

The Names of the Thus Come Ones

At that time, the World Honored One was in the country of Magadha, in the Aranya Dharma Bodhimanda, and had just accomplished Proper Enlightenment. Within the Universal Light Palace, he was seated upon the lion's throne of a treasury of lotus flowers.

Wonderful Enlightenment was all perfected.

The two activities were forever ended.

He had reached the marklessness of Dharmas.

He dwelt in the Buddhas' dwelling. He had attained sameness with the Buddhas.

He had arrived at the place of non-obstruction, the unturnable Dharma.

His conduct was without obstruction. He established that which was inconceivable and he was able to universally contemplate the three periods of time.

He was together with a gathering of Bodhisattvas, their number like dust motes in ten Buddha kshetras. All of them were successors in one life only, and they all came from other directions and gathered together.

All of them were skilled at contemplating the realm of all living beings; the Dharma Realm; the realm of the world; the realm of nirvana; all of the retribution of karma; the succession of the workings of the mind; all meaning of texts; the worldly; the world-transcending; the conditioned; the unconditioned; the past, present, and future.

Then all the Bodhisattvas had this thought, "Would that the World Honored One would look upon us and pity us. We hope that according to what pleases us, he will instruct us about the Buddhalands, the Buddhas' dwelling, the adornments of Buddhalands, the Buddhas' Dharma nature, the purity of Buddhalands, the Dharma spoken by the Buddhas, the nature and substance of Buddhalands, the Buddhas' awesome virtue, the perfection of Buddhalands, and the Buddhas' Great Bodhi."

"Please speak in the same way that all the World Honored Ones in all the worlds of the ten directions, the Buddhas, speak: For the sake of bringing all Bodhisattvas to accomplishment, for the sake of causing the Tathagata's seed nature never to be cut off, for the sake of rescuing and protecting all living beings, for the sake of causing all living beings to eternally leave all afflictions, for the sake of causing them to fully know all practices, for the sake of speaking all Dharmas, for the sake of completely casting out all defilements, for the sake of eternally severing the

nets of doubts, for the sake of pulling out and casting away all wishes and expectations, for the sake of obliterating all love and attachments. Speak the Bodhisattvas Ten Dwellings, Ten Conducts, Ten Transferences, Ten Treasuries, Ten Grounds, Ten Vows, Ten Samadhis, Ten Penetrations, and Ten Summits.”

“And then speak of the Thus Come Ones’ Grounds, the Thus Come Ones’ States, the Thus Come Ones’ Spiritual Powers, the Thus Come Ones’ Conduct, the Thus Come Ones’ Powers, the Thus Come Ones’ Fearlessnesses, the Thus Come Ones’ Samadhis, the Thus Come Ones’ Spiritual Penetrations, the Thus Come Ones’ Comfort, and the Thus Come Ones’ Unobstructivenesses. Also, the Thus Come Ones’ Eyes, the Thus Come Ones’ Ears, the Thus Come Ones’ Noses, the Thus Come Ones’ Tongues, the Thus Come Ones’ Bodies, the Thus Come Ones’ Intent, the Thus Come Ones’ Eloquences, the Thus Come Ones’ Wisdom, and the Thus Come Ones’ Supremacy. We hope that the Buddha, the World Honored One, will speak about these for us.”

At that time, the World Honored One knew what was being thought in the minds of all Bodhisattvas and according to each in kind, he manifested spiritual penetrations. After he had manifested spiritual penetrations, from the East passing through worlds as many as motes of dust in ten Buddhalands, from a world called Golden Color, wherein dwelt a Buddha named Unmoving Wisdom, there came a Bodhisattva who dwelt in that world who was named Manjushri. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the eastern direction transformationally created lotus flower treasury lion seats and sat in full lotus.

From the South, passing through worlds as many as fine motes of dust in ten Buddhalands, from a world called Wonderful Color, wherein dwelt a Buddha named Unobstructed Wisdom, there came a Bodhisattva who dwelt in that world who was named Enlightened Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the Southern direction transformationally created lotus flower treasury lion seats and sat in full lotus.

