

Mahāyāna Mahāparinirvāna Sūtra

a.k.a. Nirvana Sutra, translated from Chinese into English by Kosho Yamamoto, 1973

from Dharmakshema's Chinese translation, 430 CE (sutra compiled 200-300 CE)

Taisho Tripitaka Vol. 12, No. 374, edited by Dr. Tony Page, 2007, excerpts edited by Kokyo Henkel

Chapter 1: Introduction (*Buddha's light illuminates all places*) (page 1)

Thus have I heard. At one time the Buddha was staying at Kushinagara in the land of the Mallas, close to the river Ajitavati, where the twin sala trees stood. At that time, many great monks – eighty-billion hundred-thousand – were with the Blessed One. They surrounded him front and back. On the fifteenth day of the second month, as the Buddha was about to enter Nirvana, he, with his divine power, spoke in a great voice which filled the whole world and reached the highest of the heavens. It said to all beings in a way each could understand: "Today, the Thus-Come One [Tathagata], the Worthy One [Arhat], the Perfectly Awakened One, has compassion for, protects, and with an undivided mind, sees all beings as he does his (own child) Rahula. Therefore he is the refuge and sanctuary for the whole world. The Greatly Awakened Blessed One [Bhagavan] is about to enter Nirvana. All beings who have doubts may now ask questions." At that time, early in the morning, the World-Honored One emitted from his mouth rays of light of various hues, namely blue, yellow, red, white, clear, and multicolored. The rays of light shined throughout the 3,000 great-thousand-fold Buddha lands, and all ten directions were equally illuminated.

Chapter 2: On Chunda (*all compounded things are not-Self*) (Page 22)

Now, meditate upon all that is constructed, all that is compounded [samskrta]. Contemplate how all things/phenomena are not-Self [anatman] and are not-Eternal [anitya], and that nothing endures...

Chapter 3: On Grief (*four inverted views, true Self, parable of milk medicine*) (page 29, 32)

To think of discontent [duhkha] as Bliss [sukha] and to think of Bliss as discontent, is distorted Dharma; to think of the impermanent [anitya] as the Eternal [nitya] and to think of the Eternal as impermanent is distorted Dharma; to think of what is not-Self [anatman] as the Self [atman] and to think of the Self [atman] as not-Self [anatman] is distorted Dharma; to think of the impure [ashuba] as the Pure [shuba] and to think of the Pure as impure is distorted Dharma... Not-Self is bondage [samsara], the Self is the Tathagata; impermanence is the shravakas and pratyekabuddhas [small-vehicle practitioners], the Eternal is the Tathagata's Reality-Body [dharmakaya]; discontent is all heretics [tirthika], Bliss is Nirvana; the impure is all compounded things, the Pure is the true Dharma of the Buddhas and Bodhisattvas. This is called non-distortion/non-inversion. By not being inverted (in one's view), one will know both the letter and the meaning. If one desires to be freed from the four distorted/inverted views [viparita-drshti], one should know the Eternal, Blissful, the Self and the Pure in this manner...

Thus I say: "There is no self [atman], no person [pudgala], no living being [sattva], no life faculty [jiva], no personality, no observer, actor, or experiencer." O monks! Know that what the tirthikas teach (as Self) is like the case of a worm that eats tracks in wood, from which, by chance, there appears what looks like a letter. Because of this, the Tathagata teaches not-Self. This is to change beings and because he is aware of the occasion. Such not-Self is, as occasion arises, spoken of, and I also teach that there is Self. This is like the case of the learned doctor, who knows well the medicinal and non-medicinal qualities of milk (knows when to teach Self and not-Self). It is not like common people, who try to measure the size of their own Self. Common people and the ignorant (holding pre-Buddhist views of Self) may measure the size of their own Self and say, "It is the size of a thumb, like a mustard seed, or the size of a dust mote." When the Tathagata speaks of Self, in no case are things thus. That is why he says: "All things have no Self."

