

BOOK TWENTY-SIX

The Ten Stages

THUS HAVE I HEARD. Once the Blessed One was sojourning in the heaven of control of others' emanations. Not long after his perfect enlightenment—the second week—he was in the palace of the king of that heaven, a shining, radiantly pure treasury of jewels, together with a large group of enlightening beings, all of them beyond regression and bound to become perfectly enlightened in one lifetime, who had come from different worlds. Those enlightening beings were abiding in the sphere of knowledge of all enlightening beings; their sphere of action was that of ceaseless penetration into the entries of the realm of knowledge of all enlightened ones; they were skilled in showing all feats of power appropriately timed for the development and liberating guidance of all sentient beings; in order to fulfill all the great vows of enlightening beings, in all worlds and times, all ages, and all lands they diligently cultivated practices unceasingly; they had fulfilled the inexhaustible stores of virtue, knowledge, and occult powers of all enlightening beings, for the benefit of all worldly beings; having attained the highest ultimate reaches of transcendental knowledge and expedient liberative means of enlightening beings, they showed entries into mundane existence and nirvana, while not interrupting the application of means of practices of enlightening beings; sporting freely in the meditations, liberations, concentrations, attainments, and mystic knowledges of enlightening beings, they were skilled in the demonstration of all feats of mystic knowledge; having attained the occult powers and command of enlightening beings, going without effort in a single mental instant to the circles of all buddhas, they acted as leading interlocutors; holding the wheels of teachings of all buddhas, they had gone to make offerings to and wait on many buddhas; they had realized the manifestation of bodies in all worlds engaged in the undertaking of the deeds of all enlightening beings; their voices sounded in all realms without obstruction, and the sphere of knowledge of the mind unobstructed in all places and times was revealed to them; they had thoroughly fulfilled the attainments of qualities of all enlightening beings, and their qualities could never be exhaustively explained even in untold eons. Their names were Diamond Matrix, Jewel Matrix, Lotus Matrix, Matrix

of Glory, Matrix of Lotuslike Splendor, Solar Matrix, Sun Matrix, Earth Matrix, Matrix of Lunar Purity, Matrix of Manifestation of All Arrays of Adornments, Matrix of Illumination of Knowledge, Matrix of Radiance, Matrix of Blossoming Glory, Matrix of Blue Lotus Splendor, Matrix of Celestial Qualities, Matrix of Splendor of Virtue, Matrix of Purity of Unobstructed Knowledge, Matrix of Godlike Majesty, Matrix of Purity, Matrix of Nondefilement, Matrix of Adornment of Varied Eloquence, Matrix of Radiance of Great Webs of Light Beams, Matrix of Radiance of Power of Splendor of Undeiled Light, Matrix of Pure Radiance of Accumulated Gold, Matrix of Pure Splendor Adorned by All Characteristics of Enlightening Beings, Matrix of Glorious Adornments of Diamond Flames, Matrix of Beauty of Flames of Light, Matrix of Light of Majesty of the Stars, Matrix of Unhindered Knowledge of the Treasury of the Sky, Matrix of Sweet Sounds with Unobstructed Spheres of Resonance, Matrix of Spells Supporting the Aspirations of All Beings, Matrix of Adornments of the Ocean, Matrix of Majesty of the Polar Mountain, Matrix of Purity of All Qualities, Matrix of Splendor of Those Who Realize Thusness, Matrix of Majesty of the Enlightened, and Moon of Liberation. The Buddha was with innumerable enlightening beings assembled from various buddha-lands, led by Diamond Matrix, these being the main ones.

At that time Diamond Matrix, by the power of Buddha, entered the concentration called Light of the Great Vehicle, and as soon as he had done so there appeared to him as many buddhas as atoms in ten billion buddha-lands from beyond as many worlds as atoms in ten buddha-lands in each of the ten directions, all of whom were alike named Diamond Matrix. Those buddhas said, "It is good that you have entered this concentration of enlightening beings' Light of the Great Vehicle. In this you are supported by the Buddhas numerous as atoms in ten billion buddha-lands beyond worlds as numerous as atoms in ten billion buddha-lands in the ten directions, and by the power of the ancient vow of Vairocana Buddha, and it is also due to the excellence of your virtue and knowledge, so that all enlightening beings may enter the stages of knowledge of the illuminating power of the inconceivable Buddha teachings, to attain all roots of goodness, for skill in analyzing all Buddha teachings, for breadth of knowledge of things, for the exposition of well-constructed teachings, for the purification of holistic knowledge, so as to be unstained by worldly things, for the purification of supramundane roots of goodness, for the discovery of particulars of the sphere of inconceivable knowledge, and for the realization of the sphere of omniscient knowledge: that is to say, it is for the sake of the undertaking and attainment of the ten stages of enlightening beings, for the sake of correct explanation of skill in setting up the stages of enlightening beings, for the sake of proper focusing on the teachings of the buddhas, to distinguish undefiled phenomena, for skill with the light of great wisdom with knowing discernment, for entry into complete definitive adaptive knowledge, for

the light of eloquence to explain without hesitation or obstruction in accord with differences in capability and station, to fulfill the stage of great discursive knowledge, to never forget the determination for enlightenment, to develop all beings to perfection, and to attain skill in discernment in all situations. Furthermore, you should explain this teaching, skill in differentiation of means of revealing truth, by the power of the Buddha, by the aid of the light of knowledge of the Buddha, for the perfect purification of your own roots of goodness, for the thorough purification of the cosmos, for the protection of sentient beings, for the body of knowledge of the body of reality, to receive the anointment of all buddhas, for the manifestation of the most exalted being in all worlds, to completely transcend all worldly paths, to purify the path to the supramundane, to fulfill omniscience.”

Then those buddhas gave the enlightening being Diamond Matrix physical invincibility, the ability to teach with unhindered presence of mind, pure knowledge of differentiation, the power of unfailing recollection, skill with certain intellect, unfailing understanding in all situations, the invincible power of the perfectly enlightened, indomitability of power and expertise of a buddha, attainment of discernment and teaching by the discursive knowledge of the omniscient, and gave him the well-arrayed physical, verbal, and mental adornments of all buddhas. Why? Because of his attainment of the reality of this concentration in accord with its name; because of the upshot of his past vows; because of his thoroughly pure determination; because of his purification of his sphere of knowledge; because of his having stored well the provisions for the Path; because of his having accomplished well what he had to do; because of his being an immeasurable vessel of remembrance; because of his having purified clear faith; because of his having mastered the method of concentration spells without corruption; because of his being perfectly stamped with the seal of self-knowledge; and because of his being perfectly stamped with the seal of knowledge of the realm of reality.

Then those buddhas, by their occult power, extended their right hands from where they were and rubbed the head of Diamond Matrix, at which point the enlightening being arose from that concentration and said to the other enlightening beings, “Perfectly sure, O blessed offspring of the Victorious, is the vow of enlightening beings, unadulterated, impossible to see in its entirety, vast as the cosmos, including all space, eternal, rescuing all beings, wherein alone the blessed enlightening beings enter the stage of knowledge of the past buddhas, enter the stage of knowledge of the future buddhas, and enter the stage of knowledge of the present buddhas. There are ten stages of enlightening beings that enter into the stage of knowledge of the buddhas. And what are these ten stages of enlightening beings that have been, will be, and are being explained by the buddhas of the past, future, and present? Having meditated on them, I will now tell you. They are the enlightening beings’ stage called Extreme Joy, that called Purity, that called Refulgence, that called

Blazing, that called Difficult to Conquer, that called Presence, that called Far-Going, that called Immovable, that called Good Mind, and the stage of enlightening beings called Cloud of Teaching. These are the ten stages of enlightening beings that have been, will be, and are expounded by the buddhas of the past, future, and present. I have never seen any buddha-land where the buddhas do not elucidate these ten stages of enlightening beings. Why? This is the supreme light of teaching method to purify the path of enlightening being—that is the definition of the specifics of the ten stages. Inconceivable is this realm of knowledge of the ten stages.”

Then Diamond Matrix, having mentioned the names of these ten stages, fell silent and gave no further definitions.

Thereupon the assembly of enlightening beings became anxious, having heard only the names of the stages, their definition not having been explained. They wondered why Diamond Matrix remained silent after mentioning only the names of the ten stages and did not analyze them further.

At that time there was among the assembly of enlightening beings an enlightening being named Moon of Liberation who knew what was on the minds of the assembly of enlightening beings and who asked Diamond Matrix in verse,

O ye of pure intent, mindfulness, knowledge, and virtue,
Having mentioned the supreme stages, why do you not explain
them?

All these honored enlightening beings are sure in mind;
Why, having mentioned the stages, do you not define them?

These experienced offspring of buddhas want to hear—
Please explain the meanings and ways of the correct stages.

This assembly is quiet, free from sloth, pure;
Purified, steadfast, full of virtue and knowledge.

All stand there gazing respectfully,
Desirous, as bees for honey, for the ultimate ambrosia.

Having heard this, the wise, experienced Diamond Matrix spoke to please the assembly:

Difficult, supreme is this, rare, the revelation of enlightening
beings' practice.

Supreme is the discernment of the practices of the stages whence
buddhahood is attained.

Subtle, hard to see, beyond thought, beyond the ground of mind,
hard to approach,

It is the realm of the wise with untainted minds, hearing which confuses the worldly.

Keeping the mind as stable as diamond, believe in the supremacy of buddha-knowledge:

Knowing the mind-ground is selfless, then one can hear this subtle knowledge.

Like colors painted in the sky, like the wind in space—
So is this undefiled knowledge of Buddha hard to see, though it be defined.

Such is my understanding of that—it's hard to find anyone in the world who knows it,
Or even believes in it—thus I cannot explain this ultimate.

This having been said, the enlightening being Moon of Liberation said to Diamond Matrix, "Pure is this assembly that has gathered, enlightening beings with thoroughly purified aspiration, thoroughly purified will, who have done their work well, who have attended hundreds of thousands of billions of buddhas, who have thoroughly gathered the provisions for the Path, who have attained immeasurable knowledge and virtue, who are free from folly and confusion, free from affliction, impurity, and attachment, who are firm in determination and faith, whose undivided attention is on these buddhas' teachings. Speak, therefore, for the enlightening beings directly witness this realm."

Diamond Matrix said, "What though this assembly of enlightening beings is pure, with thoroughly purified aspirations and will, having done their work well, having well attended countless buddhas, having attained immeasurable virtue and knowledge, free from folly and delusion, undefiled, with well-established determination and zeal, with undivided attention on these teachings of buddhas, yet because of the lack of benefit and the suffering in the long night of ignorance for those others who would give rise to dissent and doubt upon hearing of such inconceivable states, it is out of compassion for them that I want to remain silent."

Then Moon of Liberation again asked Diamond Matrix for this doctrine: "Very well, explain by the power of the Enlightened—these inconceivable stations will be well protected and believed in. Why? Because that naturally occurs when these stages are being explained: this is what all buddhas keep in mind, and all enlightening beings are intent on the protection of this knowledge. Why? This is the fundamental practice, and this is the fulfillment of the Buddha teachings. It is like the instruction of combinations of letters—it begins and ends with the basic characters; there is nothing expressed by combinations of letters without indication of the basic characters. In the same way all the Buddha teachings are based on the stages and their practices are fulfilled thereby. The

consummations of the stages lead to the attainment of the knowledge of the independent. Therefore speak; the realized ones, the saints, the perfectly enlightened ones will protect and support you.”

At this point those enlightening beings uttered verses in one voice asking Diamond Matrix for this teaching:

O ye of supreme wisdom and boundless eloquence,
Speak the finest words, in accord with ultimate truth.

With recollection, steadfastness, pure knowledge, pure resolve to
attain the ten powers,
And discerning intellect, explain these ten supreme stages.

Tranquil, disciplined, with accumulated goodwill, free from
afflictions, delusion, pride, and views,
Free from doubt, this assembly hopes for your explanation.

As the thirsty desire cool water, the hungry food, the sick
medicine,
And bees honey, so does this assembly desire your words.