From the West, passing through worlds as many as fine motes of dust in ten Buddhalands, from a world called Lotus Flower Color, wherein dwelt a Buddha named Wisdom that Extinguishes Darkness. There came a Bodhisattva who dwelt in that world who was named Wealthy Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the Western

direction transformationally created lotus flower treasury lion seats and sat in full lotus.

From the North, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Champaka Flower Color, wherein dwelt a Buddha named Awesome Department Wisdom Buddha, there came a Bodhisattva who dwelt in that world who was named Jeweled Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the northern direction transformationally created lotus flower treasury lion seats and sat in full lotus.

From the Northeast, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Utpala Flower Color, wherein dwelt a Buddha named Understanding Marks Wisdom, there came a Bodhisattva who dwelt in that world who was named Merit and Virtue leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the northeastern direction transformationally created lotus flower treasury lion seats and sat in full lotus.

From the Southeast, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Golden Color, wherein dwelt a Buddha named Ultimate Wisdom, there came a Bodhisattva who dwelt in that world who was named Eye Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there, he and his retinue made obeisance and in the southeastern direction transformationally created lotus flower treasury lion seats and sat in full lotus.

From the Southwest, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Jeweled Color, wherein dwelt a Buddha named Superior Wisdom, there came a Bodhisattva who dwelt in that world who was named Vigorous Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the southwestern direction transformationally created lotus flower treasury lion seats and sat in full lotus.

From the Northwest, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Vajra Color, wherein dwelt a Buddha named Comfortable Wisdom, there came a Bodhisattva who dwelt in that world who was named Dharma Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and

his retinue made obeisance and in the northwestern direction transformationally created lotus flower treasury lion seats and sat in full lotus.

From the direction below, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Crystal Color, wherein dwelt a Buddha named Brahma Wisdom, there came a Bodhisattva who dwelt in that world who was named Wisdom Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the direction below transformationally created lotus flower treasury lion seats and sat in full lotus.

From the direction above, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Equal Color, wherein dwelt a Buddha named Contemplating and Investigating Wisdom, there came a Bodhisattva who dwelt in that world who was named Worthy Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the direction above transformationally created lotus flower treasury lion seats and sat in full lotus.

At that time, Manjushri Bodhisattva Mahasattva, having received the Buddhas' awesome power and having universally contemplated all the Bodhisattva multitudes, said, "These Bodhisattvas are extremely rare. All disciples of the Buddha, Buddha kshetras are inconceivable, the Buddhas' dwelling, the adornments of Buddha kshetras, the nature of the Buddhadharma, the purity of Buddhalands, the Dharma spoken by the Buddha, the Buddhas' manifestations, the accomplishment of Buddhalands, and the Buddhas' anuttarasamyaksambodhi, all are inconceivable.

Why? All disciples of the Buddha, all Buddhas of the worlds of the ten directions know that the things that living beings like and desire are different. According to their needs they speak Dharma in order to tame and subdue them. They do so in this way throughout the far reaches of the Dharma Realm and empty space. All disciples of the Buddha, the Thus Come One in all the continents under heaven in the Saha World, has all kinds of bodies, all kinds of names, all kinds of physical appearances, all kinds of heights, all kinds of lifespans, all kinds of locations, all kinds of faculties, all kinds of places of birth, all kinds of manners of speaking, and all kinds of observations. All of these cause all living beings to each have a different knowledge and vision.

All disciples of the Buddha, the Thus Come One in the midst of the Four Continents under heaven is perhaps named Accomplishment of all Meaning, or

