, if in fact the aggregates, the faculties, the various perceived objects, and the consciousnesses are all the Matrix of the Thus-Come One, which is itself fundamentally pure, then how is it that suddenly there came into being the mountains, the rivers, and all else on this earth that exists subject to conditions? And why are all these subject to a succession of changes, ending and then beginning again?"	'World Honoured One, if all things (such as) the sense organs and data, aggregates, entrances and fields of sense are fundamentally the pure and clean Tathàgata store, why does the latter suddenly create mountains, rivers, the great world and all other forms that rise and fall in turn without interruption?

<p>“The Thus-Come One also said that everywhere throughout the Dharma-Realm, the primary elements — earth, water, fire, and wind — are in their fundamental nature completely interfused with each other, tranquil and everlasting. World-Honored One, if the primary element earth extended everywhere throughout the Dharma-Realm, how could it coexist with water? And if the primary element water extended everywhere throughout the Dharma-Realm, the primary element fire could not come into being. How may we understand that primary elements water and fire can both pervade empty space without overcoming each other in mutual annihilation?”</p>	<p>‘The Tathàgata has also spoken of (the elements of) earth, water, fire and wind whose natures mix and pervade the whole Dharma realm in which they remain all the time. World Honoured One, if the element of earth was all-embracing how could it contain the element of waters if the latter was all-pervading, there would be no fire, then how can one be clear that these two elements pervade all space without destroying each other?’</p>
<p>“World-Honored One, the nature of the primary element earth is that it is solid, while the nature of the primary element space is that it is a transparent void. How could they both exist everywhere throughout the Dharma-Realm? I am not sure how I should understand the implications of this concept. I only hope that, out of great kindness, the Thus-Come One will explain this to all of us and so clear away the clouds of our confusion.”</p>	<p>World Honoured One, the nature of earth is obstructive while that of space is the reverse; how can both of them pervade the whole Dharma realm? I really do not understand. May the Tathàgata be compassionate enough to enlighten me and so dispel the clouds of my delusion?’</p>
<p>Having made his request, Pūrṇa bowed to the ground and then waited respectfully and earnestly to hear the Thus-Come One’s sublime and compassionate instruction.</p>	<p>After saying this, he prostrated and eagerly awaited the holy teaching.</p>
<p>Then the World-Honored One said to Pūrṇa and to all the other Arhats in the assembly, who were all free of outflows and needed no further instruction, “Today, for the sake of everyone in the assembly, the Thus-Come One will explain the most supreme truth among all supreme truths, so that all the hearers of the teaching in this assembly who have no further aspirations, and all of you Arhats who have not yet experienced the two kinds of emptiness but have turned toward the Great Vehicle, as well as others, may enter the true araṇya, the still and quiet place, the state of genuine practice that will lead you to become Buddhas. Listen carefully as I explain.”</p>	<p>The Buddha said to Pūrnamaitrāyaniputra and all arhats in the assembly who had reached the state beyond samsaric transmigration and beyond further study: ‘The Tathàgata now expounds the highest transcendental Truth so that those hearers with settled minds and arhats who have not yet realized that neither ego nor dharma exist and who seek Reality, will know the correct practice of the passionlessness of the Supreme Vehicle. Listen attentively to what I say.’</p>
<p>Pūrṇa and all the others, out of reverence for the sound of the Buddha’s words of Dharma, listened in silent respect.</p>	<p>Pūrnamaitrāyaniputra and the assembly kept silent awaiting with reverence the Buddha’s Dharma voice.</p>
<p>The Buddha continued, “Pūrṇa, you have asked me</p>	<p>The Buddha asked: ‘Pūrnamaitrāyaniputra, you now</p>

<p>why the mountains, the rivers, and everything else on this great earth have come into being from the Matrix of the Thus-Come One, which is fundamentally pure. Now, have you not often heard the Thus-Come One speak of the wondrous understanding which is intrinsic to our inherent enlightenment, to our fundamental, wondrous, luminous understanding?"</p>	<p>ask why that which is fundamentally pure and clean suddenly created mountains, rivers and the great earth, but have you not heard the Buddha declare that (self) natured Bodhi is absolute and enlightened and that basic Bodhi is enlightened and absolute?"</p>
<p>Pūrṇa replied, "Yes, World-Honored One, I have often heard the Buddha expound upon this."</p>	<p>Pūrnamaitrāyaniputra replied: 'Yes, World Honoured One, I have heard this.'</p>
	<p style="text-align: center;">A probe into the disciple's understanding of Noumenon & Phenomenon to reveal the rise of illusions</p>
<p>The Buddha said, "When we talk about this understanding which characterizes enlightenment, do we mean an understanding that is intrinsic to our inherent enlightened nature? Or does our inherent enlightenment lack understanding until we gain it when enlightenment is realized?"</p>	<p>The Buddha asked: 'When you speak of Bodhi and Enlightenment, do you mean that because of its enlightened nature, you call it Bodhi, or because of its (basic) unenlightened nature, you (now) call it enlightened Bodhi?'</p>
	<p style="text-align: center;">The Real missed by cognizance of the False</p>
<p>Pūrṇa said, "Our inherent enlightenment is characterized by understanding only when that understanding is added to it."</p>	<p>Pūrnamaitrāyaniputra said: 'If that which is unenlightened is called Bodhi, it is not aware of anything.'</p>
	<p style="text-align: center;">The three finer conditions of unenlightenment (basic ignorance: subject & object)</p>
<p>The Buddha said, "Suppose, as you say, that for our inherent enlightenment to be characterized by understanding, that understanding must be added to it when enlightenment is realized. But an enlightenment to which an understanding is added cannot be a true enlightenment.</p>	<p>The Buddha said: 'You say that "that which is not aware of anything is not enlightened Bodhi," but that which creates an illusory object is unenlightened and that which abstains from so doing is free from (subjective) awareness.</p>
<p>Such an enlightenment would indeed lack understanding if understanding were not added. But an enlightenment that lacks understanding cannot be the true intrinsic enlightenment that is inherently pure and endowed with understanding. Therefore, if you think that an understanding must be added to your inherent enlightenment, you are falsifying the true understanding, the true enlightenment."</p>	<p>The unenlightened is (certainly) not the clean nature of Bodhi, for (self) natured Bodhi is essentially enlightened but is mistaken for enlightened awareness. Bodhi is not (that) awareness of things for such awareness sets up objects, and the setting up of illusory objects implies an illusory subject.</p>

	The six coarser conditions of unenlightenment
<p>“That is, nothing need be added to true enlightenment, but once an understanding is added nevertheless, that understanding must understand something. Once the category of ‘something understood’ is mistakenly established in the mind, the category ‘that which understands’ is mistakenly established as well. At first, there is neither sameness nor differentiation, but then that which is differentiated is clearly distinguished. That which differs from what is differentiated is distinguished as being uniform. Because the category of what is differentiated and the category of what is uniform have been established, the category of what is neither uniform nor differentiated is further established.”</p>	<p>‘Thus from that which was beyond both identity and diversity arose all differences. When the differentiating subject confronted its differentiated objects, the resultant diversity led to identification. Identity and diversity further led to that which was neither the same nor different.</p>
<p>“The turmoil of this mutual complementarity gives rise to mental strain, and as the mental strain is prolonged, grasping at objects of mind begins. Mental strain and grasping at objects together create a turbidity of mind, out of which the afflictions are generated. Motion becomes the world of perceived objects, and stillness is distinguished as space. In addition to space, which is undifferentiated, and the world, which is differentiated, are conditioned phenomena that are neither differentiated nor the same.”</p>	<p>These conflicting disturbances resulted in troubled (perception) which in time gave rise to objective form. Selfcreated confusion, caused by clinging to names, caused karmic activity and so suffering. Thus that which manifested became the (changing) world and that which was still was space. Hence space stands for identity and the world for diversity, and that which is neither the same nor different is a living being.</p>
<p>“Once a light of understanding is added to enlightenment, the darkness of the primary element space appears, and the interaction of these two complements generates a disturbance in the mind. that disturbance becomes the disk of wind that is the essence of the primary element wind, and this disk then supports the world of perceived objects. In reaction to the mental disturbance generated by the interaction of the darkness of mental space and the understanding that has been added, there arises a firm attachment to that understanding, and this firm attachment is categorized as solidity. This solidity is the disk of vajra, which is the essence of the primary element earth. This is how, from the firm attachment to the light of the added understanding, the disk of vajra, which holds the world together, comes into being.”</p>	
	The Law of Continuity
	Continuity of the (physical) universe

<p>“Thus the disk of vajra is generated from the firm attachment to the added understanding, and the disk of wind is generated from the disturbance arising from the interaction of the two complements, the light of the added understanding and the darkness of mental space. From the friction between the disk of wind and the disk of vajra there arises the light of the disk of fire, which is characterized by changeability. Moisture arises from the shining of the disk of vajra and turns to vapor in the presence of fire. Thus the disk of water comes into being and encompasses the worlds in the ten directions.”</p>	<p>‘Sustained confrontation of (subjective) awareness with (objective) dim voidness produced vibration and movement; hence the wheel of wind in constant motion in the universe. Awareness so shaken by the void, was benumbed by it and hardened into the (element of) metal; hence the wheel of metal to preserve the earth. When the movement caused by awareness produced wind and hardened into metal, the friction between wind and metal flashed fire, the nature of which was transformative. Fire sprang up and melted metal; hence the wheel of water pervades all the worlds in the ten directions.</p>
<p>“As fire flares up and water descends, their interaction brings about solidity. From the primary element water, the oceans come into being, while the continents and islands come into being from the primary element earth. Thus fire sometimes emerges from the oceans, and rivers and streams flow across the lands. Mountains form where the primary element fire is stronger than the primary element water; thus rock gives off sparks when struck and melts when heated. Vegetation grows where the primary element water is stronger than the primary element earth; thus the trees and grasses are reduced to ash when burned and exude liquid when they are compressed. These distorted interactions together produce the seeds that become the causes for the perpetuation of the world of perceived objects.”</p>	<p>The meeting of rising fire with falling water, formed wet oceans and dry continents. This is why fire (sometimes) rises from the bottom of the seas, and streams and rivers flow over continents. Excess of water over fire resulted in (the formation of) high mountains; hence rock sparks when struck and melts when submitted to great enough heat. An excess of earth over water resulted in the growth of vegetation; hence a forest fire reduces the trees to ashes (i.e. earth) and a plant bleeds when twisted. Thus these illusory (four wheels) intermingled and became mutual seeds to ensure the continuity of the world.</p>
	<p>Continuity of living beings</p>
<p>“Further, Pūrṇa, you should know that beings’ deluded understanding is due simply to the error of adding an understanding to inherent enlightenment. The inevitable consequence is the establishment, through delusion, of the categories ‘something understood’ and ‘that which understands.’ So it is that the ear-faculty is aware only of sounds and the eye-faculty is confined to visible objects. All six objects, which are perceived through delusion — visible objects, sounds, odors, flavors, objects of touch, and objects of cognition — are each placed in a separate category, resulting in a division into seeing, hearing, smelling, tasting, tactile awareness, and cognition.”</p>	<p>‘Further, Pūrnāmaitrāyaniputra, this defect in awareness was caused by its subjectiveness that set up illusory objects beyond which awareness (thus circumscribed) cannot reach; hence one’s hearing is limited to sound and one’s seeing to form. The six illusory sense data, thus created, divided (the undivided nature) into seeing, hearing, feeling and knowing.</p>
<p>“Some beings are born due to being bound together by shared karma; other beings are born due to union or else due to separation.”</p>	<p>As a result (of unenlightened) activities, similarity of karma caused affinity whereas dissimilarity led to either union for embodiment or parting for transformation.</p>

<p>“A point of light is seen to appear. When the light is seen clearly, deluded thoughts arise — both hatred in response to incompatible points of view and love in response to compatible ways of thinking. The thought of love flows out to the fertilized egg, which is then drawn into the womb. Thus the parents' intercourse leads to the attraction of a being with whom they share a common karma. Due to these causes and conditions, the fetus develops, passing through the kalala stage, the arbuda stage, and the stages that follow.”</p>	<p>‘When the perception of (an attractive) light reveals an (illusory) form, the clearness of the latter stimulates a keen desire for it. Opposing views cause hatred whereas concordant ones lead to love, the flow of which becomes the seedgerm which, by uniting with craving, forms a foetus. Thus sexual intercourse attracts those who share the same karma and causes the five states of a foetus.</p>
<p>“Birth from a womb, birth from an egg, birth in the presence of moisture, and birth via metamorphosis come about in response to these circumstances: birth from an egg arises from mental activity; birth from a womb occurs because of emotion; birth in the presence of moisture occurs through union; and birth via metamorphosis is brought about through separation. Because of emotion, mental activity, union, and separation, beings may shift from one form of birth to another form. They ascend or fall entirely in accord with their karma. These are the causes and conditions for the perpetuation of beings.”</p>	<p>Therefore, the four forms of birth derive from particular causes; birth from an egg is due to (the predominance of) thoughts; that from a womb to passions; that from humidity to responsive union; and that by transformation to parting and metamorphosis. The union and parting of thoughts and passions cause further changes and transformations which rise and fall, closely followed by living beings who are thus subject to the retributive effects of their karma. Hence the continuity of (the realm of) living beings.</p>
	<p>Continuity of karmic retribution</p>
<p>“Pūrṇa, beings bind themselves to each other with their thoughts of love, love so strong that they cannot bear to be apart, and thus there come into being all the world's fathers, mothers, children, and grandchildren in an uninterrupted succession of births. The root of all this is emotional desire.”</p>	<p>‘Pūrnāmaitrāyaniputra, since desire and love are tied so closely together, no disengagement is possible and the result is an endless succession of the births of parents, children and grandchildren. This comes mainly from (sexual) desire which is stimulated by love.</p>
<p>“Because of excessive desire and emotional love, all crave nourishment, a craving which will not cease. Thus all of the world's beings, whether born from eggs, via metamorphosis, in the presence of moisture, or from a womb, devour one another and are in turn devoured, each according to the measure of its strength or weakness. The root of all this is the desire to kill.”</p>	<p>‘Since passion cannot be destroyed, living beings born from wombs, eggs, humidity and by transformation tend to use their strength to kill each other for food. This comes mainly from their passion for killing.</p>
<p>“Suppose then that a human being eats a sheep. The slaughtered sheep is reborn as a human. When the human who ate the sheep dies, he in turn becomes a sheep. This pattern holds among all ten kinds of beings as they devour one another in a continuing cycle of death and rebirth. The evil karma of this mutual devouring accompanies each of them from life to life to the farthest reaches of</p>	<p>‘So if a man (kills a sheep to) eat its meat, the sheep will be reborn as a human being and the man, after his death, will be reborn a sheep (to repay his former debt). Thus living beings of the ten states of birth, devour each other and so form evil karma which will have no end. This comes mainly from their passion for stealing.</p>

<p>the future. The root of all this is the urge to steal.”</p>	
<p>“Suppose you are in debt to someone for having taken his life; he will want to take your life in repayment. Due to such causes and conditions, beings must pass through hundreds of thousands of eons in an everlasting succession of deaths and rebirths.”</p>	<p>‘Due to such causes as “you owe me my life” and “I pay my debt,” living beings are subject to birth and death for hundreds and thousands of aeons.</p>
<p>“Suppose someone loves someone else for his or her mind, or for his or her beauty. Due to such causes and conditions, beings must pass through hundreds of thousands of eons in an everlasting succession of entanglements.”</p>	<p>Due to such causes as “you treasure my heart, I love your beauty,” they continue to be tied to each other for hundreds and thousands of kalpa.</p>
<p>“The roots of all this are killing, stealing, and emotional love. Those three and nothing else are the causes and conditions for the perpetuation of retribution in accord with karma.”</p>	<p>Therefore, the basic causes of continuous karmic retribution are three: killing, stealing and carnality.</p>
<p>“Pūrṇa, these three distorted perpetuations ultimately derive from adding an understanding to inherent enlightenment. From this added understanding, a false understanding arises. From that, a deluded awareness brings into being the mountains, the rivers, and all the other conditioned phenomena in this world. Due to that illusory awareness, we experience the world as constantly changing patterns, which are perpetually coming into our awareness and then disappearing.”</p>	<p>‘Thus Pūrnamaitrāyaniputra, these three evil causes succeed one another solely because of unenlightened awareness which gives rise to the perception of form and so sees falsely mountains, rivers and the great earth as well as other phenomena which unfold in succession and, because of this very illusion, appear again and again, as on a turning wheel.’</p>
<p style="text-align: center;">The Buddhas' enlightenment is irreversible.</p>	<p style="text-align: center;">The Uncreated & Unending</p>
<p>Pūrṇa then asked, “If our wondrous enlightenment is fundamentally wondrous, awake, and endowed with luminous understanding, and if the mind of the Thus-Come One neither increases nor diminishes, how is it then that all beings and all conditioned phenomena — the mountains, the rivers, and everything else on earth — suddenly arise without a reason? Also, now that the Thus-Come One has realized wondrous emptiness and understanding, will the mountains, the rivers, and all other conditioned phenomena on this earth, as well as the habits and outflows of beings, ever arise for him again?”</p>	<p>‘Pūrnamaitrāyaniputra asked: ‘If Bodhi, which is basically absolute and enlightened and is the same as the unchanging Tathàgata mind, can suddenly create mountains, rivers, the great earth and other phenomena, when will the Buddha, who has attained Absolute Enlightenment, again give rise to the worldly perception of mountains, rivers and the great earth?’</p>
<p>The Buddha said to Pūrṇa, “Consider the analogy of someone who loses his way in a village and becomes confused about which way is north and which way is south. has he mistaken his directions because of confusion, or because of</p>	<p>The Buddha said: ‘Pūrnamaitrāyaniputra, if a man loses his way to a village by mistaking south for north, does his error come from delusion or enlightenment?’</p>

understanding?”	
Pūrṇa replied, “He is lost neither because of confusion nor because of understanding. Confusion has no basis in reality, and so how can it be a cause of his being lost? As for understanding, how could that be a cause of being lost?”	Pūrnamaitrāyaniputra replied: ‘From neither. Why? Because, since delusion has no root how can this error come from it? Since enlightenment does not beget delusion, how can it cause him to err?’
The Buddha said, “Suppose this confused person who has become lost in the village unexpectedly meets someone who knows which direction is which and who points out the way to him so that he understands. What do you think, Pūrṇa? He was lost in the village, but now will he become lost again?”	The Buddha asked: ‘If this man, while erring, suddenly meets someone who shows him the right way, do you think in spite of his mistake, he will lose his way again?’
“He will not, World-Honored One.”	(Pūrnamaitrāyaniputra replied:) ‘No, World Honoured One.’
“The same is true, Pūrṇa, of the Thus-Come Ones throughout the ten directions. Confusion has no basis in reality. In its very nature it is ultimately empty. There never was anything real about the confusion; it only seems that there have been confusion and understanding. Once one has awakened from one’s confusion, the confusion disappears, and from that awakening, no confusion can arise again.”	(The Buddha said:) ‘Pūrnamaitrāyaniputra, it is the same with all Buddhas in the ten directions. Delusion has no root for it has no self-nature. Fundamentally there has never been delusion and though there is some semblance of it, when one is awakened, it vanishes (for) Bodhi does not beget it.
“Or again, a person with an eye-disease may see a mirage of flowers in the air, but once the disease is cured, the flowers he saw in the air will disappear. Suppose that person is foolish enough to look up at the place where the flowers disappeared and expect to see them reappear. Would you consider such a person to be foolish or wise?”	This is like a man suffering from an optical illusion who sees flowers in the sky; if he is cured, these flowers will disappear. But if he waits for them to appear again, do you call him stupid or intelligent?’
Pūrṇa replied, “There never were any flowers in the air. They appeared because his visual awareness was distorted. Seeing the flowers disappear into the air was also a distortion. To expect them to reappear would be foolish to the point of madness. How could one possibly call such a crazed person merely foolish, much less call him wise?”	Pūrnamaitrāyaniputra replied: ‘Fundamentally space has no flowers but due to defective sight they are seen as being in the void; this is already a false attitude. If in addition, they are required to appear again, this is mere folly; how then can that man be called stupid or intelligent?’
The Buddha replied, “Since you understand that, why have you asked whether mountains, the rivers, and everything else in this world will arise again for the Buddhas, who are the Thus-Come Ones and who have realized wondrous emptiness and luminous understanding?”	The Buddha said: ‘Since you have interpreted well the non-existence of flowers in the sky, why do you still ask me about the immaterial absolute Bodhi of all Buddhas creating mountains, rivers and the great earth?’
“Again, consider the example of a gold mine. The	It is like ore which contains pure gold; once the

<p>ore contains gold mixed with impurities. Once the gold has been refined, it will not revert to ore. nor will wood that has burned to ash ever become wood again.”</p>	<p>latter is extracted, it cannot be mixed with the ore again. It is also like the ashes of burnt wood which cannot become wood again.</p>
<p>“The same is true of the nirvana that is the full awakening realized by all Buddhas, the Thus-Come Ones.”</p>	<p>It is the same with all Buddhas of the nirvanic enlightenment.</p>
<p>The interfusing of the primary elements.</p>	<p>The Unhindered Intermingling of Noumenon & Phenomenon</p>
<p>“Pūrṇa, you have also asked how it is that the primary elements — earth, water, fire, and wind — are in their fundamental natures completely interfused with each other everywhere throughout the Dharma-Realm. You wonder how it is that the primary elements water and fire do not overcome each other in mutual annihilation. You also asked why it is that the primary elements space and earth can both exist everywhere throughout the Dharma-Realm while being incompatible with each other.”</p>	<p>‘Pūrnamaitrāyaniputra, you now ask about the elements of earth, water, fire and wind which fundamentally intermingle without hindrance in the Dharma realm; you are in doubt about why the elements of water and fire do not destroy each other and how the elements of space and earth can contain each other.</p>
<p>“Consider, Pūrṇa, that the essential attribute of space is the absence of anything else; still, that does not prevent everything else from appearing within it. How can that be, Pūrṇa? The sky is bright when the sun shines. It darkens when clouds gather. There is movement through it when the wind blows. After a rain, the sun reappears and the air is clear. A turbid mist arises when water condenses out of the air. In a dust storm, the air is obscured. And reflections appear in water that is clear and still. Do these various conditioned phenomena appearing in different circumstances come into being because of these conditions, or do they come into being from space?”</p>	<p>‘Pūrnamaitrāyaniputra, take for instance space which differs greatly from all forms but which does not prevent them from manifesting in it. Why? Because space is radiant in the sun and dark when the sky is cloudy, it moves with the wind, is bright in a clear sky, hazy in a mist, obscure in a duststorm and is reflected when above clear water. Do you think that these transient forms in different places are created by these conditions or that they come from space?</p>
<p>“Suppose, Pūrṇa, that these phenomena arise because of the circumstances just mentioned. Then, for example, when the sun is shining, does the brightness in the air come into being because the sun is shining? If so, then the sun should be everywhere in the ten directions. Why do we see it as a distinct round object in the sky? If, on the other hand, the brightness of the sky comes into being because of space, then all of space would be shining of its own accord. Why is it not resplendent with light at midnight, or when there are clouds or fog?</p>	<p>‘Pūrnamaitrāyaniputra, take for instance space which differs greatly from all forms but which does not prevent them from manifesting in it. Why? Because space is radiant in the sun and dark when the sky is cloudy, it moves with the wind, is bright in a clear sky, hazy in a mist, obscure in a duststorm and is reflected when above clear water.</p>
<p>It should be clear to you that the brightness in the sky is not due to the sun or to space, although the</p>	<p>Do you think that these transient forms in different places are created by these conditions or that they</p>

<p>brightness cannot be present without both the sun and space.”</p>	<p>come from space? If they come from these conditions, then, when the sun shines, there is sunlight and all the worlds in the ten directions should be identical with the sun; then why is the sun seen in the sky? If space shines, it should shine upon itself; why then at night or when there are clouds and fog, is there no light? Light therefore is neither the same as nor different from the sun and space.</p> <p>‘Thus when looked into, essentially there are no forms (i.e. the seven elements) for they cannot be pointed out like unreal flowers in the sky that can only produce unreal fruit; so why do you inquire about their mutual destruction? But when their (underlying) nature is looked into, it is fundamentally real for it is absolute Bodhi.</p>
<p>“The same can be said of the true, wondrous understanding which is enlightenment. If one develops the category ‘space’ in one’s mind, then space will appear within enlightenment. Earth, water, fire, and wind each appear within enlightenment if one establishes each of them as categories. All of them appear interfused together in enlightenment if one establishes the category ‘all.’”</p>	<p>Since this absolute enlightened Mind is basically neither water nor fire, why do you question their mutual hindrance? Within this true and absolute Bodhi Enlightenment, if you give rise to (the karmic illusion of) space, space will manifest. If you have (similar illusions of) earth, water, fire and wind one after another, they will manifest separately and if you give rise to them all, they will appear simultaneously.</p>
<p>“How can they all appear together? Pūrṇa, it is like the sun’s reflection in a body of water. When two people who are observing the reflection move apart, one to the east and one to the west, they will each see the sun’s reflection moving along with them. The reflection moves east with the person moving east and west with the person moving west; in itself the reflection has no fixed location. Do not quibble by asking how a single reflection can move in two separate directions. And do not ask how the two reflections appeared previously as one. Such questions concern mere illusions, and nothing about reality can be established from them.”</p>	<p>Pūrnāmaitrāyaniputra, what does “simultaneous appearance” mean, If two men walking in opposite directions see the sun reflected in water, each will see the reflection follow in his direction. There is no fixed standard here and you cannot query why one sun can move in opposite directions or why two suns are seen when only one appears (in the sky) thereby deepening your delusion without any prop on which to hold.</p>
<p>“You should realize that all these phenomena are fundamentally unreal, and so one cannot specify anything about them. To assert anything about them would be as absurd as to expect illusory flowers in the sky to bear fruit. How then can you ask whether the primary elements will overcome each other in mutual annihilation? You should realize that, in their fundamental natures, the primary elements are a single reality, which is simply the wondrous, awakened enlightenment —</p>	

<p>the wondrous, awakened, enlightened mind. Fundamentally, the primary elements — water, fire, and the rest — do not exist at all. Why then do you keep asking how they can exist together?”</p>	
	<p style="text-align: center;">Expounding the common source of delusion & enlightenment to sum up the intermingling of phenomenon & noumenon</p>
<p>“Pūrṇa, you mistakenly suppose that within the Matrix of the Thus-Come One, space and the primary element earth are mutually incompatible and cannot coexist. But within the Matrix of the Thus-Come One, space and the world of perceived objects are everywhere throughout the Dharma-Realm. movement associated with wind, the stillness associated with space, the brightness associated with the sun, and the darkness associated with clouds are all present within the Matrix of the Thus-Come One. Beings, however, suffocated by their confusion, turn their backs on enlightenment and embrace this world of perceived objects. Amidst the stress of beings' entanglement with perceived objects, the world of conditioned phenomena appears.”</p>	<p>‘Pūrnamaitrāyaniputra, because you cling to form and space that displace each other in the Tathàgata store, the latter in accordance with your karma, manifests as space and form which pervade the whole Dharma realm, and as a result, there appear within it the blowing wind, still voidness, a bright sun and dark clouds. Due to their delusion and perplexity, living beings turn their backs on Bodhi and cling to sense objects thereby giving rise to troubles, (klesa) with the resultant appearance of illusory forms.</p>
<p>“With my wondrous, luminous understanding that neither comes into being nor ceases to be, I am identical to the Matrix of the Thus-Come One. The Matrix of the Thus-Come One is itself the wondrous, enlightened, luminous understanding, which illuminates the entire Dharma-Realm. Within it, therefore, the one is infinitely many and the infinitely many are one. The great appears within the small, just as the small appears within the great. I sit unmoving in this still place for awakening, and my Dharma-body extends everywhere and encompasses the infinity of space in all ten directions. On the tip of a fine hair, magnificent Buddha-lands appear. Seated within each mote of dust, I turn the great Wheel of the Dharma. Because I have freed myself from the world of perceived objects, I have become one with enlightenment. Therefore the suchness of reality manifests — the inherent nature that is wondrous, luminous, and awake.”</p>	<p>‘(As to me), my uncreated and unending profound enlightenment accords with the Tathàgata store which is absolute Bodhi, and ensures my perfect insight into the Dharma realm where the one is infinite and the infinite is one; where the large manifests in the small and vice-versa; where the immovable bodhi-mandala appears everywhere; where my body embraces the ten directions of inexhaustible space; where the kingdom of treasures (i.e. the Buddhaland) appears on the tip of a hair; and where I sit in a speck of dust to turn the wheel of the Dharma. As I have wiped out all illusory objects of senses to accord with Bodhi, I have realized the nature of the absolute Enlightenment of the Bhutatathatà.’</p>
	<p style="text-align: center;">The Tathàgata store containing both noumenon & phenomenon</p> <p style="text-align: center;">Meditative study of the mean (Dhyàna)</p>

	Elimination of 'is' to reveal the True Mind
<p>"Thus the Matrix of the Thus-Come One — the fundamental, wondrous, perfect mind — is not the distinction-making mind, nor is it space, nor is it earth, nor water, nor wind, nor fire. It is not the eye-faculty, nor the ear-faculty, nor the nose-faculty, nor the tongue-faculty, nor the body-faculty, nor the cognitive faculty. neither is it visible objects, nor sounds, nor odors, nor flavors, nor objects of touch, nor objects of cognition. It is not the eye-consciousness, nor the mind-consciousness, nor any of the other consciousnesses. It is neither the fundamental ignorance that is the adding of an understanding to our inherent enlightenment, nor the ending of that ignorance, nor is it old age and death nor the ending of old age and death. neither is it the fundamentally unsatisfying nature of existence, nor is it the accumulation of the causes of dissatisfaction, nor the ending of dissatisfaction, nor the path to the ending of dissatisfaction. It is neither wisdom nor the attaining of wisdom. It is none of the six perfections — neither giving, nor following precepts, nor vigor, nor patience, nor mindfulness, nor wisdom. nor is it anything else — not the realization of the enlightenment of the Buddha, who is the Thus-Come One, the Arhat, the One of Right and Universal Wisdom. It is not the permanence, the bliss, the true self, or the purity of the great nirvana. It is not any of these things, be they mundane or world-transcending. To be none of these is what the Matrix of the Thus-Come One is. that is the wondrousness of the inherently luminous mind that understands."</p>	<p>'The fundamental, absolute and perfect Mind of the Tathàgata store is neither mind nor the elements of space, earth, water, wind and fire; neither eye nor ear, nose, tongue, body nor intellect; neither form nor sound, smell, taste, touch nor idea (dharma); neither the field of sight-perception nor the other fields of sense including that of the intellect; neither enlightenment nor unenlightenment nor the (eleven) other links in the chain of existence including old age and death; neither the end of enlightenment nor that of unenlightenment nor that of the (eleven) other links; neither misery nor the accumulation of misery, extinction of passion and the path thereto; neither wisdom nor gain (realization); neither charity (dàna) nor discipline (sila), neither zeal (virya), patience (ksànti), meditation (dhyàna), wisdom (prajnà) nor perfection (pàramità); and even neither Tathàgata, Arhat, Samyaksambodhi, Parinirvāna, nor (true) Eternity, Bliss, Self and Purity.</p>
	Elimination of 'is not' to reveal the True Mind
<p>"Yet it is the distinction-making mind, it is space, it is earth, it is water, it is wind, it is fire. It is the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, the body-faculty, and the cognitive faculty. It is visible objects, it is sounds, it is odors, it is flavors, it is objects of touch, and it is objects of cognition. It is the eye-consciousness, the ear-consciousness, and all the other consciousnesses. It is that fundamental ignorance which is the adding of an understanding to our inherent enlightenment, and it is the ending of that ignorance; it is old age and death and the ending of old age and death. It is also the fundamentally unsatisfying nature of</p>	<p>'Thus the basic enlightened Mind of the Tathàgata store, being neither mundane nor supramundane is wonderful in that it is (also) identical with (worldly) mind and (the elements of) space, earth, water, wind and fire; with eye, ear, nose, tongue, body and intellect; with form, sound, smell, taste, touch and ideas; with the field of eye-perception and all other fields before and including that of intellect; with enlightenment, unenlightenment and the (eleven) other links in the chain of existence before and including old age and death; with the end of enlightenment, of unenlightenment and of the (eleven) other links; with misery and its</p>

<p>existence, the accumulation of the causes of dissatisfaction, the ending of dissatisfaction, and the path to the ending of dissatisfaction. It is all of the six perfections — giving, following precepts, vigor, patience, mindfulness, and wisdom. It is everything, including the Thus-Come One, who is the Arhat and the One of Right and Universal Wisdom. It is the permanence, bliss, true self, and purity of the great nirvana. It is every one of these, be they mundane or world-transcending. To be all of these is what the Matrix of the Thus-Come One is. that is the wondrousness of the inherent luminous mind that understands.”</p>	<p>accumulation, with the extinction of passions and the path thereto; with dāna, sila, virya, ksānti, dhyāna, prajñā and pāramitā; and also with Tathāgata, Arhat, Samyaksambodhi, Parinirvāna, true Eternity, Bliss, Self and Purity.</p>
	<p>Simultaneous elimination of ‘is’ & ‘is not’ to reveal the Absolute Mind</p>
<p>“It is apart from ‘is’ and ‘is not’ and yet both is and is not.”</p>	<p>‘Thus the (underlying) principle of the absolute Enlightened Mind of the Tathāgata store, being identical with and (including) both the mundane and supramundane, is above “is” and “is not” and beyond both identity and difference.</p>
<p>“How then, with their conscious minds, could beings who are bound to worlds in the three realms of existence — or even world-transcending hearers of the teaching and the Solitary Sages — possibly fathom the supreme awakening of the Thus-Come Ones? How could they gain the Buddha’s ability to know and to see merely by using the world’s words?”</p>	<p>‘How therefore, can worldly beings of the three realms of existence and in the supramundane srāvaka and pratyeka buddha states fathom the Tathāgata’s Supreme Bodhi and penetrate the Buddhawisdom by word and speech?</p>
<p>“Marvelous sounds can be brought forth from lutes, harps, and mandolins only when there are skilled fingers to play them. In the same way, all beings, including you, are fully endowed with the resplendent, enlightened, true mind. When I arrange my fingers to form the ocean-mudra, the light of the ocean-mudra samādhi shines forth. But the moment a thought arises in your mind, you must endure the stress of involvement with perceived objects. It is simply because you have not diligently pursued the path to supreme enlightenment. Instead, you are fond of the Lesser Vehicle and are content with a lesser goal.”</p>	<p>For instance though a lute can make sweet melody, it is useless in the absence of skilful fingers; it is the same with you and all living beings for although the True Mind of precious Bodhi is complete within every man, when I press my finger on it, the Ocean Symbol radiates but as soon as your mind moves, all troubles (klesa) arise. This is due to your remissness in your search for Supreme Bodhi, in your delight in Hinayāna and your contentment with the little progress which you regard as complete.’</p>
<p>Delusion has no basis: the parable of Yajñadatta.</p>	<p>The One Mind, Sudden Awakening & Realization</p>
<p>Pūrṇa said, “The Thus-Come One and I are alike in that we are both fully endowed with the precious,</p>	<p>Pūrnamaitrāyaniputra said: ‘The Buddha and I possess the true, absolute and clean Minds of</p>

<p>awakened, perfect, luminous, true, wondrous, pure mind that understands. Nevertheless, for a time without beginning I was plagued with the deluded acts of my mind, and for a long time I was bound to the cycle of death and rebirth. Although I have since become a sage, my enlightenment is not fully perfected, whereas the World-Honored One has put an end to all delusion so that only what is wondrous, true, and everlasting remains. I venture to ask the Thus-Come One why all beings suffer from delusion. Why do they keep covered their wondrous, luminous understanding so that they continue to be submerged in samsāra?"</p>	<p>Complete Enlightenment which are the same and wholly perfect, but why, after so many transmigrations due to my delusion from the time without beginning and after my present attainment of the Saintly Vehicle, am I still unable to realize the Ultimate whereas the World Honored One has eliminated all falseness and has realized absolute permanence? I beg to ask the Tathàgata what causes the delusion that screens living beings from their profound enlightenment and so subjects them to their present perdition.'</p>
<p>The Buddha said to Pūrṇa, "You have put your coarser doubts to rest, but your more subtle doubts have not yet been ended. I will now question you about this matter by referring to a mundane event. Have you not heard about Yajñadatta, the man from Śrāvastī who saw a face with perfectly clear features in the mirror one morning and became enraptured with it? Then he became upset because he supposed he had lost his own face. It struck him that he must have turned into a headless ghost. For no good reason he ran madly out of his house. What do you think? What caused this man to run madly about for no good reason?"</p>	<p>The Buddha replied: 'Although you have wiped out your troubles (klesa), traces of your defilement still remain. I will now put some worldly questions to you. Have you not heard of (the mad man) Yajnadatta of Śrāvasti who would look into a mirror and delight in seeing his eyebrows and eyes but when one morning he failed to see them in his own head, thought himself bedevilled? Do you think there was any valid reason for such madness ?</p>
<p>Pūrṇa replied, "He was clearly insane. that and nothing else was the cause."</p>	<p>Pūrnāmaitrāyaniputra replied: 'There was no valid reason.'</p>
<p>The Buddha said, "The luminous understanding of wondrous enlightenment is perfect; that fundamental, perfect luminous understanding is wondrous. How could there be in it any basis for what is clearly a delusion? And if there were a basis for this delusion, how could it be what we call deluded?"</p>	<p>The Buddha said: 'The Absolute Bodhi is basically enlightened and absolute. When it is (screened and wrongly) called false, how can there be a REAL cause (of) this delusion? For if there is a REAL reason, how can it be called FALSE?</p>
<p>"Thus your deluded thoughts have followed one upon another, each one leading to the next. Confusion is added to confusion, eon after countless eon, numberless as motes of dust. Although the Buddha can reveal this process to you, he cannot reverse it for you."</p>	<p>All this arises from wrong thinking which develops into further wrong thinking. When one falseness is heaped on another, in spite of the teachings by Buddhas in countless former aeons, you are still unable to avoid delusion.</p>
<p>"Therefore beings are not aware of the cause of their confusion. Because they do not realize that confusion is based only on confusion, their confusion persists. They need merely to realize that confusion has no ultimate basis, and the basis of their deluded thoughts will disappear. There is no need for them to wish that the cause of their confusion would disappear, because no cause</p>	<p>Its causes are also under delusion, but if you realize that it has none, falseness will have no support (and will vanish). Since (delusion) was never created, what is there to destroy to realize Bodhi?</p>

<p>existed in the first place.</p>	
<p>Thus someone who has become fully enlightened is like one who relates the events of a dream from which he has just awakened. His mind is now sharp and clear; what reason could he have then to wish to try to return to his dream to obtain some object that he had dreamt of?"</p>	<p>'This is like a man who, when awake, relates what he saw in a dream; he may be ingenious but what can he get from it?</p>
<p>"Even less could delusion have any basis; fundamentally, delusion has no existence. In the same way, there was no reason for Yajñadatta's experience that day in the city. Were his madness to suddenly cease, it would not be because he had recovered his head from anywhere outside of himself. How could his head have actually been missing, even while he was still in his madness?"</p>	<p>Still less can he benefit from a state which does not derive from any cause and does not really exist, like Yajnadatta who, without reason, took fright at not seeing his own head. If he suddenly ceased to be crazy, his head would not come from elsewhere, and even if he was still mad, it was not really lost.</p>
<p>"Pūrṇa, the same is true of the essential nature of delusion. Where could its basis lie? All that is needed is for you not to follow after the distinctions you make concerning the perpetuations — the world, beings, and retribution in accord with karma. Once you have eliminated the three conditions that are necessary for the coming into being of these three perpetuations, their three causes will not become active again. Thus the madness in your mind that is like Yajñadatta's madness will cease of its own accord, and just that ceasing is enlightenment. that supreme, pure, luminous mind that understands has always extended everywhere throughout the Dharma-Realm. It cannot be bestowed upon you by someone else. What need is there to work yourself to the bone in pursuit of awakening?"</p>	<p>Pūrnamaitrāyaniputra, since this is the nature of falseness where is its cause? If you will only cease to discriminate and to believe in the (three illusions that there are) the universe, karmic retribution and (the realms of) living beings, the three conditions (derived from killing, stealing and carnality) will come to an end. Without these conditions, the three causes will not arise and, as with mad Yajnadatta; the mad nature of your own mind will come to an end and when it does, that is Enlightenment (Bodhi). Thus your unexcelled, pure and enlightened Mind which essentially pervades the Dharma realm, does not come from outside; how can it be realized by toilsome and profound practice and by achievement?</p>
<p>"Consider, for example, a person who does not know that a wish-fulfilling pearl is sewn into his coat. Destitute and homeless, wandering from place to place as he begs for his food, he is indeed poor, but his wish-fulfilling pearl is still with him. Then it so happens that someone wise points out his pearl to him, and now it can fulfill his every wish. He becomes very rich, and he realizes that his magical pearl can only have come from within himself."</p>	<p>This is like a man with a cintāmani pearl sewn in his coat who forgets all about it, thinks he is really poor and wanders about begging for food. Although he is poor, his pearl has never been lost. If a wise man suddenly tells him that it is in his coat, all his wishes will be answered and he will become very rich. He will thus realize that his wonderful gem does not come from outside.</p>
<p>Then Ānanda came forward from his place in the great assembly to bow at the Buddha's feet. He stood and said to the Buddha, "World-Honored One, you have just now been saying that once we put to rest the karmas of killing, stealing, and sexual desire so that these three conditions no</p>	<p>Ananda then came forward, prostrated himself with his head at the feet of the Buddha, stood up and asked: 'The World Honoured One now speaks of eliminating the three conditions of killing, stealing and carnality to ensure that the three basic causes do not arise</p>

<p>longer arise, their three causes will not become active again.</p>	
<p>Then the madness in our minds that is like Yajñadatta's madness will cease of its own accord, and that ceasing itself is full awakening, which no one else can bestow upon us. Isn't all this clearly an example of the working of causes and conditions? Why then does the Thus-Come One now reject the doctrine of causes and conditions? World-Honored One, it was through hearing about causes and conditions that I became enlightened, as did others of us younger hearers of the teaching, who still need instruction. Here also in this assembly now are Mahā-Maudgalyāyana, Śāriputra, Subhūti, and others who once followed Brahmin elders. They too heard the teaching about causes and conditions, and as a result, they made the resolve to enter the monastic life. They put an end to their outflows and became enlightened. Now you say that one does not after all realize enlightenment through causes and conditions. If that is so, the ultimate truth must be what Maskari Gośālīputra and those others in Rājagṛha teach — that enlightenment happens on its own. I only hope that now the Buddha will compassionately clear up the confusion which has been suffocating us."</p>	<p>and so to stop the upsurge of Yajnadatta's madness and realize Bodhi which thus does not come from outside. This without a shadow of doubt shows the causes and conditions but why does the Tathāgata throw them away completely? It is also due to causes and conditions that my mind has opened. World Honoured One, I am not the only hearer (srāvaka) who, though still needing study and learning, has so awakened, but others in this assembly, like Mahāmaudgalyāyana, Sāriputra, Subhūti, etc., who followed the Brahmaçarin, heard of the Buddha's teaching on causes and conditions, then awakened to the Dharma and achieved the state beyond transmigration. If you now say that bodhi does not depend on causes and conditions, then the self-existent as preached by the heretics in Rājagṛha, such as Maskari Gośālīputra and others, would be Nirvāna. Will you be so compassionate enough to enlighten my delusion and perplexity?'</p>
<p>The Buddha said to Ānanda, "Let us compare what you have said to the case of Yajñadatta in Śrāvastī. If the causes and conditions for his madness were to disappear, his sanity would naturally reappear on its own. Your argument concerning causes and conditions and things coming into being on their own amounts to nothing more than that. Ānanda, his head was just as it always was. It was already fundamentally part of him. Otherwise he would not have been who he was. How then could causes and conditions be involved in his running madly about out of fear that his face had disappeared?"</p>	<p>The Buddha said: 'Ananda, in the case of Yajnadatta, if the (socalled) cause and condition of his madness had been wiped out, his own nature which was not mad would have revealed itself, and whatever you may rationalize about cause, condition and self-existence does not go beyond this.</p>
<p>"His head was intact from the beginning. But if his madness were indeed due to causes and conditions, wouldn't causes and conditions have also led to his head actually disappearing? Yet his head has always been present. His madness and terror arose from delusion. no actual change had taken place. How then could his madness have arisen from causes and conditions?"</p>	<p>'Ananda, if Yajnadatta's head had basically been self-existent, it should always have been so and could not have been otherwise. What then were the cause and condition that resulted in his taking fright and going mad?</p>
<p>And if his madness were fundamentally part of him — if madness and terror were the way he was in the first place — then why would his madness not have been already evident? But if his madness was not</p>	<p>'If his self-existent head became mad owing to cause and condition, why was it not lost? But when he took fright and went mad, why was it still there unchanged? Thus how could cause and condition</p>

<p>fundamentally part of him — if he was not deluded about his head all along — why did he run madly about?”</p>	<p>affect his head?</p>
<p>“Had Yajñadatta awakened and realized that his head was fundamentally part of him, he would have understood that his running about was madness. From this it should be clear to you that your objections about causes and conditions and about things coming into being on their own cannot be taken seriously. that is why I said that once the three causes and three conditions are eliminated, the enlightened mind is revealed. If you were to say that the enlightened mind comes into being with the cessation of the mind that arises and perishes, then you would be saying that the enlightened mind, too, is subject to arising and perishing. In truth, the effortless path to enlightenment is the ending of both arising and perishing.”</p>	<p>‘If his madness was self-existent, it should always have been there but before he became mad, where was it hidden? ‘If his madness was not self-existent and there was nothing seriously wrong with his head, why did he go mad? ‘If you realize that his fundamental head (was intact), you will know that (only) his Consciousness became mad and will realize that to talk of cause, condition and self-existence is frivolous.</p> <p>‘This is why I say that if the three conditions (of killing, stealing and carnality) are eliminated, this is Bodhi Mind. (But the idea that) Bodhi Mind is created after the samsaric mind has been annihilated pertains to samsāra.</p>
<p>“Suppose, further, that it is possible that the enlightened mind could come into being on its own. Then it should be clear that it would come into being only with the perishing of the mind that comes into being and ceases to be. But that is still a coming into being and ceasing to be. Do not think that something which does not arise and perish must therefore be said to have come into being on its own.</p>	<p>‘Even after the ideas of both creation and destruction have been abandoned, with no more thought of practice and realization, if the (least belief in) self-existence remains this shows clearly that the death of the worldly has given birth to the self-existent mind which also pertains to samsāra with its implied opposite, self-existence.</p>
<p>For example, a mixture is said to be created when components with different attributes are combined. What cannot be mixed together is said to be something that is fundamental. In fact, what is fundamental is not fundamental; what is mixed is not in fact a mixture. neither what is mixed nor what is fundamental exists. Yet the nonexistence of the mixed and the fundamental must also be negated. Only then do we have a teaching that may be called Dharma that is more than mere speculation. This is a teaching that must be left behind, and the leaving behind, too, must be left behind. that may be called the Dharma that transcends idle speculation.”</p>	<p>This is like the mixture and fusion of various worldly materials into a composite compound which implies its opposite, the uncompounded. (But) the Absolute which is neither original nor unoriginal, neither mixed and united nor not mixed and not united, and neither apart nor not apart from union and separation, is above and beyond all sophistry.</p>
<p>“For you, awakening and nirvana are still so distant that you will have to spend eons in difficult practice before you will reach them. Your ability to memorize all twelve types of discourse spoken by the Buddha and proclaimed by the Thus-Come Ones in all ten directions — with their pure and wondrous truths innumerable as the River Ganges’ sands — has merely helped you to indulge in idle</p>	<p>‘Bodhi and Nirvāna are still very far away and cannot be attained without aeons of practice and experience. Even if you (succeed in) memorizing the twelve divisions of the Mahāyāna canon taught by all the Buddhas, and the profound and perfect doctrines countless as the Ganges’ sands, this will only increase sophistry. Although you speak of cause, condition and self-existence as if you are</p>

<p>speculation. Certainly you have the ability to speak about causes and conditions and about things coming into being on their own with such understanding that people call you foremost in erudition; yet despite your many eons of accumulated learning, you were not able escape your difficulty with the young Mātaṅga woman. Why did you need me to recite the Śūraṅgama Mantra for you? In the young Mātaṅga woman's heart the fires of lust were extinguished, and instantly she became a sage who is free of rebirth. Now she has joined a group of vigorous practitioners of my Dharma. In her, the river of love has gone dry, and so now you are free of her.”</p>	<p>very clear about them, and in spite of people calling you the first of those with a wide knowledge(of the Dharma) with its beneficial influence for aeons past, you have been unable to avoid the pit into which Mātangi fell; why have you waited to be rescued from it by my Surangama mantra which caused the girl to extinguish the fire of lust completely, to realize the state of Anāgāmin and to enter the dense forest of zeal and devotion? As the river of love dried up, you were delivered from bondage.</p>
<p>“Therefore, Ānanda, the many eons you have spent committing to memory the Thus-Come One's esoteric, inconceivable, wondrous, and majestic Dharma are not equal to a single day spent cultivating karma that is free of outflows and is far removed from the two worldly torments of hate and love.</p>	<p>‘Therefore, Ananda, your memorizing and remembering the Tathāgata’s profound and wonderful teaching for successive aeons cannot compare with one day’s practice of the Transcendental Path which has enabled you to avoid suffering from both love and hate.</p>
<p>The young Mātaṅga woman was a courtesan, and yet her love and desire were dispelled by the spiritual power of the mantra; now she is a nun named Prakṛti. She and Rāhula's mother, Yaśodharā, have both become aware of their previous lives, and they know that, among the causes of their actions during many lifetimes, their craving for emotional love was the cause of their suffering. Now they have escaped their bonds and have received predictions.</p>	<p>Mātangi was a prostitute but she gave up lust and desire with the aid of the mantra, thereby becoming a bhiksuni, called self-nature, in this assembly. Both she and Yasodharā, the mother of (my elder son) Rāhula, awoke to sufferings caused by desire and love in their previous lives and, in a flash of thought, practised the Transcendental Way; one was freed from bonds and the other received (my) prediction of her future enlightenment.</p>
<p>If by standing still, merely watching and listening?”</p>	<p>Why do you still deceive yourself by clinging to what you see and hear?’</p>
<p>When Ānanda and the others in the great assembly had heard the Buddha's instructions, their doubts and delusions were dispelled. Their minds awakened to the truth, and in body and mind they felt a serenity that they had never known before.</p>	

V. Instructions for practice

Hsuan Hua	Charles Luk
5. Instructions for practice.	IV - self-enlightenment
Five layers of turbidity.	Objects contemplated in meditative studies
<p>Once again Ānanda wept as he bowed at the Buddha's feet. Then he knelt, and with his palms joined he said respectfully to the Buddha, "The Supreme, Compassionate, Pure, and Noble King has skillfully opened our minds. In response to our various situations and circumstances, he has been able to urge us on and to pull us benighted ones out of the sea of suffering in which we have been drowning."</p>	<p>After hearing the Buddha's teaching, Ananda and the assembly, now rid of doubt and illusion, awoke to Reality and felt a lightness of body and mind which they had never experienced before. Ananda again wept, prostrated himself with his head at the feet of the Buddha, knelt down, brought his palms together and said: 'O peerless, compassionate and immaculate King of Treasures, you have opened my mind so well by using all kinds of expedients and encouragement to lead me out of darkness in the ocean of suffering.</p>
<p>"World-Honored One, now that I have heard the Buddha explain this Dharma, I know that the Matrix of the Thus-Come One, which is the wondrous, enlightened mind that understands, extends throughout all ten directions. I know that it encompasses and supports the lands of the Thus-Come Ones in all ten directions — those pure and splendid lands of the Wondrous, Enlightened Kings. However, the Thus-Come One has also admonished me for merely listening to the Dharma without applying it to my practice. Now, therefore, I am like a wanderer who unexpectedly meets a celestial king. The king bestows upon the wanderer a magnificent house. The house is now his, yet in order to go in he will still need to find a door.</p>	<p>World Honoured One, after hearing your Dharmavoices, although I have realized that the Bright Mind of Absolute Bodhi of the Tathàgata store pervades the ten directions to bring all the lands therein to the pure and majestic kingdom of Absolute Enlightenment, the Buddha again blames my useless knowledge acquired by listening which cannot compare with true practice and training. I am like a traveller who is suddenly given by the king of heaven a splendid mansion, which now that he owns it, he should know how to enter.</p>
<p>I only hope that the Thus-Come One will not withhold his compassion from all of us in this assembly who are covered in darkness, so that we may renounce the Lesser Vehicle. May he show us the road that leads from our original resolve to the Thus-Come Ones' bodiless nirvana. May he enable those of us who still need instruction to subdue our age-old habit of dependence on the objects of the senses, to master the dhāraṇī, and to gain the wisdom and vision of the Buddhas."</p>	<p>May the Tathàgata not forsake His great compassion and may He teach all the deluded in this assembly how to give up the Small Vehicle and how to develop their minds in order to attain to Ultimate Nirvāna, so that those who still need study and learning may know how to overcome their clinging to causal phenomena in order to achieve perfect control (dhàraṇī) and enter the Buddha's All-wisdom.'</p>
<p>Having made this request, Ānanda bowed to the ground, and all in the assembly single-mindedly</p>	<p>After saying this, he prostrated himself and reverently awaited the holy Teaching.</p>

<p>awaited the Buddha's compassionate instruction.</p>	
<p>Then the World-Honored One took pity on all the hearers of the teaching and on the Solitary Sages in the assembly who did not yet abide effortlessly in the fully awakened mind. He took pity also on the beings who would be born after the Buddha's bodiless nirvana, during the time of the Dharma's ending. He revealed the wondrous path of practice in accord with the Supreme Vehicle, so that all would resolve their minds upon becoming fully awake.</p>	<p>The Buddha took pity on the srāvakas and pratyekabuddhas in the assembly whose minds set on enlightenment were still not at ease and (also) on future living beings in the Dharma ending age who will want to develop their Bodhi minds and to tread the Path of the Supreme Vehicle.</p>
<p>He instructed Ānanda and the others in the assembly as follows: "You have all made a firm resolve to become enlightened, and you have not wearied of your practice of the samādhi of the Buddhas, the Thus-Come Ones. Therefore, you should now understand two definitive principles concerning your resolve to become enlightened. What are these two definitive principles? The first of the two, Ānanda, is that all of you who wish to renounce the Lesser Vehicle of the hearers of the teaching and to practice in accord with the Vehicle of the Bodhi-sattvas so that you can gain the wisdom and vision of the Buddhas, must examine the resolve that is the basis of your practice that leads to enlightenment.³ Is this resolve identical to the awakening that will be the result of your practice, or is it not?"</p>	<p>He said to Ananda and the assembly: 'As you are determined to develop the Bodhi mind and practise the Tathàgata's Samàdhi tirelessly, you should first ascertain the two decisive factors in the development of your mind. What are they?</p>
	<p>The subjective mind in the meditation</p>
<p>"If the mind that comes into being and ceases is the basis of your practice, Ānanda, then you will not be able to ride the Buddha's Vehicle to where there is nothing that comes into being or ceases to be. For this reason, you should shine the light of your understanding on the phenomena of the material world. Since all phenomena are subject to change and decay, how could any of them serve as a basis for the practice of Dharma?</p>	<p>'Ananda, as you decide to give up the state of a srāvaka to practise with the Bodhisattva Vehicle in order to possess the Buddha's AllWisdom, you should see clearly if the causeground (used as) a point of departure and its fruit-ground (i.e. realization) are compatible or not. Ananda, if you use your worldly mind as a causal point of departure, you will fail in your search for the Buddha Vehicle which is beyond birth and death.</p>
<p>Contemplate the phenomena of the world, Ānanda: which one of them does not decay? But you will never hear of space decaying. Why? Space is unconditioned, and so it has never been and can never be subject to dissolution."</p>	<p>Therefore, you should inquire into all the creations (of the mind) which in this material world are subject to change and destruction. Ananda, which one of them does not decay? Yet you have never heard that space can perish. Why? Because it is not a created thing.</p>
	<p>The objective phenomena in the meditation</p>

<p>“In your own body, what appears as solid is composed of the primary element earth, what is moist contains the primary element water, what has warmth belongs to the primary element fire, and movement constitutes the primary element wind. Because these four primary elements are bound together, your pure, perfect, wondrous enlightened mind that understands is divided into the functions of seeing, listening, touching, and cognition. Turbidity, in five layers, comes about as a result.”</p>	<p>‘In your body, that which is solid is the element of earth, that which is liquid is the element of water, that which is warm is the element of fire and that which moves is the element of wind. These four restraining elements divide your pure, perfect, absolute and enlightened Bodhi into seeing, hearing, knowing and discerning: hence the five turbid conditions (kasàya) from the beginning to the end.</p>
<p>“What is turbidity, Ānanda? Let us consider an example. Water in its original state is pure and clear, while soil, ashes, and sand in their original states are solid and opaque. These defining attributes of water and of soil, ashes, and sand are such that they are mutually incompatible. Suppose that someone were to pick up some soil and throw it into clear water. The soil now loses its solidity, and the water loses its purity. Together they appear clouded or, we may say, turbid. The five layers of turbidity occur in the same way.”</p>	<p>‘What is turbidity? Ananda, take for instance clear water which is so by nature, and dust, earth, ashes and sand which are obstructive by nature. If someone throws earth and dust into clear water, the former will lose their obstructive qualities and the latter its clearness: the result is dirty water which is called turbid. Your five turbid conditions are like that dirty water.</p>
<p>“As you look into space throughout all ten directions, Ānanda, no separation can be made between space and your visual awareness of it. If only space existed, then there would be nothing to be aware of it. If only awareness existed, then there would not be anything for it to be aware of. Therefore space and visual awareness become entangled with each other. With this entanglement, based on delusion, the turbidity of time comes into being. This is the first layer of turbidity.”</p>	<p>‘Ananda, when you see space in the ten directions, your perception and the void are inseparable, and since the void is bodiless and your perception unenlightened, both unite into one falseness which is the first layer, called “turbid kalpa.”</p>
<p>“Your body is composed of the four primary elements. Your visual awareness, your hearing, your tactile awareness, and your mental awareness become strictly defined, while water, fire, wind, and earth participate in bringing about the attributes of the faculties that have awareness. Thus awareness and the primary elements become entangled with each other. With this entanglement, based on delusion, the turbidity of perception comes into being. This is the second layer of turbidity.”</p>	<p>‘Your body is made of four elements which limit your mind and divide it into seeing, hearing, feeling and knowing: the union of water, fire, wind and earth with your feeling and knowing begets another falseness which is the second layer, called “turbid views.”</p>
<p>“Further, your mind is habituated to recollecting the past, to being aware of the present, and to anticipating the future. Because of these habits, the six consciousnesses arise and embrace the six kinds of perceived objects. Without these objects, your mind-consciousness has no attributes, and without your perception of them, these objects have no identity. objects you perceive and your</p>	<p>‘Your recollection and habits give rise to intellection which responds to the six sense data. This intellect has no independent form apart from the objects of sense and is devoid of nature apart from perception: it unites with sense data, to become another falseness which is the third layer, called “turbid passions” (klesa).</p>

<p>mind-consciousness become entangled with each other. With this entanglement, based on delusion, the mind becomes turbid with afflictions. These afflictions are the third layer of turbidity.”</p>	
<p>“Further, by night and by day, beings ceaselessly come into being and perish. They always desire to continue to experience the world indefinitely through their faculties of perception. Their karma leads them to continually move from one land to another. Their thoughts and their karma become entangled with each other, and with this entanglement, based on delusion, there is the fourth layer, the turbidity of individual beings.”</p>	<p>‘In the endless rise and fall of illusions in samsàra your intellect is intent on staying in the world whereas your karma forces you to transmigrate from place to place: they thus unite into another falseness which is the fourth layer, called “turbid being.”</p>
<p>“The fundamental natures of your seeing, your hearing, and your other awarenesses do not differ from one another, but the six objects of perception separate them so that your awareness is forced to become differentiated. Although the six sense-consciousnesses share a single fundamental awareness, their functioning has become distinct. The consciousnesses and their objects are no longer in their correct relationship. They become entangled with each other, and with this entanglement, based on delusion, there is the fifth layer, the turbidity of lifespans.”</p>	<p>‘Fundamentally your seeing and hearing are by nature the same but, being limited by sense data, they degenerate into two separate (faculties): they are aware of each other within their (common) nature but differ in their functions. As a result they are (as it were) upside down and unite into another falseness which is the fifth layer, called “turbid life.</p>
	<p>The point of departure</p>
<p>“Ānanda, now you wish to transform your visual, aural, tactile, and mental awareness, together with the other kinds of awareness, into the permanence, bliss, true self, and purity of the Thus-Come One. To accomplish this, you must pull out the root of death and rebirth and rely on that pure and perfect nature that neither comes into being nor ceases to be. Use the purity of your true nature to make disappear the distinction between your original state of enlightenment and the illusory state of what comes into being and ceases to be. The original enlightened understanding, which neither comes into being nor ceases to be, must be the basis of your practice.⁸ Then you will attain the awakening that will be the result of your practice.”</p>	<p>‘Ananda, if you wish to bring your seeing, hearing, feeling and knowing into line with the Tathàgata’s absolute Eternity, Bliss, Self and Purity, you should first pick out the root of birth and death, and turn its worldly falseness back to its unworldly profound nature until it is subdued and reverts to Basic Bodhi, and then use this pure nature as the causal mind-ground (i.e. as the point of departure) to perfect your practice and realization of the fruit-ground.</p>
<p>“The process may be compared to the settling of turbid water. If you keep it undisturbed in a container so that it is completely still and quiet, the sand and silt in it will settle naturally, and the water will become clear. This may be compared to the initial stage of subduing the afflictions that arise from transitory perceptions of objects. When the sand and silt have been removed so that only clear</p>	<p>‘This is like purifying muddy water in a clean container; left unshaken in complete calmness, the sand and mud will sink to the bottom. When the clear water appears, this is called the first suppression of the intruding evil element of passion. When the mud has been removed leaving behind only the clear water, this is called the permanent cutting off of basic ignorance.</p>

<p>water remains, then fundamental ignorance has been eliminated forever. When the water is quite pure and clear, nothing that may happen will be a cause of affliction. All will be in accord with the pure and wondrous attributes of nirvana.”</p>	<p>Enlightenment is (pure and) unmixed; and its manifestations are not of the nature of klesa, but are in accord with the immaculate virtues of Nirvāna.</p>
<p>Choosing one faculty in order to liberate all six.</p>	<p>Looking into the roots of klesa to find the sense organ suitable for meditation</p>
<p>“The second principle is that, if you are resolved to become fully awakened, you must courageously dedicate yourself to practice in accord with the Bodhisattva Vehicle. You must decisively let go of everything that has conditioned attributes. Carefully examine the source of your afflictions, which since time without beginning have created your karma and nurtured its growth. who is it that creates this karma and undergoes retribution? If, during your quest for full awakening, Ānanda, you do not examine and contemplate the sources of affliction, you will not be able to understand the illusory and distorted nature of the perceiving faculties and their objects. At what point did you become so disoriented? If you do not know that, how can you expect to subdue your afflictions and aspire to becoming a Buddha?”</p>	<p>‘What is the second decisive factor? In your determination to develop the Bodhi Mind and to advance boldly along the Bodhisattva Path by relinquishing everything worldly, you should look closely into the origin of klesa, caused by your basic ignorance and developing discrimination, and see who creates and endures them. Ananda, in your cultivation of Bodhi, if you do not inquire into the root of klesa, you will never know (how and) where the organs and sense data are turned upside down. If you fail to understand this, how can you overcome them to win the Tathāgata stage</p>
<p>“Ānanda, consider some worldly person who wishes to untie a knot. If he cannot see the knot, how will he know how to untie it? You have never heard of space being broken into parts. Why? Space has no shape or form. Therefore, it can neither be divided nor put together again.”</p>	<p>‘Ananda, if a man who is good at untying knots, does not see them, how can he undo them? And you have never heard that the void can be unfastened for it has neither form nor shape and is not like a knot that can be untied.</p>
<p>“But now your eyes, ears, nose, tongue, body, and mind are like conspirators who have introduced thieves into your house to plunder your valuables. In this way, since time without beginning, beings and the world of time and space have been tied to each other because of illusion, and that is why beings cannot transcend this world.”</p>	<p>But your eyes, ears, nose and tongue as well as your body and mind, are the six decoys which a thief uses to steal the treasures of your house. For this reason, since the time without beginning, living beings and this world, have always been interlocked (in time and space) hence you are unable to leap beyond the material world.</p>
<p>“What do I mean, Ānanda, by ‘beings and the world of time and space’? ‘Time’ denotes flux and change; ‘space’ denotes location and direction. You already know that the directions are north, south, east, west, northeast, southeast, northwest, southwest, above, and below, while time is divided into past, present, and future. Thus locations are tenfold and the flow of time is threefold, making ten directions and three periods of time. Because beings are entangled in illusion, they constantly move about in time and space, which become interconnected.”</p>	<p>‘Ananda, what is (this) realm of time and space? Time means duration and space location. You know that the ten directions are in space and that the past, present and future are in time. There are ten directions (of space) and three (aspects of) time. All living beings owe their bodies to illusory time and space which are interwoven within them and continue to affect them.</p>

<p>“Although space can be defined as extending in ten directions and can be clearly understood as such, people in general only take account of north, south, east, and west. They do not consider above and below to be specific directions, and they see the four intermediate directions as merely relative to the others, while the four cardinal points are understood to be fixed.</p>	<p>Although there are ten directions, the worldly man recognizes only the east, west, south and north as cardinal points but disregards the intermediate ones and the zenith and nadir which he considers as unimportant.</p>
<p>Therefore, we can say that space is fourfold and time threefold, and that the three times and four directions multiplied together make a total of twelve.”</p>	<p>‘The entanglement of the three times with the four cardinal points (3x4) or of the four cardinal points with the three times (4x3) results in the constant twelve.</p>
<p>“Again, if we multiply these numbers in three stages; first, by each other, to make twelve, next by ten and then again by ten, we reach a total of twelve hundred. Applying this to the six faculties of perception, we may measure the efficacy of each, with a total of twelve hundred signifying the greatest possible efficacy.”</p>	<p>Allowing for the change and transformation of discriminative thoughts (to cover the past, present and future), this constant is increased from 1 to 10, 100 and 1000, to cover the whole field of activity of each of the six sense organs, its maximum sum of merits (i.e. its potential function) being represented by the number 1200.</p>
<p>“Ānanda, you can now determine the degree of efficacy of each of the faculties of perception. Consider the efficacy of the eye-faculty. You can see in front of you but not behind you. In front of you there is light, but behind you there is darkness. Adding in your partial vision at your left and right, your capacity to see is effective by only two thirds. The overall efficacy of the eye-faculty, then, is incomplete, in that it functions in three directions but not in the fourth. Know then that the efficacy of the eye-faculty may be expressed as eight hundred.”</p>	<p>‘Ananda, now measure the potentiality (for merit) of each organ. For instance, your eyes can see things in front and on both sides but nothing behind you. Its incomplete field of activity represents only two thirds of the maximum, that is only 800 merits.</p>
<p>“Consider the ability of the ear-faculty to hear in all ten directions without exception. The sounds we hear may be distant or nearby. When there is silence, our hearing is unbounded. Know then that the efficacy of the ear-faculty may be expressed as twelve hundred.”</p>	<p>‘As to your ears, their field of activity includes all the ten directions: a sound is heard whether near or distant while silence is registered as being boundless. Hence this organ earns the full 1200 merits.</p>
<p>“Consider the ability of the nose-faculty to smell. The breath moves through the nose in and out. But in the space between inhaling and exhaling, the breath is lacking. Upon examination, we can say that the nose-faculty is lacking one of three aspects. Know then that the efficacy of the nose-faculty may be expressed as eight hundred.”</p>	<p>‘The function of your nose relies on in and out breaths which lack a common point of contact: hence it earns only 800 merits.</p>
<p>“Consider the ability of the tongue-faculty to proclaim wisely both worldly and world-transcending wisdom. Languages differ from place to place, but meanings know no boundary. Know</p>	<p>‘When your tongue propagates mundane and supramundane wisdoms, though language is restricted, the meaning is inexhaustible. Hence this organ registers all the 1200 merits.</p>

<p>then that the efficacy of the tongue-faculty may be expressed as twelve hundred.”</p>	
<p>“Consider the ability of the body-faculty to be aware of contact. It is conscious of pleasure and discomfort. It has awareness upon contact and lacks awareness once there is separation. Separation is a single quality, while contact is twofold. Upon examination, then, we may say that the body-faculty is lacking in one of three aspects. Know then that the efficacy of the body-faculty may be expressed as eight hundred.”</p>	<p>‘When your body feels that it is touched, this feeling exists when there is touch but vanishes in its absence. Hence your body has only 800 merits.</p>
<p>“Consider the ability of the cognitive faculty to silently include within its scope all worldly and world-transcending phenomena in all ten directions and all three periods of time. It excludes neither the thoughts of sages nor the distorted thoughts of ordinary beings; it knows no boundary. Know then that the efficacy of the cognitive faculty may be expressed as twelve hundred.”</p>	<p>‘As intellect embraces both the mundane and supramundane of the past, present and future in the ten directions, including all the worldly and saintly without limits, you should know that this organ earns the full 1200 merits.</p>
<p>“Ānanda, you now wish to go upstream against the current of the river of desire, which leads to death and rebirth. You wish to go against the current that flows through the faculties until you reach the source, where there is neither coming into being nor ceasing to be. You should investigate how the six faculties function: which ones function upon contact with their objects and which ones function while apart from their objects; which are the more easily employed in the practice of reversing your attention and which ones are less easily employed; which ones are best suited for breaking through to enlightenment and which ones are not fully efficacious.</p>	<p>‘Ananda, as you now wish to go against the samsaric current of desire, you should revert to the very organ (from which it flows) until you reach the state beyond birth and death. (Therefore,) you should look into the six functioning organs and see which one is consistent or not, is deep or shallow and is all-penetrating or deficient.</p>
<p>If you can discern which of your faculties can lead you to break through to enlightenment, then you will be able to go upstream against the current that carries the karma in which, due to your delusion, you have been immersed since time without beginning. One day of practice that relies on a fully effective faculty is equivalent to an eon of practice that relies on a faculty that is not fully effective.</p>	<p>If you find the all-pervading organ, you should turn back its karmic flow so that it accords with its penetrating quality: the difference between realization by means of this penetrating organ and that through a deficient one is comparable to that between a day and an aeon.</p>
<p>I have already given you a full explanation of the fundamental purity and perfect clarity of the six faculties, and I have now given numerical equivalents for the efficacy of each one. It is up to you to choose carefully which one to concentrate on. I will clarify this to help you move forward vigorously.”</p>	<p>I have now revealed to you the six organs (arising from) your True Mind and their respective potentialities so that you can choose the one most suitable to you and advance in your practice.</p>

<p>“The Thus-Come Ones in all ten directions chose one of the eighteen constituent elements of perception for their practice that led to their gaining the perfect, supreme, complete awakening. For them, none of the eighteen constituents was superior or inferior. But because you are at a lower level and have not yet fully developed that wisdom which is independent of conditions, I have explained all this to you in detail so that you will be able to choose one faculty as a gateway to deep practice. If you take that path until you have left behind all distortion within that one faculty, then all the other faculties will be purified as well.”</p>	<p>‘All the Tathàgatas practised self-cultivation through the eighteen realms of sense to realize Supreme Bodhi; to them all these eighteen objects of meditation were suitable for their practice, but your quality is inferior and you are unable to use them to win Supreme Wisdom. This is why I now teach you to choose a suitable organ for your deep meditation: once you have entered it and freed yourself from illusion, all your six organs will become pure and clean simultaneously.’</p>
<p>Ānanda said respectfully to the Buddha, “World-Honored One, how can I choose one gateway that will allow me to reverse my outflows and purify all six of my faculties of perception at the same time?”</p>	<p>Ananda asked: ‘World Honoured One, how can one by going against the samsaric current, enter deep into a single sense organ so as to ensure that all the six senses become pure and clean simultaneously?’</p>
<p>The Buddha said to Ānanda, “You have already reached the level of one who has entered the stream of the sages, and you have abandoned the deluded views held by beings in the three realms of existence. But you still do not understand the illusory habits which you have accumulated in life after life since time without beginning. You will need to practice even more to get rid of the subtle aspects of your habits as they come into being, abide, decay, and perish.”</p>	<p>The Buddha replied: ‘Although you have realized the state of stream entry (srota-àpanna) and wiped out worldly views, you are still not yet clear about the inner thoughts that have accumulated since the time without beginning, the elimination of which can be made only by practice and training. Still less are you clear about the inner illusions of birth, stay, change and death to be wiped out during the successive stages (of Bodhisattva development).</p>
<p>“Now you should consider whether the six faculties are one or six. If they are one, Ānanda, why can't the ears see, and why can't the eyes hear? Why can't the head walk? Why can't the feet speak? If the six faculties are indeed six, which one of them is now receiving my instruction in this subtle, wondrous gateway to the Dharma as I explain it to this assembly?”</p>	<p>‘Now look at your six organs: are they one or six? Ananda, if they are one, why cannot you see with your ears, hear with your eyes, walk with your head and speak with your feet? If they are six, then as I expound the profound Dharma, which one of them receives my instruction?’</p>
<p>Ānanda replied, “I am hearing it with my ears.”</p>	<p>Ananda said: ‘I use my ears to listen to it.’</p>
<p>The Buddha said, “If it is just your ears that hear it, do they then have no connection to your body or your mouth? And yet you ask about the teaching with your mouth, and as you receive it, you show your respect with your body.</p>	<p>The Buddha said: ‘If so your ears should have no relation with your body and mouth when your mouth asks for its meaning and your body stands up to receive it reverently. Therefore, they are neither one ending in six nor six ending in one: in other words, basically your sense organs are neither one nor six.</p>
<p>Therefore — as to the idea that the faculties must be one if they are not six, and that they must be six if they are not one — we cannot say that fundamentally they are both one and six, nor can we say that they are neither one nor six. In your</p>	<p>‘Ananda, you should realize that your organs are neither one nor six and that because you have seen everything upside down since the time without beginning, (the illusion of) one and six have arisen from that which is perfect and clean. Although your</p>