Therefore, ye of pure knowledge, speak of the exalted stages, free
from taint,
Joined to the ten powers, unobstructed, producing all good states.

At that time a radiance called “light of power of enlightening beings” emanated from the circle of hair between the eyebrows of Shakyamuni Buddha, accompanied by innumerable rays of light, illuminating all worlds in all ten directions, stopping all evils and suffering, eclipsing all realms of demons, illuminating the circles of innumerable buddhas, revealing the features, occult powers, and mystic transfigurations in the inconceivable realm of the buddhas, illuminating the enlightening beings empowered to teach in the circles of all buddhas in all worlds in the ten directions; having shown the inconceivable mystical power of the Buddha, it formed a great tower of networks of clouds of light up in the sky and remained there.

In the same way, lights called “light of power of enlightening beings” emanated from the circle of hair between the eyebrows of the other buddhas, accompanied by innumerable beams of light, illuminating all worlds in the ten directions, stopping all evils and suffering, eclipsing all realms of demons, illuminating the circles of innumerable buddhas, revealing the features, occult powers, and mystic transfigurations in the inconceivable realm of buddhas, illuminating the enlightening beings empowered to teach in the circles of all buddhas in all worlds in the ten directions; having revealed this inconceivable mystic power of buddhas, and having illuminated the circle of Shakyamuni Buddha and the body

of the enlightening being Diamond Matrix, in the same way the beams formed a great tower of webs of clouds of light up in the sky and remained there.

Thus by means of the light beams emanated from the circle of hair between the eyebrows of Shakyamuni Buddha, those worlds and those circles of buddhas and the bodies and sitting places of their enlightening beings were clearly illumined. By the lights emanated by those other buddhas, this world system, the circle of Shakyamuni Buddha, and the body and sitting place of Diamond Matrix were seen clearly illumined.

Then, from the great tower of webs of clouds of light, by the power of the Buddha, this sound emerged:

By those with the ten powers, peerless, equal to space, with
boundless virtues,
By the teachings of Shakyamuni, by those beyond all men and
gods, is this miraculous display made.

By the power of the buddhas, open the storehouse of the Kings of
Truth
And reveal the supreme practice and stages of knowledge
distinctly.

Those who hear this supreme teaching will also be
Empowered and supported by the buddhas and enlightening
beings,
Who will cause them to attain buddhahood once they attain the
ten powers,
After having gradually fulfilled the undefiled ten stages.

Even sunk in the ocean or thrown into the holocaust,
They will be able to hear this teaching, without doubt.

But those stuck to folly, suspicious and unreceptive,
Will never get to hear it.

The path of knowledge of the stages, supreme, from entry,
station, and attainment,
Please explain in order, including the practice and sphere of
action.

Then Diamond Matrix, looking over the ten directions, in order to
increase the purity of this assembly, at this juncture spoke these verses:

Subtle and hard to know is the path of the great sages,
Nonconceptual, beyond conception, most difficult to contact.
It is pure, known only to the wise,

Its nature is quiescent, without extinction or origination.
 Inherently empty, utterly tranquil, nondual, inexhaustible,
 Liberated from all states, impartially reaching nirvana,
 Without extremes or mean, not expressed by words,
 Outside of time, like the sky,
 Quiescent, ultimately silent, realized by the enlightened,
 Most difficult to express by any manner of speaking:
 Such are the stages and their practice—
 Most difficult to speak of, more difficult to hear.

Beyond thought and the path of mind,
 Elicited by knowledge, realized by the highest sages,
 Not revealed by the elements of matter and sense,
 Unattainable by mind, intellectually inconceivable:
 Just as the tracks of a bird in the sky
 Cannot be described or seen even by the enlightened,
 In the same way all the stages
 Cannot be told of, much less heard.

I will tell just the beginning, then,
 Out of kindness, compassion, commitment:
 I will tell of them in order; yet not by spheres of thought
 But by knowledge are they to be fulfilled as one wishes.

Such a realm is hard to see, impossible to tell of—
 It just rests in one's own mind;
 But I will speak out by the power of Buddha—
 It should be heard with concentration and respect.

This entry of knowledge, being as such,
 Cannot be explained even in eons:
 I will now give a summary,
 According to the meaning of the teaching as it is.

Attend respectfully, blessed ones;
 I will speak by the power of Buddha.
 I will utter the voice of the highest teaching,
 In appropriate words, with examples.

Though it is difficult to express in speech,
 Yet mine is the power to do so,
 By the immeasurable power of Buddha and the power of the
 body of light
 That have entered into me.

“Now then, in beings who have well-developed roots of goodness,
 who have done their tasks well, who have accumulated provisions for

the Path, who have attended buddhas in the world, who have consolidated pure practices, who are in the care of spiritual friends, who have thoroughly purified their intentions, who have great determination, who are endowed with supreme zeal, and who actualize pity and compassion, the aspiration for enlightenment is aroused, for the quest of enlightened knowledge, for the attainment of the ten powers, for the attainment of great expertise, for the attainment of the enlightened quality of impartiality, for the salvation of all beings, for the purification of great mercy and compassion, for the attainment of knowledge of all in the ten directions, for the unobstructed purification of all buddha-lands, for awareness of past, present, and future in a single instant, and for expertise in turning the wheel of the great Teaching.

“This intention of enlightening beings, furthermore, is aroused and guided by great compassion, controlled by wisdom and knowledge, sustained by skill in means, stabilized by will and determination, immeasurable as the power of buddhas, clearly distinguishing the power of sentient beings and the power of Buddha, focused on unfragmented knowledge, in accord with spontaneous knowledge, completely receptive to the guidance of wisdom and knowledge of all Buddha teachings; it is as ultimate as the cosmos, as enduring as space, abiding forever.

“With this arousing of the mind the enlightening being is beyond the stage of mundane beings, has entered the rank of enlightening beings, is born in the family of the enlightened, cannot be slandered by any racial slur, has left all mundane paths and has entered the transmudane Path, is stationed in the reality of enlightened beings, is properly established in the abode of enlightening beings, has attained equanimity, is established in the lineage of buddhas of past, present, and future, certain to become perfectly enlightened. Established in these things, the enlightening being is established in the first stage of enlightening beings, that of Extreme Joy, by attainment of imperturbability.

“Here, standing on the stage of Extreme Joy of enlightening beings, one is filled with extreme joy, filled with calm, filled with happiness, filled with ebullience, filled with exaltation, filled with delight, greatly invigorated, most uncontentious, most harmless, and free from anger.

“Thus is the enlightening being extremely joyful when stationed in the enlightening beings’ stage of joy; one becomes extremely joyful thinking of the buddhas, of the Buddha teachings, of the enlightening beings, of the practices of enlightening beings, of the purification of the transcendent ways, of the eminence of the stages of enlightening beings, of the indestructibility of enlightening beings, of the teachings of the buddhas, and of the ability to benefit beings; and, thinking of the means of entry into the knowledge of all buddhas, the enlightening being is imbued with extreme joy. ‘Detached am I from all mundane objects; I have entered the vicinity of buddhahood; I have left behind the stage of infantile ignorance and drawn near to the stage of knowledge; I am cut off from all evil and states of misery; I am a refuge for all beings; I am near to the vision of all buddhas; I am born in the realm of all buddhas;

I have reached equality to all enlightening beings; gone from me are all fears and terrors'—thus thinking, the enlightening being gives rise to extreme joy. Why? Because that is what happens to all fears with the enlightening being's attainment of the stage of joy—fears such as fear of not surviving, fear of ill repute, fear of death, fear of states of misery, fear of intimidation by groups—all these fears leave. Why is that? Inasmuch as the very concept of self is gone, there is no self-love, much less any love for material things; therefore there is no fear of not surviving. One does not seek any honor from anyone, but rather thinks one should provide others with sufficient means of subsistence, therefore there is no fear of ill repute. And because one has no view of self, one has no concept of self and therefore no fear of dying. Thinking that when one is dead, one will certainly not be separated from the buddhas and enlightening beings, one therefore has no fear of states of misery. Thinking that there is no aspiration in any world equal to, much less greater than, one's own aspiration for enlightenment, there is no fear of intimidation by groups. Thus all fears and terrors are removed.

“Furthermore, the enlightening being, due to having made great compassion foremost, strives all the more with an indestructible, extraordinary will, for the fulfillment of all roots of goodness, by mastery of perfect faith, by purity of intention, by wealth of true understanding, by having developed mercy and compassion, by having attained great kindness, by indefatigability of mind, by adornment with conscience, by attainment of joy in tolerance, by honor and respect for the teachings of the completely enlightened, by tireless collection of roots of goodness night and day, by service to good spiritual friends, by enjoyment of true teaching, by insatiable search for learning, by correct contemplation of the teachings as they are heard, by mental nonattachment, by absence of craving for gain, honor, or fame, by absence of desire for goods, by tireless production of a jewel-like mind, by seeking the stage of omniscience, by concentration on the powers, expertise, and unique buddha-qualities of all enlightened ones, by unattached seeking of the transcendent ways, by abandonment of all deception and dishonesty, by acting in accord with one's words, by constant preservation of truthful speech, by not allowing the family of the enlightened to die out, by not abandoning the teachings of enlightening beings, by mountainlike imperturbability of mind, by discerning knowledge of all mundane doings, by attainment of the transmundane path of relinquishment, by constant seeking of the supreme ultimate.

“Imbued with these ways of purifying the stages, enlightening beings are well established in the stage of Extreme Joy. Once established in this stage, enlightening beings undertake great vows, great resolutions, great undertakings such as the following: They undertake a first great vow to make offerings to each and every buddha, in the best of forms, with the highest purity of faith, as extensively as the cosmos, to the furthest reaches of space, throughout all time. They undertake a second great

vow to maintain the eye of the teachings spoken by all buddhas, to associate with all buddhas and enlightening beings, to preserve the teachings of all complete buddhas, to take in all truths, to the extent of the cosmos, to the furthest reaches of space, throughout all time, without ceasing, in all eons for as many buddhas as appear in the world. They undertake a third great vow to go to all places in all worlds where buddhas appear—from their existence in the heaven of satisfaction, descending into the human world, entry into the womb, abiding in the womb, birth, youthful enjoyments, married life, renunciation, practice of austerities, conquering demons, enlightenment, being requested to teach, setting the wheel of the great teaching in motion, and entry into great absolute nirvana—to go to all places at once, taking the lead in making offerings, receiving the teaching, and applying it in practice, to the extent of the cosmos, to the farthest reaches of space, throughout all time, without ceasing in all eons for as many buddhas as appear in the world, until the attainment of great absolute nirvana. They undertake a fourth vow to bring forth the determination to disseminate instruction in the accomplishment of means of purification of the ways of transcendence, accurate explanation of the path of the stages, the practices of all enlightening beings, bringing forth their total and particular aspects, with consideration of their common and distinctive features, as they are formed and dissolved, the many extensive immeasurable holistic practices of all buddhas and enlightening beings contained in the ways of transcendence, purifying all the stages of enlightening beings, vowing to call forth this aspiration to the extent of the cosmos, to the furthest reaches of space, throughout all time. They undertake a fifth great vow to fully develop all beings, corporeal or immaterial, thinking, nonthinking, or neither, born of eggs, wombs, moisture, or spontaneously, in all realms contained in the worlds of desire, forms, and formlessness, bound to the six paths of mundane existence in all places of birth, caught up in names and forms—to develop them to lead them into the Buddha teaching, to free them from all mundane groupings, to establish them in omniscience, to develop and mature all beings forever, to the extent of the cosmos, throughout the reaches of space, for all time, for as many eons and beings as there be. They undertake a sixth great vow for direct knowledge of the innumerable distinctions in all the worlds of the ten directions, variously reflecting one another, subtle and gross, upside-down, inverted, and upright, their appearance and consolidation—they vow to comprehend the distinctions of worlds, to the extent of the cosmos, throughout the reaches of space, for all time. They undertake a seventh great vow, to show all beings the purification of all lands in one land and one land in all lands, the adornment of innumerable buddha-lands with arrays of light, entering into the supreme realm of buddhas from which all afflictions are removed, completely purified and filled with wise beings, showing this to all beings to please them in accord with their mentalities, vowing to thoroughly purify all buddha-lands, to the extent