Even though he has said that all phenomena are empty of Self, it is not that they are truly empty of Self. What is this Self? Any phenomenon that is true [satya], real [tattva], eternal [nitya], sovereign/autonomous [aishvarya], and whose ground/basis has an unchanging nature [ashraya-aviparinama], is termed "Self" [atman]. This is as in the case of the great doctor who well understands the milk medicine. The same is the case with the Tathagata. For the sake of beings, he says "there is the Self in all things." O you four types of practitioners [monks, nuns, laymen, and laywomen], learn/practice Dharma thus!

Chapter 5: On the Adamantine Body (*Reality-Body is eternal and indestructible*) (Page 43, 44)

The body of the Tathagata is one that is eternal, indestructible, adamantine [vajra], not sustained by various kinds of food. It is the Reality-Body [dharmakaya]...

The body of the Tathagata is one that is not a body and yet is a body. It is one not born and one that does not die... It is not consciousness [vijñāna] and is not mind [citta] – and yet it does not depart from mind. It is a mind that is all-equal. It is not an "is", yet it is what "is". It does not go or come, and yet it goes and comes. It cannot be broken apart. It is indestructible... It is not a host/master and yet it is a host/master. It is not one that exists, nor does it not exist... It cannot be seen and yet can be well seen. It is no place and yet is a place. It is no abode and yet is an abode. It is not dark and not bright... It is not an aggregate [skandha], sphere [āyatana] or realm [dhātu], and yet it is the aggregates, spheres, and realms... It is not the four great elements, nor is it not the four great elements...

The Reality-Body of the Tathagata is perfect in all such innumerable, wonderful virtues. O (Layman) Kashyapa! Only the Tathagata knows all such aspects/modalities of being. All this is beyond what śhravakas and pratyekabuddhas can know. O Kashyapa! The body of the Tathagata is composed of all such virtues. It is not a body maintained or nourished by various foods. O Kashyapa! The virtue of the true body of the Tathagata is such. How could it suffer from illnesses, pain, and insecurity?

Chapter 8: On the Four Reliances (*nondual knowing is the Tathagata, the Reality-Body*) (Page 84, 85)

What are the four reliances [śhāraṇa]? One should rely on the teaching [Dharma], not on the person; on the meaning, not the letter; on nondual knowing/awareness [jñāna], not on dualistic consciousness [vijñāna]; on sutras of definitive [nītārtha] meaning, not on sutras of provisional [neyārtha] meaning... We rely/depend on nondual knowing/awareness [jñāna] and not upon dualistic consciousness [vijñāna]. This knowing/awareness is the Tathagata. If any śhravaka does not well understand the virtues of the Tathagata, such a consciousness is not to be depended upon. If one knows that the Tathagata is the Reality-Body [dharmakaya], such true knowing can indeed be depended upon.

Chapter 9: On Wrong and Right (*virtuous conduct is necessary to see Buddha-Nature*) (Page 93)

All sentient beings have/are Buddha-Nature [buddha-dhātu]. Only by observing the precepts/virtue [śhīla] can one see it. When one sees Buddha-Nature, one attains unsurpassed Awakening [bodhi].

Chapter 12: On the Nature of the Tathagata (*All beings have BN but it's hidden*) (Page 101, 108, 136)

(The Layman) Kashyapa said to the Buddha: "O World-Honored One! Is there any Self in any of the 25 existences (realms of sentient beings) or not?" The Buddha said: "O good man! "Self" [ātman] is what "Heart of the Thus-Come-One" [tathagatagarbha] means. All sentient beings have/are Buddha-Nature [buddha-dhātu], and this is the Self. Such Self has, from the very beginning, been covered by innumerable defilements [kleśha], and that is why beings cannot see it. O good man! (Imagine that) there is a poor woman. She has true gold concealed in her house, but none of the people of her house, whether children or adults, know of it. But a stranger who knows about gold arrives and, through expedient means [upāya], says to the poor woman: "I would like to employ you; you can do some weeding for me." The woman answers: "I cannot do this now. If you let my son see where the gold is hidden, I will work for you." The man says: "I know where it is. I shall point it out to your son." The woman further says: "Nobody of my house, whether big or small, knows of this. How can you?" The man says: "I shall now make it clear." The woman says further: "I wish to see it. Please let me." The man digs out the gold that was hidden. The woman sees it, is gladdened, and begins to respect that person.