<p>disoriented state, in which you have been sinking and undergoing change since time without beginning, you have conceived the idea that there is 'one' and 'six' within the fundamental perfect clarity. As a sage at the first level, you have purified the six, but you have not done away with the one."</p>	<p>attainment of the state of srota-àpanna has wiped out the (illusory concept of) six, you still retain (that of) one.</p>
<p>"By analogy, suppose one were to try to fit some space into a variety of containers. Because containers differ in shape, we could say the spaces within them also differ in shape. If you take away the containers and look at the space that was within them, you will say that the space has become one again. But how could space become unified or separated because of what you have done? Indeed, how could the space be said to be either one or not one? You should understand that the same is true of the six faculties of perception."</p>	<p>'This is like the void (contained) in different vessels and called by different names according to the shapes of the containers: if you throw away the vessels and look at the void, you will say that it is one. But how can the void follow your discrimination to become one or many? Still less can it become one or none. So your six active organs are like the void (in different containers).</p>
<p>"The essence of seeing¹⁴ is generated out of the wondrous perfection of the pure mind because it adheres to the appearance of the two attributes of light and darkness. that essence of seeing then reveals the essence of visible objects, and the two then become entangled with one another, thus creating the essence of the eye-faculty. The essence of the eye-faculty is composed of the four primary elements in their pure state, and that is why it may be called the faculty's 'essence.' The physical eye takes the shape of a grape and is composed of the four primary elements in their coarse state. The eye-faculty recklessly races outward in pursuit of visible objects."</p>	<p>'Because of light and darkness which (alternate with) and reveal each other, their adhesion to the wondrous perfect (mind) results in perception, the essence of which reflects forms and unites with them to become a sense organ. This organ originally comes from the four fine elements (of earth, water, fire and wind) and is called an eye which is shaped like a grape. Hence this organ of perception is in constant search of forms.</p>
<p>"The essence of hearing is generated out of the wondrous perfection of the pure mind because it adheres to the two opposing attributes of sound and silence. that essence of hearing then gathers into itself the essence of sound, and the two then become entangled with one another, thus creating the essence of the ear-faculty. The essence of the ear-faculty is composed of the four primary elements in their pure state, and that is why it may be called the faculty's 'essence.' The physical ear takes the shape of a curled new leaf and is composed of the four primary elements in their coarse state. The ear-faculty recklessly races outward in pursuit of sounds."</p>	<p>'Because the conditions of disturbance and stillness contrast with each other, their adhesion to the wondrous perfect (mind) results in hearing, the essence of which echoes with sound and unites with it to become a sense organ. This organ originally comes from the four fine elements and is called an ear which is shaped like a young rolled leaf. Hence this organ of perception is in constant search of sound.</p>
<p>"The essence of smelling is generated out of the wondrous perfection of the pure mind because it adheres to the two contrasting attributes of openness and blockage. The essence of smelling takes in the essence of odor, and the two then</p>	<p>'Because of the two (alternating) conditions of clearance and obstruction, their adhesion to the wondrous perfect (mind) results in smelling, the essence of which responds to odour and absorbs it to become a sense organ. This organ originally</p>

<p>become entangled with one another, thus creating the essence of the nose-faculty. The essence of the nose-faculty is composed of the four primary elements in their pure state, and that is why it may be called the faculty's 'essence.' The physical nose takes the shape of a pair of talons and is composed of the four primary elements in their coarse state. The nose-faculty recklessly races outward in pursuit of odors."</p>	<p>comes from the four fine elements and is called a nose which is shaped like the claw (end of a hammer). Hence this organ of perception is in constant search of smell.</p>
<p>"The essence of tasting is generated out of the wondrous perfection of the pure mind because it adheres to the two interacting attributes of flavor and lack of flavor. The essence of tasting mixes itself with the essence of flavor, thus creating the essence of the tongue-faculty. The essence of the tongue-faculty is composed of the four primary elements in their pure state, and that is why it may be called the faculty's 'essence.' The physical tongue takes the shape of a crescent moon and is composed of the four primary elements in their coarse state. The tongue-faculty recklessly races outward in pursuit of flavors."</p>	<p>'Because of changing and unchanged conditions, their adhesion to the wondrous perfect (mind) results in tasting, the essence of which responds to flavour and absorbs it to become a sense organ. This organ originally comes from the four fine elements and is called a tongue which is shaped like a crescent moon. Hence this organ of perception is in constant search of taste.</p>
<p>"The essence of the sense of touch is generated out of the wondrous perfection of the pure mind because it adheres to the two interacting attributes of contact and separation. The essence of tactile awareness seizes upon the essence of what is touched, thus creating the essence of the body-faculty. The essence of the body-faculty is composed of the four primary elements in their pure state, and that is why it may be called the faculty's 'essence.' The physical body, with its torso which takes the shape of a skin-covered drum, is composed of the four primary elements in their coarse form. The body-faculty recklessly races outward in pursuit of tangible objects."</p>	<p>'Because of the alternate conditions of contact and separation, their adhesion to the wondrous perfect (mind) results in feeling, the essence of which responds to touch and unites with it to become a sense organ. This organ originally comes from the four fine elements and is called a body which is shaped like a trunk narrow in the centre. Hence this organ of perception is in constant search of touch.</p>
<p>"The essence of cognition is generated out of the wondrous perfection of the pure mind because it adheres to the two mutually perpetuating attributes of coming into being and perishing. The essence of mental awareness grasps the essence of objects of cognition, thus creating the essence of the cognitive faculty. The essence of the cognitive faculty is composed of the four primary elements in their pure state, and that is why it may be called the faculty's 'essence.' The cognitive faculty, which is, as it were, seen in a dark room, responds to the four primary elements in their coarse form. The mind-faculty recklessly flows outward in pursuit of mental objects."</p>	<p>'Because of the two successive states of creation and destruction, their adhesion to the wondrous perfect (mind) results in knowing, the essence of which clings to, dharma and unites with them to become a sense organ. This organ originally comes from the four fine elements and is called an intellect which is like perception hidden in a dark room. Hence this organ of perception is in constant search of dharma.</p>

<p>“So it is, Ānanda, that the six faculties come into being out of the awakened mind when another understanding is added to that awakened mind. As a result, the essential understanding is lost and the faculties adhere to what is distorted, and each one assumes a different function.</p>	<p>‘Thus, Ananda, these six sense organs cause the enlightened Bodhi to become subjective awareness so that it misses its essence by clinging to falseness.</p>
<p>Therefore, if you were now to be deprived of both light and darkness, would your seeing continue to exist or would it not? If you were deprived of both sound and silence, would your hearing lose its fundamental characteristics or would it not? If you were deprived of both openness and blockage, would your capacity to smell continue to exist or would it not? If you were deprived of both the presence and the absence of flavors, would your capacity to taste continue to exist or would it not? If you were deprived of both contact and separation, would your sense of touch still exist or would it not? If you were deprived of both the coming into being and perishing of the objects of cognition, would your capacity for cognition still exist or would it not?”</p>	<p>This is why there is no substance of seeing in the absence of both light and darkness: no substance of hearing without both stillness and disturbance: no nature of smelling in the absence of clearance and obstruction: no taste without changing and unchanged conditions: no feeling of touch beyond contact and separation and no prop for knowing in the absence of creation and destruction.</p>
<p>“All that you need to do is not allow your attention to be diverted by the twelve conditioned attributes of sound and silence, contact and separation, flavor and the absence of flavor, openness and blockage, coming into being and perishing, and light and darkness. Next, extricate one faculty by detaching it from its objects, and redirect that faculty inward so that it can return to what is original and true. Then it will radiate the light of the original understanding. This brilliant light will shine forth and extricate the other five faculties until they are completely free.”</p>	<p>‘You have only not to follow the states of stillness and disturbance, of contact and separation, of changing and unchanged conditions, of clearance and obstruction, of creation and destruction and of light and darkness, and from these twelve worldly conditions, just root out any one of your six sense organs to disengage it from both inner and outer adhesion.</p>
<p>“If your six faculties are freed from the objects that they perceive so that the light of your understanding is not diverted into one or another of the faculties, then the light of your understanding will manifest through all the faculties so that all six of them will function interchangeably.”</p>	<p>As soon as it is subdued and brought back to the real, the latter’s light will appear. When the bright nature manifests, the other five adhesions will be completely rooted out and you will be free from wrong views created by the sense data.</p>
<p>“Ānanda, you know, do you not, that here in this assembly, Aniruddha is blind and yet can see; that the dragon Upananda is deaf and yet can hear; that the goddess of the River Ganges has no sense of smell and yet can discern fragrances; that Gavāṃpati's malformed tongue cannot taste, and yet he is aware of flavors; and that the spirit Śūnyatā is incorporeal but just now has a sense of touch — you can see him here temporarily as he is</p>	<p>‘This light does not follow the sense organs but manifests through them and so all the six organs function through each other. Ananda, do not you see in this assembly Aniruddha who is blind but sees, Upananda who is deaf but hears, the Goddess of the Ganges who is noseless but smells, Gavāṃpati who does not taste with his tongue and the God of śūnyatā who has no body but feels touch. This God of the void appears temporarily in</p>

<p>illuminated by the light of the Thus-Come One. By nature, however, he is as bodiless as the wind. And like all who abide in the samādhi of cessation and who have attained the stillness of the hearers of the teaching, Mahākāśyapa, here in this assembly, long ago caused his cognitive faculty to cease, and yet without relying on the thinking mind, his understanding is clear and perfect.”</p>	<p>the Tathàgata light; since his body is (like) air and does not exist materially, he has realized stillness (dhyàna) derived from the elimination of the second and third aggregates, thereby achieving the peace of the sràvaka stage. And Mahākàśyapa, who is here, succeeded long ago in rooting out the organ of intellect thereby realizing perfect knowledge which does not derive from the thinking process.</p>
<p>“Once all your faculties are completely disengaged, Ānanda, a pure brilliance will shine forth from within them. Then all coarse perceived objects — indeed all phenomena subject to change in the material world — will be transformed, just as ice is transformed when it melts in hot water. Then, responding in the time it takes for a single thought to arise, all phenomena will merge into your supreme awareness.”</p>	<p>‘Ananda, if all your sense organs are rooted out, your inner light will appear, all transient sense data as well as the changing conditions of the material world will vanish, like ice melted by boiling water, and you will realize Supreme Bodhi instantly.</p>
<p>“Ānanda, consider someone who, seeing only with his eyes, quickly closes his eyes so that total darkness surrounds him. His six faculties will be enveloped in the darkness such that his eyes will not be able to distinguish the head from the feet on someone else’s body. But he will be able to tell the head and the foot apart if he traces their shape with his hands. He will be able to identify them as accurately as he would have done by using his eyes.”</p>	<p>Ananda, if a man who sees with his eyes suddenly closes them, darkness will appear before him screening all his six sense organs including his head and feet. If he then feels his body with his hands, he will discern his head and feet although he does not see them.</p>
<p>“Now, if his visual awareness were dependent on the presence of light, he would have no visual awareness when he was immersed in darkness. But without light, he can still perceive. Total darkness need not prevent him from being aware of distinctions among objects. In the same way, once your faculties and their objects have melted away, how could your awareness and understanding not become perfect and wondrous?”</p>	<p>This shows that his knowing is the same whether he sees something in the light or nothing in the dark. That which does not rely on the light to manifest is not affected by darkness. After all organs and sense data have vanished, why cannot you realize the perfect and absolute enlightened Bodhi?’</p>
<p style="text-align: center;">The example of the bell's sound.</p>	<p style="text-align: center;">Expedient Instruction on the One Mind</p>
<p>Ānanda said respectfully to the Buddha, “World-Honored One, as the Buddha has said, when one’s practice is based on the resolve to seek what is everlasting, one’s mind should be correlated to the mental state of the enlightenment that will be the result of one’s practice. This result, World-Honored One, may be called Full Awakening, Nirvana, the Suchness of Reality, the Buddha-nature, the Pure Consciousness, the Emptiness of the Matrix of the Thus-Come One, and the Wisdom of the Great Perfect Mirror. Those are seven different names for</p>	<p>Ananda said: ‘World Honoured One, as the Buddha has said, the causal ground used as the point of departure in quest of Reality should be compatible with the fruit-ground. World Honoured One, though realization of the fruit-ground is called by seven different names: Bodhi, Nirvāna, the Absolute, Buddhanature, Immaculate Knowledge (Amalavijnāna), Immaterial Tathàgata Store, the Great Mirror Wisdom, it is pure, clean and perfect, and its substance does not change, like the royal diamond which is permanent and indestructible.</p>

<p>what is pure and perfect, everlasting and indestructible, that essential nature which is like the most durable vajra.”</p>	
<p>“If, ultimately, seeing, hearing, and the other sense-consciousnesses do not exist on their own apart from light and darkness, sound and silence, openness and blockage, and so forth, then in the same way the mind-consciousness must cease to exist when it is apart from its own objects. How then can these consciousnesses, which will ultimately perish, be the basis for practice as one strives for the Thus-Come Ones' everlasting realization as it is characterized by those seven names?”</p>	<p>Now the faculties of seeing and hearing have no independent nature in the absence of brightness and darkness, stillness and motion, and clearance and obstruction, and are like the thinking mind which ceases to exist in the absence of sense data. How can they be used as the point of departure in the search for the Tathàgata's seven permanent fruits?</p>
<p>“World-Honored One, suppose that in the final analysis no seeing can take place when neither light nor darkness are present. In the same way, no thought-processes can take place if no objects are being presented to the faculty of cognition. Then no matter how much I look here and look there, going about in circles in an exhaustive search, I can find nothing that fundamentally is my mind or my mind's objects. On what then can I base my quest for supreme enlightenment?”</p>	<p>World Honoured One, seeing ceases to exist in the absence of light and darkness, like the thinking mind which comes to an end when there are no external phenomena. As I look into all this, I search in vain for my mind and its objects: what then should I set up as the cause in my quest of Supreme Bodhi?</p>
<p>“What the Thus-Come One has just said contradicts his previous words about what is clear, pure, perfect, and everlasting.¹⁸ It seems to be mere speculation. How can these words spoken by the Thus-Come One be true?”</p>	<p>Does the Tathàgata's previous teaching on (the nature of) seeing which is profound, pure, perfect and permanent, contradict your “true words” and become sophistry (as well)?</p>
<p>I only hope the Buddha, out of his great kindness, will set me free from the doubts that I am clinging to.”</p>	<p>Will you please be compassionate enough to clear away my delusion and perplexity?’</p>
<p>The Buddha said to Ānanda, “You are very learned, but you have not yet put an end to your outflows. You know the reasons for delusion, but when you encounter delusion you fail to recognize it. It is to be feared that, though you are sincere, you still do not quite trust the teaching. I will have to make use of another everyday situation to dispel your doubts.”</p>	<p>The Buddha said: ‘You have widened your knowledge by hearing but have failed to get out of the stream of transmigration completely. Though you know the cause of your upset, yet when you find yourself in the presence of that cause, you fail to recognize it. Lest your trustfulness remain incomplete, I will now do something to clear away your doubt and suspicion.’</p>
<p>The Buddha then instructed Rāhula to strike the bell once, and he asked Ānanda, “Do you hear?”</p> <p>Ānanda and the others in the assembly answered, “We hear.”</p> <p>When the bell had ceased ringing, the Buddha</p>	<p>The Buddha then ordered Rāhula to ring the bell and asked Ananda: “Do you hear it?”</p> <p>Ananda and the others in the assembly replied that they did.</p> <p>When the bell was no more heard, the Buddha</p>

<p>asked again, "Now do you hear?"</p> <p>Ānanda and the others in the assembly answered, "We do not."</p> <p>Then Rāhula struck the bell once more, and the Buddha asked once again, "Now do you hear?"</p> <p>Ānanda and the others again replied, "We hear."</p> <p>The Buddha asked Ānanda, "How is it that you heard and then did not hear?"</p> <p>Ānanda and the others said respectfully to the Buddha, "We heard the bell when it was struck, but when at length the sounding of the bell had died away and its reverberations had faded, we no longer were hearing."</p> <p>The Buddha then instructed Rāhula to strike the bell yet again, and he asked Ānanda, "Is there a sound now?"</p> <p>Ānanda and the others in the assembly answered, "Yes, there is a sound."</p> <p>In a little while the sound faded, and the Buddha asked, "And now is there a sound?"</p> <p>Ānanda and the others replied, "There is no sound."</p> <p>After a moment Rāhula again struck the bell, and the Buddha asked again, "And is there a sound now?"</p> <p>Ānanda and the others said, "There is."</p> <p>The Buddha asked Ānanda, "How is it that there was a sound and then no sound?"</p>	<p>asked again: 'Do you still hear it?'</p> <p>They all replied that they did not.</p> <p>Rāhula again rang the bell and the Buddha asked: 'Do you hear it?'</p> <p>They replied that they did.</p> <p>The Buddha then asked Ananda: 'What do you mean by hearing and not hearing?'</p> <p>Ananda and the others replied: 'If the bell is rung, we call it hearing and when the sound and its echo stop, we call it not hearing.'</p> <p>The Buddha again ordered Rāhula to ring the bell and asked Ananda: 'Is there any sound?'</p> <p>Ananda and the others replied that there was a sound of the bell.</p> <p>A little later when it could no longer be heard, the Buddha asked again: 'Is there any sound?'</p> <p>They all replied that there was none.</p> <p>Then Rāhula rang the bell again and the Buddha asked: 'Is there any sound?'</p> <p>They all replied in the affirmative.</p> <p>The Buddha then asked Ananda: 'What do you mean by sound and no sound?'</p>
<p>Ānanda and the others in the assembly answered respectfully, "When the bell was struck, there was a sound, but when at length the sounding of the bell had died away and the reverberations had faded, there was no longer any sound."</p>	<p>Ananda and the others replied that if the bell was rung, there was sound and when both the sound and its echo stopped, this was called no sound.</p>
<p>The Buddha said to Ānanda and the others in the assembly, "Why have you given such muddled answers?"</p>	<p>The Buddha said: 'Why did you talk so wildly?'</p>
	<p>Ananda and the others asked: 'Why do you say that</p>

<p>Ānanda and the others thereupon asked the Buddha, "Why do you say that our answers were muddled?"</p>	<p>we talked wildly?'</p>
<p>The Buddha replied, "When I asked you whether you heard, you said that you had heard. When I asked if there was a sound, you said that there was a sound. Since you did not clearly distinguish between hearing and sound in your answer, how could I not say that your answer was muddled?"</p>	<p>The Buddha said: 'When I asked you about hearing, you spoke of hearing and when I asked you about the sound, you spoke of it. So merely about hearing and sound, your answers were ambiguous; how could they not be called wild?</p>
<p>"Ānanda, once the sounding of the bell and its reverberations had faded, you said that you no longer heard. If it were true that you had stopped hearing, your essential capacity for hearing would have ceased to exist. It would be like a dead tree that is unable to grow again, in that you would have been unable to hear the bell if it were struck again. You knew when the bell's sound, which is a perceived object, was present and when it was absent. But how could it be that your essential capacity for hearing was present and then absent? If your essential capacity for hearing were in truth no longer present, what then would be aware that the sound had ceased?</p>	<p>Ananda, when both the sound and its echo ceased, you said there was no hearing: if there really was no hearing, its nature would have died and would be like a withered log, but when the bell was rung again, how did you hear it? Existence and non-existence concern only the sound which may be present or not, but how can the nature of your hearing follow your discrimination to exist or not? If it really ceased, who then knew there was no sound?</p>
<p>Therefore, Ānanda, although the sounds you hear come into being and cease to be, neither the presence nor the subsequent absence of sound can cause your essential capacity for hearing to come into being and then cease to be."</p>	<p>'Therefore, Ananda, in your hearing, the sound may exist or not, but this does not mean that the sound, whether heard or not, (can) cause your hearing to exist or not.</p>
<p>"You are still deluded. In your confusion you take hearing and the presence of sound to be the same thing. You consider something everlasting to be something that will come to an end. In the final analysis, it cannot be said that hearing in its essential nature is dependent on the presence of sound or silence, or dependent on whether the ears are obstructed or unobstructed."</p>	<p>In your delusion you mistake the sound for your hearing and so regard the permanent as transient. You should not say that hearing has no nature when it exists apart from (the conditions of) disturbance, stillness, obstruction and clearance.</p>
<p>"Consider someone who has fallen deeply asleep on his bed. While he is sleeping, someone in his household starts beating clothes or pounding rice. The dreamer hears the sounds of the beating or the pounding and mistakes them for something else, perhaps the striking of a drum or the ringing of a bell. In his dream he wonders why the striking of the bell or drum sounds like clothes being beaten or like rice being pounded. He wakes up suddenly, and he immediately recognizes the sound of the pounding. He tells the people in his household, 'I just had a dream in which I mistook your pounding</p>	<p>'For instance, when a man sleeps soundly, if people pound rice, he may hear the beating of a drum or the ringing of a bell. So when asleep he may find it strange that the bell is like the beating of a (piece of) wood or stone, but if he suddenly wakes up and hears the pestle, he will tell his family about his mistake when asleep.</p>

<p>rice for the beating of a drum.”</p>	
<p>“Ānanda, how was it that this dreamer could have been conscious of sound or silence? How was it that his ears were unobstructed and functioning? Although his body was asleep, the enlightened nature of his hearing did not sleep. Even when the body wastes away, its energy dissipates, and its life force moves on, how could that essential capacity to hear dissipate along with them?”</p>	<p>Ananda, does that man remember in his sleep (the conditions of stillness, disturbance, clearance and obstruction? Although his body rests, the nature of his hearing is present. ‘Even when your body perishes and your life comes to an end, how can this nature vanish?</p>
<p>“Nevertheless, since beings have allowed their attention to be drawn to sights and sounds and have allowed themselves to be carried along in their streams of thought, as it has been since time without beginning, they have not yet awakened and do not yet understand the purity, the wondrousness, and the permanence of their own essential nature. Instead of attending to what is everlasting, they attend to what comes into being and perishes, and as a result, in life after life, they are mired in impurity and are bound to the cycle of death and rebirth.</p>	<p>For since the time without beginning all living beings have followed forms and sounds and pursued the flow of their thoughts without awakening to their pure, profound and permanent nature. By straying from the permanent and by following birth and death, they have been contaminated with defilements in successive lives.</p>
<p>But if they turn away from what comes into being and perishes and hold fast to what is true and everlasting, then the light of the everlasting will appear, and as a result the faculties, their objects, and the sense-consciousnesses will fade away and disappear.”</p>	<p>If you (only) keep away from samsàra and dwell in real permanence, your eternal Light will appear thereby causing your organs, sense data, consciousness and (mad) mind to vanish simultaneously.</p>
<p>“By entirely disengaging yourself from two impurities — defiled mental processes and defiled emotional attachment to those processes — your Dharma-eye will become clear and bright. How then could you fail to go on to realize a supreme understanding and awakening?”</p>	<p>The objects of your thinking process are (polluting) dust and the feelings that arise from your consciousness are impurities; if both are kept away, your Dharma eye will appear pure and bright instantly. Why then cannot you realize Supreme Bodhi?’</p>
	<p style="text-align: center;">Main instruction on the three meditative studies of the One Mind</p>
<p>Ānanda said respectfully to the Buddha, “World-Honored One, the Thus-Come One has now explained the second of the unalterable principles.²⁰ But let us consider an example from ordinary life. Someone trying to untie a knot must understand how the knot was tied in the first place. I believe that otherwise he will not be able to untie it. World-Honored One, we Arhats in the assembly who still need instruction may be compared to the person who is trying to untie a knot. Since time without beginning we have been born into ignorance and have perished in ignorance. Although</p>	<p>Ananda said: ‘World Honoured one, although the Tathàgata has taught the second decisive point (in the development of the mind), I think that if the man good at untying knots does not know how they came to be tied, he will be unable to undo them. In this assembly I and those who need to study and learn more, are in the same case. Since the time without beginning we and our delusions have both been subject to birth and death, and although we have cultivated good qualities that have enabled us to widen our knowledge by hearing (about it all) and so are called leavers of homes, we are like a</p>

<p>we are learned and have strong roots in the Dharma, and although we have entered the monastic life and call ourselves monks, it is as if we were subject to a fever that recurs every other day.</p>	<p>person suffering from malaria which recurs every other day.</p>
<p>I only hope that the greatly compassionate one will be moved to deeply pity us who are drowning in the sea of afflictions. How are the knots of our bodies and minds tied, and where do we begin to untie them, so that we and the suffering beings of the future may be freed from the cycle of death and rebirth and fall no longer into the three realms of conditioned existence?"</p>	<p>Will you take pity on us and save us from drowning? Will you tell us which of our bodies and minds are in a knot and how to untie it so that all suffering beings can escape from samsàra and avoid falling (again) into the three realms of existence?"</p>
<p>Having spoken these words, he bowed to the ground, as did all the others in the assembly. He shed tears as he eagerly awaited the sublime instructions given by the Buddha, the World-Honored One.</p>	<p>After saying this, he and all the assembly prostrated themselves, shed bitter tears and eagerly awaited the Buddha's supreme revelation.</p>
<p>Then the World-Honored One took pity on Ānanda and on all the others in the assembly who still needed instruction, wishing that, for the sake of the future, they might transcend the conditioned world and become guides for the time yet to come. As he circled his hand over the crown of Ānanda's head, his hand shone with light that was the color of the purple-tinted gold of the River Jambu. Then throughout all ten directions, every world in which Buddhas were dwelling quaked in six ways. Each one of the numberless Thus-Come Ones of those worlds emitted resplendent light from the crown of his head. Those beams of light shone down upon the crown of the Thus-Come One's head as he was seated in Jetri's Grove. no one in the assembly had witnessed such an event before.</p>	<p>The Buddha took pity on Ananda and those in the assembly who still needed to study and learn as well as on future living beings. In order to enable them to sow the cause of their future appearance in the world (as teachers) and so become the eye (of wisdom) to guide coming generations. He extended His shining goldenhued hand to touch Ananda's head (and comfort him).</p>
<p>Then Ānanda and all the others in the great assembly heard the numberless Thus-Come Ones from throughout the ten directions speak in one voice, though with different tongues, saying:</p>	<p>Thereupon all Buddha lands in the ten directions shook six times and Tathàgatas, countless as motes of dust, sent out, from the tops of their heads, radiant rays of light which reached Jetavana to shine upon the Buddha's head. This had not been seen before by the assembly. Then Ananda and all those present heard countless Buddhas declare with one voice:</p>
<p>"Well done, Ānanda! You want to understand the ignorance that you were born with. The source of the knot — what causes you to be bound to the cycle of death and rebirth — is your six faculties of perception, nothing more. Also, since you wish to understand the supreme enlightenment, you should understand that it is through those same six faculties that you can quickly gain bliss, liberation,</p>	<p>'Excellent, Ananda, if you want to know about the innate ignorance that causes you to transmigrate in samsàra, (you should know that) the roots of your birth and death are your six sense organs. If you want to know about Supreme Bodhi, it is these six organs that will enable you speedily to realize happiness in liberation and permanence in Nirvāna.'</p>

<p>and stillness, wondrous and everlasting.”</p>	
<p>Though Ānanda heard these words of Dharma, he did not understand them. He bowed his head and said respectfully to the Buddha, “How can it be that nothing more than the six faculties binds us to the cycle of death and rebirth while at the same time they cause us to gain wondrous and everlasting bliss?”</p>	<p>Although Ananda had heard these Dharma voices, he was still not clear about their (profound) meaning. So he bowed and asked the Buddha: ‘How can the same six organs cause me to transmigrate in samsàra and be happy in absolute Nirvāna?’</p>
<p>The Buddha said to Ānanda, “The faculties and their objects come from the same source. What binds and what unbinds are one and the same. The consciousnesses are by nature illusory, like flowers seen in the sky. In response to objects, Ānanda, there is perception, and in response to the faculties there are objects. neither the objects nor perceptions of them have an essential nature; they are dependent on each other, like intertwining reeds. Know, therefore, that the establishment of perceived objects such that they exist separately within your awareness is the foundation of ignorance. When objects are not perceived as separate from awareness, that itself is nirvana, which is the true purity, free of outflows. Why would you allow anything else to be added to it?”</p>	<p>The Buddha said: ‘Ananda, both organs and their objects spring from the same source, bondage and liberation are not two different things. Consciousness is illusory, like a flower in the sky. Ananda, your knowing originates from each phenomenon which takes on form because of your sense organs. Both form and seeing are mutually dependent, like two bundles of rushes that stand by leaning against each other. Therefore, if your intellect acts as the knower, this is the root of your ignorance (but) if it is free from seeing, it will be Nirvāna which is transcendental and pure. How then can the latter allow foreign elements to intrude?’</p>
<p>Then the World-Honored One, wishing to restate these principles, spoke these verses:</p>	<p>To repeat His instruction, the Buddha read the following gāthà:</p>
<p>“In our true nature, all conditioned things are seen as empty; That which arises from conditions is illusory. That which is unconditioned is not born, nor does it perish; It too has no reality, like flowers in the sky.” “Though we use words to try to speak the truth, all words are false, Not only words that aim at truth, but false words — all are false. Both that which is called ‘true’ and that which is called ‘false’ are false, How can there be, therefore, observer and what is observed?” “In the perceiver and perceived, there’s nothing that is real; They are like vines that only stand by twisting round each other. Entanglement and liberation share a common basis; The Path of Sages and of common folk is one path only.” “You should consider now these vines that twist around each other. The vines have no existence, yet they do not lack</p>	<p>True Nature is free from all phenomena Which are illusions by causes created. Noumena neither rise nor fall, but all Phenomena are flowers in the sky. The unreal reveals the real But both are but illusions. Since there is nothing real nor unreal How can there be a subject and an object? For between the two there is no true nature like The point where two rush bundles meet when set upright. Tying and untying from the same cause arise, While the saintly and the worldly are not dual. Consider underlying nature at the point Of meeting where both ‘is’ and ‘is not’ cannot be.</p>

<p>existence. The darkness of confusion is our basic ignorance; The light of understanding brings about our liberation.” “A knot must be untied according to a certain sequence, And when the six have been untied, the one will vanish too. Choose one perceiving faculty and realize your breakthrough. Enter the current. Realize the true enlightenment.” “From subtle ādāna, the storehouse-consciousness,²¹ The energy of habits can burst forth into a torrent. Lest you confuse the true with what's untrue, I rarely speak of this.” “But when your mind grasps hold of your own mind, what's not illusion Then becomes illusory. And if you don't grasp hold, Then what is called 'illusion' and 'what's not illusion' too Will not arise. How could what is illusion be established?” “This Dharma may be called the wondrous lotus-flower, The royal, indestructible, magnificent awakening. This practice of samāpatti,²² though likened to illusion, Can quickly bring you past the ones who need no further training.” “This peerless Dharma is the road that all World-Honored Ones Have walked to reach the gateway to nirvana.”</p>	<p>If you disregard it you are in delusion, If you awaken to it you are free at once. Six knots are untied one after the other; When six are undone one vanishes as well. Choose an organ that is all penetrating To enter the holy stream and attain Bodhi. Old habits flow like torrents in ālaya's subtle consciousness. Since the real yet unreal can create confusion I have refrained from revealing it to you. If mind be set on searching for the mind, that which At heart is not illusion becomes illusory. If you stop all grasping then there is nothing real: If what is not illusion ceases To arise, where can illusion be? This is the profound Lotus Dharma (Law), The precious Bodhi of the royal gem, The Samādhi of seeing all things as illusion Which in a fingersnap leads to the state beyond All study. The unsurpassed Doctrine was followed by all Bhagavats in all directions On the One Path that to Nirvāna leads.</p>
	<p>How to untie the six knots.</p>
<p>When they had heard this supreme, compassionate instruction which the Buddha, the Thus-Come One, had spoken in this combination of instructional and reiterative verses, with their luminous and wondrous truths, lucid and incisive, Ānanda and the others in the great assembly all rejoiced, and their mind's eye opened to an understanding that was entirely new to them.</p>	<p>Thus Ananda and the assembly listened to the compassionate Buddha's unsurpassed sermon and gāthā whose profound meanings were so enlightening and penetrating, that their mental eyes were opened; they praised what they had never seen before.</p>
<p>The analogy of the six knots.</p>	
<p>Ānanda put his palms together, bowed to the ground, and said respectfully to the Buddha, “I have heard the Buddha, out of his unbounded compassion, speak these true words of Dharma concerning the purity, wondrousness, and everlastingness of our real nature. But I still do not</p>	<p>Ananda then brought his palms together, prostrated and said: ‘I have today listened to the Buddha's compassionate teaching which revealed the pure, subtle and permanent Reality of the (self) nature, but I am still not clear about how to untie the (six) knots one after the other and what you</p>

<p>fully understand the sequence for releasing the knots such that 'when the six are untied, the one will vanish.' I only hope that the Buddha will show us great kindness and that, taking pity once again on this assembly and on beings of the future, he will bestow upon us words of Dharma that will cleanse us of impurities."</p>	<p>meant by "when the six knots are undone the one also vanishes." Will you again take pity on this assembly and future generations and teach us in order to wash our defilements away?"</p>
<p>The Thus-Come One straightened his inner garment²⁶ and arranged his robe.²⁷ Still sitting in the Lion's Seat, he reached out onto the table in front of him, which was inlaid with seven kinds of precious things.²⁸ He picked up an elegant presentation scarf²⁹ which had been given to him by a god from the Heaven of Self-Restraint.³⁰ Before the assembly he tied a knot in the scarf, and showing it to Ānanda, he said, "What is this?"</p>	<p>The Buddha who was on his lionseat, adjusted his inner garments and outer robe and took from the teapoy a piece of beautiful cloth which the Yama deva had given Him. Then in the presence of the assembly, He tied a knot and showed it to Ananda, asking: 'What is this?'</p>
<p>Ānanda and the others respectfully answered, "It is a knot."</p>	<p>Ananda and the others replied: 'It is a knot.'</p>
<p>The Thus Come One thereupon tied another knot in his elegantly patterned scarf and again asked Ānanda, "And what is this?"</p>	<p>The Buddha then tied another knot and asked: 'What is this?'</p>
<p>Ānanda and the others in the assembly again respectfully answered, "It is another knot."</p>	<p>They all replied: 'This also is a knot.'</p>
<p>The Buddha tied a sequence of similar knots in his elegantly patterned scarf until six knots had been tied on top of one other. Each time, as he held up the knot he had just tied, he asked Ānanda, "And what is this?"</p>	<p>The Buddha tied four more knots, showing each to Ananda and asking: 'What is this?'</p>
<p>Each time Ānanda and the others in the great assembly replied in the same manner: "It is another knot."</p>	<p>They all replied that each was a knot.</p>
<p>The Buddha then said to Ānanda, "The first time that I tied a knot in this elegantly patterned scarf, you said that it was a knot. To begin with, this precious scarf was in fact merely a scarf. Why did you answer a second and a third time, 'It is another knot?'"</p>	<p>The Buddha said to Ananda: 'When I first tied this cloth, you called it a knot. There is only one piece of cloth but why did you call the second and third ties also knots?'</p>
<p>Ānanda said respectfully to the Buddha, "Basically, World-Honored One, this precious, elegantly patterned, and beautifully woven scarf is a single thing, but it seems to me that when the Thus-Come One tied it once, he made what we would call a knot. If he had tied it a hundred times, we would say there were a hundred knots. In fact, there are six knots in the scarf; the Buddha did not tie as</p>	<p>Ananda replied: 'World Honoured One, although there is only one piece of cloth, if you tie it once, there will be a knot and if you tie it a hundred times, there will be a hundred knots. But this cloth has only six knots because you only tied it six times. Why do you agree to my calling the first tie a knot and disagree to the second and third ones also being called knots,'</p>

<p>many as seven, nor did he stop at five. Why then does the Thus-Come One acknowledge the first knot, but not the second or the third?"</p>	
<p>The Buddha said to Ānanda, "You understand that this precious scarf is a single strip of cloth. My tying it six times might be said to have made six knots, but examine the question more carefully. The implication of your answers is that, although the essential nature of the scarf is unchanged, the knots have nevertheless changed it. What do you think? When I first tied a knot in the scarf, you said it was the first knot. I ask you: would you call the sixth knot I tied the first knot?"</p>	<p>The Buddha said: 'Ananda, originally there was only one piece of cloth but when I tied it six times, there were six knots. As you see it, the length of cloth was the same before but is now different with its six knots. The first knot I tied was called the first one and altogether I tied six of them, do you think that the sixth one can be called the first knot?'</p>
<p>"No indeed, World-Honored One. Since there are six knots, we certainly cannot say that the sixth knot is the first knot. With all my lives devoted entirely to learning and debate, what would lead me to confuse the sixth knot with the first?"</p>	<p>Ananda replied: 'No, World Honoured One, so long as there are six knots, the last one is the sixth and cannot be called the first. Even if I discuss this for the rest of my life, how can I number these six knots in the wrong order?'</p>
<p>The Buddha said, "You are right. The six knots are not identical. Let us examine how they were made. They were all created out of the one scarf; still, it would not do to confuse their order. The same may be said of the six faculties of perception. Within what is ultimately one, differentiation eventually arises."</p>	<p>The Buddha said: 'It is so; these six knots are different but come from one length of cloth and you cannot reverse their order. It is the same with your six sense organs which, though coming from the same (source), are manifestly different.'</p>
<p>The Buddha said to Ānanda, "Suppose you were displeased by the six knots in your scarf and would prefer it to be a single length of cloth. How would you go about untying the knots?"</p>	<p>Ananda, clearly you object to the six knots and prefer one (piece of cloth) but how can you obtain it?'</p>
<p>Ānanda said, "As long as these knots are in the scarf, there will naturally be disagreement about which one of them is which. But if the Thus-Come One were now to untie them all and no further knots were tied, then there would be no question as to which was which, since there would be no first knot left, much less a sixth."</p>	<p>Ananda replied: 'If these six knots remain, concepts of right and wrong will arise in great confusion, with (such things as) this knot is not that one and that knot is not this one. World Honoured One, if all the knots were untied, there would remain nothing, with complete elimination of thisness and thatness: then in the absence of even one, how can there be six?'</p>
<p>The Buddha said, "'When the six are untied, the one will vanish' is the same idea.³¹ Since time without beginning, due to your deranged confusion about the nature of your mind, your awareness has become distorted, and these distortions have not ceased. The strain on the awareness generates perceived objects. It is as in the example of your eyes staring until they become so stressed that they see flowers in the sky.³² Amidst the clarity of</p>	<p>The Buddha said: 'Likewise, when the six knots are untied, the one also vanishes. It is because of confusion in your mad mind since the time without beginning that your intellect gives rise to illusions, the unceasing creation of which disturbs your seeing and causes it to perceive objects in the same way that troubled eyes see dancing flowers. Hence in the clear and bright (Reality) arise without any cause all worldly phenomena such as mountains,</p>

enlightened understanding, deranged confusion arises for no good reason. The mountains, the rivers, and everything else in this world — as well as the processes of dying and being reborn and of entering into nirvana — are mere derangements caused by stress, mere distortions, mere flowers in the sky.”	rivers, the great earth, samsàra and nirvāna which are but dancing flowers (created by) confusion, trouble (passions) and inversion.’
Ānanda asked, “How is untying the knots like releasing the stress?”	Ananda asked: ‘How can one untie these knots created by trouble and confusion
The Thus-Come One thereupon picked up the knotted scarf, and having tugged the scarf to its left end, he asked Ānanda, “Is this the way to untie it?”	Then the Buddha held (up) the piece of cloth, pulled its left end and asked: ‘Can it be untied in this way?’
Ānanda replied, “No, World-Honored One.”	Ananda replied: ‘No, World Honoured One.’
Then, having tugged at the other end of the scarf, the Buddha again asked Ānanda, “Is that the way to untie it?”	The Buddha then pulled the right end and asked: ‘Can it be untied in this way?’
Ānanda again replied, “No, World-Honored One.”	Ananda replied: ‘No, World Honoured One.’
The Buddha said to Ānanda, “I have now tugged on both ends of the scarf, but I was not able to untie the knots that way. How would you untie them?”	The Buddha said: ‘I have pulled both ends of the cloth but have been unable to untie the knots. What will you do now?’
Ānanda said respectfully to the Buddha, “World-Honored One, you must pull on the scarf from within each knot. Then they will come undone.”	Ananda replied: ‘World Honoured One, (each) knot should be untied in its center (heart).’
The Buddha said to Ānanda, “Yes, you are right. If you wish to untie the knot, you pull on the scarf from within each of the knots.”	The Buddha said: ‘Correct, Ananda, correct. A knot should be untied from its heart.
“Ānanda, I have explained that the Dharmas for becoming a Buddha arise through causes and conditions, but these Dharmas are not the coarse attributes that arise from inhering in perceived objects or conjoining to them. The Thus-Come One explains worldly and world-transcending phenomena, and he knows the fundamental causes and the conditions by which these phenomena arise — to the point that he knows how many drops of rain are falling in a world that lies beyond as many other worlds as there are sand-grains in the River Ganges, and near at hand, he understands the fundamental reasons for every sort of phenomenon: why pines are straight, why brambles	Ananda, the Buddha Dharma which I expound manifests due to causes and is beyond those coarse forms that come from worldly (concepts of) mixtures and unions. When the Buddha reveals the mundane and supramundane, He knows their chief causes and concurrent conditions. He is even clear about the number of drops of rain in a place as many miles away from here as there are sand grains in the Ganges, as well as why pine trees arc straight and brambles crooked, geese white and crows black.

<p>bend, why geese are white, why crows are black.”</p>	
<p>“Therefore, Ānanda, carefully choose one faculty of perception from among the six. If you untie the knot of that faculty, its objects will disappear by themselves. All delusion will melt away. How can what remains not be what is real?”</p>	<p>Therefore, Ananda, choose one organ from the six, and if its knot is untied, all objects of sense will vanish of themselves. When all illusions disappear, if this is not Reality, what more do you expect?</p>
<p>“Ānanda, I now ask you: can we untie the six knots in this cotton scarf all at the same time?”</p>	<p>Ananda, tell me now if the six knots of this cloth can be untied simultaneously.’</p>
<p>“No, World-Honored One. These knots were tied in sequence in the first place, so now they must be untied in sequence. Though the six knots are all in the same scarf, they were not tied all at the same time. Therefore, in freeing them, they cannot be untied all at the same time.”</p>	<p>Ananda replied: ‘No, World Honoured One, because they were originally tied one after the other and should be untied in the same order. Although they are in the same piece of cloth, they were not tied simultaneously; how can they now be untied all at once?’</p>
<p>The Buddha said, “The same may be said of freeing the knots of the six faculties. In the first stage of freeing a faculty, one understands that the self is empty. Once that emptiness is fully understood, one can become free of attachment to phenomena.</p>	<p>The Buddha said: ‘Your six organs should be disengaged in the same way. When you begin to disentangle them, you will realize that the ego is void.</p>
<p>Once one is free from attachment to phenomena, then both self and phenomena have been emptied and will no longer arise. This is the patience that the Bodhisattva develops by means of samādhi — the patience with the state in which no mental objects come into being.”</p>	<p>When this voidness is perfectly clear, you will realize that all dharma (phenomena) are void. When you are disengaged from dharma, the voidness (of ego and dharma) will vanish. This is called the Patient Endurance of the Uncreate achieved by means of Samādhi in the Bodhisattva stage.’</p>



VI. Twenty-five sages

Hsuan Hua	Charles Luk
6. Twenty-five sages	
Twenty-five sages speak of enlightenment.	
<p>Having received this instruction from the buddha, ānanda and the others in the great assembly gained such wisdom and such a thorough and complete understanding that they now had no doubts about what the Buddha had said. Ānanda placed his palms together and bowed to the ground before the Buddha, and then said, "Today our bodies and minds have been filled with light, and we are delighted that our understanding is unimpeded.</p> <p>However, although we have now understood the meaning of 'when the six are untied, the one will vanish,' we do not yet know which one of the sense-faculties can lead us to break through to enlightenment."</p>	<p>After Ananda and the assembly had heard the Buddha's teaching, their understanding was clear and free from doubt and suspicion. Ananda brought his palms together, prostrated himself and said: 'Today our bodies and minds are clear, at ease and unhindered.</p>
<p>"World-Honored One, I have drifted from age to age, homeless and alone. How could I have known — how could I have imagined — that I would meet the Buddha as a member of his family? I am like an infant who has suddenly been reunited with its beloved mother. I have met the Buddha and have had the opportunity to become fully enlightened, and I have been given a hidden teaching. But if my basic mode of understanding nevertheless remains the same, then I might as well never have heard the Buddha's teaching at all. I only hope that he will be greatly compassionate towards us and will out of kindness bestow upon us a secret and awe-inspiring Dharma that will be the Thus-Come One's ultimate instruction."</p>	<p>Though I have understood what you mean by the disappearance of (both) one and six, I am still unable to perfect my sense organs. World Honoured One, I am like a lonely wanderer and a hapless orphan. How fortunate have I been to meet the Buddha and to be His relative, like a hungry baby who suddenly meets its suckling mother. This gives me a chance to attain the holy goal, but although I have listened to His profound words, I am still unawakened as if I had not heard them. Will you please reveal to me the Ultimate Approach (by means of the appropriate organ)?'</p>
<p>Having spoken these words, he bowed to the ground and then returned to his place in the assembly. He withdrew into the hidden recesses of his mind, hoping that he would receive from the Buddha a secret and private transmission.</p>	<p>After saying this, he prostrated himself and concentrated on his inner potentiality to receive the profound instruction.</p>
<p>Then the World-Honored One said to the assembly of great Bodhisattvas and great Arhats, who were free of outflows, "I now ask all of you Bodhisattvas and Arhats: having made a resolve to become</p>	<p>Thereat the World Honoured One said to the great Bodhisattvas and chief Arhats in the assembly: 'I want to ask you, Bodhisattvas and Arhats who have practised my Dharma and have reached the state</p>

<p>enlightened, which one of the eighteen constituent elements did you make use of in order to break through to enlightenment? By what expedient did you enter samādhi?"</p>	<p>beyond study, this question: "When you developed your minds to awaken to the eighteen fields of sense, which one did you regard as the best means of perfection and by what methods did you enter the state of Samādhi?"</p>
	<p>Meditation on the six sense data</p>
<p>[1] Ājñātakauṇḍinya and the other four monks then stood up and bowed at the Buddha's feet. Ājñātakauṇḍinya said respectfully to the Buddha: "When we were in the Deer Park and the Pheasant Garden, we saw the Thus-Come One soon after he had become a Buddha, and upon hearing him speak, we understood the Four Noble Truths. The Buddha questioned us monks, and I was the first to truly understand. The Buddha thereupon verified my understanding and gave me the name Ājñāta. The wondrousness of sound, which had been hidden, was everywhere revealed to me. So it was that I became an Arhat by contemplating sound. The Buddha has asked us how we broke through to enlightenment. I believe that the contemplation of sound is the best method."</p>	<p>Kaundinya, (one of) the first five bhiksus, rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'When, soon after His enlightenment, we met the Tathāgata in the Mrgadāva and Kukkuta parks, I heard His voice, understood His teaching and awakened to the Four Noble Truths. When questioned by the Buddha, I interpreted them correctly and the Tathāgata sealed my awakening by naming me ājñāta (Thorough Knowledge). As His wonderful voice was mysteriously all-embracing, I attained arhatship by means of sound. As the Buddha now asks about the best means of perfection, to me sound is the best according to my personal experience.'</p>
<p>[2] Upaniṣad stood up, bowed at the Buddha's feet, and said to him respectfully: "I also saw the Thus-Come One soon after he had become a Buddha. I learned to contemplate the attribute of impurity, and I developed a strong aversion to it. I came to understand that the nature of visible objects is that they arise from impurity. Whitened bones turn to dust, disperse into space, and vanish. I understood that neither space nor visible objects truly exist, and thus I needed no further instruction. The Thus-Come One verified my understanding and gave me the name Upaniṣad. Visible objects as I had perceived them no longer existed, but their wondrousness, which had been hidden, was everywhere revealed to me. So it was that I became an Arhat by contemplating visible objects. The Buddha has asked us how we broke through to enlightenment. I believe that the contemplation of visible objects is the best method."</p>	<p>Upanisad then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'I also met the Buddha soon after His enlightenment. After meditating on impurity which I found repulsive and from which I kept, I awakened to the underlying nature of all forms I realized that (even our) bleached bones that came from impurity would be reduced to dust and would finally return to the void. As both form and the void were perceived as non-existent, I achieved the state beyond study. The Tathāgata sealed my understanding and named me Nisad. After eradicating the (relative) form, wonderful form (surūpa) appeared mysteriously all-embracing. Thus I attained arhatship through meditation on form. As the Buddha now asks about the best means of perfection, to me form is the best according to my personal experience.'</p>
<p>[3] The virgin youth Sublimity of Fragrance then stood up, bowed at the Buddha's feet, and said to him respectfully: "I heard the Thus-Come One teach how to contemplate attentively all attributes subject to conditions. I then took my leave of the Buddha and retreated to a pure and peaceful dwelling. I observed that when monks lit sandalwood incense, its fragrance silently entered my nostrils. In my contemplation I realized that the</p>	<p>A Bodhisattva named 'Fragrance-adorned' then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'After the Tathāgata had taught me to look into all worldly phenomena, I left Him and retired to set my mind at rest. While observing the rules of pure living, I saw the bhiksus burn sandal incense. In the stillness, its fragrance entered my nostrils. I inquired into this smell which was neither sandalwood nor voidness,</p>

<p>source of the fragrance was neither wood, nor space, nor smoke, nor fire; it came from no place and went to no place. As a result of this contemplation, my distinction-making consciousness disappeared, and I gained freedom from outflows. The Thus-Come One verified my understanding and gave me the name Sublimity of Fragrance. Fragrance as I had perceived it vanished, but its wondrousness, which had been hidden, was everywhere revealed to me. So it was that I became an Arhat through contemplating the sublimity within fragrance. The Buddha has asked us how we broke through to enlightenment. I believe that rectifying the mind by means of fragrance is the best method.”</p>	<p>and neither smoke nor fire and which had neither whence to come nor whither to go; thereby my intellect vanished and I achieved the state beyond the stream of transmigration. The Tathàgata sealed my awakening and named me “Fragrance-adorned.” After the sudden elimination of (relative) smell, the wonderful fragrance became mysteriously all-embracing. Thus I attained arhatship by means of smell. As the Buddha now asks about the best means of perfection, to me smell is the best according to my personal experience.’</p>
<p>[4] King of Healing and Master of Healing, two princes in the Dharma, then stood up in the assembly together with five hundred gods from the Heavens of Brahma. King of Healing and Master of Healing said respectfully to the Buddha: “For countless eons, we have served the world as skillful physicians. We have tasted one hundred and eight thousand kinds of medicinal substances — herbs, woods, metals, and minerals — that are to be found in the Sāha world. We know how each of them tastes — whether bitter, sour, salty, bland, sweet, or hot — and we know their inherent characteristics, the various ways they may be combined, and the changes that they effect — whether they are cooling or warming, toxic or benign. We understand them all.”</p>	<p>The two Bodhisattvas called Bhaisajya-ràja and Bhaisajya-samudgata who were present with five hundred Brahmadevas, then rose from their seats, prostrated themselves with their heads at the feet of the Buddha and declared: ‘Since the time without beginning we have been skilful physicians in the world and have tasted with our own mouths herbs, plants and all kinds of mineral and stone found in the world (sahà), numbering , in all. As a result we know perfectly their tastes, whether bitter or sour, salt, insipid, sweet, acrid, etc., their natural, changing or harmonizing properties, and whether they are cooling, heating, poisonous or wholesome.</p>
<p>“While reverently serving the Buddha, we came to understand that the nature of flavors is that they are neither empty nor existent. We understood that flavors do not arise from the body nor from the mind, nor are they independent of the body and mind. Thus by discerning the differences among flavors, we became enlightened. The Buddha, the Thus-Come One, verified our understanding, and he named us two brothers the Bodhisattva King of Healing and the Bodhisattva Master of Healing. Now in this assembly we are princes in the Dharma. So it was that through flavors we realized enlightenment and understood, and we ascended to the Bodhisattva level. The Buddha has asked us how we broke through to enlightenment. We believe the contemplation of flavors to be the best method.”</p>	<p>We received instruction from the Tathàgata and knew clearly that taste was neither existing nor non-existent, was neither body nor mind and did not exist apart from them. Since we could discern the cause of taste, we achieved our awakening which was sealed by the Buddha who then named us Bhaisajya-ràja and Bhaisajya-samudgata. We are now ranked among the “sons of the Dharma king” in this assembly and because of our awakening by means of taste, we have attained the Bodhisattva stage. As the Buddha now asks about the best means of perfection, to us taste is the best according to our personal experience.’</p>
<p>[5] Bhadrupāla and his sixteen Bodhisattva companions stood up in the assembly and bowed at the Buddha’s feet. Bhadrupāla said respectfully</p>	<p>Bhadrupāla who was with sixteen companions who were all great Bodhisattvas, rose from his seat, prostrated himself with his head at the feet of the</p>

<p>to the Buddha: “In the past, when we heard the Buddha’s Awe-Inspiring Royal Voice speak about the Dharma, we followed him into the monastic life. When it was time to bathe, I followed the custom and entered the bathhouse. Suddenly, upon contact with the water, I understood that the water was neither washing away the dirt nor washing my body. In the midst of this I became tranquil as I understood that there was nothing there.”</p>	<p>Buddha and declared: ‘When the Buddha with an awe-inspiring voice (Bhisma-garjita-ghosa-svara-ràja) appeared in the world, I heard of the Dharma and left home. At the time of bathing, I followed the rules and entered the bathroom. Suddenly I awakened to the causal water which cleansed neither dirt nor body; thereby I felt at ease and realized the state of nothingness.</p>
<p>“I have never forgotten that event from that lifetime until this one, and now I have followed the Buddha Śākyamuni into the monastic life and need no further instruction. The Buddha has named me Bhadrapāla. The wondrousness of tangible objects has been revealed to me, and I am now a child of the Buddha. The Buddha has asked us how we broke through to enlightenment. Having considered what I have attained, I believe that the contemplation of tangible objects is the best method.”</p>	<p>As I had not forgotten my former practice, when I left home to follow the Buddha in my present life, I achieved the state beyond study. That Buddha named me Bhadrapāla because of my awakening to wonderful touch and my realization of the rank of a son of Buddha. As the Buddha asks now about the best means of perfection, to me touch is the best according to my personal experience.’</p>
<p>[6] Mahākāśyapa: stood up with Bhikṣuṇī Purple-Golden Radiance and others, and they bowed at the Buddha’s feet. Mahākāśyapa said respectfully to the Buddha: “When the Buddha Sun, Moon, and Lamplight appeared in this world during a previous eon, I had the opportunity to follow him, to hear the Dharma, and to study and practice it. After that Buddha entered nirvana, I made offerings to his relics, and I lit lamps in order to perpetuate his radiance. I gilded an image of that Buddha so that it shone with a purple-golden radiance. From that time onwards, in life after life, my body has always been perfect and flawless and has shone with a purple-golden light. Bhikṣuṇī Purple-Golden Radiance and these others with me were my followers, and together we made a commitment to become enlightened.”</p>	<p>Mahākāśyapa who was present with the bhiksuni ‘Golden Light’ and others (of his group), then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘In a former aeon, when Candrasūryapradipa Buddha appeared in this world, I had a chance of following him and of hearing the Dharma which I practised. After he had passed away, I revered his relics, lit lamps to perpetuate his light and decorated his statue with pure gold powder. Since then, in every subsequent reincarnation, my body has been radiant with perfect golden light. This bhiksuni “Golden Light” and the others who are with her, are my retinue because we developed the same mind at the same time.</p>
<p>“What I contemplated was the diminishing and perishing of the sixth kind of object — the objects of cognition. Simply by the practice of contemplating the emptiness and stillness of these mental objects, and thereby entering a samādhi of cessation, I am able, with both body and mind, to pass through a hundred thousand eons as if they lasted no longer than a snap of the fingers. So it was that I became an Arhat by contemplating the emptiness of objects of cognition. The World-Honored One has declared me foremost in the practice of beneficial asceticism. The</p>	<p>I looked into the six changing sense data which can be reduced to complete extinction only through the state of nirvāna. Thus my body and mind were able to pass through hundreds and thousands of aeons in a fingersnap. By eradicating all dharma (things and ideas), I realized arhatship and the World Honoured One declared that I was the foremost disciplinarian. I awakened to the wonderful dharma, thereby putting an end to the stream of transmigration. As the Buddha now asks about the best means of perfection, to me dharma are the best according to my personal experience.’</p>

<p>wondrousness of objects of cognition was revealed to me, and I put an end to all outflows. The Buddha has asked us how we broke through to enlightenment. Considering what I have attained, I believe that the contemplation of the objects of cognition is the best method.”</p>	
	<p>Meditation on the five sense organs</p>
<p>[7] Aniruddha then stood up, bowed at the Buddha's feet, and said to him respectfully: “When I first entered the monastic life, I was too fond of sleep. The Thus-Come One admonished me, saying that I was no better than an animal. After the Buddha scolded me, I rebuked myself and wept. For seven days I did not sleep, and as a result I went blind in both eyes.”</p>	<p>Aniruddha then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘After I left home, I was always very fond of sleep and the Tathàgata scolded me, saying that I was like an animal. After this severe reprimand, I wept bitterly and blamed myself. Because of my sadness I did not sleep for seven successive nights and went completely blind.</p>
<p>“The World-Honored One taught me a vajra samādhi of taking delight in illuminative vision. As a result, without using my eyes I could see everything in all ten directions with penetrating accuracy and clarity, just as one might see a piece of fruit in the palm of one’s hand. The Thus-Come One verified my understanding. So it was that I became an Arhat. The Buddha has asked us how we broke through to enlightenment. I believe that to turn the faculty of seeing around and trace it back to its source is the best method.”</p>	<p>Then the World Honoured One taught me how to take delight in the Enlightening Vajra Samàdhi which enabled me to perceive, not with my eyes (but my mind), the Pure Truth pervading the ten directions, very clearly perceptible, as easy to see as a mango held in my own hand. The Tathàgata sealed my attainment of arhatship. As He now asks about the best means of perfection, to me seeing is, according to my personal experience, the best which is made possible by turning the organ of sight back to its source.’</p>
<p>[8] Kṣudrapanthaka stood up, bowed at the Buddha's feet, and said to him respectfully: “I have a poor memory and have little learning. When I first encountered the Buddha, heard the Dharma, and entered the monastic life, I tried for a hundred days to memorize a single line of one of the Thus-Come One’s verses. But when I had learned the second part of the line, I could no longer remember the first part, and when I had learned the first part of the line again, I could no longer remember the second part.”</p>	<p>Ksudrapanthaka then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘I did not know much (about the Dharma) for want of reading and reciting (the Scriptures). When I first met the Buddha, I heard of the Dharma and then left home. I tried to memorize a line of His gāthā but failed for a hundred days because as soon as I could retain its first words, I forgot the last ones, and when I could remember the last words, I forgot the first ones.</p>
<p>“The Buddha took pity on me for being so slow, and he instructed me to find a quiet place where I could regulate my breathing. I contemplated my breath in the most minute detail until I could discern in every instant its arising, continuing, diminishing, and ceasing. All of a sudden my mind was freed from every impediment such that my outflows were ended. So it was that I became an Arhat. I took my place at the Buddha's feet, and he verified that I needed no further instruction. The Buddha has asked us how we broke through to enlightenment. I believe that contemplating the</p>	<p>The Buddha took pity on my stupidity and taught me how to live in a quiet retreat and to regularize my breathing. At the time I looked exhaustively into each in and out breath and realized that its rise, stay, change and end lasted only an instant (ksana); thereby my mind became clear and unhindered until I stepped out of the stream of transmigration and finally attained arhatship. I came to stay with the Buddha who sealed my realization of the state beyond study. As He now asks about the best means of perfection, to me breathing is the best according to my personal experience in turning the breath</p>

<p>emptiness of the breath is the best method.”</p>	<p>back to the condition of nothingness.’</p>
<p>[9] Gavāmpatī stood up, bowed at the Buddha's feet, and said to him respectfully: “I committed an offense in the karma of speech. Once, during an eon in the past, I insulted an elder monk, and as a result, in life after life I have suffered from an illness which causes me to chew like a cow. The Thus-Come One showed me how, by practicing a Dharma of the mind-ground, I could make all flavors become one and so be purified. By this practice my distinction-making mind ceased, and I entered samādhi.</p>	<p>Gavāmpatī then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘Because of my verbal sin when I trifled with monks in a former aeon, in every succeeding reincarnation I have been born with a mouth that always chews the cud like a cow. The Tathàgata taught me the pure and clean doctrine of One Mind which enabled me to eliminate the conception of mind for my entry into the state of Samādhi.</p>
<p>Then my contemplation was that the knowledge of flavors does not come from the tongue-faculty and does not come from any object of taste. By means of this contemplation, I transcended all worldly outflows. Within, I let go of my mind and body, and without, I took my leave of this world. I left the three realms of existence far behind; I was like a bird escaping from its cage. I departed from all impurity and put an end to my defilements, and my Dharma-eye became clear. So it was that I became an Arhat. The Thus-Come One himself verified that I need no further instruction. The Buddha has asked us how we broke through to enlightenment. I believe that redirecting the awareness of flavor away from the flavors and back to itself is the best method.”</p>	<p>I looked into tasting, realized that it was neither (a subjective) substance nor (an objective) thing and leaped beyond the stream of transmigration; I thereby disengaged myself from both the inner body and mind and the outer universe and was released from the three worlds of existence. I was like a bird escaping from its cage, thus avoiding impurities and defilements. With my Dharma eye now pure and clean, I attained arhatship and the Tathàgata personally sealed my realization of the stage beyond study. As the Buddha now asks about the best means of perfection, to me the turning of taste back to its knower is the best according to my personal experience.’</p>
<p>[10] Pilindavatsa stood up, bowed at the Buddha's feet, and said to him respectfully: “After I had first committed myself to following the Buddha on the Path, I heard the Thus-Come One say many times that nothing in this world can bring true joy. One day, as I was reflecting upon this teaching during my almsround in the city, I failed to notice a poisonous thorn lying in the road. I stepped on it, and pain suffused my entire body. I reflected on the sensation: I was aware of a deep pain, but I was also aware of my awareness of the pain, and I realized that in the pure mind there is neither pain nor awareness of pain. I had this further thought: how can it be that one body has two awarenesses? I held fast to this thought, and before long my body and mind became suddenly empty. During the next twenty-one days my outflows gradually ceased. So it was that I became an Arhat.</p>	<p>Pilindavatsa then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘When I first followed the Buddha to enter upon the Path, very often I heard the Tathàgata speak about the worldly which could not give joy and happiness. (One day) I went to town to beg for food, and as I was thinking about His teaching, I stepped inadvertently on a poisonous thorn that pierced my foot and caused me to feel pain all over my body. I thought of my body which knew and felt this great pain. Although there was this feeling, I looked into my pure and clean mind which no pain could affect. I also thought, “How can this one body of mine have two sorts of feeling?” and after a short (mental) concentration on this, all of a sudden, my body and mind seemed to be non-existent and three weeks later I achieved the stage beyond the stream of transmigration and thereby attained arhatship.</p>
<p>The Buddha himself verified that I need no further instruction. The Buddha has asked us how we broke through to enlightenment. I believe that to purify</p>	<p>The Buddha personally sealed my realization of the stage beyond study. As He now asks about the best means of perfection, to me the pure awareness that</p>

<p>one's tactile awareness until the body is forgotten is the best method."</p>	<p>wipes out the (conception of) body is the best according to my personal experience.'</p>
<p>[11] Subhūti stood up, bowed at the Buddha's feet, and said to him respectfully: "Ever since a time during the eons of the remote past, my mind has been without impediment, and I have been able to remember as many of my past lives as there are sand-grains in the River Ganges. Even in my mother's womb, I have been aware of the stillness of emptiness. I have understood that everything throughout the ten directions is empty, and I have also led other beings to understand that all is empty. The Thus-Come One revealed to me that the essential nature of our awareness is true emptiness and that the essential nature of emptiness is perfect understanding. So it was that I became an Arhat, and I immediately entered the sea of the magnificent, luminous emptiness of the Thus-Come Ones. My wisdom and my vision were then the same as the Buddha's. He verified that I needed no further instruction and that I had no equal in my achievement of liberation through understanding that all is empty. The Buddha has asked us how we broke through to enlightenment. I understood that all is empty and also that what understands emptiness and the emptiness that is understood are empty as well. To return the cognitive faculty to purity so that all phenomena are understood to be empty: that is the best method."</p>	<p>Subhūti then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'As my mind was already free from all hindrances in former aeons, I can now remember my previous reincarnations as countless as the sands in the Ganges. Even when I was a foetus in my mother's womb, I had already awakened to the condition of still voidness which subsequently expanded to fill all the ten directions and which enabled me to teach living beings how to awaken to their absolute nature. Thanks to the Tathāgata, I realized the absolute voidness of self-natured awareness, and with the perfection of my immaterial nature, I attained arhatship, thereby entering suddenly into the Tathāgata's Precious Brightness which was as immense as space and the ocean, wherein I (partially) achieved Buddha knowledge. The Buddha sealed my attainment of the stage beyond study; I am, therefore, regarded as the foremost disciple because of my understanding of immaterial self-nature. As the Buddha now asks about the best means of perfection, according to my personal experience, the best consists in perceiving the unreality of all phenomena, with the elimination of even this unreality, in order to reduce all things to nothingness.'</p>
	<p style="text-align: center;">Meditation on the six consciousnesses</p>
<p>[12] Śāriputra stood up, bowed at the Buddha's feet, and said to him respectfully: "Ever since a time during the eons of the remote past, my eye-consciousness has been pure. Thus for as many lifetimes as there are sand-grains in the River Ganges, I have been able in a single glance to understand without impediment the various changing phenomena, both worldly and world-transcending. I once met the Kāśyapa brothers walking together along a road. I joined them, and they explained to me the doctrine of causes and conditions. I thereupon woke up to the boundlessness of the mind. I followed the Buddha into the monastic life. The clarity of my visual awareness was perfected, and I became utterly fearless. So it was that I became an Arhat and the Buddha's senior disciple. I was reborn from the Buddha's mouth — reborn by being transformed by the Dharma. The Buddha has asked us how we broke through to enlightenment. I myself was able</p>	<p>Sāriputra then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'In former aeons, the sight-perception of my mind was already pure and clean, and in my subsequent incarnations as countless as the sands in the Ganges, I could see without hindrance through all things either on a worldly or supramundane plane. (One day), I met on the road the two brothers Kāśyapa who were both preaching the doctrine of causality, and after listening to them, my mind awakened to the Truth and thereby became extensive and boundless. I then left home to follow the Buddha and achieved perfect sight perception thereby acquiring fearlessness, attaining arhatship and qualifying as the Buddha's Elder Son — born from the Buddha's mouth and by transformation of the Dharma. As the Buddha now asks about the best means of perfection, according to my personal experience, the best consists in realizing the most illuminating knowledge by means</p>

<p>to verify that my eye-consciousness had become radiant with light, and when that light reached its ultimate intensity, it illuminated the wisdom and vision of the Buddhas. I believe that this is the best method.”</p>	<p>of the mind’s radiant sight-perception.</p>
<p>[13] The Bodhisattva Universal Goodness stood up, bowed at the Buddha’s feet, and said to him respectfully: “I have been a prince in the Dharma in the assemblies of as many Thus-Come Ones as there are sand-grains in the River Ganges. Throughout all ten directions, the Thus-Come Ones teach their disciples who have an innate propensity for the path of the Bodhisattva to undertake the practice of universal goodness — the practice for which I am named.”</p>	<p>Samantabhadra Bodhisattva then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘I was already a son of the Dharma king when formerly I was with the Tathàgatas who were countless as the sands in the Ganges. All the Buddhas in the ten directions who teach their disciples to plant Bodhisattva roots, urge them to practise Samantabhadra deeds which are called after my name.</p>
<p>“World-Honored One, with my ear-consciousness I am aware of the thoughts and viewpoints of every individual being, including the beings in worlds that are beyond still other worlds as many as the sand-grains in the River Ganges. Whenever any of these beings even considers undertaking the practices of Universal Goodness, I generate hundreds of thousands of distinct bodies, and mounted on my six-tusked elephant, I go separately to the places where these beings are. Even if a being is heavily impeded and is not able to see me, I circle my hand on the crown of that being’s head to lend support and give comfort in order to help him succeed in his practice. The Buddha has asked us how we broke through to enlightenment. I have described the basis of my practice: my mind listens with the complete understanding that results from free and unattached discernment. that is the best method.”</p>	<p>World Honoured One, I always use my mind to listen in order to distinguish the variety of views held by living beings. If in a place, separated from here by a number of worlds as countless as the sands in the Ganges, a living being practises Samantabhadra deeds, I mount at once a six-tusked elephant and reproduce myself in a hundred and a thousand apparitions to come to his aid. Even if he is unable to see me because of his great karmic obstruction, I secretly lay my hand on his head to protect and comfort him so that he can succeed. As the Buddha now asks about the best means of perfection, according to my personal experience, the best consists in hearing with the mind, which leads to nondiscriminative discernment.’</p>
<p>[14] Sundarananda stood up, bowed at the Buddha’s feet, and said to him respectfully: “When I first entered the monastic life to follow the Buddha on the Path, I kept the precepts perfectly, but in trying to enter samādhi, my mind was always too scattered and too easily distracted so that I could not put an end to my outflows. The World-Honored One taught Mahā-Kauṣṭhīla and me to focus our attention on the whiteness visible at the tip of the nose. After three weeks of focusing my attention in this way, my breath looked like smoke as it entered and left my nostrils. My body and mind shone with an inner light that illuminated the entire world. Everything became as clear and as pure as crystal.</p>	<p>Sundarananda then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘When I left home to follow the Buddha, although fully ordained, I failed to realize the state of Samādhi because my mind was always unsettled; I was, therefore, unable to reach the condition beyond the stream of transmigration. The World Honoured One then taught me and Kausthila to fix the mind on the tip of the nose. I started this meditation and some three weeks later, I saw that the breath that went in and out of my nostrils was like smoke; inwardly both body and mind were clear and I looked through the (external) world which became a pure emptiness like crystal everywhere.</p>
<p>The smokiness of the breath in my nostrils was gradually refined until it became white. My true</p>	<p>The smoke gradually disappeared and my breath became white. As my mind opened, I achieved the</p>

<p>mind was revealed and my outflows were ended. My in-breath and out-breath were transformed into light that shone upon worlds throughout all ten directions. So it was that I became an Arhat. The World-Honored One predicted that in the future I would realize perfect enlightenment. The Buddha has asked us how we broke through to enlightenment. I refined my breath until at length it shone with light, and when the light shone everywhere, my outflows were ended. This is the best method.”</p>	<p>state beyond the stream of transmigration. Both my in and out breaths, now bright, illumined the ten directions so that I attained the arhat stage. The World Honoured One prophesied that I would win enlightenment. As He now asks about the best means of perfection, according to my personal experience, the best is to eliminate breath which will then turn radiant, ensuring the attainment of the stage of perfection beyond the stream of transmigration.’</p>
<p>[15] Then Pūrṇamaitrāyaṇīputra stood up, bowed at the Buddha's feet, and said to him respectfully: “Ever since a time during the eons of the remote past, I have been able to speak with unimpeded eloquence. When I have explained suffering and emptiness, I have penetrated deeply into ultimate reality. Indeed I have been able to give subtle and wondrous instruction to the assembly in the hidden gateways to the Dharma taught by as many Thus-Come Ones as there are sand-grains in the River Ganges. In doing so, I have become completely fearless.”</p>	<p>Pūrṇamaitrāyaniputra then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘In former aeons, my power of speech was unhindered and I preached the (doctrine of) misery and unreality, thereby penetrating deep into the absolute Reality. I (also) expounded in the assembly the Tathāgata’s Dharma doors to enlightenment as uncountable as the sands in the Ganges, and thereby won fearlessness.</p>
<p>“Knowing that I was endowed with great eloquence, the World-Honored One instructed me to use the sound of my voice to propagate the Dharma. I followed the Buddha as his assistant in turning the Wheel, and so it was that by means of the Lion's Roar, I became an Arhat. The World-Honored One verified that my skill in speaking the Dharma was without peer. The Buddha has asked us how we broke through to enlightenment. With the sound of Dharma I overcame adversaries and subdued demons, and I put an end to my outflows. This then is the best method.”</p>	<p>The World Honoured One knew that I had acquired the great power of speech and taught me how to perform the Buddha work by preaching. There, in his presence, I assisted Him in turning the Wheel of the Law and since I could give the lion’s roar, I attained arhatship. He sealed my unexcelled skill in expounding the Dharma. As He now asks about the best means of perfection, according to my opinion, the best consists in employing the Dharma voice to subdue the enmity of Māra and to stop the stream of transmigration.’</p>
<p>[16] Upāli then stood up, bowed at the Buddha's feet, and said to him respectfully: “I was the one who accompanied the Buddha when he escaped the city and left his household. I was there to watch the Thus-Come One as he diligently practiced austerities for six years. I myself saw the Thus-Come One subdue demons, bring under his influence the followers of wrong paths, and free himself from the outflows of worldly greed and desire. The Buddha instructed me in the precepts that I had received, and I gradually mastered the three thousand kinds of awe-inspiring deportment with their eighty thousand subtle aspects of demeanor. I purified my conduct by following the fundamental precepts and the precautionary regulations. My body became still and my mind</p>	<p>Upāli then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘I personally accompanied the Buddha and we climbed the city wall to flee from home. With my own eyes, I saw how He endured hardship in His practice during the first six years of ascetic life, subdued all demons, overcame heretics and freed Himself from worldly desires and all impure efflux (āsrava) from the mind. He personally taught me discipline, including the three thousand regulations and eighty thousand lines of conduct which purified all my innate and conventional subtle karmas. As my body and mind were in the nirvanic state,</p> <p>I attained arhatship and the Tathāgata sealed my mind because of my strict observance of discipline</p>