of the cosmos, to the farthest reaches of space, throughout all time, unceasing for as many eons and buddha-lands as there may be. They undertake an eighth great vow, to work with the same one determination as all enlightening beings, to build up roots of goodness without opposition, to be equally focused on the same one object as all enlightening beings, to be in concert with all enlightening beings, to manifest appearances of Buddha as desired, to attain the knowledge of the powers of the Enlightened at will, to attain ever-present mystic knowledge, to travel to all worlds, to appear in the circles of all buddhas, to adapt to all situations, to attain realization of the inconceivable great vehicle, to continue to carry out the practices of enlightening beings, vowing to enter the great vehicle, to the extent of the cosmos, to the furthest reaches of space, throughout all time, unceasing for as many eons and practices as there may be. They undertake a ninth great vow to carry out the practice of enlightening beings, riding on the wheel that never rolls backward, by means of fruitful words, thoughts, and deeds, so that those who see them will surely realize buddhahood, those who hear what they say will attain knowledge, and so that those who have pure faith will be freed from afflictions—they vow to attain a state like a master physician, to attain embodiment of magical fulfillment of aspirations, to carry out the practices of enlightening beings as extensively as the cosmos, to the farthest reaches of space, throughout all time, unceasing for as many eons and as many practices as there be, that their deeds not be in vain. They undertake a tenth great vow, to awaken completely to unexcelled perfect enlightenment in all worlds, to show at every point—without leaving one place—birth, leaving home, transfiguration, austere practice, conquering demons, sitting at the pinnacle of enlightenment, turning the wheel of the teaching, and final absolute nirvana, to attain the knowledge of power of the vast realm of buddhahood and in each instant show all sentient beings the emergence of a buddha in accordance with their mentalities so that they may attain enlightenment and perfect peace, to universally realize the nirvana of all phenomena by one perfect enlightenment, to please all beings according to their mentalities with a single utterance, to show great ultimate nirvana without cutting off the power of practice, to show the construction of all teachings of the stages of great knowledge, to pervade all worlds by the mystic power of the knowledge of truth and the mystic knowledge of illusoriness, vowing to bring forth great knowledge to the extent of the cosmos, to the farthest reaches of space, throughout all time, never ceasing for all eons, for all true enlightenments.

“Thus, having brought to the fore such great aspirations, great purposes, great undertakings, through ten great vows, enlightening beings stationed in the stage of Extreme Joy undertake countless consummate vows, which they undertake in ten ultimate terms: that is, to the ultimate extent of living beings, to the ultimate extent of worlds, to the ultimate extent of space, to the ultimate extent of the cosmos, to the ultimate

extent of the realm of nirvana, to the ultimate extent of the emergence of buddhas, to the ultimate extent of enlightened knowledge, to the ultimate extent of realms of mental objects, to the ultimate extent of entries of knowledge into the sphere of buddhas, to the ultimate extent of the courses of worlds, the courses of teachings, and the courses of knowledge. Enlightening beings vow that their undertakings shall be coterminous with living beings, worlds, space, the cosmos, nirvana, the emergence of buddhas, enlightened knowledge, mental objects, entries of knowledge into the sphere of buddhas, the courses of worlds, the courses of teachings, and the courses of knowledge; and that just as all of these are endless, so shall the enlightening beings' roots of goodness be endless.

"In those who have taken such vows upon themselves, the workable mind and the gentle mind are incorruptibly pure. The enlightening beings have faith in the perfectly enlightened buddhas' attainments of past practices, their realization of the transcendent ways, their consummate attainment of the stages, their consummate attainment of the powers, their complete fulfillment of expertise, the indestructibility of unique qualities of buddhahood, the inconceivability of buddhahood, the attainment of the sphere of buddhas, which is infinitely various, the attainment of immeasurable knowledge, the complete entry into the realm of those who arrive at Thusness. Enlightening beings believe in the consummation of the fruits; in sum, they believe in the practice of enlightening beings, including all that upon which is based the teaching of the stage of knowledge of enlightened ones.

"Furthermore, it occurs to the enlightening beings that these qualities of buddhahood are so profound, so detached, so peaceful, so empty, so signless, so desireless, so undefiled, so vast, so immeasurable, so supreme, so hard to approach.

"What is more, enlightening beings reflect, ignorant creatures, because of continually slipping into erroneous views, because of minds shrouded by the darkness of ignorance, because of being puffed up with pride, because of conceptions, because of mental fixations of desires caught in the net of craving, because of hopes pursued by actions in the tangle of deceit and falsehood, because of deeds connected with envy and jealousy producing mundane states, because of accumulation of actions rife with passion, hatred, and folly, because of the flames of mind ignited by anger and resentment, because of undertakings of actions bound up with delusion, because of seeds in the mind, intellect, and consciousness bound to the flows of lust, existence, and ignorance, therefore produce sprouts of subsequent life in the world. That is to say, name and form are born together, inseparable; and by the development of name and form, the assembly of six sense mediums takes place; once the mediums are formed, from their mutual contact sensation comes to be; and that sensation being enjoyed and sought more and more, the operation of craving grows; craving being developed, existence comes to be;

once there is existence, birth, death, sorrow, lamentation, suffering, sadness, and anxiety appear. Thus does the mass of suffering of sentient beings arise. Seeing these beings' inability to escape from this mass of suffering—not realizing it is without self or anything pertaining to self, that it is unreal, insubstantial, void, inert, ineffective, insensate as wood and stone, like a reflection—the enlightening beings develop great compassion to rescue them and free them from their miseries, and develop great kindness to bring them to endless bliss and nirvana.

“Thus, abiding in the first stage, by sympathy and kindness and by supreme will the enlightening beings, relinquishing all things with an equanimous mind, cultivate great relinquishments in a spirit of most urgent quest for enlightened knowledge. These relinquishments are: relinquishment of goods, food, stores, houses, gold, jewels, all kinds of treasure and money, jewelry and adornments, animals and vehicles, pleasant ponds, parks, forest retreats and monasteries, servants and employees, spouses and children, home, city, town, society, homeland, metropolis, and all parts of the body. Thus, having become indifferent to these, the intellect most ardently seeking enlightened knowledge relinquishes all things. Thus does the great relinquishment of those in the first stage of enlightening beings come to be.

“Thus, based on compassion, kindness, and relinquishment, the enlightening beings, for the sake of the salvation and liberation of all beings, more and more seek mundane and transcendental benefits for them, and while seeking arouse an unwearying mind. Thus do the enlightening beings become indefatigable and, being indefatigable, become expert in all learning. Thus in possession of learning, by intelligent consideration of what should and should not be done, the enlightening beings arrive at what is variously appropriate for inferior, mediocre, and superior beings, according to their power and endowments, thus attaining knowledge of the world and humanity. And the enlightening beings, knowing the world, acting in accord with time and measure, adorned with constant modesty and conscience, strive for the benefit of self and others. Thus the enlightening beings become modest and conscientious. And in those efforts the enlightening beings become uninterested in mundane satisfactions and attain nonreceding, undiminishing power; hence the arising of enlightening beings' stable support of power. Thus stably empowered, the enlightening beings work on service to buddhas and receive their instructions. Hence arise in the enlightening beings the elements that purify the ten stages—faith, compassion, kindness, relinquishment, indefatigability, knowledge of the teachings, knowledge of the world and humanity, modesty and conscience, stable power, and attendance on buddhas.

“Enlightening beings in this stage of Joy get to see many buddhas, by broad vision and by the power of vows seeing many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions, many billions, many trillions of buddhas. Having

seen those buddhas, those saints, those completely enlightened ones, by broad vision and the power of vows, the enlightening beings honor and serve them with supreme zeal, presenting them with the necessities of life, such as food, clothing, drink, vessels, bedding, and medicines, and they also bring comforts for enlightening beings, and they also respect and support the religious community. These supreme roots of goodness the enlightening beings dedicate to consummate enlightenment.

“From this service of buddhas arise means of development of beings, and the enlightening beings develop sentient beings to maturity by giving and by kind speech, the other two means of salvation helping out by the power of faith, though as yet without complete knowledge and attainment. Of the ten transcendent ways, the transcendent way of giving is foremost; not that the others are not cultivated, but they are practiced according to the enlightening beings’ power and endowment. And as the enlightening beings serve the buddhas and work for the development of sentient beings, practicing to accumulate these elements that purify the stages, thus do the enlightening beings’ roots of goodness, dedicated to universal knowledge, become more and more purified and capable of application as desired. Just as when gold is plunged into fire over and over by a skilled smith, it becomes more and more purified and workable and can be made into various ornaments as desired, in the same way as the enlightening beings attend buddhas and work for the perfection of sentient beings and cultivate the factors that purify the stages, so do their roots of goodness become more and more purified and useful.

“Then the enlightening beings in this stage should ask buddhas, enlightening beings, and spiritual friends about the characteristics and attainments of this first stage and should be tireless in seeking fulfillment of the components of this stage. In the same way, in order to fulfill the components of the stages of enlightening beings up to the tenth, the enlightening beings should become versed in the problems and solutions of the stages, in the formation and dissolution of the stages, in the forms and actions of the stages, in the attainments and cultivation of the stages, in the purification of the elements of the stages, in the progression from stage to stage, in the attainment of each stage without regression, in the purification of all stages of enlightening, and in the accession to the stage of enlightened knowledge.

“There is no cease in the ascent of the enlightening beings who are skilled in fostering the forms of practice of the stages up to accession to the tenth stage; by unceasing progress on the Path and by the light of knowledge of the stages, the enlightening beings attain the light of buddha-knowledge. It is like a skilled caravan leader who, wanting to lead a large caravan to a great city, first finds out about the qualities of the road to be traveled, the defects of the road, the best places to stop along the way, the places not to stop, and what is to be done about provisions for the trip, thus knowing well how to get to the great city, from

the beginning to the end of the journey. Thus, by fully preparing for the way by this intelligent consideration, the caravan leader finally reaches the great city along with the caravan, without the caravan or himself being beset by difficulties in desolate places. In the same way the enlightening beings, as clever caravan leaders, when established in the first stage of enlightening beings, become familiar with the issues and solutions of the stages, the formation and dissolution of the stages, the practical aspects of the stages, the attainments and cultivation of the stages, the purification of the elements of the stages, the progression from one stage to another, the consolidation of each stage, the special knowledge of each stage, attainment of each stage without regression, and accession to the stage of buddha-knowledge by means of the quality of purification of all the stages of enlightening beings. Then the enlightening beings, having gotten together provisions of great virtue and knowledge, and having well established a store of knowledge, wishing to lead the great caravan of sentient beings to the city of omniscience, first inquire into and find out the qualities of the path of the stages, deviations from the path of the stages, errors on the path of the stages, the best of stations along the path of the stages, and what is to be done about the provisions of virtue and knowledge for the path of the stages, asking buddhas, enlightening beings, and spiritual friends about this to become versed in how to reach the great city of omniscience. Thus, by intelligent consideration of the way before proceeding and by thus fully preparing provisions of virtue and knowledge, the enlightening beings lead the great caravan of sentient beings according to their maturity across the wasteland of the mundane whirl to the great city of omniscience, without either the caravan or the enlightening beings being beset by the ills of the wasteland. Thus enlightening beings should work tirelessly on the cultivation of stages.