O good man! The case is the same with the Buddha-Nature which sentient beings have/are. Nobody can see it. This is like the gold which the poor woman possessed and yet could not see. O good man! I now let people see the Buddha-Nature that they have/are, which is covered/hidden by defilements. This is like the poor woman who cannot see the gold, even though she possesses it. The Tathagata now reveals to all beings the storehouse/treasury/womb [garbha] of Awakening, which is called Buddha-Nature. When all beings see this, they are gladdened and will take refuge in the Tathagata. The good expedient means is the Tathagata, and the poor woman is all the innumerable beings, and the casket of true gold is the Buddha-Nature.

O good man! Here is another parable: a woman has a child who, while still very young, is overcome by illness. Worried by this, the woman seeks out a good doctor. The good doctor comes and compounds medicine... This he gives to her for the child to take. Then he says to the woman: "When the child has taken the medicine, do not give any milk to the child for some time. When the medicine has worked its way out, you may then give milk." Then the woman applies a bitter substance to her nipple and says to the child: "Do not touch it. My nipple is poisonous." The child is hungry for the milk and wants to have it, but on hearing of the poison it turns away. After the medicine has done its work, the mother washes her nipple, calls in her child and gives it her nipple. Although hungry, the child, having heard about the poison, will not come to her. The mother then says: "I only put poison on my nipple so as to give you the medicine. As you have already taken the medicine, I have washed the poison off. Come! Take my nipple. It is not bitter anymore." On hearing this, the child slowly comes back and takes it. O good man!

This is the same with the Tathagata. In order to save beings, he gives them the teaching of not-Self [anatman]. Having thus practiced the Way, beings let go of the mind that clings to Self [ahamkara] and they attain Nirvana. All of this is to do away with people's wrong concepts, to show them the Way and cause them to stand above, to show them that they adhere to (worldly) Self [laukikatman], that what appears in the world is all false and not true, and to lead them to practice not-Self and purify themselves. This is like the woman's applying a bitter substance to her nipple out of love for her child. It is the same with the Tathagata. For practicing emptiness [shunyata], I say that all phenomena are not-Self. And just like the woman's cleaning her nipple and calling for her child to partake of her milk, it is the same with me, too: I now speak of the Tathagatagarbha. For this reason, monks, do not be afraid. Like the child who hears its mother and slowly comes back and takes the milk, the situation is the same with you monks. You should know well that the Tathagata hides nothing / is not hidden...

The nature of Self and not-Self are not two distinct things. This is what the hidden Tathagatagarbha refers to. This is what is praised by uncountable, innumerable, boundless numbers of Buddhas... For example, one sees geese flying far off in the sky and wonders if they really are geese or the sky. One looks carefully and sees them indistinctly. Bodhisattvas are also like this; they see but a small part of the nature of the Tathagata. How could shravakas and pratyekabuddhas see it well?...

It is the same with shravakas, pratyekabuddhas and Bodhisattvas – all can arrive at the same Buddha-Nature. Why? Because the defilements have been done away with. It is like removing the impurities from gold. Hence, all sentient beings have the same Buddha-Nature. One first hears of the hidden Tathagatagarbha, and later attains Buddhahood, in the course of time coming to know this fact...