<p>vanished. So it was that I became an Arhat. Now I am the precept-master in the Thus-Come One's assembly. He himself verified that I follow the precepts with my mind and with my conduct. Everyone in the assembly sees me as a leader. The Buddha has asked us how we broke through to enlightenment. I learned to govern my conduct until my body was at ease in being governed, and next I gradually learned to govern my mind until my thoughts accorded naturally with what is right. Only then did both my body and my mind gain unobstructed understanding. This is the best method."</p>	<p>and control of body. I am now a pillar of discipline in this assembly and am regarded as the foremost disciple. As the Buddha now asks about the best means of perfection, in my opinion, the best consists in disciplining the body so that it can free itself from all restraints and then in disciplining the mind so that it can be all-pervading, which results in the freedom of both body and mind.'</p>
<p>[17] Great Maudgalyāyana then stood up, bowed at the Buddha's feet, and said to him respectfully: "Once when I was on the road seeking alms, I met the three Kāśyapa brothers — Uruvilvā, Gayā, and Nadī — and they proclaimed the Thus-Come One's explanation of the profound principles of causation. Immediately I resolved to become enlightened, and my mind was entirely free of impediment. The Thus-Come One kindly accepted me, and then the precept robe suddenly appeared on my body while my hair and beard all at once fell from me. Now I travel throughout all ten directions with nothing to impede me. My spiritual powers were revealed and are now esteemed as unsurpassed. So it was that I became an Arhat. not only the World-Honored One, but Thus-Come Ones throughout the ten directions praise me for the perfect clarity, purity, ease, and fearlessness with which I exercise my spiritual powers. The Buddha has asked how we broke through to enlightenment. I used the method of returning the mind-consciousness to its pure source so that the light of my mind shone forth and revealed the turbid flux within. that flux gradually subsided until it became brilliantly clear. that is the best method."</p>	<p>Mahā Maudgalyāyana then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'One day as I was begging for food in the street, I met the three Kāśyapa brothers, Uruvilvā, Gayā and Nadi, who preached the profound doctrine of causality taught by the Tathāgata. Suddenly my mind opened and became all-pervading. Then the Tathāgata gave me a monk's robe and when I wore it, my hair and beard fell out. I rambled in the ten directions and met no obstruction. I thus acquired transcendental power which proved the foremost and led to my attainment of arhatship. Not only the World Honoured One, but all the Tathāgatas in the ten directions praised my supernatural powers which were perfect, pure, sovereign and fearless. As the Buddha now asks about the best means of perfection, in my opinion the best consists of returning to stillness to allow the light of the mind to appear just as muddy water by settling becomes pure and clean as crystal.'</p>
	<p>Meditation on the seven elements</p>
<p>[18] Then Fire-Head approached the Buddha, put his palms together, bowed at the Buddha's feet, and said to him respectfully: "I often recall that many long eons ago, I was afflicted with an excess of sexual desire. At that time there was in the world a Buddha named King of Emptiness, who said that a blazing fire grows in people with too much sexual desire. He taught me to observe the flow of hot and cold energies along the bones all through my body. A spiritual light became focused within me and transformed my excessive desire into the fire of wisdom. Since then, all the Buddhas I have</p>	<p>Usschusma then came forward in front of the Tathāgata, joined the palms of his two hands, prostrated himself with his head at the feet of the Buddha and declared: 'I can still remember that in a very remote aeon, I was filled with sensual desire. At the time a Buddha called "The King of Immateriality" appeared in the world. According to him, those with lustful desires increased their own hell fires. He then taught me to meditate on the bones in my body, on my four limbs and on my warm and cold breaths. So by turning inwardly the spiritual light for pointed concentration, my lustful</p>

<p>served have given me the name 'Fire-Head.' So it was that I became an Arhat on the strength of the Blazing Fire Samādhi. I made a great vow: that whenever someone is about to become a Buddha, I will serve as a spiritual warrior and will come to subdue that person's demons and adversaries. The Buddha has asked us how we broke through to enlightenment. I closely observed the places of warmth in my body until they became unobstructed and there could be free movement through them. A magnificent light blazed forth in my mind and lit the way to supreme enlightenment. This then is the best method."</p>	<p>mind turned into the fire of wisdom. Since then, I was called "Fire Head" by all the Buddhas. Because of my powerful Fire Light Samādhi, I attained arhatship. Then I took my great vow to become a demigod (vira) so that when all Buddhas were about to attain enlightenment, I would personally help them to overcome the enmity of Māra. As the Buddha now asks about the best means of perfection, according to my opinion, the best consists in looking into the non-existent heat in my body and mind in order to remove all hindrances thereto and to put an end to the stream of transmigration so that the great Precious light can appear and lead to the realization of Supreme Bodhi.</p>
<p>[19] Then the Bodhisattva Ground-Leveler stood up, bowed at the Buddha's feet, and said to him respectfully: "I can recall being a monk during the time that the Thus-Come One Universal Illumination was present in the world. It was my constant labor then to carry in sand or dirt to level roadways or to build bridges wherever highways or fords were so narrow or so dangerous as to obstruct cart traffic or to cause injury to horses. Moreover, during the time that countless Buddhas appeared in the world, I applied myself with diligence to the laborious task of carrying goods for people. I would go to the gates of towns, take up the goods, set them down at their destination, and then walk away without seeking any payment. And when there was a widespread famine during the time that the Buddha Viśvabhū was in the world, I would carry both goods and people on my back, and whether I carried them for a short or long distance, I would accept only a small coin. If an ox-cart was mired in mud, I would free it by applying my spiritual powers to push the cart until its wheels could turn freely."</p>	<p>Dharanimdhara Bodhisattva then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'I still remember that formerly when the Buddha of Universal Light appeared in the World, I was a bhikṣu who used to level all obstacles, build bridges and carry sand and earth to improve the main roads, ferries, ricefields and dangerous passes which were in bad condition or impassable to horses and carts. Thus I continued to toil for a long time in which an uncountable number of Buddhas appeared in the World. If someone made a purchase at the marketplace and required another to carry it home for him, I did it without charge. When Viśvabhū Buddha appeared in the world and famine was frequent, I became a carrier charging only one coin no matter whether the distance was long or short. If an ox cart could not move in a bog, I used my supernatural power to push its wheels free.</p>
<p>"At one time, the king of that country invited the Buddha Viśvabhū to partake of a vegetarian feast. I levelled the road that the Buddha Viśvabhū was to take and then waited there for him by the roadside. that Thus-Come One circled his hand on the crown of my head and told me, 'You should level the ground of your mind.</p>	<p>One day the king invited that Buddha to a feast: as the road was bad, I levelled it for him. The Tathāgata Viśvabhū placed his hand on my head and said: "You should level your mind-ground, then all things in the world will be on the same level."</p>
<p>Then the ground throughout the entire world will become level as well.' Immediately my mind opened, and I saw that my body was in part composed of particles of the primary element earth and that these particles were not different from the particles of which the world is made. I saw</p>	<p>(Upon hearing this), my mind opened and I perceived that the molecules of my body did not differ from those of which the world is made. These molecules were such that they did not touch one another and could not be touched even by sharp weapons.</p>

<p>that the inherent nature of these particles was such that they could never actually come into contact with each other. Even the particles of which clashing swords are composed do not collide.</p>	
<p>In this way I learned how to be patient when no mental objects arise. So it was that I became an Arhat. I then resolved to advance through the Bodhisattva's stages. I listened to the Thus-Come Ones proclaim this wondrous lotus-flower which was the basis for my attaining the Buddha's wisdom and vision. My understanding was verified, and I now serve as a leader in this assembly."</p>	<p>I then awakened to the patient endurance of the uncreate and thereby attained arhatship. Then by turning my mind inwards, I realized the Bodhisattva stage and when I heard the Tathàgatas expound the Buddha's Universal Knowledge in the profound Lotus Sutra, I was the first listener to be awakened to it and was made a leader of the assembly.</p>
<p>"The Buddha has asked how we broke through to enlightenment. By attentive contemplation I realized that the particles of the primary element earth of which my body is composed are no different from the particles of the primary element earth of which the world is partly composed. Fundamentally, they are all the Matrix of the Thus-Come One; their manifestation as particles is an illusion. When they disappeared, my understanding was complete, and I entered upon the path to enlightenment. This then is the best method."</p>	<p>As the Buddha now asks about the best means of perfection, in my opinion, the best consists in looking into the sameness of body and universe which are created by infection from falsehood arising from the Tathàgata store, until this defilement vanishes and is replaced by perfect wisdom which then leads to the realization of Supreme Bodhi.'</p>
<p>[20] The Pure Youth Moonlight stood up, bowed at the Buddha's feet, and said to him respectfully: "I can remember when a Buddha named Water and Sky was in the world, as many eons ago as there are sand-grains in the River Ganges. He taught Bodhisattvas to enter samādhi through the contemplative practice of insight into the fundamental nature of water.</p>	<p>Candraprabha Bodhisattva then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'I still remember that in the remotest of aeons countless as the sands in the Ganges, there was a Buddha, called Varuna, who appeared in the world and taught Bodhisattvas to contemplate the element of water in order to enter into the state of Samàdhi.</p>
<p>My contemplation was that all the fluids in my body share the same fundamental nature. I began by contemplating saliva and mucus, and then phlegm, stomach acid, marrow, blood, urine, excrement, and so forth. In all the fluids that circulate through my body, my contemplation was that the fundamental nature of water is the same. I saw too that the water inside my body is not different from the water outside my body.</p>	<p>'This method consists in looking into the body wherein all watery elements do not by nature suppress one another, using as subjects of meditation first tears and snot, and then saliva, secretion, blood, urine and excrement, and then reversing the order, thereby perceiving that this element of water in the body does not differ from that of the fragrant oceans that surround the Pure Lands of Buddhas, situated beyond our world.</p>
<p>Even as far away as the Fragrant Seas of the Royal Floating-Banner Lands, the fundamental nature of water is one and the same.'"At this stage, when I was first striving to perfect this contemplation, I was aware of only the water in my body, although I still understood that I had a body. I was a monk at the time, and once when I was sitting quietly in my room, a young disciple of mine peeked in to the</p>	<p>'When I achieved this contemplation, I succeeded in realizing only the sameness of the element of water (everywhere) but failed to relinquish (my view of) the body. I was then a bhiksu practising dhyàna and when my disciple peeped into the room, he saw that it was filled entirely with clear water, without anything else. As he was an ignorant boy, he picked up a broken tile, threw it into the water with a</p>

<p>room through a window. Seeing nothing but water in the room, the boy in his ignorance took up a small piece of tile and tossed it into the water. It hit the water with a splash. He skipped away, looking back over his shoulder. As I emerged from samādhi, I felt a sharp pain in my heart. It was like the pain Śāriputra felt upon encountering a hostile ghost.</p>	<p>splash, gazed curiously and left. When I came out of my dhyāna state, I suddenly felt pain in my heart as if I had the same trouble which Śāriputra had with a wicked demon.</p>
<p>I thought to myself, 'I am already an Arhat, and for a long time I have not created any conditions that would lead to illness. How is it then that this pain has arisen in my heart? does this mean that I have retreated?'"</p>	<p>I thought, "Since I have realized arhatship, I should be free from all causal ailments. Why today, all of a sudden, have I pain in my heart; is it not a sign of my backsliding?"</p>
<p>"At that moment the boy ran up to me and told me what he had done. I instructed him: 'When you see the water again, open the door immediately, wade into the water, pick up the piece of tile, and go out again.'"</p>	<p>When the boy returned and related what he had seen and done during my meditation, I said: "When next you see water in my room, open the door, enter the water and take away the broken tile."</p>
<p>"The boy listened respectfully to my instructions, and after I had again entered samādhi, he saw the piece of tile in the water exactly as before. He opened the door, removed the tile, and went out. I emerged from samādhi, and my body was again free of pain."</p>	<p>The boy obeyed, for when I again entered the dhyāna state, he saw the same broken tile in the water; he then opened the door and removed the tile. When I came out of dhyāna, my pain had vanished.</p>
<p>"During the time that I was making my contemplations, I met countless Buddhas. At length, when the Thus-Come One Royal Self-Mastery and Spiritual Powers Vast as Mountains and Seas was in the world, my body vanished. Then the fundamental nature of the water in my body and of all the waters of the Fragrant Seas in worlds throughout the ten directions merged into true emptiness so that they were one and the same, without the slightest difference. Now the Thus-Come One has given me the title 'Pure Youth,' and I have joined the assembly of Bodhisattvas."</p>	<p>Later, I met countless Buddhas before I encountered Śāgara-varadhara-buddhi-vikridita-bhijna Buddha (under whose instruction) I succeeded in relinquishing (the conception of) body, thereby realizing perfect union of this body and the fragrant oceans in the ten directions with absolute voidness, without any further differentiation. This is why I was called "a son of a Buddha" and was qualified to attend all Bodhisattva meetings.</p>
<p>"The Buddha asked how we broke through to enlightenment. I understood that water, as it flows and circulates, in its fundamental nature is everywhere the same, and so I understood how to be patient when no mental objects arise. My enlightenment was perfected. This is the best method."</p>	<p>'As the Buddha now asks about the best means of perfection, in my opinion the best consists in achieving the unhindered universalizing pervasion of the element water, thereby realizing the patient endurance of the uncreate which ensures Complete Enlightenment.</p>
<p>[21] The Dharma-Prince Brilliance of Lapis Lazuli stood up, bowed at the Buddha's feet, and said to him respectfully: "I can remember when a Buddha named Infinite Voice was in the world, as many eons ago as there are sand-grains in the River</p>	<p>The Bodhisattva of Crystal Light then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'I still remember that once, in the remotest of aeons countless as the sands in the Ganges, there was a Buddha called</p>

<p>Ganges. He taught Bodhisattvas that the wondrous understanding which is our original enlightenment may be attained by making this contemplation: the world and beings' bodies are unreal phenomena that are made to move by the power of the primary element wind."</p>	<p>"Infinite Voice" who appeared in the world to reveal to Bodhisattvas the profoundly enlightened fundamental awareness which, by looking into this world and the bodily forms of all living beings, could perceive that all were created by the power of the wind arising from illusory concurrent causes.</p>
<p>"Accordingly, I contemplated how the world is established; I contemplated how time moves through it; I contemplated how my body moves and then is still, and how thoughts move in my mind. I understood that all these movements are fundamentally identical. None of them is different from the others. I came to understand that it is the nature of all movement to arise from nowhere and to go nowhere. The countless numbers of deluded beings throughout the ten directions are equally unreal. In the billion worlds that make up this great system of worlds, beings are indeed like a swarm of mosquitoes trapped in a jar, droning in their confusion, buzzing madly in their confinement. After meeting the Buddha Infinite Voice, I was able to be patient when no mental objects arose. My mind opened, and in the east I saw the Land of the Unmoving Buddha."</p>	<p>At the time, I inquired into the (illusory) setting up of the world, changing time, bodily motion and motionlessness, stirring of mind, in other words all kinds of movement which were fundamentally the same and did not differ from one another. I then realized that these movements had neither whence to come nor whither to go and that all living beings in the ten directions, as uncountable as the dust, came from the same falsehood. Likewise, all living beings in every small world of the great chiliocosm were like mosquitoes in a trap in which they hummed aimlessly and created a mad tumult. Soon after meeting that Buddha, I realized the patient endurance of the uncreate. As my mind opened, I perceived the land of the Imperturbable Buddha in the eastern region where I was admitted as a son of the Dharma king, serving all the Buddhas in the ten directions.</p>
<p>There I became a Dharma-Prince in the service of Buddhas throughout the ten directions. My body and mind gave forth light that shone through all things without obstruction.</p>	<p>My body and mind gave out rays of light that illumined all the worlds without obstruction.</p>
<p>"The Buddha has asked us how we broke through to enlightenment. I awakened to my enlightened mind through the contemplative insight that the primary element wind has no essential attributes of its own. I entered samādhi, and together with Buddhas throughout the ten directions, I transmitted the teaching of the wondrous One Mind. This is the best method."</p>	<p>'As the Buddha now asks about the best means of perfection, in my opinion the best consists in looking into the power of the element of wind which has nothing (real) on which to rely, thereby awakening to the Bodhi mind so as to enter Samādhi and (then) to unite with the profound One Mind expounded by the Buddhas in the ten directions.'</p>
<p>[22] The Bodhisattva Matrix of Space stood up, bowed at the Buddha's feet, and said to him respectfully: "When the Thus-Come One and I were with the Buddha Light of Samādhi, my body became infinite. Then four great and precious pearls that I held in my hands illumined countless Buddha-lands throughout the ten directions, and I saw that all these lands were as empty as space. Then my mind was like a great flawless mirror in which there shone ten kinds of subtle, wondrous, magnificent lights that illumined all ten directions to the ends of space. All the Royal Banner Lands were reflected in this mirror and thereupon were drawn into my body without</p>	<p>Akàsagarbha Bodhisattva then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: 'When the Tathàgata and I were with Dipamkara Buddha and realized our boundless bodies, I held in my hands four big precious gems which illumined all Buddha lands in the ten directions, as uncountable as dust, and transmuted them into the (absolute) void. Then my own mind appeared like a great mirror emitting ten kinds of mysterious precious light which penetrated the ten directions, reaching the boundaries of space and causing all pure lands of Buddhas to enter the mirror and then to intermingle freely with my own body which was just like unobstructive space. (Then)</p>

<p>conflicting with it, since my body was the same as space. I became skilled in entering an infinite number of lands, in which I did the great work of the Buddhas and developed a great power to respond to beings in accord with what they require.”</p>	<p>my body could enter perfectly as many (samsaric) countries as there are grains of dust to carry out far and wide the Buddha works (of salvation) so that universality could prevail (everywhere).</p>
<p>“This great spiritual power arose through my attentive contemplation that the first four primary elements have no essential attributes of their own; that they come into being and cease to be as a result of deluded acts of mind; and that space and the lands of the Buddhas are one and the same — no different at all. It was through this contemplation that I understood, and I learned to be patient when no mental objects arise.</p>	<p>This great transcendental power derived from my close inquiry into the four elements which had nothing real to rely upon and into false thinking that rose and fell (alternately and ended in nothingness). I realized the non-duality of space and the sameness of the Buddha’s (pure lands) and samsaric worlds, thereby achieving the patient endurance of the uncreate.</p>
<p>The Buddha has asked us how we broke through to enlightenment. I contemplated the boundlessness of space and entered samādhi. In this way my wondrous powers reached a luminous perfection. This is the best method.”</p>	<p>‘As the Buddha now asks about the best means of perfection, according to my own experience, the best consists in the close examination into boundless space, leading to entry into Samādhi and perfecting thereby the mysterious spiritual power.’</p>
<p>[23] The Bodhisattva Maitreya stood up, bowed at the Buddha's feet, and said to him respectfully: “I can recall the time when a Buddha named Brilliance of Sun, Moon, and Lamp was in the world; it was as many eons ago as there are motes of dust. I entered the monastic life as a disciple of that Buddha. At that time I was deeply preoccupied with a wish to be well known. I enjoyed cultivating friendships with eminent families of the nobility. that World-Honored One then taught me to enter samādhi by focusing on a contemplation that all things exist only in consciousness. While in this samādhi, I have throughout many eons served as many Buddhas as there are sand-grains in the River Ganges. My yearning for fame vanished without a trace. Eventually, during the time when the Buddha Blazing Lamp was in the world, I brought to an unsurpassed wondrous perfection this samādhi of consciousness-only. I then understood that all the lands of the Buddhas throughout all space — both lands which are partly pure and partly impure and lands which are entirely pure — exist only within consciousness. World-Honored One, because I understood in this way that all things exist only in consciousness, I understood that it is from the true nature of consciousness that all Buddhas come forth. Thus, in accordance with predictions, I have taken my place as the one who will be the next Buddha.”</p>	<p>Maitreya Bodhisattva then rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘I still remember that in the remotest of aeons as uncountable as the dust, there was a Buddha called Candrasūryapradipa who appeared in the world (to convert others). I followed him to leave home. However, I (still) cherished worldly fame and liked to mix with noble clans. Then the Tathāgata taught me how to practise dhyāna meditation on the mind’s consciousness in order to realize the state of Samādhi. Ever since the following aeons, I have used this Samādhi to serve Buddhas as many as the sands in the Ganges, thereby eliminating completely my (previous) mind set on worldly fame. When Dipamkara Buddha appeared in the world, (under his instruction) I realized the consciousness-perfecting supreme Samādhi of the mind which enabled me to perceive that all Tathāgata (stores) and samsaric worlds, purity and impurity and existence and non-existence were but appearances caused by my own mind’s transformations. World Honoured One, because of my clear understanding that only the mind’s consciousness was the cause (of all externals, I perceived) an unlimited number of Tathāgatas coming out of the nature of consciousness, hence (the Buddha’s) prophecy that I shall be His successor.</p>

<p>“The Buddha has asked us how we broke through to enlightenment. I focused on a practice of contemplating that everything in the ten directions exists only in consciousness. My mind gained perfect understanding, and I understood the true nature of reality. I left far behind any dependence on what is external and freed myself forever from incessant categorizing. I learned to be patient with the state of mind in which no mental objects arise. This then is the best method.”</p>	<p>‘As the Buddha now asks about the best means of perfection, my opinion is that the best consists of close examination into all appearances which are created by consciousness only, in order to perfect the conscious mind, thereby realizing complete reality and ensuring nonreliance on externals and the breaking of all attachments caused by discrimination, thereby achieving the patient endurance of the uncreate.’</p>
<p>[24] Then the Dharma-Prince Great Strength stood up with fifty-two Bodhisattva companions. They bowed at the Buddha's feet, and the Bodhisattva Great in Strength said respectfully to the Buddha: “I can recall the time when a Buddha named Infinite Light was in the world, as many eons ago as there are sand-grains in the River Ganges. During that eon, twelve Thus-Come Ones appeared in succession, and the last of these, the Buddha Light Surpassing the Sun and Moon, taught me the samādhi of mindfulness of the Buddha.”</p>	<p>Mahàsthàma, a son of the Dharma king, who was the head of a group of fifty-two Bodhisattvas, rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘I still remember that in the remotest of aeons countless as the sands in the Ganges, there was a Buddha called Amitàbha who was succeeded by eleven other Tathàgatas in that kalpa. The last one was called the “Buddha Whose Light Surpassed that of the Sun and Moon”; he taught me how to realize the state of Samàdhi by thinking exclusively of (Amitàbha) Buddha.</p>
<p>“Consider someone who is always thinking of another person. This second person, though, has completely forgotten about the first person. Even if these two people were to meet, they might as well not have met, and even if they were to catch sight of one another, they might as well not have seen each other. But consider two other people who always have each other in mind so much so that they will be, in lifetime after lifetime, as inseparable as a man and his shadow. Similarly, the Thus-Come Ones in all ten directions think of all beings with compassion, just as a mother always thinks of her child. If the child were to run away from home, the mother's thinking of him will be of no use. But if the child is mindful of the mother, just as she is of him, the two will be inseparable in lifetime after lifetime.</p>	<p>By way of illustration, if a man concentrates his mind on someone else while the latter always forgets him, both may meet and see, but without recognizing, each other. However, if both are keen on thinking of each other, their keenness will grow from one incarnation to another until they become inseparable like a body and its shadow. The Tathàgatas in the ten directions have compassion for all living beings and always think of them, like a mother who never ceases thinking of her son. If the son runs away, her thoughts of him will not help. But if he also thinks of her with the same keenness, they will not be separated in spite of the passing of transmigration.</p>
<p>In the same way, beings who are always mindful of the Buddha, always thinking of the Buddha, are certain to see the Buddha now or in the future. They will never be far from Buddhas, and their minds will awaken by themselves without any special effort. Such people may be said to be adorned with fragrance and light, just as people who have been in the presence of incense will naturally smell sweet.”</p>	<p>If a living being remembers and thinks of the Buddha, he is bound to behold Him in his present or future incarnation. He will not be far from the Buddha and thus without the aid of any other expedient, his mind will be opened. He is like a man whose body, perfumed by incense, gives out fragrance; hence his name “One Glorified by (Buddha's) Fragrance and Light.”</p>
<p>“The basis of my practice was mindfulness of the Buddha. I became patient with the state of mind in</p>	<p>From my fundamental causeground and with all my thoughts concentrated on the Buddha, I achieved</p>

<p>which no mental objects arise. Now when people of this world are mindful of the Buddha, I act as their guide to lead them to the Pure Land. The Buddha has asked us how we broke through to enlightenment. In order to enter samādhi, I chose no other method than to gather in the six faculties while continuously maintaining a pure mindfulness of the Buddha. This is the best method.”</p>	<p>the patient endurance of the uncreate. (This is why) I help all living beings of this world to control their thoughts by repeating the Buddha’s name so that they can reach the Pure Land. As the Buddha now asks about the best means of perfection, I hold that nothing can surpass the perfect control of the six senses with continuous pure thoughts in order to realize Samādhi.’</p>
<p>The Bodhisattva who hears the cries of the world.</p>	<p>Meditation on the organ of hearing</p>
<p>[25] Then the Bodhisattva who hears the Cries of the World stood up, bowed at the Buddha's feet, and said to him respectfully: “World-Honored One, I can recall the time when a Buddha named He who hears the Cries of the World was in this world, as many eons ago as there are sand-grains in the River Ganges. Before this Buddha I made the resolution to become fully awakened, and he instructed me to enter samādhi through a practice of hearing and contemplating.”</p>	<p>Thereupon Avalokitesvara Bodhisattva rose from his seat, prostrated himself with his head at the feet of the Buddha and declared: ‘I still remember that long before numbers of aeons countless as the sand grains in the Ganges, a Buddha called Avalokitesvara appeared in the world. When I was with Him, I developed the Bodhi Mind and, for my entry into Samādhi, I was instructed by Him to practise meditation by means of the organ of hearing.</p>
<p>“I began with a practice based on the enlightened nature of hearing. First I redirected my hearing inward in order to enter the current of the sages. Then external sounds disappeared. With the direction of my hearing reversed and with sounds stilled, both sounds and silence ceased to arise. So it was that, as I gradually progressed, what I heard and my awareness of what I heard came to an end. Even when that state of mind in which everything had come to an end disappeared, I did not rest. My awareness and the objects of my awareness were emptied, and when that process of emptying my awareness was wholly complete, then even that emptying and what had been emptied vanished. Coming into being and ceasing to be themselves ceased to be. Then the ultimate stillness was revealed.”</p>	<p>‘At first by directing the organ of hearing into the stream of meditation, this organ was detached from its object, and by wiping out (the concept of) both sound and streamentry, both disturbance and stillness became clearly non-existent. Thus advancing step by step both hearing and its object ceased completely, but I did not stop where they ended. When the awareness of this state and this state itself were realized as non-existent, both subject and object merged into the void, the awareness of which became all-embracing. With further elimination of the void and its object both creation and annihilation vanished giving way to the state of Nirvāna which then manifested.</p>
<p>“All of a sudden I transcended the worlds of ordinary beings, and I also transcended the worlds of beings who have transcended the ordinary worlds. Everything in the ten directions was fully illuminated, and I gained two remarkable powers. First, my mind ascended to unite with the fundamental, wondrous, enlightened mind of all Buddhas in all ten directions, and my power of compassion became the same as theirs. Second, my mind descended to unite with all beings of the six destinies in all ten directions such that I felt their sorrows and their prayerful yearnings as my own.</p>	<p>‘Suddenly I leaped over both the mundane and supramundane, thereby realizing an all-embracing brightness pervading the ten directions, and acquired two unsurpassed (merits). The first was in accord with the fundamental Profound Enlightened Mind of all the Buddhas high up in the ten directions and possessed the same merciful power as the Tathāgata. The second was in sympathy with all living beings in the six realms of existence here below in the ten directions and shared with them the same plea for compassion.</p>
<p>World-Honored One, because I had made offerings</p>	<p>‘World Honoured One, as I (followed and) made</p>

<p>to the Thus-Come One who hears the Cries of the World, I received from that Thus-Come One a hidden transmission of a vajra-like samādhi such that my power of compassion became the same as the Buddhas'. I was then able to go to all lands and appear in thirty-two forms that respond to what beings require."</p>	<p>offerings to the Tathàgata Avalokitesvara, He taught me to use my illusory hearing and sublimate it to realize the Diamond (Vajra) Samàdhi which gave me the same power of mercy of all Buddhas and enabled me to transform myself into thirty-two bodily forms for the purpose of visiting all countries in samsàra (to convert and liberate living beings).</p>
<p>[1] "World Honored One, suppose there are Bodhisattvas who have entered samādhi and have advanced in their practice such that they are free from outflows. If these Bodhisattvas wish to reach a more sublime understanding, I will appear to them as a Buddha, and I will instruct them in the Dharma that will lead them to liberation."</p>	<p>'World Honoured One, if there are Bodhisattvas who practise Samàdhi to attain the transcendental (Mean), when there is a chance for them to realize absolute Wisdom, I will appear as a Buddha to teach them the Dharma to liberate them.</p>
<p>[2] "Suppose there are sages who still need instruction but who have quieted their minds and have gained wondrous insight. If they wish to attain a more sublime and wondrous understanding, I will appear to them as a Solitary Sage who has reached enlightenment on his own, and I will instruct them in the Dharma that will lead them to liberation."</p>	
<p>[3] "Suppose there are sages who still need instruction but who have broken free of the links in the chain of dependent co-arising. Because they have broken free, their transcendent nature appears. If they wish to attain a more sublime and wondrous understanding, I will appear to them as a Solitary Sage who has become enlightened through the contemplation of the conditioned world, and I will instruct them in the Dharma that will lead them to liberation."</p>	<p>'If there are solitary students seeking (only) self-enlightenment, who practise the stillness of Nirvāna, when there is a chance for them to realize it, I will appear as a teacher of self-enlightenment to teach them the Dharma to liberate them.</p>
<p>[4] "Suppose there are sages who still need instruction but whose minds dwell in emptiness, in accordance with the teaching of the Four Noble Truths, as they practice on the Path that leads to nirvana. If they wish to attain a more sublime understanding, I will appear to them as a hearer of the teaching, and I will instruct them in the Dharma that will lead them to liberation."</p>	<p>'If there are students of the Four Noble Truths who, after realizing the unreality of suffering and its accumulation, tread the Path leading to the extinction of passions, when there is a chance for them to achieve this, I will appear as a hearer (srāvaka) to teach them the Dharma to liberate them.</p>
<p>[5] "Suppose, further, that there are beings who clearly understand the desires of the mind, do not engage in the activities of desire, and wish to have bodies that are pure. I will appear to them as a Brahma King, and I will instruct them in the Dharma that will lead them to liberation."</p>	<p>'If there are living beings who realize (the harmfulness of) desire in the mind and abstain from all worldly cravings to achieve purity of body, I will appear as Brahmā to teach them the Dharma to liberate them.</p>

<p>[6] "To beings who desire to be celestial lords and to govern the heavens, I will appear as Lord Śakra, and I will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who desire to be lords of devas to rule over the realms of the gods, I will appear as sakra to teach them the Dharma so that they reach their goals.</p>
<p>[7] "To beings who wish for a body that has the freedom and ease to roam throughout the ten directions, I will appear as the lord of the Heaven of Delight in Creating, and I will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who wish to roam freely in the ten directions, I will appear as Isvaradeva to teach them the Dharma to that they reach their goals.</p>
<p>[8] "To beings who wish for a body that has the freedom and ease to fly through space, I will appear as the lord of the Heaven of Pleasure Derived from What Others Create. I will instruct these gods in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who wish to fly freely in empty space, I will appear as Mahesvara to teach them the Dharma so that they reach their goals.</p>
<p>[9] "To beings who would like to govern ghosts and spirits in order to protect their countries, I will appear as a great celestial general. I will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who wish to be lords of ghosts and spirits to protect their countries, I will appear as a great warrior to teach them the Dharma so that they reach their goals.</p>
<p>[10] "To beings who would like to rule a world in order to protect its inhabitants, I will appear as one of the Four Celestial Kings. I will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who wish to rule over the world to protect all its inhabitants, I will appear as a deva king of the four quarters to teach them the Dharma so that they reach their goals.</p>
<p>[11] "To beings who would like to be born into a celestial palace and to command ghosts and spirits, I will appear as a prince of one of the Four Celestial Kingdoms. I will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who wish to be reborn in the palace of devas to command ghosts and spirits, I will appear as a son of the deva king of the four quarters to teach them the Dharma so that they reach their goals.</p>
<p>[12] "To beings who would like to be kings among people, I will appear as a human king. I will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who wish to be kings of human beings, I will appear as a king to teach them the Dharma so that they reach their goals.'</p>
<p>[13] "To beings who would like to be heads of clans and would like to command everyone's respect and deference, I will appear as an elder, and I will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who wish to be heads of clans to enjoy the respects of their clansmen, I will appear as a respectable elder (grhapati) to teach them the Dharma so that they reach their goals.</p>
<p>[14] "To beings who would like to be able to discuss celebrated writings and to live a pure life, I will appear as a layperson and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who enjoy discussing well-known sayings and practise pure living, I will appear as a respectable scholar to teach them the Dharma so that they reach their goals.</p>

wish.”	
[15] “To beings who would like to govern a country or to decide the affairs of a province or a district, I will appear as a minister of state, and I will instruct them in the Dharma that will lead them to fulfillment of their wish.”	‘If there are living beings who wish to govern cities and towns, I will appear as a magistrate to teach them the Dharma so that they reach their goals.
[16] “To beings who would like to employ numerology and other esoteric disciplines out of a wish to protect and nurture themselves, I will appear as a Brahmin, and I will instruct them in the Dharma that will lead them to fulfillment of their wish.”	‘If there are living beings who delight in practising mysticism for self-welfare, I will appear as a Brahmin to teach them the Dharma so that they reach their goals.
[17] “To men who would like to learn about becoming a monk and about observing the monastic precepts and regulations, I will appear as a monk, and I will instruct them in the Dharma that will lead them to fulfillment of their wish.”	‘If there are men who are keen on study and learning and leave home to practise the rules of morality and discipline, I will appear as a bhiksu to teach them the Dharma so that they reach their goals.
[18] “To women who would like to learn about becoming a nun and about observing the monastic precepts and regulations, I will appear as a nun, and I will instruct them in Dharmas that will lead them to fulfillment of their wish.”	‘If there are women who are eager to study and learn and leave home to observe the precepts, I will appear as a bhiksuni to teach them the Dharma so that they reach their goals.
[19] “To men who would like to observe the five precepts of the laity, I will appear as a precepted layman, and I will instruct them in the Dharma that will lead them to fulfillment of their wish.”	‘If there are men who observe the five precepts, I will appear as a upāsaka to teach them the Dharma so that they reach their goals.
[20] “To women who would like to ground themselves on the five precepts of the laity, I will appear as a precepted laywoman, and I will instruct them in the Dharma that will lead them to fulfillment of their wish.”	‘If there are women who observe the five precepts, I will appear as a upāsikā to teach them the Dharma so that they reach their goals.
[21] “To virtuous women of high standing who would like to manage the affairs of a household or of a country, I will appear as a queen, or as the wife of a lord, or else as some other noblewoman, and I will instruct them in the Dharma that will lead them to fulfillment of their wish.”	‘If there are women who are keen to fulfil their home duties thereby setting a good example to other families and the whole country, I will appear as a queen, a princess or a noble lady to teach them the Dharma so that they reach their goals.
[22] “To young men who wish to remain celibate, I will appear as a pure young man, and I will instruct them in the Dharma that will lead them to fulfillment of their wish.”	‘If there are young men who are chaste, I will appear as a celibate youth to teach them the Dharma so that they reach their goals.

<p>[23] "To young women who wish to remain celibate, never to be violated, I will appear as a pure young woman, and I will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are young women who are keen to avoid carnality in order to preserve their virginity, I will appear as a maiden to teach them the Dharma so that they reach their goals.</p>
<p>[24] "To celestial beings who no longer wish to be celestial beings, I will appear in celestial form and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are gods who wish to be freed from bondage in their realms, I will appear as a deva to teach them the Dharma so that they reach their goals.</p>
<p>[25] "To dragons who no longer wish to be dragons, I will appear as a dragon and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are dragons (nàgas) who wish to be freed from bondage in their realms, I will appear, as a nàga to teach them the Dharma so that they reach their goals.</p>
<p>[26] "To yakṣas who wish to be free of being yakṣas, I will appear as a yakṣa and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are yaksas who wish to be freed from bondage in their realms, I will appear as a yaksa to teach them the Dharma so that they reach their goals.</p>
<p>[27] "To gandharvas who wish to be free of being gandharvas, I will appear as a gandharva and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are gandharvas who wish to be freed from bondage in their realms, I will appear as a gandharva to teach them the Dharma so that they reach their goals.</p>
<p>[28] "To asuras who wish to be free of being asuras, I will appear as an asura and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are asuras who wish to be freed from bondage in their realms, I will appear as an asura to teach them the Dharma so that they reach their goals.</p>
<p>[29] "To kinnaras who wish to be free of being kinnaras, I will appear as a kinnara and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are kinnaras who wish to be freed from bondage in their realms, I will appear as a kinnara to teach them the Dharma so that they reach their goals.</p>
	<p>'If there are garudas who wish to be freed from bondage in their realms, I will appear as a garuda to teach them the Dharma so that they reach their goals.</p>
<p>[30] "To mahoragas who wish to be free of being mahoragas, I will appear as a mahoraga and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are mahoragas who wish to be freed from bondage in their realms, I will appear as a mahoraga to teach them the Dharma so that they reach their goals.</p>
<p>[31] "To beings who enjoy being human and who wish to continue as humans, I will appear in human form and will instruct them in the Dharma that will lead them to fulfillment of their wish."</p>	<p>'If there are living beings who wish to be reborn as human beings, I will appear in human form to teach them the Dharma so that they reach their goals.</p>
<p>[32] "To nonhuman beings who wish to be free of</p>	<p>'If there are nonhuman beings with or without</p>

<p>being nonhuman — whether they have bodies or are bodiless, whether they are capable of cognition or are not capable of cognition — I will appear to them as they are and will instruct them in the Dharma that will lead them to fulfillment of their wish.”</p>	<p>forms and either thoughtful or thoughtless, who wish to be freed from bondage in their realms, I will appear as one of them to teach them the Dharma so that they reach their goals.</p>
<p>“These are the thirty-two pure and wondrous forms in which I appear in all lands in order to respond to what beings require. I accomplish this in samādhi, which I enter by redirecting my faculty of hearing inward to merge with the enlightened nature of hearing within, until the wondrous power of my self-mastery becomes effortless.”</p>	<p>‘These are my thirty-two transformation-bodies in response to (the needs of) all countries in saṃsāra, achieved by means of the uncreated sovereign power of Samādhi realized in my practice of sublimating the faculty of hearing.</p>
<p>“World-Honored One, through the effortless, wondrous power of my vajra-solid samādhi, which I enter by redirecting my faculty of hearing inward to merge with the enlightened nature of hearing, I feel, as if they were my own, the sorrows and yearnings of all beings in the six destinies in all ten directions and in the three periods of time. Therefore, by using both body and mind, I can cause all beings to develop such perfect merit that they will have nothing to fear in fourteen kinds of dangerous situations.”</p>	<p>‘World Honoured One, I also use this uncreated sovereign power of Diamond Samādhi, derived from sublimating hearing, to share with all living beings in the six realms in the ten directions the same plea for compassion, and to bestow upon them fourteen kinds of fearlessness which emanate from my body and mind.</p>
<p>“First, because I did not listen to sounds and instead contemplated the listener within, I can now hear the cries of suffering beings throughout the ten directions, and I can bring about their liberation.”</p>	<p>1. ‘Since I myself do not meditate on sound but on the meditator, I cause all suffering beings to look into the sound of their voices in order to obtain liberation.</p>
<p>“Second, I was able to turn my awareness around and restore it, and therefore, should beings be caught in a conflagration, I can make sure that they are not burned.”</p>	<p>2. ‘By returning (discriminative) intellect to its (absolute) source, I cause them to avoid being burned when they find themselves in a great fire.</p>
<p>“Third, since I was able to turn my awareness around and restore it, I can make sure that beings who are adrift in a flood will not be drowned.”</p>	<p>3. ‘By returning hearing to its source, I cause them to avoid drowning when they are adrift on the sea.</p>
<p>“Fourth, because I have put an end to deluded acts of mind, and so have no thoughts of harming or killing, I can make sure that any being who enters the realms of ghosts will not be harmed by them.”</p>	<p>4. ‘By stopping wrong thinking and thereby cleansing their minds of harmfulness, I lead them to safety when they wander in the realm of evil ghosts.</p>
<p>“Fifth, when I had succeeded in merging my faculty of hearing with the enlightened nature of hearing, my six faculties dissolved into each other to become one with my faculty of hearing. Therefore, if beings are about to be attacked, I can cause the attackers’ blades to shatter so that these beings</p>	<p>5. ‘By sublimating their (wrong) hearing to restore its absolute condition, thereby purifying all six organs and perfecting their functions, I cause them, when in danger, to be immune from sharp weapons which become blunt and useless like water that cannot be cut and daylight that cannot be blown</p>

<p>will suffer no hurt, any more than water will be hurt by a knife that is plunged into it, or any more than light will be affected by a puff of wind.”</p>	<p>away, because their (underlying) nature does not change</p>
<p>“Sixth, my hearing was infused with an essential brilliance that illuminated the entire Dharma-Realm and dispelled the darkness of all hidden places. Therefore, I can ensure that beings will be invisible to any yakṣas, rākṣasas, kumbhāṇḍas, piśācas, pūtanas, or other such ghosts that might approach them.”</p>	<p>6. ‘By perfecting the sublimation of their hearing, its bright light pervades the whole Dharma realm to destroy the darkness (of ignorance) thereby dazzling evil beings such as yaksa, raksa, kumbhānda, piśāci, pūtana, etc., who cannot see them when meeting them.</p>
<p>“Seventh, sound itself completely dissolved as I reversed the direction of my hearing and became free of distorted perceptions of sense-objects. Therefore, if a being is confined by a cangue, I can make that cangue disappear.”</p>	<p>7. ‘When hearing is reversed so that sound vanishes completely, all illusory objects of sense disappear so that (practisers) are freed from fetters which can no longer restrain them.</p>
<p>“Eighth, when sound was extinguished once and for all and my hearing was perfected, my kindness gained an all-pervading power. Therefore, should beings be traveling on dangerous roads, I can make sure that they will not be robbed by highwaymen.”</p>	<p>8. ‘The elimination of sound to perfect hearing results in universal compassion so that they can pass through regions infested with robbers and bandits who cannot plunder them.</p>
<p>“Ninth, once my faculty of hearing had become merged with the enlightened nature of hearing and so had gained independence from perceived objects, then no object, no matter how enticing, could affect me. Therefore, I can cause beings who have a great deal of desire to break free of their desire.”</p>	<p>9. ‘The sublimation of hearing disengages them from the objects of sense and makes them immune from (attractive) forms, thereby enabling lustful beings to get rid of desires and cravings</p>
<p>“Tenth, once sounds were so purified that they ceased being objects of perception, then the ear-faculty and its objects became completely interfused so that there was nothing that perceived and nothing that was perceived. Therefore, I can cause beings burdened by anger and hatred to be free of their enmity.”</p>	<p>10. ‘The sublimation of sound eliminates all sense data and results in the perfect mingling of each organ with its objects and the total eradication of subject and object, thereby enabling all vindictive beings to bury anger and hate.</p>
<p>“Eleventh, once perceived objects had disappeared from my mind as I turned the light of my understanding inward, my body and mind and the entire Dharma-Realm were as bright and translucent as crystal. Therefore I can bring freedom from stupidity to beings whose natures have been so darkened by their dullness that they have had no intention of ever becoming enlightened.”</p>	<p>11. ‘After the elimination of sense data and the return to the bright (Reality), both inner body and mind and outer phenomena become crystal clear and free from all hindrances, so that dull and ignorant unbelievers (icchantika) can get rid of the darkness of ignorance.</p>
<p>“Twelfth, once perceived objects became interfused and returned to the enlightened nature of hearing, I could travel to distant lands without</p>	<p>12. ‘When their bodies are in harmony with the nature of hearing, they can, from their immutable state of enlightenment (bodhimandala), reenter the</p>

<p>leaving the place for awakening, and all at the same time, without any disruption, I could travel among the worlds. There I can make offerings to an infinite number of Buddhas throughout all ten directions and serve each of these Buddhas as a Dharma-Prince. For that reason, should childless beings anywhere in the ten directions wish for sons, I can cause them to have sons who will be virtuous, blessed, and wise.”</p>	<p>world (to liberate others) without harming the worldly, and can go anywhere to make offerings to Buddhas countless as dust, serving every Tathàgata in the capacity of a son of the King of the Law and having the power to give male heirs with blessed virtues and wisdom to childless people who want boys.</p>
<p>Thirteenth, once my six faculties perfected an interconnected functioning and became united in their capacity to clearly perceive everything in all the worlds throughout the ten directions, my mind became like a great flawless mirror that reflected the emptiness of the Matrix of the Thus-Come One. I reverently served an infinite number of Thus-Come Ones and thoroughly mastered esoteric aspects of the Dharma. Therefore, should childless beings anywhere in the ten directions wish for daughters, I can cause them to have daughters who are upright, blessed, virtuous, compliant, wholesome in appearance, and liked and respected by all.</p>	<p>13. ‘The perfecting of the six organs unifies their divided functions so that they become all-embracing, thus revealing the Great Mirror (Wisdom) and immaterial Tathàgata womb compatible with all Dharma doors taught by Buddhas as uncountable as dust. They can bestow upright, blessed, gracious, and respect inspiring girls on childless parents who want daughters.</p>
<p>“Fourteenth, sixty-two times as many Dharma-Princes as there are sand-grains in the River Ganges appear in each of the worlds of this system of a billion worlds, with its hundreds of billions of suns and moons, to practice the Dharma and to act as exemplars in order to teach beings how to transform themselves. With skill and wisdom, these Dharma-Princes respond in various ways to what various beings require. I have broken through to the fundamental source of my ear-faculty, thus revealing the ear as a gateway to the wondrous. My body and mind, in a subtle and wondrous way, have encompassed and pervaded the Dharma-Realm. Therefore, I can cause someone who recites my name to gain as many blessings and as much merit as someone else would gain from reciting the names of all those multitudes of Dharma-Princes — sixty-two times as many of them as there are sand-grains in the River Ganges. The blessings and merit that those two reciters will gain will be the same. World-Honored One, because, by means of my spiritual practice, I have completely broken through to enlightenment, the power of my name alone is equal to the power of all those many other names.”</p>	<p>14. ‘In this great chiliocosm which contains a hundred, lacs of suns and moons, there are now Bodhisattvas countless as sand grains in sixty-two Ganges rivers. They practise the Dharma to set a good example to all living beings by befriending, teaching and converting them; in their wisdom their expedient methods differ. Because I used one penetrating organ which led to my realization through the faculty of hearing, my body and mind embrace the whole Dharma-realm in which I teach all living beings to concentrate their minds on calling my name. The merits that follow are the same as those derived from calling on the names of all these Bodhisattvas. World Honoured One, my single name does not differ from those uncountable ones, because of my practice and training which led to my true enlightenment.</p>
<p>“In this way I cause beings to develop such merit that they will have nothing to fear in fourteen kinds of dangerous situations.”</p>	<p>These are the fourteen fearless (powers) which I bestow upon living beings.</p>

<p>“Further, World-Honored One, because I have broken through to enlightenment and have reached the final destination of the Supreme Path, I have also mastered four immeasurably efficacious and wondrous powers.”</p>	<p>‘World Honoured One, because of my Perfect Understanding which led to my attainment of the Supreme Path, I acquired four inconceivable absolute virtues.</p>
<p>“First, once I had realized the wondrousness within the wonder at the heart of my hearing, and once my hearing had disappeared into the essence of my mind, my hearing became indistinguishable from seeing, smelling, tasting, tactile awareness, and cognition. All six were completely interfused into a single pure and magnificent awareness. Therefore, I can assume many different and wondrous forms and can proclaim numberless esoteric and efficacious mantras. I may appear with one head, three heads, five heads, seven heads, nine heads, eleven heads, as many as one hundred and eight heads, or a thousand heads or ten thousand heads and more, even as many as eighty-four thousand indestructible heads. I may appear with two arms, four arms, six arms, eight arms, ten arms, twelve arms, or with fourteen, sixteen, eighteen, twenty, or twenty-four arms, or with as many as one hundred and eight arms, or with a thousand arms, or ten thousand arms and more, even as many as eighty-four thousand arms, with each hand forming a mudra. My hands may have two eyes, three eyes, four eyes, nine eyes, as many as one hundred and eight eyes, or a thousand eyes or ten thousand eyes and more, even as many as eighty-four thousand pure and magnificent eyes. In these forms, by displaying kindness, by inspiring awe, and by manifesting samādhi and wisdom, I can rescue and shelter beings, allowing them to attain great mastery and ease.”</p>	<p>1. ‘When I first realized the hearing mind which was most profound, the Essence of Mind (i.e. the Tathàgata store) disengaged itself from hearing and could no longer be divided by seeing, hearing, feeling and knowing, and so became one pure and clean all-pervading precious Bodhi. This is why I can take on different wonderful forms and master a countless number of esoteric mantras. I can appear with one, three, five, seven, nine, eleven and up to 108, 1,000, 10,000 and 84,000 sovereign (cakra) faces; with two, four, six, eight, ten, twelve, fourteen, sixteen, eighteen, twenty, twenty-four and up to 108, 1,000, 10,000 and 84,000 arms making various gestures (mudràs); and with two, three, four, nine up to 108, 1,000, 10,000 and 84,000 clean and pure precious eyes, either merciful or wrathful, and in a state either of still imperturbability (dhyàna-samàdhi) or of absolute wisdom (prajnà) to save and protect living beings so that they can enjoy great freedom.</p>
<p>“Second, due to my practice of listening and contemplating, I broke free of the six kinds of sense-object such that I was no more obstructed by them than a sound is obstructed by a low wall. Therefore I have the wondrous power to appear in various forms, each of them reciting various mantras. Because these forms and these mantras have the power to deliver beings from danger, I am known in countless lands throughout the ten directions as one who causes beings to have nothing to fear.”</p>	<p>2. ‘Because of my meditation by means of the (organ of) hearing, which resulted in my disengagement from the six sense data, like a sound going through a wall without hindrance, I can, with each appearance and with the aid of each mantra, bestow fearlessness upon (suffering) beings in countries as countless as dust in the ten directions in which I am regarded as the Giver of Dauntlessness.</p>
<p>“Third, by means of the fundamental, wondrous practice that led me to break through to enlightenment, I reached the pure source of the ear-faculty, and therefore, in whatever worlds I travel to, I can cause beings to disregard their</p>	<p>3. ‘Because of the perfection which I won by sublimating the appropriate organ, living beings in countries which I visit (lay down their desires and attachments and) offer their bodies and treasures to implore my compassion.</p>

<p>bodies and their valuable possessions in their quest for my compassionate aid.”</p>	
<p>“Fourth, I have realized the ultimate, which is the Buddha-mind. Therefore, in all lands I can make offerings of precious valuables not only to the Thus-Come Ones throughout all ten directions but also to beings in the six destinies throughout the Dharma-Realm. As a result, those who seek a spouse shall obtain a spouse, those who seek a child shall have a child, those who wish for samādhi shall gain samādhi, those who wish for a long life shall live long, and those who seek the Great Nirvana shall attain it.”</p>	<p>4. ‘As have realized the Buddha mind and attained Ultimate (Reality) I can make offerings to the Tathāgatas in ten directions and satisfy living beings in the six worlds who seek (virtuous) wives, (good) sons, samādhi, long life and even parinirvāna.</p>
<p>“The Buddha has asked us how we broke through to enlightenment. By the means that I have described, I entered through the gateway of the ear-faculty and perfected the inner illumination of samādhi. My mind that had once been dependent on perceived objects developed self-mastery and ease. By entering the current of the awakened ones and entering samādhi, I became fully awake. This then is the best method.”</p>	<p>5. ‘As the Buddha now asks about the best means of perfection, my method which consists in regulating the organ of hearing so as to quiet the mind for its entry into the stream of meditation leading to the state of Samādhi and attainment of Enlightenment is the best.</p>
<p>“World-Honored One, that other Buddha — that Thus-Come One who is called ‘He who hears the Cries of the World’ — praised my mastery of this method for breaking through to enlightenment. Before his great assembly, he bestowed on me his own name, He who hears the Cries of the World. Because I hear throughout all ten directions with perfect clarity, my name ‘He who hears the Cries of the World’ is known in all the worlds throughout the ten directions.”</p>	<p>‘World Honoured One, that Buddha praised my excellent method of perfection and gave me, in the presence of the assembly, the name of Avalokitesvara. Because of my all-embracing (absolute function of) hearing, my name is known everywhere.’</p>
<p>Then the World-Honored One, seated on his Lion's Seat, sent forth a magnificent light from his hands, his feet, and his forehead. The light traveled far to pour down upon the crowns of the heads of as many Thus-Come Ones and Dharma-Prince Bodhisattvas as there are motes of dust throughout the ten directions. And all those Thus-Come Ones, from as many places as there are motes of dust, sent forth from their hands, their feet, and their foreheads magnificent beams of light that poured down upon the crown of the Buddha Śākyamuni's head and poured down as well upon the great Bodhisattvas and Arhats in the assembly. As the sound of Dharma reverberated from groves and ponds, those beams of light interlaced with each other like the strands of a magnificent net — something no one in the assembly had ever seen before. All gained the</p>	<p>Thereupon, the Buddha, from His lionseat, sent out from the five members of His body, rays of light which reached and shone on the heads of the Tathāgatas and Bodhisattvas countless as dust in the ten directions. In return countless Tathāgatas sent back rays of light which shone on the heads of the Buddha, great Bodhisattvas and Arhats in the assembly, causing the groves and streams to intone the Dharma and uncountable rays of light to interlace in precious nets, a spectacle never seen before. As, a result, all (the Bodhisattvas and Arhats in the assembly) realized the Diamond Samādhi. At the same time showers of green, yellow, red and white lotus blossoms turned the whole of space into a seven coloured expanse and caused mountains, rivers and the great earth to disappear and all the countless other realms to merge into one universe filled with songs and recitations.</p>

<p>ability to enter the vajra-solid samādhi. Then lotus-flowers — some blue, some yellow, some red, some white, each adorned with a hundred gems — floated down together from the heavens, and space throughout the ten directions took on the colors of the seven precious things. The mountains, the rivers, and everything else in this Sāha world all vanished at the same time. Throughout the ten directions, Buddha-lands as many as motes of dust were seen to merge into a single world, while there rang forth everywhere the sounds of chant and song.</p>	
<p style="text-align: center;">The Bodhisattva Mañjuśrī's recommendation</p>	<p style="text-align: center;">Manjusri's Gàthà teaching the appropriate method for Human Beings</p>
<p>Then the Thus-Come One said to the Dharma-Prince Mañjuśrī, "Consider now what has been said by these twenty-five sages — these great Bodhisattvas and these Arhats who need no further instruction — about the methods they used in order to take their first step toward awakening. They all said that theirs was the best method for breaking through to enlightenment. In fact, none of the methods employed by these sages can be ranked as superior or inferior to the others. But now it is Ānanda whom I wish to teach how to become enlightened. Which then of these twenty-five methods of practice is most suitable for beings at Ānanda's level? And which one, after my nirvana, will lead beings of this world to practice in accord with the Vehicle of the Bodhisattvas and to follow the path to supreme enlightenment? Which of these methods will lead them most easily to success?"</p>	<p>Thereupon, the Tathàgata said to Manjusri: 'Son of the Dharma king, these twenty-five Bodhisattvas and Arhats who no longer need to study and learn, have related the expedient methods used by them at the start of their practice for their realization of Bodhi. In reality each of these methods does not differ from, and is neither superior nor inferior to the others. Tell me which one of them is suitable to Ananda so that he can awaken to it and which one is easy of achievement, for the benefit of living beings who, after my nirvāna, wish to practise with the Bodhisattva vehicle in their search for Supreme Bodhi.'</p>
<p>Having respectfully received the Buddha's instruction, Mañjuśrī stood up, bowed at the Buddha's feet, and infused with the Buddha's majestic spirit, responded to his request by speaking these verses:</p>	<p>As commanded, Manjusri rose from his seat, prostrated himself with his head at the feet of the Buddha and reverently chanted the following gàthà:</p>
<p>"Clear is the oceanic nature of enlightenment; Flawlessly clear it is, and wondrous at its origin. But from within that fundamental mind that understands, Objects appear, and with creation of these objects then The fundamental understanding vanishes." "Then from confusion and delusion, empty space appears; And all the worlds come into being clinging to that space; Due to delusion, clarity will turn to solid land;</p>	<p>Perfect and clear by nature is the Bodhi ocean, Pure and faultless Bodhi is in essence wonderful. Its fundamental brightness shone, so by chance creating An object which then obscured its radiant nature. Thus in delusion there appeared onesided emptiness In which an imaginary world arbitrarily was built. Steadying itself, the thinking process made the continents While the (illusory) knower became a living being.</p>

<p>Due to false awareness, beings then come forth as well.”</p>	
<p>“And thus does space arise within the great enlightenment, Appearing like a solitary bubble on the sea, And thus do beings with outflows and the worlds uncountable Arise within that empty space, and when space disappears — And when that bubble bursts — could the three realms not vanish also?” “Single is the fundamental nature we return to; Many are the Dharma-gateways that will bring us there. Not one among these sages failed in gaining perfect insight. Their methods — some of them directed outward and some inward — All will succeed, some rapidly, and some more slowly, Once they've made their resolution to attain samādhi.” “Objects of sight, entangled with cognition, will become Defiled. Essentially, such objects lack transparency, And how could objects that one cannot see through clearly Guide beings toward a breakthrough to enlightenment?”</p>	<p>The voidness so created within Bodhi Is but a bubble in the ocean. Worldly Realms, countless as the dust, arose In this (relative) emptiness. When the bubble bursts, the void's unreality Is exposed: how much more so is that of the three realms? Though all return to One Nature at the source, There are many expedient methods for the purpose. Though holy nature pervades all, direct Or inverse methods are expedients; Hence newly initiated minds of different Aptitudes are quick or slow to enter Samādhi. Form which from thought crystallizes Is, too difficult to look through. How can perfection be achieved Through this impenetrable form?</p>
<p>“Language and speech require a mix of various sounds In order to form words and sentences expressing meanings. But words and phrases can't express all meanings; how could sounds Guide beings toward a breakthrough to enlightenment?”</p>	<p>Sound, voice, word and speech are each Confined to specific definition Which by itself is not all embracing. How can they help perfection to achieve?</p>
<p>“Odors must be in contact with the nose for us to smell them; If nose and odors aren't in touch, no smelling can occur And since the act of smelling is inconstant, how could odors Guide beings toward a breakthrough to enlightenment?”</p>	<p>Smell, perceived when in contact with the nose, Without that contact is non-existent. How can that which is not always present Be a means to achieve perfection?</p>
<p>“Experience of flavors is not part of our true nature; For tasting to occur, there must be contact with a flavor.</p>	<p>Taste exists not of itself, but is Perceived when flavour's present. Since sense of taste is ever varied How can it to perfection lead?</p>

<p>Tasting is discontinuous; how then could flavors Guide beings toward a breakthrough to enlightenment?"</p>	
<p>"Objects of touch are sensed upon their contact with the body; Without that contact, no perception of them can take place. But contact will be intermittent; how could tangibles Guide beings toward a breakthrough to enlightenment?"</p>	<p>Touch exists when there's an object touched; Without an object touch is naught. Since contact and its absence are not constant, How can touch help to achieve perfection?</p>
<p>"Those inner objects of the mind are what we call defilements; Since these are objects, each of them must have precise location. Observer and observed cannot be everywhere; then how Could mental objects guide all beings to enlightenment?"</p>	<p>Dharma is inner defilement called; Reliance thereon implies an object. Since subject and object are not all embracing, How can dharma lead one to perfection?</p>
<p>"Although the faculty of seeing does indeed see clearly, Still it perceives what lies before it, not what lies behind. Of four directions it can see but two at once; how could it Guide beings toward a breakthrough to enlightenment?"</p>	<p>The organ of sight, although perceiving clearly, Sees things in front but cannot see behind. How can partial (sight of) the four quarters Help one to achieve perfection?</p>
<p>"Breath enters in the nostrils, then goes out again; however Between each in-breath and each out-breath, there must be a pause. The breath is discontinuous; how could the nose Guide beings toward a breakthrough to enlightenment?"</p>	<p>The inward and the outward breath Have no link uniting them. How can they, thus unconnected, Be used to achieve perfection?</p>
<p>"The tongue, with nothing placed on it, can have no tasting function; It senses flavors only when they're present. When dispersed, Awareness of them ceases; how then could the tongue Guide beings toward a breakthrough to enlightenment?"</p>	<p>The tongue is useless touching nothing; When flavour is present, there is taste Which vanishes when flavour's absent. How can this help to achieve perfection</p>
<p>"What's true of taste is true of tactile objects and the body: They're not the best for contemplation toward awakening. Body and objects, being finite, do not always meet; How could the body guide all beings to enlightenment?"</p>	<p>Body must be conditioned to the object touched; Both cannot be used for all embracing meditation Which is beyond both subject and object with their limits. How can this serve to achieve perfection?</p>

<p>“The borders of cognition with the faculty of mind Aren't clear enough for beings to tell which one of them is which. Beginners cannot free themselves from thinking, nor from thoughts; How could this faculty guide beings toward enlightenment?”</p>	<p>The tumult of thinking with the mind disturbs The serenity of right perception. Since stirring thoughts are most hard to eradicate How can intellect serve to achieve perfection?</p>
<p>“Observe that the eye-consciousness involves a threefold joining; It is dependent; basically it has no attributes. No independent essence of its own; how could it then Guide beings toward a breakthrough to enlightenment?”</p>	<p>Union of consciousness with eye and sight Has three components that are not settled. How can that which is devoid of substance Be used as a means to win perfection?</p>
<p>“Ear-consciousness, if it's aware throughout the ten directions, Is drawing power from great practice in past lives. Beginners' minds cannot advance into this practice; how then Could it guide beings to a breakthrough to enlightenment?”</p>	<p>The hearing mind which reaches into space Needs a great cause for its development; But untrained men cannot realize it. How can this help to achieve perfection?</p>
<p>“The contemplation of the nose is an expedient That merely focuses the mind upon a single spot. But such a focus is confined to just one place; how could it Guide all beings toward a breakthrough to enlightenment?”</p>	<p>Meditation on the nose is only an expedient Means to control the mind by fixing it for the moment, But wrong dwelling can create an illusory abode. How can this be used to achieve perfection?</p>
<p>“Wielding the sounds of words to speak about the Dharma Wakens the speaker, based on past accomplishment. But words and sentences do not lack outflows; thus could speech Guide beings toward a breakthrough to enlightenment?”</p>	<p>Preaching the Dharma plays upon voice and words, But awakening occurred during practice long ago, Words and speeches never going beyond the worldly stream. How can this be a means to achieve perfection</p>
<p>“Avoiding violation of the precepts regulates The body only; such restraints do not apply to beings Who have no body. How could what does not apply to all Guide beings toward a breakthrough to enlightenment?”</p>	<p>Observance of rules of discipline controls The body but never that which is beyond it. Since control of body is not all embracing How can this serve to achieve perfection?</p>
<p>“Spiritual powers are based on practice in past lives; such powers Are not related to cognition's making of distinctions. There has to be an object for cognition to occur; How could cognition then guide beings to</p>	<p>Transcendental powers come from a former cause; How can they derive from discriminating consciousness? Since thinking from externals cannot stray, How can it serve to achieve perfection?</p>


enlightenment?"	
<p>"Consider contemplating earth: it's solid and opaque; One can't move through it. What's conditional must lack The nature of a sage. How could this contemplation, then, Guide beings toward a breakthrough to enlightenment?"</p>	<p>If the element of earth be used for contemplation, It is solid and cannot be penetrated; Belonging to the worldly it lacks spirituality. How can it be used to achieve perfection?</p>
<p>"Consider contemplating water: contemplating thus Involves cognition, which is neither true nor real. Contemplation by itself won't reach the state that's thus; Then how could water guide all beings toward enlightenment?"</p>	<p>If meditation be on the element of water, The thoughts that then arise have no reality. Beyond feeling and seeing is the absolute; How then can water help to achieve perfection?</p>
<p>"Consider contemplating fire: disdaining one's desire, Is not the same as ending it. This contemplation, then, Is not a method suited to beginners. How could fire Guide beings toward a breakthrough to enlightenment?"</p>	<p>If for meditation the element of fire be used, Dislike of desire is not complete renunciation; 'Tis no expedient for newly initiated minds. How then can fire become a means to achieve perfection?</p>
<p>"Consider contemplating wind: movement and stillness Must be opposites, and opposition cannot be A basis for awakening. Thus how could wind Guide beings toward a breakthrough to enlightenment?"</p>	<p>If meditation is on the element of wind, Motion and stillness are a false duality From which Supreme Bodhi cannot develop. How can wind serve to achieve perfection?</p>
<p>"Consider contemplating space: space lacks awareness, Beginning from primordial darkness. Being unaware Is not the same as full awakening. How then could space Guide beings toward a breakthrough to enlightenment?"</p>	<p>If the element of space be used for meditation, Its dimness and dullness cannot be enlightenment. Since whate'er is unenlightened differs much from Bodhi, How can the element of space help to achieve perfection?</p>
<p>"Consider contemplating consciousness: this consciousness Is intermittent. its existence in the mind, as well, Is only an illusion. How then could this consciousness Guide beings toward a breakthrough to enlightenment?"</p>	<p>If on the element of consciousness you meditate, It changes and is not permanent. The mind fixed on it being false How can that element then help you to achieve perfection?</p>
<p>"No practice is entirely continuous, So even mindfulness perforce arises and must halt.</p>	<p>Phenomena are all impermanent; Thinking originally comes and goes.</p>

<p>An intermittent practice's results are intermittent. How could awareness guide all beings to enlightenment?"</p>	<p>Since cause will ever differ from effect, How can the element of perception achieve perfection?</p>
<p>"I now respectfully say this to the World-Honored One — The One who came to be a Buddha in this Sahā world In order to transmit to us the true, essential teaching Meant for this place — I say that purity is found through hearing.</p>	<p>I now submit to the World Honoured One That all Buddhas in this world appear To teach the most appropriate method Which consists in using pervasive sound.</p>
<p>All those who wish to gain samādhi's mastery Will surely find that hearing is the way to enter." "For leaving suffering behind and gaining liberation, How excellent the method that the One Who hears the Cries of the World has just proclaimed! Throughout the ages many as the River Ganges' sands, He enters countless Buddha-lands. He has the ease of mastery And he bestows his fearlessness on beings in danger."</p>	<p>The state of Samādhi can be Realized by means of hearing. Thus was Avalokitesvara freed from suffering. Hail to the Regarder of sound Who, during aeons countless as Ganges' sand, Entered as many Buddha lands to win The power and comfort of his independence And bestow fearlessness upon all living beings.</p>
<p>"Most wondrous is the voice of the One who hears the Cries! Its sound is pure and like the ocean-tide! Throughout the worlds He rescues worldly beings, brings them peace, and if they wish, He helps them leave the world and reach nirvana everlasting!"</p>	<p>O you who (have achieved) the sound profound, The seer of sound, of sound the purifier, Who, unfailing as the sound of ocean tides, saves all beings in the world make Them secure, ensure their liberation and attainment of eternity.</p>
<p>"I now can recommend respectfully the practice Taught by the One who hears the Cries of the World. A being whose mind is tranquil hears the sound Of drumbeats coming from all ten directions, And yet he'll hear each of the drums distinctly. And so our hearing faculty must be the perfect one, The one that's genuine and true."</p>	<p>Reverently I declare to the Tathàgata What Avalokitesvara said: When one dwells in quietude, Rolls of drums from ten directions Simultaneously are heard, So hearing is complete and perfect.</p>
<p>"The eyes can't see through objects that are solid; The tongue and nose are likewise limited. For bodily awareness, contact's needed, And, too, the mind's chaotic, lacking order." "But sounds are heard close by and from afar; And even walls may fail in blocking them.</p>	<p>The eyes cannot pierce a screen, But neither can mouth nor nose, Body only feels when it is touched. Mind's thoughts are confused and unconnected, (But) voice whether near or far At all times can be heard.</p>

<p>No other faculty's the equal of our hearing; Both true and genuine, it is the one for breaking through." "We're capable of hearing sounds and silence both; They may be present to the ear or not. Though people say that when no sound is present, Our hearing must be absent too, in fact Our hearing does not lapse. It does not cease With silence; neither is it born of sound.</p>	<p>The five other organs are not perfect, But hearing really is pervasive. The presence or absence of sound and voice Is registered by ear as 'is' or 'is not'. Absence of sound means nothing heard, Not hearing devoid of nature. Absence of sound is not the end of hearing, And sound when present is not its beginning.</p>
<p>Our hearing, then, is genuine and true. It is the everlasting one." "And when cognition ceases in a dream, That does not mean that hearing is suspended. The ear's awareness goes beyond mere thought. No other faculty, of mind or body, Can ever be the equal of our hearing."</p>	<p>The faculty of hearing, beyond creation And annihilation, truly is permanent. Even when isolated thoughts in a dream arise, Though the thinking process stops, hearing does not end, For the faculty of hearing is beyond All thought, beyond both mind and body.</p>
<p>"And now, for beings of this Sahā world, I have explained the method based on hearing." "Confused about the nature of our hearing, Beings, by permitting their attention To go out pursuing sounds, have bound themselves To birth and death's unending cycle."</p>	<p>In this Sahā world Teaching is by voice. Living beings who cognize not hearing's nature, Follow sound to continue transmigrating.</p>
<p>"Ānanda's erudition just could not prevent His falling prey to an improper scheme. By heeding sounds, how could he not have fallen? But had his striving been against the current, Would he not have then avoided error?"</p>	<p>Though Ananda memorized all that he had Heard, he could not avoid perverted thoughts. This is to fall into samsāra by clinging to sound; Whilst reality is won against the worldly stream.</p>
<p>"Ānanda, listen closely! Aided by the awe-inspiring Power of the Buddha, I have now explained to you This regal, genuine, and marvelous samādhi. Indestructible, beyond the reach of mundane thought, It is the mother of all Buddhas."</p>	<p>Listen, Ananda, listen closely, In the name of Buddha I proclaim The Vajra King of Enlightenment, The inconceivable understanding that illusions Are unreal, the true Samādhi that begets all Buddhas.</p>
<p>"Though you may hear of all the secret Dharma- gateways That Buddhas numberless as motes of dust may teach, Just learning them is useless if you first do not Get rid of all your outflows, which are based upon desire.</p>	<p>You may hear of esoteric methods From Buddhas countless as the dust, But if you cannot eradicate Desire, to hear much causes errors.</p>
<p>You've heard and practiced all these Buddhas' Buddha-Dharmas; Why haven't you been hearing your own hearing?" "People say that hearing comes about because of sounds, Not on its own. If that's what you call 'hearing,' though, Then when you turn your hearing round and set it</p>	<p>To hear your very Self, why not turn backward That faculty employed to hear Buddha's words Hearing is not of itself, But owes its name to sound. Freed from sound by turning hearing backwards, What do you call that which is disengaged When one sense organ has to its source returned, All the six senses thereby are liberated.</p>

<p>free from sounds, What name are you to give to that which is set free?" "Return just one of the perceiving faculties Back to its source, and all six faculties will then be free.</p>	
<p>For what we hear is mere illusion, like the objects of our vision — Like what is seen by one whose eyes are covered by a film. The Threefold Realm is like those flowers in an empty sky, But turn the hearing inward, and the faculties are cured. Their objects vanish, and awareness is completely pure."</p>	<p>Seeing and hearing are like optical illusions, Just as all three worlds resemble flowers in the sky. With hearing disengaged, the illusory organ vanishes; With objects eradicated, perfectly pure is Bodhi</p>
<p>"In perfect purity, the brilliance of awareness shines Unhindered and in still illumination of all space, In contemplating worldly things as the events of dreams. The young Mātaṅga woman was a figure in a dream. Just who was really there with power to entice you?"</p>	<p>In utter purity, the bright light pervades all, With its shining stillness enfolding the great void. All worldly things, when closely looked at, Are but illusions seen in dreams Dreamlike was the Mātangi maiden: How could she keep your body with her?</p>
<p>"Consider this analogy from ordinary life: A puppet-master can present illusions — men and women Made to move by pulling on a string; but if he chooses Not to pull upon the string, the scene returns to stillness And all is shown to be illusion."</p>	<p>Like a clever showman Presenting a puppet play, Though movements are many, There is but one controller. When that control is stopped, Figures show no nature.</p>
<p>"Just so are our six faculties. Originally A pure and single understanding, they divide; And once divided, each of them makes contact with its objects. But then if one of them is redirected inward, All six as a result will cease to function separately, And their defiling objects vanish instantly.</p>	<p>Likewise are the six organs, Derived from one àlaya Which divides into six unions. If one of these returns to source, All six functions are ended.</p>
<p>Thus our understanding is perfected In a wondrous purity." "Those who still have remnants of their basic ignorance Need more instruction. Those whose understanding is perfected, Their illumination ultimate — these are the Thus-Come Ones."</p>	<p>With all infection ended, Bodhi is then realized. Any defiling remnant requires further study Whereas full enlightenment is the Tathàgata.</p>

<p>“Great Assembly! Ānanda! Halt the puppet show Of your distorted hearing! Merely turn your hearing round To listen to your genuine true nature, Which is the destination of the Path that is supreme. This is the genuine way to break through to enlightenment.”</p>	<p>Ananda and all you who listen here Should inward turn your faculty Of hearing to hear your own nature Which alone achieves Supreme Bodhi.</p>
<p>“It is the way that the innumerable Buddhas followed Straight to nirvana's gate. All Thus-Come Ones of eons past Succeeded by this method. through this method, Bodhisattvas, Too, right now are gaining perfect understanding.”</p>	<p>That is how enlightenment is won. Buddhas as many as the Ganges' sand Entered this one gateway to Nirvāna. All past Tathāgatas Have achieved this method. All Bodhisattvas now Enter this perfection.</p>
<p>“Among the people of the future, those who undertake A spiritual practice should rely upon this teaching. I myself became enlightened by this very method.</p>	<p>All who practise in the future On this Dharma should rely. Avalokitesvara did not practise It alone, because through it I also passed.</p>
<p>He who hears the Cries is not the only one.” “The Buddha, the World-Honored One, made a request That I consider methods that will rescue beings Who in the Dharma's ending-time resolve their minds Upon attainment of transcendence and nirvana. The best of all the methods is the practice Taught by the One who hears the Cries of the World.”</p>	<p>The Enlightened and World Honoured One Has asked about the best expedients For those in the Dharma ending age Who wish from samsāra to escape In their search for Nirvāna's heart. It is best to contemplate on worldly sound:</p>
<p>“The sages who attained enlightenment by other means Were aided by the Buddha's awe-inspiring spiritual power, And each was specially taught how to abandon all affliction. Some of these paths are shallow, some go deep; these teachings vary.”</p>	<p>All other methods are expedients Used by Buddha in particular cases To keep disciples from occasional trouble. They are not good for indiscriminate practice By men of different types.</p>
<p>“I bow now in respect to all the Buddhas, and I bow To all their Dharma-treasuries and to the marvelous ones Who've put an end to outflows. And may beings of the future Be empowered so that they will have no doubts That this one method is the most accessible.”</p>	<p>I salute the Tathāgata Store Which is beyond the worldly stream. Blessed be coming generations So that they have (abiding) faith In this easy expedient.</p>
<p>“It is the easiest way to reach enlightenment. It is the teaching most appropriate For Ānanda and for the beings drowning In the Dharma's ending-time. They only need</p>	<p>'Tis good for teaching Ananda And those of the Dharma ending age Who should use the hearing organ Which surpasses all others</p>