“This is a brief explanation of enlightening beings’ entry into the first stage of Extreme Joy. Enlightening beings in this stage are mostly monarchs of a continent, having attained great power and sovereignty, guardians of right, wise and capable, taking good care of beings with great generosity, undertaking unlimited acts of charity to rid beings of the taint of envy and discontent. And whatever acts the enlightening beings undertake, whether by giving, or by kind speech, or by beneficial action, or by cooperation, those acts are never apart from thoughts of Buddha, of the Teaching, of the Community, of enlightening being, of the practices of enlightening beings, of the transcendent ways, of the stages, of the expertise and unique qualities of buddhas, of omniscience complete in all respects. To what purpose? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which they give up all comforts and go forth in conformity with the teaching of Buddha. Having gone forth, enlightening beings instantly attain a hundred concentrations and see a hundred buddhas and acknowledge their power; they stir a hundred worlds, go to a hundred lands,

illumine a hundred worlds, mature a hundred beings, live for a hundred eons, penetrate a hundred eons past and future, contemplate a hundred teachings, and manifest a hundred bodies, each body manifesting a company of a hundred enlightening beings. Then enlightening beings with superior power of commitment, by the quality of excellence of vows, transform their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances in countless ways.”

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

Having accumulated pure qualities and attained virtues,
Done service, following enlightened kindness and compassion,
Embodying supreme faith and pure goodwill,
They produce an incomparable mind for enlightened knowledge.

Intent on the power, purification, and energy of the all-knowing
buddhas,

To attain the state of the Victorious and save the world,
The supreme will arises to develop great compassion,
Turn the wheel of the teaching, and purify the buddha-lands.

To know all times in an instant without discriminating thought,
To clarify good timing in the world in its variety,
Seeking, in short, all the qualities of the Guides,
This noble mind, immeasurable as space, is born.

Commanded by wisdom, led by compassion, endowed with skill
in means,

Pure in resolution and intent, measureless in power,
Unobstructed, direct, not relying on another's guidance,
Knowledge of the supreme mind equal to the enlightened,
With the birth of this mind-jewel of enlightening beings
One transcends the sphere of the ignorant and reaches the sphere
of buddhas,
Is born in the family of the enlightened, impeccable,
Gone to equality with buddhas, certain of highest enlightenment.

Once one produces this mind, one attains this stage,
The will immovable as a mountain,
Joyful and happy, serene, resolute, and forceful,
With a buoyant mind,
Nonviolent, harmless, free from anger,
Modest and respectful, with superior honesty, self-controlled;
One remembers the immeasurable knowledge that saves the
world
And becomes joyful in anticipation of that state.

When one attains this stage, five fears depart—
 Not being able to make a living, dying, reputation, misery, fear
 of groups—

Thus fear is gone: why?

Because there is no attachment to self.

Those free from fear and full of compassion and kindness,
 With faith, respect, and modesty, rich in virtues,
 Practicing good day and night, seek the teaching for the sake of
 truth
 And not for enjoyment of mundane desires.

Considering well the teachings they have heard with unattached
 minds,
 Their will for enlightenment directed without desire for gain,
 Seeking knowledge and power, the purifying teachings of
 buddhas,
 They work on the ways of transcendence, free from delusion and
 conceit.

Acting in accord with their words, steadfast in truthful speech,
 They do not sully the family of buddhas, carrying out the study
 of enlightenment;
 Detached from mundane doings, wishing benefit for the world,
 Tireless in good works, they climb ever higher.

Thus seeking the truth, intent on the quest for virtue,
 They undertake the vow to behold the buddhas;
 To preserve the true teaching and approach the seers,
 They undertake the vows of those whose acts are supreme.

To develop beings and purify the buddha-land,
 To populate their land with enlightening beings,
 With unity of purpose, not in vain,
 They seek enlightenment everywhere.

They undertake many such vows, which are infinitely extensive,
 Enduring as space, beings, time, the nature of things, nirvana,
 The world, the emergence of buddhas,
 And the ground of knowledge.

They will their vows to last as long as there are mental objects
 And access to knowledge, endless in the world as long as it
 operates:

“When these end, may my undertakings end too—
 May I attain practice enduring as these.”

Thus thoroughly dedicated, with harmonious, flexible minds,
They put faith in the virtues of buddhas and observe sentient
beings:

Knowing beings are conditioned, out of compassion they feel
They should rescue suffering beings from afflictions.

For that purpose they undertake various kinds of giving—
Of kingship, all kinds of treasures, horses and elephants,
Their heads, hands, feet, eyes, even their blood and flesh—
All they give away, without becoming distressed in mind.

They seek out various teachings, indefatigable;
Learned, they accord with the ways of the world.
Knowing the world, modest and steadfast,
They serve innumerable buddhas with reverence and respect.

Thus they practice constantly, day and night,
Their virtue refined as gold in fire;
Thus having made the preparations for the ten stages,
They attain freedom from hindrance, having destroyed the
obstacles.

Just as a caravan leader, for the benefit of the great caravan,
Asks about the features of the road and then goes safely,
So do enlightening beings in the first stage setting out
Reach enlightenment unhindered, by way of the ten stages.

Stationed here, they become virtuous sovereigns,
Guiding aright, nonviolent and benevolent;
Leaders of the whole continent, they bring all people
To relinquishment and the highest buddha-knowledge.

Having boldly abandoned rulership in search of truth,
They betake themselves to Buddha's teaching and begin to
practice it;
Attaining a hundred concentrations and seeing a hundred
buddhas,
They shake a hundred lands and travel as illuminators.

They purify a hundred beings, seek out a hundred doors of truth,
And penetrate a hundred eons, manifesting a hundred bodies;
They manifest a hundred enlightening beings, or even more,
The power of their supreme vows immeasurable.

“This is an explanation of the excellent first stage of enlightening beings seeking benefit for all worlds. Such is the first stage of enlightening beings, which is called Extreme Joy.”

Having heard about the supreme felicitous realm of this stage, the enlightening beings were delighted, their minds and thoughts pure: getting up from their seats and rising into the air, they scattered flowers all around, uttering words of praise:

Excellent, Diamond Matrix, replete with great wisdom and expertise;
You have explained well this stage practiced by enlightening beings.

The assembly pure in mind, Moon of Liberation asks
To hear about the next highest, second stage.

How should the mind be directed to see the second stage?
Speak forth, O wise one—the enlightening beings desire to hear.

The enlightening being Diamond Matrix said, “The enlightening beings who have successfully accomplished the requirements of the first stage and seek the second stage should activate ten mental dispositions: honesty, gentleness, capability, docility, tranquillity, goodness, non-defilement, nonattachment, broad-mindedness, and magnanimity. When these ten dispositions are operative, one is established in the second stage of enlightening beings, the stage of Purity.

“Enlightening beings in the stage of Purity naturally become imbued with ten virtuous ways of acting: they avoid taking life, they abandon weapons and hostility, they have conscience and sympathy and are compassionate and kind to all living beings, wishing for their welfare. They do not harm living beings even in their fantasies, much less injure other beings by gross physical harm with the conception of beings as such.

“The enlightening beings also abandon taking what is not given. They are satisfied with what they have and do not desire others’ possessions. Thinking of things that belong to others as belonging to others, they do not give rise to any intention to steal and do not take even so much as a blade of grass or a leaf that is not given to them, much less take the necessities of life from others.

“The enlightening beings also abandon sexual misconduct. They are satisfied with their own spouses and do not desire the spouses of others. They do not give rise to desire for others’ spouses, much less have sexual intercourse with them.

“The enlightening beings also abandon false speech, speaking truthfully, according to what is so, in a manner appropriate to the time, and acting accordingly. Even in dreams they do not speak falsehood with the intention to deceive by concealing what they see, believe, wish, intend, or desire; they do not tell lies even in dreams, much less consciously.

“The enlightening beings also abandon malicious talk and are not

divisive or annoying to sentient beings. They do not gossip or tell tales here and there to cause division; they do not break up those who are together or increase the division of those already split. They do not enjoy disunion, do not delight in separation, and do not speak words that cause division, whether they are true or not.

“The enlightening beings also abandon coarse speech and give up speech that is out of place, crude, dirty, harsh to others, openly or covertly annoying to others, vulgar, worldly or impure, unpleasant to hear, provocative, irritating, outrageous, displeasing, disagreeable, unpleasant, destructive to self or others. Having given up such speech, the enlightening beings speak words that are unabrasive and gentle, agreeable, sweet, causing pleasure, delightful, beneficial, pure, pleasant to the ears, congenial, likable, elegant and clear, understandable, worth hearing, not mixed up, desirable to many people, liked by many people, pleasing to many people, agreeable to many people, enlightening, beneficial and pleasurable to all beings, mentally uplifting, purifying self and others.

“The enlightening beings also abandon useless speech; they speak prudently, in accord with time, truthfully, meaningfully, rightly, logically, instructively. They speak words with content, carefully considering and guarding their speech, in accord with the occasion, in well-regulated order, reflecting even before telling a joke, and never, of course, chattering at random.

“The enlightening beings also become free from covetousness, not even conceiving any craving for others’ wealth, pleasures, enjoyments, goods, and possessions, much less desiring to possess what belongs to others; they do not seek or hope for or desire gain.

“The enlightening beings also become free from malevolence and anger; they are kind to all beings, desirous of their welfare, sympathetic, solicitous, loving, protective of all, attentive to what is good for them. Giving up everything of the nature of the blemish of anger, resentment, and unfriendliness, opposition, and attack inflamed by ill will and hostility, the enlightening beings are to reflect on what is beneficial, considering what is called for by kindness for the welfare and happiness of all beings.

“The enlightening beings also come to have right insight and follow the right Path. They give up divination and various misguided views, see rightly, do not practice deception, and set their minds on the Buddha, Teaching, and Community.

“As the enlightening beings constantly preserve these ten virtuous ways, they evoke this intent: ‘Whatever ills, states of woe, and pitfalls beset sentient beings, all are caused by practicing nonvirtuous action, so I myself will abide in right action and also lead others to right action. Why? It is impossible to get others to abide in right action as long as one does not abide in right action oneself.’

“They also think thus: the realms of hells, animality, and ghosthood are established by the practice of bad ways of action, and the states from

humanity up to the highest realm of existence are established by the practice of good ways of action. The ten ways of good action on a higher level practiced by wisdom, due to narrowness, fear of the world, lack of great compassion, and following the speech of another, develop the vehicle of hearers. Purified on a yet higher level, because of not being led by another, because of self-realization without following anyone, because of self-enlightenment without seeking from another, because of lack of great compassion and skill in means, and because of profound understanding of conditionality, they develop the vehicle of individual illuminates. Purified on an even higher level, by immeasurable broad-mindedness, sympathy and compassion, absorption of skill in means, undertaking of great vows, not abandoning sentient beings, and focus on the vast knowledge of buddhahood, they make for the breadth of practice to purify the stages of enlightening beings and the ways of transcendence. Purified on a yet higher level, they are conducive to the perfection of all characteristics of enlightenment, up to endowment with the ten powers and the full realization of all qualities of buddhahood. Therefore, by means of these ways of good action, having undertaken them all equally, effort should be made to accomplish the complete purification of all of their aspects.

“They also realize this: bad actions at their worst, when developed and done a lot, are the cause of hell; at a middling degree, they are the cause of animality; at their least they are the cause of the underworld. Taking life leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: a short life and much sickness. Stealing leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: material poverty and common possession of property. Sexual misconduct leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: an unruly society and an unfaithful spouse. Lying leads to hell, to animality, to the underworld, but if one is born human it brings on two consequences: much slander and unreliability. Divisive talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: a broken home and a wretched family. Harsh talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: hearing what is displeasing, and argumentativeness. Confused, senseless talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: one’s words will not be believed and one’s speech will be unclear. Covetousness leads to hell, to animality, to the underworld, but then if one is born human it brings about two consequences: dissatisfaction and ambitiousness. Anger leads to hell, to animality, to the underworld, but then if one is born human it brings on two consequences: falling into bad views and becoming tricky and deceitful. Thus these ten bad ways of action tend to the formation of an immeasurably great mass of misery—so let us leave behind these ten bad ways of action and enjoy the delights of the garden of righteousness.

“Having abandoned these ten bad ways of action, they live by the ten good ways of action and also lead others to them. Even more do the enlightening beings arouse toward all sentient beings desire for their welfare and happiness, with kindness, sympathy, compassion, and desire to care for them and protect them, thinking of all beings as equal to themselves, thinking of them as examples and teachers.