(Mark Blum translation of Volume 1 ends here)

Chapter 21: On Pure Actions (*Buddha-Nature is Love; BN is nothing to gain*) (Page 212, 229)

Love/loving-kindness [maitri] is the Buddha-Nature of all sentient beings. This Buddha-Nature has long been covered over by defilements, which is why all beings are unable to see it. Buddha-Nature is love. Love is the Tathagata. O good man! Love is the great sky. The great sky is love. Love is the Tathagata. O good man! Love is space [akasha]. Space is love. Love is the Tathagata. O good man! Love is the Eternal [nitya]. The Eternal is Dharma. Dharma is the Sangha. The Sangha is love. Love is the Tathagata. O good man! Love is Bliss [sukha]. Bliss is Dharma. Dharma is the Sangha. The Sangha is love. Love is the Tathagata. O good man! Love is the Pure [shubha]. The Pure is Dharma. Dharma is the Sangha. The Sangha is love. Love is the Tathagata. O good man! Love is the Self. The Self is Dharma. Dharma is the Sangha. The Sangha is love. Love is the Tathagata. O good man! Love is immortality/deathless [amrita]. Immortality is love. Love is Buddha-Nature. Buddha-Nature is Dharma...

Not to possess is the Eternal, Bliss, Self, and the Pure. When a Bodhisattva-Mahasattva sees Buddha-Nature, he gains/realizes the Eternal, Bliss, the Self, and the Pure (jo-raku-ga-jo). Hence, we say that a Bodhisattva has nothing to gain. Having something to gain is the not-Eternal, not-Bliss, not-Self, and the not-Pure. Hence, we say that a Bodhisattva is a person who has nothing to gain. Also, O good man! That there is nothing to gain is the emptiness [shunyata] of ultimate truth [paramartha-satya]. When a Bodhisattva-Mahasattva meditates on the emptiness of ultimate truth, he sees nothing. Hence, we say that the Bodhisattva is a person who has nothing to gain.

Chapter 26: On the Action of a Baby (in Dongshan's "Jewel Mirror Samadhi") (Page 281)

Why do we speak of a "baby's action"? A baby cannot stand up, stay, come, go, or speak. This is the state of a baby. It is the same with the Tathagata. We say "unable to stand up" – the Tathagata does not raise up any aspect of anything. We say "unable to stay" – the Tathagata does not adhere to anything. We say "unable to come" – in the bodily action of the Tathagata, there is no moving. We say "unable to go" – the Tathagata has already entered Great Nirvana. We say "unable to speak" – he speaks, but does not speak... The Tathagata enacts expedient means and speaks, and through this, he helps people understand. Also, a baby speaks a big syllable. The same is the case with the Tathagata. He speaks a big word. This is "vaba". "Va" corresponds to "created", and "ba" to the "non-created". This is the baby. "Va" is "non-eternal", and "ba" is "eternal". Beings hear this and understand it as eternal. This is the action of the baby.

Chapter 29: On Bodhisattva Highly Virtuous King (Buddha-Nature is like space) (Page 318, 319)

If shravakas, pratyekabuddhas and Bodhisattvas do not see Buddha-Nature, we say "Nirvana". It is not "Great Nirvana [mahaparinirvana]". If they clearly see Buddha-Nature, this is Great Nirvana...

The Tathagata pervades all places, just like space. The nature of space cannot be seen; similarly, the Tathagata cannot really be seen, and yet he causes all to see him through his sovereignty. Such sovereignty is termed "Great Self" [mahatman]. That Great Self is termed "Great Nirvana". Moreover, Noble Son, a treasury, for example, contains many different kinds of rare things and is thus called a great/complete treasury. The extremely profound treasury of the Buddha-Tathagatas [tathagatagarbha] is like that: since it contains wondrous things, without any deficiency, it is termed "Great Nirvana". Moreover, Noble Son, a thing which is boundless/unlimited is called "Great". Since Nirvana is also boundless/unlimited, it is termed "Great".