named Full Moon, or named Lion's Roar, or named Shakyamuni, or named The Seventh Immortal, or named Vairochana, or named Gautama, or named the Great Shramana, or named Most Victorious, or named Guiding Master. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the East of the set of Four Continents there is a world called Wholesome Protection. There the Buddha is perhaps named Vajra, or named Sovereign, or named Possessing Wisdom, or named Difficult to Surpass, or named Cloud King, or named Without Contention, or named Able to Be Lord, or named Heart of Joy, or named Without Equal, or named Severing Words and Discourse. There are ten thousand names such as these which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the South of the set of Four Continents there is a world called Difficult to Bear. Here the Buddha is perhaps named Lord Shakra, or named Jeweled Renown, or named Departing from Filth, or named Genuine Speech, or named Able to Tame and Subdue, or named Complete Happiness, or named Great Renown, or named Able to Benefit, or named Unbounded, or named Most Supreme. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the West of the set of Four Continents there is a world called Personal Wisdom. Here the Buddha is perhaps named Water Deva, or named Happy Views, or named Most Supreme Monarch, or named Taming and Subduing God, or named True and Actual Wisdom, or named Reaching the Ultimate, or named Happiness, or named Dharma Wisdom, or named Accomplishing His Task, or named Wholesome Dwelling. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the North of the set of Four Continents there is a world called Lion of Existence. Here the Buddha is perhaps named Great Muni, or named Bitter Practices, or named The One Honored By the World, or named Most Bounteous Field, or named All-Wisdom, or named Good Intention, or named Purity, or named Isvaravana, or named Highest Giving, or named Attainment Through Bitter Practices. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the Northeast of this set of Four Continents there is a world called Wonderful Contemplation. Here the Buddha is perhaps named Subduer of Demons, or named Accomplishment, or named Still Extinction, or

named Worthy God, or named Apart from Greed, or named Victorious Wisdom, or named Equanimity of Mind, or named Invincible, or named Sound of Wisdom, or named Difficult Manifestation. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the Southeast of this set of Four Continents there is a world called Happiness and Joy. Here the Buddha is perhaps named Ultimately Awesome, or named Mass of Light and Flames, or named Pervasive Knowledge, or named Secret, or named Liberation, or named Nature that Dwells Securely, or named Practicing in Accord with Dharma, or named King of Pure Eyes, or named Great Heroic Strength, or named Power of Vigor. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the Southwest of the set of Four Continents there is a world called Extremely Durable. Here the Buddha is perhaps named Abiding in Peace, or named King of Wisdom, or named Perfect and Full, or named Unmoving, or named Wonderful Eyes, or named King of the Summit, or named Sovereign Sound, or named Total Giving, or named Supporting the Host of Immortals, or named Supreme Sumeru. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the Northwest of the set of Four Continents there is a world called Wonderful Ground. Here the Buddha is perhaps named Pervading Everywhere, or named Flaming Light, or named Mani Cowl, or named Memorable, or named Unsurpassed Meaning, or named Constantly Joyful, or named Purity of the Nature, or named Full and Perfect Light, or named Long Arms, or named Dwelling at the Source. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, below this set of Four Continents there is a world called Blazing Wisdom. Here the Buddha is perhaps named Amassing Good Roots, or named Lion-like Appearance, or named Courageous and Sharp Wisdom, or named Golden Flames, or named All Knowledge, or named Ultimate Sound, or named Creating Benefit, or named Reaching the Ultimate, or named True and Real Lord, or named Universally Pervading Victory. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, above this set of Four Continents there is a world called Maintaining the Ground. Here the Buddha is perhaps named Possessing Wisdom, or named Pure Countenance, or named Enlightened Leader, or named Superior Leader, or named Adornment of Conduct, or named Bringing Forth Joy, or named Accomplished Intent, or named Like a Radiant Fire, or named Upholding the Precepts, or named The One Path. There are ten thousand names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, this Saha World has a billion sets of Four Continents, and the Thus Come Ones within them have a billion varieties of names, causing all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the East of the Saha World there is a world called Secret Instructions. Here the Buddha is perhaps named Level Equality, or named Especially Supreme, or named Comforting, or named Awakened Mind, or named Wisdom of Learning, or named True and Real Speech, or named Obtaining Self-Mastery, or named Most Victorious Body, or named Heroic Courage, or named Unequaled Wisdom. There are one billion varieties of names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the South of the Saha World there is a world called Abundance. Here the Buddha is perhaps named Original Nature, or named Earnest Intent, or named Unsurpassed Honored One, or named Great Torch of Wisdom, or named Without Reliance, or named Treasury of Light, or named Treasury of Wisdom, or named Treasury of Blessings and Virtue, or named God Among Gods, or named Great Sovereignty. There are one billion varieties of names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the West of the Saha World there is a world called Leaving Filth. Here the Buddha is perhaps named Accomplished Intention, or named Knowing the Way, or named Securely Dwelling at the Source, or named Able to Untie Fetters, or named Penetrating Meaning, or named Joy in Discriminating, or named Most Supreme Views, or named Practices of Taming and Subduing, or named A Host of Ascetic Practices, or named Replete and Full in Strength. There are one billion varieties of names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the North of the Saha World there is a world called Abundant Joy. Here the Buddha is perhaps named Champaka Flower Color, or named Sun Treasury, or named Wholesome Dwelling, or named Manifesting