“This is what the enlightening beings think: ‘Alas, these beings have fallen into wrong views; their thinking and disposition of mind is wrong: traveling on erroneous paths, in the midst of entanglements, they should be set by us on the true way, the road of right insight, in accord with reality. Alas, these beings are at odds, argumentative, involved in disputes, always burning with anger and hatred—we should establish them in the exercise of unexcelled great kindness. Alas, these beings are insatiable, coveting others’ goods, following bad ways of making a living—we should establish them in pure deed, word, thought, and livelihood. Unfortunately, these beings follow the motivations of lust, hatred, and delusion, are burned by the flames of various afflictions, and do not seek a means of final escape from them—we should lead them to nirvana, where all afflictions cease and there are no ills. Regrettably, these beings are veiled by the darkness and obscurity of delusion and covered by the darkness of ignorance; they have entered a vast tangle of darkness, have become far estranged from the realm of wisdom and fallen into a great darkness, entered a wilderness of erroneous views—we should clarify their eye of unobstructed wisdom, so they will know all things as they really are without being directed by another. Alas, these beings are traveling in the desert of routine existence; they are in trouble, uneasy, fallen into a great pitfall, facing a fall into the realms of hells, animality, or the underworld; they are ensnared in the dangerous net of false views, entangled in delusion; they have gone off on the wrong road, are blind, lack a guide, and think what is not salvation is salvation; bound by the rope of demons, they are taken in by the thieving sense objects, are without a good guide, and have entered a thicket of demonic dispositions, becoming far estranged from the enlightened mentality: we should save them from such hardships of the wasteland of the mundane whirl and should settle them in the city of fearlessness, the city of all knowledge, where there is no affliction or pain. These beings, unfortunately, are sunk in the waves of great torrents, plunged into the flows of desire, existence, ignorance, and views, swept along by the current of the mundane whirl, fallen into the river of craving, into a great rapids, unable to see objectively, going along the creepers of thoughts of lust, malice, and viciousness, caught by the demon of the view of real existence of the body, plunged into the swirling abyss of desire, into the midst of passion for enjoyment, cast up on the land of self-conceit, rotten inside with misconduct and bad behavior, unable to escape the danger of the village of the six senses, without anyone to rescue them, without a savior or protector, without a refuge: we should bring forth great compassion, virtue, and power, and set them on the jewel island of omniscience, free

from troubles, free from passion, peaceful, happy, free from danger, beyond all fears. These beings are unfortunately locked up in much suffering, sadness, and irritation, in bonds of love and hate, like and dislike, in sadness and grief, in the fetters of craving, in the tangles of illusion, deceit, and ignorance, in the prison of the triple world: we should lead them to nirvana, detached from the triple world, the city of fearlessness, where all suffering ceases, free from obstruction. Alas, these beings are attached to self and possessions, unable to get out of clinging to the elements of body and mind, acting according to delusions, dwelling in the desolate village of the senses, attacked by the vipers of physical constituents, besieged by the murderous bandits of the body-mind clusters, experiencing immeasurable pain: we should bring them to supreme bliss, free from all attachments—that is, to nirvana void of all obstructions. It is a pity that the aspirations of these beings are base and narrow and they lack the will for highest omniscience; even if they want to escape, they think of the vehicles of those aiming for individual enlightenment and liberation alone—we should set them in the unexcelled Great Vehicle of universal salvation in accord with focus on the great resolution for supreme buddhahood and the perspicacity of omniscience.’

“Thus many buddhas come within the range of perception of the enlightening beings who are in accord with the sustaining power of morality, who have skillfully activated sympathy, compassion, and kindness, who are unsolicited good friends to all beings, who have not abandoned sentient beings, who skillfully accomplish what is to be done, who are stationed in the enlightening beings’ stage of purity, by the enlightening beings’ great vision and willpower: the enlightening beings perceive enormously many buddhas, many hundreds, thousands, millions, billions, trillions of buddhas, by their tremendous vision and the power of their vows. Having seen those buddhas, they honor and pay respect and homage to them with lofty intent, and provide them with the necessities—clothing, food and drink, bedding, and medicine; they also provide comforts for enlightening beings and pay respect to the religious community. They dedicate these roots of goodness to unexcelled perfect enlightenment. Also they attend those buddhas and respectfully learn from them the ten ways of virtuous action and never forget them as they have learned them; over countless eons rid of the defilements of envy and bad behavior, they therefore attain purity of generosity and morality.

“Just as gold becomes more and more free from all impurities when put in vitriol, so do enlightening beings in this stage of Purity, by virtue of riddance of the impurities of envy and bad behavior, accomplish purity of generosity and morality. Among the four means of salvation, kind speech is paramount in them; among the ten transcendent ways, morality is paramount. This does not mean they do not practice the rest—they do so as best they can, as is appropriate.

“This is a brief explanation of the second stage of enlightening beings,

the stage of Purity. Many of the enlightening beings in this stage are sovereigns, lords of four continents and masters of the law, competent, powerful, able to rid beings of the impurities of bad behavior, to set them on the ten paths of virtuous conduct. Whatever acts the enlightening beings undertake, whether by way of giving, or kind speech, or beneficial action, or cooperation, all of it is done with no other thoughts in mind but thoughts of the Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, the expertises, the unique qualities of buddhas, and all aspects of omniscience. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which they give up all comforts and go forth into the teaching of Buddha. Having gone forth, in a single instant they suddenly attain a thousand concentrations, see a thousand buddhas and recognize their power, shake a thousand worlds, go to a thousand fields, illumine a thousand worlds, mature a thousand beings, live for a thousand eons, penetrate a thousand eons past and future, contemplate a thousand teachings, and manifest a thousand bodies, each body manifesting a company of a thousand enlightening beings. Then enlightening beings with superior power of commitment, by the quality of excellence of vows, transform their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances in countless ways.”

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

They are gentle, honest, mild, capable,
Of goodwill, docile, unalloyed, unattached, of lofty awareness;
With breadth of mind they enter the second stage.

Here, they are bearers of virtue, imbued with good.
Avoiding the taking of life, their minds are free from viciousness.

They do not take what is not given or take others' spouses.
They are truthful, do not slander, are not harsh in speech.
They have no desire for others' possessions, are kind-hearted,
Follow the right Path, and have no deceitful mind.
With phantom bodies, beautifully adorned,
They honor the Teacher and are always diligent.

The pains of hells and animal realms,
Punishment in the underworld, eternal burning and hunger,
All are produced by evil doings;
Rejecting them, let us arrive at truth.

From birth in the human realm as desired,
 Up to the peak of existence, free from strife, with the bliss of
 meditation,
 The vehicle of solitary illuminates, the vehicles of disciples and
 buddhas,
 All come to exist from the ten paths of virtue.

Knowing this, enlightening beings are always diligent,
 Firmly abiding by ethics and also inducing others to do so.
 Furthermore, imbued with compassion,
 Knowing beings are suffering, they give rise to sympathy.

“Fallen into wrong views are these ignorant ones,
 With minds quick to anger, hate, and argue,
 Always unsatisfied, seeking objects ever more—
 These beings motivated by desire, hatred, and delusion should be
 liberated.

“They are covered by a great darkness, plunged into delusion,
 On a bad road in a wilderness, in a great net of views;
 In the cage of mundane life, enemies attack them—
 We should liberate those in the cage of the devil.

“Taken by the waves of afflictions, sunk in the torrents,
 They are tormented by a hundred miseries in the triple world,
 Wrapped up in the clusters, thinking of them as self—
 For their sake we strive, to release them from pain.

“Having given up this supreme vehicle of buddhahood,
 Though they aim for escape, their aspiration is low;
 We will establish them in the undefiled knowledge of the
 enlightened.”
 Thus enlightening beings arouse incomparable vigor in the cause
 of enlightenment.

In this stage the great sages, having gathered hundreds of virtues,
 See many buddhas and honor them with offerings.
 Their virtue is burnished the more for countless eons,
 Like gold plunged into vitriol.

Here enlightening beings become monarchs,
 Leading sentient beings by the ten virtues:
 By all the virtue they have amassed,
 They will to become saviors of the world, rich in the ten powers.

Willfully giving up the pleasures of kingship,
Gone forth into the supreme Teaching, steadfast,
Full of vigor, they attain supreme concentration
And instantly see a thousand buddhas.

The enlightening beings in this stage also display
Many spiritual powers, of such worthy intentions;
Beyond this, imbued with the power of vows and knowledge,
They guide beings with many kinds of miracles.

“Thus has been explained the second stage, exalted, of enlightening beings, who work for the weal of all worlds.”

Having thus heard of the supreme stages of practice in the sphere of enlightening beings, inconceivable, the enlightening beings in the audience, delighted, scattered multitudes of flowers from the sky, saying, “Excellent! Well have you explained, out of compassion for all beings, the body of conduct of the wise, the sphere of the second of the highest stages. Truthfully, without falsehood or change, have you explained the delightful practice of enlightening beings, with supreme clarity, for the welfare and happiness of all beings. Go on to speak of the third of the most excellent stages—let this superlative realm be told of as it is, linked with true knowledge and action. Tell of the path of the conduct of the Victorious, the practice of charity and morality of the sages, patience, energy, tranquillity, wisdom, skillfulness, supreme kindness, and compassion—tell all, omitting naught.”

Moon of Liberation said, “O Diamond Matrix, tell of the disposition of those who approach the third stage.”

Diamond Matrix said, “The enlightening beings who have thoroughly purified the mind in the second stage come to the third stage. One enters the third stage by ten conscious focusings of the mind: purity, stability, disillusion, dispassion, nonregression, steadfastness, ardor, tirelessness, high-mindedness, and magnanimity. By consciously focusing the mind on these ten things, one enters the third stage.

“Furthermore, the enlightening beings in this third stage examine the impermanence of all that is conditioned, as it truly is; and they examine the painfulness, impurity, unreliability, destructibility, instability, instantaneous arising and passing away, not-coming-to-be-previously, not-reaching-the-past, and nonperdurance in the present of all that is conditioned. Seeing all conditioned things in this way, the enlightening beings, seeing themselves without refuge, without protection, in grief, sadness, distress, bound by likes and dislikes, with much suffering, dejection, and turmoil, without resources, burned by the fires of lust, hatred, and delusion, filled with many diseases, cause their minds to be more and more liberated from all conditioned things and direct their minds toward enlightened knowledge. The enlightening beings also rec-

ognize the inconceivability of enlightened knowledge and recognize its incomparability, its immeasurability, its difficulty of access, its independence, its freedom from afflictions, its freedom from distress, and how it arrives at the city of fearlessness and never comes back from it, and how it saves many people.

“Thus observing the immeasurability of enlightened knowledge, and observing how full of ills all conditioned states are, the enlightening beings further develop ten feelings toward sentient beings: the feeling that they are without a leader or a refuge; the feeling that they are always destitute; the feeling that they are burned by the fire of passion, hostility, and folly; the feeling that they are locked in the prison of existence; the feeling that they are always veiled in sleep in the thickets of afflictions; the feeling that they are incapable of viewing things objectively; the feeling that they have abandoned the desire for good; the feeling that they have lost the way to enlightenment; the feeling that they go along with the flow of the mundane whirl; the feeling that they have lost the means to liberation.

“Seeing the world of sentient beings so full of afflictions, the enlightening beings arouse their energy, thinking, ‘I should rescue and liberate these beings; I should purify and emancipate them; I should lead them, direct them, make them happy, develop them, and cause them to reach perfect peace.’

“Thus disillusioned with all conditioned things, considerate toward all sentient beings, seeing the benefit in omniscience, taking refuge in enlightened knowledge, dedicated to the salvation of all beings, the enlightening beings reflect thus: ‘By what means can these beings, fallen as they are into so much misery, be lifted out of it and established in the ultimate bliss of nirvana and be caused to attain freedom from doubt about all things?’ It occurs to these enlightening beings, ‘The means to do this is nowhere else but in the realm of knowledge of unobstructed liberation; and the knowledge of unobstructed liberation is nowhere else but in awareness of all things as they are; and awareness of all things as they are is nowhere else but in transcendent knowledge of the unconditioned and unproduced; and that light of knowledge is nowhere else but in contemplation by the analytic intellect skilled in meditation; and that contemplation by the analytic intellect skilled in meditation is nowhere else but in skill in learning.’