Chapter 32: On Bodhisattva Highly Virtuous King (Self is not five aggregates or in them) (352,357)

A person might come to think that the Self is the body/form/matter [rupa], that the Self exists in the body; that there is a body in the Self, that the body belongs to the Self. Or he may view the Self as dualistic consciousness [vijñana], or think that the Self exists in consciousness, that consciousness exists in the Self, that consciousness belongs to the Self. Any such person who views things thus belongs to Mara [complete delusion]; any person who see things thus is not my disciple...

There is no place where Buddha-Nature abides. Only through the best expedient means [upaya] is it able to appear (like the sound of a lute/harp which cannot be found in any part of the lute).

Chapter 33: On Bodhisattva Lion's Roar (Buddhas & Bodhisattvas see BN differently) (366-7, 378)

To utter the lion's roar means to make it known that all sentient beings have/are Buddha-Nature and the Tathagata is Eternal and unchanging... (opening quote of Dogen's *Shobogenzo Bussho*)

Buddha-Nature is none other than the emptiness [shunyata] of ultimate truth [paramartha-satya]. The emptiness of ultimate truth is wisdom [prajna]. When we say emptiness, this does not refer to nothingness as emptiness, nor non-emptiness. Knowing/awareness [jnana] sees emptiness and not-emptiness, the Eternal and the not-Eternal, Suffering and Bliss, the Self and the not-Self. Emptiness refers to all birth and death [samsara]. Non-emptiness refers to Great Nirvana. And not-Self is nothing but birth and death. The Self refers to Great Nirvana [mahaparinirvana]. If one sees emptiness, but does not see non-emptiness, we do not speak of this as the Middle Way [madhyama-pratipada]. Or if one sees the not-Self of all things, but does not see the Self, we do not call this the Middle Way. The Middle Way is Buddha-Nature... The One Vehicle [ekayana] is Buddha-Nature. That is why I say that all beings have/are Buddha-Nature. All beings have One Vehicle... Buddha-Nature is, in truth, no Self. For the benefit of beings, I say "Self"...

O good man! You ask: "With what eye does a Bodhisattva of the ten stages [bhumi] see Buddha-Nature, but not quite clearly, and with what eye does the World-Honored One see Buddha-Nature clearly?" O good man! With the Eye of Wisdom [prajna] one sees it not quite clearly; with the Buddha-Eye, one sees it clearly. When one is still practicing for Awakening [bodhi], there is no clearness; with nothing to practice, one sees all clearly. When one has nothing more to practice, one sees clearly. When one abides in the ten stages of a Bodhisattva, one does not see quite clearly.

Chapter 34: On Bodhisattva Lion's Roar (*Buddha-Nature is potential*) (Page 387, 388, 390, 396)

The Buddha-Nature of sentient beings has two causes. One is the true cause and the other the condition. The true cause is all sentient beings; the condition is the six perfections [paramitas]...

The Buddha-Nature of all beings is unbreakable, indestructible, cannot be depicted, cannot be grasped, cannot be tied or bound up. It is like space, which is also in all sentient beings. All sentient beings have/are it. As there is nothing that hinders it, one does not see this emptiness. If beings did not have this emptiness, there could not be any going, coming, walking, standing, sitting or reclining; and there could be no being born and growing up...

The Buddha-Nature of beings is what all Buddhas see; it is not what shravakas and pratyekabuddhas can know. All beings do not see Buddha-Nature. That is why they are all bound up by defilements [klesha] and wander through birth and death [samsara]. When one sees Buddha-Nature, no bonds of defilement can bind one. Liberation is realized and one attains Great Nirvana...

How do we speak about the future "is" (being)? For example, a person goes to a potter and asks: "Do you have a pot?" The answer comes back: "We have a pot." And yet, actually there is no pot. As the potter has the mud, he says that he has the pot. Know that the person is not telling a lie. There is butter in milk. It is the same with the Buddha-Nature of sentient beings. If one wishes to see Buddha-Nature, one must contemplate time, form and color. For this reason, I say that all sentient beings have/are Buddha-Nature...