<p>This practice of the faculty of hearing For them to break through to enlightenment, For it surpasses all the other methods. It is the genuine path to the true mind.”</p>	<p>And with the True Mind accords.</p>
<p>Then Ānanda and all the others in the great assembly, having received such profound instruction, gained a clear understanding of their faculties and the corresponding consciousnesses. As they contemplated the Buddha's full awakening and great nirvana, Ānanda and the others were like someone who has traveled far from home on matters of business: although the traveler has not yet been able to return, he knows the road that will lead him home. The entire assembly of beings, ten times as many as the sand-grains of the River Ganges — gods, dragons, and other celestial beings; sages of the Lesser Vehicle who still needed instruction; and others who only recently had made the resolve to become Bodhisattvas — all now discovered their inherent true mind so that they would forever be free of affliction. All opened their pure Dharma-eye. The nun named Nature, upon hearing these verses, became an Arhat. These numberless beings all made the resolution to seek the unsurpassed, correct, and perfect enlightenment.</p>	<p>(After hearing this) Ananda and the assembly (felt) their bodies and minds to be in tune with the profound teaching. To them the Buddha's Bodhi and Parinirvāna were like the way home which a traveller should know well before returning from a long journey abroad. Others present, such as the eight classes of nonhuman beings, students of Hinayāna and Bodhisattvas who had just developed the Bodhi Mind and whose number was countless as the sand in ten Ganges rivers, awakened to their fundamental minds, avoided defilement and won the pure Dharma eye. After hearing the gāthā, bhiksuni self-nature realized arhatship and an uncountable number of living beings developed the unsurpassed Samyaksambodhi mind.</p> 

VII. Four clear and definitive instructions on Purity.

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7. Four clear and definitive instructions on Purity.	V The Enlightenment of Others
On sexual desire.	
<p>Ānanda straightened his robes and in the midst of the assembly placed his palms together and bowed. At once joyful and sorrowful, he now understood perfectly the path his mind had taken. Wishing to benefit the beings of the future, he bowed his head and said respectfully, "Greatly Compassionate World-Honored One, now I understand this Dharma for becoming a Buddha. I can practice this method unhindered by the slightest doubt. I have often heard the Thus-Come One say that Bodhisattvas resolve to help others make the crossing before completing the crossing themselves, while the Buddhas, having already completed the crossing, act in the world by guiding others to enlightenment. I myself have not completed the crossing, but I vow to bring across all beings who live in the future in the time of the Dharma's ending."</p>	<p>Ananda adjusted his robe, brought his palms together and prostrated himself with his head at the feet of the Buddha. He rejoiced at his good understanding of the mind and, for the benefit of coming generations, bowed again and said: 'O great Compassionate and World Honoured One, I have now awakened to the Dharma gateway to Buddhahood by means of right practice about which I have no more doubt. I have always heard the Buddha speak of Bodhisattvas who, before their own liberation, set their minds on freeing others, and of Buddhas who, after their own complete enlightenment, appeared in the world to enlighten others. Though I am not yet liberated, I now vow to deliver all living beings in the Dharma ending age.</p>
<p>"World-Honored One, the beings of that time will have become more and more distant from the Buddha. As many false teachers as there are sand-grains in the River Ganges will pretend to teach the Dharma. Should any beings of that time wish to guard and focus their minds so that they can enter samādhi, how may I guide them towards establishing a place for awakening where their practice will be secured against demonic disturbances and where they will not retreat from their resolve to become enlightened?"</p>	<p>'World Honoured One, future generations will gradually move farther away from the Buddha and (will meet) heretics as many as the sand grains in the Ganges. In order to control their minds for entry into Samādhi, what should they do to set up seats of study and learning (bodhimandala) to keep the demon away and avoid failure (in their cultivation) of the mind set on enlightenment?'</p>
<p>Then the World-Honored One praised Ānanda before the great assembly, saying, "Excellent! Excellent! You have asked how a place for awakening may be established in order to rescue and protect beings who are sinking and drowning during the time of the Dharma's ending. Listen carefully, and I will tell you."</p>	<p>The Buddha praised Ananda and said: 'Excellent, Ananda, excellent, (it is good that) you ask about the setting up of bodhimandalas for the protection of living beings against failure in the Dharma ending age. Listen attentively to what I now tell you.'</p>

<p>Ānanda and all the others in the assembly replied that they would respectfully accept and follow the instructions.</p>	<p>Ananda and the assembly reverently awaited the (holy) teaching.</p>
	<p style="text-align: center;">Discipline & its Three Decisive Steps: Sila, Dhyàna, & Prajna</p>
<p>The Buddha said to Ānanda, “When I have explained the vinaya, you have often heard me speak of the three essential elements of spiritual practice: precepts, which require us to guard and focus the mind; samādhi, which arises from following precepts; and wisdom, which appears out of samādhi. These are the three practices that end outflows.”</p>	<p>The Buddha said: ‘Ananda, you have always heard me teach about discipline (vinaya) which consists in the practice of three decisive steps, the control of mind, called sila which leads to stillness (dhyàna) and thence to wisdom (prajna). This is called the threefold study of the supramundane way.</p>
	<p style="text-align: center;">Prohibition against carnality</p>
<p>“Ānanda, why do I say that to follow the precepts is to guard and focus the mind? In all worlds, beings in the six destinies whose minds are free of sexual desire will not be bound to an unending cycle of deaths and rebirths. no matter how much you may practice in order to transcend the stress of entanglement with perceived objects, you will never transcend that stress until you have freed yourself from sexual desire. Even very intelligent people who can enter samādhi while practicing meditation in stillness will be certain to fall into the realm of demons upon their rebirth if they have not renounced sexual activity. The best among them will become kings among demons; those at intermediate levels will be members of demon hordes; female demons will be at the lowest levels. These demons will attract groups of disciples and will tell them that they have realized unsurpassed enlightenment. After my nirvana, in the time of the Dharma’s ending, many such demonic hordes will sweep like wildfire across the world and will openly parade their lustfulness while pretending to be good and wise teachers. These demons will cause beings to fall into the pit of sexual desire and wrong views concerning desire, and they will stray off the road to perfect enlightenment.</p>	<p>‘Ananda, why is control of mind called sila? If all living beings in the six worlds of existence abstain from sexual desire, they will not be subject to the continual round of births and deaths. Your practice of Samādhi should free you from defilements but they cannot be eliminated if your lustful mind is not wiped out. Even after you have acquired such wisdom, if you fail to kill sensuality, then when dhyàna manifests, you will fall into the way of demons in which their king takes the high, his male subjects the middle and his female subjects the low rank. These demons have their following and boast of having attained the Supreme Path. After my nirvāna, in the Dharma ending age, these subjects of Māra will be found everywhere, will encourage sensuality and will disguise themselves as men of good counsel (kalyānamitras) and cause living beings to fall into the pit of lust thereby missing the Bodhi path.</p>
<p>Therefore, when you teach people to practice samādhi, first teach them to rid their minds of sexual desire. that is the first of four clear and definitive instructions on purity that have been given by the Thus-Come One and by all the Buddhas of the past, World-Honored Ones.”</p>	<p>‘You should teach worldly men who practise Samādhi to cut off their lustful minds at the very start. This is called the Buddha’s profound teaching of the first decisive deed.</p>

<p>“Therefore, Ānanda, one who practices entering samādhi while practicing meditation in stillness without renouncing sexual activity is like one who cooks sand in the hope that it will turn into rice. A hundred thousand eons might pass and it would still be nothing but hot sand, since it wasn't rice to begin with. It was merely sand.”</p>	<p>Therefore, Ananda, if carnality is not wiped out, the practice of dhyāna is like cooking gravel to make rice; even if it is boiled for hundreds and thousands of aeons, it will be only hot gravel. Why? Because instead of rice grains it contains only stones.</p>
<p>“In seeking the wondrous enlightenment of the Buddha while you still have sexual desire, you may gain some understanding of that wondrous enlightenment, but that understanding will be rooted in sexual desire. If the basis of your understanding is sexual desire, you will continually be reborn among the three lowly destinies, bound to the cycle of death and rebirth with no hope of escape. Then how will you find your way to practice and realization of the Thus-Come Ones' nirvana?”</p>	<p>If you set your lustful mind on seeking the profound fruit of Buddhahood, whatever you may realize will be carnal by nature. If your root is lustful, you will have to transmigrate through three unhappy ways (to the hells of fire, blood and swords) from which you will not escape. How then can you find the way to cultivate the Tathāgata's nirvāna?</p>
<p>“You must purge yourself of the most subtle promptings of sexual desire, both physical and mental, to the point that you have purged even the act of purging. Then there will be hope that you may realize the full awakening of the Buddhas.”</p>	<p>You should cut off both the sensual body and mind until even the very idea of doing so ceases; only then can you hope to seek the Buddha's Enlightenment.</p>
<p>“What I have said is what Buddhas teach. Māra, the Evil One, teaches otherwise.”</p>	<p>This teaching of mine is that of the Buddha whereas any other one is that of evil demons (pāpiyān).</p>
<p>On Killing.</p>	<p>Prohibition against killing</p>
<p>“Also, Ānanda, in all worlds, beings in the six destinies whose minds are free of all desire to kill will not be bound to an unending cycle of deaths and rebirths. no matter how much you may practice samādhi in order to transcend the stress of entanglement with perceived objects, you will never transcend that stress until you have freed yourself from thoughts of killing. Even very intelligent people who can enter samādhi while practicing meditation in stillness are certain to fall into the realm of ghosts and spirits upon their rebirth if they have not renounced all killing. The best among them will become ghosts of great power; those at intermediate levels will become flying yakṣas or leaders of ghostly hordes; those at the lowest levels will be rākṣasas that travel along the ground. These ghosts and spirits will attract groups of disciples and will tell them that they have realized the supreme enlightenment.</p>	<p>‘Ananda, if living beings in the six worlds of existence cease to kill they will not be subject to the continual round of births and deaths. Your practice of Samādhi should free you from defilement but if your murderous mind is not cut off, they cannot be eliminated. You may acquire much wisdom but if you fail to stop killing, when dhyāna manifests, you will fall into the way of spirits, in which the high rank is attained by the mighty ghost (preta), the middle one by flying yakṣas and chief ghosts, and the low one by earthbound rākṣasas. These have followers and boast that they have attained the Supreme Path.</p>
<p>After my nirvana, in the time of the Dharma's ending, these ghosts and spirits will spread like wildfire across the worlds as they make the claim</p>	<p>After my nirvāna, in the Dharma ending age, these ghosts will be found throughout in the world, and will boast of how they feed on flesh which leads</p>

<p>that eating meat will not obstruct the path to enlightenment. I have instructed the monks that there are five situations in which eating meat will not compromise purity. Ānanda, but even then I have used spiritual power to change the meat so that all traces of sentience have been removed.”</p>	<p>them to realize Bodhi. Ananda, I permit the bhiksus to eat only the five kinds of pure flesh which are the product of my transcendental power of transformation and not of animal slaughter.</p>
<p>“I have compassion also for those who wish to live purely but who live among humid marshlands or in hot deserts where grains and vegetables cannot be grown. Out of great kindness and by means of my spiritual power, I change the meat they eat so that it is without sentience. It is merely called meat and merely tastes like meat. But, after my nirvana, how will people who eat the flesh of beings deserve to be called disciples of Śākyamuni?”</p>	<p>You, Brahman, live in a country where vegetables do not grow because it is too damp and hot and because of all the gravel and rock. I use my spiritual power of compassion to provide you with illusory meat to satisfy your appetite. How then, after my nirvāna, can you eat the flesh of living beings and so pretend to be my disciple?</p>
<p>“You should understand that these people who eat flesh may gain some modicum of mental awakening while practicing samādhi, but they are all great rākṣasas who in the end must fall into the sea of death and rebirth. They are not disciples of the Buddha. Such people kill and devour each other, feeding on each other in an endless cycle. How could they possibly get out of the three realms?”</p>	<p>You should know that those who eat meat, though their minds may open and realize a semblance of Samādhi, are but great rākṣasas who, after this life, will sink back into the bitter ocean of samsāra and cannot be my disciples. They will kill and devour one another ceaselessly; how then can they escape from the three worlds of existence?</p>
<p>“When you teach people in the world to practice samādhi, teach them to renounce all killing. that is the second of the clear and definitive instructions on purity that have been given by the Thus-Come One and by all the Buddhas of the past, World-Honored Ones.”</p>	<p>‘In addition you should teach worldly men who practise Samādhi not to kill. This is called the Buddha’s profound teaching of the second decisive deed.</p>
<p>“Therefore, Ānanda, one who enters samādhi while practicing meditation in stillness without renouncing all killing is like one who hopes that nobody will hear him shout if he stops up his own ears. He is trying to conceal what is perfectly evident. Bodhisattvas and pure monks walking on country paths will not even tread on living grasses, much less uproot them. How then can it be compassionate to gorge on other beings’ blood and flesh? Monks who will not wear silks from the East, whether coarse or fine; who will not wear shoes or boots of leather, nor furs, nor birds’ down from our own country; and who will not consume milk, curds, or ghee, have truly freed themselves from the world. When they have paid their debts from previous lives, they will roam no longer through the three realms.”</p>	<p>Therefore, Ananda, if killing is not stopped, the practice of dhyāna-samādhi is like shutting one’s ears while crying in the hope that people will not hear one’s voice, or like trying to hide something that is already exposed to full view. All bhiksus who live purely and all Bodhisattvas always refrain even from walking on the grass; how can they agree to uproot it? How then can those who practise great compassion feed on the flesh and blood of living beings? If bhiksus do not wear garments made of (Chinese) silk, boots of local leather and furs, and refrain from consuming milk, cream and butter, they will really be liberated from the worldly; after paying their former debts, they will not transmigrate in the three realms of existence. Why?</p>
<p>“Why? To wear parts of a being’s body is to involve</p>	<p>Because by using animal products, one creates</p>

<p>one's karma with that being, just as people have become bound to this earth by eating vegetables and grains. I can affirm that a person who neither eats the flesh of other beings nor wears any part of the bodies of other beings, nor even thinks of eating or wearing these things, is a person who will gain liberation."</p>	<p>causes (which are always followed by effects), just like a man who eats cereals grown in the soil and whose feet cannot leave the ground. If a man can (control) his body and mind and thereby refrains from eating animal flesh and wearing animal products,</p>
<p>"What I have said is what Buddhas teach. Māra, the Evil One, teaches otherwise."</p>	<p>I say he will really be liberated. This teaching of mine is that of the Buddha whereas any other is that of evil demons.</p>
<p style="text-align: center;">On Stealing.</p>	<p style="text-align: center;">Prohibition against stealing</p>
<p>"Also, Ānanda, in all worlds, beings in the six destinies whose minds are free of all desire to steal will not be bound to an unending cycle of deaths and rebirths. no matter how much you may practice samādhi in order to transcend the stress of experiencing perceived objects, you will never transcend that stress until you have freed yourself from thoughts of stealing. Even very intelligent people who can enter samādhi while practicing meditation in stillness will be certain to fall into an evil realm upon their rebirth if they have not renounced stealing. The best among them will become energy-devouring nature-spirits; those at intermediate levels will be succubae or incubi; and those at the lowest levels will be unwholesome people possessed by such spirits. These unwholesome beings will attract groups of disciples and will tell them that they have realized the supreme enlightenment. After my nirvana, in the time of the Dharma's ending, many such strange and unwholesome spirits will sweep like wildfire across the world. By cunning and deceit they will establish their claim to be good and wise teachers who have reached the level of a sage. Their boasting will delude the ignorant and will instill fear that will rob people of their good judgment. Wherever they go, these unwholesome spirits will destroy families and reduce households to penury."</p>	<p>'Further, Ananda, if living beings in the six worlds of existence cease to steal, they will not be subject to the continual round of births and deaths. Your practice of Samādhi should free you from defilements, but if your robber's mind is not wiped out, they cannot be eliminated. You may acquire much wisdom but if you do not stop stealing, when dhyāna manifests, you will fall into the way of devils in which the high rank is attained by cunning spirits, the intermediate one by evil spirits and the low one by bedevilled men. These devils have their following and boast that they attain Supreme Bodhi. After my nirvāna, in the Dharma ending age, these devils will be found everywhere in the world. They will hide their perfidy, pose as men of good counsel and declare that they have won the Superior Dharma to deceive the ignorant who will thus lose their minds; wherever they pass, they will cause untold miseries to their believers.</p>
<p>"I teach the monks to make their almsrounds in whatever place they find themselves so that they may let go of craving and become enlightened. The monks do not cook for themselves; and leading the rest of their lives this way, they wander from place to place in the three realms so that, at the end of their lives, they will not have to return. How then can thieves wear a monk's robe for the sake of personal gain, meanwhile engaging in all manner of acts which they falsely claim are in accord with the Buddha's Dharma? They slander those who have</p>	<p>'This is why I teach the bhiksus to beg for food so that they can overcome cupidity and realize Bodhi. They do not cook themselves and pass their remaining years as transitory travellers in the three realms of existence to prove their last transmigration without incarnating again. How can thieves who wear the Sangha robe, act as Tathāgatamongers and commit karmic deeds, claim that they all preach the Buddha Dharma? They are not (true) leavers of home and are not ordained Hinayāna bhiksus. They deceive an incalculable</p>

<p>entered the monastic life, saying that fully ordained monks are merely following the path of the Lesser Vehicle. In this way they confuse countless beings and lead them astray, and they will all fall into the Unrelenting Hell.”</p>	<p>number of living beings causing them to fall into the realm of un-intermittent hells.</p>
<p>“I affirm that, after my nirvana, a monk whose resolve in the practice of samādhi is unshakable can, in a single moment, repay his debts from all his previous lives since time without beginning by burning lamp-oil on his body before an image of the Buddha, or else by burning off a part of one of his fingers, or else by burning a piece of incense on his body. Then he will be able to bid a final farewell to this world and be forever free of outflows. He may not immediately understand how to advance towards supreme enlightenment, but he will have firmly committed himself to the Dharma. Without such small acts of physical renunciation, he will have to be reborn as a person again, even if he has attained freedom from all influences. He will still have to repay his debts from previous lives, just as, to repay my debts, I had to eat horse-feed.”</p>	<p>‘After my nirvāna, if there is a bhikṣu who, in token of his determination to practise Samādhi, lights in front of an image of the Tathāgata a torch (planted in his body) or burns a bone of his finger or an incense stick inserted in his flesh, I say he will thus repay all his karmic debts since the time without beginning, will leave the worldly way for ever and will escape from the stream of transmigration, for although he has not yet attained Supreme Bodhi, his mind is already set decisively on the Dharma. However, without these small sacrifices, even if he realizes something, he will be reborn as a human being and will have to repay his former debts, as I did when I had to eat the grain fed to horses.</p>
<p>“Therefore, when you teach people in the world to practice samādhi, teach them to renounce stealing. that is the third of the clear and definitive instructions on purity that have been given by the Thus-Come One and by all the Buddhas of the past, World-Honored Ones.</p>	<p>‘Then you should teach worldly men who practise Samādhi not to steal. This is called the Buddha’s profound teaching of the third decisive deed.</p>
<p>Ānanda, one who enters samādhi while practicing meditation in stillness but who does not renounce stealing is like one who tries to fill a leaking cup with water. He may keep on trying for countless eons, but he will never fill it up.”</p>	<p>Ananda, if stealing is not stopped, the practice of dhyāna-samādhi is like pouring water into a vessel which will never hold it in spite of the passing of aeons countless as dust.</p>
<p>“Let a monk own nothing except his robes and his almsbowl; let him give to hungry beings the alms he does not need; let him greet the assembly by bowing with joined palms; let him take scoldings and beatings as praise; let him truly renounce his mind and body by sharing his flesh, bones, and blood with other beings; and let him never confuse beginners by misconstruing the Thus-Come One’s teachings which are not definitive: I can affirm that such a monk truly practices samādhi.”</p>	<p>If this bhikṣu does not keep garments in excess of what he needs, gives to others all food in excess of his requirement, joins his two palms to salute the community and regards as praise abuse and blows — that is if he is ready to give away his own flesh, bones and blood, and if he does not pose as an expert interpreter of the expedient incomplete doctrine and does not teach it to beginners in order not to mislead them, the Buddha will seal his realization of Samādhi.</p>
<p>“What I have said is what Buddhas teach. Māra, the Evil One, teaches otherwise.”</p>	<p>This teaching of mine is that of the Buddha, whereas any other is that of evil demons.</p>
<p style="text-align: center;">On Making false claims.</p>	<p style="text-align: center;">Prohibition against lying</p>

<p>“Ānanda, beings in the worlds' six destinies may be entirely free, in body and in mind of killing, stealing, and sexual desire, but their samādhi will not be pure if they make false claims. If they do, they will be possessed by demons of craving or by demons of delusion, and they will lose sight of their potential for becoming a Buddha. They will say that they have achieved what they have not achieved and that they have become what they have not become. Wishing that worldly people might hold them in the highest honor, they will say that they have reached the stage of entering the stream, or that they must be reborn once only, or that they need not be reborn, or that they are Arhats or Solitary Sages, or that they are Bodhisattvas at one of the Ten Grounds or at one of the stages previous to the Ten Grounds. In this way, in their craving for offerings, they encourage people to bow to them and to repent before them.”</p>	<p>‘Ananda, if living beings in the six worlds of existence, after cleansing their bodies and minds from killing, stealing and carnality, continue to lie, they will fail to realize Samādhi and will become demons (filled with) pride and prejudice. As a result, they will lose the Tathāgata seed and, in their search for worldly fame, will claim that they have achieved and realized what really they have not. They boast of their realization of the states of srota-āpanna, sakrdāgāmin, anāgāmin, arhat and pratyekabuddha and the ten stages of Bodhisattva development, in order to attract believers who will make offerings to them for the atonement of sins.</p>
<p>“These people who have no trust in the Dharma have ruined their potential for becoming a Buddha just as a tāla tree will die if it is cut down. The Buddha predicts that such people will destroy their foundation in the Dharma and that they will never regain right knowledge and right viewpoints. They will sink into the sea of three kinds of suffering and will be unable to enter samādhi.”</p>	<p>These unbelievers (icchantika) will destroy the Buddha seed as easily as cutting into the trunk of a palm with a sharp chopper (to stop it from growing). The Buddha predicts that these people will destroy their excellent roots, will not regain common sense, will sink into the three oceans (realms) of suffering and will never achieve Samādhi.</p>
<p>“It is my command that after my nirvana, in the time of the Dharma's ending, the Bodhisattvas and the Arhats will appear before beings in whatever bodily form may be appropriate for rescuing them from the cycle of death and rebirth. The Bodhisattvas and Arhats may appear as elder monks or nuns, or as white-robed laity, or as kings, as high officials, as pure youths or maidens, or even as courtesans, widows, libertines, thieves, slaughterers, or traffickers in stolen goods. Working side by side with these people, in order to lead them to enter samādhi, the Bodhisattvas and Arhats praise the Buddha's Vehicle. but they should never speak casually to people who have not yet studied the Dharma, saying, ‘I am actually a Bodhisattva,’ or ‘I am actually an Arhat,’ thus carelessly revealing the Buddha's hidden intent. They can only reveal themselves at the end of their lives, and then only in private. Anyone who in any other way claims to be a Bodhisattva or an Arhat is deluding people with an egregious lie.”</p>	<p>‘I now command Bodhisattvas and Arhats to appear, in the Dharma ending age after my nirvāna, in all appropriate transformation bodies to save those caught in the wheel of samsāra. They should come as monks, lay disciples, princes, ministers, boys, girls, and even as prostitutes, widows, rogues, thieves, butchers, pedlars, etc., to keep company with them and praise the Buddha Dharma in their presence so as to convert them and urge them to practise it. In so doing they should not disclose that they are true Bodhisattvas and Arhats. They will not reveal to beginners the Buddha's esoteric cause but when they are about to die, they will secretly show some proof of their enlightenment (to increase their disciples' faith in the Dharma). How then can such persons deceive living beings by telling deliberate lies?</p>
<p>“Therefore, when you teach people in the world to practice samādhi, teach them to refrain from making false claims. This is the fourth of the clear</p>	<p>‘You should teach worldly men who practise Samādhi not to lie. This is called the Buddha's profound teaching of the fourth decisive deed.</p>

<p>and definitive instructions on purity that have been given by the Thus-Come One and by all the Buddhas of the past, World-Honored Ones.”</p>	
<p>“Ānanda, one who does not refrain from making false claims is like someone who molds a piece of excrement into the shape of a piece of sandalwood incense in the hope that it will then be fragrant. that cannot be. I have taught the bhikṣus that the straightforward mind is the place for awakening and that there must be nothing whatever false in their cultivation of a stern and proper manner in all four compartments. Why then would they make a public claim about their attainment, saying they had reached the level of a sage? One who makes such false claims is like a pauper who claims to be king. Such a one is deliberately seeking his death. Even less should one claim the title of Dharma-King! If your direction is not true at the start, you will veer away from the goal.</p>	<p>Ananda, if lying is not stopped, the practice of dhyānasamādhi is like copying in excrement a sandalwood statue and expecting it to be fragrant, which is impossible. I teach the bhikṣus to develop a straightforward mind which is the temple of enlightenment (bodhimandala) and to be righteous in their common acts of daily life, while walking, standing, sitting and reclining. How can a liar pretend that he has realized the Supreme Dharma? This is like a poor man proclaiming himself a king; he will only invite trouble and misfortune. Still less can he usurp the (throne of the) King of the Law. If the causal ground is false, its fruit will be distorted, and the quest of Buddha’s Enlightenment will become impossible.</p>
<p>One who seeks the enlightenment of the Buddhas in this way is like one who tries to bite his own navel. who could expect to succeed? Monks whose minds are as straight as lute-strings and who are entirely genuine and truthful will never encounter demons when they enter samādhi. I can affirm that such people are certain to realize the unsurpassed wisdom and enlightenment of the Bodhisattvas.”</p>	<p>‘If a bhikṣu (develops) a mind as straight as a lutestring and is truthful under all circumstances, he will avoid, in his practice of Samādhi, all troubles caused by the demon. I will seal his realization of the Bodhisattva’s Supreme Bodhi.</p>
<p>“What I have said is what Buddhas teach. Māra, the Evil One, teaches otherwise.”</p>	<p>This teaching of mine is that of the Buddha whereas any other one is that of evil demons.’</p>



VIII. Establishing a place for awakening.

Note : This is Master Hsua Ha's translation with comments in italics. Charles Luk did not translate this part of the Sutra

“**A**nanda, you have asked about guarding and focusing the mind, and I have now told you about the wondrous method that will lead practitioners to enter samādhi. If you seek to become a Bodhisattva, you must first follow the four instructions on purity so that your comportment may be as pure as the glistening frost. Then very naturally you will no more be able to commit the three errors of the mind and the four errors of speech than a tree is able to leaf out in freezing weather. How could anything demonic happen to someone who faithfully follows the four instructions on purity, Ānanda? How much the more will that person be protected if his mind is not paying attention to sights, sounds, odors, flavors, tangible objects, or objects of cognition!”

The “wondrous method that will lead practitioners to enter samādhi” refers to gaining completely unobstructed understanding through the ear-faculty by turning the hearing around to listen to one's true nature so that one can realize supreme enlightenment.

The Buddha has just said that anyone who seeks to become a Bodhisattva must follow these four rules of purity: not taking life, not stealing, not committing acts of sexual misconduct, and not making false claims. The prohibition against sexual misconduct refers not only to physical acts of lust but also to lust in the mind. You must get rid of both in order to transcend the stress of entanglement with perceived objects. You should become as pure as the glistening frost. Then, quite naturally, you will become enlightened. Then the three evils of the mind — greed, anger, and delusion — will have no cause to come forth, and the four errors of speech — coarse language, hurtful speech, lies, and duplicity — will not occur. (VI, 64–5)

“As for people who cannot get rid of their stubborn habits, teach them to recite single-mindedly the mantra of supreme efficacy, which is called ‘Mahā-Sitātapatra’ — the ‘Great White Canopy.’¹ This is the mantra spoken by the Buddha whom I make appear from my unconditioned mind — the Buddha who is seated invisible to ordinary sight, amidst a blaze of light on a precious lotus-flower at the crown of my head.”

What is most important is to recite the mantra single-mindedly. Don't have two minds about it; don't recite the mantra and doubt its usefulness at the same time. that is to be caught between belief and doubt. You are one person, but you end up with two minds. One mind thinks that perhaps there is some usefulness to the recitation, while the other mind says, “What am I doing reciting things that I don't even understand?” Watch out for that kind of dividedness. Recite single-mindedly.

The Sanskrit word “mahā” means “great,” and “sitātapatra”² refers to the white canopy that appears in space above you when you recite. The size of the canopy depends on the level of your skill. If your skill is great and lofty, there will be no disasters for thousands of miles around you while you recite this phrase of the mantra. If you have only a small amount of skill, the canopy will only cover your own head and will protect you alone. When a greatly

virtuous and highly accomplished member of the Sangha recites this line of the mantra, his or her entire country can benefit from it. The entire area will be free from calamities, great disasters will turn into small ones, and small disasters won't happen at all. Now at this Dharma-assembly we are holding to explain the Śūraṅgama Sūtra,³ a lot of people are practicing this esoteric Dharma of the Buddha, so I believe that all of America is benefiting from it. Americans may not be aware of it, but our practice is saving many of their lives. It is all done invisibly, and they never have any idea of who has saved them or even that they have been saved. nor do we wish them to know. This is a case of there being no giver and no recipient. The three aspects of giving — giver, gift, and recipient — are empty. When we rescue people, it is not necessary to get them to thank us. This is just what is wonderful about it. (VI, 66–7)

“Consider, moreover, that in previous lifetimes during many eons, you and the young Mātāṅga woman developed affinities with each other, which led to habits of love and devotion. It has not been for one lifetime only, nor even for one eon only. Yet hearing me proclaim the Dharma freed her mind forever from the entanglements of love. Now she is an Arhat, though she had been a mere courtesan, someone who had never intended to undertake spiritual cultivation. But by the hidden aid of the mantra's power, she quickly became one who needs no further instruction. You hearers of the teaching in this assembly who seek to board the greatest of vehicles in your resolute quest to become Buddhas should reach your goal with no more effort than the wind needs to scatter a handful of dust into the air. is there any danger that you will meet with difficulty?”

“Those who wish to establish a place for awakening in the time of the Dharma's ending should begin by undertaking to follow the monks' prohibitory precepts. They should seek a teacher, an elder monk who himself observes the precepts with purity. Further, they must receive precepts from a member of the Sangha who is truly pure; otherwise they will not succeed in following those precepts. After the practitioners have received precepts, they should put on new clothes or newly washed clothes, and then in a quiet place burn incense and recite one hundred and eight times the efficacious mantra spoken by the Buddha who is made to appear from the mind of the Thus-Come One. Then they may establish the place for awakening and safeguard its boundaries.”

“These spiritual practitioners should ask the peerless Thus-Come Ones throughout the ten directions — each without departing from his own land — to pour down a light of great compassion on the head of each practitioner. Then, Ānanda, in the time of the Dharma's ending, pure monks, nuns, and white-robed laity and other almsgivers, in whose minds all sexual desire and all craving have been extinguished and who follow the Buddha's pure precepts, should enter a place for awakening and there make the vows of a Bodhisattva. If they can bathe before re-entering their place of awakening and if they can continue their practice throughout the six periods of the day and the six periods of the night without sleep for twenty-one days, I myself will appear before them to bless each one of them by circling my hand over the crown of his head, and I will help each one become enlightened.”

The four great vows of a Bodhisattva are:

Beings can't be counted, but I vow to save them all.

Afflictions have no limit, but I vow to end them all.

Dharmas can't be numbered, but I vow to learn them all.

The Buddhas' bodhi is supreme; but I have vowed to realize it. (VI, 72)

Ānanda said respectfully to the Buddha, "World-Honored One, I have received the Thus-Come One's supremely compassionate instruction, and my mind has already awakened. I myself know how to practice so that I can realize the enlightenment of one who needs no further instruction. But suppose spiritual practitioners should wish to establish a place for awakening in the time of the Dharma's ending. How may they safeguard its boundaries in accord with the Buddha's rules concerning purity?"

The Buddha said to Ānanda, "People in the time of the Dharma's ending who wish to establish a place for awakening should begin by finding a strong white ox living in the Himalayas. It should be an ox that feeds upon rich and fragrant grasses and drinks only the pure waters of the mountain snows. The dung of such an ox will be of an exceptional purity. Those who wish to establish a place for awakening may mix this pure ox-dung with sandalwood incense and spread the mixture upon the ground."

"The dung of an ox that does not live in the Himalayas will be foul-smelling and too unclean to be applied to the ground of a place for awakening. If that is all the spiritual practitioners can obtain, then instead they should look for a spot on the plain where yellow loam can be found. They should dig up the loam from a depth of about five and a half feet and then mix it with sandalwood incense, aloes-wood incense, storax, frankincense, saffron, teak resin, birthwort, basil, spikenard, and cloves. They should grind these ten fragrant substances into a powder, sift them together with the loam, and spread the mixture as a paste on the ground of the place for awakening. The place should be octagonal and sixty-five feet across."

"A lotus made of gold, silver, copper, or wood should be placed in the center of the place for awakening, and a bowl filled with dew collected during the eighth lunar month should be placed in the center of the flower. An abundance of flower petals should be made to float upon the water in the bowl. Eight round mirrors should be arranged around the flower and bowl so that the mirrors face outward in each of the eight directions. Next, sixteen lotus flowers and sixteen elegant censers should be placed in front of the mirrors; the censers should alternate with the flowers. Only aloes-wood incense should be burned in these censers, and they should be burned in such a way as to produce no flames."

"The practitioners should make fried cakes with sixteen jars of the milk of a white cow and then set the cakes out onto sixteen dishes. They should place raw sugar upon sixteen other dishes. Upon sixteen other dishes they should place oil cakes, and in the same manner, rice gruel, storax, honeyed ginger, clarified butter, and filtered honey should be distributed so that there are sixteen dishes of each of these eight kinds of offerings. These should be distributed by setting dishes containing each of the eight offerings behind each of the sixteen flowers as offerings to the Buddhas and great Bodhisattvas."

"At mealtime and at midnight, the practitioners should prepare a pint of honey and mix it three times with clarified butter. They should place a small burner in front of the place for awakening, prepare a decoction of storax, bathe charcoal with the decoction, and then ignite the charcoal, letting it blaze forth. The butter and honey should be tossed upon the flames. As long as it lasts, the fragrant smoke will be an offering to the Buddhas and Bodhisattvas."

There are many practices like this in the Esoteric school. Monks of this school often burn combinations of honey and butter and offer them to the Buddhas. They burn not only that but anything else of value, such as gold, jewels, and other valuable materials. They burn them first, then offer them to the Buddhas. (VI, 78)

“Outside the four walls of the room in which the place for awakening is located, the practitioners should hang banners and arrangements of flowers. Further, they should adorn the walls inside the room with images of the Thus-Come Ones and the Bodhisattvas of the ten directions. Centered on the wall facing south, images of the Buddha Vairocana, the Buddha Śākyamuni, the Bodhisattva Maitreya, the Buddha Akṣobhya, and the Buddha Amitābha should be displayed. On one side of those images, an image of one of the imposing manifestations of the Bodhisattva who hears the Cries of the World should be shown; and on the other side, an image of the Bodhisattva-King Vajra-Treasury. On either side of the door, images should be placed of Lord Śakra, King Brahma, Fire-Head, the Blue Durgā, Kuṇḍalī-rāja, Bhṛkuṭi, and the Four Celestial Kings, together with Vināyaka. Also, eight mirrors should be suspended from the ceiling in such a way that they directly face the other mirrors which have already been set up in the place for awakening. The mirrors will then reflect each other in infinite repetitions.”

The Buddha Akṣobhya is in the east; he is also known as the Buddha Master Healer. The name “Akṣobhya” means “unmoving.” The east is usually associated with movement, but the Buddha of the east does not move. Amitābha is the Buddha of the West; his name means “infinite light.” The alternative form of his name is “Amitāyus,” which means “infinite life.”... The Bodhisattva-King Vajra-Treasury is a Dharma-protector; his stern countenance can be terrifying to behold. Beside them, images of the Lords Śakra and Brahma are to be displayed. Śakra is the lord of the Heaven of the Thirty-Three; Brahma is lord of the Great Brahma Heaven. “Ucchuṣma” means “Fire-Head.” Blue Durgā has a blue face and is a Dharma-protector. Kuṇḍalī-rāja is a vajra-spirit; his name means “releasing the knots of resentment.” Bhṛkuṭi is also a Dharma-protector. Vināyaka is one of the names of the god Gaṇeśa, who has an elephant’s head and a man’s body. He too is a Dharma-protector.... The bizarre appearances of these Dharma-protectors are intended to instill awe in people so that they will behave themselves. At the door of the place for awakening, then, these images are placed on both sides for protection. (VI, 78–9)

“During the first seven days, the practitioners should bow with the utmost sincerity to the Thus-Come Ones, the great Bodhisattvas, and the Arhats of the ten directions. During the six periods of the day and the six periods of the night, the practitioners should recite the mantra continuously while circumambulating the place for awakening, single-mindedly repeating the mantra one hundred and eight times. During the next seven days, the practitioners should focus their minds on the Bodhisattva’s vows, not letting their minds turn aside from them. My instructions to you in the monastic code have included teachings about the making of vows.”

“During the last seven days, the practitioners should single-mindedly recite the Buddha’s Mantra of the White Canopy continuously throughout the twelve periods of the day and night. On the final day, the Thus-Come Ones from all ten directions will appear at the same time. They and their light will be reflected in the mirrors as each of them circles his right hand on the crown of the head of each of the practitioners. If people can practice samādhi in an excellent place for awakening like this in the age of the Dharma’s ending, their bodies and minds will become as pure and bright as crystal. But, Ānanda, if the precept-master from whom a monk received precepts was not pure, or if any of the other monks in his group is not pure, then the practice in the place of awakening is unlikely to be successful.”

Throughout the six periods of the day and the six periods of the night, you should continually recite the mantra — the entire Śūraṅgama Mantra — while circumambulating the place for awakening.... You're not thinking of anything else; you're reciting single-mindedly.... Each time you recite, go through the mantra one hundred and eight times without stopping. (VI, 80–1)

The mantra won't work if any one of the people involved is impure, that is, if they haven't followed the precepts strictly. One is not supposed to kill, but they have killed; or one is not supposed to steal, but they have stolen; one is not supposed to commit acts of sexual misconduct, but they have done so; one is not supposed to lie, but they have lied. The Buddha taught us not to lie, but they dispense with the "not" and just hold to the lie. If that is how it is, then all their work of spiritual cultivation, all the mantras they recited, will come to nothing. (VI, 83)

"After the three weeks, the practitioners should remain sitting upright and peacefully for a hundred days. If their roots in the Dharma are deep and strong, they will not rise from their seats during that time, and they will become Arhats at the first stage. Even if they do not reach the level of a sage in body and mind, they will be certain that in the future they will become Buddhas."

One sits in meditation, but not like some people who sit still for two hours and consider it a superb feat. They consider themselves to be outstanding people, but actually, if we compare that to what is described here, they are like kittens compared to a lion. "Sitting upright" means that one does not lean to the left or right, or lean forward or back, or get up or stretch out one's legs. "Sitting peacefully" means that one is not troubled by anything. Sitting for a hundred days means one does not sleep and does not get up to eat or even to relieve oneself. One simply sits for one hundred days. (VI, 84)

"You asked how to establish a place for awakening. This is how it should be done."

The Śūraṅgama Mantra

Ananda bowed at the Buddha's feet and said to him respectfully, "Ever since I entered the monastic life, I have presumed upon the Buddha's affection. I have sought merely to be learned, and as a result, I have not yet gained freedom from conditioned phenomena. I was ensnared by the evil Brahma-Heaven spell and could not escape, though my mind remained aware. Fortunately, Mañjuśrī arrived to rescue me with the efficacious mantra spoken by the Buddha at the crown of the Thus-Come One's head. But I benefited from its hidden power without actually hearing it myself. I sincerely hope that the Buddha will proclaim the mantra again out of his great kindness and out of his compassion for all the practitioners in this great assembly, as well as for beings of the future who will be bound to the cycle of death and rebirth, so that the esoteric sounds of the mantra may set their bodies and minds free."

Everyone in the great assembly thereupon bowed to the Buddha. They waited to hear the sections and sub-sections of the esoteric mantra.

The sections of the esoteric mantra mentioned here are the five main divisions of the Śūraṅgama Mantra. The sub-sections are smaller parts consisting of several lines each, such as the opening lines, "Na mo sa dan tuo, su qie duo ye, e la he di, san miao san pu tuo xie." (VI, 89)

The five sections of the mantra correspond to five regions: north, south, east, west, and center.... There are five sections because there are five great demonic armies in this world. Buddhas occupy the five regions to suppress the demons. If there were no Buddhas, the demons could appear openly in the world.

Within the five sections of the mantra there are some thirty Dharmas, and within these are more than a hundred further Dharmas that can be discussed in detail. Five of the major kinds of these Dharmas are as follows:

Dharmas for accomplishment: These cause people who recite the mantra to have success in their endeavors and to fulfill their vows and wishes.

Dharmas that bring benefit: Reciters of this mantra bring benefit to themselves and to other people as well.

Dharmas of hooking and summoning: These Dharmas allow the reciter to summon weird beings, demons, and ghosts and to capture them no matter how far away from the reciter they may be.

Dharmas of subduing: Demons also make use of spiritual powers and mantras. When you recite your mantras, they recite their mantras. But the Śūraṅgama Mantra can defeat all their mantras. The Mātāṅga woman's spell that got Ānanda into trouble lost its power as soon as the Śūraṅgama Mantra was recited, particularly because of the great five-line heart of the mantra:

chi tuo ni
e jia la
mi li zhu
bo li dan la ye
ning jie li.

This is the mantra for destroying the mantras and spells of celestial demons and followers of wrong paths.

Dharmas that prevent disasters: Any calamity that is to occur can be prevented by this mantra. For instance, someone who is about to fall into the ocean and drown can avoid catastrophe by reciting the Śūraṅgama Mantra. He might fall into the ocean, but he won't drown. Perhaps you are in a boat that by any measure ought to sink, but you recite this mantra and the boat does not go down. Maybe you're in an airplane that is destined to crash, but you recite the Śūraṅgama Mantra and the plane lands without incident.... Usually what happens is that there is alarm but no danger.

In general, the mantra contains Dharmas of auspiciousness. This means that when you recite the mantra, everything goes just as you would like. There are so many advantages to the mantra that in several years one could not even get close to expressing them all. (VI, 92–4)¹⁹

Then from the prominence at the crown of the World-Honored One's head there welled forth a magnificent light, radiant as hundreds of precious gems, and a magnificent thousand-petal lotus welled forth from within that light. The Thus-Come One made appear a Buddha who was seated at the center of the magnificent flower, and from the crown of that Buddha's head, ten beams of light shone forth as if from hundreds of precious gems. Everywhere throughout space there appeared, from within those beams of light, ten times as many vajra-warriors as there are sand-grains in the River Ganges. Some of them held aloft a mountain, while others brandished a vajra-implement. All in the great assembly gazed upward, overwhelmed by awe and wonder. Hoping to receive the Buddha's compassionate blessing, they listened intently as the Buddha who sat invisible to ordinary sight amidst a blaze of light at the crown of the Thus-Come One's head proclaimed this spiritual mantra:

I.

na mo sa dan tuo
su qie duo ye
e la he di
san miao san pu tuo xie
na mo sa dan tuo
fo tuo ju zhi shai ni shan
na mo sa po
bo tuo bo di
sa duo pi bi
na mo sa duo nan
san miao san pu tuo
ju zhi nan
suo she la po jia
seng qie nan
na mo lu ji e luo han duo nan
na mo su lu duo bo nuo nan
na mo suo jie li tuo qie mi nan
na mo lu ji san miao qie duo nan
san miao qie bo la
di bo duo nuo nan
na mo ti po li shai nan
na mo xi tuo ye
pi di ye
tuo la li shai nan
she po nu
jie la he
suo he suo la mo tuo nan
na mo ba la he mo ni
na mo yin tuo la ye
na mo po qie po di
lu tuo la ye
wu mo bo di
suo xi ye ye
na mo po qie po di
nuo la ye
na ye
pan zhe mo he san mu tuo la
na mo xi jie li duo ye
na mo po qie po di
mo he jia la ye
di li bo la na
qie la pi tuo la
bo na jia la ye
e di mu di
shi mo she nuo ni
po xi ni
mo dan li qie na

na mo xi jie li duo ye
na mo po qie po di
duo tuo qie duo ju la ye
na mo bo tou mo ju la ye
na mo ba she la ju la ye
na mo mo ni ju la ye
na mo qie she ju la ye
na mo po qie po di
di li cha
shu la xi na
bo la he la na la she ye
duo tuo qie duo ye
na mo po qie po di
na mo e mi duo po ye
duo tuo qie duo ye
e la he di
san miao san pu tuo ye
na mo po qie po di
e chu pi ye
duo tuo qie duo ye
e la he di
san miao san pu tuo ye
na mo po qie po di
bi sha she ye
ju lu fei zhu li ye
bo la po la she ye
duo tuo qie duo ye
na mo po qie po di
san bu shi bi duo
sa lian nai la la she ye
duo tuo qie duo ye
e la he di
san miao san pu tuo ye
na mo po qie po di
she ji ye mu nuo ye
duo tuo qie duo ye
e la he di
san miao san pu tuo ye
na mo po qie po di
la dan na ji du la she ye
duo tuo qie duo ye
e la he di
san miao san pu tuo ye
di piao
na mo sa jie li duo
yi tan po qie po duo
sa dan tuo qie du shai ni shan

sa dan duo bo da lan
na mo e po la shi dan
bo la di
yang qi la
sa la po
bo duo jie la he
ni jie la he
jie jia la he ni
ba la bi di ye
chi tuo ni
e jia la
mi li zhu
bo li dan la ye
ning jie li
sa la po
pan tuo nuo
mu cha ni
sa la po
tu shai jia
tu xi fa
bo na ni
fa la ni
zhe du la
shi di nan
jie la he
suo he sa la ruo she
pi duo beng suo na jie li
e shai zha bing she di nan
na cha cha dan la ruo she
bo la sa tuo na jie li
shai zha nan
mo he jie la he ruo she
pi duo beng sa na jie li
sa po she du lu
ni po la ruo she
hu lan tu xi fa
nan zhe na she ni
bi sha she
xi dan la
e ji ni
wu tuo jia la ruo she
e bo la shi duo ju la
mo he bo la zhan chi
mo he die duo
mo he di she
mo he shui duo she po la
mo he ba la pan tuo la

po xi ni
e li ye duo la
pi li ju zhi
shi po pi she ye
ba she la mo li di
pi she lu duo
bo teng wang jia
ba she la zhi he nuo e zhe
mo la zhi po
bo la zhi duo
ba she la shan chi
pi she la zhe
shan duo she
pi ti po
bu shi duo
su mo lu bo
mo he shui duo
e li ye duo la
mo he po la e bo la
ba she la shang jie la zhi po
ba she la ju mo li
ju lan tuo li
ba she la he sa duo zhe
pi di ye
qian zhe nuo
mo li jia
ku su mu
po jie la duo nuo
pi lu zhe na
ju li ye
ye la tu
shai ni shan
pi zhe lan po mo ni zhe
ba she la jia na jia bo la po
lu she na
ba she la dun zhi zhe
shui duo zhe
jia mo la
cha che shi
bo la po
yi di yi di
mu tuo la
jie na
suo pi la chan
jue fan du
yin tu na mo mo xie

II

wu xin
li shai jie na
bo la she xi duo
sa dan tuo
qie du shai ni shan
hu xin du lu yong
zhan po na
hu xin du lu yong
xi dan po na
hu xin du lu yong
bo la shai di ye
san bo cha
na jie la
hu xin du lu yong
sa po yao cha
he la cha suo
jie la he ruo she
pi teng beng sa na jie la
hu xin du lu yong
zhe du la
shi di nan
jie la he
suo he sa la nan
pi teng beng sa na la
hu xin du lu yong
la cha
po qie fan
sa dan tuo
qie du shai ni shan
bo la dian
she ji li
mo he suo he sa la
bo shu suo he sa la
shi li sha
ju zhi suo he sa ni
di li e bi ti shi po li duo
zha zha ying jia
mo he ba she lu tuo la
di li pu po na
man cha la
wu xin
suo xi di
bo po du
mo mo
yin tu na mo mo xie

III

la she po ye
zhu la ba ye
e qi ni po ye
wu tuo jia po ye
pi sha po ye
she sa duo la po ye
po la zhao jie la po ye
tu shai cha po ye
e she ni po ye
e jia la
mi li zhu po ye
tuo la ni bu mi jian
bo qie bo tuo po ye
wu la jia po duo po ye
la she tan cha po ye
nuo qie po ye
pi tiao dan po ye
su bo la na po ye
yao cha jie la he
la cha si jie la he
bi li duo jie la he
pi she zhe jie la he
bu duo jie la he
jiu pan cha jie la he
bu dan na jie la he
jia zha bu dan na jie la he
xi qian du jie la he
e bo xi mo la jie la he
wu tan mo tuo jie la he
che ye jie la he
xi li po di jie la he
she duo he li nan
jie po he li nan
lu di la he li nan
mang suo he li nan
mi tuo he li nan
mo she he li nan
she duo he li nu
shi bi duo he li nan
pi duo he li nan
po duo he li nan
e shu zhe he li nu
zhi duo he li nu
di shan sa pi shan

sa po jie la he nan
pi tuo ye she
chen tuo ye mi
ji la ye mi
bo li ba la zhe jia
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
cha yan ni
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
mo he bo shu bo dan ye
lu tuo la
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
nuo la ye na
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
dan tuo qie lu cha xi
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
mo he jia la
mo dan li qie na
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
jia bo li jia
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
she ye jie la
mo du jie la
sa po la tuo suo da na
qi li dan
pi tuo ye she
chen tuo ye mi

ji la ye mi
zhe du la
po qi ni
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
pi li yang qi li zhi
nan tuo ji sha la
qie na bo di
suo xi ye
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
na jie na she la po na
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
e luo han
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
pi duo la qie
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
ba she la bo ni
ju xi ye ju xi ye
jia di bo di
qi li dan
pi tuo ye she
chen tuo ye mi
ji la ye mi
la cha wang
po qie fan
yin tu na mo mo xie

IV

po qie fan
sa dan duo bo da la
na mo cui du di
e xi duo na la la jia

bo la po
xi pu zha
pi jia sa dan duo bo de li
shi fo la shi fo la
tuo la tuo la
pin tuo la pin tuo la
chen tuo chen tuo
hu xin hu xin
pan zha pan zha pan zha
pan zha pan zha
suo he
xi xi pan
e mu jia ye pan
e bo la ti he duo pan
po la bo la tuo pan
e su la
pi tuo la
bo jia pan
sa po ti pi bi pan
sa po na qie bi pan
sa po yao cha bi pan
sa po qian ta po bi pan
sa po bu dan na bi pan
jia zha bu dan na bi pan
sa po tu lang zhi di bi pan
sa po tu si bi li
qi shai di bi pan
sa po shi po li bi pan
sa po e bo xi mo li bi pan
sa po she la po na bi pan
sa po di di ji bi pan
sa po dan mo tuo ji bi pan
sa po pi tuo ye
la shi zhe li bi pan
she ye jie la
mo du jie la
sa po la tuo suo tuo ji bi pan
pi di ye
zhe li bi pan
zhe du la
fu qi ni bi pan
ba she la
ju mo li
pi tuo ye
la shi bi pan
mo he bo la ding yang
yi qi li bi pan

ba she la shang jie la ye
bo la zhang qi la she ye pan
mo he jia la ye
mo he mo dan li jia na
na mo suo jie li duo ye pan
bi shai na bei ye pan
bo la he mo ni ye pan
e qi ni ye pan
mo he jie li ye pan
jie la tan chi ye pan
mie dan li ye pan
lao dan li ye pan
zhe wen cha ye pan
jie luo la dan li ye pan
jia bo li ye pan
e di mu zhi duo
jia shi mo she nuo
po si ni ye pan
yan ji zhi
sa tuo po xie
mo mo yin tu na mo mo xie

V.

tu shai zha zhi duo
e mo dan li zhi du
wu she he la
qie po he la
lu di la he la
po suo he la
mo she he la
she duo he la
shi bi duo he la
ba liao ye he la
qian tuo he la
bu shi bo he la
po la he la
po xie he la
bo bo zhi duo
tu shai zha zhi duo
lao tuo la zhi duo
yao cha jie la he
la cha suo jie la he
bi li duo jie la he
pi she zhe jie la he
bu duo jie la he
jiu pan cha jie la he

xi qian tuo jie la he
wu dan mo tuo jie la he
che ye jie la he
e bo sa mo la jie la he
zhai que ge
cha qi ni jie la he
li fo di jie la he
she mi jia jie la he
she ju ni jie la he
mu tuo la
nan di jia jie la he
e lan po jie la he
qian du bo ni jie la he
shi fa la
yin jia xi jia
zhui di yao jia
dan li di yao jia
zhe tu tuo jia
ni ti shi fa la
bi shan mo shi fa la
bo di jia
bi di jia
shi li shai mi jia
suo ni bo di jia
sa po shi fa la
shi lu ji di
mo tuo pi da lu zhi qian
e qi lu qian
mu que lu qian
jie li tu lu qian
jie la he
jie lan jie na shu lan
dan duo shu lan
qi li ye shu lan
mo mo shu lan
ba li shi po shu lan
bi li shai zha shu lan
wu tuo la shu lan
jie zhi shu lan
ba xi di shu lan
wu lu shu lan
chang qie shu lan
he xi duo shu lan
ba tuo shu lan
suo fang ang qie
bo la zhang qie shu lan
bu duo bi duo cha

cha qi ni
shi po la
tuo tu lu jia
jian du lu ji zhi
po lu duo pi
sa bo lu
he ling qie
shu sha dan la
suo na jie la
pi sha yu jia
e qi ni
wu tuo jia
mo la pi la
jian duo la
e jia la
mi li du
da lian bu jia
di li la zha
bi li shai zhi jia
sa po na ju la
si yin qie bi
jie la li yao cha
dan la chu
mo la shi
fei di shan
suo pi shan
xi dan duo bo da la
mo he ba she lu
shai ni shan
mo he bo lai zhang qi lan
ye bo tu tuo
she yu she nuo
bian da li na
pi tuo ye
pan tan jia lu mi
di shu
pan tan jia lu mi
bo la pi tuo
pan tan jia lu mi
da zhi tuo
nan
e na li
pi she ti
pi la
ba she la
tuo li
pan tuo pan tuo ni



ba she la bang ni pan
hu xin du lu yong pan
suo po he

The powers of the mantra.

“**Ā**nanda, all Buddhas throughout the ten directions are born from the esoteric lines of this Mantra of the White Canopy, with its subtle and wonderful phrases and sections spoken by the Buddha seated within the light at the crown of Thus-Come One's head.”

“By means of this mantra of the mind, the Thus-Come Ones of the ten directions have gained supreme, right, and universal wisdom.”

“Wielding this mantra of the mind, the Thus-Come Ones of the ten directions subdue all demons and show the right way to all who are on a wrong path.”

“Conveyed by the power of this mantra of the mind, the Thus-Come Ones of the ten directions, each seated upon a magnificent lotus-flower, appear in response to the needs of beings in numberless lands.”

“Holding fast to this mantra of the mind, the Thus-Come Ones of the ten directions appear in numberless lands to turn the great Wheel of the Dharma.”

“Employing this mantra of the mind, the Thus-Come Ones of the ten directions bestow predictions upon beings everywhere, each one circling his right hand over the crown of the head of each of these beings. They bestow predictions even upon beings who have not yet become enlightened.”

“Relying on this mantra of the mind, the Thus-Come Ones of the ten directions also rescue beings everywhere from suffering in its various forms: the sufferings endured in the hells; the sufferings endured by hungry ghosts; the sufferings endured by animals; the sufferings endured by the blind, the deaf, and the mute; the sufferings caused by the presence of people one detests; the sufferings caused by the absence of people one loves; the sufferings caused by the failure to get what one wants; and the sufferings caused by the fire of the five aggregates. The Thus-Come Ones of the ten directions can rescue beings from sudden misfortunes, whether great or small, whether caused by thieves, armies, kings, imprisonment, wind, fire, flood, hunger, thirst, or penury. The Thus-Come Ones can dispel all these misfortunes by reciting this mantra.”

“In harmony with this mantra of the mind, the Thus-Come Ones of the ten directions, in the four aspects of their comportment, have previously served good and wise teachers and have made appropriate offerings to them. They have been chosen as great Dharma-Princes among the disciples of as many Thus-Come Ones as there are sand-grains in the River Ganges.”

“By putting into practice this mantra of the mind, the Thus-Come Ones of the ten directions gather together the beings with whom they have strong affinities and ensure that any of these beings who are adherents of the Lesser Vehicle will not be alarmed upon hearing the

esoteric teachings concerning the Matrix of the Thus-Come One.”

“Through reciting this mantra of the mind, the Thus-Come Ones of the ten directions realize supreme enlightenment and enter the perfect nirvana as they sit beneath a bodhi tree.”

“By transmitting this mantra of the mind, the Thus-Come Ones of the ten directions pass on the work of the Buddha's Dharma to others so that after their nirvana the Dharma can endure and so that all can remain pure by following the precepts strictly and flawlessly.”

“Were I to continue speaking of the virtues of this Mantra of the White Canopy, which is proclaimed from within the blaze of light at the crown of the Buddha's head, I could continue to explain it from morning to night without interruption and without repeating myself and yet still not finish, even if I were to keep on speaking for as many eons as there are sand-grains in the River Ganges.”

“This mantra may also be called ‘The Mantra that is Spoken from above the Crown of the Thus-Come One's Head.’”

“All of you who still need instruction and have not yet escaped from the cycle of death and rebirth, but have vowed with great sincerity to become Arhats, must be certain to practice this mantra if you wish to remain free of demonic influences while you are seated in your place of awakening.”

“Ānanda, the people of any country in any world can write out this mantra on birch-bark, palm-leaves, papyrus, or white cotton cloth — whatever material is native to their region — and each of them can keep the written mantra in a fragrant pouch. You should know that even if these people are dull-witted and cannot recite or memorize the mantra, they can still wear the pouch or keep it in their dwellings. If they do this, then throughout their lives, no poison will ever be able to harm them.”

“Ānanda, I will now tell you more about how this mantra can protect beings of the world and rescue them from danger, how it can deliver them from every fear and help them attain transcendent wisdom.”

“You should know that, after my nirvana, in the time of the Dharma's ending, people who can recite this mantra or teach others to recite it will be in no danger of being burned, or of being drowned, or of being harmed by mild or strong poisons. Further, when they are absorbed in samādhi, no evil spell will have the power to ensnare them, whether the spell be cast by gods, dragons, ghosts, or spirits, including terrestrial or celestial spirits, demonic ghosts, and nightmare ghosts. Any substance made venomous by spell, curse, or sorcerer's hex, any poisonous herb, any potion made toxic by the admixture of metals such as gold or silver, any noxious vapor derived from plants, trees, insects, or snakes, indeed any of the countless kinds of poisonous substances — all these will turn into ambrosia upon entering the mouths of people who recite this mantra. no evil spirit dwelling in a celestial body, nor any other ghost or spirit that harbors malice toward people, will have the power to work its evil on them. They will always be guarded and protected by Vināyaka and by other once-hostile ghost-kings who have been tamed by deep kindness.”

There is a lot of sorcery in southern China, and also in Southeast Asia, based on mantras and spells. If you eat something poisoned by these sorcerers, you will be forever under their control and will have to do as they command. If you don't, you will die. In a world as large as this, many strange things exist. Don't suppose that if you haven't seen something, it cannot be. You may not believe that the strange things being discussed here exist, but they exist nonetheless (VI, 125).

“Ānanda, this mantra is always attended, day and night, by Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury. Their numbers are eighty-four thousand ten billion trillion times the number of sand-grains in the River Ganges. Each of them is accompanied by a vast retinue of vajra-brandishing followers. These Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury will always be present to protect beings who recite this mantra and who are resolved to become enlightened. Indeed they will even protect beings whose minds are scattered and disorderly and lack samādhi, but who can nevertheless recite the mantra from memory.”

“In ways that are hidden, all these Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury will focus their minds upon hastening these beings toward developing spiritual awareness. These beings will then suddenly recall everything that happened to them during eighty-four thousand times as many eons as there are sand-grains in the River Ganges. They will understand these past events thoroughly and with complete certainty. From that time onward until their last rebirth they will never be born in inauspicious places where there are yakṣas, rākṣasas, pūtanās, kaṭapūtanās, kumbhāndas, piśācas, pretas, and other ghosts, some of whom are visible and some of whom are not, and some of whom are intelligent and some of whom are not.”

“Good people who, in eon after eon, read this mantra, recite it from memory, write it out, wear it on their bodies, or keep it in a safe place, making various offerings to it, will not be reborn into poverty or into lowly circumstances or in an unpleasant place. If they themselves have not earned any karmic rewards, the Thus-Come Ones of the ten directions will transfer their own merit to them. Therefore, for an inexpressibly great number of uncountable eons as many as the sand-grains in the River Ganges, they will be born in the same generation in which a Buddha has been born. Their merit will be immeasurably great, and they will be as close to the Buddhas as the seeds of the rūkṣa are to each other. They will become permeated with the fragrance of spiritual practice. They will never be separated from the Buddhas.”

“Further, the mantra can enable people who have broken their precepts to regain their purity. It can enable people who have not received precepts to become precepted. It can enable people who have not been vigorous to become vigorous. It can enable people who are lacking in wisdom to become wise. It can enable people who are impure to quickly become pure. It can enable people who do not follow the precepts concerning a pure diet to succeed in following those precepts.”

“Ānanda, suppose good people who recite this mantra violated precepts before the mantra has been given to them. Then, when they begin to recite the mantra, that karma from their precept-breaking offenses, whether grave or slight, will be immediately erased.”

Someone who has violated the precepts can return to purity by reciting the Śūraṅgama Mantra, but this does not mean a mere casual recitation. Such a person must enter the mantra-recitation samādhi, in which the mantra wells up from the heart and the mantra and the person reciting it become one. The person cannot forget the mantra; it recites itself.... All other thoughts are wiped away, and all that remains in the mind is the recitation of the Śūraṅgama Mantra. It's like flowing water that goes on and on, rolling in from afar in wave after wave. It's like the wind that comes up invisibly but makes its presence known. When recitation reaches that state, it can enable people who have broken the precepts to regain the purity of the precepts. It can cause those who have not received the precepts to obtain them. It can cause those who are not vigorous to become vigorous. People who aren't inclined to progress, who don't investigate the Buddha's Dharma, can spontaneously become vigorous from reciting the Śūraṅgama Mantra over a long period of time. It can enable those who lack wisdom to gain wisdom.... It can lead people who eat meat to become vegetarian, because they will no longer desire the flavor of meat. (VI, 133–5)

“These people may have taken intoxicants, or they may have eaten plants of the onion family or other impure foods, but the Buddhas, Bodhisattvas, vajra-brandishing warriors, gods, immortals, ghosts, and spirits will not consider that a transgression. These people may wear old and tattered clothes or clothes that have not been washed, but they will still be pure, whatever they do and wherever they are. Even if they do not set up a place for awakening, or do not enter a place for awakening, or do not follow the practice regimen, still, if they recite this mantra, their merit will be the same as if they had entered the place for awakening and had followed the practice regimen. They may even have committed the five unnatural crimes, which are deserving of the Unrelenting Hell; or they may be monks who have committed the four major offenses deserving of expulsion or nuns who have committed the eight major offenses deserving of expulsion; yet their grave karma will be wiped away without a trace remaining, like a sand dune that has been scattered in a gale.”

“Ānanda, there may be beings who, either in their present life or in their previous lives, have never repented of the serious and minor offenses they have committed during countless, innumerable eons in the past. But if they can read, recite from memory, or write out the mantra, or wear it on their person, or keep it where they are dwelling, either in their homes or where they are staying temporarily, then their accumulated karma will melt away as snow is melted by boiling liquid. Before long they will gain patience with the state of mind in which no mental objects arise.”

“Moreover, if women who do not have children, and who wish to conceive, can recite the mantra sincerely and from memory, or if they wear this Mantra of the White Canopy, they will bear sons and daughters who are blessed with virtue and wisdom.”

The mantra should be worn above the heart, not below it, as a matter of respect. If you are not respectful toward the mantra, its efficacy will be depleted with regard to you. (VI, 141)

“If people who recite the mantra from memory wish for a long life, they will live a long life. What they wish to accomplish they will quickly accomplish. In the same way, they will also have health, good fortune, beauty, and strength. At the end of their lives, they will be reborn into whatever country in the ten directions they wish. They will certainly not be reborn among uncivilized people or at a lower level of society. By no means will they be born into any form that is less than human.”

“Ānanda, suppose that in a village, a district, a province, or in an entire country, there is

famine or plague, or perhaps in that place there is war, or the marauding of bandits, or the strife of rebellion, or other calamities. Then the spiritual mantra should be written out and placed on the four city gates, or in caityas or on banners. The citizens of the country should be instructed to come to welcome the mantra with honor, to venerate it respectfully, and to sincerely make offerings to it. The citizens should also be instructed to wear the mantra on their bodies and place it in their homes. Then all the disasters will disappear.”

No matter what Dharma you practice, you must find the Middle Way. True enough, mantras are efficacious, but you must also develop your samādhi-power. Here the Sutra stresses the efficacy of the mantra, but the essential point of the Sutra is its instructions in the Dharma of reversing the hearing to hear the true nature within.... Recite the mantra, but even while reciting you should be turning your light around to illumine within. (VI, 145)

“Ānanda, in any country and in any place where this mantra exists among the people, the celestial dragons are pleased, the weather is clement, the harvests are abundant, and all the people are happy and at peace. Further, the mantra can prevent disasters indicated by the positions of inauspicious celestial bodies. People will not suffer untimely deaths, nor will they be bound, fettered, or shackled. Day or night they will sleep peacefully, free from evil dreams.”

“Ānanda, among the eighty-four thousand inauspicious heavenly bodies that indicate the coming of disasters in the Sāha world, twenty-eight major heavenly bodies are the more inauspicious among them, and among these, eight are the most influential. These heavenly bodies appear in a variety of forms. Their appearance can indicate the visitation of calamities upon living beings and the occurrence of uncanny events. But in any place where this mantra exists, all such calamities are prevented. An area of eighty-four miles around such a place will be safeguarded so that no calamitous influence will ever be able to enter.”

“These are the reasons why the Thus-Come One has proclaimed this mantra. In the future it will protect all who have just begun their spiritual practice so that they can enter samādhi and have peace and great tranquility in body and mind. Furthermore, they will not be harmed or vexed by any demon, ghost, or spirit, nor by any enmity, vulnerability to disaster, or karmic debt incurred in previous lives since time without beginning.”

“Supposing that, besides you and others in the assembly who still need instruction, spiritual practitioners in the future establish a place of awakening and keep the precepts in accord with the instructions; supposing that they have received precepts from precept-masters who have maintained purity as members of the Sangha; and supposing that they harbor no doubts as they uphold this essential mantra; then if these good people do not gain a spiritual awakening while in this present body given them by their parents, the Thus-Come Ones of the ten directions have not told the truth.”

Vows of protection.

When these words had been spoken, countless hundreds of thousands of vajra-brandishing warriors placed their palms together and bowed before the Buddha all at the same time, and they said to him respectfully, "In accord with what the Buddha has said, we will devote ourselves to protecting all those who undertake this practice on their path to enlightenment."

Then the King of the Brahma Heaven, the Lord Śakra, and the Four Celestial Kings bowed together before the Buddha, and they said to him respectfully, "If indeed there be good people who undertake a spiritual practice in accord with this Dharma, we will devote all our effort to protect these people so that their wishes will be fulfilled during their present lives."

Then Vināyaka and countless ghost-kings and ghost-generals, including great yakṣa-generals and kings of rākṣasas, pūtanās, kumbhāṇḍas, and piśācas, also placed their palms together, bowed before the Buddha, and said to him respectfully, "We too vow to protect these people and to lead them to quickly fulfill their resolve to become enlightened."

Further, innumerable sun-lords, moon-lords, rain-lords, cloud-lords, thunder-lords, lightning-lords, and other such lords, together with monitoring gods of the year, and the retinues of the lords of the heavenly bodies, all bowed to the Buddha from their places in the midst of the assembly. They said to him respectfully, "We too will protect all these people in their spiritual practice so that they will be free of fear and will be secure and at peace in the places for awakening that they have established."

Moreover, countless mountain-spirits and sea-spirits, and myriads of other spirits that move on land, through water, and in the air, together with the wind-kings of the air and the gods on the four planes of formlessness paid obeisance to the Thus-Come One at the same time. They said to him respectfully, "We too will protect these people in their spiritual practice so that they can become enlightened without ever being troubled by demonic influences."

Then Bodhisattvas in the lineage of the Bodhisattva-King Vajra-Treasury, numbering eight-four thousand million billion times the number of sand-grains in the River Ganges, stood up in the midst of the great assembly, bowed before the Buddha, and said to him respectfully, "World-Honored One, like these others, we all became enlightened long ago, but we have chosen not to enter nirvana. Instead, we continue in our meritorious work of constant attendance upon those whose practice is centered on this mantra, and during the time of the Dharma's ending, we will protect all who correctly practice this samādhi."

"World-Honored One, these beings who cultivate their minds by correctly practicing this samādhi may be seated in their place of awakening, or they may be walking upon the roads, or their minds may not be focused while they are relaxing in their villages, but in any case we and our followers will constantly attend upon them and stand guard over them. Even if

the demon-king who presides over the Heaven of Pleasure Derived from What Others Create should seek to have his way with these beings, he will be utterly unable to do so. Lesser ghosts and spirits will be able to approach no closer than seventy miles from these good people — unless these ghosts and spirits are also resolved to become enlightened and are joyfully practicing meditation in stillness. World-Honored One, with our gem-encrusted vajra-implements we will smash to bits the skulls of evil demons if ever they or members of their retinues should seek to intrude upon these good people in order to disrupt their practice. We will always help these good people fulfill their wishes.”