Spiritual Penetrations, or named Nature of Transcending Stride, or named Wisdom Sun, or named Unobstructed, or named Appearing Like the Moon, or named Speedy Wind, or named Pure Body. There are one billion varieties of names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the Northeast of the Saha World there is a world called Gathering In. Here the Buddha is perhaps named Forever Apart from Suffering, or named Universal Liberation, or named Great Hidden Treasury, or named Wisdom of Liberation, or named Treasury of the Past, or named Jeweled Light, or named Leaving the World, or named Ground of Non-obstruction, or named Treasury of Pure Faith, or named Unmoving Mind. There are one billion varieties of names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the Southeast of the Saha World there is a world called Benefitting. The Buddha is perhaps named Manifesting Light, or named Exhaustive Wisdom, or named Splendid Voice, or named Superior Faculties, or named Adorned Canopy, or named Roots of Vigor, or named Reaching the Other Shore of Discrimination, or named Supreme Concentration, or named Simplified Words and Speech, or named Ocean of Wisdom. There are one billion varieties of names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

Disciples of the Buddha, to the Southwest of the Saha World, there is a world called Unique and Rare. Here the Buddha is perhaps named Lord Muni, or named Replete with a Multitude of Treasures, or named Liberation from the World, or named Faculty of Pervasive Knowledge, or named Supreme Words and Speech, or named Clear Understanding and Vision, or named Self-Mastery of Faculties, or named Teacher of Great Immortals, or named Deeds of Revealing and Guiding, or named Vajra Lion. There are one billion varieties of names such as these, which cause all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, to the Northwest of the Saha World there is a world called Happiness. Here the Buddha is perhaps named Bouquet of Wondrous Flowers, or named Chandana Canopy, or named Treasury of Lotus Flowers, or named Transcending all Dharmas, or named Dharma Jewel, or named Rebirth, or named Pure Wonderful Canopy, or named Vast, Great Eyes, or named Possessing Wholesome Dharmas, or named Concentrated Mindfulness of the Dharma, or named Treasury of Nets. There are one billion varieties of names such as these,

causing all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, below the Saha World there is a world called Lock and Key. Here the Buddha is perhaps named Bringing Forth Flames, or named Dispelling Poison, or named Shakra's Bow, or named Impermanent Place, or named Enlightening to the Source, or named Cutting off Accumulation, or named Great Speed, or named Constant, Joyous Giving, or named The Path of Discrimination, or named Banner Which Smashes and Subdues. There are one billion varieties of names such as these, causing all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, above the Saha World there is a world called Shaking Sound. Here the Buddha is perhaps named Heroic, Courageous Banner, or named Measureless Treasures, or named Joy in Great Giving, or named Heavenly Light, or named Auspicious Prosperity, or named Surpassing States, or named Lord of All, or named Non-Retreating Wheel, or named Apart from the Myriad Evils, or named All Wisdom. There are one billion varieties of names such as these causing all living beings to each receive different measures of knowledge and vision.

Disciples of the Buddha, as it is in the Saha World, so too, in the East, there are billions upon numberless, measureless, boundless, unequalled, innumerable, unreckonable, inconceivable, immeasurable, ineffable varieties of different names of Thus Come Ones such as these, within all worlds exhausting the Dharma Realm and the Realm of Empty Space. In the South, West, and Northern directions, the Four Intermediary directions, above and below, it is the same way.

Just as the World Honored One achieved maturity when he was still a Bodhisattva in the past by means of various kinds of discourses, various kinds of languages and speech, various kinds of voices and sounds, various kinds of karma, various kinds of retributions, various kinds of places, various kinds of expedient means, various kinds of faculties, various kinds of faith and understanding, and various kinds of positions and statures; so too, he spoke the Dharma to cause living beings to attain such knowledge and vision.