All beings definitely will attain unsurpassed Awakening [bodhi]. Because of this, I say in this sutra that all beings, down to those who have committed the five deadly sins, those who have performed the four grave offences [parajika], and the completely depraved [icchantika] all have Buddha-Nature...

Chapter 36: On Bodhisattva Lion's Roar (*there is only one Buddha-Nature*) (page 417)

One finds the Buddha-Nature of sentient beings in the different bodies of the beings of the five realms (god, human, animal, hungry ghost, hell) but the Buddha-Nature is always one, and there is no change.

Chapter 37: On Bodhisattva Lion's Roar (*Tathagata's Body and Self are unconditioned*) (page 428)

Form is based on causal relations (is conditioned/dependent). What is based on causal relations is not-Self. What is not-Self is discontent [duhkha] and empty [shunya]. The body of the Tathagata is not based on causal relations (is unconditioned/independent). Because there are no causal relations, we say that is the Self. The Self is the Eternal, Bliss, the Self, and the Pure.

Chapter 39: On Bodhisattva Lion's Roar (*BN has no location; BN is love & compassion*) (457-459)

You may say that Buddha-Nature lives in sentient beings. O good man! You should know that what is Eternal has no place to dwell. If there is a dwelling place, this tells us that what is there is impermanent...

Each of the blind men speaks about the elephant (after touching one of its parts/aggregates) and what he says does not accord with the truth. Yet it is not that he does not speak about the elephant. It is the same with the person who speaks about Buddha-Nature. It is not any one thing, and yet it is not other than them. O good man! That is why I say that Buddha-Nature is not form, and yet it is not separate from form. It is not the Self, nor is it other than the Self. O good man! Many heretics say that there is a Self. But in truth, there is no Self. The Self of beings is the five aggregates [skandha]. Other than the aggregates, there is no Self. O good man! For example, the stem, leaves, and calyx combine and we get the bloom of a lotus. Other than this, there cannot be any flower. It is the same with the Self of beings...

The Eternal Tathagata is the Self. The Reality-Body [dharmakaya] of the Tathagata is boundlessness, unobstructedness, birthlessness, deathlessness... This is the Self. Sentient beings, in truth, do not have such a Self and what the Self possesses. Only because of the fact that a person completely attains absolute emptiness of ultimate truth do we say "Buddha-Nature". O good man! Great love and great compassion are Buddha-Nature... All beings surely will attain great love and great compassion. So, we say that all beings possess great love and great compassion. Great love and great compassion are Buddha-Nature. Buddha-Nature is the Tathagata. Great sympathetic joy and great equanimity are Buddha-Nature... Buddha-Nature is great trust/faith [shraddha]... Buddha-Nature is the twelve links of dependent arising [pratitya-samutpada]. Why? Because of causal relations, the Tathagata is eternal. All beings definitely have the twelve links of dependent arising. That is why we say "All beings have Buddha-Nature"...

It is difficult to conceive of Buddha-Nature... All beings have Buddha-Nature, but not all can know it...

Buddha-Nature is not form, and yet is not other than/separate from form. It is not feelings, not perceptions, not formations, and not consciousness. Nor is it separate from consciousness.

Chapter 40: On Bodhisattva Kashyapa (*Buddha-Nature not inside nor outside, like space*) (Page 473)

The Buddha-Nature of sentient beings is not inside nor outside; it is like space, which is neither inside nor outside. If there were in and out in space, we could not say that space is one and eternal; nor could we say that it exists everywhere. Although space exists neither inside nor outside, all beings have/are it.