These demons can develop tremendous psychic powers, and they abound throughout the world, causing unrest and instigating trouble. If you recite the Śūraṅgama Mantra, then all the demons throughout the world are forced to behave to some extent. If no one can recite the Śūraṅgama Mantra, they will run rampant and will recklessly devastate this world. (VI, 158)

IX. Levels of Being

Hsuan Hua	Charles Luk
9. Levels of being.	VI. Bodhisattva Development into Buddhahood
The coming into being of the world of illusion.	
<p>Ānanda stood up, bowed at the Buddha's feet, and said to him respectfully, "I and those like me have been so unwise and dull-witted as to prefer the mere pursuit of learning to the attempt to put an end to our outflows. But now that the Buddha has kindly given us this instruction, our practice has been corrected. We are thoroughly delighted with the great benefit we have gained."</p>	<p>Ananda rose from his seat, prostrated himself with his head at the feet of the Buddha and said: 'We were ignorant and sought only (knowledge by) listening; this is why we failed to forsake the worldly mind. Now after we have heard with great benefit the Buddha's compassionate instruction on the right practice of sublimation, our bodies and minds experience great comfort.'</p>
<p>"World-Honored One, suppose someone has cultivated the Buddha's samādhi in this way but has not yet reached nirvana. What is meant by the stage of 'arid wisdom'? What are the forty-four stages through which the mind must pass in order to reach the goal of spiritual practice? At what stage of mastery does one reach the Ten Grounds? What does it mean to be a Bodhisattva at the stage of 'Equivalent Enlightenment'?"</p>	<p>World Honoured One, in this practice of Buddha Samādhi and before attaining Nirvāna, what are the progressive steps from the manifestation of dry (i.e. unfertilized) wisdom, through the forty-four stages of Bodhisattva development, to the realization of Universal Enlightenment?"</p>
<p>Having spoken these words, Ānanda bowed to the ground, and everyone in the great assembly gazed up unblinking with respectful admiration as they waited to hear the sound of the Buddha's compassionate voice.</p>	<p>After saying this, he prostrated himself and together with the whole assembly reverently stared at the Buddha and awaited His compassionate voice.</p>
<p>The World-Honored One then praised Ānanda, saying, "Excellent! Excellent! On behalf of all in this great assembly and on behalf of all beings who practice samādhi in the time of the Dharma's ending as they seek to advance in accord with the Great Vehicle, you and others have asked me to point out the supreme right path of self-cultivation that will lead them from their mundane state to the great nirvana. You should listen carefully to what I say to you."</p>	<p>The Buddha praised Ananda and said: 'Excellent, excellent! It is good that, on behalf of this assembly and of all living beings in the Dharma ending age who will practise Samādhi in their quest of Mahāyāna, you can ask for my instruction on the unsurpassed Path from the worldly condition to (transcendental) Parinirvāna. Listen attentively to what I now tell you.'</p>
<p>Ānanda and the others in the great assembly placed their palms together and let their minds become empty as they waited in silence to receive the teaching.</p>	<p>Ananda and the assembly brought their palms together and concentrated their minds to receive the Teaching.</p>

	The Tathàgata Store from which arise both Samsàra & Nirvàna
The Buddha said, "You should know, Ānanda, that the wondrous enlightened nature is endowed with perfect understanding. It is apart from all names and attributes, and in it, at the fundamental level, there are no worlds and no beings. It is because of delusion that there is coming into being, and because there is coming into being, there is ceasing to be. Coming into being and ceasing to be are delusions. When delusion ceases, reality appears. This turning back from duality to reality is called the supreme awakening. It is also called the great nirvana of the Thus-Come Ones."	The Buddha said: 'Ananda, you should know that the absolute nature is completely enlightened; it is beyond name and form and is fundamentally free from either the world or living beings. Because of ignorance, there arises birth which is followed by death. So birth and death are unreal and the wiping out of the unreal brings about the real which is called Supreme Bodhi and Parinirvāna. Hence these terms imply the twofold transmutation (of klesa and samsàra into Bodhi and Nirvāna).
"Ānanda, you now wish to practice the true samādhi and to realize the great nirvana of the Thus-Come Ones. You should begin by understanding the causes for two distorted phenomena, that is, beings and the worlds in which beings exist. When these two phenomena do not come into being, the true samādhi of the Thus-Come One appears."	Ananda, if you now wish to achieve the state of Samādhi in order directly to reach the Tathàgata's Parinirvāna, you should know first the two inverted causes which lead to the existence of living beings and the world. The non-rising of these inversions is the Tathàgata's true state of Samādhi.
	The Origin of Living Beings & the World
"What is the distorted phenomenon that we call beings, Ānanda? The enlightened nature of the true mind that understands is such that its understanding is perfect and complete. But, Ānanda, from this understanding, another understanding may be created as another entity, and from that other entity, a deluded awareness will come into being. Thus from within the original state which has no attributes whatever, that which has definite attributes comes into being."	'Ananda, what are these two inversions? Because of the mind's (arbitrary) awareness of the (underlying) bright nature, the latter which is fundamentally enlightened becomes an objective (form) as opposed to a false (perception). Thus from fundamental nothingness arises actual phenomenon.
"Neither what comes into being nor what it comes into being from are based on anything, nor are they a basis for anything. Beings and the worlds they dwell in have no foundation, and yet, despite their having no foundation, beings and the worlds come into being."	(Therefore), the existence (of ignorance) and its creation (of the world and living beings), the causeless cause of subjective (ignorance) and its objective creation, and subjective (living beings) dwelling in their objective abode (the world) have no real basis. From (Reality) which does not abide anywhere spring the world and living beings.
	The Inverted Cause of the Existence of Living Beings
"Confusion about the original perfect understanding results in delusion, but this delusion has no essential nature of its own; it is based on nothing. One may wish to return to what is real, but	'(What is the inverted cause of the seeming existence of living beings?) The faulty awareness of completely enlightened nature creates a falsehood which has neither nature nor basis. If you wish to

<p>to wish for the real is already a falsification. The true nature of the suchness of reality is not a reality that one can seek to return to. If one were to try to return to it, one would merely experience something that does not have the attributes of reality.”</p>	<p>restore the real, this very wish (pertains to the samsaric mind and) is not related to absolute nature.</p>
<p>“Through their mutual interaction, there comes into being what does not really come into being, as well as what does not really abide, what is not really the mind, and what are not really phenomena. From the force of their coming into being, an understanding is created, and its influence leads to activity subject to karma. Similar karma mutually attracts, and because of the karma of this mutual attraction, there is a coming into being and then a ceasing to be. This is the reason for the distorted phenomenon of beings.”</p>	<p>If the unreal mind is used to recover real nature, the latter will be unreal and of necessity there follow illusory birth and existence as well as unreal mind and dharma which will unfold endlessly and will gain in intensity thereby creating (new) karma and so responses from those sharing the same karma. This karmic responsiveness leads to the interdependence of births and deaths. Hence the inverted cause of the seeming existence of living beings.</p>
	<p style="text-align: center;">The Inverted Cause of the Existence of the World</p>
<p>“Ānanda, what is the distorted phenomenon of worlds? Because of the existence of the mind and of what the mind observes, there arises the unreal phenomenon of beings divided into individual bodies, and from this, boundaries are established. Yet these bodies and their boundaries are neither based on anything nor a basis for anything. There is no abiding nor any place of abiding; there is only a constant and unending flux. The three periods of time and the four directions of the worlds intersect and combine, and in this way, beings are transformed into any one of twelve classes.”</p>	<p>‘Ananda, what is the inverted cause of the world (i.e. the realm of space and time)? Because of the illusory existence (of ignorance) and its creation (of the world and living beings) there arises the mortal lot clinging to space. Because of the causeless cause of subjective (ignorance) and its objective creation and because of subjective (living beings) dwelling in their objective abode, all unfolding continuously and transitorily, time arises. Thus the three aspects of time and the four cardinal points of space intermingle and combine to produce the twelve (3x4) categories of beings.</p>
	<p style="text-align: center;">The Twelve Types of Transformation</p>
<p>“Thus in this world, because there is movement, there are sounds, and because there are sounds, there are visible objects. Because there are visible objects, there are odors. Because there are odors, there are objects of touch. Because there are objects of touch, there are flavors. Because there are flavors, there are objects of cognition. Because of the karma created by these six kinds of disordered mental activity, the twelve classes of beings are bound to the cycle of death and rebirth.”</p>	<p>‘Therefore, in the world, movement leads to sound, sound to form, form to smell, smell to touch, touch to taste, and taste to thoughts (dharma). These six illusions contribute to the formation of karma which causes the division into twelve (i.e. six illusions each for body and mind) different types of change.</p>
<p>“Therefore, because of the visible objects, sounds, odors, flavors, objects of touch, and objects of cognition in this world, beings may be born in succession through the twelve classes, thus making a complete sequence.</p>	<p>Hence the wheel turning in samsāra wherein these illusory sense data end in twelve different transformations in each rotation (i.e. each false thought turns the wheel and contributes to these twelve types of births).</p>

<p>Beings are bound to the cycle of death and rebirth, and according to their various distorted attributes, they may be born into this world from an egg, or from a womb, or in the presence of moisture, or via metamorphosis. Some beings are born with bodies that they may or may not make visible, while others may be born without physical form. Some beings are born capable of cognition but lacking a physical body; others are born with their cognitive function inactive. Some beings have physical forms that are not self-sufficient, and others sometimes lack and sometimes do not lack physical form. Still other beings have a deficient understanding, and others sometimes lack and sometimes do not lack a cognitive capacity.”</p>	<p>‘Such inversion that turns the wheel of samsàra, creates (twelve groups of) species born of eggs, wombs, humidity, and by transformation, having forms, being beyond form, thoughtful or thoughtless, having neither form nor no form and being neither thoughtful nor thoughtless.</p>
<p style="text-align: center;">Twelve classes of beings.</p>	<p style="text-align: center;">The Twelve Groups of Living Beings</p>
<p>[1] “Thus, Ānanda, beings are bound to the cycle of death and rebirth in this world as a result of illusion, which arises from distorted mental activity. that mental activity combines with vital energies to create eighty-four thousand kinds of disordered predilections for flying or for being submerged. The result is the fetal stage of beings who are born from eggs. These become the fish, birds, turtles, and snakes. In their multitudes, they have spread throughout the world.”</p>	<p>‘Ananda, because of the turning wheel of illusion in (objective) samsàra as a result of inversion caused by (subjective) stirring minds, both subject and object are in harmony and combine to produce favourable conditions for , rising and sinking confused thoughts which form the embryos (kalala) in eggs for incarnation as fishes, birds, turtles, snakes, etc.: they are found in plenty all over the world. (This is birth from eggs.)</p>
<p>[2] “Further, beings are bound to the cycle of death and rebirth in this world as a result of impure mingling, which arises from distorted desires. Those desires combine with procreative substances to create eighty-four thousand kinds of disordered predilections for standing upright or on four legs. The result is the fetal stage of beings who are born from wombs. These become the humans, beasts, dragons, and ascetic masters. In their multitudes, they have spread throughout the world.”</p>	<p>‘Because of the turning wheel of moral infection in (objective) samsàra as a result of inversion caused by (subjective) sensual minds, both subject and object sustain each other and combine to produce favourable conditions for , confusing divergent thoughts which become foetuses (arbuda) in the wombs for incarnation as men, animals, dragons, immortal beings, etc.; they are found in plenty all over the world. (This is birth from wombs.)</p>
<p>[3] “Further, beings are bound to the cycle of death and rebirth in this world as a result of attachments that arise from distorted inclinations. Those inclinations combine with warmth to create eighty-four thousand kinds of distorted predilections for fluttering motion. The result is the fetal stage of beings who will be born in the presence of moisture. These are the dull-witted beings who creep or swim. In their multitudes, they have spread throughout the world.”</p>	<p>‘Because of the turning wheel of attachment in (objective) samsàra as a result of inversion caused by (subjective) craving minds, both subject and object inflame each other and combine to produce favourable conditions for , vacillating confused thoughts which become damp embryos (pesi) in humidity for incarnation as crawling insects and wriggling worms; they are found in plenty all over the world. (This is birth from humidity.)</p>
<p>[4] “Further, beings are bound to the cycle of death and rebirth in this world as a result of transformations, which arise from the distorted</p>	<p>‘Because of the turning wheel of change in (objective) samsàra as a result of inversion caused by (subjective) deceitful minds, both subject and</p>

<p>desire to assume another form. This desire to assume another form, upon contact with another being's physical nature, combines to create eighty-four thousand kinds of distorted predilections for exchanging the old for the new. The result is the fetal stages of beings that are born by metamorphosis. These are the creatures that fly or crawl. In their multitudes, they have spread throughout the world."</p>	<p>object stimulate each other and combine to produce favourable conditions for , changing confused thoughts taking the shape of solid lumps (ghana) for incarnation as beings which shed their skins, change their forms and fly; they are found in plenty all over the world. (This is birth by transformation.)</p>
<p>[5] "Further, beings are bound to the cycle of death and rebirth in this world as a result of stagnation, which arises from distortions due to hindrance. This hindrance, combining with an attachment to display, produces eighty-four thousand kinds of distorted predilections for glittering and shining. The result is the development of beings who may or may not make their bodies visible. These are the bioluminescent beings of either an auspicious or an inauspicious nature. In their multitudes, they have spread throughout the world."</p>	<p>'Because of the turning wheel of stiff dispositions in (objective) samsàra as a result of inversion caused by (subjective) hindering minds, both subject and object adhere and combine to produce favourable conditions for , mystical, translucent and confused thoughts which take solid form to incarnate as people whose luminous quality forebodes good and evil; they are found in plenty all over the world. (These are heretics and mystics having forms.)</p>
<p>[6] "Further, beings are bound to the cycle of death and rebirth in this world as a result of dispersion, which arises from distortions due to doubt. that doubt combines with darkness to create eighty-four thousand kinds of distorted predilections to avoid visible form. The result is the development of beings who have no physical form. These are the beings who abide in boundless space, or in boundless consciousness, or in infinite nothingness, or at the highest point where cognition is and yet is not absent. In their multitudes, they have spread throughout the world."</p>	<p>'Because of the turning wheel of dissipating dispositions in (objective) samsàra as a result of inversion caused by (subjective) deluded minds, both subject and object unite with dullness and combine to produce favourable conditions for , confusing mysterious thoughts for formless rebirth as beings (whose bodies and minds) are dissolved in the great emptiness; they are found in plenty all over the world. (These are formless beings.)</p>
<p>[7] "Further, beings are bound to the cycle of death and rebirth in this world as a result of deceptive imaginings, which arise from distortions due to shadowy images. Those shadowy images combine with memories to produce eighty-four thousand kinds of predilections for attachment to seclusion and obscurity. The result is the development of beings who are capable of cognition but lack a physical body. These are spirits, ghosts, and phantoms. In their multitudes, they have spread throughout the world."</p>	<p>'Because of the turning wheel of fanciful dispositions in (objective) samsàra as a result of inversion caused by (subjective) imaginative minds, both subject and object unite with recollection and combine to produce favourable conditions for , latent and firmly confused thoughts to be reborn as ghosts or spirits of thoughtful beings; they are found in plenty all over the world. (These are thoughtful beings.)</p>
<p>[8] "Further, beings are bound to the cycle of death and rebirth in this world as a result of dullness, which arises from distortions due to mental insufficiency. that insufficiency combines with obtuseness to produce eighty-four thousand kinds of predilections for the drying up of vitality. The result is the development of beings whose</p>	<p>'Because of the turning wheel of dull dispositions in (objective) samsàra as a result of inversion caused by (subjective) stupid minds, both subject and object cling to intractableness and combine to produce favourable conditions for , confusing lifeless thoughts for rebirth as spirits dwelling in earth, trees, metals and stones; they are</p>

<p>cognitive function is inactive. Their vital spirits come to inhabit earth, wood, metal, or stone. In their multitudes, they have spread throughout the world.”</p>	<p>thoughtless beings that are found in plenty all over the world. (These are thoughtless beings.)</p>
<p>[9] “Further, beings are bound to the cycle of death and rebirth in this world as a result of mutual dependency, which arises from distortions due to the assumption of false identities. These false identities combine with impure influences to produce eighty-four thousand kinds of predilection for symbiosis. The result is the development of beings whose physical forms are not self-sufficient. These include various kinds of beings, such as sea anemones which rely on shrimp in order to see.: In their multitudes, they have spread throughout the world.”</p>	<p>‘Because of the turning wheel of parasitic dispositions in (objective) samsàra as a result of inversion caused by (subjective) guileful minds, subject and object infect each other and combine to produce favourable conditions for , confusing commensal thoughts for rebirth as beings who are formless, yet have form, such as jellyfish which use shrimps as their eyes; they are found in plenty all over the world. (These are beings which are beyond, yet have, form.)</p>
<p>[10] “Further, beings are bound to the cycle of death and rebirth in this world as a result of an interaction, which arises with the invoking of beings whose fundamental natures are distorted. These invocations combine with the utterance of mantras or spells to produce eighty-four thousand kinds of predilections for being summoned. The result is the development of beings who sometimes lack and sometimes do not lack a physical form. These are the beings who are commanded by mantras, spells, and curses. In their multitudes, they have spread throughout the world.”</p>	<p>‘Because of the turning wheel of seductive dispositions in (objective) samsàra as a result of inversion caused by (subjective) artful minds, both subject and object rely on (magic and) spells and combine to produce favourable conditions for , entreating confused thoughts for rebirth as beings with form, yet formless, who grow weary of witchcraft; they are found in plenty all over the world. (These are beings with form, yet beyond form.)</p>
<p>[11] “Further, revolving in a cycle of death and rebirth in this world may come about from a false commonality, which arises from distortions due to deception. This deception combines with what is different to produce eighty-four thousand kinds of predilections for making substitutions. The result is the development of beings whose understanding has a deficiency. These are such beings as the potter wasps and other creatures whose bodies develop among those of a different species. In their multitudes, they have spread throughout the world.”</p>	<p>‘Because of the turning wheel of deceitful dispositions in (objective) samsàra as a result of inversion caused by (subjective) tricky minds, both subject and object combine to produce favourable conditions for interchanging confused thoughts to be reborn as thoughtful yet thoughtless beings, such as wasps which mistake larvae of other insects for their own; they are found in plenty all over the world. (These are thoughtful, yet thoughtless beings.)</p>
<p>[12] “Further, revolving in a cycle of death and rebirth in this world may come about from malice, which arises from distortions due to killing. This killing combines with monstrousness to produce eighty-four thousand kinds of thoughts of devouring one’s parents. The result is the development of beings which sometimes lack and sometimes do not lack a cognitive capacity. These are such beings as owls whose young are hatched on the ground and mirror-smashing birds that lay</p>	<p>‘Because of the turning wheel of revengeful dispositions in (objective) samsàra as a result of inversion caused by (subjective) murderous minds, both subject and object unite in whimsy and combine to produce favourable conditions for , fantastic thoughts of parricide and matricide to be reborn as beings who are thoughtless, yet thoughtful, such as certain owls and tigers which respectively devour their mothers and fathers; they are found in plenty all over the world. (These are</p>

their eggs in a toxic fruit. These offspring then feed upon their parents. In their multitudes, they have spread throughout the world.”	thoughtless, yet thoughtful, beings.)
“These are the twelve classes of beings.”	
	Transmutation of Samsàra into Nirvāna
Three gradual steps.	
A. Avoiding the plants of the onion group.	
“Ānanda, all twelve of these classes of beings are affected by all twelve of these distortions. Like the disordered and elaborate images that appear when pressure is exerted upon the eye, these distortions completely obscure the wondrous, perfect, pure, true, and understanding mind with deluded and disordered mental activity. Now, however, you wish to practice and to master the samādhī of the Buddhas. You should take three gradual steps in order to eradicate the fundamental factors that are the source of this disordered mental activity. Taking these steps will be like cleaning a pot that has held poisonous honey by scouring it with hot water mixed with the ashes of burnt incense. Once the pot has been cleaned in this way, it may be used to store even a celestial ambrosia.”	‘Thus, Ananda, each of these species has its twelve kinds of inversion which, like dancing flowers seen when one rubs one’s eyes, overturn the perfect and pure Enlightened Mind and cause wrong thinking. As you now practise the Buddha-Samādhī, you should take three gradual steps to deal with the basic causes of stirring thoughts in order to wipe them out. This is like removing poisonous honey from a pot by using hot water mixed with ashes to cleanse the container; only when the latter is completely clean can it be used to hold ambrosia.
	The three gradual steps to wipe out Samsàra
“What are the three steps? The first is the practice that eliminates contributing factors. The second is the practice of truly ending any violation of the fundamental rules of behavior. The third is the practice of vigorously turning away from intentional engagement with perceived objects.”	‘What are these three gradual steps? (They are:) the contributory practice to remove all accessory causes; the main practice to obliterate the basic causes and the progressive practice to stop the growth of karma.
“What are the contributing factors, Ānanda? Consider it this way: the twelve classes of beings of this world cannot sustain themselves without some kind of nourishment, which may be taken in one of four ways: by mouth, by touch, by thought, or by consciousness. that is why the Buddha says that all beings take nourishment in order to sustain themselves.”	‘What are the accessory causes? Ananda, these twelve species in, the world owe their existence to four ways of feeding: by eating, touching, thinking about and being conscious of food. Therefore, the Buddha says that all living beings depend on feeding for their stay (in samsàra).
“All beings must take nourishing food to live, Ānanda, and if they consume a toxic substance, they may die. Beings who seek to enter samādhī must refrain from eating the five plants of the	‘Ananda, all beings live if they eat wholesome food and die if they take poison. In their search for Samādhī, they should abstain from eating five kinds of pungent roots (i.e. garlic, the three kinds of

<p>onion group. When eaten cooked, these plants arouse sexual desire; when eaten raw, they increase anger.”</p>	<p>onions and leeks); if eaten cooked, they are aphrodisiac and if raw, they cause irritability.</p>
<p>“Gods and ascetic masters of the ten directions keep their distance from anyone who eats these plants, because the plants cause people to stink, including even people who can expound upon the twelve types of discourse spoken by the Buddha. Hungry ghosts, meanwhile, will come to lick and kiss the lips of people who have eaten these plants. Such people will always be accompanied by ghosts, and their blessings will lessen day by day. They will experience no lasting benefit.”</p>	<p>Although those who eat them may read the twelve divisions of the Mahàyàna canon, they drive away seers (rsi) in the ten directions who abhor the bad odour, and attract hungry ghosts who lick their lips. They are always surrounded by ghosts, and their good fortune will fade away day by day to their own detriment.</p>
<p>“When people who eat the plants of the onion group practice samādhi, the Bodhisattvas, gods, ascetic masters, and wholesome spirits of the ten directions will not come to protect them. Demon-kings of great power, however, will seize the opportunity to appear before these people in the form of a Buddha and will pretend to speak Dharma to them. These demons will denounce the precepts and will praise sexual desire, anger, and delusion. Such people, at the end of their lives, will inevitably join the retinues of demon-kings. Once they have exhausted the blessings that they may enjoy as demons, they will fall into the Unrelenting Hell.”</p>	<p>When these eaters of pungent roots practise Samàdhi, none of the Bodhisattvas, seers and good spirits come to protect them, while the mighty king of demons takes advantage of the occasion to appear as a Buddha as if to teach them the Dharma, defaming and breaking the precepts and praising carnality, anger and stupidity; at their death, they will join his retinue, and at the end of their time in his realm, they will fall into the un-intermittent hell.</p>
<p>“Ānanda, those who practice in pursuit of full awakening must forever refrain from eating the five plants of the onion group. This is the first step they should take in their practice in order to make progress on the Path.”</p>	<p>Ananda, practisers of Samàdhi should never eat these five pungent roots. This is the first step of gradual practice.</p>
<p>B. Ending any violation of the fundamental rules of behavior.</p>	
<p>“What is meant by the ‘fundamental rules of behavior’? Ānanda, beings who wish to enter samādhi must strictly observe the pure precepts. They must rid themselves of sexual desire once and for all. They must not consume alcohol or meat. They may eat raw food only when it has been made allowable after it has been exposed to fire, to ensure the plant's vital energies are not consumed for nourishment.</p>	<p>‘What are the basic causes? Ananda, those practisers who wish to enter the state of Samàdhi should first observe strictly the rules of pure living to cut lust from the mind by abstaining from meat and wine and by taking cooked, instead of raw food.</p>
<p>Ānanda, if people who practice do not put an end to their sexual desire and do not refrain from taking life, it will be impossible for them to transcend the three realms.”</p>	<p>Ananda, if they do not abstain from carnality and killing, they will never escape from the three worlds of existence. They should consider lust as dangerous as a poisonous snake and a deadly foe.</p>

<p>They should look upon sexual desire as upon a venomous snake or a vengeful thief. They should gain control of their bodies by observing the four prohibitions or the eight prohibitions, and they should follow the Bodhisattvas' regulations concerning purity so that thoughts of desire will not arise in their minds.</p>	<p>They should begin by strictly observing the Hinayàna's four prohibitions for monks and eight for nuns to regulate the body, and then adhere to the Bodhisattva discipline to ensure the non-stirring of mind.</p>
<p>"People of this world who are accomplished in following the precepts will be free forever of the mutual karma that arises when one kills in this life and so is killed in turn in a subsequent life. Further, people of this world who do not steal from one another will never become indebted to one another; they will incur no debts from the past."</p>	<p>If they observe these precepts, they will wipe out forever the karma that leads to birth and killing. If in addition they cease to steal, they will owe nothing to others and will not have debts to repay.</p>
<p>"When such pure people practice samādhi, they will very naturally be able to see the worlds of the ten directions while remaining in their bodies born of their parents and without needing the celestial eye. They will see the Buddhas and hear the Dharma, and they will respectfully receive the sages' instructions in person. They will gain great spiritual powers, they will be able to roam playfully throughout the ten directions, and they will have clear knowledge of past lives. They will never encounter danger or difficulty."</p>	<p>Those who keep the rules of pure living in their practice of Samàdhi, will be able to see with their own eyes, without the aid of deva sight, all the worlds in the ten directions. They will behold the Buddha preaching the Dharma, will personally receive the holy teaching, will win the transcendental power which enables them to roam freely in all worlds and will acquire the Buddha knowledge of all forms of their own and others' previous existences, and so will be immune from all calamities.</p>
<p>"That is the second step they should take in their practice, in order to make progress on the Path."</p>	<p>This is the second step of gradual practice.</p>
<p>C. Avoiding intentional engagement with perceived objects</p>	
<p>"What is meant by 'intentional engagement with perceived objects,' Ānanda? People who practice in this way — who observe the prohibitory precepts with purity and who have no sexual desire — allow themselves few outflows in response to the six kinds of perceived objects. Because their outflows are few, these people are able to redirect the attention of their faculties inward to the faculties' source. Since their faculties are no longer paying attention to objects of perception, the faculties and objects are no longer paired. Once the attention has been redirected inward, the faculties become one and cease to function in six separate ways. Then the lands throughout the ten directions will be as pure and as transparent as a bright moon appearing within a crystal.</p>	<p>'What happens when karma (no longer) grows? The minds of these practisers who observe the prohibitions, now free from sensual desire, will not wander outside in search of sense data, but return to the inner (mind). For lack of causal sense data, their organs, thus disengaged from externals, turn back to the (undivided) one to which, since the six functions have ceased to discriminate, all countries will appear pure and clean. This is like a crystal ball with a bright moon inside it.</p>
<p>In their bodies and minds they will experience bliss,</p>	<p>Their bodies and minds will experience joy and</p>

wondrous perfection, and their essential equality with all beings and all things. They will know peace and great tranquility.”	great comfort in the state of absolute and perfect impartiality in which the esoteric perfection and pure absoluteness of all Tathàgatas appear.
In their midst all the Thus-Come Ones will appear — mysterious, perfect, pure, and wondrous. These people will soon develop patience with the state of mind in which no mental objects arise. Because they take these steps in their practice, they will, as a result of their practice, abide peacefully in the succession of stages on the path to become sages.	They will then achieve the great patience of the uncreate and will continue their progress towards sainthood.
“That is the third step one should take in one’s practice in order to make progress on the Path.”	This is the third step of gradual practice.
The fifty-seven stages of the bodhisattva’s path.	Progressive Advance in Bodhisattva Development
A. Arid wisdom	The Stage of Dry Wisdom
“Ānanda, when in good people emotional love and desire have dried up and their sense-faculties are no longer paired with sense-objects, their remaining habitual tendencies no longer arise. Their attachments are emptied out, and their minds are clear. What is left is pure wisdom, whose brilliant and perfect nature shines throughout the worlds of the ten directions. This pure wisdom exists because their desires have dried up, and so this stage is called ‘Arid Wisdom.’ Although their habits of desire have now dried up, they have not yet entered the stream of the Thus-Come Ones’ Dharma.”	‘Ananda, these virtuous men will dry up their sensual desire and disengage their organs from sense data; this withering of causes stops the growth of karma. The clinging mind is now empty and clear, being but unmixed wisdom which is perfect and bright by nature, illumining all worlds in the ten directions. This realization of wisdom is called the stage of dry wisdom because they have cut off their sensual habits but have not yet entered the Tathàgata’s Dharma stream.
B. Ten stages of stabilizing the mind.	The Ten Stages of Bodhisattva Faith
[1] “When these people have reached the very essence of that stage, they enter the stream of the Middle Way, where a wondrous perfection opens out before them. From this true and wondrous perfection, yet another true and wondrous perfection appears, and they experience a wondrous and unshakable confidence. All their deluded acts of mind are ended, and the Middle Way remains as the only truth. This stage of stabilizing the mind is called ‘Confidence.’”	1. ‘(After realizing the dry wisdom, if) they use their (progressive) mind to look into the innermost depth, the perfect and profound (essence of mind) will manifest. This state of absolute perfection leads to that of true absoluteness, resulting in the permanence of absolute faith and the total eradication of all false thinking. This is the Mean in its true purity and is called the stage of Bodhisattva faith.
[2] “This true confidence brings about complete clarity so that all is fully understood, and the aggregates, the sites, and the constituent elements can no longer be a hindrance. These people are now able to see before them all the habits they	2. ‘Their faith, thus genuinely achieved, ensures their complete understanding which is no more hindered by the (five) aggregates, (twelve) entrances (āyatana) and (eighteen) fields of senses (dhātu) and thereby embraces the past, present and

<p>cherished during their successive lives throughout countless eons in the past; they can even tell what habits they should expect to have in the future. These good people, then, can remember all their habits, forgetting none. This stage of stabilizing the mind is called 'Recollection.'"</p>	<p>future. Thus are exposed the vicious habits which led to their countless incarnations in the past, the smallest details of which they can now remember. This is called the stage of remembrance (or unforgetfulness).</p>
<p>[3] "When only the true and wondrous perfection remains, the essence of this true perfection begins to transform these people's habits, which have accumulated over time without beginning, into a single essential clarity. By means of this essential clarity, these people advance into a true state of purity. This stage of stabilizing the mind is called 'Advancement by Means of Essential Clarity.'"</p>	<p>3. 'This absolute perfection in its purity causes the essential (wisdom) to turn all vicious habits contracted since the time without beginning into one bright essence which continues to advance towards the real and the pure. This is called the stage of zealous progress.</p>
<p>[4] "As this essential clarity becomes more and more present to them, their minds function by means of wisdom alone. This stage of stabilizing the mind is called 'The mind Residing in Functioning with Wisdom.'"</p>	<p>4. 'The essence of mind which now manifests is the wisdom (that destroys the darkness of ignorance). This is called the stage of wisdom.</p>
<p>[5] "As they become steadfast in this wisdom and its light, their minds extend everywhere in clarity and stillness — a stillness that is wondrously constant and unchanging. This stage of stabilizing the mind is called 'Abiding in Samādhi.'"</p>	<p>5. 'This bright wisdom now shines upon its own substance in stillness and profundity, thus ensuring the permanent union (of function and substance). This is called the stage of dhyàna</p>
<p>[6] "As this samādhi becomes more luminous, their wisdom grows, and with this wisdom they enter yet more deeply into samādhi so that they only advance; they never retreat. This stage of stabilizing the mind is called 'Resolve.'"</p>	<p>6. 'The light of dhyàna becomes brighter; it is now more penetrating and prevents all backsliding. This is called the stage of nonretrogression.</p>
<p>[7] "As they advance in this state of mind, they are ever more tranquil. They cherish this state and do not let go of it, and they become connected with the energy of the Thus-Come Ones of the ten directions. This stage of stabilizing the mind is called 'Protecting the Dharma.'"</p>	<p>7. 'The mind now advancing smoothly preserves all previous achievements and is aware of all Tathàgatas in the ten directions. This is the stage of protection of the Dharma.</p>
<p>[8] "As they successfully protect their enlightened understanding, they use its wondrous power to become able to redirect the light of the Buddhas' compassion inward to the Buddhas' tranquil abode. It is as if light were being reflected between two mirrors and as if wondrous images of light were appearing in the mirrors in an infinite regress. This stage of stabilizing the mind is called 'Redirecting One's Light Inward.'"</p>	<p>7. 'The brightness of wisdom, thus preserved and strengthened, can now, by means of its transcendental power, reflect the light of the Buddha's compassion and thereby abide within His (body), like two bright mirrors facing and reflecting each other to infinity. This is the stage of reflective powers.</p>
<p>[9] "As the light of their minds is thus mysteriously reflecting, they attain the steadfastness and the</p>	<p>9. 'The light of the mind then turns inwards and unites for ever with the unsurpassed absolute</p>

<p>unsurpassed wondrous purity of the Buddhas. They abide in the unconditioned and will no longer lose ground. This stage of stabilizing the mind is called 'Steadfastness in Precepts.'"</p>	<p>purity of the (inner) Buddha, thereby resting in the non-retrogressive state of transcendental non-activity (wu wei). This is called the stage of (unshaken) discipline (sila).</p>
<p>[10] "Having mastered this steadfastness in precepts, they are able to roam playfully throughout the ten directions, going wherever they wish. This stage of stabilizing the mind is called 'Accomplishing What One Wishes.'"</p>	<p>10. 'A great comfort derives from this rest in discipline which enables the mind to roam at will anywhere in the ten directions. This is called the stage of the mind (of high) resolve.</p>
<p style="text-align: center;">C. Ten abodes</p>	<p style="text-align: center;">The Ten Practical Stages of Bodhisattva Wisdom</p>
<p>[1] "Ānanda, these good people have entered these ten states of mind with true skill-in-means, and their minds' essence is radiant. The functions of these ten states of mind are now completely integrated. This stage is called 'The Abode of the Resolved Mind.'"</p>	<p>1. 'Ananda, after achieving these ten stages (of Bodhisattva faith) by practical expedients, the essence of mind manifests and radiates; the intermingling of these ten functions of mind perfects the One Mind. This is called the purposive stage.</p>
<p>[2] "From within that state of mind, light shines forth like pure gold appearing from within a flawless crystal, and these good people rely upon that wondrous state of mind just described to discipline themselves as if they were leveling a piece of ground. This stage is called 'The Abode of Leveled Ground.'"</p>	<p>2. 'The inner mind now radiates like brilliant pure gold in a globe of clear crystal. As the previous (contemplative) wisdom now reaches this mind-ground, this is called the stage of the control of the (mind) ground.</p>
<p>[3] "On this level ground of the mind, their wisdom is integrated so that they attain a luminous understanding. Their travels throughout the ten directions are now without hindrance or obstruction. This stage is called 'The Abode of Practice on the Path.'"</p>	<p>3. The cognizance of the mind-ground fully reveals both wisdom and its object as one reality in the ten directions free from all hindrance. This is called the stage of (Bodhisattva) practice.</p>
<p>[4] "They walk the Buddhas' Path and share in the Buddhas' energy, and so — just as beings who seek new parents while in the passage between death and rebirth connect with their new parents without the parents' being aware of it — so these good people, as if at the moment of conception, enter into the Thus-Come One's family. This stage is called 'The Abode of Noble Birth.'"</p>	<p>4. 'This Bodhisattva conduct is now similar to that of the Buddha which influences it. Like a dead man in the inter mediate state seeking parents as a channel for his rebirth in the world, the advancing mind enters the Tathāgata seed. This is called the stage of noble birth.</p>
<p>[5] "They have now entered the Thus-Come One's family, so they inherit the attributes of the Awakened Ones, just as every human feature is already fully evident in the unborn child. This stage is called 'The Abode of Full Development of Expedient Attributes.'"</p>	<p>5. '(The mind) gestating in the holy womb inherits the basic Bodhi, and the foetus is formed with all its characteristics: This is called the stage of all in readiness (for enlightenment).</p>
<p>[6] "Their outward appearance is like a Buddha's</p>	<p>6. 'Both form and mind are identical with those of</p>

outward appearance, and their minds share the attributes of the Buddha's mind. This stage is called 'The Abode of the Right state of Mind.'"	the Buddha. This, is called the stage of True Mind.
[7] "Mentally and physically resembling the Buddha, they grow day by day. This stage is called 'The Abode of Irreversible Development.'"	7. 'The integration of body and mind becomes firmer with the passing of time. This is called the stage of nonretrogression.
[8] "Their ability to have their bodies appear in ten forms — each form endowed with spiritually efficacious attributes — comes to fullness at the same time. This stage is called 'The Abode of Childlike Purity.'"	8. 'The foetus is now complete with the ten aspects of the Buddhabody. This is called the stage of Bodhi in its infancy (or immaturity).
[9] "Once they are fully formed, they come forth from the womb as the Buddha's children. This stage is called 'The Abode of the Dharma-Prince.'"	9. The foetus, now completely formed, is born and be comes a son of Buddha. This is called the stage of the heir to the King of the Law.
[10] "Having grown to adulthood, they are like a crown prince who has come of age. To him the king entrusts the affairs of state, and he is anointed as the Kśatriya lord's royal heir. This stage is called 'The Abode of Anointment.'"	10. 'The celebration of his coming of age is like the consecration ceremony held when a crown prince assumes the reins of government. This is called the stage of investiture.
D. Ten practices	The Ten Lines of Bodhisattva Action
[1] "Ānanda, these good people, having become children of the Buddha, are fully endowed with the immeasurable and wondrous virtues of the Thus-Come Ones. They respond to the needs of all beings throughout the ten directions. They are at the stage called 'The Practice of Happiness.'"	1. 'Ananda, although these virtuous men, after attaining the rank of a son of Buddha, have acquired the Tathàgata's countless merits, they remain in harmony with all beings in the ten directions. This is called joyful service.
[2] "They become skillful in doing good deeds for all beings. This stage is called 'The Practice of Beneficial Deeds.'"	2. They are able to work for the welfare of all living beings. This is called beneficial activity.
[3] "In the process of awakening themselves and awakening others, they become skillful in not opposing and not resisting. This stage is called 'The Practice of Freedom from Resentment.'"	3. 'Their self-enlightenment and the enlightenment of others are free from all contradiction. This activity is called nonresentful.
[4] "Unto the farthest reaches of the future, they undergo rebirth freely and equally among the various kinds of beings in the three periods of time throughout the ten directions. This stage is called 'The Practice of Inexhaustibility.'"	4. 'Their continuous appearance in countless forms in the unending future (for the welfare of others), free from the conception of time and space, is called inexhaustible activity.
[5] "For them the various ways of practice merge	5. 'Their preaching, free from all clinging, conforms

into a single practice, and in these practices they are beyond error. This stage is called 'The Practice of Departing from Ignorance and Delusion.'"	to (the teaching of) non-duality of all Dharma doors and is called an activity never out of order.
[6] "Within what is identical, many different attributes appear, and these good people perceive the identity that exists among all these different attributes. This stage is called 'The Practice of Skill with Regard to What Manifests.'"	6. 'The (noumenal) Unity reveals a vast variety of undifferentiated phenomena. This is called skilful activity to appear (at will).
[7] "In the same way, these good people perceive that all the worlds in the ten directions appear in each and every mote of dust throughout space in the ten directions without any mutual interference. This stage is called 'The Practice of Nonattachment.'"	7. 'In this state, all the worlds in the ten directions appear in every speck of dust, with neither dust nor worlds hindering each other. This is called the nonclinging activity.
[8] "They look upon each of these states of mind as the foremost among the perfections. This stage is called 'The Practice that is Worthy of Veneration.'"	8. 'All manifestations are but the highest perfection (pàramità leading to the other shore of Bodhi). This is exalting activity.
[9] "When these good people perceive that all is perfectly interfused in this way, they are able to conform perfectly to the rules and regulations of all the Buddhas throughout all ten directions. This stage is called 'The Practice of Skill in the Dharma.'"	9. 'This perfect intermingling (of noumenon and phenomenon) achieves the Buddha pattern in the ten directions and is called the skilful performance of the Law.
[10] "Each and every one of these practices, in its fundamental nature, is pure and without outflows, such that all are a single unconditioned truth. This stage is called 'The Practice of Truth.'"	10. 'Each line of action is but pure and transcendental non-activity (wu wei) derived from the One Reality of Thatness. This is called activity in harmony with the Truth.
E. Ten dedications.	The Ten Acts of Dedication (Parinàmanà)
[1] "Ānanda, now that these good people have gained full spiritual powers and have gained proficiency in doing the work of the Buddhas, they are entirely pure and true, and they are far from all hindrance and misfortune. They will now be able to rescue beings, and yet they have relinquished all attachment to their rescuing of beings. In rescuing them, they turn from the mental state that is apart from conditions towards the path that leads to nirvana. This is the stage called 'Dedicating the Rescue of Beings while Remaining Unattached.'"	1. 'Ananda, after these virtuous men have won transcendental powers in their performance of the Buddhawork, they attain the state of pure Reality which frees them from all hindrances. They should deliver living beings without clinging to the notion of salvation in order to turn the nonactive (wu wei) mind towards the path to Nirvāna. This is dedication to the salvation of all living beings while avoiding the conception of (saving) them.
[2] "They abandon what should be abandoned and leave behind what should be left behind. This stage is called 'Dedicating What One has not Abandoned.'"	2. 'The wiping out of all that is destructible while avoiding the very idea of so doing is called dedication to the indestructible.

<p>[3] "Their inherent enlightenment, deep and clear, is equivalent to the enlightenment of the Buddhas. This stage is called 'Dedicating One's Identity with All Buddhas.'"</p>	<p>3. 'The realization that basic Bodhi is profound and equal to the Buddha's Enlightenment is called dedication to equality with all Buddhas.</p>
<p>[4] "When the essential truth is fully revealed, these good people stand on the same ground as the Buddhas. This stage is called 'Dedicating One's Ability to Reach All Places.'"</p>	<p>4. 'Manifestation of the pure mind-ground which is identical to the state of a Buddha is called dedication to omnipresence.</p>
<p>[5] "Having entered worlds and having become identical with the Thus-Come Ones, they now experience both of these as merged together without a hindrance. This stage is called 'Dedicating One's Inexhaustible Treasury of Merit.'"</p>	<p>5. 'The free intermingling of the worldly and the (absolute state of the) Tathàgata is called dedication to the inexhaustible store of merits.</p>
<p>[6] "These good people have the same grounding in reality as the Buddhas have, and so at every stage along the path, they generate pure intentions. By means of these pure intentions, they radiate light, and they do not stray from the path to nirvana. This stage is called 'Dedicating One's Roots of Goodness that are Grounded in the Same Reality as the Buddhas.'"</p>	<p>6. 'The rising of only pure causes from the same state of Buddhahood in search of Nirvāna is called dedication to the excellent roots of impartiality.</p>
<p>[7] "Since their roots of goodness have now been grounded in reality, they each make this contemplation: 'All beings in the ten directions have the same fundamental nature that I have, and now that my nature is fully realized, I know that no being is excluded from it.' This stage is called 'Dedicating the Contemplation of One's Identity with All Beings.'"</p>	<p>7. 'The realization of impartiality in this way which reveals the identity of all living beings in the ten directions with one's fundamental nature, the perfecting of which does not exclude any one of them, is called dedication to the sameness of all beings.</p>
<p>[8] "While experiencing oneness with all phenomena, they are nevertheless apart from the attributes of phenomena. Further, they are without attachment either to oneness with phenomena or to separateness from them. This stage is called 'Dedicating the Suchness of Reality within All Phenomena.'"</p>	<p>8. 'The realization of the identity of all phenomena, free from all differentiation with no clinging to either sameness or difference, is called dedication to the Absolute</p>
<p>[9] "When they have truly reached the suchness of reality, they meet no obstacles anywhere throughout the ten directions. This stage is called 'Dedicating on Behalf of Liberation from All Bonds.'"</p>	<p>9. 'The achievement of this absolute (state), free from all hindrance in the ten directions, is called dedication to unimpeded liberation.</p>
<p>10] "When they have fully realized the virtue of their true nature, all limits to the Dharma-Realm are eradicated. This stage is called 'Dedicating the Boundlessness of the Dharma-Realm.'"</p>	<p>10. 'Perfect realization of self-nature which wipes out all consideration about the realm of Dharma, is called dedication to the boundless Dharmadhātu.</p>

F. Four additional practices.	The Four Additional Harnessing Stages (Prayoga)
<p>"Ānanda, when in each of these forty-one stages these good people have completely purified their minds, they next master four wondrous and perfect additional practices."</p>	<p>'Ananda, these virtuous men, after achieving these fortyone stages of Bodhisattva development, should train in four additional harnessing stages.</p>
<p>[1] "First, they are on the brink of being able to model their minds on the Buddha's enlightenment. They are like a piece of wood smoldering when it is drilled. This is called 'The Stage of Heating Up.'"</p>	<p>1. 'The Buddha Bodhi, employed as self-mind, now seems to manifest but actually does not yet do so; this is like kindling a fire by rubbing two sticks together in order to burn them. It is called the warming stage.</p>
<p>[2] "Next, in that their minds are about to complete the journey that the Buddhas have made, they are as if on the point of no longer being bound by the earth. They are like a person standing on a mountain summit, with his body in the air and hardly any solid ground beneath his feet. This is called 'The Stage of Standing at the Peak.'"</p>	<p>2. 'Further, the self-mind now used as the ground for Buddha Enlightenment, seems to rely on wisdom but actually does not, like a climber reaching the top of a mountain with his body in the air while his feet still touch the ground. This is called the summit stage.</p>
<p>[3] "Their minds and the minds of the Buddhas had been separate, but now they have become one. They gain true understanding of the Middle Way. They are like someone who endures something that cannot be repressed and yet cannot be expressed. This is called 'The Stage of Patience.'"</p>	<p>3. 'The realization of the sameness of Mind and Buddha leading to the perfecting of the Mean is like forbearing from something which can be neither retained nor rejected. This is called the forbearing stage.</p>
<p>[4] "When all delineations have melted away, these good people no longer distinguish between confusion and enlightenment and the Middle Way. This is called 'The Stage of Preeminence in the World.'"</p>	<p>4. 'Being above all estimate and measure, the Mean which is between delusion and enlightenment, is neither the one nor the other. This is called the highest stage on the worldly plane.</p>
G. Ten grounds	The Ten Highest Stages of Bodhisattva Attainment (Dasabhūmi)
<p>[1] "Ānanda, these good people have fully understood the Great Enlightenment, and their awakening is much the same as the Thus-Come Ones'. They have fathomed the state of the Buddha's mind. This stage is called 'The Ground of Happiness.'"</p>	<p>1. 'Ananda, after these virtuous men's skilful understanding of the Great Bodhi, they become aware of the Tathàgata's full state of Buddhahood. This is called the stage of joy (pramudità) at having overcome all hindrances and so entering upon the path to Buddhahood.</p>
<p>[2] "The different natures become identical, and that identity itself disappears. This stage is called 'The Ground of Freedom from Defilement.'"</p>	<p>2. 'They now realize that all differentiation merges into a single unity which also vanishes. This is called the stage of freedom from all defilements (vimala).</p>
<p>[3] "At the point of ultimate purity, bright light appears. This stage is called 'The Ground of Shining Light.'"</p>	<p>3. 'Utter purity now begets further enlightenment. This is called the stage of illumination (prabhàkara).</p>

[4] "At the point of ultimate luminosity, there is full awakening. This stage is called 'The Ground of Wisdom Blazing Forth.'"	4. 'Perfect understanding leads to Bodhi in its fullness. This is called the stage of mastery of glowing wisdom (arcismati).
[5] "All the previous grounds of identity and difference are now surpassed. This stage is called 'The Ground of Being Hard to Surpass.'"	5. 'Realization of the condition beyond unity and differentiation is called the stage of mastery of utmost difficulties (sudurjayà).
[6] "The pure nature of the unconditioned suchness of reality now becomes clearly manifest. This stage is called 'The Ground of Manifestation.'"	6. 'The manifestation of nonactive Bhutatathatà is called the stage of the appearance of the Absolute (abkhimukhi).
[7] "They reach the very boundaries of the suchness of reality. This stage is called 'The Ground of Traveling Far.'"	7. 'Thorough penetration of the whole region of the Absolute is called the all-embracing stage (dūramgamà).
[8] "Everything is the true mind, the suchness of reality. This stage is called 'The Ground of no movement.'"	8. 'Full manifestation of the absolute One Mind is called the stage of imperturbability (acala).
[9] "They now skillfully reveal the functioning of the suchness of reality. This stage is called 'The Ground of Using Wisdom Skillfully.' At this point, Ānanda, these Bodhisattvas' practices and merit have already been perfected. Therefore this ground may also be called 'The Stage at Which Practice is Perfected.'"	9. 'Full manifestation of its absolute function is called the stage of forest wisdom (sàdhumati). 'Ananda, as these Bodhisattvas complete their practice and training with great success, this is also called the stage of successful practice.
[10] "The wondrous cloud of compassion covers the sea of nirvana with its shade. This stage is called 'The Ground of the Dharma-Cloud.'"	10. 'They now realize the state in which sheltering clouds of compassion cover the ocean of Nirvāna; this is called the stage of DharmacLOUDS (Dharmamegha).
H. Two final stages.	The Universal Enlightenment
"When Thus-Come Ones reverse their direction and the Bodhisattvas advance towards them along the path of practice, they meet at the threshold of the Buddha's enlightenment. This stage is called the 'Equivalent Enlightenment.' Thus, Ānanda, they have progressed from the stage of Arid Wisdom to the stage of Equivalent Enlightenment. Their ground of awakening is the wisdom that results from the drying up of ignorance within the Vajra-mind."	'While the Tathàgata goes against the (holy) current to appear in the world for His work of salvation, these Bodhisattvas follow that current to reach their goals. The point where the former (the fruit-ground) meets the latter (the causeground) is called the stage of Universal Enlightenment (Samyaksambodhi).
	The Absolute (or Wonderful) Enlightenment
"Thus, having passed through these various stages — twelve stages in all, some counted singly, some in groups — they reach at last the stage of	'Ananda, the dry wisdom in the Diamond Mind can be fully realized only after passing through the whole process of Bodhisattva development, that is

Wondrous Awakening, which is the unsurpassed enlightenment.”	from the first stage of dry wisdom up to that of Universal Enlightenment.
“At each of these stages, with their Vajra-mind, they have used ten profound analogies to make the contemplation that all is an illusion.	Thus by passing through twelve stages, either singly or in groups of ten states each, Absolute Enlightenment can be completely realized for the attainment of Supreme Bodhi.
They have stopped the flow of deluded thoughts in their minds, and by means of the Thus-Come Ones' contemplative insight, they have advanced step by step as they bring their pure practice to fulfillment.”	Throughout these different stages achieved by means of diamond insight into the ten profound illusions, the Tathàgata's clear perception (vipasyanà) is effectively used during the stilling of mind (samatha) in gradual practice and training.
	Thus, Ananda, the three gradual steps (to wipe out samsàra) complete the fifty-five stages of Bodhisattva development on the Bodhi path. 'Such meditation is right whereas any other is heretical.'
The ten profound analogies are as follows:	
All karma is like an illusion. All phenomena are like a mirage. All physical bodies are like the moon in water. All wondrous forms are like flowers in space. All wondrous sounds are like echoes in a valley. All Buddhalands are like cities of the gandharvas. All deeds of the Buddha are like dreams. The Buddha's body is like a reflection. The Reward-body is like a shadow. The Dharma-body is like a transformation.	
“Because they have taken the three gradual steps, Ānanda, these people are fully capable of reaching each of the fifty-five stages along the true path to full awakening. The contemplations that have been described here are the right contemplations; all other contemplations are mistaken.”	
Naming the discourse.	The Titles of this Sūtra
Then the Bodhisattva Mañjuśrī, Prince of Dharma, stood up in the assembly and bowed at the Buddha's feet. He said to the Buddha respectfully, “What shall this discourse be called? How shall we and other beings hold it in respect and rely on it in our practice?”	Thereupon Bodhisattva Manjusri rose from his seat, prostrated himself with his head at the feet of the Buddha and asked: ‘What name should be given to this sūtra and how should we and living beings receive and practise it?’) the Dharmakàya is like a transformation.
The Buddha said to Mañjuśrī, “This discourse may be called ‘The Sutra of the Supreme and Magnificent Dharma-Imprint of the Mantra of the White Canopy, Which is Spoken above the Crown of the Great Buddha's Head, and Which is the Serene	The Buddha replied: ‘This sūtra is called: “The Unsurpassed Seal of the Supreme Dharma's Sitàtapatra, the pure and clean oceaneye of all Tathàgatas in the ten directions.”

and Pure Oceanic Eye of the Thus-Come Ones of the Ten Directions.'	
It may also be called 'The Sutra Concerning the Rescue of the Buddha's Cousin Ānanda, the teachings for Liberating Him, the Awakening of the Bhikṣuṇī Prakṛti in this Assembly, and Her Entry into the Sea of All-Knowing.'"	'It is also called: "The Sūtra on the Protection and Deliverance of Ananda and bhiksuni self-nature of this assembly so that they realize the Bodhi Mind to enter the Ocean of All Wisdom."
"It may also be called 'The Hidden Basis of the Thus-Come Ones' Practices and the Basis of their Verification of Ultimate Truth.'	'It is also called: "The Practice and Realization of the Whole Truth by means of the Tathāgata's Esoteric Cause."
It may also be called 'The Sutra of the Wondrous Royal Lotus-Flower of the Expanded teachings and of the Dhāraṇī-Mantra that is the Mother of All Buddhas Throughout the Ten Directions.'	'It is also called: "The Universal Lotus King, the Dhāraṇī of all BuddhaMothers in the Ten Directions."
It may also be called 'The Sutra of the Consecrating Mantra Phrases and the Myriad Śūraṅgama Practices of the Bodhisattvas.'"	'It is also called: "The Bodhisattva's Foremost Practice of the Surangama of the Abhiseka (consecration) Division."
"In this way you may you hold it in respect and rely on it in your practice."	'Under these (five) names you should receive and practise this Sūtra.'
When the Buddha had spoken these words, Ānanda and the others in the assembly — having heard the Thus-Come One's instruction concerning the meaning of the hidden Dharma-imprint of the Mantra of the White Canopy and the profoundly significant titles for this discourse — immediately understood the practices of meditation in stillness that lead to advancement through the stages of sagehood. They progressed in their mastery of the wondrous truth. Their minds became empty of all deliberation. They broke free of the six kinds of subtle affliction that, in the three realms, affect the practitioner's mind.	After hearing the Buddhas disclosure of the Sitātaprata's esoteric Seal, and of the Whole Truth, as the titles of this sūtra, Ananda and the assembly instantly awakened to (the state of) dhyāna, the practice of which could lead to the holy stages and increase their understanding of the profound doctrine, so that they could wipe out all the troubles derived from (the first) six classes of delusion in the three realms of existence.
The Hells	The six planes of existence caused by unenlightenment
A. Ānanda requests instruction.	The Six States of Living Beings in Samsāra
Ānanda stood up and bowed at the Buddha's feet. Placing his palms together reverently, he said to the Buddha: "World-Honored One, your great virtue inspires awe, and your compassionate voice reaches everywhere unhindered. You skillfully help beings break free of subtle and deeply buried delusions. Today you have brought me delight in body and	Ananda then rose from his seat, prostrated himself with his head at the feet of the Buddha, brought his palms together and said: 'O August and World Honoured One, your compassionate voice has revealed so skilfully to us the subtle delusions of all living beings for my great benefit, thereby bringing great comfort to my body and mind.

<p>mind. It has been of great benefit to me.”</p>	
<p>“World-Honored One, granted that, at the fundamental level, this true, pure mind, with its wondrous understanding, fully pervades all things. Granted that all things, from the entire planet, with its forests and plains, to the most minute forms of wriggling life, have as their foundation and source the suchness of reality, which is identical to the true essence of the Buddhahood realized by all Thus-Come Ones. Given all that, why are there still the destinies of hells, ghosts, animals, asuras, humans, and gods, since the essential nature of all Buddhas is the true reality? World-Honored One, do these destinies exist of their own accord, or do they come into being based on the deluded habits of living beings?”</p>	<p>World Honoured One, if this Bright and pure Absolute Mind were essentially perfect, then even the great earth, plants and trees (i.e. inanimate things) as well as wriggling worms and all beings possessing life (i.e. sentient beings) would be the fundamental Bhutatathatà which is but the Tathàgata’s real substance in the state of Buddhahood. If the Buddha’s substance were true and real, how could there also be the world of hells, hungry ghosts, animals, asuras, men and devas? World Honoured One, are these worlds fundamentally self-existent or do they arise because of living beings’ vicious habit of dwelling in falsehood?</p>
<p>“World-Honored One, there was the case of the Bhikṣuṇī Precious Lotus-Fragrance, who had been following the Bodhisattva Precepts but then indulged her lust in secret and afterward made the false claim that sexual acts involve no retribution because they do not involve killing or stealing. Immediately after she said this, her reproductive organs burst into flame, and the fire spread through all her joints as she fell into the Unrelenting Hell.”</p>	<p>‘World Honoured One, let me illustrate what I mean. The bhiksuni “Fragrance of the Precious Lotus,” after receiving the rules of Bodhisattva discipline, fornicated and pretended that it was neither killing nor stealing and was, therefore, not subject to karmic retribution. As a result, after her genital organ had been slowly scorched by the flame (of passion), she fell into the un-intermittent hell.</p>
<p>“There were also King Virūḍhaka and Bhikṣu Sunakṣatra. King Virūḍhaka exterminated the Gautama clan, and Sunakṣatra persisted in making false statements about the emptiness of phenomena. These two also fell alive into the Unrelenting Hell.”</p>	<p>King Crystal massacred men of the Gautama clan, and Bhikṣu Sanaksatra wrongly preached the annihilation of all things (and so implied that the law of causality was invalid). Both as a result of their (evil) acts, fell into the avici. hell.</p>
<p>“Do hells have a fixed location? Or do they come into being naturally, such that each being creates karma and each undergoes privately the appropriate retribution? We younger disciples are uninformed about this matter, and we only hope that the Buddha, out of his great kindness, will explain it so that beings who are following the precepts will hear precisely what the teaching is, will joyfully and reverently accept it, and will take care to avoid error in order to maintain purity.”</p>	<p>Are these hells really somewhere or are they self-existing for every sinner to suffer in them? Will you be compassionate enough to enlighten us so that those who observe the precepts know what they imply and do not break them?</p>
<p>B. The roles of emotion and thought</p>	
<p>The Buddha said to Ānanda, “An excellent question! It will keep people from adopting wrong views about this matter. Listen carefully now; I will explain this matter to you.”</p>	<p>The Buddha said: ‘It is good that you ask this question for the benefit of all living beings so that they cease to hold wrong views. Listen attentively to what I now tell you.</p>

<p>“The fundamental nature of all beings is truly pure, Ānanda, but because of their wrong views, they develop deluded habit-patterns, which are of two kinds: those that are internal and those that are directed outward.”</p>	<p>‘Ananda, all living beings are fundamentally pure but because of their wrong views, they have formed vicious habits, hence their inner and outer affections.</p>
<p>“Habit-patterns that are internal involve beings’ internal autonomic processes. When they are influenced by emotional desire, Ānanda, and their feelings accumulate steadily, they generate fluids associated with emotion.</p>	<p>‘Ananda, inner affection concerns their inwardnesses. Because of the taint of desire, they give rise to wrong passions the accumulation of which produces the water of craving.</p>
<p>Thus when beings think of delicious foods, their mouths water. When they think of others who are no longer alive, whom they may have cherished or may have hated, their eyes fill with tears. When they are seeking wealth, they experience intense craving,</p>	<p>This is why the thought of good food makes the mouth water; the thought of a predecessor whom one pities or hates fills one’s eyes with tears; the craving for wealth stirs one’s heart and makes saliva flow and the body sleek.</p>
<p>and when they encounter someone whose body is sleek and glowing, lust takes hold of their thoughts. When they think about sexual acts, their procreative organs, whether male or female, will secrete fluid in response.”</p>	<p>When the mind gives rise to sexual desire, the generative fluid flows from the male and female organs.</p>
<p>“Emotions differ, Ānanda, but all are alike in that they are associated with secretions, which may be exuded or may remain within the body. Moisture does not rise; its nature is to flow downward.</p>	<p>Ananda, although these desires differ, their manifestations are all characterized by the secretion of water which, by nature, flows down hill instead of up.</p>
<p>Such is the situation with internal habit-patterns, whereas habit-patterns that are directed outward, Ānanda, concern beings’ aspirations.</p>	<p>This is inner affection.</p>
<p>When they yearn for something higher, beings have uplifting thoughts, and when these thoughts accumulate steadily, they can generate a superior energy.</p>	
<p>Thus those who follow the precepts feel that their bodies are serene, and beings who hold mantras in their minds develop an heroic and fearless air about them.</p>	<p>Thus the mind bent on strict observance of the precepts makes the body light; the mind concentrated on incantations (mantra) and mystic gestures (mudrā) gives a virile and resolute air;</p>
<p>If they aspire to birth in the heavens, they will dream of floating or flying. If they are mindful of the Buddha-lands, sacred visions will appear to them privately. If they serve a wise and skillful teacher, they will consider their bodies and their lives to be of little importance.”</p>	<p>the mind set on rebirth in the heaven of gods brings dreams in which the practiser seems to fly upwards; the mind concentrated on the Buddhaland causes holy realms to appear; and real devotion to a religious counsellor (kalyānamitra) leads to the willing sacrifice of even one’s own life.</p>

<p>“Ānanda, these aspirations differ, but all are alike in that they lead beings to soar upward by conferring either lightness or upward motion. It is their nature not to sink but to take flight and to transcend. Such is the situation with habit-patterns which are directed outward.”</p>	<p>Ananda, although these thoughts differ, all these manifestations are, by nature, characterized by a lightness of body which soars up instead of sinking down so that they leap over their (present) states. This is outer affection.</p>
<p>“Ānanda, all beings in all worlds are caught up in an endless succession of births and deaths. While beings are alive, they follow their natural inclinations, and upon their deaths, they follow the various currents of their karma. At the moment of death, while some warmth remains in their bodies, all the good and all the evil that they have done during their lifetimes suddenly appear before them. Their inclinations are to shun death and to embrace life — two habitual emotions that complement each other and are felt at the same time.”</p>	<p>‘Ananda, outer affection concerns living beings externally. Their keen desires produce illusory thoughts which by continuous pursuit become overwhelming.</p>
	<p>The realm of devas</p>
<p>“If pure mental activity alone is present in their minds, they will soar upward and will be certain to be born in the heavens. While in this soaring state of mind, if they have both blessings and wisdom, and if they have vowed to be reborn in a pure land, their minds will naturally open, and they will see the Buddhas of the ten directions. They will be reborn in any one of the pure lands in accordance with their wish.”</p>	<p>‘If his mind is wholly thoughtful, it will fly in the air and he will be reborn in heaven. If in this flight it is filled with blessedness and wisdom strongly sustained by his pure vow, it will open to let him behold the pure lands of all Buddhas in the ten directions; he will be reborn there as a result of his vow.</p>
	<p>The realm of seers (rsi) and spirits</p>
<p>“If pure mental activity is dominant in their minds but some emotion is also present, they will still soar upward, but not as far. They may become flying ascetic masters or ghost-kings of great power, or flying yakṣas, or rākṣasas that travel along the ground. Such beings roam unhindered in the Heaven of Four Celestial Kings. Further, beings may have made wholesome vows, or simply have a wholesome intent, to be protective of the Dharmas I have been teaching. They may have vowed to defend the precepts and to be protective of precept-holders. Or they may have vowed to be protective of mantras and to guard beings who recite mantras. Or they may have vowed to defend the practice of meditation in stillness and to be protective of beings whose practice is to meditate in stillness, and who are likely to encounter aspects of the Dharma that are new to them. Such beings will become close disciples who will sit at the feet of the Thus-Come Ones.”</p>	<p>‘If his mind is more thoughtful than passionate, it will not be light enough for him to fly to distant places; he will be reborn as a flying rsi, a powerful king of ghosts, a flying yakṣa or an earthbound rākṣasa. He will be able to roam freely in the heavens of the four deva kings. If he is good natured and has taken a vow to protect my Dharma and those who observe the precepts, repeat the mantras, meditate and realize patient endurance, he will dwell beneath the throne of the Tathāgata.</p>

	The realm of human beings
“If their pure mental activity and their emotions are equal in strength, beings will neither soar nor fall. They will be born in the human realm. The brighter their thoughts, the greater their intelligence will be; the darker their emotions, the duller their wits will be.”	‘If his thoughts and passions are in equal proportions, he will neither rise nor sink, but will be reborn in the realm of human beings where his intelligence comes from the clearness of his thoughts and his stupidity from the dullness of his passions.
	The realm of animals
“If beings have more emotion than pure mental activity, they will be reborn in the realm of animals. If their emotions are of greater weight, they will become fur-bearing beasts, and if their emotions are of lesser weight, they will become winged creatures.”	‘If his passions exceed his thoughts, he will be reborn in the realm of animals where great passions create beasts with hair and fur and mild passions produce winged and feathered creatures.
	The realm of hungry ghosts
“If emotion is seventy percent of their mental activity and pure thoughts are thirty percent, they will fall beneath the disk of water and will be reborn as hungry ghosts along the rim of the disk of fire. They will be buffeted by the raging fire, and they will be constantly burned by the blaze and scalded by the steam. For hundreds of eons they will have nothing to eat or to drink.”	‘If his passions and thoughts are in the proportion of seven to three, he will sink into the wheel of water close to the region of fire, will endure intense heat and be reborn as a hungry ghost whose body is constantly scorched by heat and drowned in water, so that he will suffer from hunger and thirst for hundreds and thousands of aeons.
	The realm of hells
“If emotion is ninety percent of their mental activity and pure thoughts are ten percent, they will fall through the disk of fire and will be reborn between the disk of fire and the disk of wind.	If his passions and thoughts are in the proportion of nine to one, he will sink into the wheel of fire and be reborn where wind and fire meet.
If their emotions are less weighty, they will enter a hell where suffering is intermittent.	He will dwell in the intermittent hell if his passions are great,
If their emotions are of greater weight, they will enter the Unrelenting Hell.” “When they are ruled entirely by emotion, they sink into the Unrelenting Hell.	in the un-intermittent one if they are very strong, and in the avici hell if he is completely dominated by extremely violent ones.
If, in this submerged state of mind, they have spoken ill of the Mahāyāna teachings or of the Buddhas' precepts; if they have recklessly propounded false doctrines which they present as being in accord with Dharma; if they have greedily sought the offerings of the faithful under false pretenses; if they have shamelessly accepted	If in addition he slanders the Mahāyāna, breaks the Buddha's precepts, distorts the Dharma when preaching it to deceive his patrons for selfish gain or for fame, and commits the five rebellious acts and ten grave sins he will be reborn (in turn) in all the avici hells.

<p>undeserved reverence from others; or if they have committed the five unnatural crimes or the ten major offenses, then they will be reborn in the Unrelenting Hell in one world after another throughout the ten directions.”</p>	
<p>“Beings undergo these retributions exactly in accord with the evil karma that they create. But though they have brought their retributions upon themselves, they will share the same fate in the same place with other beings who have created the same karma.”</p>	<p>‘Although the above are selfinflicted retributions resulting from individual evil deeds, all sinners endure the same kinds of suffering which originate from (the same) concurrent causes.</p>
<p style="text-align: center;">C. Ten causes and six retributions.</p>	<p style="text-align: center;">The ten causes & six effects in the realm of Hells.</p>
	<p style="text-align: center;">The ten karmic causes of the realm of Hells.</p>
<p>“Ānanda, these retributions are the consequences of individual beings' intentional acts. For this karma there are ten causes based on beings' habits, and beings undergo in turn six kinds of retribution.”</p>	<p>‘Ananda, these (retributions) come from the karmic acts of living beings who create ten karmic causes by their vicious habits and so suffer from six kinds of retribution.</p>
	<p style="text-align: center;">The habit of sexual desire</p>
<p>[1] “What are these ten causes, Ānanda? The first cause is the habit of sexual desire, which, when joined to physical contact, leads to intercourse. When the friction of contact is sufficiently prolonged, there is an inner feeling of a great raging fire erupting from within. It is like the warmth that arises when the hands are rubbed together.”</p>	<p>‘Ananda, what are these ten causes? Lust grows into a habit because of sexual intercourse in which two people caress each other thereby producing heat that in turn stimulates desire. This is like the heat caused by rubbing the hands together.</p>
<p>“When the latent habitual energies of sexual desire erupt into the fires of habitual sexual activity, the consequence in the hells will be the experience of the iron bed and the copper pillar. Therefore, when the Thus-Come Ones of the ten directions see evidence of sexual desire and the activity that results from it, they call these things the ‘fires that arise from craving.’ Bodhisattvas view sexual desire as something to be avoided, as one would avoid a fiery pit.”</p>	<p>The two habits from karma and lust stimulate each other and cause visions of hot iron beds on hot copper supHence all Buddhas regard sexual intercourse as a burning fire of desire and all Bodhisattvas avoid carnality as if it was a fiery pit.</p>
	<p style="text-align: center;">The habit of craving</p>
<p>[2] “The second cause is the habit of craving, which, when one is attracted to something, leads to plotting and planning. When the attraction and the grasping are incessant, there is an inner feeling of</p>	<p>‘Craving grows into a habit because of grasping which is a kind of suction, which in time creates the illusion of cold, frost, chill and shivering. This is like the cold sensation felt when one breathes in</p>

<p>freezing cold and solid ice. It is like the experience of the air being cold when one inhales sharply through the mouth.”</p>	<p>through pursed lips.</p>
<p>“When latent habitual energies of craving are compounded with habitual acts of craving, the consequence in the hells will be the experience of freezing, which causes babbling, chattering, and whimpering, and which cracks ice into shapes of blue and red and white lotuses, and other such effects. Therefore, when the Thus-Come Ones of the ten directions see evidence of excessive greed, they call them ‘the water of craving.’ Bodhisattvas view craving as something to be avoided, as one would avoid a sea of pestilent poisons.”</p>	<p>The combination of karma and craving leads to retribution in the form of suffering expressed by crying out against biting cold and shown by (the skin turning) blue, red or white. Hence all Buddhas regard craving as the water of greed and all Bodhisattvas avoid it as they would a sea of pestilential vapour.</p>
	<p>The habit of arrogance</p>
<p>[3] “The third cause is the habit of arrogance, which, when compounded with haughty feelings of self-superiority, leads to competitiveness. When that arrogance continues unchecked, there is an inner feeling of a rushing torrent of leaping waves of water. It is like the mouth watering when a person tries to taste his own tongue.”</p>	<p>‘Arrogance grows into a habit because of abuse which manifests by the oppression (of others), which in time creates the (illusion of) restless waves which build up a volume of water. This is like licking one’s mouth to make it water.</p>
<p>“When the latent habitual energies of arrogance are expanded to include habitual arrogant acts, the consequence in the hells will be the experience of rivers of blood, rivers of ashes, burning sands, or seas of poison, or the experience of molten copper being poured over one’s body or of being forced to swallow the copper. Therefore, when the Thus-Come Ones of the ten directions see instances of arrogance and arrogant acts, they call them ‘taking a drink of stupidity.’ Bodhisattvas see arrogance as something to be avoided, as one would wish to avoid drowning at sea.”</p>	<p>The two habits from karma and arrogance stimulate each other and create (visions of) rivers of blood, (hot) ashes, burning sand, poisonous seas and molten copper poured on the sinner’s tongue. And so all Buddhas regard self-importance as the water of stupidity and all Bodhisattvas avoid it as they would drowning.</p>
	<p>The habit of anger</p>
<p>[4] “The fourth cause is the habit of hatred, which, when joined to a predilection for defiance, leads to confrontations. When one’s entanglement in habits of defiance is unrelenting, there is an inner feeling of the heart becoming so hot that it burns, and its fiery energy becomes like metal. Then this person will feel as if he is being exposed to mountains of knives, of iron clubs, of swords standing like forests or arrayed like spokes of a wheel, and of axes, spears, and saws. It is like a harbored grievance intensifying until it explodes into an urge to kill.”</p>	<p>‘Anger grows into a habit because of irritation which manifests as stubbornness which in time inflames the heart whose heat turns the vital breath into metal; hence the illusions of hills of knives, iron posts, trees and wheels of swords, axes, halberds, spears and saws. This is like a man pushed by his obstinacy to avenge a wrong.</p>

<p>“When the latent habitual energies of hatred recklessly incite habitual acts of hatred, the consequence in the hells will be the experience of being castrated, dismembered, beheaded, abraded, pierced, flogged, clubbed, and so forth. Therefore, when the Thus-Come Ones of the ten directions see instances of hatred and hateful acts, they call them ‘sharp swords.’ Bodhisattvas view hatred as something to be avoided, as one would wish to avoid being executed.”</p>	<p>The two habits from karma and anger stimulate each other and create visions of castration, hacking, beheading, chopping, wounding, mutilating, bludgeoning and striking. This is like a man flying into a rage and ready to kill to redress a wrong. Hence all Buddhas regard hatred as a sharp sword and all Bodhisattvas flee from it as from their own execution.</p>
	<p>The habit of deceitfulness</p>
<p>[5] “The fifth cause is the habit of enticing others, which, when joined to a fondness for conniving, leads beings to the practice of entrapment. When the setting of traps becomes too much, this person will feel as if he is being bound by ropes and immobilized in wooden stocks. It is inevitable, just as it is inevitable that trees and grasses in a field will shoot up when the field is saturated.”</p>	<p>‘Deceitfulness grows into a habit because of enticement which manifests as deceit which in time creates (illusions of) cords, sticks, ropes and cangues that restrain the sinner. This is like a field flooded for growing grass and plants.</p>
<p>“When the latent habitual energies of enticing others become prolonged, leading to acts of entrapment, the consequence in the hells will be the experience of handcuffs and fetters, along with cangues and chains attached to cangues, whips and canes, clubs and cudgels, and so forth. Therefore, when the Thus-Come Ones of the ten directions see enticement and entrapment, they call them ‘cunning thieves.’ Bodhisattvas view defrauding others as something worthy of fear, as one would fear a pack of jackals.”</p>	<p>The two habits from karma and deception sustain each other and create more and more evil deeds that deserve punishment with fetters, locks, whips, staves, birches and cudgels. And so, all Buddhas regard deceitfulness as harmful as calumny and all Bodhisattvas avoid it as they would a wolf.</p>
	<p>The habit of lying</p>
<p>[6] “The sixth cause is the habit of falsehood, which, when joined to deviousness, leads to insinuations and insults. When these insinuations rise to the level of treachery, such a person will feel as if he is being covered with dust and dirt and with excrement and urine and all manner of filth. It is like the dust that, when stirred up by the wind, obscures people's vision.”</p>	<p>‘Lying grows into a habit because of beguilement which manifests as fraud, which in time ends in treachery. This creates (illusions of) filth such as dust, excrement and urine. This is like dust blown by the wind which screens everything.</p>
<p>“When the latent habitual energies of lying are added to acts of deceit, the consequence in the hells will be the experience of sinking and drowning, first being hurled upward, then flying through the air, then falling, floating, and finally perishing. Therefore, when the Thus-Come Ones of the ten directions see instances of falsehood and insinuation, they call them ‘robbery and murder.’</p>	<p>The two habits from karma and lies intensify each other and end in suffering from drowning, tossing, flying, dropping, drifting and sinking. Hence all Buddhas regard lying as harmful as plundering and killing and all Bodhisattvas avoid it as they would stepping on venomous snakes.</p>