“The enlightening beings thus apply this contemplative knowledge to the quest of the Buddha Way, day and night intent on hearing the Teaching, desirous of the Teaching, enjoying the Teaching, delighted in the Teaching, relying on the Teaching, devoted to the Teaching, concentrated on the Teaching, intent on the Teaching, taking refuge in the Teaching, dwelling on the Teaching, saved by the Teaching, acting in accord with the Teaching.

“While the enlightening beings are thus focused on the quest for the Buddha Way, there is nothing they do not give up—goods, supplies,

dwelling, precious things, even their own bodies—and because of their desire for truth they do not consider this difficult to do; they only consider it difficult to find a person who utters the truth, who teaches even a single phrase of truth. For the sake of the Buddha Teaching there is no external thing whatsoever that they are attached to that they do not give up, and there is nothing whatsoever within themselves that they do not give up. There is no service to teachers they do not take on; there is no pride or conceit they do not abandon and no humility of action they do not accept; there is no physical suffering they do not bear. They are more glad to hear a single verse of the Teaching that they have not heard than they would be to get a galaxy full of jewels; they are more glad to hear a well-spoken verse than they would be to gain kingship; they are more glad to hear a new phrase of teaching spoken by a complete buddha purifying enlightening practice than they would be to attain godhood for many hundreds of thousands of eons. If someone should declare to the enlightening beings, ‘I too have a phrase of teaching spoken by a perfectly enlightened buddha that purifies the practice of enlightening beings, which I will tell you if you throw yourself in a great blazing pit of fire and endure the agony,’ the enlightening beings think, ‘For the sake of even a single phrase of teaching spoken by a completely enlightened buddha I could even bear to hurl myself from the heavens into a whole galaxy of fire, to say nothing of an ordinary pit of fire. Indeed, we should seek the Buddha Teaching even through all the afflictions and pains of hells, to say nothing of the pains of life in the human world.’ They seek the teachings with such heroic vigor as this; and they contemplate the teachings truthfully as they hear them. Furthermore, having heard these teachings, with profound meditation in their own minds, alone in solitary places, they think, ‘It is by realization and practice of the Teaching through appropriate methods that these doctrines of Buddha are to be followed—they cannot be clarified just by talk.’

“Enlightening beings in this stage of Refulgence leave desires and evil and unwholesome things for the sake of realization of the Teaching and its practical application: with thought and reflection, becoming aloof, joyful and blissful, they attain the first stage of meditation and abide there. By cessation of thought and reflection, inner purity, and mastery of single-mindedness, free from thought and cogitation, concentrated, joyful and blissful, they attain and abide in the second stage of meditation. By freedom from desire for joy they abide in equanimity; with mindfulness and precise knowledge, they experience physical bliss: as the sages say, those who are dispassionate, mindful, blissful, and detached from joy attain to and abide in the third stage of meditation. By the abandonment of pleasure and pain, and by the disappearance of former joy and dejection, free from both pleasure and pain, equanimous, with pure mindfulness, they attain to and abide in the fourth stage of meditation.

“By transcendence of all perceptions of form, by disappearance of all perceptions of objects, by not placing the attention on various perceptions, they attain to and abide in the realm of infinity of space, aware of infinite space. Totally transcending the realm of infinity of space, they attain to and abide in the realm of infinity of consciousness, aware of boundless consciousness. By totally transcending the realm of infinity of consciousness, they attain to and abide in the realm of nothingness, aware of the absence of anything at all. Totally transcending the realm of nothingness, they attain to and abide in the realm of neither perception nor nonperception. This is done on a basis not of enjoyment, but only for the purpose of accomplishment of practical application of the Teaching.

“With minds imbued with kindness, broad-minded, magnanimous, nondualistic, immeasurable, free from hostility and enmity, unobstructed, unafflicted, extending everywhere, they travel to the farthest reaches of the cosmos, reaching all worlds throughout space. In the same way, with minds imbued with compassion, joy, and equanimity, broad-minded, magnanimous, nondualistic, without hostility or enmity, without obstruction or affliction, reaching everywhere, they roam throughout the cosmos, to all worlds in space. They experience many kinds of miraculous actions, even shaking the earth; being one, they become multiple, and having become multiple, they become one; they are able to appear and disappear; they go through walls and even through mountains, just as through space; they travel sitting through the sky like birds; they emerge from and sink into the earth unhindered as though in water, and walk on water as on earth; they produce smoke and flames like a great bonfire and emit water from their bodies like great clouds, by which torrents this world system, set ablaze, is annihilated; even the sun and moon here, powerful and mighty, they take in hand, and extend their power even up to the heaven of Brahma; by the divine ear, purified, beyond humans, they hear both celestial and human voices, whether soft or loud, far or near, hearing even the sounds of insects; they know the minds of other beings, other persons, as they really are—they know if they are covetous or desireless, if they are hateful or not, if they are deluded or not, if they are afflicted or not, if they are small-minded or broad-minded, if they are magnanimous, if they are beyond measure, if they are confused or not, if they are concentrated or not, if they are liberated or not, if they are defiled or not, if their minds are crude or not—all this they know as it really is; in this way they know the minds of other people as they really are. They remember many former abodes: they remember one lifetime, two, three, four, five, ten, one hundred, two hundred, three hundred, four hundred, five hundred—they remember hundreds of lifetimes, many hundreds of lifetimes, many thousands of lifetimes, many hundreds of thousands of lifetimes, many hundreds of thousands of billions of trillions of lifetimes; they remember the age of becoming, the age of disintegration, the age of becoming and disintegration, and remember

many ages of becoming and disintegration, hundreds of ages, thousands of ages, hundreds of thousands of ages, hundreds of millions of ages, hundreds of billions of ages, up to hundreds of billions of trillions of ages—they know, 'I was in such and such a place named such and such, of such and such a family, of such and such a caste, with such and such a diet, with such and such a life span, abiding so long, experiencing such and such pleasures and pains; I died there and was born here, died here and was born there'—they know many kinds of former abodes, including their characteristics, appearances, and speech there. With the divine eye, purified, beyond that of humans, they see beings, dying, being born, of good character, of bad character, in good states, in bad states, inferior, superior, following the force of their deeds; they know beings as they truly are: 'These beings are badly behaved in thought, word, and deed, they slander the sages, they entertain false views; owing to the pursuit of actions based on false views, by that cause, that condition, after the disintegration of the body and death they fall into states of woe and are born in hells. These other beings are virtuous in thought, word, and deed, they do not slander the sages, they see rightly; because of their deeds and undertaking of duty based on right views, after they die they are born in blissful states in heavens.' Thus, by the divine eye, purified, beyond that of humans, they see beings, their characteristics, appearances, and speech, dying, being born, of good and bad appearance and character, in good or bad states, inferior and superior, according to their deeds—they know them as they truly are. They enter and arise from these meditations, liberations, concentrations, and attainments, without being born by their force. If they see somewhere where the elements of enlightenment may be fulfilled, they are purposely born there by willpower because such is the mental consistency of enlightening beings, having accomplished skill in means.

"The enlightening beings in this stage of Refulgence see many buddhas, by great vision and the power of will—they see many hundreds of buddhas, many hundreds of thousands, millions, billions, trillions of buddhas, by great vision and willpower. Having seen those buddhas, those completely enlightened ones, they honor and make offerings to them with great earnestness, providing them with food, clothing, medicines, and seats and beds. They also provide comforts for enlightening beings and honor the religious community. They dedicate these roots of goodness to consummate enlightenment. They also attend those buddhas, respectfully listen to their teachings, take up and maintain the teachings, cause them to be repeated, and apply and practice them according to their ability. They observe the absence of process and nonextinction and conditionality of all things; all their bonds of desire become weaker, all their bonds to form, all their bonds to existence, all their bonds of ignorance become weaker, and their bonds caused by views have already been removed. Wrong desires are gone from the enlightening beings in the stage of Refulgence because of countless eons of nonaccumulation,

and so are wrong hatred and misguided delusions, because they do not produce or accumulate them. Their roots of goodness become clarified, purified, and useful. Just as gold in the hands of a skillful smith remains the same weight, in the same way the wrong desire, hatred, and delusion are gone from the enlightening beings in the stage of Refulgence, not being accumulated for countless ages, while their roots of goodness become clarified and purified and useful.

“Furthermore, their patience and gentleness are purified, as well as their friendliness, freedom from anger, imperturbability, calmness, freedom from pride and self-abasement, freedom from desire to be honored, freedom from desire for reward for what they do, honesty, and nonentanglement—all these are purified. For them, among the four means of salvation, beneficial action is paramount, and among the ten transcendent ways, transcendent tolerance is paramount, while they practice the others according to their power.

“This is a summary of the third stage of enlightening beings, the stage of Refulgence. The majority of the enlightening beings in this stage are Indras, chiefs of the celestial beings of the thirty-three heavens, capable, powerful, providing means of detaching beings from lust and desire, skilled in extricating beings from the mud of desire. Whatever the enlightening beings do—whether by charity, kind speech, beneficial action, or cooperation—their thoughts are always fixed on Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the transcendent ways, the stages, the expertises and unique qualities of buddhas, including complete omniscience. To what purpose? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which they instantly attain a hundred thousand concentrations, see a hundred thousand buddhas and recognize their power, shake a hundred thousand worlds, go to a hundred thousand lands, illumine a hundred thousand worlds, mature a hundred thousand beings, live for a hundred thousand eons, penetrate a hundred thousand eons past and future, contemplate a hundred thousand teachings, and manifest a hundred thousand bodies, each body accompanied by a hundred thousand enlightening beings. Then enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations of their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances.”

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

With pure minds, full of virtue, keen of mind,
 Dispassionate and unregressing,
 Steadfast, ardent, firm, energetic, magnanimous,
 They enter the third stage.

In the third stage, Refulgence, they contemplate
The principle of suffering, impermanence, impurity,
Dissolution, evanescence, momentariness, inefficiency,
And absence of coming and going, of all that is conditioned.

They see the conditioned as sickness, accompanied by grief and
lament,
Affliction, bound by attraction and aversion,
An abode of suffering and unhappiness, like blazing fire,
All this endlessly arising together.

Disillusioned with all states of being, unattached,
Single-mindedly seeking enlightened knowledge,
They see the knowledge of buddhas as inconceivable,
Unthinkable, incomparable, free from affliction.

Seeing buddha-knowledge free from all ills,
They pity those who are helpless, forever destitute,
Burned by the fires of passion and folly,
Minds bound by a hundred miseries in hellish existences.

They undertake steadfast effort to save those veiled in afflictions,
Those who are without insight, who have little will,
Who are deprived of the jewel of the way of enlightenment,
Following the flow of the mundane whirl, afraid of liberation.

Seeking knowledge, unattached, acting for the sake of the world,
They consider how the liberation of the world may be caused—
It is nowhere but in the unobstructed knowledge of the
enlightened,
And the endless knowledge of Buddhas is born of wisdom.

Reflecting that wisdom comes from learning,
Enlightening beings strive diligently as learners;
Day and night, in the cause of learning, doing nothing else,
They seek the truth as the ultimate goal.

Collections of jewels and pearls, beloved relatives,
Sovereignty, endless kinds of cities and fine abodes,
Spouses and children, agreeable companions—
All they relinquish without attachment for the sake of truth.

Head, hands, feet, eyes, flesh, tongue, teeth, ears,
Heart, blood, bones, marrow,
They gladly give away, not considering it hard,
Only considering it hard to get to hear the truth.

If someone should tell them
 He would give a jewel of the Buddha's teaching
 To anyone who would jump into a blazing fire,
 They would jump in without anxiety.

For a single phrase of the Teaching they would leap
 From the heavens into a galaxy of fire:
 How hard is this supreme enlightenment of buddhas to attain,
 That is gained by such human suffering?