Chapter 41: On Bodhisattva Kashyapa (*BN is not in time, does not exist nor not exist*) (493-7, 502)

The Tathagata's ten powers, four fearlessnesses, great love and great compassion... the 32 marks of perfection, the 80 minor marks of excellence, all the samadhis, such as the Heroic March [Shurangama] Samadhi... are the Buddha-Nature of this Buddha. In this Buddha-Nature, there are seven aspects, namely: 1) the Eternal, 2) the Self, 3) Bliss, 4) the Pure, 5) the True, 6) the Real, and 7) the Good...

The Buddha-Nature of the Tathagata is not of the past, present or future. The Buddha-Nature of the body acquired to represent a particular person has present and future...

O good man! All the bondages of ignorance [avidya] and defilement [klesha] are Buddha-Nature. Why? Because they (as qualities of sentient beings) are the cause of Buddha-Nature...

The Buddha-Nature of the stream-enterer and once-returner who have abandoned defilements to some extent is like milk; the Buddha-Nature of the non-returner is like curds; that of the arhat is like butter; that of pratyekabuddhas up to the Bodhisattvas of the ten stages is like clarified butter; and the Buddha-Nature of the Buddha is like the pure essence of melted butter [sarpirmanda]...

Beings do not understand the Middle Way. At times they understand it, and at other times they do not. O good man! In order that beings can know it, I say that Buddha-Nature is neither within nor without... Buddha-Nature is neither "is" (existent/being) nor "not-is" (non-existent/non-being); it is "is" and "not-is". Why do we say "is"? All is "is". Beings do not get cut off and do not die. This is like the flame of a lamp, until one attains unsurpassed Awakening. So, we say "is". "Why do we say that it is "not-is"? All beings are, for the present, not the Eternal, Bliss, the Self, and the Pure, and do not possess the Buddha-Dharma. Hence, "not-is". As "is" and "not-is" become one, we say Middle Way. That is why the Buddha says that the Buddha-Nature of beings is neither "is" nor "not-is"...

If one says that all beings definitely have Buddha-Nature, this is grasping; if one says that they do not have it, this is what is false. The wise say: "The Buddha-Nature of beings is neither "is" nor "not-is" "...

On hearing this, some think: "This Nirvana Sutra is one that belongs to heretics, not a Buddhist sutra."

Chapter 42: On Bodhisattva Kashyapa (*non-sentient things do not have Buddha-Nature*) (517,519)

If someone says that all sentient beings definitely have or definitely do not have Buddha-Nature, such a person slanders the Buddha, Dharma and Sangha...

"Non-Buddha-Nature" refers to walls, pebbles, stones, and non-sentient things...

Chapter 45: On Kaundinya (*each person does not have their own individual Self*) (page 555)

Shrenika said: "I do not say that all beings have one Self. I say that each person has his own Self." The Buddha said: "O good man! If you say that each person has his own Self, this means that there are many Selves. This is not so. Why not? It was said before that Self pervades everywhere. If the (personal) Self is everywhere, the karmic roots of all beings would be the same (people would not receive karmic effects)."

Equivalent terms in Parinirvana Sutra: Buddha-Nature/Awakened Element [buddha-dhatu] = Heart/Womb/Treasury of the Thus-Come-One [tathagata-garbha] = Thus-Come-One-Nature [tathagata-dhatu] = Thus-Come-One [tathagata] = Buddha = Dharma = Sangha = Reality Body [dharmakaya] = Self [atman] = Eternal [nitya] = Bliss [sukha] = Purity [shuba] = Love/Kindness [maitri] = Compassion [karuna] = Sympathetic Joy [mudita] = Equanimity [upeksha] = Space [akasha] = Great Unbinding [mahaparinirvana] = Liberation [vimoksha] = Immortality [amrita] = One Vehicle [ekayana] = Ultimate Truth [paramartha-satya] = Emptiness [shunyata] = Dependent-Arising [pratitya-samutpada] = Middle Way [madhyama-pratipada] = Trust [shraddha] = Nondual Awareness/Knowing [jnana]