<p>Bodhisattvas view lying as something to avoid, as one would avoid stepping on a venomous snake.”</p>	
	<p>The habit of resentment</p>
<p>[7] “The seventh cause is the habit of festering resentment, which, when joined to a propensity to nurse hatreds, leads to acts of vengeance. Such a person will come to feel as if he is being stoned, or being imprisoned in cells or in cages mounted on carts, or being confined in urns or in sacks that are then beaten. It is like the evil designs harbored and nurtured by venomous and secretive people.”</p>	<p>‘Resentment grows into a habit because of aversion which manifests as malice. This creates (illusions of) being stoned, catapulted, shut in a prison van, trapped, bagged and struck. This is like a mischiefmaker always with evil designs.</p>
<p>“When the latent habitual energies of making false accusations merge with acts of making such accusations, the consequence in the hells will be such experiences as being hurled, seized, stabbed, and stoned. Therefore, when the Thus-Come Ones of the ten directions see instances of resentment and vengeance, they call them ‘unscrupulous and harmful ghosts.’ Bodhisattvas view making false accusations as equivalent to drinking liquor laced with a fatal poison.”</p>	<p>The two habits from karma and resentment combine and result in punishment by being tossed and hurled about, seized, apprehended, struck and shot. And so all Buddhas regard resentment as an evil spirit and all Bodhisattvas avoid it as they would poisoned wine.</p>
	<p>The habit of wrong views</p>
<p>[8] “The eighth cause is the habit of holding wrong views, which, when joined to a temperament that automatically rejects the opinions of others, leads to such mistaken understandings as the wrong view that the self is real, wrong views concerning prohibitions, and wrong views concerning karma. Such a person will come to feel as if he has been brought before officials of the royal court to determine what views he has held. Such scrutiny will be unavoidable, just as one cannot escape being scrutinized by people whom one meets when walking in the opposite direction on a road.”</p>	<p>‘Wrong views grow into habit because of misinterpretation which covers (the five misconceptions from) the reality of the ego and objects down to rigorous ascetic prohibitions. This causes the misunderstanding of karmic effects due to rejection of the real and attachment to the unreal. Hence the (illusion of) judgement with proofs of evidence (which cannot be denied), as when two people coming from opposite directions cannot avoid meeting on the same road.</p>
<p>“When the latent habitual energies of holding wrong views are joined to acts that result from holding wrong views, the consequence in the hells will be the experience of being interrogated while subjected to devious tricks and to high-pressure questioning, so that all is eventually brought out into the open. The youths who keep track of good and evil deeds consult the evidence to counter the offenders’ arguments and excuses. Therefore, when the Thus-Come Ones of the ten directions see instances of wrong views, they call them ‘pit-traps.’ Bodhisattvas consider attachment to wrong and biased views as equivalent to standing on the edge</p>	<p>The two habits from karma and wrong views combine to cause (visions of) questioning, crossexamination, judicial investigation, enquiry, interrogation and the unveiling of right and wrong in court while good and bad counsel produce the documents and argue about them. Hence all Buddhas regard wrong views as an abyss of perversion and all Bodhisattvas avoid them as they would a ravine full of poison.</p>

of a ditch full of pestilent water.”	
	The habit of unfairness
<p>[9] “The ninth cause is the habit of blaming, which, when joined to a predilection for defamation, leads to making false accusations. Such a person comes to feel that he is being crushed between mountains or between boulders, or that he is being broken on stone wheels, or being ripped by plows, or being ground up by millstones. These are like the injuries visited on good people by a slanderous villain.”</p>	<p>‘Unfairness grows into a habit because of false accusation which manifests in slander. This creates (illusions of) hills and rocks which close in from all sides to crush, break, score and grind the sinner. It is like abusing the innocent. Both habits from karma and injustice combine to bring about (illusions of) apprehension, pressure, beating, repression, coercion and restraint of the sinner by the law. Hence all Buddhas regard defamation as harmful as a tiger and all Bodhisattvas flee from it as from a clap of thunder.</p>
<p>“When the latent habitual energies of blaming lead to habitual unjust acts, the consequence in the hells will be the experience of being pressed, pummeled, bagged, squeezed, and strained, then weighed and measured, and so forth. Therefore, when the Thus-Come Ones of the ten directions see false accusations being made, they call them ‘vicious tigers.’ Bodhisattvas view unjust acts as equivalent to claps of thunder.”</p>	
	The habit of disputation
<p>[10] “The tenth cause is the habit of disputatiousness, which, when joined to a predilection for obfuscation and concealment, leads to vociferous court proceedings. Such a person will feel that in the end, everything will be revealed, as if reflected in a mirror by the light of a candle — just as no shadows can hide people when they are in full sunlight.”</p>	<p>‘Disputing grows into a habit because of much talk which manifests in concealing (one’s shortcomings). This creates (illusions of) secrets being exposed by being reflected in a mirror or by a lamp being lit, like objects that cannot be hidden in broad daylight.</p>
<p>“When the latent habitual energies of disputatiousness are joined to engagement in disputes, the consequence in the hells will be the truth about one’s acts being confirmed by evil companions, as if one’s karma were illumined in a mirror. Therefore, when the Thus-Come Ones of the ten directions see instances of obfuscation and concealment, they call them ‘shadowy villains.’ Bodhisattvas view obfuscation to be as burdensome as the task of carrying a high mountain on one’s head while walking in the ocean.”</p>	<p>The two habits from karma and disputation end in the exposure (of sins); for the mirror and lamp reveal former karmic deeds for (final) judgement. Hence all Buddhas regard concealment as a secret enemy and all Bodhisattvas consider it as dangerous as carrying a hill on the head or walking into the ocean.</p>
	The Six Retributive Effects in the Realm of Hells

<p>“Ānanda, these retributions are the consequences of individual beings' intentional acts. For this karma there are these ten causes based on beings' habits, and beings undergo in turn six kinds of retribution.”</p>	
<p>“How is it that there are six kinds of retribution, Ānanda? All beings create karma through their six consciousnesses, and they experience retribution through their six faculties. How is it that the various retributions are experienced through the six faculties?”</p>	<p>‘What are the six retributive effects? Ananda, all living beings whose six consciousnesses cause them to commit karmic acts suffer from evil effects through the six sense organs.</p>
	<p>Retributive effects of wrong seeing</p>
<p>[1] “First, there are the retributions that are the negative consequence of intentional acts of seeing. This karma of seeing affects the other five consciousnesses as well. When a being is about to die, he may first see fire raging throughout the worlds of the ten directions. Upon his death, his spiritual awareness will ascend and then fall, riding downward on a wisp of smoke directly into the Unrelenting Hell. Then one of two things may happen. If there is light for the being to see by, he may perceive all manner of ferocious creatures, which cause him to experience the extremes of fear. Or there may only be darkness, and all will be silent; nothing can be seen. The being then feels a boundless terror.”</p>	<p>‘What are the evil effects suffered through the six sense organs? When karma ripens at the time of death, the evil effects of wrong seeing cause one to see a raging fire that fills the ten directions. His spirit will follow the smoke and, in a flash, will fall into the un-intermittent hell where he will experience both light which reveals all sorts of evil things everywhere which give rise to boundless dread, and silent darkness which hides everything and causes infinite fear.</p>
<p>“Next, that raging fire that he saw may overload his ear-consciousness so that he is overwhelmed by the sounds of liquids and molten copper boiling in cauldrons. His nose-consciousness may also be overloaded so that he is overwhelmed by the smells of black smoke and purplish fumes. His tongue-consciousness may also be overloaded so that he is overwhelmed by the scorching taste of a gruel of hot iron pellets. His body-consciousness may be overloaded so that he is overwhelmed by the sensation of hot ashes and blazing embers burning his body. His mind-consciousness may be overloaded so that he experiences the processes of cognition as overwhelming spurts of flame and showers of sparks flickering and bursting in the air.”</p>	<p>So the flame of wrong seeing scorches the organ of hearing and transforms it into (purgatories of) cauldrons of boiling water and seas of molten copper; the organ of smell into black smoke and purple flame; the organ of taste into hot pills and molten iron; the organ of touch into hot ashes and burning charcoal; and the organ of intellect into scattered sparks that disturb the whole of space.</p>
	<p>Retributive effects of wrong hearing</p>
<p>[2] “Second are the retributions that are the negative consequence of intentional acts of hearing. This karma of hearing affects the other five consciousnesses as well. First, when a being is about to die, he may hear the roar of gigantic</p>	<p>‘When karma ripens at the time of death, the evil effects of wrong hearing cause one to see rising waves that submerge heaven and earth. His spirit then follows them to fall into the un-intermittent hell where he will experience both unbearable</p>

<p>waves as they inundate earth and sky. Upon his death, the being's spiritual awareness will sink downward, riding the waves directly into the Unrelenting Hell. Then one of two things may happen. If the being can hear, he may perceive a crashing din that causes him to become dull and deranged. Or, the being may be unable to hear, and the utter absence of sound causes him to sink into mental darkness.”</p>	<p>noises that confuse and disturb him and dead silence that makes him dispirited.</p>
<p>“That roar of the gigantic waves that he heard may now overload his ear-consciousness so that he hears voices accusing and interrogating him. Next, his eye-consciousness may be overloaded also so that he is overwhelmed by a vision of thunderclouds composed of noxious vapors. His nose-consciousness may also be overloaded so that he is overwhelmed by the stench of marsh-water infested with venomous bugs that swarm over his body as the water drenches him. His tongue-consciousness may be overloaded so that he is overwhelmed by the tastes of pus, blood, and all kinds of filth. His body-consciousness may be overloaded so that he is overwhelmed by the feeling that his body is covered with the feces and urine of beasts and ghosts. His mind-consciousness may be overloaded so that he experiences the processes of cognition as overwhelming lightning-strikes and pounding hail.”</p>	<p>So these waves flow into the organ of hearing to transform it into rebuke and interrogation; into the organ of sight to turn it into thunder, roars (of animals) and jets of poisonous gas; into the organ of smell to change it into rain, fog and showers of venomous insects that cover his whole body; into the organ of taste to transform it into pus, blood and all sorts of filth; into the organ of touch to turn it into animals, ghosts, excrement and urine; and into the organ of intellect to change it into lightning and hail that strike and break up his spirits.</p>
	<p style="text-align: center;">Retributive effects of wrong smelling</p>
<p>[3] “Third are the retributions that are the negative consequence of intentional acts of smelling. This karma of the nose-consciousness affects the other five consciousnesses as well. First, when a being is about to die, he may perceive toxic vapors thickly filling the air far and near. Upon his death, his spiritual awareness will try to rise above the vapors, but instead he will fall into the Unrelenting Hell. Then one of two things may happen. If the being's nasal passages are open, he will inhale so much of the noxious vapors that his mind becomes deranged. Or, if his nasal passages are blocked, he will suffocate, lose consciousness, and fall to the ground.”</p>	<p>‘When karma ripens at the time of death, the evil effects of wrong smelling cause one to see (clouds of) poisonous gas everywhere. His spirit will leap from the earth to fall into the un-intermittent hell where he will experience both the state of free breathing that draws in all sorts of foul fumes that infect and upset his heart (mind), and of blocked breathing that chokes him until he swoons and drops to the ground.</p>
<p>“The vapors that he smelled may overload his nose-consciousness, and he will feel that he is being subjected to interrogations concerning his character and past behavior. Next, the vapors may overload his eye-consciousness so that he is overwhelmed by visions of flames and torches. The vapors may also overload his ear-consciousness so</p>	<p>Thus these foul airs enter the organ of smell to clear and obstruct his nostrils; the organ of sight to transform it into a flame or (lighted) torch; the organ of hearing to turn it into (the sounds made by) plunging into water, by drowning and by never ceasing waves; the organ of taste into rotten and stinking fish; the organ of touch into a ripped and</p>

<p>that he is overwhelmed by the cries of beings drowning in cauldrons filled with boiling liquids. The vapors may also overload his tongue-consciousness so that he is overwhelmed by the taste of rotten fish and rancid stews. The vapors may overload his body-consciousness so that he is overwhelmed by an experience of being split open and of putrefying into a great mountain of flesh with a hundred thousand open wounds like so many open eyes, and these wounds are fed upon by countless maggots. His mind-consciousness may also become overloaded so that he experiences the processes of cognition as ashes and fumes and as sand and gravel flying through the air to pound and shatter his body.”</p>	<p>decomposed (corpse) and a great hill of flesh with hundreds and thousands of eyes to see itself being devoured by countless beasts; and the organ of thinking into dust, miasmas and flying pebbles that strike and break his body.</p>
	<p>Retributive effects of wrong tasting</p>
<p>[4] “Fourth are the retributions that are the negative consequence of intentional acts of tasting. This karma of the tongue-consciousness affects the other sense-consciousnesses as well. First, when a being is about to die, he may perceive a net of red-hot iron that covers the whole world with intense heat. Upon his death, the being’s spiritual awareness will fall into the net and be suspended there, hanging upside down until he falls into the Unrelenting Hell. Then one or two things may happen. He may breathe a vapor in through his mouth, and this vapor may cause his tongue and his whole body to freeze solid and crack. Or, if he tries to spit the vapor out, he will be engulfed by a raging fire which burns him to the marrow of his bones.”</p>	<p>‘When karma ripens at the time of death, the evil effects of wrong tasting cause the person concerned to see an iron net and a great blaze of fire that cover the whole world. His spirit will then rise to drop upside down into the net with his head caught in its meshes and he will then be drawn into the un-intermittent hell where he will both feel that his inbreath is transformed into bitter cold that bites his body and his outbreath turned into fierce fire that scorches his bones and marrow.</p>
<p>“As his tongue-consciousness undergoes these experiences, he will feel that he is being forced to make confessions and to suffer punishments. Next, his eye-consciousness may have the experience of overwhelming visions of being burned by hot metal and hot stones. His ear-consciousness may undergo an overwhelming experience of sounds seeming to stab him with sharp blades. His nose-consciousness may undergo an overwhelming experience of his nose becoming a gigantic cage of iron that encompasses everything around him. His body-consciousness may undergo an overwhelming experience of being pierced by arrows and darts. His mind-consciousness may be overwhelmed by the experience of the contents of his mind seeming like flying bits of hot iron raining down on him from the sky.”</p>	<p>Thus this wrong tasting enters the organ of taste to transform it into great hardships; the organ of sight into molten metal and rock; the organ of hearing into sharp weapons; the organ of smell into a huge iron cage that covers the whole country; the organ of touch into longbows and arrows and into crossbows and bolts; and the organ of thinking into iron (hail) that rains down.</p>
	<p>Retributive effects of wrong touching</p>

<p>[5] “Fifth are the retributions that are the negative consequence of intentional acts of touching. This karma of the body-consciousness affects the five other consciousnesses as well. First, when a being is about to die, he may perceive great mountains closing in on him on all sides so that he cannot escape. Upon his death, the being's spiritual awareness will perceive a great iron city teeming with fire-dogs and fire-snakes and with tigers, wolves, and lions. Ox-headed guards of the hells and horse-headed rākṣasas, armed with spears, drive the being through the city gates and into the Unrelenting Hell. Then one of two things may happen. If the being's body is still capable of sensation, he will feel his body being crushed between mountains so that his blood spurts forth from his squashed flesh and bones. Or, if the being's body is no longer capable of sensation, swords will pierce his body and slice up his heart and liver.”</p>	<p>‘When karma ripens at the time of death, the evil effects of wrong touch cause one to see great mountains closing in from all the four quarters with no way to escape. His spirit will see an iron walled town, fiery snakes and dogs, tigers, wolves and lions, jailers with oxheads and rākṣasas with horseheads holding spears and lances who chase him into the town and force him into the un-intermittent hell where he will experience both the embrace of mountains (contact) that close in to crush his body into a mess of bones, flesh and blood, and (the pain of) being cut up (separation) when sharp swords slay his body and rip open his heart and liver.</p>
<p>“As his body-consciousness undergoes these experiences, it will seem to him that he is being clubbed, caned, stabbed, or pierced with arrows. Next, his eye-consciousness may have an overwhelming vision of being engulfed in flames. His ear-consciousness may undergo an overwhelming experience of hearing cries of distress on the road to the hells or in the holding cells, courtrooms, or prisoners' docks. His nose-consciousness may undergo the overwhelming experience of suffocation due to being confined to a sack, or else by the experience of restricted breathing when he is tied up and beaten. His tongue-consciousness may undergo the overwhelming experience of his tongue being plowed up, or clamped and pulled out, or chopped up, or cut out. His mind-consciousness may undergo the overwhelming experience of the contents of his mind falling or flying, or frying or roasting.”</p>	<p>Thus this wrong touch enters its own organ to transform it into the road (to hell) and the abode (of Yama) with hall and (judgement) seat; the organ of sight into heat and burning; the organ of hearing into knocking, striking, stabbing and shooting; the organ of smell into apprehending, bagging, judging and roping; the organ of taste into ploughing, nipping, beheading, and cutting; and the organ of intellect into flying, falling, frying and roasting.</p>
	<p>Retributive effects of wrong thinking</p>
<p>[6] “Sixth are the retributions that are the negative consequence of intentional acts of cognition. This karma of mind-consciousness affects the five other consciousnesses as well. First, when the being is about to die, he may encounter a violent wind that lays waste to the lands. Upon his death, the being's spiritual awareness may be conscious of being swept high up into the air and then of plummeting down along the winds straight into the Unrelenting Hell. Then one of two things may happen. If the being lacks clear awareness, his extreme confusion</p>	<p>‘When karma ripens at the time of death, the evil effects of wrong thinking cause one to see evil winds blow through and destroy the country. His spirit will be blown up into space and then dropped down to be carried into the un-intermittent hell where he will suffer from both the utter confusion that obscures all his senses and frightens him into ceaseless running about, and from the perfect clarity in which all his senses function in good order to feel unbearable pain when he is being fried and scorched.</p>

<p>may lead to panic, and he will run about ceaselessly. Or, if he is conscious and not confused, he will be fully aware of his suffering as he feels that he is being endlessly fried and burned. The excruciating pain will be beyond bearing.”</p>	
<p>“These perversities in his mind-consciousness may now become so overwhelming that it will seem to him that he is being confined. Next, his eye-consciousness may experience overwhelming visions of people interrogating him and confronting him with testimony. His ear-consciousness may undergo an overwhelming experience of what seems to him to be the din of great rocks clashing together or else of what seem to be storms of ice or of dust that cloud his hearing. His nose-consciousness may undergo an overwhelming experience of what seems to him to be a great burning, whether of a chariot or a ship or a prison. His tongue-consciousness may undergo an overwhelming experience of sensations that are felt by the tongue when it is uttering great shouts, cries, groans of regret, and sobs. His body-consciousness may undergo an overwhelming experience of being expanded or shrunk, or of lying face-down while he undergoes ten thousand deaths and rebirths within a single day.”</p>	<p>Thus this wrong thinking enters his faculty of thought to transform it into a receptacle; the organ of seeing into scrutinizing and evidencing; the organ of hearing into a rock, (its warmth) into ice and frost, and (its clearness) into dust and fog; the organ of smell into a great fiery chariot, vessel and cage; the organ of taste into cries, screams, lamentation and weeping; the organ of touch into a large or small (body) subject in a single day to tens of thousands of births and deaths.</p>
<p>“Ānanda, these are the ten causes and six negative consequences of being reborn in the hells. All these experiences are created by beings’ confusion and delusion.”</p>	<p>‘Ananda, these are the ten causes and six effects of the realm of hells which are all created by living beings through their own delusion and falseness.</p>
	<p>Degrees of Perversity in Relation to Suffering in the Hells</p>
<p>“If a being’s six consciousnesses all create evil karma at the same time, he will enter the Unrelenting Hell, where he will undergo an immeasurable amount of suffering for uncountable eons.</p>	<p>‘If at all times a living being creates these three karmic causes of retributive effects to be suffered by all six sense organs, he will fall into the avici hell where he will endure untold miseries for countless aeons.</p>
<p>However, if the negative consequences arise from intentional acts that were committed at separate times by the faculties’ engagement with their objects, the being will enter one of the Eight Cold Hells.</p>	<p>‘If at times he creates individual karmic causes of retributive effects to be suffered by his sense organs separately, he will fall into the eight unintermittent hells.</p>
<p>If a being commits acts of killing, stealing, and sexual misconduct with body, speech, and mind — all three — then he will enter one of the Eighteen Hells.”</p>	<p>‘If he kills, steals, and is carnal in body, mouth and mind, he will fall into the eighteen lesser hells.</p>

<p>“However, if a being has committed only two of the three major offenses — for example, if he has killed and has stolen — then he will enter one of the Thirty-Six Hells.</p>	<p>‘If he does not commit these three evil deeds which involve body, mouth and mind but occasionally, kills or steals, he will fall into the thirty-six lesser hells.</p>
<p>And if he has committed only one of the three major offenses with only one of the three creators of karma, then he will enter one of the One Hundred and Eight Hells.”</p>	<p>‘If he commits only one of them with a single sense organ, he will fall into the minor hells.</p>
<p>“Therefore, individual beings create their own karma by their own acts, but if their karma is the same as other beings' karma, they will all fall into the same hells in this world. These hells are created by their deluded acts of mind. Apart from those acts, the hells have no independent existence.”</p>	<p>Thus all living beings, though creating their own causes of retributive effects, have to endure the same corresponding sufferings in the same hells which are the products of their wrong thinking and which fundamentally do not exist.</p>
<p>The destiny of ghosts.</p>	<p>The Ten Categories in the Realm of Hungry Ghosts</p>
<p>“Next, Ānanda, after these beings have passed through eons of fire to pay the debts they incurred for committing these offenses — such offenses as violating and vilifying the precepts and the rules for deportment, violating the Bodhisattva Precepts, slandering the Buddha's teachings about nirvana, and all the other various offenses — then these beings will become ghosts.”</p>	<p>‘Further, Ananda, if living beings violate the precepts, break, the rules of Bodhisattva discipline, destroy belief in the (selfpossessed) Buddhanature and create the (above-mentioned ten) karmic causes, after being scorched in the hells for successive aeons, they will have paid for all the wrong they have done and will be reborn in the realm of hungry ghosts.</p>
<p>“If it was a craving for possessions that led a being to commit offenses, then once the debt incurred for committing those offenses is paid, the being will encounter some object, assume its form, and become a bizarre shape-shifting ghost.”</p>	<p>1. ‘If craving be the cause of their misdeeds, they will, after paying for their sins, take the form of whatever they meet (on leaving the hells) to become Strange Ghosts.</p>
<p>“If it was craving for the opposite sex that led a being to commit offenses, then once the debt incurred for those offenses is paid, the being will encounter a wind, assume its attributes, and become a drought-ghost.”</p>	<p>2. ‘If lust be the cause of their misdeeds, they will, after paying for their sins, take form when blown by the wind (on leaving the hells) to become Drought Ghosts.</p>
<p>“If it was a craving to mislead people that led a being to commit offenses, then once that debt is paid, the being will encounter an animal, assume its form, and become an animal-possessing ghost.”</p>	<p>3. ‘If deceitfulness be the cause of their misdeeds, they will, after paying for their sins, take form when meeting animals to become Animal Ghosts.</p>
<p>“If it was the cravings and emotions of hatred that led a being to commit offenses, then once that debt is paid, the being will encounter a venomous creature, assume its form, and become a hex-poison ghost.”</p>	<p>4. ‘If hate be the cause of their misdeeds, they will, after paying for their sins, take form when meeting worms and insects to become Noxious Ghosts.</p>

<p>"If it was the cravings and emotions of long-cherished enmity that led a being to commit offenses, then once that debt is paid, the being will encounter some enfeebled creature, assume its attributes, and become a plague-ghost."</p>	<p>5. 'If revengefulness be the cause of their misdeeds, they will, after paying for their sins, take form in the midst of misfortune and calamity to become Cruel Ghosts.</p>
<p>"If it was the cravings and emotions of arrogance that led a being to commit offenses, then once that debt is paid, the being will encounter some source of vital energy, assume its attributes, and become a hungry ghost."</p>	<p>6. 'If arrogance be the cause of their misdeeds, they will, after paying for their sins, take form when meeting oppressed people to become Starved Ghosts.</p>
<p>"If it was a craving to indulge in slander that led a being to commit offenses, then once that debt is paid, the being will encounter some source of dark energy, assume its attributes, and become a nightmare-ghost."</p>	<p>7. 'If fraud be the cause of their misdeeds, they will, after paying for their sins, take form when finding themselves in dark places to become Nightmarish Ghosts.</p>
<p>"If it was a craving to indulge in perverse uses of intelligence that led a being to commit offenses, then once that is paid, the being will encounter some source of intense vital energy, assume its attributes, and become a malicious shape-shifting ghost."</p>	<p>8. 'If wrong views be the cause of their misdeeds, they will, after paying for their sins, take form when meeting sprites to become Naiads.</p>
<p>"If it was a craving for selfish advancement that led a being to commit offenses, then once that debt is paid, the being will encounter someone who has light and will assume the attributes appropriate for becoming an attendant ghost."</p>	<p>9. 'If unfairness be the cause of their misdeeds, they will, after paying for their sins, take form when seeing the light to become Servant Ghosts.</p>
<p>"If it was a craving to form factions that led a being to commit offenses, then once that debt is paid, the being will encounter some human, assume that person's attributes, and become an oracle-ghost."</p>	<p>10. 'If disputation be the cause of their misdeeds, they will, after paying for their sins, take form when meeting mediums to become Messenger Ghosts (to relay the news from the dead).</p>
<p>"Ānanda, their cravings are the sole reasons for these beings' having previously fallen into the hells. Once they have burned away their debts in the hells, they ascend to be reborn as ghosts. This too is a consequence of their own delusion. If they were to become fully awakened, then with their wondrous and perfect understanding, they would know that, fundamentally, these retributions are not real at all."</p>	<p>'Ananda, these beings are completely dominated by their passions which cause their fall into the realm of hells where they are scorched dry by the flame of passion and from which they will emerge as hungry ghosts. These states are the products of karma created by wrong thinking. If they awaken to Bodhi, they will find that fundamentally these karmic states cannot be found in the profound perfect and bright mind.</p>
<p>The destiny of animals</p>	<p>The Ten Categories of Animals (Birds, etc.)</p>
<p>"Ānanda, once a being has made full payment on that part of his karmic debt which he was due to pay as a ghost, his mind will empty itself of the emotions and thoughts that brought him to the ghostly destiny. Now he must come to this world to</p>	<p>'Further, Ananda, when all karmic effects have been completely endured in the realm of hungry ghosts, that is after the consequences of passions and thoughts have ended, they will be reborn as animals (birds, etc.) who meet their former creditors to</p>

<p>face the enmity of his original creditors and in person repay what he owes them. Thus he is born in the body of an animal to repay his debts from his previous lives.”</p>	<p>repay outstanding debts.</p>
<p>“Suppose a being has been a bizarre shape-shifting ghost and has assumed the attributes of an object. When the object disintegrates, then the being, having undergone its retribution as a ghost, is reborn into this world, usually as an owl.”</p>	<p>1. ‘Strange Ghosts, after expiating their misdeeds in their realms, are mostly reborn as owls.</p>
<p>“Suppose a being has been a drought-ghost and has assumed the attributes of a southeast wind. When the wind dies down, then the being, having undergone its retribution as a ghost, is reborn into this world, usually among the various kinds of animals that are considered to be ill omens.”</p>	<p>2. ‘Drought Ghosts, after expiating their misdeeds in their realm, are mostly reborn as unlucky creatures (who foretell misfortunes and calamities).</p>
<p>“Suppose a being has been an animal-possessing ghost and has assumed the attributes of an animal. When the animal dies, then the being, having undergone its retribution as a ghost, is reborn into this world, usually as a kind of fox.”</p>	<p>3. ‘Animal Ghosts, after expiating their misdeeds in their realm, are mostly reborn as foxes.</p>
<p>“Suppose a being has been a hex-poison ghost and has assumed the attributes of a venomous creature. When that venomous creature dies, then the being, having undergone its retribution as a ghost, is reborn into this world, usually as an animal that is venomous itself.”</p>	<p>4. ‘Noxious Ghosts, after expiating their misdeeds in their realm, are mostly reborn as venomous creatures.</p>
<p>“Suppose a being has been a plague-ghost and has assumed the attributes of an enfeebled creature. When that creature dies, then the being, having undergone its retribution as a ghost, will be reborn into this world, usually as a kind of parasitic worm.”</p>	<p>5. ‘Cruel Ghosts, after expiating their misdeeds in their realm, are mostly reborn as tapeworms.</p>
<p>“Suppose a being has been a hungry ghost and has assumed the attributes of some vital energy. When that energy disperses, then the being, having undergone its retribution as a ghost, is reborn into this world, usually among the kinds of animals that are eaten by people.”</p>	<p>6. ‘Starved Ghosts, after expiating their misdeeds in their realm, are mostly reborn as creatures good for food.</p>
<p>“Suppose a being has been a nightmare-ghost and has assumed the attributes of some dark energy. When that energy disperses, then the being, having undergone its retribution as a ghost, is reborn into this world, usually among the animals that serve people or that are a source of people's clothing.”</p>	<p>7. ‘Nightmarish Ghosts, after expiating their misdeeds in their realm, are mostly reborn as creatures who provide materials for clothing.</p>
<p>“Suppose a being has been a malicious shape-shifting ghost and has assumed the attributes of</p>	<p>8. ‘Naiads, after expiating their misdeeds in their realm, are mostly reborn as creatures through</p>

<p>some intense vital energy. When that energy is exhausted, then the being, having undergone its retribution as a ghost, is reborn into this world, usually as a migratory bird.”</p>	<p>whom the future can be foretold.</p>
<p>“Suppose a being has been an attendant ghost and has assumed the attributes of someone who has light. When that person’s light is extinguished, then the being, having undergone its retribution as a ghost, is reborn into this world, usually among one of the many kinds of animals that are considered to be good omens.”</p>	<p>9. ‘Servant Ghosts, after expiating their misdeeds in their realm, are mostly reborn as auspicious creatures.</p>
<p>“Suppose a being has been an oracle-ghost and has assumed the attributes of a human. When that human dies, then the being, having undergone its retribution as a ghost, is reborn in the world, usually among animals who serve people as companions or as messengers.”</p>	<p>10. ‘Messenger Ghosts, after expiating their misdeeds in their realm, are mostly reborn as domestic animals.</p>
<p>“In this way, Ānanda, when the fires of their karma have caused their lives as ghosts to wither away, these beings are reborn as animals in further repayment of the debts they incurred during their previous lives. This too is the consequence of their own delusion. If they experience a full awakening, then with their wondrous and perfect understanding, they will know that, fundamentally, these retributions are not real at all.”</p>	<p>‘Ananda, these hungry ghosts, after withering because of the scorching effect of the flame of their passions to repay their former debts, are thus reborn as animals (birds, etc.) These states are caused by their karmic misdeeds but if they awaken to the Bodhi mind, they will find that the causes of falsehood fundamentally do not exist.</p>
<p>“You spoke earlier of Bhikṣuṇi Lotus-Fragrance, King Virūḍhaka and Bhikṣu Sunakṣatra. They themselves created their evil karma. It did not descend upon them from the heavens, nor did it emerge from the earth. no other human being imposed it on them. Their own delusion brought their karma about, and they themselves must undergo the retribution for it. Yet all this consists merely of illusions and delusions that manifest within the fully awakened mind.”</p>	<p>You have mentioned bhiksuni Fragrance of Precious Lotus, King Crystal and Bhiksu Sanaksatra, but (you should know that) their evil karmas came from neither heaven nor earth; nor were they imposed on them by others. Since their evil deeds were selfmade, they had to suffer from the consequences which were the congealation of passing false thoughts in the Bodhi mind.</p>
<p style="text-align: center;">The destiny of humans.</p>	
<p>“Moreover, Ānanda, suppose these beings, having been born as animals to pay the debts they incurred in previous lives, live longer as animals than their debts have required. On that basis, these beings can now return to their original status as humans, and provided that their strength, their blessings, and their merit are sufficient, they can retain their human bodies as compensation for their overpayment of their karmic debt. But if their blessings are not sufficient, they will fall back into</p>	<p>‘Further, Ananda, if these creatures, while paying their former debts, are made to repay more than is just, they will be reborn as men to reclaim the difference. If the creditors are men of good virtue and can repay the outstanding balance, they will keep their human state while doing so, but if they are men of little virtue, they will be reborn as animals to make good the amount received in excess.</p>

<p>the realm of animals in order to make a direct payment of any other debts they owe.</p>	
<p>“Ānanda, beings should realize that they should settle their debts, whether with money, goods, or labor, so that their indebtedness can naturally come to an end. But if, during this process, beings take each other's lives or eat each other's flesh, then they may well continue through countless eons killing each other and eating each other as if they were turning ceaselessly on a wheel, now on top, now beneath. The wheel may never stop unless they undertake the practice of calming the mind or unless a Buddha appears in the world.”</p>	<p>‘Ananda, you should know that if the indebtedness consists of money and labour, it will be cancelled as soon as it has been reimbursed. But if in addition to recovering it, the creatures concerned are killed to provide food (for the creditors), this will start, between debtors and creditors, an endless round of mutual killing and eating which can be brought to an end only by (the practice of) samatha or when a Buddha appears in the world (to teach them the Dharma).</p>
	<p style="text-align: center;">The Ten Categories in the Realm of Human Beings</p>
<p>“Now you should understand that when beings who have been owls have paid their debts, they will regain their human form and will be born among people who are pig-headed and stubborn.”</p>	<p>1. ‘You should know that owls, after repaying their former debts are reborn as wayward men in the realm of human beings.</p>
<p>“When beings who have been animals that are considered to be ill omens have paid back their debts, they will regain their human form and be reborn among people who are deformed.”</p>	<p>2. ‘Inauspicious creatures, after repaying their former debts, are reborn as men with animal habits.</p>
<p>“When beings who have been foxes have paid back their debts, they will regain their human form and will be reborn among people who are of lowly status and low intelligence.”</p>	<p>3. ‘Foxes, after repaying their former debts, are reborn as vulgar men.</p>
<p>‘When beings who have been venomous animals have paid back their debts, they will regain their human form and will be reborn among people who are vicious.</p>	<p>4. ‘Venomous creatures, after repaying their former debts, are reborn as savages.</p>
<p>“When beings who have been parasitic worms have paid back their debts, they will regain their human form and will be reborn among people who are menial workers.”</p>	<p>5. ‘Tapeworms, after repaying their former debts, are reborn as vile men.</p>
<p>“When beings who have been animals of the kind that are eaten by people have paid back their debts, they will regain their human form and will be reborn among people who are weak-willed and dependent.”</p>	<p>6. ‘Creatures good for food, after repaying their former debts, are reborn as cowards.</p>
<p>“When beings who have been animals of the kind that serve people or of the kind that are a source of people’s clothing, have paid back their debts, they will regain their human form and will be reborn</p>	<p>7. ‘Animals providing materials for wearing apparel, after repaying their former debts, are reborn as servile men.</p>

among manual laborers.”	
“When beings who have been migratory birds have paid back their debts, they will regain their human form and will be reborn among people of refinement.”	8. ‘Creatures through whom the future can be foretold, after repaying their former debts, are reborn as literary men.
“When beings who have been animals serving as good omens have paid back their debts, they will regain their human form and will be reborn among people who are intelligent.”	9. ‘Auspicious creatures, after repaying their former debts, are reborn as intelligent men.
“When beings who have been domesticated animals have paid back their debts, they will regain their human form and will be reborn among people who are accomplished.”	10. ‘Domestic animals, after repaying their former debts, are reborn as men versed in the ways of the world.
“Ānanda, all these people have paid their debts from previous lives and have regained their human form. Since time without beginning, they had been creating the karma that results from deluded scheming, and they had been taking turns killing and being killed. If they do not encounter a Thus-Come One or if they do not hear the true Dharma, then in the midst of the stress of entanglement with perceived objects, they will repeat this cycle of karma indefinitely, as the Dharma explains. These people are to be deeply pitied.”	‘Ananda, these living beings, after repaying their debts, are reborn in the realm of human beings because since the time without beginning, they have, on account of their karma and perversion, killed one another and have not met the Buddha or heard the right Dharma, hence their transmigration according to the law of samsāra; they are most pitiable.
The destiny of the ascetic masters.	The Ten Categories in the Realm of Seers (èsis)
“Ānanda, there are also people who practice kinds of samādhi that do not follow the path that leads to true awakening. Instead, their practices are based on a mistaken intent to fortify the physical body. They seclude themselves in mountain forests beyond the reach of people. These are the ascetic masters, of which there are ten kinds.”	‘Ananda, there are men who, instead of cultivating the Samādhi of right Bodhi, practise (immortality) wrongly according to their false thoughts, thus preserving their thinking and bodies; they are fond of living in mountains, groves and uninhabitable places. There are ten classes of them.
“Some of these beings, Ānanda, in their effort to fortify themselves, tirelessly devote themselves to a diet of medicinal potions. When they have perfected this dietary practice, they become ascetic masters who are earth-bound.”	1. ‘Ananda, those men who diet (specially) to preserve their bodies and thereby live long through dieting, are called earthbound seers.
“Some of them, in order to fortify themselves, tirelessly devote themselves to a diet of medicinal herbs. When they have perfected this practice, they become ascetic masters who can fly.”	2. ‘Those who take herbs and fruits to preserve their bodies and thereby live long through taking medicine, are called flying seers.
“Some of them, in order to fortify themselves, tirelessly devote themselves to ingesting precious	3. ‘Those who take mineral products to preserve their bodies and thereby live long by means of

metals and minerals. When they have perfected their alchemical practice, they become ascetic masters who are adept at roaming freely."	alchemy, are called unhindered roaming seers.
"Some of them, in order to fortify themselves, tirelessly devote themselves, whether they are moving or still, to bringing their spirit and their vital energies to perfection. When they have perfected this practice, they become ascetic masters who are adept at astral travel."	4. 'Those who regulate their (organic) functions to preserve their bodies and thereby live long by means of proper breathing, are called immaterial seers.
"Some of them, in order to fortify themselves, tirelessly devote themselves to transforming their saliva. When they have perfected this practice, they become ascetic masters who can travel to the heavens."	5. 'Those who make good use of controlling their saliva to preserve their bodies and thereby live long by means of their glowing spirituality, are called heavenly seers.
"Some of them, in order to fortify themselves, tirelessly devote themselves to absorbing the essences of celestial bodies. When they have perfected this practice, they become ascetic masters who can travel everywhere freely."	6. 'Those who feed on the vital principle of nature to preserve the essence of form, and thereby live long by absorbing natural purity, are called allentering seers.
"Some of them, in order to fortify themselves, tirelessly devote themselves to reciting mantras and observing prohibitions. When they have perfected their skill in these practices, they become ascetic masters who adhere to a specific path."	7. 'Those who use incantations to preserve their bodies and thereby live long by means of occultism, are called seers of the (lesser) Tao.
"Some of them, in order to fortify themselves, tirelessly devote themselves to mental control of their vital energies. When they have perfected this practice so that they can bring it to mind at will, they become ascetic masters who practice by means of contemplative illumination."	8. 'Those who concentrate on their thoughts to preserve their bodies and thereby live long by means of mental concentration are called illuminating seers.
"Some of them, in order to fortify themselves, tirelessly devote themselves to an internal union of energies. When they have perfected this practice, they become ascetic masters who are adept at a practice that is based on their inner essences."	9. 'Those who practise the integration of (the positive and negative) principles to preserve their bodies and thereby live long by means of the spiritual harnessing power (of yoga) are called spiritual seers.
"Some of them, in order to fortify themselves, tirelessly devote themselves to following the principles of internal change. When they have perfected their understanding of this practice, they become ascetic masters who are without peer."	10. 'Those who practise sublimation of their bodies and thereby live long by means of spiritual awareness are seers of the highest order.
"Ānanda, all these are people who, in training their minds, do not follow a path that leads to a correct awakening. Instead, they seek to know the secrets of living a long life, and they may live for thousands of years. They retire deep into the mountains or	'Ananda, these men regulate their minds but do not practise the right Bodhi, and live for perhaps a thousand and ten thousand years; they live on high mountains or (desert) islands and cut off all worldly connections. Their states still belong to the

<p>onto an island in the ocean, cutting themselves off from human contact. However, because of their deluded thinking, they too are bound to the cycle of death and rebirth. They do not practice the correct samādhi, and therefore, although they have lived long lives as a result of their practices, they too must die and enter one of the various destinies.”</p>	<p>samsaric stream of wrong thoughts, and since they do not practise Samādhi, when they have enjoyed their conditioned blessing, they will have to return to the (lower) planes of existence.</p>
<p>The destiny of the gods.</p>	<p>The Realm of the Gods (Devaloka)</p>
<p>A. The gods of the six heavens of desire.</p>	<p>The Six Heavens of the Realm of Desire (Kàmadhātu)</p>
<p>[1] “Ānanda, some people in this world do not seek what is everlasting and cannot yet renounce their love and affection for their spouses. But if their minds do not turn to thoughts of sexual misconduct, they will develop a certain purity and radiance. After their lives have ended, they will ascend to the vicinity of the sun and moon. Such people become gods in the Heaven of the Four Kings.”</p>	<p>1. ‘Ananda, there are men who do not seek the permanent because they cannot relinquish their love for their wives. They, however, do not commit adultery, and so their minds are clear and bright. After their death, they will be reborn in the regions near the sun and the moon, called the four heavens of the four deva kings (caturmahàràjakàyika).</p>
<p>[2] “Some others have only a small amount of desire for their spouses, but they do not manage to live in complete purity. After their lives have ended, they will ascend beyond the sun and moon to dwell at the summit of Mount Sumeru. Such people become gods of the Heaven of the Thirty-Three.”</p>	<p>2. ‘There are men who, though living with their wives, are lukewarm about love and sexual desire. Their chastity is, therefore, not perfect and so, after their death, they will be reborn in the regions above the sun and the moon and on the top of the world, called the Trayastrimsà heavens.</p>
<p>[3] “Some others will succumb to desire when an occasion arises, but after an indulgence they give the matter no further thought. While they are in the human realm, their desire is quiescent more than it is active. After their lives have ended, they abide peacefully, shining with their own radiance, in a realm of space that is so far above the sun and the moon as to be beyond the reach of sunlight and moonlight. Such people become gods in the Heaven of Self-Restraint.”</p>	<p>3. ‘Those whose sexual indulgence is only incidental and is then always forgotten, and who prefer tranquility to disturbance, will, after their death, be reborn in space where they will dwell in brightness which eclipses the light of the sun and moon because of their luminous bodies. This is the Suyàma heaven.</p>
<p>[4] “Some others are always still, except when they are unable to resist the stimulus of contact. After their lives have ended, they ascend to a refined place that is isolated from the lower heavens and from the human realm. Here they are untouched even by the three great disasters that come at the end of an eon. Such people become gods of the Heaven of Joyous Contentment.”</p>	<p>4. ‘Those who live in tranquility at all times but are still not yet immune to disturbance, will after their death, be reborn in the subtle region which is beyond the reach of men and lower devas and which remains unaffected by the three calamities (of fire, water and wind) during the kalpa of world destruction. This is the Tusita heaven.</p>
<p>[5] “Some others have no desire themselves but will</p>	<p>5. ‘Those who have relinquished all sexual desires</p>

<p>respond to the actions of their spouses. For them the act itself has no more flavor than wax. After their lives are ended, they ascend still higher to a realm of creativity. Such people become gods in the Heaven of Delight in Creating.”</p>	<p>but are prepared to satisfy those of their wives and who feel as if they chew (tasteless) wax during the intercourse, will, after their death, be reborn in the region attainable by leaps and bounds (direct from the realm of human beings). This is the Nirmànarati heaven.</p>
<p>[6] “Yet others have no mundane thoughts. Although their actions seem no different than the actions of ordinary people, their minds transcend the acts that they engage in. After their lives are ended, they ascend beyond all the lower heavens, including the Heaven of Delight in Creating. Such people are born in the Heaven of Pleasure Derived from What Others Create.”</p>	<p>6. ‘Those who have cut off their worldly minds and are thus free from earthly prejudices when dealing with worldlings will, after their death, be reborn in the region beyond those where joy is attainable and unattainable at will. This is the Paranirmitavasavartin heaven.</p>
<p>“Ānanda, these six kinds of gods have transcended the physical act of mating, but their minds are not free of it. Because of this, they have had to return to these heavens, which belong to the realm of desire.”</p>	<p>‘Ananda, though these six realms of heavens are free from (mental) disturbances, they still retain the conception of mind; hence they are called, realms of desires.</p>
<p>B. The gods of the eighteen heavens of form: the first Dhyāna</p>	<p>The four regions of the Dhyāna heavens of the realm of form (Rūpadhātu)</p>
	<p>The first region of the three Dhyāna heavens</p>
<p>[1] “Ānanda, some people in this world, in refining their minds, do not avail themselves of the practice of meditation in stillness, and so they do not develop wisdom. Nevertheless, if they can refrain from sexual activity and if their minds are free at all times of any thought of sexual desire such that they are undefiled by sexual passion, they will not remain in the realm of desire. These people, if they wish, may be reborn as one of the companions of Brahma in the Heaven of Brahma’s Retinue.”</p>	<p>1. ‘Ananda, all worldly men who do not practise dhyāna in their cultivation of the Mind, cannot achieve Wisdom. If they only abstain from sexual desires of which they do not even think in their daily activities, they will not be contaminated by love and will leave the realm of desires. They will be reborn, as they wish, as people (Brahmàpàrisadya) in the heaven called Brahmākāyika.</p>
<p>[2] “These people have cast out their habits of desire, and with their minds free of desire, they delight in following the precepts and the rules of deportment. At all times, they are able to practice the virtue of purity, and so they become gods in the Heaven of the Ministers of Brahma.”</p>	<p>2. ‘Those who relinquish their habits of desire and so realize minds free from lust, are able to keep the rules of morality and discipline and to live purely whatever they do. They will be reborn as ministers of Brahmà in the heaven called Brahmàpurohitas.</p>
<p>[3] “When in body and mind these people have attained a wondrous perfection such that their flawless deportment inspires awe, they will not only follow the prohibitory precepts in complete purity but will gain a clarity of understanding as well. They become great Brahman kings in the Heaven of the Great Brahma, and at all times they</p>	<p>3. ‘Those whose bodies and minds are profound and perfect, whose deportment and pure living are irreproachable and who thereby achieve clear understanding, are qualified to rule over the Brahmàdevas as their lords (Mahàbrahmàdevarāja). This is the Mahàbrahmà heaven.</p>

are able to govern their retinues of gods.”	
“Ānanda, the gods at these three levels are free of the burdens of suffering and affliction. Although their samādhi is not the genuine samādhi that results from correct practice, their minds are nevertheless pure, and their outflows are not active. These are the gods of the heavens of the first dhyāna.”	4. ‘Ananda, these three heavens are free from all worldly troubles which cannot reach them. Although these gods do not practise the right Samādhi, their minds are still and free from all disturbances. This is the first region of the dhyāna heavens.
C. The gods of the eighteen heavens of form: the second Dhyāna.	The second region of the three dhyāna heavens
[4] “Next, Ānanda, above the gods of the Brahma Heavens are gods who govern them and who have perfected the practice of purity. The minds of these higher gods are lucid and still. From their deep tranquility, light comes forth. They abide in the Heaven of Lesser Light.”	1. ‘Ananda, next comes the heaven of Brahmā who reigns over his people and perfects the rules of pure living and whose unperturbed mind is still and shining. This is the heaven of Minor Light (Parittābha).
[5] “Next are gods who emit light and who — as they shine upon one another with an inexhaustible brilliance — illumine their realm throughout the ten directions, turning it all to crystal. They abide in the Heaven of All-Permeating Light.”	2. ‘The above light grows brighter and illumines all the worlds in the ten directions thereby changing everything into clear crystal. This is the heaven of Infinite Light (Apramāṇābha).
[6] “Next are gods who take full control of their light, having mastered the essence of the teaching about it. They are able to emit and to respond to many kinds of pure light, and they use this light to convey countless meanings. They abide in the Heaven of Speech by Means of Light.”	3. ‘The preservation of this Infinite Light now becomes the theme of the teaching voice that preaches purity, and cleanness to all who can respond. This is the ābhāvara heaven.
“The gods of these three heavens, which are higher than the heavens of the first dhyāna, are freed from the burdens of worry and anxiety. Although their samādhi is not the genuine samādhi that results from correct practice, their minds are nevertheless pure, and their coarse outflows have been subdued. They are the gods of the heavens of the second dhyāna.”	‘Ananda, these three heavens are beyond all worldly troubles and although their devas do not practise the right Samādhi, their pure and clean minds are free from all the coarse characteristics of samsāra. This is the second region of the dhyāna heavens.
D. The gods of the eighteen heavens of form: the third Dhyāna.	The third region of the three dhyāna heavens
[7] “Ānanda, to the gods who have perfected light as a medium of communication, the wondrous secrets of this medium are now revealed. They refine their practice until they succeed in opening their minds to the bliss of stillness. These are the gods of the Heaven of Lesser Purity.”	1. ‘Ananda, thus these devas transmute this perfect light into the theme of the voice which reveals the wonderful (state) and thereby gives rise to pure conduct that unites with dhyāna by wiping out (all former feelings of) joy. This is the heaven of Minor Purity (Parittasubha).

<p>[8] “Next they experience a state of purity and emptiness which expands until it becomes boundless. Their bodies and minds are serene and are filled with tranquil bliss. These are the gods of the Heaven of All-Permeating Purity.”</p>	<p>2. ‘Pure voidness now manifests in its boundless immensity causing both body and mind to experience comfortable weightlessness and nirvanic bliss. This is the heaven of Infinite Purity (Apramānasubha).</p>
<p>[9] “After their bodies and minds have become completely pure, the world itself is purified due to the virtue of their perfected purity. This purified state becomes a superior place of refuge in which they can rest in the bliss of tranquility. These are the gods of the Heaven of Universal Purity.”</p>	<p>3. ‘Body, mind and universe are now in the state of perfect purity, which reveals clearly a supramundane abode full of nirvanic bliss. This is the heaven of Universal Purity (subhakrtsna).</p>
<p>“Ānanda, in these three heavens, which are above the heavens of the second dhyāna, the gods experience perfect harmony, and their bodies and minds are peaceful and secure. They enjoy all-permeating bliss. Their samādhi is not the genuine samādhi that results from correct practice, but because their minds are peaceful and secure, they are filled with bliss. These are the gods of the Heavens of the third dhyāna.”</p>	<p>‘Ananda, these three heavens accord with the (state of) perfect dhyāna in which body and mind are at rest and enjoy boundless bliss. Although their devas have not achieved the right Samādhi, their still minds are full of happiness. This is the third region of the dhyāna heavens.</p>
<p style="text-align: center;">E. The gods of the eighteen heavens of form: the fourth Dhyāna.</p>	<p style="text-align: center;">The fourth region of the four dhyāna heavens</p>
<p>[10] “Moreover, Ānanda, there are gods whose bodies and minds are no longer creating the causes for future suffering. They realize that the bliss of the heavens is impermanent and must eventually decay, and they thereupon renounce both suffering and bliss. Because they have put an end to all coarse and burdensome mental attributes, the essence of pure blessing is created. These are the gods of the Heaven of the Creation of Blessings.”</p>	<p>1. ‘Further, Ananda, these devas whose bodies and minds are beyond all sufferings the causes of which have been completely wiped out, realize that bliss is not permanent and will in time inevitably come to an end. They, therefore, relinquish completely the dual concept of suffering and happiness and, as they wipe out the coarse characteristics of both conditions, the state of felicity manifests in all its purity. This is the heaven of felicitous birth (Punyaprasava).</p>
<p>[11] “Once they have wholly renounced those mental states, they gain a superior understanding and purity. In their state of unlimited merit, they experience a wondrous harmony that is everlasting. These are the gods of the Heaven of Cherished Blessings.”</p>	<p>2. ‘The elimination (of the above duality) results in their complete liberation from this hindrance and enables them to enjoy the full measure of felicity as long as they stay in this heaven. This is the heaven of felicitous delight, or cloudless felicity (Anabhraka).</p>
<p>[12] “From that heaven, Ānanda, the path divides. On one path, some gods of the Heaven of Cherished Blessings are able to shine with a pure and infinite radiance such that the light of their blessings and their merit is perfected. They will be secure in the results of their practice and will become gods of the Heaven of Great Fruition.”</p>	<p>3. ‘Ananda, the (above) heaven now divides into two paths, one of which is attainable by those who, in the light of boundless purity, achieve the perfection of felicity as their abode. This is the heaven of Abundant Fruit (Brhatphala).</p>

<p>[13] "On the other path are gods who, while dwelling in the Heaven of Cherished Blessings, reject both suffering and bliss and intensely and unrelentingly investigate the practice of renunciation. When they have thoroughly understood that practice and have completely mastered it, their bodies disintegrate, and for five hundred eons their minds are utterly still, like cold and compacted ashes. But because they have based their practice on the mind that comes into being and ceases to be, they are unable to discover the true nature that neither comes into being nor ceases to be. Their cognitive processes cease but then revive during the last half of the final eon. These are the gods of the Heaven of the Cessation of Cognition."</p>	<p>4. '(On the other hand) if they wipe out both suffering and happiness thereby developing a renouncing mind, which in time ensures their complete renunciation, both their bodies and minds will be eliminated and with them all mental troubles. But because their practice is based on the samsaric idea (of birth and death) as a point of departure, they will not, for five hundred aeons, realize their permanent nature. The reason is that in every kalpa they can only succeed during its first half in wiping out all their thoughts which, however, will recur during its second half (because of the wrong starting point). This is the heaven of thoughtless devas (Asanjnisattva).</p>
<p>"Ānanda, the gods of these four heavens, which are above the heavens of the third dhyāna, can no longer be influenced by any worldly states of suffering or bliss. However, they do not base their practice on the unmoving and unconditioned mind, and they still harbor intentions to attain something. Yet their spiritual skill is pure and perfected. These are the gods of the heavens of the fourth dhyāna."</p>	<p>'Ananda, these four heavens are beyond all worldly suffering and happiness which can no more stir them. But they have not yet reached the true state of transcendental (wu wei) immutability because they (still) preserve the notion of achievement. For this efficient achievement, they are called the fourth region of the dhyāna heavens.</p>
<p>F. The gods of the eighteen heavens of form: the pure abodes.</p>	<p>The five heavens from which there is no return</p>
<p>"Also within this dhyāna, Ānanda, are the five Heavens of Pure Abode. The gods in these heavens have by this time completely eliminated the nine stages of habitual delusion. Here both suffering and bliss have been forgotten. These gods will never again live at any lesser celestial level. They dwell together in a place of peace, each of them at an equal level of renunciation."</p>	<p>'Further, Ananda, above the fourth region of the dhyāna heavens there are five heavens from which there is no return, whose devas have completely cut off all habits contracted through the nine types of delusion of each of the lower heavens. They are thus beyond suffering and happiness and dwell no more in these inferior heavens. Hence their present abodes set up by their achievement of renunciation. (They are):</p>
<p>[14] "First, Ānanda, are gods for whom both suffering and bliss have ended so that they no longer have to struggle with contrasting experiences. These beings are the gods of the Heaven Beyond Affliction."</p>	<p>1. 'Ananda, with the complete elimination of both suffering and happiness, the struggling mind ceases to arise in this heaven which is free from trouble and is called Avrha.</p>
<p>[15] "Next are the gods who, having focused their practice exclusively on renunciation, no longer harbor any basis for even the thought of suffering and bliss. These are the gods of the Heaven Beyond Heat."</p>	<p>2. 'There remains now the solitary renouncing mind that no longer confronts objects in this heaven which is free from the heat (of minor trouble) and is called Atapa.</p>
<p>[16] "Next, throughout the worlds in the ten directions, their wondrous vision becomes so</p>	<p>3. 'All the worlds in the ten directions are now clearly perceived as perfectly still without even a</p>

flawlessly clear that no perceived object can defile it. These are the gods of the Heaven of Refined Vision.”	speck of impurity in this heaven of excellent perception, called Sudarsana.
[17] “Next, their skill in envisioning becomes yet more refined, like the skills of a master potter. These are the gods of the Heaven of Clear Envisioning.”	4. ‘The essence of seeing now manifests and dissolves all (subtle) hindrances in this heaven of excellent manifestations called Sudrsa.
[18] “When their contemplation of the myriad subtleties of the nature of form and the nature of space reaches its ultimate point, they enter a state of boundlessness and become gods of the Highest Heaven of Form.”	5. ‘The utmost subtlety of form leads to its extreme limit where starts boundless space in this ultimate heaven of (finest) form, called Akanistha.
“Ānanda, the gods of the lower heavens of the fourth dhyāna — and even their kings — cannot see the gods of these five higher heavens. They only hear about them with admiration, just as ordinary dull-witted people in the world cannot see Arhats dwelling in the wilderness or deep in the mountains, where they keep up their practices in their sacred places for awakening.”	‘Ananda, these (five) heavens from which there is no return are imperceptible to the deva kings of the four dhyāna heavens who only hear of their existence but cannot see them. They are like those holy sites (bodhimandalas) situated deep in the mountains, which are the abodes of Arhats and which no worldling can see.
“Ānanda, the gods of these eighteen heavens practice in solitude, free of entanglements. But they have not yet set down the burden of their bodies. Thus all these heavens comprise the Realm of Form.”	‘Ananda, the above are the eighteen heavens of form whose devas are solitaries beyond all desires, but are still hindered by their forms. These heavens are, therefore, in the realm of form.
G. The gods on the four planes of formlessness.	The Four Heavens of the Formless Realm of Pure Spirit (Arūpadhātu)
	The state of the Great Arhat
“Moreover, Ānanda, at the very summit of the Realm of Form, the path again divides. On one path are those who in their practice of renunciation develop to perfection the full light of their wisdom. These gods will transcend all three realms and will become Arhats who will board the Vehicle of the Bodhisattvas.”	‘Further, Ananda, the region above the top of the realm of form is divided into two paths. If the renouncing minds of these devas create (transcendental) wisdom, the light of which is perfectly penetrating, they will leap over samsāra to become Arhats (later) to enter the Bodhisattva state. They are called Great Arhats whose minds are turned towards Mahāyāna.
	The four heavens beyond form
[1] “On the second path are gods who, having been successful in their practice of renunciation, realize that their bodies are an obstacle to further progress. They cause their bodies to vanish and to become like space. Then they become gods on the Plane of Boundless Space.”	1. ‘On the other hand, if after acquiring a renouncing mind, they relinquish this achievement and feel that their bodies are no longer obstructive, they will remove all obstacles to enter the void. This is the heaven of boundless emptiness (ākāsānanty-āyatana).

<p>[2] “Next are gods who, having caused the obstacle of their bodies to vanish, now find that there are no further obstacles of form for them to put an end to. Only their storehouse-consciousness and half of the subtle functions of the individuating consciousness remain. These are the gods on the Plane of Boundless Consciousness.”</p>	<p>2. ‘If after wiping out all obstruction, they keep away from boundless voidness, they will retain only the subtle half of (klista) manovijnàna in the àlaya. This is the heaven of boundless consciousness. (Vijnànànty-àyatana).</p>
<p>[3] “When both form and space have come to an end for these gods, and when their conscious minds have disappeared entirely, then there is stillness throughout the ten directions. Nothing remains, and there is no place to go. These are the gods on the Plane on Which One has Nothing.”</p>	<p>3. ‘With the elimination of both form and voidness and the additional eradication of consciousness, all the ten directions will be completely still, merging into nothingness. This heaven is called Akincany-àyatana.</p>
<p>[4] “When their storehouse-consciousness is completely inactive, these gods can make use of this cessation of activity to contemplate deeply, so that within the endlessness of that consciousness, the nature that lies at its ending nevertheless becomes known to them. that consciousness now seems to exist and yet not to exist; it seems to have disappeared and yet has not. These are the gods on the Plane on Which Cognition is Absent Yet not Absent.”</p>	<p>4. ‘Consciousness now becomes immovable awareness, thus ending all further exhaustive search. As a result, the inexhaustible reveals the exhaustible which seems to, yet does not, stay and which seems to, yet does not, end. This is the heaven of devas who are neither thoughtful nor thoughtless (Naivasamjnànasamjn-àyatana).</p>
	<p>The Anàgàmin stage</p>
<p>“The gods in these heavens have deeply contemplated their emptied consciousness and yet have failed to understand its true nature. This is the end of the sages' path that led from the Heavens of Pure Abode. These gods now become Arhats of inferior ability who turn away from the Vehicle of the Bodhisattvas.”</p>	<p>‘Though the devas of the four heavens beyond form succeed in looking exhaustively into the void, they fail to realize the absolute voidness of (immaterial) noumenon. They all come from the five heavens of form from which there is no return and if they do not stray from the holy Way, they are called (Anàgàmins of) Arhatship whose dull minds are not turned towards Mahàyàna.</p>
<p>“Other gods, who have come from the Heaven of Cessation of Cognition and from other heavens that are not on the right path, never return from their deep contemplation of their emptied consciousnesses. Because they lack the knowledge they need, they become lost in these heavens. As gods who have outflows, they eventually will fall back into the cycle of death and rebirth.”</p>	<p>‘However, if they follow thoughtless devas of the heterodox way and stay in this inexhaustible voidness, they will delight in samsaric heavens and will be deprived of the chance of hearing the Dharma; they will finally be turned back to the wheel of births and deaths.</p>
<p>“Ānanda, the gods of these heavens are not enlightened. Having enjoyed the rewards that were the results of their good karma, they must again be bound to the cycle of death and rebirth. But the kings of these heavens are Bodhisattvas. They play this role while in samādhi, and thereby they</p>	<p>‘Ananda, all the devas in these heavens were once worldly men whose reward caused their rebirth there, and after enjoying its fruit, they will have to return to Samsàra. However, their rulers (devaràja) are Bodhisattvas who, in their practice of Samādhi, appear in their heavens which they use as paths for</p>

gradually progress in their practice towards the level of the Sages.”	their progressive advance towards Buddhahood.
“With regard to the gods on these four planes of formlessness, Ānanda, the activities of their bodies disappear and their mental activities cease so that they abide in samādhī. They are no longer burdened by any form that is the result of karma. These four heavens comprise the realm of formlessness.”	‘Ananda, the devas in these four heavens beyond form have wiped out all traces of body and mind. As their still (dhyāna) nature has appeared, they are free from all retribution involving (material) forms. Hence this is the region beyond form.
“None of the gods of these heavens fully comprehend the wondrous enlightened mind that understands. Such accumulated delusions as theirs bring about the illusory existence of the three realms. In the midst of these realms, each individual in his delusion sinks into the seven destinies to join other beings whose karmas are similar.”	‘All this comes from their being not clear about the profound mind of Bodhi and because of their preservation of accumulated thoughts, they create the three illusory realms of existence through the seven states; hence they are living beings (puḍgala) in the worlds they have deserved.
The destiny of asuras.	The Four Classes in the Realm of Titans (Asuragati)
“Moreover, Ānanda, in the Three Realms there are also the asuras, who are of four kinds.”	‘Further, Ananda, there are four classes of asuras in the three realms of existence.
[1] “Asuras who take the path of ghosts, devoting their strength to protecting the Dharma, have the spiritual power to live in the air. These asuras are born from eggs, and are included in the destiny of ghosts.”	1. ‘If a hungry ghost, while in his realm, strives to protect the Dharma and thereby uses his powerful understanding to enter the void, he will be reborn from an egg as an asura who is connected with the realm of hungry ghosts.
[2] “Some asuras, because their merit is insufficient, fall from the heavens and are fated to dwell beneath the sun and the moon. These asuras are born from wombs and are included in the destiny of people.”	2. ‘If a deva, because of his diminishing merits, is about to fall into the region near the sun and the moon, he will be reborn from a womb as an asura who is connected with the realm of human beings.
[3] “Some asuras are world-commanding kings, both powerful and fearless. They contend for mastery with King Brahmā, with Śakra, Lord of the Heavens, and with the Four Celestial Kings. These asuras are born by metamorphosis and are included in the destiny of gods.”	3. ‘A king of the asuras who rules over (the ghosts and spirits in) the world, is powerful and fearless and can fight for power against Brahmā and his people, śakra and the four kings of the four (lower) heavens. This asura is born by transformation and is connected with the realm of heavens.
[4] “Some asuras — a baser kind, Ānanda — are born in deepwater caves in the middle of the ocean. By day they emerge to fly about in the air, and at night they return to their watery abodes. These asuras are born in the presence of moisture and are included in the destiny of animals.”	4. ‘Ananda, there is another inferior class of asuras who are born in the sea on the bed of which they live in holes. They roam in space during the day and return to the sea at night. These asuras are born from humidity and are connected with the realm of animals (birds, etc.).

<p>The seven destinies are the result of karma.</p>	
<p>“Ānanda, such is a detailed explanation of the seven destinies — of beings in the hells and of ghosts, animals, humans, ascetic masters, gods, and asuras. In their confusion, all are submerged in the attributes of the conditioned world. Their deluded mental activity leads them into rebirth in accordance with their karma. Within the wondrous perfect understanding that is the fundamental unconditioned mind, these destinies are like mirages of flowers seen in the sky. These destinies do not actually occupy any location; they are simply illusions. Even less do they signify anything real.”</p>	<p>‘Ananda, the above seven realms of hells, hungry ghosts, animals (birds, etc.), men, seers, heavens and titans come from their own illusions of worldly forms. They are created by their wrong thinking and are like flowers in the sky within their profound, perfect, bright and non-creating fundamental minds. Essentially they are not in bondage to anything, and are (the product of) falsehood which has neither root nor clue.</p>
<p>“These various beings fail to recognize the fundamental mind, Ānanda, and so they are bound to the cycle of death and rebirth. They pass through countless eons without ever attaining genuine purity, all because they indulge in killing, stealing, and sexual misconduct. If they break the precepts against these three, they will be born into the destiny of the ghosts and the other inauspicious destinies. If they avoid these offenses, they will enter the destinies of the gods and the other auspicious places of rebirth. Because these beings are constantly torn between their tendency to commit offenses and their tendency to refrain from committing offenses, they continue to be bound to the cycle of death and rebirth.”</p>	<p>‘Ananda, these living beings are unaware of their fundamental minds and so suffer from this round of births and deaths in samsāra. If they have passed countless aeons without realizing the true and pure (mind), it is because they have killed, stolen and been carnal the ceasing of which has caused them to be reborn where these acts are unknown. Where these acts exist is called the realm of hungry ghosts and where they do not is called the realm of devas. The presence or absence of these three evils alternate and cause the wheel of Samsāra to turn.</p>
<p>“When beings are able to enter this wondrous samādhi, they abide in a wondrous and everlasting stillness. that stillness is beyond the duality of existence and nonexistence, and that negating of duality is also ended. Since they have gone beyond the state in which there is killing, stealing, and sexual misconduct, how could they possibly commit those offenses?”</p>	<p>‘If they achieve Samādhi, they will realize the profound, eternal and still state which is free from the duality of existence and non-existence, and is also beyond this very freedom from duality. In such a state where even non-killing, non-stealing and non-carnalizing cannot be found, how can there be such evils as killing, stealing and carnality?</p>
<p>“Ānanda, each being who has not put an end to these three intentional acts creates his own individual karma. Although each being’s retribution is his own, beings may undergo a common retribution together in a definite place. Their intentional acts arise from delusion, which itself has no cause. no matter how exhaustively you search for a cause, you will not find one.”</p>	<p>‘Ananda, if an individual does not abstain from these three evil deeds, he will suffer from evil consequences. If a group of individuals commit them, they will all endure the same suffering in the same place which cannot be said to be non-existent. However, this (place) arises from falsehood which has no cause and cannot be sought anywhere.</p>
<p>“You should advise practitioners that if they wish to realize full awakening through their spiritual practice, they must no longer engage in these three</p>	<p>‘As you strive to realize Bodhi, you should wipe out these three evils. If you do not, whatever supernatural power you may acquire from your</p>

<p>deluded acts. If they do not cease engaging in them, then even if they should develop spiritual powers, their skills will be limited to the circumstances of the conditioned world.</p>	<p>practice still pertains to worldly achievement.</p>
<p>If they cannot put an end to their habits of killing, stealing, and sexual misconduct, they will take the path that leads to existence as a demon.”</p>	<p>If your (vicious) habits are not cut off, you will fall into the realm of demons,</p>
<p>“Even if they want to cease committing these offenses, they will end up engaging in falsehood and making the offenses worse.</p>	<p>and even if you then want to wipe out falsehood, you will only increase it.</p>
<p>The Thus-Come One says that such beings are pathetic and greatly to be pitied. You all should understand that you are responsible for your own deluded actions. Your true nature that is capable of full awakening is not to blame.”</p>	<p>Therefore, the Tathàgata says that you are most pitiable because your sufferings are self-inflicted and do not come from any defect of Bodhi.</p>
<p>“What has been spoken here is the right teaching. To teach otherwise is the work of the demon-king.”</p>	<p>‘The above preaching is right and any other is that of the demon (Màra).’</p>

X. Fifty demonic states of mind.

Hsuan Hua	Charles Luk
10. Fifty demonic states of mind.	VIII - Warning to practisers: The fifty false states caused by the five aggregates
Dangers may arise with advanced practice.	States of Māra caused by the five aggregates
Then the Thus-Come One prepared to leave the Dharma seat. Rising from the Lion's Throne, he placed his hand on the table before him, which was wrought of the seven precious things. But then, moving his body, which was the color of purple-golden mountains, he sat down again, and he said to Ānanda and to the rest of the great assembly, "You who still need instruction, you hearers of the teaching and you Solitary Sages, have now dedicated yourselves to attaining a great awakening — the supreme and wondrous enlightenment.	As the gathering drew to a close, the Buddha grasped the teapoy and made a move to rise from His lion seat when suddenly he changed his mind, leant back and said to Ananda and the assembly: 'You srāvakas and pratyekabuddhas need to study more in your quest of Supreme Bodhi:
I have now taught you the right method for practice. But you are still not aware of the subtle demonic events that can occur when you undertake the practices of calming the mind and contemplative insight. If you do not purify your mind, you will not be able to recognize demonic states as they arise. You will not find the right path, and you will fall into the error of wrong views."	I have taught you the method of correct cultivation but you still do not know the subtle states of Māra which appear when you practise samathavipasyanā. When they manifest, if you fail to distinguish them and if your minds are not in a right state, you will fall into the evil ways ...
"Demons may arise within you from the five aggregates. Or a celestial demon or a ghost or a spirit — perhaps a mountain spirit or an animal-possessing ghost — may come to possess you. If your mind is not clear when this happens, you may well take a burglar to be your own child. Or you may feel satisfied with a small accomplishment, as did that monk who was ignorant of the Dharma. Having only reached the level of the fourth dhyāna, he made the false claim that he had become a sage. When his reward of celestial life had run its course and the signs of decay had appeared, he vilified the Arhats' enlightenment, and so he was reborn in the Unrelenting Hell. Listen carefully while I explain this matter in detail."	... of either the demons or your five aggregates, of the heavenly Māras, of ghosts and spirits, or of mischievous sprites. If you are not clear about them, you will mistake thieves for your own sons. Further, you may regard some little progress as complete achievement, like the untutored Bhikṣu who when he reached the fourth dhyāna heaven presumed that he had become a saint; after he had enjoyed his reward in heaven, all indications of his approaching fall appeared. As he vilified the arhats, he created the karma of future incarnation and then fell into the avīci hell. You should listen carefully to what I now tell you in detail.'