They would endure the unremitting pains of hell
 For as long as it takes to attain the knowledge of the seers,
 To say nothing of the mass of pain of the human world—
 They will accept pain for the sake of the supreme Teaching.

And having heard the Teaching, they think about it reasonably
 And accomplish the four meditations, immeasurable minds,
 Formless trances, and five supreme mystic knowledges,
 But, having mastered them, are not born under their sway.

Here the bearers of virtue pay honor to myriad buddhas
 And with doubt-free minds listen to the Teaching;
 In this stage they become free from error, purified,
 Like gold freed from dross, undiminished.

Here the virtuous ones undertake celestial lordship,
 Powerful, free from lust,
 Making manifold groups of people virtuous and dispassionate,
 Intent on seeking the qualities of buddhahood.

Here enlightening beings undertake vigorous effort;
 Having attained a full hundred thousand concentrations,
 They see buddhas' bodies' various eminent characteristics,
 And infinitely more qualities, by superlative will.

“This has been an explanation of the third stage of enlightening beings, who seek benefit for all people.”

Thus having heard of this far-reaching practice, this lofty, eminent stage, the enlightening beings were delighted and showered the Buddha with flowers. When this teaching was spoken, the oceans and earth trembled; beautiful devoted goddesses reveled in the Teaching in song, while the gods, overjoyed, showered heavenly jewels on the Buddha and said, “A victor who speaks beneficially has arisen, having reached the ultimate weal and virtue. We have now heard of the superlative way, the supreme conduct of enlightening beings, the stage of the wise, which is

hard to get to hear of even in a hundred eons. Speak further, O sage, for the benefit of heaven and earth, of the excellent practice of enlightening beings. This crowd of celestials wants to hear the definitive, exhaustive truth."

Moon of Liberation said to Diamond Matrix, "Heroic speaker, tell the enlightening beings of the exalted state of those who enter the fourth stage."

Diamond Matrix said, "Whoever has thoroughly purified vision in the third stage enters the fourth stage. One attains this stage by ten entries into the light of the Teaching: by entry into the light through contemplation of the realms of beings; by entry into the light through contemplation of the realms of the world; by entry into the light through contemplation of the realms of phenomena and principles; by entry into the light through contemplation of the realm of space; by entry into the light through contemplation of the realm of consciousness; by entry into the light through contemplation of the realm of desire; by entry into the light through contemplation of the realm of form; by entry into the light through contemplation of the realm of formlessness; by entry into the light through contemplation of the realm of high-minded devotion; and by entry into the light through contemplation of the realm of inclinations of the magnanimous mind.

"Here, in this fourth stage, called Blazing, simultaneous with the attainment of this stage the enlightening beings are born in the family of buddhas, so as to attain the qualities proper to it by means of ten things that develop and mature knowledge: by nonregressing will; by ultimate unbreakable faith in the three treasures; by contemplation of the origination and extinction of conditioned things; by contemplation of the non-origination of inherent nature; by contemplation of the formation and disintegration of worlds; by contemplation of coming into existence due to actions; by contemplation of the mundane whirl and nirvana; by contemplation of actions of beings and lands; by contemplation of past and future; and by contemplation of nonbeing and nonannihilation. Having embodied these ten things that mature knowledge, enlightening beings are born in the family of buddhas by attainment of the principles that are proper to it.

"Furthermore, the enlightening beings in this Blazing stage carry on examination of the inner body vigorously, with precise awareness and mindfulness, getting rid of worldly desire and dejection. They carry on examination of the external body vigorously, with precise awareness and mindfulness, getting rid of worldly desire and dejection. They do the same to internal sensation, external sensation, and internal and external sensation, to the internal mind, the external mind, and the internal and external mind. They carry on examination of internal phenomena, precisely aware and mindful, getting rid of worldly desire and dejection. They carry on examination of external phenomena, precisely aware and

mindful, getting rid of worldly desire and dejection. They carry on examination of internal and external phenomena, precisely aware and mindful, getting rid of worldly desire and dejection.

“The enlightening beings will and strive for the nonarising of bad and unwholesome states that have not yet arisen; they initiate vigorous effort, commanding the mind and directing it properly. They will and strive for the destruction of bad and unwholesome states that have arisen, initiating vigorous effort, commanding the mind and directing it properly. They will and strive for the arising of good states that have not yet arisen, initiating vigorous effort, commanding the mind and directing it properly. They will and strive for the stabilization, prevention of loss, augmentation, increased production and cultivation, and complete fulfillment of good states that have already arisen, initiating vigorous effort, commanding the mind and directing it properly.

“They develop the basis of mystical power of will combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of energy combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of attention combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of contemplation combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“They develop the faculty of faith, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of recollection, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of wisdom, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“They develop the power of faith, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of recollection, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of wisdom, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“They develop the branch of enlightenment of mindfulness, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of investigation

of things, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of joy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of tranquillity, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the limb of enlightenment of equanimity, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“They develop right thought, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right seeing, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right speech, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right action, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right livelihood, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right effort, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right mindfulness, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“Furthermore, all this is due to concern for all beings, due to the support of carrying out past vows, due to being led by great compassion, due to realization of great kindness, due to being principally focused on omniscience, due to being engaged in the full accomplishment of the powers, expertise, unique qualities, marks, embellishments, and voice of all enlightened ones, due to being in quest of the final supreme truth, due to following what is learned of the liberation of the profound teaching of buddhas, and due to reflection on the great power of skill in liberative means.

“Moreover, the enlightening beings in the stage of Blazing are freed from all points of attachment—to what is considered wealth, what is considered one’s own possessions, what is guarded and kept, what is thought of, what is ruminated on, what is conceived of, appearing and disappearing, aroused by attachment to the ideas of a real body, self, being, life, growth, person, personality, mental and physical clusters, elements, and sense mediums. Whatever acts should not be done, are disapproved by perfect buddhas, and provoke affliction, the enlightening beings get rid of; whatever acts should be done, are approved by perfect buddhas, and are appropriate for provisions for the Path of enlightenment, these the enlightening beings take on.

“As the enlightening beings increasingly develop the elements of the Path accomplished by skill in means and wisdom for the attainment of the Path, their minds accordingly become gentle, mild, workable, and altruistic, unafflicted, seeking the final ultimate excellence, seeking higher knowledge, liberating all beings, obeying and respecting their teachers, practicing the teachings as they have learned. They also become grateful and appreciative of what has been done for them, and they become extremely courageous, easy to live with, honest, gentle, uncomplicated, undeluded, free from conceit, easy to talk to, skillfull in grasping the speaker’s meaning. Thus the enlightening beings attain patience, self-control, and tranquillity.

“Thus patient, controlled, and calm, they contemplate the elements of the Path to purify the higher stages with unremitting vigor, unafflicted vigor, unregressing vigor, immense vigor, endless vigor, blazing vigor, unequalled vigor, invincible vigor, vigor in developing all beings to maturity, vigor in discerning what is instructive and what is not. And their mentality becomes more and more purified, their prevailing will doesn’t die out, and their element of zeal blazes; great roots of goodness are produced, and they accomplish destruction of worldly defilements. All their doubts and uncertainties are cut off, and they accomplish presence of mind free from doubt. They also attain joy and serenity. They come into the presence of the power of the enlightened and attain immeasurable will.

“To the enlightening beings in this stage of Blazing, many buddhas become visible, by great vision and willpower: many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many hundreds of millions of buddhas, many billions of buddhas, many trillions of buddhas become visible to the enlightening beings by great vision and willpower. Having seen those enlightened ones, they honor and make offerings to them with great zeal, providing useful items such as clothing, food and drink, bedding, seat cushions, and medicines; they also provide comforts for enlightening beings and pay honor to the religious community. These roots of goodness they dedicate to unexcelled complete perfect enlightenment.

“Also they attend those buddhas and respectfully listen to their teachings, taking them up, remembering them, and putting them into practice to the best of their ability. In many cases the enlightening beings go forth from home into the tutelage of those buddhas. Their will, purpose, devotion, and equanimity are further purified. In this stage of blazing the enlightening beings abide in purity of will, purpose, devotion, and equanimity for many eons, many hundreds and thousands and millions and billions and trillions of eons, and their roots of goodness become radiant with extreme clarity. Just as gold fashioned by a skilled goldsmith into ornaments cannot be outshone by gold that has not been worked, in the same way the roots of goodness of enlightening beings in the stage of Blazing cannot be outshone by the roots of goodness in the lower stages.

And just as the light produced from a jewel, light emanating from a sphere of completely pure radiance, cannot be outshone by other pure lights produced from jewels, and the light cannot be destroyed by any wind, water, or rain, in the same way the enlightening beings in this stage of Blazing cannot be outshone by enlightening beings in the lower stages, and their knowledge cannot be destroyed by the actions of any demons or afflictions.

“Of the four means of salvation, cooperation is predominant in these enlightening beings, and among the ten transcendent ways, energy is predominant—nonetheless they do practice the others as best they can.

“This is a summary of the fourth stage of enlightening beings, the stage called Blazing. Most of the enlightening beings in this stage are celestial sovereigns of the heaven of timely portion, powerful, able to remove beings’ view of a really existent body and establish them in right insight. Whatever actions the enlightening beings in this stage undertake, whether by giving, by kind speech, by beneficial action, or by cooperation, it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the powers, expertise, and unique qualities of buddhas, up to omniscience consummate in all respects. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which they instantly attain a billion concentrations, see a billion buddhas and recognize their power, shake a billion worlds, go to a billion lands, illumine a billion worlds, mature a billion beings, abide for a billion eons, penetrate a billion eons past and future, contemplate a billion teachings, and manifest a billion bodies, each surrounded by a billion enlightening beings. Then enlightening beings with the power of vows, by the excellence of their vows, perform countless transformations of the body, aura, mystic powers, sphere of operation, voice, conduct, adornment, power, resolution, and performances.”

Then Diamond Matrix spoke these verses describing the meaning of this stage:

Those who have accomplished the third stage, Refulgence,
Contemplating the deeds of beings, the world, and phenomena,
With purity of resolution and will, they enter
The realm of space, the realm of mind, and the triple realm.

As soon as those of great power attain the stage of Blazing,
They are born in the family of the Teacher, never to regress,
Inseparable from the Buddha, the Teaching, and the Community,
Viewing the inertness of the continuum of birth and death.

Reflecting on the coming into existence of action that causes the
world to develop,

On cyclic existence, nirvana, lands, and beings,
 As well as phenomena, past and future, nonextinction and
 nonorigination,
 They grow in the family of the Teacher, acting in accord.

Having realized these principles, kind and compassionate,
 They contemplate the phenomena of their bodies and minds;
 They contemplate the inner, outer, and both,
 Reflecting on the four points of mindfulness, free from
 attachment.

From the destruction of evil, having developed good qualities,
 They actualize the four right efforts:
 They develop the four bases of mystic powers, the powers and
 faculties,
 The light of the jewels of the limbs of enlightenment, and thus
 the supreme Path.

They develop these for the benefit of beings, focusing their minds
 on this,
 Their vow supporting them, with compassion foremost,
 Seeking omniscient knowledge, the field of buddhas,
 Thinking of supreme power and the highest path.

Steadfast in seeking also the unshakable state of wisdom
 And the supreme buddha-voice of the Teacher,
 The jewel of the profound path and the abode of liberation,
 They develop great means.

Free from the view of a real body and from all erroneous views,
 Free from ego and possession, from living and gaining,
 In this fourth stage the defilement of attachment
 To the clusters, sense mediums, and elements is removed.

Whatever actions are condemned by buddhas
 As being conducive to affliction and not beneficial
 These enlightening beings abandon and with purified intent
 Undertake good deeds for the benefit of the world.

They become gentle in mind,
 Careful, mild, genial, honest, kind, easy to live with;
 Unafflicted, they seek the highest path in quest of supreme
 knowledge,
 Acting for the benefit of the world.

