of their strength, beings are established in different situations, among the gods, among men, in beautiful bodies, among the Cakras, the Brahmas, and the Tchakravartins.

Listen. I am going to explain to you what the humble and small plants are, which are found in the world; what the plants of middle size are; and what the trees of great height. Those men who live with a knowledge of the law exempt from imperfections, who have obtained annihilation, who have the six kinds of supernatural knowledge, and the three sciences, these men are named the small plants. The men who live in the caverns of the mountains, and who aspire to the state of Pratyekabuddha, men whose minds are half purified, are the plants of middle size. Those who solicit the rank of heroes, saying, I will be a Buddha, I will be the chief of gods and men, and who cultivate energy and contemplation, these are the most elevated plants. And the sons of Buddha, who quietly, and full of reserve, cultivate charity, and conceive no doubt concerning the rank of heroes among men, these are named trees. Those who turn the wheel and look not backward, the strong men who possess the power of supernatural faculties, and who deliver millions of living beings, these are named great trees.

It is, however, one and the same law which is preached by the conqueror, even as it is one homogeneous water which is poured out by the cloud, those men who possess as I have just said, the different faculties, are as the different plants which burst from the surface of the earth.

Thou mayst know by this example and this explanation the means of which Tathagata makes use; thou knowest how he preaches a single law, whose different developments resemble drops of rain. As to me, I will pour out the rain of the law, and the whole world shall be filled with satisfaction, and men shall meditate, each one according to his strength upon this homogeneous law which I explain. That while the rain falls, the herbs and the bushes, as well as the plants of middle size, the trees of all sizes, shall shine in the ten points of space.

This instruction, which exists always for the happiness of the world, gives joy by different laws to the whole universe; the whole world is overflowed with joy as plants are covered with flowers. The plants of middle size, which grow upon the earth, and the venerable sages, who are firm in the destruction of fruits, and running over immense forests, show the well-taught law to the Bodhisattvas. The numerous Bodhisattvas, endowed with memory and fortitude, who having an exact idea of the three worlds, seeking the supreme state of Buddha, eminently grow like the trees. Those who possess supernatural faculties, and the four contemplations, who having heard of void, experience joy therein, and who emit from their bodies millions of rays, are called great trees.

This teaching of the law, O Kātyāya, is like the water which the cloud pours out over all, and by whose action the great plants produce in abundance mortal flowers. I explain the law which is the cause of itself; I tried, in its time, the state of Buddha, which belongs to the great sage; behold my skillfulness in the use of means; it is that of all the guides of the world.

What I have said is the supreme truth; may my auditors arrive at complete annihilation; may they follow the excellent way which conducts to the state of Buddha; may all the auditors, who hear me, become Buddhas.

EROS.

The sense of the world is short,
Long and various the report,—
To love and be beloved;—
Men and gods have not outlearned it,
And how oft so e'er they've turned it,
Tis not to be improved.

Source: The Dial (January 1844) pp. 401