<p>Ānanda and the others in the assembly who still needed instruction stood up, bowed to the ground joyfully, and then quieted their minds in order to be ready to receive the Buddha's compassionate teaching.</p>	<p>Ananda rose from his seat and, with all those requiring further study, prostrated himself at the Buddha's feet and awaited His compassionate instruction.</p>
<p>The Buddha said to Ānanda and the rest of the great assembly, "You should know that although the twelve classes of beings in this world have outflows, they are, nevertheless, fundamentally identical to the Buddhas of the ten directions, in that they all are fundamentally endowed with the wondrous enlightened understanding — with the awakened, perfect, essential mind. But their thinking is deluded and they have a confused view of the truth, and so they stubbornly cling to emotional attachments."</p>	<p>The Buddha said: 'You should all know that the clear substance of the profound and bright basic Bodhi of all living beings of the twelve types of birth in saṃsāra is that of all Buddhas in the ten directions. It is because you think wrongly that you are not clear about the noumenon and so become stupid and full of desires which lead to your complete delusion.</p>
<p>"As a result, space appears, and as they become more and more confused, worlds come into being. In the lands in the ten directions, numerous as motes of dust, beings who have outflows are created out of confusion, obstinacy, and deluded thinking. You should know that space is created within the mind. It is like a wisp of cloud in the vastness of the sky. The worlds in the emptiness of space are even less significant. If you discover true reality by returning to the source, space throughout the ten directions will disappear. How could all the lands not cease to be as well?"</p>	<p>Hence the (relative) voidness, and as you are always deluded, the world is falsely created. All countries countless as dust are in saṃsāra because of your obstinate wrong thinking. But you should know that (relative) voidness is created in your minds, like a small cloud that is but a speck in the great emptiness; how much more so is the world which is within this (relative) voidness? If you realize the real to return to the source, the void in the ten directions will vanish. Why, then, will not all the countries in that voidness shake and crack?</p>
<p>"When you practice meditation in stillness and enter samādhi, the essence of your mind merges with the minds of the Bodhisattvas of the ten directions and with the minds of all the great Arhats, who have ended outflows. You abide in a place of profound purity. Then the kings of demons, ghosts, and spirits and the general population of gods see their palaces collapse inexplicably. Their lands quake. Terror strikes the creatures who move through water, on land, and in the air. Ordinary people, in the darkness of their confusion, know nothing of these events."</p>	<p>'When you practise dhyāna to preserve the state of samādhi, all Bodhisattvas, and all great arhats whose essence of mind is already penetrative, are unmoved, but the kings of the demons, ghosts, spirits and lower heavens are shocked to see their palaces break open without cause and the great earth shake and crack; all those on earth and in the air take fright whereas worldly men who are deluded do not feel anything,</p>
<p>"All these demonic beings have five spiritual powers; they lack only freedom from outflows because they are still attached to the stress of entanglement with perceived objects. How could they be happy with seeing their palaces destroyed? Celestial demons, shape-shifting ghosts, and succubus-demons will all come to disturb your samādhi.</p>	<p>because these demons, though they have acquired five supernatural powers, still fail to realize transcendental insight into the ending of the stream of transmigration for they have not broken their links with saṃsāra; how can they let you destroy their dwellings? This is why they come to trouble and annoy you when you enter the state of samādhi.</p>
<p>But despite their furious rage, they are subject to</p>	<p>'However, in spite of their rage, these demons are</p>

<p>the stress of entanglement with perceived objects, while you abide within wondrous enlightenment. Therefore they can do you no harm any more than wind can blow light away or a knife cut water. You are like water at the boil, and they are like ice frozen solid; as they come close to your warmth, they will melt. They have only their spiritual powers, so they can visit you only briefly. They cannot disturb you except through your mind, which is the host of the five aggregates. Only when the innkeeper is befuddled can his guests do as they please.”</p>	<p>there in your profound state of bodhi and are like people trying in vain to blow out sunlight and to cut water with a sword, while you are like boiling water that melts solid ice. Though they rely on their supernatural powers, they are but externals and will only succeed in destroying you if you, who own the five aggregates in your minds, are deluded and let them do so.</p>
<p>“When you are absorbed in meditation, fully awake and free of delusion, how will the deeds of these demons be able to affect you? For you, the five aggregates will have dissolved, and you will have entered into the light of understanding. These deviant hordes rely upon dark energy, and your light will overcome their darkness. If they come near you, they will be destroyed. How will they dare to linger and try to disrupt your samādhi?</p>	<p>For these demons cannot harm you in your state of dhyāna if you are awakened and are not deluded. If you wipe out the (five) aggregates, you will enter the state of brightness wherein all demons are but dark vapours. Since light destroys darkness, they will perish as soon as they approach you; how then dare they disturb the state of samādhi?</p>
<p>But if you have not awakened to the light of understanding and are confused by the five aggregates, Ānanda, you yourself could become a disciple of demons and could turn into a demon yourself.”</p>	<p>‘On the other hand, if you fail to awaken and are thereby deluded by the five aggregates, then, Ananda, you will become a son of Māra and help the demons.</p>
<p>“Your encounter with the Mātāṅga woman was an exception, and it turned out to be a minor incident. Though she tried to make you break the Buddha’s rules, all she was able to do was to cast a spell on you. In the end, you only broke one among all the eighty thousand rules of conduct. Because your mind was pure, you did not fall. But if the demons of the aggregates had been able to destroy your precious Dharma-body, you would have become like a member of the family of a government minister whose property has been confiscated. The family is uprooted and scattered, with no one to pity them or come to their aid.</p>	<p>As an illustration, Mātangi who was so base, used magic to cause you to break one of the eighty thousand (minor) rules of pure living, but since your mind was pure, you were not ruined. This shows the (imminent) loss of all your precious bodhi. You were almost like a chancellor of state whose possessions are suddenly confiscated so that he is in straitened circumstances without any hope of obtaining aid.</p>
<p style="text-align: center;">Ten demonic states of mind associated with the aggregate of form.</p>	<p style="text-align: center;">The ten states affected by the first aggregate of Form (Rūpa)</p>
<p>“You should know, Ānanda, that when you sit in a place for awakening, all your thoughts may melt away. When your thoughts come to a halt, only an essential awareness will remain. movement outside your mind will seem the same as stillness, and the presence of thoughts in your mind will seem the same as the absence of thoughts. When you abide in this state, having entered samādhi,</p>	<p>‘Ananda, when you sit in meditation, if your thoughts are wiped out, the state (of your mind), now free from them, will be clear, and will not be changed by either stillness or disturbance. In this state, both remembrance and forgetfulness are one undivided whole. While in it and before realizing samādhi, you are like a man whose eyes are clear but who is still in the dark, for though your mind is</p>

<p>you will be like someone who ordinarily can see clearly but who finds himself in a dark place. His essential nature will be wonderfully pure, but his mind does not yet emit light. He is in the region of the aggregate of forms.”</p>	<p>clear, it does not yet shine. This is the aggregate of form that conditions your meditation.</p>
<p>“When his mind's vision does become bright, then ten directions will open out before him, and the darkness will be dispelled. Having come to the end of the aggregate of forms, he will now transcend the turbidity of time. His contemplations show him that the illusion of solid matter is the basis of this aggregate.”</p>	<p>If your mind radiates, you will clearly perceive all the ten directions of space. This disappearance of darkness is called the ending of rūpa and you will then leap over and beyond the turbid kalpa, the main cause of which is your wrong thinking.</p>
<p>[1] “However, Ānanda, in the midst of his mental darkness, this person's intense scrutiny within his wondrous awareness may reveal that the four primary elements are not ultimately interwoven into the body. Then in an instant he will be able to leave his body. This state is called ‘the essential awareness being able to emerge into one's surroundings.’ What the practitioner has gained is temporary.</p> <p>It does not indicate that he has become a sage. There is nothing unwholesome about his state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences.”</p>	<p>1. ‘Ananda, in this profound and clear state of your penetrating mind, the four elements cease to hinder you, and after a little, your body will be free from all hindrance. This is your clear mind spreading to its objects and shows the effectiveness of your meditation, the temporary achievement of which</p> <p>does not mean that you are a saint. If you do not regard it as such, it is an excellent progressive stage, but if you do, you will succumb to demons.</p>
<p>[2] “Further, Ānanda, in the midst of his mental darkness, this person's intense scrutiny within his wondrous awareness may allow him to see inside his own body. Suddenly he may find that he can pull intestinal worms out of his body without harming himself or the worms. This state is called ‘the essential awareness being able to reach deep into the physical body.’ What the practitioner has gained is temporary.</p> <p>It does not indicate that he has become a sage. There is nothing unwholesome about his state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences.”</p>	<p>2. ‘Ananda, in this profound and clear state of your penetrating mind, you will be able to discern everything clearly in your body and will suddenly see lively tapeworms. This is your clear mind spreading in your body and shows its effective functioning, the temporary achievement of which</p> <p>does not mean that you are a saint. If you do not regard it as such, it is an excellent progressive stage, but if you do, you will succumb to demons.</p>
<p>[3] “Further, in the midst of his mental darkness, this person's intense scrutiny may be directed both inward and outward. Then his will and the vital energies of his individual spirit may merge or become dissociated or exchange roles. His body will be unaffected. Suddenly he may hear the sound of someone teaching the Dharma in the</p>	<p>3. Further, in this state of mind which penetrates both within and without, your spirit and faculties, though not your body, will intermingle as principals (hosts) and accessories (guests) and suddenly you will hear a voice in the air preaching the Dharma or proclaiming its secret meaning in the ten directions. This is your spirit and faculties which unite with, or</p>

<p>middle of the air, or he will hear voices throughout the ten directions proclaiming identical esoteric teachings. This state is called 'essential mental elements becoming dissociated and reintegrated as the result of the sprouting of wholesome seeds.'"</p>	<p>disengage from, one another to sow the excellent seed, the temporary realization of which does not mean that you are a saint. If you do not regard it as such, it is an excellent progressive stage but if you do, you will succumb to demons</p>
<p>[4] "Further, in the midst of his mental darkness, a brilliant light may appear within this person's mind and then shine forth to imbue everything throughout the ten directions with the purple-golden color of the River Jambu. He may see creatures of every kind becoming Thus-Come Ones. At that moment, he will see Vairocana Buddha seated upon a dais of celestial light and surrounded by a thousand Buddhas. Each of these Buddhas, while seated on a lotus-flower, will appear in a hundred million lands at once. This state is called 'the mind and spirit becoming imbued with a spiritual awakening while the mind illuminates all worlds clearly and in detail.'</p> <p>There is nothing unwholesome about his state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences."</p>	<p>4. 'Further, in this clear, revealing, bright and penetrating state of mind, your inner light radiates and gilds everything in the ten directions wherein all living beings are transformed into Buddhas. Suddenly you will see Vairocana seated on a radiant throne surrounded by thousands of Buddhas, with hundreds of lacs of countries and of lotus flowers, all of which appear at once. This is the effect of being awakened by your mind's spirituality, the light of which penetrates and shines on all the worlds.</p> <p>This temporary achievement does not mean you are a saint. If you do not regard it as such, it is an excellent progressive stage, but if you do, you will succumb to demons.</p>
<p>[5] "Further, in the midst of his mental darkness, as this person continues these contemplations within his wondrous awareness, he may be unable to bring them to a halt. When he tries to subdue his mind so that these visions do not become overwhelming, all of space throughout the ten directions may suddenly take on the colors of the seven precious things or perhaps the colors of a hundred precious gems. Each of these colors will pervade all of space, but without interfering with each other. The practitioner will see the blues, yellows, reds, and whites with perfect clarity. This state is called 'restraining the mind so that its contemplations do not become excessive.'</p> <p>What the practitioner has gained is temporary. It does not indicate that he has become a sage. There is nothing unwholesome about his state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences."</p>	<p>5. 'Further, if your penetrating mind, in its profound and clear state, continues to look within without pause, and so checks and stops completely all thinking, you will suddenly see space in the ten directions change into the colours of the seven or of a hundred precious gems, which fill the whole space without hindering one another. All colours such as blue, yellow, red, white, (etc.) appear in utter purity.</p> <p>This is hard pressed efficiency, the temporary achievement of which does not mean you are a saint. If you do not regard it as such, it is an excellent progressive stage, but if you do, you will give way to the demons.</p>
<p>[6] "Further, in the midst of his mental darkness, this person's awareness may shine constantly with a brilliant light. Then in the middle of the night and in darkened rooms, he may be able to see as clearly as if it were broad daylight. objects that would</p>	<p>6. 'In this clear and penetrating state of your mind when it looks within, its light appears in all its purity and at midnight you will suddenly see in your dark room all sorts of apparitions as clearly as in broad daylight, with all the other objects usually there.</p>

<p>ordinarily be hidden may be clearly visible to him. This state is called 'refining the mind and purifying the vision to reveal what is hidden so that one can see in the dark.'</p> <p>What the practitioner has gained is temporary. It does not indicate that he has become a sage. There is nothing unwholesome about his state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences."</p>	<p>This is the mind, in its subtlety, refining its clear perception which enables you to see distinctly in the dark.</p> <p>This temporary achievement does not mean, you are a saint. If you do not regard it as such, it is an excellent progressive stage, but if you do you will give way to demons.</p>
<p>[7] "Further, in the midst of this person's mental darkness, what is external and what is internal may become mutually interfused within his awareness. In this state, this person may suddenly become incapable of sensation. It may seem to him that his limbs are made of grass or wood. If he is burned, he will feel nothing. If he is stabbed, he will feel that his body is like a piece of wood that is being carved. This state is called 'rejecting the four primary elements so that sense-objects disappear and only awareness remains.'</p> <p>What the practitioner has gained is temporary. It does not indicate that he has become a sage. There is nothing unwholesome about his state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences."</p>	<p>7. 'As the mind merges with the void, suddenly your four limbs will be like grass and plants, and will feel nothing (even) if burned by fire or cut by a knife. This immunity from injury results from the amalgamation of (mind and) externals and with the elimination of the four elements as it merges with the void.</p> <p>This temporary achievement does not mean you are a saint, and if you do not regard it as such, it is an excellent progressive stage, but if you do, you will give way to demons.</p>
<p>[8] "Further, in the midst of his mental darkness, this person's awareness may become pure, and as a result, his skill will be perfected. Then he suddenly may see the whole world throughout the ten directions being transformed into a Buddha-land. This land will be filled with the seven precious things and will be suffused with light. In his vision the sky will be filled with magnificent and beautiful multistoried palaces and with Buddhas — with as many Thus-Come Ones as the sand-grains in the River Ganges. Nothing will obstruct this person's vision of the hells below and of the palatial abodes of the gods above. This state is called 'thoughts of pleasure and displeasure gradually being transformed and purified as day by day one's concentration deepens.'</p> <p>This state does not indicate that the practitioner has become a sage. There is nothing unwholesome about his state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences."</p>	<p>8. 'As your mind becomes pure and clean, its uttermost purification causes you to see suddenly the great earth, mountains and rivers in the ten directions change into the Buddha's (pure) land adorned with all sorts of precious gems whose radiance is all-pervading. You will again see clearly Buddhas as countless as the Ganges' sands with beautiful temple buildings filling the whole of space, with the hells underneath and deva palaces above. This is the transformation of (usually) deeprooted thoughts of like and dislike</p> <p>but it does not mean you are a saint. If you do not regard it as such, it is an excellent progressive stage, but if you do, you will give way to demons,</p>

<p>[9] “Further, in the midst of his mental darkness, this person’s mind may explore distant places. In the middle of the night, he may suddenly see marketplaces, or public wells, or streets and lanes. He may see relatives or friends, and he will be able to listen to them conversing. This state is called ‘the mind, having been restrained to an extreme, flying outward to see much that has been blocked from view.’</p> <p>This state does not indicate that the practitioner has become a sage. There is nothing unwholesome about his state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences.”</p>	<p>9. ‘As your mind penetrates deeper, you will suddenly see at midnight far away marketplaces, streets and lanes, as well as members of your family, your relatives and clansmen or hear them speak. This results from the hardpressed mind which expands so that you see these things no matter how far away.</p> <p>This does not mean you are a saint, and if you do not regard it as such, it is an excellent progressive stage, but if you do, you will give way to demons.</p>
<p>[10] “Further, in the midst of his mental darkness, as he pushes his mental explorations to their limit, this person may have a vision of himself as a good and wise teacher. He may be able to change his appearance from moment to moment, quickly taking on different forms one after another. This state is called ‘a vision arising from a deviance in the mind, leading to possession by a nightmare-ghost, a mountain spirit, or a celestial demon.’ While he is possessed, the practitioner may speak spontaneously of what he supposes to be the Dharma, and he may claim to have discovered wondrous truths.</p> <p>The practitioner has not become a sage. There is nothing unwholesome about this state unless he thinks that he is now a sage. If he does think he is a sage, he will be open to a host of deviant influences.”</p>	<p>10. ‘As a result of your mind’s furthest penetration, you will see men of good counsel whose bodies change without reason in all kinds of ways. This is your perverse mind which is influenced by mischievous ghosts or heavenly demons and which without reason, preaches the Dharma and comprehends its profound meaning.</p> <p>This does not mean you are a saint and if you do not regard it as such, Māra’s influence will vanish, but if you do, you will give way to demons.</p>
<p>“These ten states, Ānanda, may manifest when these beings practice meditation in stillness and interact with the aggregate of form. They may be dulled and confused by these experiences, and they will no longer be capable of taking a proper measure of themselves. When faced with these circumstances, they will become further confused, and in their failure to know themselves, they will make the claim that they have reached the level of a sage. This egregious falsehood will cause them to fall into the Unrelenting Hell.”</p>	<p>‘Ananda, these ten states of dhyāna come from the intermingling of the aggregate of form with the meditative mind. Deluded and wayward practisers do not know their own capabilities, cannot distinguish these states when they manifest, and wrongly declare that they are saints. By so doing, they break the prohibition against lying and so fall into the uninterrupted hell.</p>
<p>“After my nirvana, you must explain my teachings and transmit them to beings of the time of the Dharma’s ending so that all beings everywhere will understand what I have taught. Do not allow the celestial demons to have their way. Protect these practitioners and lend them support so that they</p>	<p>After my nirvāna, in the Dharma ending age, you should proclaim this teaching so that the heavenly demons cannot take advantage of such states and practisers can be on their guard and realize the Supreme Tao.</p>

<p>can realize the supreme enlightenment.”</p>	
<p>Ten demonic states of mind associated with the aggregate of sense-perception.</p>	<p>The ten states affected by the second aggregate of receptiveness (Vedanà)</p>
<p>“Ānanda, as this good person practices samādhi and as his mind becomes still, he no will longer experience the aggregate of form. He may see the mind of the Buddhas appear to him as if in a mirror. But he may not know how to make use of that mind. He may undergo what seems to him to be a kind of paralysis. It is as if a deviant being has come into contact with his mind and has prevented him from moving, even though his hands and feet are intact and his vision and hearing are unimpaired. He is now in the region of the aggregate of sense-perception.”</p>	<p>‘Ananda, in the practice of samatha to realize samādhi, when the first aggregate of form ceases to hinder, one will see the minds of all Buddhas, like reflections in the bright mirror (of the mind). One will feel as if one wins something but cannot yet make use of it. It is like a sleeper troubled with a nightmare who cannot move to repulse it although his four limbs are not bound and his consciousness is clear. This is the second aggregate of receptiveness which conditions one’s meditation.</p>
<p>“If the paralysis subsides, his mind will be able to leave his body, and he will be able to look back and see his own face. He will be able to stay or go as he pleases, without further hindrance. Having reached the end of the aggregate of sense-perception, he will now transcend the turbidity of perception. He contemplates how this aggregate arises, and he sees that its basis lies in illusion and deluded thinking.”</p>	<p>If the nightmare vanishes, one’s mind can leave one’s body to look at one’s face and will be free to stay or go without further hindrance. This is the second aggregate of vedanà coming to an end and the practiser will then be able to leap over and beyond the kalpa of turbid views, the main cause of which is the seeming perspicacity of his wrong thinking.</p>
<p>[1] “Ānanda, in this situation, this good person experiences an inner light of great brilliance. If he has been restraining his mind too severely, then wherever he sees beings illuminated by the light that shines forth from his mind, he may immediately be overwhelmed by a boundless sorrow. He will look upon even mosquitoes and worms as he would look upon a newborn child. His mind will be filled with pity, and he will frequently burst into tears without knowing why. This state is called ‘an excess of severity in one’s practice.’ If he understands this state, he will not suppose that he has become a sage, and he will not become confused. Eventually the state will disappear of its own accord. But if he thinks that he has become a sage, then a demonic sorrow will enter into the depths of his mind. Whenever he sees someone, he will feel such sadness that he will break into uncontrollable sobs. Having lost his ability to enter correct samādhi, he is certain to fall.”</p>	<p>1. ‘Ananda, when the practiser reaches this stage, he will find himself in a great mass of brightness. His mind will discern (the sorry plight of living beings) and on being pressed harder, it will give rise to infinite sadness. He will even regard gadflies and mosquitoes as his own children on whom he takes pity, bursting unconsciously into tears. This results from his hard pressed (contemplation) and is harmless if he knows its cause. It is not the saintly state and if he understands it, it will in time disappear. However, if he regards it as sainthood, he will succumb to the demon of sadness who will control his mind and cause him to be miserable and to lament when meeting others; he will lose the benefit from the dhyàna so far achieved and will fall into the lower states.</p>
<p>[2] “Further, in this samādhi, once this good person has seen the aggregate of form disintegrate, he will see the aggregate of sense-perception appear. He may then have a vision of his own superiority, for which he feels an overwhelming gratitude.</p>	<p>2. ‘Ananda, in this state of dhyàna, as the aggregate of form vanishes and receptiveness manifests, he makes more progress and may, because of overstrain develop infinite boldness that sharpens his resolve and makes it equal to that of all</p>

<p>Immediately a boundless courage and intensity may arise within him so that he comes to believe that his resolve is equal to the resolve of all Buddhas. He will announce that he can accomplish in a single moment of thought what others need three quadrillions of eons to accomplish. This state is called 'an excessive and improper haste in trying to excel in one's spiritual practice.' If he understands this state, he will not suppose that he has become a sage, and he will not become confused. Eventually the state will disappear of its own accord. But if he thinks that he has become a sage, a demonic insanity will enter into the depths of his mind. He will boast about himself to everyone he meets. In his boundless arrogance he will acknowledge neither Buddhas nor ordinary people. Having lost his ability to enter the correct samādhi, he is certain to fall."</p>	<p>Buddhas, so that he can leap over the three great aeons in a moment of thought. This comes from overstrained concentration which will be harmless if he knows it (for what it is). It is not sainthood and if it is well understood, it will in time vanish. But if he regards it as saintly, the demon of wildness will control his mind and will cause him to boast (of his achievement) when he meets others. He will become proud and self-important which will blind him to the Buddha high above and to living beings here below. He will thus lose the benefit from the dhyàna so far achieved and will fall into the lower states.</p>
<p>[3] "Further, in this samādhi, once this good person has seen the aggregate of form disintegrate, he will see the aggregate of sense-perception appear. He may then see nothing further to accomplish, while being unable to return to his previous state. He no longer has the wisdom to understand what is happening to him, and he enters a state in which it seems he is in a land that is desolate as far as the eye can see. Suddenly he will experience an overwhelming feeling of inner aridity and longing. He will be plunged at all times into memories that will not fade. He will mistake his situation for evidence that he is being diligent and vigorous. This state is called 'losing one's way by practicing without sufficient wisdom.' If he understands this state, he will not suppose that he has become a sage. But if he thinks that he has become a sage, then a demonic longing for things past will enter into the depths of his mind. Day and night this longing will grasp hold of his mind, and he will not be able to let go of it. Having lost his ability to enter correct samādhi, he is certain to fall."</p>	<p>3. 'In this state of dhyàna, as form vanishes and receptiveness manifests, if the practiser makes no headway but loses (sight of) his previous state when looking back, the power of his mind weakens. As it sees nothing ahead, it suddenly gives way to dryness which causes him to indulge in endless deep reflection which he may mistake for progressive advance. This is absentmindedness which lacks wisdom and is harmless if he knows it (for what it is). This is not sainthood but if he regards it as such, he will succumb to the demon of forgetfulness who will control his mind, and continue it to a fixed place causing him to lose the benefit from the dhyàna so far achieved and to fall into the lower states.</p>
<p>[4] "Further, in this samādhi, once this good person has seen the aggregate of form disintegrate, he will see the aggregate of sense-perception appear. He may have developed his wisdom more strongly than he has developed his samādhi, and as a result he may lose himself in a fierce boldness. He will cherish a belief in his own superiority, and he will make the mistake of supposing that he has become Vairocana Buddha. He will be content with what he believes he has achieved, although in fact he will have accomplished very little. This state is called 'mental effort leading to a loss of steady discernment upon becoming immersed in a wrong</p>	<p>4. 'In this still state, as form vanishes and receptiveness manifests, the practiser's wisdom may grow out of proportion and much in excess of his dhyàna, and he may wrongly think that he has achieved the highest attainment and has reached the rank of Vairocana. So he is satisfied with a little progress which he regards as complete. This is his mind losing its usual insight and being misled by his (discriminatory) knowing and seeing. If he understands this, it will be harmless, but if he regards it as sainthood, he will succumb to the inferior self-satisfied demon who will control his mind, causing him to boast that he has realized</p>

<p>understanding of one's state of mind.' If he understands this state, he will not suppose that he has become a sage. But if he thinks that he has become a sage, then his contentment with an inferior accomplishment will become demonic and will seize hold of his mind. Under its influence he will announce, 'I have discovered the supreme and ultimate truth.' Having lost his ability to enter correct samādhi, he is certain to fall."</p>	<p>Supreme Nirvāna. He will thus lose all benefit from the dhyāna so far achieved and will fall into the lower states.</p>
<p>[5] "Further, in this samādhi, once this good person has seen the aggregate of form disintegrate, he will see the aggregate of sense-perception appear. But he may feel that he has not accomplished anything new, as he feels he should have. Yet he cannot resume his previous state of mind, nor can he move forward to a new state. In both what is behind him and what is ahead of him he will sense that he is in peril. Immediately he will become extremely despondent. It may seem to him that he is lying on a bed of hot iron or that he has swallowed a dose of poison. He will have no wish to go on living, and he will persist in asking people to take his life so that he can escape his anxiety with an early death. This state is called 'losing sight of what method is suitable to one's practice.' If he understands this state, he will not suppose that he has become a sage. But if he thinks that he has become a sage, then his chronic despondency will become demonic and will take over his mind. He may seize a sword and slash his own flesh, happy to give up his life, or driven by his chronic despondency, he may flee into the mountain forests because he cannot bear the company of other people. Having lost his ability to enter correct samādhi, he is certain to fall."</p>	<p>5. 'In this state of dhyāna, as form vanishes and receptiveness manifests, before new headway is made and after his previous experience has passed, he may find himself in a situation which seems very dreadful and full of danger, and causes him endless anxiety and perplexity. He seems to sit on a hot iron bed or to drink poisonous medicine. As a result he tires of life and seeks to end it to get rid of this torment. This is practice without the (necessary) expedient method and, is harmless if he knows the cause. It is not a saintly state, but if he regards it as such, he will succumb to the demon of anxiety who will control his mind causing him to cut his own flesh with a sharp knife so that he can die or to flee to the mountains and groves in order to avoid other people. He will thus lose all benefit from the dhyāna so far achieved and will fall into the lower states.</p>
<p>[6] "Further, in this samādhi, once this good person has seen the aggregate of form disintegrate, he will see the aggregate of sense-perception appear. He may come to abide in a state of purity, and his mind will be at peace. A feeling of boundless joy may suddenly well up within him. He will take such pleasure in this state of mind that he loses control of it. This state is called 'feeling what one takes to be serenity but lacking the wisdom to exercise self-control.' If he understands this state, he will not suppose that he has become a sage. But if he thinks that he has become a sage, then his fondness for joy will become demonic and will take hold of his mind. He will laugh whenever he meets someone, and he will sing and dance in the streets. He will claim to have attained an unimpeded liberation. Having lost his ability to enter correct samādhi, he is certain to fall."</p>	<p>6. 'In this state of dhyāna, as form vanishes and receptiveness manifests, the practiser may, after feeling very comfortable in the condition of purity and cleanness, suddenly experience infinite joy which becomes so intense that he cannot check it. This is delight in weightlessness which is uncontrollable for lack of wisdom and is harmless if he knows the cause. This is not a saintly state but if he regards it as such, he will succumb to the demon of joy who will control his mind so that he laughs without cause when seeing other and sings and dances in the street, boasting of his realization of unhindered liberation. He will lose all benefit from the dhyāna so far achieved and will fall into the lower states.</p>

<p>[7] “Further, in this samādhi, once this good person has seen the aggregate of form disintegrate, he will see the aggregate of sense-perception appear. Now he may tell himself that he has done enough, and immediately an unreasonable and intense arrogance will well up within him.”</p>	<p>7. ‘In this state of dhyàna, as form vanishes and receptiveness manifests, the practiser may think that he has achieved full realization. This illusion causes him suddenly, without any reason, to give rise to self-conceit...</p>
<p>He will feel pride in his actual status, and further, he will arrogantly consider himself to be the equal of people whose status is in fact above his. He may also have the arrogance to think that he is not merely equal to but superior to people whose status is above his. He may cherish the arrogant belief that he is already enlightened. Finally, he will come to the arrogant conclusion that he is almost the equal of people who are greatly superior to him. These feelings arise in him all at the same time. He will think disparagingly even of the Thus-Come Ones throughout the ten directions, not to speak of the sages at the lower levels of realization — the hearers of the teaching and the Solitary Sages. This state is called ‘having the view that one is superior and lacking the wisdom to free oneself of this view.’ If he understands this state, he will not suppose that he has become a sage. But if he thinks that he has become a sage, then a demonic arrogance will enter the depths of his mind. He will refuse to bow when he visits stupas or temples, and he will destroy sutras and images of the Buddhas. He will say to those who give him alms, ‘These images are nothing but gold or bronze, nothing but clay or wood. The sutras consist of nothing but palm-leaves or layers of cloth. What is everlasting and real is my physical body, yet you do not revere it. Instead you venerate clay and wood. that is to get it backwards.’ Some people will believe in him so strongly that they follow him in smashing images or in discarding sutras in refuse pits. He will raise doubts in people’s minds and lead them straight into the Unrelenting Hell. Having lost his ability to enter correct samādhi, he is certain to fall.</p>	<p>... so that he regards himself, though inferior, as equal to others; though equal, as superior to others and to superiors; as being a saint when he is not; and as not inferior to inferiors; all these feelings occur together. Even all the Buddhas are nothing to him; still more so the less advanced sràvakas and pratyekabuddhas. This is an extraordinary state from which he fails to extricate himself for lack of wisdom. It will be harmless if he knows that it is not a saintly state, but if he regards it as such, he will succumb to the demon of self-conceit who will control his mind and cause him to stop revering the stupas and temples and to destroy the sūtras and statues of Buddhas. He will declare to his patrons: “Statues are but gold, bronze, clay and wood and sūtras are but palm (pattra) leaves and clothes. Instead of revering the body of flesh and blood which is really permanent, it is sheer nonsense to worship clay and wood.” Those who believe him destroy the statues and sūtras and throw them on the ground; they are misled by him and so will enter the un-intermittent hell. Thus he will lose all benefit from the dhyàna so far achieved and will fall into the lower states.</p>
<p>[8] “Further, in this samādhi, once this good person has seen the aggregate of form disintegrate, he will see the aggregate of sense-perception appear. He may perfect an even more subtle basis for his already refined understanding. He may reach a state in which everything is in accord with his wishes. Immediately a feeling of infinite serenity may arise in his mind. He may tell himself that he has become a sage and has achieved complete mastery of himself. This state is called ‘becoming pure and serene on the basis of wisdom.’ If he</p>	<p>8. ‘In this state of dhyàna, as form vanishes and receptiveness manifests, the practiser may achieve the condition of bright purity and awaken to the profound noumenon to which he conforms, thereby suddenly experiencing infinite weightlessness. He will think that he is a saint which gives him comfortable independence. This is weightless purity which is harmless if he knows that it is not a saintly state, but if he regards it as such, he will succumb to the demon of weightless purity who will control his mind causing, him to be well</p>

<p>understands this state, he will not persist in supposing that he has become a sage. But if he continues to think that he has become a sage, then a demonic pleasure in serenity will enter into the depths of his mind. The good person will tell himself that he has done enough, and he will no longer try to make progress. In this he will be acting much like that ignorant monk. He will lead people into delusion and error, and as a result they will fall straight into the Unrelenting Hell. Having lost his ability to enter correct samādhi, he is certain to fall.”</p>	<p>satisfied with his (incomplete) achievement and to refrain from striving to advance further. He is like the untutored bhikṣu who misled others and then fell into the avīci hell. He will thus lose all benefit from the dhyāna so far achieved and will sink into the lower states.</p>
<p>[9] “Further, in this samādhi, once this good person has seen the aggregate of form disintegrate, he will see the aggregate of sense-perception appear. Within what has been his clear understanding, an illusory understanding may arise, and immediately he may come to the conclusion that there is no existence after death. His preoccupation with this wrong idea of emptiness may cause him to deny the existence of causation. He will be convinced by this wrong idea so much so that he will come to the further conclusion that after death there is nothing at all. If he understands this state, he will not suppose that he has become a sage. But if he thinks that he has become a sage, then a demonic wrong view of emptiness will enter into the depths of his mind. He will speak ill of keeping the precepts, saying that precepts are the province of the Lesser Vehicle. He will say that since Bodhisattvas have understood emptiness, how could there be any keeping or breaking of precepts where Bodhisattvas are concerned? In the presence of almsgivers who have faith in him, he will often drink alcoholic beverages, eat meat, and defile himself with lustful promiscuity. His demonic power will keep his followers from doubting him and questioning his doctrines. When this ghostly state of mind has possessed him for a long time, he may even drink urine and eat excrement, saying that these things are the same as emptiness. Because he himself will feel free to violate the Buddha’s regulations, he will induce others to commit offenses. Having lost his ability to enter correct samādhi, he is certain to fall.”</p>	<p>9. ‘In this state of dhyāna, as form vanishes and receptiveness manifests, the practiser may misconceive the appearing bright emptiness as devoid of nature, thereby giving rise to the idea of extinction which implies that the law of causality is invalid. This (relative) voidness causes him to develop an empty mind which implies annihilation. This is harmless if he knows that it is not sainthood, but if he regards it as such, he will succumb to the demon of emptiness who will control his mind and cause him to criticize those observing the rules of pure living as men of Hinayāna and to claim that all Bodhisattvas awakened to the void can dispense with all prohibitions. Such a person usually indulges in meat and wine in the presence of his believing patrons and leads a licentious life. Because of the demon’s influence, he controls them firmly and they do not suspect him. As time passes, they will all regard excrement, urine, meat and wine as empty and good for food. They will break the rules of morality and discipline and will commit all sorts of sins. The practiser will thus lose all benefit from the dhyāna so far achieved and will fall into the lower states.</p>
<p>[10] “Further, in this samādhi, once this good person has seen the aggregate of forms disintegrate, he will see the aggregate of sense-perception appear. Now his previous illusory understanding may become so strong that it fills his mind and permeates his bones. Then a boundless craving may suddenly arise in his mind and may become so</p>	<p>10. ‘In this state of dhyāna, as form vanishes and receptiveness manifests, the practiser may cling to the empty brightness which will then penetrate his mind and (even) his bones. Suddenly he will feel strong love (for it) which drives him mad and develops his intense desire (of it). This is a condition of still comfort which he cannot control for lack of wisdom, and which misleads him into all sorts of</p>

<p>extreme that he goes mad with sexual desire. This state is called 'being in a samādhi in which one's mind seems filled with contentment and making the mistake of succumbing to desire because one lacks the wisdom needed for self-control.' If he understands this state, he will not suppose that he has become a sage. But if he thinks that he has become a sage, a demon of desire will enter the depths of his mind and possess him. He will constantly speak of desire as the Bodhisattvas' path. He will teach his white-robed followers that those who indulge in indiscriminate promiscuity will be the ones who will inherit his Dharma. Because in the time of the Dharma's ending credulous people will be easily swayed by the power of ghosts and spirits, he will be able to attract a following of one or two hundred or perhaps five or six hundred people, or even a thousand or ten thousand people. But when the demon that has possessed him becomes weary of possessing him, it will abandon him. Then his charisma will vanish, and as a result he will become entangled in legal difficulties with the royal government. He will confuse his followers and lead them straight into the Unrelenting Hell. Having lost his ability to enter correct samādhi, he is certain to fall."</p>	<p>desires. It is harmless if he knows that it is not sainthood but if he regards it as such, he will succumb to the demon of desire who will control his mind and cause him to proclaim desire as the Bodhi path and to teach to laymen the practice of universal desire, saying that sexual indulgence will make them sons of the Dharma. This demon's influence will prevail in the Dharma ending age and will affect stupid people who will number as many as hundreds, thousands and tens of thousands. When the demon is weary of the practiser's misdeeds, he will leave the latter's body which will become a sorry wreck to suffer all the miseries inflicted by the royal law. For deceiving others, he will fall into the un-intermittent hell. Thus he will lose all benefit from the dhyāna so far achieved and will sink into the lower states.</p>
<p>"These ten states, Ānanda, may manifest when these beings practice meditation in stillness and interact with the aggregate of sense-perception. They may be dulled and confused by these experiences, and they will no longer be capable of taking a proper measure of themselves. When faced with these circumstances, they will become further confused, and in their failure to know themselves, they will make the claim that they have reached the level of a sage. This egregious falsehood will cause them to fall into the Unrelenting Hell."</p>	<p>'Ananda, these ten states of dhyāna come from the intermingling of the second aggregate of receptiveness with meditative mind. Deluded and wayward practisers do not know their own capabilities cannot distinguish these states when they manifest and wrongly declare that they have attained the holy rank. By so doing, they break the rule against lying and so will fall into the uninterrupted hell.</p>
<p>"After my nirvana, you must explain my teachings and transmit them to beings of the time of the Dharma's ending so that all beings everywhere will understand what I have taught. Do not allow the celestial demons to have their way. Protect these practitioners and lend them support so that they can realize the supreme enlightenment."</p>	<p>After my nirvāna, in the Dharma ending age, you should proclaim this teaching so that living beings will awaken to it, that the heavenly demon cannot take advantage of such states and that practisers can be on their guard and realize the Supreme Tao.</p>
<p>Ten demonic states of mind associated with the aggregate of cognition.</p>	<p>The ten states affected by the third aggregate of conception (Sanjna)</p>
<p>"Ānanda, when a good person who has been practicing samādhi no longer experiences the</p>	<p>'Ananda, in the cultivation of samādhi, when the second aggregate of receptiveness ceases to hinder</p>

<p>aggregates of sense-perception, he will be able to leave his body as if he were a bird escaping from a cage, although he will not have put an end to his outflows. He retains his ordinary human body, but he already has the potential to ascend through the sixty stages of a Bodhisattva. He is now able to use his mind to create a spiritual body that can travel about freely just as he wishes. He will be like a man who talks while sound asleep but who does not realize he is doing it. His voice will be clear enough and his words will make sense enough to be understood by others who are awake. He is now in the region of the aggregate of cognition.”</p>	<p>the practiser, although he is still in the worldly stream, his mind can now escape from his body, like a bird from its cage. From his worldly state he can now achieve the sixty succeeding holy stages of Bodhisattva development into Buddhahood and thereby take any form at will, free to move anywhere without hindrance. This is like a man who talks in his sleep and though he does not know what he says, his words are in order (and comprehensible), and those who are not asleep understand him. This is the third aggregate of conception which conditions his meditation.</p>
<p>“Now, if the movement of thought in his mind ceases such that all superfluous cognition dissipates, then his awakened mind will cease to be defiled. He will understand with complete clarity the deaths and rebirths of all the classes of beings, without exception. He has reached the end of the aggregate of cognition and will now be able to transcend the turbidity of affliction. He will contemplate how this aggregate arises, and he will see that its basis is the pervasive influence of deluded mental activity.”</p>	<p>‘If all his stirring thoughts stop, he will be rid of the thinking process and his clear mind will be (like a mirror) rubbed clean of the covering dust, and will throw light upon his (present) incarnation from birth to death. Then the third aggregate of conception ceases to function and the practiser will be able to leap above and beyond the kalpa of turbid passions, the main cause of which was the seeming pervasiveness of his wrong thinking.</p>
<p>[1] “Ānanda, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi he may come to crave a more ample illumination. He will intensify his concentrated thought as he seeks avidly to develop his skill.”</p>	<p>1. ‘Ananda, now that the practiser is free from anxiety, after his receptiveness has vanished, he finds himself in the state of perfect dhyāna and likes its pure brightness. But he may be tempted to concentrate on the one thought of skilfully advancing, ...</p>
<p>“Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon some other person and possess him. This other person will not realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He will then seek out the good person who has avidly desired to develop his skill. Then the possessed person will arrange a seat and begin to teach his methods.”</p>	<p>... thus submitting to the heavenly demon who immediately possesses another man (to harm the meditator). This man, unaware that he is possessed will, as directed, preach the Dharma of the sūtras and think that he too has realized Supreme Nirvāna. He will then come to the practiser’s place and take the high seat (reserved for reputable monks) to teach him the Dharma.</p>
<p>“He will be able to instantly change his appearance, causing his listeners to see him as a monk or as Lord Śakra, or as a precepted laywoman or a nun. He may cause his body to emit light while he is reclining in a darkened room. His listeners will have such confidence in him that they will be fooled into thinking that he is a Bodhisattva. He will disturb their minds profoundly. As a result, their sexual</p>	<p>To show his skill, he will appear either as a monk, Indra, a woman or a nun, and his body will send out rays of light that illumine the dark bedroom. The practiser will mistake him for a Bodhisattva and will believe what he says; as a result, his mind will waver and he will break the rules and have desires.</p>

<p>desires will overwhelm them, and their lusts will lead them into illicit and clandestine liaisons in violation of the Buddha's moral guidelines."</p>	
<p>"This possessed person will also take pleasure in predicting extraordinary occurrences, whether calamitous or auspicious. He may announce that a Thus-Come One has appeared in the world in a certain place. He may speak of fires at the end of eons; he may predict war. In this way he will frighten people into recklessly squandering their families' wealth."</p>	<p>The man will speak of weal and woe, of a Buddha appearing at a certain place, of scorching fire in the kalpa of destruction and of future fighting and wars to frighten and ruin other people. This is the Strange Ghost who has become a demon in his old age and who now comes to trouble the practiser.</p>
<p>"This is called 'being troubled and confused by an uncanny ghost that in its old age has become a demon.' When the demon has wearied of troubling and confusing the person it has possessed, it will abandon him. Then he and his followers will run afoul of the law of the royal domain."</p>	<p>When he is weary of his misdeeds, he will leave the possessed man. Then both teacher (the possessed man) and pupil (the practiser) will suffer all the miseries inflicted by the royal law.</p>
<p>"You should be aware of all this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell."</p>	<p>You should first be clear about this temptation to avoid returning to samsàra, but if you are deluded and do not recognize it, you will fall into the unintermittent hell.</p>
<p>[2] "Further, Ānanda, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi he may come to crave the experience of roaming far and wide by letting his concentrated thought fly forth. He may avidly seek such experiences."</p>	<p>2. 'Ananda, now that the practiser is free from false anxiety after his receptiveness has vanished he finds himself in the state of perfect dhyàna. But he may be tempted to roam about (in unknown regions) and so concentrates on the one thought of gaining further experience,...</p>
<p>"Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon another person and possess him. This other person will not realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He will then seek out the good person who avidly wishes to roam far and wide. Then the possessed person will arrange a seat and begin to teach his methods."</p>	<p>... thus succumbing to the heavenly demon who immediately possesses another man (to harm the meditator). This man unaware that he is possessed will, as directed, preach the Dharma and think that he himself has realized Supreme Nirvāna. He will then come to the practiser's place and take the high seat to teach him the Dharma.</p>
<p>"He himself will not change his appearance, but he may cause the people who are listening to him to suddenly see themselves sitting on magnificent lotus-flowers, with their entire bodies transformed into masses of purple-golden light. They all will feel that they have experienced something entirely new. They will be fooled into thinking that the</p>	<p>Without changing his own appearance, he will cause the practiser and those present to see their own radiant golden bodies seated on precious lotus flowers. The practiser will be deceived into mistaking the man for a Bodhisattva and will believe what he says; as a result he will indulge in luxurious ease, breaking the Buddha's rules and</p>

<p>possessed person is a Bodhisattva, and as their minds are weakened by lust, they will enter into illicit and clandestine liaisons in violation of the Buddha's moral guidelines."</p>	<p>becoming licentious.</p>
<p>"The possessed person will like to say that Buddhas are appearing in the world. He will claim that in such and such a place, such and such a Buddha has appeared as a particular person. Or he will claim that such and such a person is some particular Bodhisattva who has come to teach people and transform them. Those who witness all this will be filled with admiration. Their wrong views will imperceptibly grow into a dense profusion, while the seeds from which wisdom grows will be destroyed."</p>	<p>The man will speak of Buddhas appearing in the world, of a certain person at a given place, who is a Buddha in his transformation body and of someone else who is a Bodhisattva coming to convert people. The practiser is fascinated and admires what he has seen, thereby giving rise to wrong views and so destroying (his) seed of wisdom.</p>
<p>"This is called 'being troubled and confused by a drought-causing ghost that in its old age has become a demon.' When the demon has wearied of troubling and confusing the person it has possessed, it will abandon him. Then he and his followers will run afoul of the laws of the royal domain."</p>	<p>This is the Drought Ghost who has become a demon in his old age and now comes to trouble the practiser. When he is weary of his misdeeds, he will leave the possessed man. Then both teacher and pupil will suffer the miseries inflicted by the law.</p>
<p>"You should be aware of this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell."</p>	<p>You should first be clear about this temptation to avoid returning to samsàra but if you are deluded and do not recognize it, you will fall into the unintermittent hell.</p>
<p>[3] "Further, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi he may come to crave the experience of a sustained merging of minds. He will purify his mind at its subtlest levels in his avid search for that merging."</p>	<p>3. 'Now that the practiser is free from false anxiety after his receptiveness has vanished he finds himself in this state of perfect dhyàna. But he may be tempted by his delight to concentrate on the one thought of uniting with it,...</p>
<p>"Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon another person and possess him. This other person will not realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He now will seek out that good person who craves a merging of minds. Then the possessed person will arrange a seat and begin to teach his methods."</p>	<p>... thus succumbing to the heavenly demon who immediately possesses another man (to harm the meditator). This man unaware that he is possessed will, as directed, preach the Dharma and think that he himself has realized Supreme Nirvāna. He will then come to the practiser's place and take the high seat to teach him the Dharma.</p>
<p>"He himself will not change his appearance, nor does he cause people who have come to hear him to change their appearance. But even before they begin listening to him, he will make them undergo</p>	<p>Without changing his own or the listeners' forms, he will cause them to open their minds which will jump about so that in turn they know all their former lives, read the minds of others, see the hells,</p>

<p>a series of constantly changing mental experiences. He may enable them to remember their past lives, or to read other people's minds, or to see into the hells, or to be aware of all the good and evil events that are occurring in the human realm. Or he may enable them to speak spontaneously in verse or to recite sutras. They all will rejoice in their belief that they have just experienced something entirely new and extraordinary. They will all be fooled into thinking that the possessed person is a Bodhisattva. He will make them feel inexhaustible cravings, and they will enter into illicit and clandestine liaisons in violation of the Buddha's moral guidelines."</p>	<p>comprehend all good and evil worldly deeds, read gāthās and recite sūtras. And so he fascinates them with such rare things. The practiser will be deceived into mistaking him for a true Bodhisattva and will be enthusiastic about all he says, thereby breaking the Buddha's rules and becoming licentious.</p>
<p>"This possessed person will delight in saying that some Buddhas are greater and some lesser, or that some Buddhas are senior and some junior, or that some are genuine and some are false, or that some are male and some are female. He will say the same of Bodhisattvas. hearing all this will erode his listeners' connection with their fundamental minds so that it becomes easy for them to adopt deviant ideas."</p>	<p>This man will classify the Buddhas and Bodhisattvas into big and small, early and late, real and false, and male and female. The practiser believes him so that his mind is disturbed and he becomes a heretic.</p>
<p>"This is called 'being troubled and confused by an animal-possessing ghost that in its old age has become a demon.' When the demon has wearied of troubling and confusing the person it has possessed, it will abandon him. Then he and his followers will run afoul of the laws of the royal domain."</p>	<p>This is the Beast Ghost who has become a demon in his old age and who now comes to trouble the practiser. When he is weary of his misdeeds, he will leave the possessed man. Then both teacher and pupil will suffer the miseries inflicted by the law.</p>
<p>"You should be aware of this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell."</p>	<p>You should first be clear about this temptation to avoid returning to samsāra, but if you are deluded and do not recognize it, you will fall into the unintermittent hell.</p>
<p>[4] "Further, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi, he may crave knowledge of ultimate origins. He may wish to make a thorough investigation of beginnings and endings as he contemplates the changing natures of all things. He may seek to refine his understanding of things, and he avidly seeks analytical explanations."</p>	<p>4. 'Now that the practiser is free from false anxiety after his receptiveness has vanished he finds himself in this state of perfect dhyāna. But he may be tempted by his delight in it to go to the root of all things in order to know the beginning and the end of all transformation, thereby wishing to analyse everything to solve all his doubts to his entire satisfaction.</p>
<p>"Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon another person and possess him. This other person will not</p>	<p>As a result, the heavenly demon immediately possesses another man (to harm the meditator). This man unaware that he is possessed will, as</p>

<p>realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He now will seek out the good person who craves knowledge of ultimate origins. Then the possessed person will arrange a seat and begin to teach his methods.”</p>	<p>directed, preach the Dharma, thinking that he himself has realized Supreme Nirvāna.</p>
<p>“His body will have an overwhelming spiritual presence that will allow him to intimidate those who seek him out. Even before he has begun to speak, he will effortlessly subdue the minds of the people who sit at his feet. He will say to all of them, ‘This physical body of mine that you see before you is none other than the Dharma-body of the Buddhas’ full awakening, which is nirvana. This everlasting Dharma-body has been passed down from father to son in uninterrupted succession. What you see at this moment is nothing else but the land of the Buddha. The pure abode is nowhere else, and no other body has the hallmark of golden light.’</p>	<p>He will then come to the practiser’s place where he will take the high seat to teach him the Dharma, showing his awe-inspiring authority to which the meditator willingly submits even before hearing his words. He will declare that the Buddha’s nirvanic and bodhic Dharmakāya is his own body of flesh and blood which inherits the holy essence, as a son from his father, that it is the permanent spiritual body which will be transmitted forever, that what his listeners see around them is the Buddhaland, and that there is no other pure region nor another golden body.</p>
<p>His listeners, accepting his words on faith, will abandon their former intentions. They will offer up their lives to him in the belief that they have obtained something new and extraordinary. They will be fooled into thinking that the possessed person is a Bodhisattva. Striving slavishly to anticipate his wishes, they will enter into illicit and clandestine liaisons in violation of the Buddha’s moral guidelines.”</p>	<p>The practiser will believe this, lose his former still mind and submit to him, praising the rare revelation; he and other deluded listeners will mistake the possessed man for a true Bodhisattva, and will follow him to break the Buddha’s rules by indulging in sexual desire.</p>
<p>“The person who has been possessed will delight in saying that the eyes, ears, nose, and tongue are the Pure Land and that the male and female genital organs are the real locus for full awakening to nirvana. Ignorant people will believe such degrading words.”</p>	<p>This man will declare that the eyes, ears, nose and tongue are pure lands and that the male and female organs are the abodes of Bodhi and Nirvāna, and his deluded listeners will believe his perverse preaching.</p>
<p>“This is called ‘being troubled and confused by a surpassingly evil hex-poison ghost that in its old age has become a demon.’ When the demon has wearied of troubling and confusing the person it has possessed, it will abandon him. Then he and his followers will run afoul of the laws of the royal domain,”</p>	<p>This is the Noxious or Nightmarish Ghost who has become a demon in his old age and now comes to trouble the practiser. When he grows weary of his misdeeds, he will leave the possessed man. Then both teacher and pupil will suffer the miseries inflicted by the law.</p>
<p>“You should be aware of this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell.”</p>	<p>You should be first clear about this temptation to avoid returning to samsāra, but if you are deluded and do not recognize it, you will fall into the unintermittent hells.</p>

<p>[5] "Further, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi, he may begin to crave psychic responses from afar. He will make an intense and wide-reaching investigation as he avidly seeks responses that ordinary people cannot perceive."</p>	<p>5. 'Now that the practiser is free from false anxiety after his receptiveness has vanished he finds himself in this state of perfect dhyàna. But he may be tempted by his delight in it to seek communion (with the Buddha) and thereby feels a strong desire for spiritual intercourse,...</p>
<p>"Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon another person and possess him. This other person will not realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He now will seek out that good person who craves psychic responses. Then the possessed person will arrange a seat and begin to teach his methods."</p>	<p>... thus succumbing to the heavenly demon who will immediately possess another man (to harm the meditator). This man unaware that he is possessed will, as directed, preach the Dharma and think that he has realized Supreme Nirvāna.</p>
<p>"This possessed person will be able to briefly appear to his listeners as a man who is a hundred years old or even a thousand years old. Their minds will be infected with such devotion to him that they cannot bear to be parted from him. They will act as his personal attendants and never weary of making four kinds of offerings to him. Each wishes to sit at his feet, and he makes them all believe that he was their teacher in previous lives, their good and wise mentor. Out of a singular infatuation for his teachings, and in the belief that they have experienced something new and extraordinary, his followers will cleave to him as if they have been adhered to him with glue. They will be fooled into thinking that he is a Bodhisattva. Seduced by his teachings, they will enter into illicit and clandestine liaisons in violation of the Buddha's moral guidelines."</p>	<p>He will then come to the practiser's place and take the high seat to teach the Dharma and cause his listeners to see him as a man a hundred or a thousand years old. They will admire him, will live with and serve him and provide him with the four necessities (of a monk) and will not tire of so doing. Since the practiser is convinced that the man was his master in a previous life, he respects and becomes attached to him, praising his rare revelation; he and other deluded listeners will mistake him for a true Bodhisattva and will follow his instruction, thereby breaking the Buddha's rules and indulging in sexual desire.</p>
<p>"The person who has been possessed will delight in saying that in the past, during such and such a previous lifetime, he had brought the teachings to a certain group of people, who in their previous lives had been his wives or concubines or his older or younger brothers. He will say, 'Now we are together again so that I can come to your rescue. We will all return to such and such a world and make offerings to the Buddha there.' Or he may speak of another place, a heaven filled with brilliant light, a place where a certain Buddha dwells and where all the Thus-Come Ones find rest and repose. People who have no wisdom will believe his mendacious ravings, and they will forget their original intent to practice in accord with</p>	<p>The man will declare that in a previous life he delivered his wife or brother who now comes to follow him to a particular region where they will all serve a certain Buddha; or he will speak of a radiant heaven where the Buddha now dwells and where all the Tathàgatas are at rest. The practiser who is deluded will believe all this and will lose his clear mind.</p>

Dharma.”	
<p>“This is called ‘being troubled and confused by a plague-ghost that in its old age has become a demon.’ When the demon has wearied of troubling and confusing the person it has possessed, it will abandon him. Then he and his followers will run afoul of the laws of the royal domain.”</p>	<p>This is the Cruel Ghost who has become a demon in his old age and now comes to trouble the practiser; when he grows weary of his misdeeds, he will leave the possessed man. Then both teacher and pupil will suffer the miseries inflicted by the law.</p>
<p>“You should be aware of this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell.”</p>	<p>You should first be clear about this temptation to avoid returning to samsàra, but if you are deluded and do not recognize it, you will fall into the unintermittent hells.</p>
<p>[6] “Further, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi he may crave deep mental concentration. He will diligently exercise self-control, and he will enjoy silent and secluded places as he avidly seeks stillness and quietude.”</p>	<p>6. ‘Now that the practiser is free from false anxiety after his receptiveness has vanished he finds himself in this state of perfect dhyàna. But he may be tempted by his delight in it to strive to go deeper in his search for restfulness, ...</p>
<p>“Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon another person and possess him. This other person will not realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He now will seek out that good person who craves states of deep mental concentration. Then the possessed person will arrange a seat and begin to teach his methods.”</p>	<p>... and so succumb to the heavenly demon who will possess another man (to harm the meditator). This man unaware that he is possessed will, as directed, preach the Dharma and also think that he has realized Supreme Nirvāna. He will then come to the practiser’s place and take the high seat to teach the Dharma and cause each of his listeners to know his own karma.</p>
<p>“He will enable his listeners to know the karma they created in their previous lives. He may say to one follower, ‘Although you have not yet met your death, you have already become an animal.’ He may order another follower to stand behind the first follower, saying, ‘Step on his tail.’ And immediately that first follower will be unable to stand up when he is ordered to do so. At this, all who are present are filled with admiration for the person who has been possessed.”</p>	<p>He will tell one of them that though the latter is still living, he is already an animal, or order another to sit on the ground and then make him unable to get up. Those present will admire his supernatural powers and submit themselves to him;</p>
<p>“The possessed person will be able to discern immediately the thoughts that arise in people’s minds. He will require extreme ascetic practices that go beyond what is permitted by the Buddha’s precepts and rules for deportment. He will slander monks and scold his followers. He will expose people’s private affairs such that they cannot</p>	<p>if one of them thinks of anything, the man knows it at once. He will order them to practise unnecessary austerities in addition to the Buddha’s precepts. He will vilify the bhiksus and curse their followers. He will reveal others’ shortcomings without being afraid of ridicule. He will foretell weal and woe which later materialize.</p>

<p>escape ridicule and contempt. He will take pleasure in foretelling events that bring disaster or good fortune, and when the time comes, it will turn out that his predictions were accurate in every respect.”</p>	
<p>“This is called ‘being troubled and confused by a ghost of great power that in its old age has become a demon.’ When the demon has wearied of troubling and confusing the person it has possessed, it will abandon him. Then he and his followers will run afoul of the laws of the royal domain.”</p>	<p>This is the Powerful Ghost who has become a demon in his old age and who now comes to trouble the practiser; when he is weary of his misdeeds, he will leave the possessed man. Then both teacher and pupil will suffer the miseries inflicted by the law.</p>
<p>“You should be aware of this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell.”</p>	<p>You should first be clear about this temptation to avoid returning to samsàra, but if you are deluded and do not recognize it, you will fall into the unintermittent hells.</p>
<p>[7] “Further, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi he may come to crave knowledge that he alone will possess. With diligence and toil, examining and probing, he will avidly seek to know about previous lives.”</p>	<p>7. ‘Now that the practiser is free from false anxiety after his receptiveness has vanished, he finds himself in this state of perfect dhyàna. But he may be tempted by his delight in it to strive for more learning in his search for knowledge of his former lives, ...</p>
<p>“Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon another person and possess him. This other person will not realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He will now seek out that good person who craves exclusive knowledge. Then the possessed person will arrange a seat and will begin to teach his methods.”</p>	<p>... thereby succumbing to the heavenly demon who immediately possesses another man (to harm the meditator). This man unaware that he is possessed will, as directed, preach the Dharma and also think that he himself has realized Supreme Nirvāna. He will then come to the practiser’s place and take the high seat to teach the Dharma...</p>
<p>“At the place where he has been teaching his methods, the possessed person will inexplicably come into possession of a large pearl. Because a demon has possessed him, he may be able to transform himself into an animal that carries the pearl in its mouth. Or the animal carries other jewels, or letters and other documents, or bamboo tablets, or tallies or talismans, or other peculiar objects. Anyone who takes one of these objects from the animal will be possessed by the demon.”</p>	<p>... and the latter suddenly finds a precious pearl (in the room). The demon will either appear as an animal with a pearl, and other precious stones, documents and registers in his mouth, which it gives to the man to deceive his listeners,...</p>
<p>“He may beguile his listeners into believing in him by saying that the place where they are is</p>	<p>... or will hide a bright pearl in the ground to light</p>

<p>illuminated by a pearl that is buried underground and yet emits the light of the moon. All who witness this feel that they have experienced something entirely new and extraordinary.”</p>	<p>up the whole place. His listeners will praise the miracle.</p>
<p>“The possessed person may restrict his diet to medicinal herbs, or he may simply refrain from eating fine foods. Or he may eat only one sesame seed and one grain of wheat a day, and yet his body will remain sleek and robust, sustained by the power of the demon. He will slander monks, scold his followers, and expose people's private affairs such that they cannot escape ridicule and contempt. He will delight in speaking about treasures to be found in other places or in speaking about remote locations where sages from the ten directions dwell in seclusion. Those who accompany him in his wanderings will encounter strange and remarkable people.”</p>	<p>The possessed man will abstain from food, eating only medicinal herbs, or will take only a hempseed or a grain of wheat each day, but the demon will cause him to be strong and sturdy. He will vilify the bhiksus and curse their followers. He will reveal other people’s shortcomings without being afraid of ridicule. He will reveal secret places where treasures are hidden and where saints live, and those who then go there actually meet strange persons.</p>
<p>“This is called ‘being troubled by a ghost or spirit that has become a demon in its old age.’ It may be a ghost or spirit of a mountain forest, or of the earth, or of a walled town, or of a river or a mountain peak. The possessed person may publicly advocate lustful behavior in violation of the Buddha’s precepts, while privately he and his attendants indulge themselves in the objects of the five desires. Perhaps he may adhere strictly to a diet of wild plants and the bark of trees, but he will not exert himself to practice samādhi. When the demon has wearied of troubling and confusing the person it has possessed, it will abandon him. Then he and his followers will run afoul of the laws of the royal domain.”</p>	<p>This is the ghost of the mountains, groves and rivers who has become a demon in his old age. His aim is to encourage others to break the Buddha’s rules, to indulge in lust and give rein to the five desires (arising from the objects of the five senses). If he makes progress at the start of his practice, he will eat only herbs and plants and his actions will be uncertain. His object is to trouble the practiser and when he is weary of his misdeeds, he will leave the possessed man. Then both teacher and pupil will suffer the miseries inflicted by the law.</p>
<p>“You should be aware of this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell.”</p>	<p>You should first be clear about this temptation to avoid returning to samsàra but if you are deluded and do not recognize it, you will fall into the unintermittent hells.</p>
<p>[8] “Further, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi he may come to crave spiritual powers, including extraordinary bodily powers. He will seek to know the source of these powers and capabilities. He will desire to possess these powers for himself.”</p>	<p>8. ‘Now that the practiser is free from false anxiety after his receptiveness has vanished he finds himself in this state of perfect dhyàna. But he may be tempted by his delight in it to seek and use the above supernatural powers, ...</p>
<p>“Then a celestial demon, seizing the opportunity it has been waiting for, may descend upon another</p>	<p>... thus succumbing to the heavenly demon who immediately possesses another man (to trouble</p>

<p>person and possess him. This other person will not realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He now will seek out that good person who avidly seeks to acquire spiritual powers, and he will arrange a seat and begin to teach his methods.”</p>	<p>him). This man unaware that he is possessed will, as directed, preach the Dharma and also think that he has realized Supreme Nirvāna. He will then come to the practiser’s place and take the high seat to preach the Dharma.</p>
<p>“This possessed person may take hold of some fire, and holding the fire in his hands, he may place a portion of it on top of the head of each of his listeners among the four assemblies. The flames on top of the listeners’ heads may rise several feet, but they will not be hot, and no one will be burned. Or the possessed person may walk on water as if he were walking on dry land; or he may sit tranquil and unmoving in the middle of the air; or without the slightest difficulty, he may enter into a large jar or bag, or he may pass through closed windows or through walls. Only in the presence of weapons will he feel ill at ease.”</p>	<p>He will hold a ball of fire which he divides into as many balls as there are listeners putting one on each of their heads. They will not feel the heat and will not be burned although the fireballs are several feet high. He also walks on water, sits motionless in the air, enters a bottle or a bag and walks through the wall but he is not immune to choppers and swords.</p>
<p>“He will say that he is a Buddha, and wearing the clothes of a layperson, he will accept reverential bows from monks. He will vilify the practice of meditation and the keeping of precepts. He will scold his followers and will expose their private affairs such that they cannot escape ridicule and contempt. He will speak often of spiritual powers and mastery of the self. He may cause people to see visions of Buddha-lands, but these visions will not be of anything real. Rather, they will be created by the demon’s power to delude people. He will praise lustful acts, and instead of condemning such coarse behavior, he will use these indecencies to transmit his teachings.”</p>	<p>He claims to be a Buddha and though he is a layman, he dares to receive reverence from the bhiksus, cursing their disciples and vilifying the rules of discipline. He likes to disclose other people’s shortcomings without being afraid of ridicule. He boasts of his supernatural powers and causes his listeners to see Buddhalands which are false and unreal. He praises carnality and encourages licentious conduct which he uses to transmit his Dharma.</p>
<p>“This is called ‘being troubled by a powerful goblin who has become a demon in its old age.’ It may be a mountain-goblin either of the heavens or of the earth, or it may be a goblin of the seas or of the winds, or a river-goblin, or an earth-goblin, or a forest-demon that over a period of eons has absorbed the vital essences of trees and grasses. Or it may be an evil dragon or an ascetic master who at the end of a long life has been reborn as a forest-demon. It may be an ascetic master whose toll of years has reached its end and whose death should come, but who lives on with his body unchanged while he is possessed by some other uncanny demon. Any one of these may possess the person, but when it has wearied of troubling and confusing him, it will abandon him. Then he and his followers will run afoul of the laws of the royal</p>	<p>This is one of those Strong Spirits of the mountains, seas, wind, rivers and earth, dwelling in grass and plants, or a Nāga or decaying seer about to die and become a ghost, whose forms are possessed by other ghosts, one of which now comes to trouble the practiser; when he grows weary of his misdeeds, he will leave the possessed man. Then both teacher and pupil will suffer the miseries inflicted by the law.</p>

domain.”	
“You should be aware of this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell.”	You should first be clear about this temptation to avoid returning to samsàra, but if you are deluded and do not recognize it, you will fall into the un-intermittent hells.
[9] “Further, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi he may come to crave a state of mental cessation. He may seek to understand how subtle mental transformations occur, and he will avidly seek the depths of mental vacuity.”	9. ‘Now that the practiser is free from false anxiety after his receptiveness has vanished he finds himself in this state of perfect dhyàna. But he may be tempted by his delight in it to seek the extinction of suffering (in Nirvāna) and so searches deeply into the nature of transformation in his search for profound emptiness.
“Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon another person and possess him. This other person will not realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He now will seek out that good person who craves mental vacuity. Then the possessed person will arrange a seat and begin to teach his methods.”	As a result he succumbs to the heavenly demon who immediately possesses another man (to trouble the meditator). This man unaware that he is possessed will, as directed, preach the Dharma and also think that he has realized Supreme Nirvāna. He will then come to the practiser’s place and take the high seat to preach the Dharma to his listeners.
“Before his audience, the possessed person may suddenly make his body disappear into the air, and then suddenly reappear. He will show that he has such mastery over himself that he can control whether he is visible or invisible. Or he will be able to make his body seem as transparent as crystal. Or it may be that when he shakes his hands or feet, they emit the fragrance of sandalwood. His urine and feces may be as sweet as candy.”	In their presence, he will disappear suddenly and then descend from the sky, again vanishing and reappearing at will. His body will seem transparent as crystal and his limbs will be fragrant like sandalwood. His excrement and urine are as hard as rockcandy.
“This person will vilify the precepts, and he will be contemptuous of people who have entered the monastic life. He will often deny the existence of cause and effect, saying that there is no life after death — that there is no rebirth into another body. Further, he will make no distinction between sages and ordinary beings. Though he can enter into a state in which he experiences a kind of vacuous stillness, he nevertheless secretly indulges in acts of desire. People who are the objects of his lusts will also have an experience of vacuous stillness. They too will deny the existence of cause and effect.”	He breaks the Buddha’s rules and despises all monks and nuns. He preaches that the law of causality is invalid, that there is annihilation after death and no such thing as reincarnation or worldly and saintly states (after this life). Though he has realized voidness, he indulges in sexual desires and boasts that his followers also realize the void in which there is neither cause nor effect.
“This is called ‘being troubled by a demon that began as a vital energy generated by eclipses of	This is one of those ghosts and spirits who live for thousands and tens of thousands of years and have

<p>the sun or moon.’ Such energy may have been incubated within a piece of gold or jade, or in a medicinal fungus or herb, or else in a one-horned beast, a spirit-raptor, a tortoise, or a crane. Having passed undying through thousands of years, this vital energy will develop its own sentient life and will be reborn into this world. In its old age it will become a demon. It will possess the person just mentioned, and when it has wearied of troubling and confusing that person, it will abandon him. Then the possessed person, together with his followers, will run afoul of the laws of the royal domain.”</p>	<p>become demons in their old age; he now comes to trouble the practiser and when he grows weary of these misdeeds, he will leave the possessed man. Then both teacher and pupil will suffer the miseries inflicted by the law.</p>
<p>“You should be aware of this in advance so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell.”</p>	<p>You should first be clear about this temptation to avoid returning to samsàra, but if you are deluded and do not recognize it, you will fall into the unintermittent hells.</p>
<p>[10] “Moreover, in the wonder that ensues when this good person no longer experiences the aggregate of sense-perception, he will not give rise to any harmful anxiety. As he perfects his concentration, he will experience light, and within his samādhi he may come to crave a long life. Then he will labor to understand the mental process involved in becoming immortal. He will hope for immediate escape not only from the physical death and rebirth of the body but also from the coming into being and perishing of mental hindrances. He wishes to abide forever in a subtle form.”</p>	<p>10. ‘Now that the practiser is free from false anxiety after his receptiveness has vanished, he finds himself in this state of perfect dhyàna. But he may be tempted by his delight in it to seek longevity and indulge in tiresome research in his quest for eternity by relinquishing his mortal lot in exchange for immortality.</p>
<p>“Then a celestial demon, seizing the opportunity it has been waiting for, will descend upon another person and possess him. This other person will never realize that he has been possessed, and so when he is speaking about the sutras, he will claim that he himself has entered the supreme nirvana. He will seek out that good person who craves immortality, and he will arrange a seat and begin to teach his methods.”</p>	<p>Thus he succumbs to the heavenly demon who immediately possesses another man (to trouble him). This man unaware that he is possessed will, as directed, preach the Dharma and also think that he himself has realized Supreme Nirvāna. He will then come to the practiser’s place and take the high seat to teach the Dharma to those present, ...</p>
<p>“He will like to say that he can travel unhindered to and from other places, or that he can travel a thousand miles and more and then return in the time it takes to blink an eye. He will say that he can bring things back from the places he has traveled to. Or when he is in a dwelling, he may tell someone to walk from the east wall to the west wall of a room — a distance of a few paces — and yet no matter how quickly that person walks, he will not be able to cross the room. He would not be able to do so even over a period of years. For such</p>	<p>... declaring that he can travel to and from distant places of will; will then go thousands of miles away and return to his seat in the twinkling of an eye, bringing things back with him. Or he may show them that for years they will be unable to walk more than a few paces across the room. They will believe him and mistake him for a Buddha.</p>

<p>reasons as these, people will believe in the possessed person and make the mistake of thinking that he is a Buddha who has appeared before them.”</p>	
<p>“He will often tell them: ‘All beings throughout the ten directions are my children. It is from me that all Buddhas come into being. I created the world and did it effortlessly. I am the original Buddha and always have been; I did not become a Buddha through some spiritual practice.’”</p>	<p>He will then proclaim that all living beings are his children, that he is a begetter of Buddhas, that he appears in the world (to save others), that he is the primal Buddha and needs no practice to be so.</p>
<p>“This is called ‘being troubled by the king of the Heaven of Pleasure Derived from What Others Create.’ This king will send down to earth a member of his retinue — perhaps a goddess from his own heaven or a young energy-eating demoness from the Heaven of the Four Kings, but not one who has made a resolve to practice in accord with the Dharma. This being will take advantage of the good person’s vacuous clarity, and it will devour his vitality. The possessed person who acted as the practitioner’s teacher may not be involved at this point. The demon will appear directly to the practitioner, taking the form of a vajra-wielding spirit. It will tell the practitioner that it has come to grant him immortality. It will appear to him in the form of a beautiful woman, and together they will engage in such a frenzy of lust that before a year has passed, the practitioner’s physical vitality will be depleted. To those who can hear him, he seems to be having conversations with himself in the gabbling language of ghosts. They will not understand what is happening to him. He is likely to run afoul of the laws of the royal domain. If he does, his vital energies will have already been so greatly depleted that he will die before his punishment can be meted out to him. Thus by troubling and confusing him, the demon will have brought about his death.”</p>	<p>This heavenly demon may be either a jealous female spirit (cāmunda) from the Isvara heaven or a consumer of vitality (pisàcah) from the heaven of the four deva kings, who has not a straightforward mind and uses the practiser’s wrong thinking to absorb his vitality. He may not possess another man but may appear as one with power to wield a vajra to bestow long life on the practiser or as a beautiful girl to seduce him, thereby exhausting his vitality. He is delirious and can be distinguished by his incoherent speech, but if the practiser fails to recognize him, he will make mischief. The meditator will then suffer the miseries inflicted by the law; he usually dies from exhaustion before his punishment is carried out (by the authorities).</p>
<p>“You should be aware of this in advance, so that you will not be reborn among these celestial demons. If you do not recognize what is happening to you, you will become confused, and you will fall into the Unrelenting Hell.”</p>	<p>You should first be clear about this temptation to avoid returning to samsàra, but if you are deluded and do not recognize it, you will fall into the unintermittent hells.</p>
<p>“You should know that in the time of the Dharma’s ending, Ānanda, these ten kinds of demons will join communities of monastics who practice in accord with my Dharma. These demons may possess people or may appear in a body that they have created for themselves, but in either case they will make the claim that they have already attained the</p>	

<p>right and universal awakening of a Buddha. They will praise sexual desire and will violate the Buddha's regulations. These evil and demonic teachers that I have just described will transmit their teachings to their followers by engaging in sexual acts with them. In these ways, depraved demons will take control of practitioners' minds, and for the practitioners' next nine lives, or for as many as a hundred lives, the practitioners will join the retinues of demons, although they may have wished to be true to their former practices. At the end of those lives, they will inevitably become demons themselves. Having failed to realize their claim to right and universal awakening, they will fall into the Unrelenting Hell."</p>	
<p>"There is no need for you to seek the nirvana of the Arhats. When you reach the level at which no further instruction is needed, you should still hold fast to your vow to be reborn during the time of the Dharma's ending. Let your great compassion come forth. Rescue beings whose minds are true and whose faith is deep. Make sure that they are not possessed by demons and that their knowledge and viewpoints are correct. The Buddha is rescuing you now from the cycle of death and rebirth. By respectfully carrying out the instructions that the Buddha has given you, you will requite the kindness that he has shown you."</p>	<p>'Ananda, there is no need for you to attain Nirvāna now. Though you have reached the stage beyond all studies, you should fulfil your vow to reenter this world in the Dharma ending age to develop great compassion and to deliver those living beings whose minds are set on right belief so that they will not be troubled by demons but realize right knowledge. I have delivered you from samsāra and by carrying out my order, you will repay your debt of gratitude to the Buddha.</p>
<p>"These ten states, Ānanda, may manifest as these beings practice meditation in stillness while they are engaged in interaction with the aggregate of cognition. They may become dulled and confused by this experience, and they may no longer be able to take a proper measure of themselves. When faced with these circumstances, they may become further confused, and in their failure to know themselves, they will make the claim that they have reached the level of a sage. This egregious falsehood will cause them to fall into the Unrelenting Hell."</p>	<p>'Ananda, the above ten states of dhyāna come from the intermingling of the third aggregate of conception with meditative mind. Deluded and wayward practisers who do not know their capabilities, cannot distinguish these states when they manifest and wrongly declare that they have attained the holy rank. By so doing, they break the prohibition against lying and will fall into the unintermittent hells.</p>
<p>"After my nirvana, you must explain my teachings and transmit them to beings of the time of the Dharma's ending so that all beings everywhere will understand what I have taught. Do not allow the celestial demons to have their way. Protect these practitioners and lend them support so that they can realize the supreme enlightenment."</p>	<p>After my nirvāna in the Dharma ending age, you should proclaim this teaching so that living beings will awaken to it, that heavenly demons cannot take advantage of such states and that all practisers can be on their guard and realize the Supreme Tao.</p>
<p>Ten demonic states of mind associated with the aggregate of mental formations.</p>	<p>The ten states affected by the fourth aggregate of discrimination (Samskāra)</p>

<p>“Ānanda, when a good person who has been practicing samādhi has reached the end of the aggregate of cognition, the usual cognitive processes involved in dreaming will disappear from his mind. For him there will no longer be any difference between waking and sleeping. His awareness will be as luminous, as empty, and as still as a cloudless sky. Images of gross external objects will no longer appear before him as objects of cognition. He will view all the phenomena in the world — the mountains, the rivers, and everything else — as mere reflections that briefly appear in a clear mirror, leaving nothing behind, disappearing without a trace, receiving and reflecting, nothing more. He has done away with his habitual and long-cherished karmic impressions. Only the true essence of consciousness remains.”</p>	<p>‘Ananda, in his cultivation of samādhi, when the third aggregate of conception ends, the practiser will be free from the usual delusive thinking and will achieve the still and bright state of mind which is like the clear sky and is always the same whether waking or sleeping, and devoid of the shadows of coarse sense data. To him the mountains, rivers, great earth and universe are reflections in a bright mirror, appearing and vanishing without leaving a trace behind; thus his mind only reflects externals without being affected by them. This is the one essence (ālaya) in which the fourth aggregate now manifests.</p>
<p>“As the source of the coming into being and ceasing to be is exposed to him, he may have a clear vision, which extends throughout the ten directions, of all the kinds of beings in their twelve classes. Although he cannot yet discern the thread of causes that is unique to each individual life, he will be able to perceive the origin that is common to all lives. This origin will appear to him as a subtle, glimmering, vibrating mirage. This is the ultimate point, the pivotal point, at which the faculties and their objects meet. He has reached the region of the aggregate of mental formations.</p>	<p>The practiser will perceive all living beings of the twelve types of birth in the ten directions and though he does not know the true cause of their existence, to him they are all in the same state of life. This functioning of mind (samskāra) is like a twinkling mirage that disturbs the clear (horizon) and is the chief cause of the illusion of the sense organs and data. This is the fourth aggregate which conditions the practiser’s meditation.</p>
<p>If he is able to see the subtle, glimmering vibrations, which are the origin of beings, revert to the clarity that is their original nature, then his habitual karma will become still, just as clear waters become calm when waves are stilled. He will have reached the end of the aggregate of mental formations. He will be able to transcend the turbidity of individual beings. He will contemplate how this aggregate arises, and he will see that its basis lies in mental distortions in the deep recesses of the mind.”</p>	<p>‘If this sparkling disturbance returns to its serene source (ālaya), like ripples that settle to become calm and clear water, the aggregate samskāra will come to an end, and the practiser will leap above and beyond the kalpa of turbid being, the main cause of which is the undetected subtlety of his wrong thinking.</p>
<p>[1] “Ānanda, you should know that this good person has gained right knowledge and has calmed his mind such that he is firmly settled into the light generated by his correct mental state. None of the ten kinds of celestial demons will have any chance to influence him.”</p>	<p>1. ‘Ananda, you should know that when the practiser, as a result of pointed concentration (after the third aggregate has vanished), acquires correct knowledge in his practice of samatha, his mind is settled and clear and can no more be troubled by the ten classes of demons.</p>
<p>“He may now focus intently on a thorough investigation of the origins of the lives of all the classes of beings. He will observe the subtle movement that is the origin of all beings in each of</p>	<p>Only now can he look exhaustively into the origin of living beings. In his discovery of the subtle disturbance (which is not easily detectable), if he begins to differentiate he will fall into error</p>

<p>their twelve classes. As the source of their lives becomes apparent to him, he may begin to speculate about all that he has observed concerning these origins. In so doing, he may fall into the error of adopting either of two theories that deny causation.”</p>	<p>because of the (following) two heterodox conceptions of the non-existence of cause.</p>
<p>“First, this person may not discern any causes for the origin of life. How might this be? This person will have already completely eliminated the means for the arising of cognitive distortions. Employing his eye-faculty, with its eight hundred degrees of efficacy, he will now be able to see all beings caught in the swirling flux of their karma during the previous eighty thousand eons, as they meet their death in one place and are born again in another. But he will not be able see beyond eighty thousand eons, and therefore he will suppose that eighty thousand eons ago, all beings in the worlds throughout the ten directions came into being of their own accord, independently of any cause. Because of this speculation, he will lose all the ground that he has gained in his quest for right and universal wisdom. In his confusion about the nature of full awakening, he will fall and take a wrong path.”</p>	<p>‘i. He finds no anterior cause (of existence) in his investigation. Why? Because he has wiped out the mechanism of life and can now, by means of the merits of his organ of sight, look into the , kalpas in which all living beings transmigrate from place to place and beyond which he can see nothing. He then concludes that all living beings exist of themselves without any cause during these , aeons and, because of this differentiation, he will miss the Buddha’s universal knowledge thereby falling into heresy which will screen his Bodhi nature.</p>
<p>“Or second, this person may not discern any cause for the ending of life. How might this be? This person has already observed the origins of all beings. He has discerned that some humans are reborn as humans, and he has been aware of birds being reborn as birds. He may therefore conclude that black crows are inevitably reborn as black crows, while swans are inevitably reborn as white swans. He may conclude that people and gods are always reborn among beings who walk upright and that animals are always reborn as beasts that walk on four legs, and also that washing is not what makes white swans white, nor dyeing what makes crows black. He will therefore conclude that for the last eighty thousand eons until the present moment, no being has been reborn into a different class. He further concludes, ‘In all this time I have observed no instance of full awakening. How then could a being who is not awake change into a being who has awakened? I can only conclude that to this very day all creatures have existed without any special cause for their being what they are.’”</p>	<p>‘ii. He finds no posterior cause (of existence) in his investigation. Why? Because he has seen the root of life and concludes that, as always, men beget men and birds birds, that crows are black and storks white, that men and devas are upright and animals slanting, that their white colour does not come from washing nor their black colour from dyes, and that all this has been and will be so throughout these aeons. Since he never saw Bodhi before, how can he realize it now? He will now conclude that all things come from no cause;...</p>
<p>“Because of this speculation, the practitioner will lose all the ground that he has gained in his quest for right and universal wisdom. In his confusion about the nature of full awakening, he will fall and</p>	<p>... so he will miss the Buddha’s universal knowledge and will fall into heresy which will screen his Bodhi nature.</p>

take a wrong path.	
These two theories that deny causation constitute the first group of wrong paths.”	‘The above pertain to the first state of heterodox discrimination (samskāra) which postulates the non-existence of cause.
[2] “In his practice of samādhi, Ānanda, this good person's mind has settled into the light generated by his correct mental state. no demon will have any chance to influence him. He may now focus on a thorough investigation of the constant and subtle movement at the origin of the lives of all the classes of beings. He may begin to speculate about all that he has observed about the constancy of this movement, and in so doing he may fall into the error of adopting one of four theories concerning universal everlastingness.”	2. ‘Ananda, in his cultivation of samādhi, as a result of pointed concentration, the practiser’s mind is now settled and can no more be troubled by demons. He can look exhaustively into the origin of all living beings, and in his discovery of the subtle disturbance which continues endlessly, if he begins to differentiate, he will fall into error because of the (following) four heterodox conceptions of universal permanence.
“First, as this person fully investigates the nature of his mind and what it experiences, he may conclude that there is no cause either for the mind or for what it perceives. His practices may enable him to discern the deaths and rebirths that all beings throughout the ten directions have suffered during the previous twenty thousand eons. He may observe that throughout that period of time, as these beings have clung to the cycle of death and rebirth, their minds and their minds' experiences have not been lost. On that basis he may speculate that the mind and its experiences are everlasting.”	‘i. By looking exhaustively into the mind and its object, he finds that both are causeless, and since his meditative study enables him to know that in , aeons all living beings are subject to the endless round of births and deaths without being annihilated, he gives rise to the wrong concept of the permanence (of mind and its object).
“Second, as this person fully investigates the origins of the four primary elements, it may seem to him that these primary elements never change. His practices may enable him to discern the cycle of death and rebirth that all beings throughout the ten directions have undergone during the previous forty thousand eons. He may observe that throughout this period of time, there has been no alteration in the nature of the primary elements. On that basis he may speculate that it is the nature of the primary elements to be everlasting.”	‘ii. By looking exhaustively into the four elements, he finds they exist permanently, and since his meditative study enables him to know that in , aeons all living beings preserve their forms which are not destroyed in spite of their births and deaths, he gives rise to the wrong concept of the permanence of the four elements.
“Third, as this person fully investigates the perceptual functions of the sixth consciousness, the individuating consciousness, and the storehouse consciousness, it may seem to him that, from their very origins, it has always been the nature of these consciousnesses to be everlasting. His practices may enable him to discern the cycle of death and rebirth undergone by all beings throughout the ten directions during the previous eighty thousand eons. It may seem to him that throughout this period of time, beings'	‘iii. By looking exhaustively into the six organs and the seventh and eighth consciousnesses, he finds that the origin of mind, intellect and consciousness is permanent. Thus his meditative study enables him to know that in , kalpas all living beings always preserve this origin and that it always remains, thereby giving rise to the concept of the permanence (of the eighth consciousness).

<p>consciousnesses have maintained their original natures. On that basis he may speculate that the inherent nature of these consciousnesses is everlasting.”</p>	
<p>“Fourth, as this person comes to the end of the aggregate of cognition, it may seem to him that the source of coming into being and ceasing to be has stopped functioning. Since he has put a stop to the activity of the aggregate of cognition, he may reason that there can be no resumption of that activity. On that basis he concludes that the coming into being and ceasing to be of cognition, with its ebb and flow, have come to a permanent end. He will therefore conclude that this state in which there is neither coming into being nor perishing must be everlasting.”</p>	<p>‘iv. As the practiser has wiped out the third aggregate completely, he (wrongly) thinks that life has ceased to flow and that since his thinking mind (sanjnà) has ended, that which now remains (i.e. samskàra) is permanent, thus giving rise to the concept of the permanence (of the fourth aggregate).</p>
<p>“Because of this speculation, the practitioner will lose all the ground that he has gained in his quest for right and universal wisdom. In his confusion about the nature of full awakening, he will fall and take a wrong path. These four theories about what is everlasting constitute the second group of wrong paths.”</p>	<p>‘Because of his wrong conception of true permanence, he misses the Buddha’s universal knowledge and falls into heresy which screens his Bodhi nature. The above pertains to the second state of heterodox discrimination (samskàra) which postulates wrong permanence.</p>
<p>[3] “Further, when in his practice of samādhi this good person’s mind is firmly settled in his correct mental state, no demon will have any chance to influence him. He may now focus on a thorough investigation of the constant and subtle movement at the origin of the lives of all the classes of beings. He may begin to speculate about self and other, and in so doing he may fall into error by adopting one of four deluded theories that consider some entities to be everlasting and others not to be everlasting.”</p>	<p>3. ‘Further, in his cultivation of samādhi which, as a result of his pointed concentration of mind, can no more be troubled by demons if he looks exhaustively into the origin of living beings to differentiate as he contemplates the continuous subtle disturbance in this clear state, he will fall into error because of the (following) four perverse views of the duality of permanence and impermanence.</p>
<p>“First, as he observes the above, this good person may speculate that his mind’s wondrous understanding pervades all the worlds throughout the ten directions. He may take his mind in its profound stillness to be the ultimate cosmic self, and he may speculate that this unmoving cosmic self, with its focused understanding, pervades the ten directions. He may suppose that within his cosmic mind, all beings die and are reborn. Therefore he may conclude that his mind, which he takes to be the cosmic self, is everlasting, while the beings that upon their death are reborn within his mind are not everlasting.”</p>	<p>‘i. The practiser looks into the profound bright mind which pervades everywhere and regards it as his spiritual ego; he finds that his ego which is bright and unchanging, embraces all the ten directions and that all living beings are born and die by themselves in his mind, thereby concluding that it is permanent and all those subject to birth and death are impermanent.</p>
<p>“Second, instead of observing his mind, this person may observe the worlds everywhere throughout</p>	<p>‘ii. The practiser, instead of looking into his own mind, contemplates countries which are countless</p>

<p>the ten directions, as many as the sand-grains in the River Ganges. He may see worlds that are in the declining eon of their life cycle, and he may conclude that these worlds must ultimately be impermanent. He concludes that worlds that are not in a declining eon must belong to a category of worlds that are everlasting.”</p>	<p>as the Ganges’ sands, and thereby regards as impermanent those regions which are annihilated in the kalpa of destruction and as permanent those unaffected by it.</p>
<p>“Third, this person may instead focus his observations on the refined, subtle, and hidden aspects of his mind, which may seem to him like the tiny motes of dust that float and swirl about throughout the ten directions, their nature never changing. He may speculate that this subtle aspect of his mind controls the death and rebirth of his body. He may conclude that this subtle aspect of his mind is an indestructible and ever-lasting self, whereas he as a person who repeatedly dies and is reborn from that permanent self must be impermanent.”</p>	<p>‘iii. The practiser looks into his mind which, to him, is subtle and mysterious like molecules which penetrate everywhere and whose nature is unchanged, and can subject his body to birth and death simultaneously in every flash of thought. He regards that which does not decay as his permanent ego and that which is subject to birth and death and flows from his ego as impermanent.</p>
<p>“Fourth, as this person becomes aware of the ending of the aggregate of cognition, and as he observes the wave-like flux of the aggregate of mental formations, he may speculate that the constant flux of the aggregate of mental formations is everlasting. Since at that point, the aggregates of form, sense-perception, and cognition have already ceased functioning, he may conclude that these three aggregates are not everlasting.”</p>	<p>‘iv. The practiser who knows that after the third aggregate has vanished, the fourth one flows continuously, will regard the latter as permanent and the first three aggregates which have already ended as impermanent.</p>
<p>“Because of these speculations, the practitioner will lose all the ground that he has gained in his quest for right and universal wisdom. In his confusion about the nature of full awakening, he will fall and take a wrong path. These four theories about what is everlasting and what is not everlasting constitute the third group of wrong paths.”</p>	<p>‘By so differentiating between permanence and impermanence, he falls into heresy which screens his Bodhi nature. The above pertain to the third state of heterodox discrimination which postulates the duality of permanence and impermanence.</p>
<p>[4] “Further, when in his practice of samādhi, this good person's mind is firmly settled in his correct mental state, no demon will have any chance to influence him. He may then fully investigate the origins of the lives of all the classes of beings. If he speculates about the existence of certain distinctions, he may fall into error by adopting one of four deluded theories concerning what is finite and what is not.”</p>	<p>4. ‘Further, in his cultivation of samādhi which, as a result of pointed concentration of mind, can no more be troubled by demons, if the practiser looks exhaustively into the origin of living beings and begins to differentiate as he contemplates the continuous disturbance in this clear state, he will fall into error because of the following four dual views of the finite and infinite.</p>
<p>“First, this person may speculate that the wave-like flux that is the source of life continues to function without cease. He may conclude that both past</p>	<p>‘i. He looks into the origin of life which flows endlessly and concludes that the past and the future which he does not see are finite and that his</p>

<p>time and future time are finite, while the mind functioning in the present moment continues indefinitely and so is infinite.”</p>	<p>present mind which does not stop is infinite.</p>
<p>“Second, in his samādhi this person may be able to see beings throughout eighty thousand eons of the past. When he attempts to perceive earlier eons, he does not see or hear anything there. The expanse of time in which he sees and hears nothing he supposes to be infinite, while the expanse of time in which he perceives beings he supposes to be finite.”</p>	<p>‘ii. He looks into , kalpas and sees living beings in this long period of time but when looking into the time prior even to that he sees and hears nothing; he then concludes that the region where he sees and hears nothing is infinite and the one where there are living beings is finite.</p>
<p>“Third, this person may speculate that his own awareness is infinite and that all other people appear within his awareness. However, he is not aware of other people's awarenesses, and therefore he may conclude that their awarenesses are merely finite, not infinite, as he supposes his is.”</p>	<p>‘iii. The practiser finds that his knowledge reaches everywhere and concludes that since all living beings appear therein (i.e. in his knowing mind), his nature is infinite. As their knowledge (i.e. their minds) do not appear in his, he reasons that their minds are finite as well as their nature.</p>
<p>“Fourth, this person may thoroughly investigate the aggregate of mental formations in his wish to bring this aggregate to an end. based on what he has observed of the pathways of his mind, he speculates that a portion of the mind of each and every individual being is subject to coming into being and ceasing to be, while another portion is not subject to coming into being and ceasing to be. Thus he concludes that everything in this world is half finite and half infinite.”</p>	<p>‘iv. As the practiser looks exhaustively into the fourth aggregate and finds that it ends in emptiness, (he reasons that its end is annihilation and its manifestation is creation and so) infers that each living being partly exists and partly does not and so concludes that all things in the world are half finite and half infinite.</p>
<p>“Having made these suppositions about what is finite and what is infinite, he will fall and take a wrong path. He has become confused about the nature of full awakening. These theories about what is finite and what is infinite constitute the fourth group of wrong paths.”</p>	<p>By so discriminating between the finite and the infinite, he falls into heresy which screens his Bodhi nature. The above pertain to the fourth state of heterodox discrimination (samskāra) which postulates the duality of the finite and the infinite.</p>
<p>[5] “Further, when in his practice of samādhi, this good person's mind is firmly settled in his correct mental state, no demon will have any chance to influence him. He may now focus on a thorough investigation of the constant and subtle movement at the origin of the lives of all the classes of beings. Then he may begin to speculate about his own knowledge and viewpoints, and in so doing he may fall into error by adopting one of four baseless and distorted theories involving conceptualizations of immortality.”</p>	<p>5. ‘Further, in his cultivation of samādhi which, as a result of his pointed concentration of mind, can no more be troubled by demons, if the practiser looks exhaustively into the origin of living beings and begins to differentiate between views when contemplating the continuous subtle disturbance in this clear state, he will fall into error because of the (following) four confused views about the undying heaven.</p>
<p>“First, this person may observe the source of the fluctuations within the aggregate of mental</p>	<p>‘i. As, he investigates the origin of transformation, he may call changing that which varies, unchanging</p>

<p>formations. If he perceives variation in the patterns of the flux, he will call that variation 'change.' If he perceives continuity in the patterns, he will call that continuity 'constancy.' He will say that what he sees is what has come into being, and if he sees nothing, he will say that whatever had been there has perished. If there is continuity in the patterns of flux, he will say that it is 'caused by augmentation'; and if at some point the continuity in the patterns of flux is interrupted, he will say that it is 'caused by diminution.' All the places in which he has observed things come into being he will call the 'totality of what exists,' and all the places in which he has observed nothing he will call the 'totality of nonexistence.' In this way, by observing everything in the light of the aggregate of mental formations, he forms various conclusions about what he has seen. If someone seeking to learn his methods should come to ask him about his theories, he will reply: 'I both come into being and cease to be. I exist and yet do not exist. I both grow and diminish.' What he says is so confusing that no one can understand what he means."</p>	<p>that which continues, born that which is visible, annihilated that which is no more seen, increasing that which preserves its nature in the process of transformation, decreasing that whose nature is interrupted in the changing process, existing that which is created and non-existent that which disappears; this is the result of his differentiation of the (eight states) seen as he contemplates the manifestations of the fourth aggregate. If seekers of the truth call on him for instruction, he will declare: "I now both live and die, both exist and do not, both increase and decrease," thus talking wildly to mislead them.</p>
<p>"Second, this person may look intently into his mind, and he may not see any beings anywhere. On this basis he will draw his conclusions. When people come to him with questions, he will answer with one word: 'No.' He will say no more than the single word 'no.'"</p>	<p>'ii. As the practiser looks exhaustively into his mind, he finds that each thought ceases to exist in a flash and concludes that they are non-existent. If people ask for instruction, his answer consists of the one word "Nothing," beyond which he says nothing else.</p>
<p>"Third, this person may look intently into his mind, and he may see all beings in their various places. On this basis he will draw his conclusions. When people come to him with questions, he will answer with one word: 'Yes.' He will say no more than the single word 'yes.'"</p>	<p>'iii. As the practiser looks exhaustively into his mind, he sees the rise of his thoughts and concludes that they exist. If people ask for instruction, his answer consists of the one word "Something," beyond which he says nothing else.</p>
<p>"Fourth, this person, when looking into his mind, may sometimes see beings in their various locations, and at other times he may see no beings at all. Because of this inconsistency in his experience, he may become confused. When people come to him with questions, he will answer, 'Both yes and no. But if it is "no," then it isn't "yes.'" His confused sophistries will not stand up to scrutiny."</p>	<p>'iv. The practiser sees both existence and non-existence and finds that such states are so complicated that they confuse him. If people ask for instruction, he will say: "The existing comprises the non-existent but the non-existent does not comprise the existing," in such a perfunctory manner as to prevent exhaustive inquiries.</p>
<p>"Having made these muddled suppositions about the existence and nonexistence of beings, he will fall and take a wrong path. He has become confused about the nature of full awakening. These four baseless theories concerning muddled ideas about immortality constitute the fifth group</p>	<p>'By so discriminating, he causes confusion and so falls into heresy which screens his Bodhi nature. The above pertain to the fifth state of heterodox discrimination (samskàra) which postulates confused views about the undying.</p>

of wrong paths.”	
[6] “Further, when in his practice of samādhi this good person's mind is firmly settled in his correct mental state, no demon will have any chance to influence him. He may now focus on a thorough investigation of the constant and subtle movement at the origin of the lives of all the classes of beings. He may begin to speculate about the endless flux that he has observed, and in so doing he may make the mistake of committing himself to confused ideas about the attributes of forms that exist after death.”	6. ‘Further, in his cultivation of samādhi which, as a result of his pointed concentration of mind, can no more be troubled by demons, if the practiser looks exhaustively into the origin of living beings and begins to differentiate as he contemplates the endless flow (of the fourth aggregate), he will fall into error because of his wrong view of the continued existence of form after death arising from his upset mind.
“Perhaps he is strongly attached to his body, and so he will say that his body, which is composed of attributes of form, is his true self. Or perhaps his view is that all worlds are contained within himself, and so he will say that his true self contains the totality of all forms. Or perhaps he concludes that all perceived objects are dependent for their existence on his perceiving them, and so he will say that all the attributes of form belong to his experience. On the other hand, he may conclude that the existence of his true self is dependent on the constant flux of mental formations, and so he will say that he belongs to the attributes of form.”	‘So he clings firmly to his body and believes that form is ego; he sees that his mind embraces all countries every where and believes that form is within ego; he sees that form is now restored to follow his ego, and believes that ego exists apart from form; and he sees that his ego continues to exist in the flow of samskāra and believes that it is within form.
“All four of these speculations propose that the attributes of form continue after death. Cycling through these four speculations, he may apply them to each one of the four aggregates, so that there are sixteen propositions concerning the attributes of form. He also proposes that afflictions will always be afflictions, that full awakening will always be full awakening, and that the two continue to exist together without ever coming into contact.”	‘These are (the four kinds of) discrimination arising from the belief that form continues to exist after death. Thus there are sixteen kinds of such discrimination due to wrong contemplation of the first four aggregates (rūpa, vedanā, sanjñā and samskāra).
“Because he has made these suppositions about the existence of attributes of form after death, he will fall and take a wrong path. He has become confused about the nature of full awakening.	‘From then on the practiser discriminates between fundamental troubles (klesa) and fundamental Bodhi as existing side by side without contradicting each other. For this wrong view that form continues after death, he will fall into heresy that screens his Bodhi nature.
This belief in wrong-headed theories concerning the existence after death of attributes of all five aggregates is the sixth of these wrong paths.”	‘The above pertain to the sixth state of heterodox discrimination (samskāra) which postulates the wrong view that form exists death.
[7] “Further, when in his practice of samādhi this good person's mind is firmly settled in his correct mental state, no demon will have any chance to	7. ‘Further, in his cultivation of samādhi which, as a result of his pointed concentration of mind, can no more be troubled by demons, if the practiser looks

<p>influence him. He may now focus on a thorough investigation of the constant and subtle movement at the origin of the lives of all the classes of beings. He may speculate about the aggregates of form, sense-perception, and cognition — all of which have already ceased to function within his samādhi — and in so doing, he may make the mistake of adopting confused ideas about the nonexistence of those aggregates after death.”</p>	<p>into the origin of living beings and begins to differentiate as he contemplates the fourth aggregate (samskāra) which will vanish in the same way the first three (rūpa, vedanā and sanjñā) did before, he will fall into error because of his wrong view of the non-existence of form after death arising from his upset mind.</p>
<p>“Having seen that the aggregate of form has ceased to function within his samādhi, it may seem to him that his own body exists without a cause. Since he is aware that the aggregate of cognition has ceased to function within his samādhi, he may suppose that his mind has no connection to anything. Having observed that the aggregate of sense-perception has ceased to function within his samādhi, he may suppose that his cognitive faculty has no connection with objects that he perceives.”</p>	<p>‘He saw that form was causeless when rūpa vanished, that his mind was free from bondage when sanjñā ended and that all links were broken when vedanā stopped.</p>
<p>“Since these three aggregates have all vanished — even though the fourth aggregate is still functioning — he may suppose that, without sense-perception or cognition, he is the same as a blade of grass or a piece of wood. He may conclude that the attributes of the aggregates do not continue after death. Cycling through these speculations, he will conclude that there are eight instances of their nonexistence. based on these instances, he may speculate that nirvana and causation ultimately do not exist but are mere names that do not refer to anything real.”</p>	<p>He now concludes that once the aggregates are no more, life deprived of vedanā and sanjñā is like grass and plants. Even rūpa does not exist in life, how can there be form after death? So his investigation reveals the non-existence of form after death with the ensuing eightfold absence of form. Hence his belief that Nirvāna has neither cause nor effect and that all things are void, have only (empty) names and are fundamentally subject to annihilation.</p>
<p>“Because he has made these suppositions about nonexistence, he will fall and take a wrong path. He has become confused about the nature of full awakening.</p>	<p>‘For this wrong view of annihilation after death, he falls into heresy that screens his Bodhi nature.</p>
<p>This belief in wrong-headed theories concerning the nonexistence after death of the attributes of the five aggregates is the seventh of these wrong paths.”</p>	<p>This is the seventh state of heterodox discrimination (samskāra) which postulates the wrong view of annihilation (ucchedadarsana).</p>
<p>[8] “Further, when in his practice of samādhi this good person's mind is firmly settled in his correct mental state, no demon will have any chance to influence him. He may now focus on a thorough investigation of the constant and subtle movement at the origin of the lives of all the classes of beings. Within his samādhi, the aggregate of mental formations continues, while the aggregates of form, sense-perception, and</p>	<p>8. ‘Further, in his cultivation of samādhi which, as a result of his pointed concentration of mind, can no more be troubled by demons, if the practiser looks into the origin of living beings and begins to differentiate as he contemplates the fourth aggregate which now manifests whereas (rūpa), vedanā and sanjñā have vanished, he will fall into error because of the wrong dual view of existence and non-existence which is selfcontradictory and</p>

<p>cognition have ceased, and so he entertains contradictory notions about whether the aggregates exist or do not exist. Thus he will fall into error by proposing wrong-headed and incorrect theories about existence and nonexistence after death.”</p>	<p>which implies the negation of both after death.</p>
<p>“Looking beyond the aggregates of form, sense-perception, and cognition, he sees that although the aggregate of mental formations seems to exist, it does not really exist. As he observes the flux of the aggregate of mental formations, he may see that although the aggregates of form, sense-perception, and cognition seem not to exist, they actually do exist. As he explores the aggregates in depth, he cycles through his speculations and proposes eight instances concerning the existence and nonexistence of attributes of the four aggregates after death. Following this line of reasoning, he concludes that the attributes of the four aggregates neither exist nor do not exist after death.”</p>	<p>‘Thus rūpa, vedanà and sanjà, previously seen to exist now do not. If samskàra which now manifests is likewise not to exist it is (in fact) not non-existent. If these four aggregates are likewise looked into, the conclusion is the eightfold negative view of form in life and after death. Thus each of them when investigated can be said to be neither existing nor non-existent after death.</p>
<p>“Further, based on these speculations — that the nature of all mental formations is that they are in flux and that their reality is deceptive — he believes that he has made a breakthrough in his understanding. But although he has concluded that the attributes of the aggregates neither exist nor fail to exist, he is in fact still at a loss as to what is real about them and what is not real. Despite his suppositions that deny both the existence and the nonexistence of attributes of aggregates after death, he cannot in fact see into the future and ought not to speak of it. As a result of these errors, he will fall and take a wrong path.</p>	<p>‘Further, since the fourth aggregate is (always) changing, he reasons that both its existence and non-existence are invalid for it is neither real nor unreal (in life). So he infers that nothing can be said of it in the dark and obscure condition after death.</p>
<p>He has become confused about the nature of full awakening.</p>	<p>‘For holding the above views, he will fall into heresy that screens his Bodhi nature.</p>
<p>This belief in wrong-headed theories concerning the existence and nonexistence of the attributes of all five aggregates after death is the eighth of these wrong paths.”</p>	<p>They pertain to the eighth state of discrimination (samskàra) which postulates the invalidity of both the existence and non-existence of the five aggregates after death.</p>
<p>[9] “Further, when in his practice of samàdhi this good person's mind is firmly settled in his correct mental state, no demon will have any chance to influence him. He may now focus on a thorough investigation of the constant and subtle movement at the origin of the lives of all the classes of beings. He may then begin to speculate that there is no existence beyond the aggregate of mental formations. He may adopt any of seven</p>	<p>9. ‘Further, in his cultivation of samàdhi which, as a result of his pointed concentration of mind, can no more be troubled by demons, if the practiser looks into the origin of living beings to differentiate as he contemplates the fourth aggregate which is subject to annihilation after its rise and fall in every flash of thought, ...</p>

<p>wrong-headed theories concerning the cessation of individual existence after death.”</p>	
<p>“He may speculate about where within the realm of desire the bodies of individual beings might perish; or about where beyond the realm of desire the bodies of individual beings might perish; or about where beyond the reach of suffering the bodies of individual beings might perish; or about where, within the bliss that is beyond joy, the bodies of individual beings might perish; or about where, within the renunciation of cognition, the bodies of individual beings might perish. Cycling through these speculations, he will fully investigate each of these seven locations and conclude that in each, individual beings perish and that, having perished, they will not be reborn.”</p>	<p>... he will fall into error because of his wrong conception of either one of the seven states where body, desire, suffering, joy, and indifference are destroyed and where nothing exists after their annihilation which is final.</p>
<p>“Because he has made these suppositions concerning the cessation of individual existence after death, he will fall and take a wrong path.</p>	<p>‘For this wrong view of annihilation after death, he will fall into heresy which screens his Bodhi nature.</p>
<p>He has become confused about the nature of full awakening.</p>	
<p>This belief in wrong-headed theories concerning the cessation of individual existence after death within the realm of all five aggregates is the ninth of the wrong paths.”</p>	<p>This is the ninth state of heterodox discrimination which arises from the upset mind and which postulates the annihilation of the five aggregates after the present life.</p>
<p>[10] “Further, when in his practice of samādhi this good person’s mind is firmly settled in his correct mental state, no demon will have any chance to influence him. He may now focus on a thorough investigation of the constant and subtle movement at the origin of the lives of all the classes of beings. He may speculate that beyond the aggregate of mental formations, there is existence after death. He may adopt any of five wrong-headed theories concerning nirvana.”</p>	<p>10. ‘Further, in his cultivation of samādhi which, as a result of his pointed concentration of mind, can be no more troubled by demons, if the practiser looks into the origin of living beings and begins to differentiate as he contemplates the fourth aggregate which will recur after its annihilation (after death), he will fall into error because of his misconception of the five false conditions of Nirvāna.</p>
<p>“He may in his contemplations observe a radiance that suffuses the heavens of the realm of desire. Longing for this radiance, he may speculate that in those heavens he will be able to transform his future deaths and rebirths into a future entry into nirvana. Or he may speculate it is in the heavens of the first dhyāna that he will be able to enter nirvana, because in the first dhyāna beings have no anxiety. Or he may speculate that it is in the heavens of the second dhyāna that he will be able to enter nirvana, because in the second dhyāna</p>	<p>‘In his contemplation of the condition of perfect clearness which now manifests, he is tempted to transmute into Nirvāna either (a) the heaven of desire because of his delight in that condition; (b) the first dhyāna heaven because it is free from trouble and anxiety; (c) the second dhyāna heaven because it is free from suffering; (d) the third dhyāna heaven because it is full of joy; or</p>

<p>beings do not suffer. Or he may speculate that it is in the heavens of the third dhyāna that he will be able to enter nirvana, because in the third dhyāna beings know the extremes of the bliss that is beyond joy. Or he may speculate that it is within the heavens of the fourth dhyāna that he will be able to enter nirvana, because in the fourth dhyāna both suffering and joy are transcended, and as he supposes, beings there are no longer bound to the cycle of death and rebirth.”</p>	<p>(e) the fourth dhyāna heaven which is free from both suffering and joy and is beyond birth and death in saṃsāra.</p>
<p>“He will make the mistake of supposing that these dhyāna heavens are unconditioned states, although in fact the beings in them are still subject to outflows. Since beings in these five locations are able to experience an inner serenity, he will suppose that these are places where he will be able to abide in a supreme purity. Cycling through these suppositions, he will conclude that it is in these locations that ultimate nirvana may be found.”</p>	
<p>“Because he thought that he could enter nirvana if he could manage to abide in these five locations, he will fall and take a wrong path.”</p>	<p>Thus he will mistake saṃsāric heavens for the (fundamental) wu wei state and cling to (either one of) these five states as an ultimate abode offering peace and security.</p>
<p>He has become confused about the nature of full awakening. This belief in wrong-headed theories that, in these five locations, he could enter nirvana within the realm of the five aggregates is the tenth of these wrong paths.”</p>	<p>Because of this differentiation, he will fall into heresy which will screen his Bodhi nature. This is the tenth state of heterodox discrimination (saṃskāra) which postulates five conditions of Nirvāna, arising from the five aggregates.</p>
<p>“While they are practicing meditation in stillness, Ānanda, these beings may adopt these ten wildly wrong interpretations of the dhyānas as a result of their interaction with the aggregate of mental formations. They may become dulled and confused by this experience, and they may no longer be able to take a proper measure of themselves. When faced with these circumstances, they may be even more confused, and in their failure to know themselves, they will make the claim that they have reached the level of a sage. This egregious falsehood will cause them to fall into the Unrelenting Hell.”</p>	<p>‘Ananda, these ten kinds of wild interpretation of dhyāna come from the intermingling of the fourth aggregate of discrimination with meditative mind. Deluded and wayward practisers who do not know their own capabilities, cannot distinguish these states when they manifest and wrongly declare that they have attained the holy rank. By so doing, they will break the rule against lying and so fall into the un-intermittent hells.</p>
<p>“After my nirvana, you must explain my teachings and transmit them to those who will live during the time of the Dharma's ending so that all beings everywhere will understand what I have taught. Then they will not allow their own demonic views to lead them into egregious offenses. Protect and support my Dharma so that wrong beliefs are dispelled. Instruct practitioners so that they are</p>	<p>After my nirvāna, in the Dharma ending age, you should proclaim this teaching so that living beings will awaken to it, that the demons of their minds will not lead them to self-inflicted calamities, and that all practisers can be on their guard and wipe out heterodox views. You should teach them how to discipline their bodies and minds so that they awaken to Reality and avoid straying from the</p>

<p>thoroughly convinced of the true meaning of my teachings, lest they stray from the supreme path and content themselves with insignificant attainments. You should all become leaders who are greatly enlightened. Become the pure ones who show others the Path.”</p>	<p>Supreme Path, and to refrain from wishful thinking and from mistaking some little progress for complete realization. You should act as their guide to Supreme Enlightenment.</p>
<p>Ten demonic states of mind associated with the aggregate of consciousness.</p>	<p>The ten states affected by the fifth aggregate of consciousness (Vijnana)</p>
<p>“Anānda, when a good person who has been practicing samādhi has reached the end of the aggregate of mental formations, he may observe, within the clear light in the deep recesses of his mind, the vibrations which are the shared foundation of the nature of all beings in the world. Then suddenly the tiny hidden knot that holds together the intricate net of karma of his individual being during his many lifetimes will burst open, and he will lose his connection to the vibrating resonances of that karmic net.”</p>	<p>‘Ananda, in the cultivation of samādhi, when the fourth aggregate of discrimination (samskāra) comes to an end, the subtle disturbance in the state of clearness, (that is the functioning of samsaric mind), which is the mechanism of birth and death, suddenly explodes and exposes an outlook completely different from that of the profound karma of pudgala (i.e. all beings subject to transmigration).</p>
<p>“He will now be on the verge of experiencing a great illumination in the sky of nirvana. It is as if he is gazing at the pale light of dawn in the eastern sky just as the rooster has finished crowing. His six faculties will be quiescent; they will have ceased to hurry outwards toward their objects. His faculties and their objects will merge into a single deep and luminous clarity. The duality of observer and observed will have ceased. He will have a deep understanding of how the twelve classes of beings throughout the ten directions enter into life. However, though he may take an interest in how beings are born into their various classes, in no case will he be drawn in to the process. His consciousness will merge with everything in the worlds throughout the ten directions.</p>	<p>This is the moment when Nirvāna is about to dawn, like the cockcrow that heralds the first light of the day in the east, when the six senses are void and still and no more wander outside. Within and without there is only a profound brightness reaching the root of life of all beings of the twelve forms of birth in the ten directions of space wherein there is nothing that can be further penetrated. This contemplation of the essence of basic clinging (i.e. the fifth aggregate of consciousness) releases the practiser from all attraction (by old habits and new karma) and immunizes him from further transmigration in samsāra for he has realized the identity of mind with its self-created externals everywhere.</p>
<p>The pale light that he observed will not fade, and it will illuminate what has heretofore been hidden. This is the region of the aggregate of consciousness.”</p>	<p>As the nature of consciousness now manifests clearly, he will discover its hidden depth, This is the fifth aggregate of consciousness which conditions the practiser’s meditation.</p>
<p>“He will attain a state of unified consciousness with the classes of beings, but he does not comply when they call him to follow them into rebirth. He has erased the distinctions among his six faculties, and he has succeeded in enabling each of the six to perform the functions of all of the others. For example, his faculties of seeing and hearing will become connected to one another and will function both separately and together and with complete clarity.</p>	<p>‘As the practiser is immune against external attractions and realizes the identity of mind, and objects, the separateness arising from the six different sense organs ceases and the mind functions uniformly with seeing and hearing in regard to a single function which is pure and clean.</p>

<p>The worlds throughout the ten directions and his own body and mind will be suffused with light, like a crystal. This state is the ending of the aggregate of consciousness. This person will now be able to transcend the turbidity of lifespans. He will contemplate how this aggregate arises, and he will understand that it neither exists nor does not exist — that its existence and nonexistence are both unreal. It is based on the distortions of deluded mental activity.”</p>	<p>In this state, all the worlds in the ten directions, together with his body and mind, are clear and transparent like crystal both within and without. This is the end of the aggregate of consciousness which enables the practiser to leap over and beyond the kalpa of turbid life, the main cause of which is the (first) seeming shadow of his wrong thinking.</p>
<p>[1] “You should know, Ānanda, that this good person, having completely eliminated the mental formations aggregate, must now return the aggregate of consciousness to its source. At this point, although he has already done away with the coming into being and perishing of mental formations, he has not yet completed the journey to the wonder of his essential nature, which is nirvana. However, he will be able to merge his perceptual faculties so that they can function as one or function interchangeably.”</p>	<p>1: ‘Ananda, you should know that, as the practiser looks exhaustively into the fourth aggregate (samskāra), it will return to its source, that is (the fifth aggregate) consciousness. Though he wipes out birth and death, he does not yet achieve the pure and profound state of Nirvāna. He can now unify the different functions of the sense organs, and so is aware that all beings are created by consciousness.</p>
<p>“Since his consciousness is connected to all the classes of beings in the ten directions, he and they become as if one body. He may assume that he is himself the entire source of all of them. Based on that assumption, he will conclude that he is the true and permanent cause of everything. He will believe that in this he has discovered the ultimate truth. Thus this person will become attached to a mistaken notion concerning what acts as a cause and what is the effect of that cause. He will become an adherent of the doctrines of Kapila, who taught that one should return to what he called the ‘truth of the unmanifested nature.’ The practitioner is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas’ right knowledge and correct views are no longer accessible to him.”</p>	<p>Thus he can enter the source of perfection but if, on his return to it, he wrongly sets it up as the cause of true permanence, and regards this as correct, he will fall into error and will become an adherent of the Kapila doctrine which postulates primordial darkness, thereby screening his Bodhi nature and missing the Buddha-knowledge.</p>
<p>“This first theory is called ‘concluding that one has fully achieved one’s goal.’ Instead of breaking through to enlightenment, this person proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in his rebirth as a follower of a wrong path.”</p>	<p>‘This is the first state of the aggregate of consciousness which sets up the mind thus realized as ultimate attainment so straying far from Complete Enlightenment and standing opposite to Nirvāna, thus sowing the seed of heresy.</p>
<p>[2] “Further, Ānanda, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the</p>	<p>2: ‘Ananda, as the practiser looks exhaustively into samskāra which now becomes void, he will wipe out birth and death but will not yet achieve Nirvāna. If he regards consciousness as his substance and insists that he is right in thinking that all living</p>

<p>journey to the wonder of his essential nature, which is nirvana. Once he has entered the consciousness aggregate, he may take that consciousness to be his own body, and he may have a vision of his body extending to the ends of space. He may have the experience of seeing all beings in all twelve classes being born from within his own body. He will believe that in this he has discovered the ultimate truth. Thus this person makes the mistake of believing that he has an ability that no one else has. He becomes one of the adherents of the doctrines of Maheśvara, who appears in an infinite body. The practitioner is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas' right knowledge and correct views are no longer accessible to him."</p>	<p>beings of the twelve types of birth in boundless space spring from his body; he will err because of his wrong conception of a subjective creator and will become an adherent of Mahesvara who appears in a body which has no limit; it will screen his Bodhi nature and will cause him to miss the Buddha-knowledge.</p>
<p>"This second theory is called 'concluding that one has a special ability and believing that one has succeeded in exercising it.' Instead of breaking through to enlightenment, this person proceeds far in the opposite direction.</p> <p>He turns his back on the city of nirvana and plants a seed that will result in his rebirth as a god who, in his great arrogance, considers his self to be all-pervading and to include everything within it."</p>	<p>'This is the second state of the aggregate of consciousness which sets up the mind-creator as ultimate attainment, thus straying far from Complete Enlightenment and standing opposite to Nirvāna, thereby sowing the seed of great pride in an omnipresent divine ego.</p> <p>'As the practiser looks exhaustively into samskāra which now becomes void, he will wipe out birth and death but will not yet achieve Nirvāna. If he clings to consciousness as his refuge, he will interpret that his body and mind as well as the whole of space spring from that refuge, ...</p>
	<p>... thereby wrongly inferring that this source is true Reality, free from birth and death. Because of his misinterpretation of vijñāna (consciousness) as permanent, he will understand neither the Uncreate nor (the created) birth and death. For his delight in this deluded state, he will fall into error because he mistakes impermanence for permanence and will thus become an adherent of Isvaradeva, (the divine ego who creates all things), thereby screening his Bodhi nature and missing the Buddha-knowledge.</p>
<p>[3] "Further, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the journey to the wonder of his essential nature, which is nirvana. Once he has entered the consciousness aggregate, he may become attached to abiding there.</p> <p>Then he may wrongly suppose that his body and mind are born from there and that everything in</p>	<p>'This is the third state of the aggregate of consciousness which sets up the causal mind as ultimate attainment, thus straying far from Complete Enlightenment and standing opposite to Nirvāna and so sowing the seed of perfection's opposite.</p>

<p>the ten directions throughout empty space arises from there.</p> <p>Because he supposes that both his body and mind well up from the consciousness aggregate, he may conclude that this supposed source constitutes an immortal body which neither comes into being nor ceases to be.</p> <p>In fact, he is still subject to death and rebirth. He has come to the unjustified conclusion that his consciousness is immortal.</p> <p>Already deluded about what is beyond coming into being and ceasing to be, he is also confused about what is subject to coming into being and ceasing to be.</p> <p>Having sunk into confusion, he is content to abide in that state of mind, considering it to be the ultimate truth.”</p>	
<p>“Thus this person becomes attached to the mistaken view that the consciousness aggregate is permanent and that everything else is impermanent. He becomes one of the adherents of the doctrines of the god Īśvara.</p>	<p>‘As the practiser looks exhaustively into samskāra which becomes void, he will wipe out birth and death but will not yet achieve Nirvāna.</p> <p>If he clings to his knowledge of his all-embracing consciousness (ālaya) and so sets up his own interpretation that all grass and plants are sentient and do not differ from men and that after death men will become grass and plants.</p>
<p>He is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas' right knowledge and correct views are no longer accessible to him.”</p>	<p>If he delights in such misconception, he will fall into error because of wrong knowing and will become an adherent of the doctrine of Vasistha and sani, thus screening his Bodhi nature and missing the Buddha-knowledge.</p>
<p>“This third theory is called ‘concluding that one has an origin and making deluded speculations about what arises from there.’ Instead of breaking through to enlightenment, this person proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in his rebirth in a place that he has wrongly taken to be perfection.”</p>	
<p>[4] “Further, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the journey to the wonder of his essential nature, which is nirvana. If he becomes aware that his consciousness is all-pervading and includes all things, then based on that awareness, he may theorize that all the vegetation throughout the ten directions is no less sentient than people are. He may suppose, further, that a plant can be reborn as</p>	<p>4. ‘This is the fourth state of the aggregate of consciousness which sets up the knowing mind as ultimate attainment, thus straying far from Complete Enlightenment and standing opposite to Nirvāna, thereby sowing the seed of inverted knowing.</p>

<p>a person and that, after death, a person can go anywhere in the ten directions to be reborn as a plant. Believing that awareness is universal in this way, and supposing that this belief is the ultimate truth, this person makes the mistake of ascribing awareness to what in fact is not aware. He becomes one of the adherents of the doctrines of Vaśiṣṭha and Senika, who were convinced that everything is endowed with awareness. The practitioner is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas' right knowledge and correct views are no longer accessible to him.”</p>	
<p>“This fourth theory is called ‘supposing that all things are aware and drawing erroneous conclusions from that supposition.’ Instead of breaking through to enlightenment, this person proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in his rebirth into a state of distorted awareness.”</p>	
<p>[5] “Further, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the journey to the wonder of his essential nature, which is nirvana. When, in the perfect interfusing of his faculties, he has completely mastered their interchangeable functioning, he may theorize that all perceived objects come forth from that perfectly interfused functioning. This supposition will lead him to crave the brilliant light of fire, to delight in the purity of water, to cherish the ubiquitous motion of wind, and to enjoy contemplations of the earth, upon which all things depend. He will hold these primary elements in reverence, supposing that they are fundamental causes and are everlasting. Thus he makes the mistake of believing that the primary elements bring into being what in fact they do not bring into being. He becomes one of the adherents of the doctrines of Kāśyapa and of other Brahmins who, through mental diligence and physical asceticism, seek to escape death and rebirth by reverently making ritual offerings to water and to fire. The practitioner is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas' right knowledge and correct views are no longer accessible to him.”</p>	<p>5. ‘As the practiser looks exhaustively into samskāra which now ends, he wipes out birth and death but does not yet achieve Nirvāna. If he awakens to the uniformity of the (six) sense organs, as he contemplates the original transformation (of the four elements), he may be tempted to worship the brightness of fire, the purity of water, the freedom of wind and the creativeness of earth. He will regard them as fundamental causes of creation and as permanent Reality, thereby falling into error because of his wrong view of creation. He will follow the teaching of Kāśyapa and other Brahmins and will, in his quest of immortality, offer his body and mind to serve and worship fire and water, thereby screening his Bodhi nature and missing the Buddha-knowledge.</p>
<p>“This fifth theory is called ‘mistaken speculations</p>	<p>‘This is the fifth state of the aggregate of</p>

<p>and misplaced reverence that cause one to be so confused as to worship the primary elements.' Having come to false conclusions concerning fundamental causes, this person seeks a wrong result. Instead of breaking through to enlightenment, he proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in his rebirth among beings with distorted beliefs."</p>	<p>consciousness which postulates the worship (of the elements) thus throwing away the mind to pursue its objects and wrongly seeking the causes of fruition; he will thus stray far from Complete Enlightenment and will stand opposite to Nirvāna, thereby sowing the seed of inverted transformation.</p>
<p>From morning to night, this person bows to water, fire, wind, and earth, worshiping the four primary elements. He makes offerings to them. Each of the four primary elements is associated with spirits, and soon this person is as reverent to these spirits as he might be to his own ancestors. The elder monk Mahākāśyapa had been a member of the fire-worshipping sect, and he used to bow in homage to fire.</p>	<p>'As the practiser looks exhaustively into samskāra which now ends, he wipes out birth and death but does not yet achieve Nirvāna. In this stage of bright and empty consciousness, he may be tempted to believe that voidness destroys all things and will cling to annihilation as his last refuge. He will fall into error because he clings to nothingness and so will think that devas without thought are void thereby screening his Bodhi nature and missing the Buddha-knowledge.</p>
	<p>'This is the sixth state of the aggregate of consciousness which is completely void and mindless leading to empty fruition; the practiser will stray far from Complete Enlightenment and will stand opposite to Nirvāna, thereby sowing the seed of annihilation.</p>
<p>[6] "Further, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the journey to the wonder of his essential nature, which is nirvana. It may seem to him that his consciousness illuminates everything, and he may speculate that within this illumination there is a void. He may wish to negate any of the various forms that arise and to abide forever in permanent cessation. He will believe that his understanding of this place of abiding is the ultimate truth. Thus he makes the mistake of believing that what is not a place of permanent abiding nevertheless is such a place. He adopts the doctrines of the dwellers in the empty void of the Heaven of no Cognition. He is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas' right knowledge and correct views are no longer accessible to him."</p>	<p>6. 'As the practiser looks exhaustively into samskāra which now ends, he wipes out birth and death but does not yet achieve Nirvāna. In this continued state of consciousness, he may be tempted by its seeming permanence to try and make his own body deathless and free it from mortality. Such misconception will cause him to fall into error because of his wrong desire and to follow the teaching of Asitarsi who postulates longevity, thereby screening his Bodhi nature and missing the Buddha-knowledge.</p>
<p>"This sixth theory is called 'making suppositions about a void and drawing various conclusions concerning that void.' The person speculates that this void is the basis of his consciousness and that</p>	

<p>the result is permanent cessation. As a result, instead of breaking through to enlightenment, he proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in his rebirth into a void in which everything has ceased to be.”</p>	
<p>[7] “Further, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the journey to the wonder of his essential nature, which is nirvana. If his consciousness seems to him to be all-pervading and permanent, he may attempt to fortify his body in the hope that it will become immortal — as long-lasting, as refined, and as all-pervading as his consciousness. He will conclude that his quest for immortality of the body is the ultimate truth. Thus this person makes the mistake of craving something that should not be an object of craving. He becomes one of the adherents of the doctrines of Asita and of others who seek a long life. He is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas' right knowledge and correct views are no longer accessible to him.”</p>	<p>7. ‘This is the seventh state of the aggregate of consciousness which clings to long life and sets, up the false cause of preservation in the search for permanent fruition; the practiser will thus stray far from Complete Enlightenment and will stand opposite to Nirvāna, thereby sowing the seed of false prolongation of life.</p> <p>‘As the practiser looks exhaustively into samskāra which now ends, he wipes out birth and death but does not yet realize Nirvāna. In his contemplation of the aggregate of consciousness. from which springs life, he may be apprehensive that its end will cause the total annihilation of the worldly; he will by means of the power of transformation (of ālaya), sit in a lotus palace and exhibit the seven treasures and beautiful girls to give rein to his mind.</p>
<p>“This seventh theory is called ‘becoming attached to a belief concerning the source of life and drawing the erroneous conclusion that fortifying the body will result in a long life.’ Instead of breaking through to enlightenment, this person proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in a long life of delusion.”</p>	<p>He will thus fall into error because of his indulgence in falsehood and will follow the heavenly demon, thereby screening his Bodhi nature and missing the Buddha-knowledge.</p>
	<p>‘This is the eighth state of the aggregate of consciousness which gives rise to the cause of worldly fruition; the practiser will thus stray far from Complete Enlightenment by standing opposite to Nirvāna, thereby sowing the seed of heavenly demons.</p>
<p>[8] “Further, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the journey to the wonder of his essential nature, which is nirvana. Having contemplated the interconnectedness of the lives of all twelve classes of beings, he will retreat into a re-engagement with his own stressful inner world of</p>	<p>8. ‘Further, as the practiser looks exhaustively into samskāra which now ends, he wipes out birth and death but does not yet achieve Nirvāna. As he contemplates his bright consciousness, if he begins to differentiate between its fine and coarse characteristics, thus implying the duality of reality and falsehood in his search for the truth, he will stray from the pure and clean Path; he will look into suffering, the cutting of its cause, its destruction and the way thereto, and will stop at its annihilation</p>

<p>perceived objects. In this situation, fearing that this world will come to an end, he will cause himself to be seated in a palace made of lotus-flowers and the seven precious things, where he is surrounded by beautiful women. Concluding that this is the ultimate truth, he will abandon himself to luxurious enjoyments. Thus he makes the mistake of believing that what is not genuine is in fact genuine. He becomes one of the adherents of the doctrines of the lord of celestial demons. He is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas' right knowledge and correct views are no longer accessible to him.”</p>	<p>without striving to advance further. By so doing, he will follow those whose minds are fixed of the srāvaka stage, those devas of the four dhyāna heavens and those who refuse to hear further about the Dharma, and so develop selfconceit, thereby screening his Bodhi nature and missing the Buddha-knowledge.</p>
<p>“This eighth theory is called ‘perverse thoughts arising and leading to the erroneous conclusion regarding the raging fire of the world of perceived objects.’ Instead of breaking through to enlightenment, this person proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in rebirth as a celestial demon.”</p>	
<p>[9] “Further, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the journey to the wonder of his essential nature, which is nirvana. In his understanding of the source of individual lives, he will distinguish between the fine and the coarse, and he will discern what is true and what is false, based on the interplay of cause and effect. He seeks an awakening in response to his efforts, thereby turning his back on the path to the highest purity. that is to say, he perceives the unsatisfactoriness of life, eliminates the accumulation of afflictions, and realizes cessation as he practices in accord with the Path. But once he comes to abide in cessation, he stops there and goes no farther in his practice. He considers cessation to be the ultimate meaning of life. In this way he makes the mistake of becoming a hearer of the teaching who is restricted to a single lineage. His companions will be ignorant members of the Sangha and supremely arrogant practitioners. He is confused about the nature of the full awakening of the Buddhas, and as a result, the Buddhas' right knowledge and correct views are no longer accessible to him.”</p>	<p>9. ‘This is the ninth state of the aggregate of consciousness which unites with its essence for nirvanic fruition; the practiser will thus stray far from Complete Enlightenment by standing opposite to Nirvāna, thereby sowing the seed of obstructive voidness.</p>
<p>“This ninth theory is called ‘perfecting the essence of the mind and so realizing the goal of cessation.’</p>	

<p>But instead of breaking through to enlightenment, this person proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in his becoming restricted by emptiness.”</p>	
<p>[10] “Further, although this good person has completely eliminated the aggregate of mental formations — although he has already done away with the coming into being and perishing of mental formations — he has not yet completed the journey to the wonder of his essential nature, which is nirvana. If he inquires into the deep wonder of the pure and perfectly interfused illumination of his awakening, he may come to the conclusion that this deep wonder is the final nirvana. He then may cease to make progress, believing that he has already realized the ultimate meaning of his life. In this way this person will make the mistake of becoming a Solitary Sage who is restricted to a single lineage. His companions will be Solitary Sages — both those who have become enlightened through contemplation of the conditioned world and those who have become enlightened on their own. These sages do not turn their minds toward the Great Vehicle. Thus this person becomes confused about the nature of the Buddhas' full awakening, and for him the Buddhas' right knowledge and correct views are no longer accessible.”</p>	<p>10. ‘Further, as the practiser looks exhaustively into saṃskāra which now ends, he is free from birth and death but does not yet achieve Nirvāna. As he contemplates the bright and pure essence of consciousness, if he looks deeper into its depth, he may regard the latter as Nirvāna and will not strive to advance further. He will be one of those whose minds are set on pratyeka Buddhahood and who live apart from others to seek self-enlightenment, thereby screening his Bodhi nature and missing the Buddha-knowledge.</p>
<p>“This tenth theory is called ‘completely merging the mind with a perfected awareness and so realizing the goal of gaining a profound understanding.’ But instead of breaking through to perfect enlightenment, this person proceeds far in the opposite direction. He turns his back on the city of nirvana and plants a seed that will result in his continuing in the all-pervading but still imperfect illumination of a Solitary Sage.”</p>	<p>‘This is the tenth state of the aggregate of consciousness is the union of mind with pure awareness culminating in clear fruition; the practiser will thus stray far from Complete Enlightenment by standing opposite to Nirvāna thereby sowing the seed of incomplete enlightenment.</p>
<p>“In these ways, Ānanda, these ten states are experienced while practicing meditation in stillness, and they are caused by confusion that leads to derangement. Because of their confusion, these practitioners will believe that they have completely attained what they have not completely attained. Each of these mental states is the result of the interaction of meditation practice and unwarranted speculation while within the realm of the aggregate of consciousness.”</p>	<p>‘Ananda, these are the ten states of dhyāna leading to wild speculations because the practiser relies on delusion and regards inadequate achievement as full realization. They are due to the intermingling of the fifth aggregate of consciousness with meditative mind.</p>
<p>“In their obtuseness and confusion, these beings will not take proper measure of themselves. When</p>	<p>Deluded and wayward people who do not know their own capabilities, rest their minds infatuated</p>

<p>they encounter these states — each one according to what he craves, each one confused by his long-cherished habits — they will choose to abide in one of these states, which they will suppose is the final and serene place of refuge. They will make the claim that they have completed a full and supreme awakening. This is an egregious lie, and because of it — once the karma of their present state has been exhausted — those whose karma has led them to be followers of wrong paths, or to be disciples of perverse demons, will fall into the Unrelenting Hell. As for the hearers of the teaching and the Solitary Sages, they will make no further progress on the Path.”</p>	<p>by former habits on these states which now manifest and which they regard as their ultimate abodes. They will wrongly declare that they have realized Supreme Bodhi and will thus break the rule against lying, thereby forming the evil karma of heretics and evil demons which will send them down to the un-intermittent hells. As to sràvakas and pratyekabuddhas (whose minds are fixed), they will not make further progress.</p>
<p>“You all must devote yourselves to the Path of the Thus-Come Ones. After my nirvana, you must explain my teachings and transmit them to beings of the time of the Dharma’s ending so that all beings everywhere will understand what I have taught. Then they will not allow their own demonic views to lead them into egregious offenses. Protect them, give them comfort, compassionately rescue them, and free them of their perverse tendencies, so that in mind and body they may enter the path to the wisdom and vision of the Buddhas. Then from the beginning to the end of their journey, they will not stray from the Path.”</p>	<p>‘After my Nirvāna, in the Dharma ending age, you should all proclaim this teaching so that living beings will awaken to it, that the demons of their false perception cannot cause them self-inflicted calamities and that all practisers can be on their guard and wipe out heterodox views. You should teach them how to discipline their bodies and minds so that they achieve the Buddha-knowledge by not going the wrong way from the start of their practice.</p>
<p>“For as many past eons as there are sand-grains in the River Ganges, Thus-Come Ones as many as motes of dust have entered the gateway of this Dharma, have opened their minds, and have traveled along this supreme path.”</p>	<p>This Dharma-door was followed in past aeons countless as the Ganges’ sands by Tathàgatas numberless as dust, who thereby opened their minds and won the Supreme Tao.</p>
<p>“Once you have come to the end of the aggregate of consciousness, your faculties will function interchangeably, and then on the basis of that mutual functioning, you will be able to reach the Bodhisattva’s level of vajra-like wisdom. When you experience the full illumination of that refined state of mind, you will undergo a transformation. Your mind will become like a resplendent moon enclosed within a pure crystal, and then you will leap over all the stages of the Bodhisattva’s Path — the Ten Stages of Stabilizing the Mind, the Ten Abodes, the Ten Practices, the Ten Dedications, the Four Additional Practices, the vajra-like Ten Grounds, and Equivalent Enlightenment, in which understanding is finally perfected. You will enter into the wondrous and magnificent multitude of all the Thus-Come Ones, vast as the sea. You will attain the perfection of full awakening, in which there is nothing that is attained.”</p>	<p>‘If the aggregate of consciousness comes to an end, all your sense organs will intermingle for uniform functioning and you will enter the indestructible state of dry wisdom in which your enlightened essence of mind will manifest, like pure crystal with the precious moon within. You will then leap over the ten stages each of Bodhisattva faith, the ten stages each of a Bodhisattva’s wisdom, activities and dedication, the four stages of intensified efforts, the ten indestructible Bodhisattva positions (Dasabhūmi) and the state of Universal Enlightenment to enter the Tathàgata’s majestic ocean of Wonderful Enlightenment, thus perfecting Bodhi to return to where nothing can be won.</p>

<p>“All the Buddhas, World-Honored Ones of the past, while calmly abiding in samādhi and while practicing contemplative insight, applied their contemplative insight to all these states. By means of their enlightened understanding, they analyzed these subtle demonic activities. Once you can clearly recognize these demonic states when they occur, you will be able to cleanse your mind of those defilements, and you will not fall prey to wrong views. Then the demonic states associated with the aggregates will be eradicated, and the celestial demons will be utterly defeated. Ghosts and spirits of great power will be frightened out of their wits and will run for their lives. Animal-possessing ghosts and nightmare-ghosts will no longer dare to show themselves. You will reach your goal of full awakening without having experienced the slightest weariness, and you will all progress directly to full awakening. Even those whose roots in the Dharma are inferior will be able to make progress toward nirvana without becoming confused or discouraged.”</p>	<p>‘The above are very fine states of Māra discerned by past Buddhas while abiding in the condition of vipasyanā when they practised samatha. If you know beforehand these māra states, you will be able to rub off the dust of your mind and will avoid wrong views; the demons of the five aggregates will vanish; the heavenly demons will be crushed; the powerful ghosts and spirits will take fright and run away; the spirits of the rivers and hills will not come to trouble you until you achieve Bodhi. You will thus begin your practice from inferior states of mind and then progress toward great Nirvāna with a mind free from delusion and perplexity.’</p>
<p>“In the time of the Dharma's ending, some beings who like to practice samādhi may not have sufficient intelligence to practice meditation in stillness correctly or to explain the Dharma correctly. You should be concerned lest they fall under the influence of the kind of wrong views that I have been describing. Devote yourselves to teaching these beings how to hold in their minds the dhāraṇī-mantra spoken at the crown of the Buddha's head. If they cannot learn to recite it from memory, teach them to write it out and to place it in their meditation halls or else to wear it close to their bodies. Then no demon will be able to disturb them.”</p>	
<p>“You should hold in the greatest reverence all the teachings of the Thus-Come Ones of the ten directions. These are my final instructions.”</p>	
<p>The five aggregates arise from delusion.</p>	<p>The falsehood of the five aggregates</p>
<p>Then Ānanda once again stood up amidst the great assembly and bowed reverently, having fully retained in his memory the instructions he had heard the Buddha give. He said respectfully to the Buddha, “The Buddha has said that the five categories of delusion which characterize the five aggregates are the basis of the deluded activity of the mind. We have never before received from the Thus-Come One such a detailed explanation. Now, when these five aggregates disappear, do they do</p>	<p>After hearing the Buddha's instruction, Ananda rose from his seat and prostrated himself with his head at His feet. Since he had received the teaching which he could now remember well, he said: ‘As the Buddha has said, the five kinds of falsehood arising from the five aggregates are due to the thinking mind but we have not heard your explanation in detail. Further, should the five aggregates be wiped out simultaneously or separately one after another? What are their boundaries? Will you be</p>

<p>so all at once, or do they disappear in sequence, one after the other? And if they do disappear in sequence, what are the defining characteristics of each of the five aggregates? I only hope that the Thus-Come One, out of his great kindness, will explain this, so that all of us in this great assembly can purify our minds and make our vision clear. In this way we will be able to act as guides for beings in the future time of the Dharma's ending.”</p>	<p>compassionate enough to teach us so that everyone here can cleanse his mindeye and be the future guiding eye for living beings in the Dharma ending age?’</p>
<p>The Buddha said to Ānanda, “In the subtle, true, wondrous understanding, in the fundamental, awakened, perfect purity, no death or rebirth remains, nor any defilement, not even space itself. All these arise out of deluded mental activity. From within the true essence which is the fundamental, original, awakened, wondrous understanding, delusion arises and brings about the world of perceived objects. We might compare the situation to Yajñadatta's confusion about the face he saw in the mirror. His delusion did not arise from any cause. People's deluded thinking leads them to conclude that what is subject to causes and conditions must have an independent existence. Others, not even understanding about causes and conditions, assert that things come into being on their own. The nature of space itself is that it, too, arises from illusion. The notion that things come into being due to causes and conditions and the notion that they come into being on their own are mere speculations born of beings' deluded minds.”</p>	<p>The Buddha said: ‘Ananda, pure Reality is profound Enlightenment, and basic Enlightenment is perfect and pure, containing neither birth and death nor any impurities nor even voidness, all of which spring from false thinking. From the profound enlightened true essence of basic Enlightenment arises the illusion of a material universe in the same way that Yajñadatta deceived himself into believing in the image of his head. Fundamentally falsehood has no cause but false thinking sets it up and deluded people (further) mistake it for being the self as such. Even voidness is but an illusion, (how much more so are) cause and the self as such which are the product of discrimination arising in the false mind of living beings. Ananda, if you know where falsehood arises, you can speak of cause, but if fundamentally there is no falsehood, how can you speak of cause? Still less can you speak of the self as such. Therefore, the Tathāgata reveals to you that the basic cause of the five aggregates is false thinking.</p>
<p>“Ānanda, one who understands where delusion comes from will say that it comes about due to certain causes and conditions. One who understands that there can be no place of origin for delusion will know that there is no place where causes and conditions can arise. We hardly need to mention the people who know nothing of causes and conditions and who say that all phenomena come into being on their own. Therefore, based on what the Thus-Come One has already shown you, you should understand that the fundamental cause for the coming into being of the five aggregates is the deluded activity of the mind.”</p>	
	<p style="text-align: center;">Falseness of the first aggregate of form (rūpa)</p>
<p>“Your body came into being because of mental activity on the part of your parents, but if there were no such activity in your mind as well, you would not have been born. It is through such mental activity that life is perpetuated. I already</p>	<p>‘Your body owes its existence first to your parents’ thought of giving birth but had you not thought (of being born), there would have been no chance for your incarnation in their thought. As I said earlier, when you think of vinegar, your mouth waters and</p>

<p>mentioned to you that thinking about something sour can cause the mouth to water, and that merely thinking about climbing up to the edge of a precipice can cause your feet to ache.</p>	<p>when you think of scaling a high cliff, you feel distress in the soles of your feet.</p>
<p>In fact, there is no precipice under your feet, nor is there anything sour in your mouth. If there were no connection between your body and deluded thinking, what would cause your mouth to water when there is mention of something sour? From this you should know that the body which you now have is an instance of the illusion of solid matter. This is the first of the delusions of the mind.”</p>	<p>But there is neither vinegar nor cliff and if your body is not of the same (illusory) nature as falsehood, how can water come to your mouth when you think of vinegar? Therefore, you should know that your physical body (rūpakāya) is the first state of congealation of your false thinking.</p>
	<p>Falseness of the second aggregate of receptiveness (vedanā)</p>
<p>“As we have said, merely the thought of approaching a precipice can cause your feet actually to ache. In this way even a sense-perception caused by deluded mental activity can affect your physical body. You now experience what is pleasing and beneficial and what is displeasing and harmful. These two kinds of experience, which affect you in rapid succession, are an instance of the illusion of sense-perception. This is the second of the delusions of the mind.”</p>	<p>‘We have spoken of the thought of scaling a cliff which can cause your body to feel distress. This is the aggregate of receptiveness affecting your physical body which is thus moved by favourable or adverse feelings. This is the second state of empty reflection of your false thinking.</p>
	<p>Falseness of the third aggregate of conception (sanjna)</p>
<p>“Thus your thoughts and concerns exert control over your physical body. Suppose there were no relation between your body and your thoughts; what then would be the agency that exerts control over your body? In fact, your body tries to obtain various things that you have been thinking about. In other words, when the thought of a perceived object arises in the mind, that thought evokes the body's response, which is to seek to obtain or to avoid that object. This is true not only when you are awake and thinking but also when you are asleep and dreaming. These are instances of the activity of cognition creating an illusory understanding. This cooperative functioning of mind and body constitutes the third delusion of the mind.”</p>	<p>‘Your thought can make your body move but if both are not akin how can body obey thought’s order to act? Therefore, when mind stirs, body obeys and both act in perfect unison. When you are awake, your thinking mind works but when you sleep, dreams take the place of thoughts. Therefore, you should know that your thoughts stir your false feelings. This is the third state of pervasiveness of your false thinking.</p>
	<p>Falseness of the fourth aggregate of discrimination (samskāra)</p>

<p>“Then there are the systematic changes in your body which never stop — such incessant and imperceptible changes as the lengthening of your fingernails, the growth of your hair, the lessening of your vitality, and the wrinkling of your face. Each of these continues as day and night succeed one another. Yet you fail to be aware of them. If these systematic changes are not part of you, Ānanda, then why does your body undergo them? If in fact they are truly a part of you, how is it that you are not aware of them? The uninterrupted succession of thought after thought characterizes the aggregate of mental formations. This subtle and hidden mental activity constitutes the fourth delusion of the mind.”</p>	<p>‘Transformation never stops and changes imperceptibly every instant, as shown by the growth of hair and nails, and the loss of vitality in old age as revealed by the wrinkles on one’s face. This change occurs day and night, but we do not notice it. Ananda, if this is not you, why does your body change? (On the other hand) if it is you, why do you not notice the change? Therefore, you should know that every discrimination does not stop in a flash of thought.</p> <p>This is the fourth state of concealment of your false thinking.</p>
	<p style="text-align: center;">Falseness of the fifth aggregate of consciousness (vijñāna)</p>
<p>“Further, if you were to attain a permanent state of refined mental clarity that is pure and unmoving, you would no longer be able to experience seeing, hearing, tactile awareness, and cognition. If your mind were in fact to attain this refined level of reality, it would no longer contain any traces of those habitual distorted mental activities. How then is it that you may have entirely forgotten about some strange sight that you once saw years ago, and yet the memory has not entirely disappeared, because when you suddenly see something very like that same strange sight, you recall perfectly the first time you saw it? This place of refined clarity that you wrongly suppose to be pure and unmoving is in fact permeated with an endless succession of countless mental impressions.”</p>	<p>‘If your pure, bright, profound and subtle (consciousness) is permanent, why (is it conditioned by and) does not go beyond your body’s seeing, hearing, feeling and knowing? If it is the real, it should not allow itself to be affected by your false habits. Very long ago you saw unusual things but you then forgot all about them. Why do you remember them so vividly when you now see them again? This shows that the contamination of your clear and still consciousness continues, instant after instant, in unbroken continuity; how can you ascertain this?</p>
<p>“You should know, Ānanda, that this subtle clarity is not the true mind. It is, rather, like a rapidly flowing stream that seems at first glance to be calm and still. Although you do not see it, there is nevertheless a current. Similarly, if in your consciousness aggregate there were no source of deluded mental activity, what else could be the repository of your deluded mental activities? Until your six faculties merge and become interchangeable, you will never be able to put an end to your deluded mental acts. that is why at present this subtle clarity of mind is still bound up with subtle habits belonging to seeing, hearing, tactile awareness, and mental awareness. In the same way, these false mental impressions lying within what seems to be the clarity of the consciousness aggregate seem to exist and yet not</p>	<p>Ananda, you should know that this still (Consciousness) is not Reality and is like a river which flows swiftly but seems to be still; if you do not see it flow, this does not mean that it stops. If consciousness is not the source of false thinking, how can it be influenced by wrong habits? If you fail to (wipe out separateness and) achieve the uniform functioning of all your six sense organs, your false thinking cannot be brought to an end. Therefore, behind your seeing, hearing, feeling and knowing, there is chain of subtle worldly habits and within your still consciousness there is something which seems not to but does exist and which is the fifth subtle state of your false thinking.</p>

<p>to exist. This extremely subtle and barely discernable activity constitutes the fifth kind of distortion of the mind.”</p>	
<p>“The five aggregates, Ānanda, are simply the development of these five kinds of deluded mental activity.”</p>	<p>‘Ananda, all the five aggregates are created by this fivefold false thinking.</p>
<p>“Now you also wish to know what the defining attributes of each of the aggregates are and how coarse or refined they are. Form and emptiness are the defining attributes of the aggregate of form. Contact and separation are the defining attributes of the aggregate of sense-perception. What is recorded and what is not recorded are the defining attributes of the aggregate of cognition. Coming into being and perishing are the defining attributes of the aggregate of mental formations. Entering into the state of deep clarity and being stored in that deep clarity are the defining attributes of the aggregate of consciousness.</p>	<p>As to their boundaries about which you wish to know, form and voidness are the boundaries of the aggregate of rūpa; receptiveness and non-receptiveness of vedanà; remembrance and forgetfulness of sanjnà; rise and fall of samskàra; and the return of consciousness to, and its union with, its substance are those of vijnàna.</p>
<p>These five aggregates arise in successive layers, beginning with the coming into being of consciousness. Their perishing begins with the ceasing to be of the aggregate of form. You may suddenly reach an understanding of the principle of the aggregates, and on that basis you may presume the aggregates will all vanish together. But, in fact, they do not all vanish at once; they must be ended in sequence.”</p>	<p>‘The five aggregates arise by piling themselves upon one another. They originate from consciousness (mind) and should be eliminated beginning with form (matter). In principle, they all vanish the moment one is instantaneously awakened, but in practice, they are wiped out gradually due to the force of habit.</p>
<p>“I have already explained this to you with the example of untying my scarf. What is it that you did not understand, so that you ask me about it again?</p>	<p>I have shown you how to untie the six knots in a cloth and all this should have been clear to you; why do you still ask me (about it)?</p>
<p>You should thoroughly understand the source of deluded acts of mind, and then you should transmit this teaching to future practitioners during the time of the Dharma's ending. Lead them to recognize their delusion so that they come to abhor the fact that it arises within themselves. Let them know of nirvana so that they cease to long for further existence in the three realms.”</p>	<p>‘You should awaken to the source of false thinking and open your mind, and then teach practisers in the Dharma ending age so that they know its falsehood and reject it, become aware of the existence of Nirvāna, and so stop hankering after the three worlds.</p>

XI. The merit of teaching the Śūraṅgama Dharma

Hsuan Hua	Charles Luk
11. The merit of teaching the Śūraṅgama dharma	
<p>“Suppose, Ānanda, that someone gathered together as many of the seven precious things as would fill the realm of space to its farthest reaches in all ten directions. Suppose that this person then offered all these precious things to as many Buddhas as there are motes of dust, with his mind intent in every moment on reverently serving these Buddhas. What do you think? By making such an offering to the Buddhas, would this person merit many blessings?”</p>	<p>‘Ananda, if a man fills space in the ten directions with the seven treasures and then offers them to Buddhas uncountable as dust, with his mind set on serving them faultlessly, what do you think of his merits from such a good cause?’</p>
<p>Ānanda replied, “The reaches of space are infinite, and so these precious things would be beyond counting. Yet someone once gave the Buddha a mere seven coins, and as a result, at the end of his life, he was reborn and became a universal monarch. How much greater must be the reward of blessings that would come to this other person who offers to the Buddhas as many of the seven precious things as would fill the Buddhas’ lands everywhere to the ends of space. Even if one were to ponder this for countless eons, one could not conceive of the extent of his reward.”</p>	<p>Ananda replied: ‘Space is boundless and the treasures cannot be counted. Once a man only offered seven coins to (seven) Buddhas and his merit led to his rebirth as a heavenly ruler of the world; how much more so is the unlimited merit derived from offering treasures that fill Buddhahands in boundless space?’</p>
<p>The Buddha said to Ānanda, “The Buddhas, the Thus-Come Ones, never speak falsely. Imagine then the situation of some other person who has committed the four grave offenses and the ten offenses that merit expulsion. He deserves to fall immediately into the Unrelenting Hell and then gradually to pass through the Unrelenting Hells of all the other worlds throughout the ten directions. Now, suppose this same person were to explain this Dharma, even for just a moment, to beings who in the time of the Dharma’s ending had not learned about this teaching. Then as a consequence of that one moment of explanation, this person’s offenses would vanish, and the hells in which he had deserved to suffer would be transformed into lands of peace and delight. In fact, the blessings merited by such a person would exceed by hundreds of thousands of tens of millions of billions of times</p>	<p>The Buddha said: ‘Ananda, the words of Buddhas are not deceitful. If another man, after committing the four and ten sins (pàràjikas) and after falling into the avici hells, can, in a flash, think of teaching this Dharma door to living beings in the Dharma ending age, his evil sins will vanish and his hells of suffering will change into happy places for his merit surpasses that of the giver of treasures, because the latter’s cannot be even a hundredth, a thousandth, a hundred thousandth of the former’s, in fact no comparison can be made between the two.</p>

<p>the blessings merited by the other person I just mentioned, the one who made those offerings of precious things. The difference would be so great that no calculation or example could express it.”</p>	
<p>“Ānanda, even in an infinite number of eons I could not fully describe the benefit that beings will gain from reciting this Sutra and from holding this mantra in their minds. By relying on this teaching that I have given you, and by practicing just as I have instructed you, you will go directly to full awakening without creating any more karma that would lead to entanglement in the demonic.”</p>	<p>Ananda, if someone reads (and practises) this sūtra, the whole aeon will pass long before his merits can be enumerated in full. He who follows and practises my teaching will be free from all the obstructions of Māra and will realize Bodhi.’</p>
<p>The Buddha had now finished speaking this Sutra. Monks, nuns, precept-holding laymen, and precept-holding laywomen, as well as gods and asuras from all the worlds, and also Bodhisattvas, Arhats, and Solitary Sages from other worlds, together with sages, ascetic masters, pure young people, and ghosts and spirits of great power who had made the initial resolve to attain full awakening — all who were there felt great joy. They bowed in reverence and departed.</p>	<p>After the Buddha had expounded this sūtra, all the monks, nuns, male and female devotees, devas, men, Bodhisattvas, śrāvakas, pratyekabuddhas, rsis and newly initiated ghosts and spirits were filled with joy, paid reverence to Him and left.</p>