Respectfully approaching the worthy, wishing to learn,
 They are grateful, easy to teach, not hypocritical.
 Free from pride and guile, equanimous and courageous,
 They arouse nonregressing vigor in cultivation.

Those established in the splendor of this stage
 Have their minds set on pure truth;
 Their zeal blazes, they increase good qualities—
 All defilement, impurity, heedlessness, and doubt vanish.

The enlightening beings here, the best of people,
 Pay respect to billions of buddhas, hear their teaching,
 And detach from the world to enter it,
 Impossible to spoil, like ornaments of gold.

The virtuous state of mind, knowledge, expedient practice,
 And the path of purification of the sages in this stage
 Cannot be turned back even by billions of demons,
 Just as the radiance of jewels cannot be leached away by rainwater.

Those in this stage, worthy of human and celestial respect,
 Become lords of the heaven of timely portion, carrying out
 celestial justice;
 They withdraw beings from the tangle of views and accumulate
 good
 For the sake of enlightened knowledge.

Full of vigor, they see a billion buddhas,
 Due to concentration, single-minded:
 After that for many eons they carry out beneficial actions,
 Supreme undertakings characterized by knowledge.

“Children of Buddha, I have explained this fourth stage of enlightening beings, called Blazing, which is pure and involves the immaculate conduct of those with virtue and knowledge.”

Having thus heard the practice of this excellent stage of the wise, the enlightening beings were pleased, delighted by the teaching. Uplifted, they showered a rain of flowers in the sky, saying, “Well have you spoken, great enlightening one!” The king of gods, with a group of celestials, stood in the sky to honor the Buddha, their minds elevated: delighted, happy, they made clouds of various glows for the Buddha, with pleasing lights. Goddesses in concert sang and played music to offer to the Teacher; manifesting such power of enlightening beings, they spoke these words:

At long last is the will of the Sage fulfilled;
 At long last has the Victor attained the emancipation of
 enlightenment.
 At long last is Shakyamuni seen in the celestial city,
 Having accomplished human and divine weal.

At long last are the waters of the ocean stirred,
 At long last is the pure light of the Victor released;

At long last do suffering beings become happy,
 At long last is the Teaching of the Compassionate One heard.

At long last is the great Sage met
 Who has attained the consummation of all virtues,
 Having destroyed the darkness of conceit and heedlessness,
 The great mendicant, worthy, respected.

Those who have honored him are gone to heaven,
 Enjoying many kinds of happiness;
 Those who have honored him put an end to all suffering
 And gain supreme knowledge.

The Victor is pure as space,
 Undeiled by the world, like a lotus in water,
 Like the polar mountain rising from the sea—
 So honor the Buddha glad in mind.

Then the wise one Moon of Liberation said to Diamond Matrix,
 "Please tell us the characteristics of the fifth stage."

Diamond Matrix said, "Whoever has fulfilled the path of the fourth stage enters the fifth stage; one enters the fifth stage by tenfold impartiality with purity as the focus of the mind: by impartiality of focus on the purity of the teachings of past buddhas, by impartiality of focus on the purity of the teachings of future buddhas, by impartiality of focus on the purity of the teachings of present buddhas, by impartiality of focus on purity of conduct, by impartiality of focus on purity of mind, by impartiality of focus on purity of removal of views and doubt and uncertainty and perplexity, by impartiality of focus on purity of knowledge of right and wrong paths, by impartiality of focus on purity of knowledge of application and relinquishment, by impartiality of focus on purity of the final ultimate discernment and realization of all the elements of enlightenment, and by impartiality of focus on purity of perfecting all beings.

"Furthermore, the enlightening beings who have reached the fifth stage, from having cultivated these elements of enlightenment and branches of the path, and from having thoroughly purified their intent—practicing what is needed for the quest for a higher path in the future, being supported by the power of vows, compassionately and kindly not abandoning beings, accumulating provisions of virtue and knowledge, never ceasing, putting skill in means into operation, seeing the light of the later stages, seeking the power of the Buddha, being supported by the power of intellect and action and awareness and recollection—attain unwavering attention; and doing so, they accurately know as it really is what the truth of suffering recognized by sages is, what the truth of the cause of suffering is, what the extinction of suffering is, and what the

truth of its attainment is. They become well versed in conventional truth, in ultimate truth, in the truth of characteristics, the truth of distinctions, the truth of structure, the truth of substance, the truth of becoming, the truth of knowledge of extinction and nonorigination, the truth of entry into knowledge of the path; and by having accomplished the continuity of accession to the stages of enlightening beings, they become well versed in the truth of the accumulation of the knowledge of the enlightened.

“They know the conventional truth from satisfying other beings according to their inclinations. They know the ultimate truth by comprehending all in one principle. They know the truth of characteristics from awareness of individual and common characteristics. They know the truth of differentiation from learning the definitions of differentiations in the Teaching. They know the truth of structure from learning the definitions of the clusters, elements, and sense mediums. They know the truth of substance from realizing the pressure of the body and mind. They know the truth of becoming from the continuity of realms of existence. They know the truth of knowledge of extinction and nonorigination from the ultimate extinction of all burning torments. They know the truth of entry into the knowledge of the path from the accomplishment of nonduality. By accomplishment of continuity of accession to the stages of enlightening beings from perfect awareness of all their features, ultimately they know the truth of accumulation of the knowledge of the enlightened. This is, however, on the basis of the power of knowledge in the process of application, not by ultimate exhaustive knowledge.

“By means of the awareness effected by this knowledge of truths, they know in truth that all that is conditional is void, unreal, delusive, deceptive, fooling the ignorant. They become all the more compassionate toward beings, and the light of great goodwill shines forth. Supported by the power of knowledge, with concern for all beings, seeking enlightened knowledge, they examine all conditioned activities, past and future. They know for a fact how the mass of suffering of beings, sprung from ignorance and craving for existence from the past, borne along in the stream of cyclic existence, never having gotten free from the dwelling of the physical and mental clusters, increases, and that it has no self, no being, no life, no soul, no personality, no self or personal possessions. They also know in truth whether or not there is an end, limit, or escape from their deluded wishing for the nonexistent future.

“It occurs to the enlightening beings, ‘How strange and pitiful these ignorant, deluded creatures, whose countless bodies have perished, will perish, and are perishing, yet even while they are passing away they do not give rise to disaffection with the body; they increase the fetters of suffering, flowing along in the stream of the mundane whirl, not turning back from great danger and trouble, not letting go of the dwelling of the body-mind clusters; they do not reject the vipers of the elements, they

are unaware of the prison of greed for happiness; they do not pull out the arrows of pride and views, they do not extinguish the flames of desire, hatred, and delusion; they do not disperse the darkness of ignorance; they do not evaporate the flood of craving; they do not seek an enlightened guide; going along with maniacs, they swim around in the sea of the mundane whirl, in the confusion of grasping of various bad thoughts. Being without refuge, they fall into intense distress and individually experience many pains, such as birth, old age, sickness, death, grief, lament, dejection, mental disturbance. For the sake of these beings, who are suffering distress, without a leader, without a savior, without a refuge, without a reliance, without an island of safety, without direction, in the dark, wrapped up in the shell of ignorance, overcome by darkness, we alone will gather such stores of virtue and knowledge as will enable these beings to be ultimately purified, and finally that they may arrive at the state of unimpeded knowledge of those with the ten powers.'

"Whatever goodness the enlightening beings undertake with this mind which has realized well-considered knowledge, they undertake it all for the salvation of all beings, for the benefit of all beings, for the happiness of all beings, out of compassion for all beings, so that all beings will be free from trouble, for the liberation of all beings, to take care of all beings, for the purification of all beings, to lead all beings to freedom, for the ultimate nirvana of all beings.

"The enlightening beings in this fifth stage, the stage Difficult to Conquer, become all the more mindful, by not forgetting the nature of things; they become wise, by certain knowledge; they become wayfarers, by realizing the hidden meanings intended by the scriptures; they become conscientious because of protecting self and others; they become steadfast, by maintaining disciplined behavior; they become awake because of careful consideration of what is true and what is not; they become followers of knowledge because of not being led by others; they become followers of wisdom because of skill in expression distinguishing the meaningful and meaningless; they become skilled in maturing beings because of skill in effecting higher knowledge; they become accomplished in mystic knowledge because of skill in accomplishing meditation; they become skilled in expedients because of adaptation to the world; they become tireless because of accumulation of virtues; they become ceaselessly energetic because of seeking knowledge; they become unflagging in determination because of having accumulated great kindness and compassion; they become devoted to tireless seeking because of being in quest of the ten powers, infallible expertise, and unique qualities of buddhas; they become imbued with well-accomplished attention because of having accomplished buddha-land adornment; they become engaged in various good works because of having accumulated the distinctive marks and embellishments of buddhahood; they become constantly engaged in right effort because of seeking the physical, verbal, and mental adornments of the enlightened; they become most respectful in conduct

because of listening to all enlightening beings and expounders of truth; they become unhindered in mind because of continually traveling through the world by the great skill in means of enlightening beings; they become undistracted at all times because of application of effort to the full development of all beings.

“Thus engaged, the enlightening beings develop people by means of charity, kind speech, beneficial action, and cooperation; they develop people by showing forms, by revelation of enlightening action, by making clear the greatness of the enlightened, by showing the ills of the mundane whirl, by lauding the knowledge of buddhas, and by production of great spiritual manifestations and application to various practices and works.

“The enlightening beings, thus engaged in the development of sentient beings, with minds continually following buddha-knowledge, engaged in unregressing goodness, intent on the search for supreme truth, practice whatever in the world would benefit sentient beings, such as writing, teaching, mathematics, sciences of various realms or elements; medical sciences; prevention of consumption, epilepsy, and possession; warding off poison, zombies, and witchcraft; song and dance, drama, music, storytelling, and entertainment; the construction of villages, cities, parks, canals, reservoirs, ponds abounding in lotuses, groves producing flowers, fruits, and medicines; the discovery of gold, jewels, and other precious substances; methods of pointing out the signs of the sun, moon, planets, stars, constellations, movements of the earth, omens, dreams, and the characteristics of coordination of general and specific actions and forms of limbs and parts of the body; points of cultivation of discipline, meditation, mystic knowledge, the immeasurables and formless states—and whatever else is not harmful or injurious, that which is conducive to the benefit and well-being of all creatures, that the enlightening beings undertake, guided by compassion, to establish them in the way of buddhas.

“To the enlightening beings in this stage, Difficult to Conquer, there appear many buddhas, by great vision and willpower—many hundreds of buddhas, many thousands, many hundreds of thousands, many millions, many billions, many trillions of buddhas. Having seen those buddhas, the enlightening beings honor and serve them with great resolution, providing the necessities of life, also providing comforts for enlightening beings and honoring the religious community, and dedicate these roots of goodness to unexcelled, complete, perfect enlightenment. The enlightening beings also attend those buddhas and with greatest respect and reverence listen to, take up, and remember their teachings and, having heard them, apply them as much as possible.

“Many enlightening beings go forth from society into the tutelage of those buddhas and, having gone forth, become holders of learning and preachers of the Teaching. Moreover, they become preachers who have attained command of the practices they have learned, because of not

forgetting what they have learned from billions of buddhas over billions of eons.

“The roots of goodness of many eons of the enlightening beings in this stage are refined, purified thoroughly, and become more radiant, over hundreds and thousands and millions and billions of eons, just as gold adorned with jewels becomes brighter, purer, and more radiant. Because of accomplishment of the virtues of application of knowledge, they also become impeccable in conduct. Just as the light of the sun, moon, planets, and stars cannot be diverted by the winds and is not of a class with the winds, in the same way the roots of goodness of the enlightening beings in the Difficult to Conquer stage, in accord with the thought of the skillful, wise, knowing mind, cannot be surpassed by any who learn or attain individual liberation, and are not of the same class as the worldly.

“For enlightening beings in this stage the transcendent way of meditation is paramount, while they practice the rest as best they can. This is the stage of enlightening beings called Difficult to Conquer. Most of the enlightening beings in this stage become celestial sovereigns of the heaven of complete satisfaction, capable, powerful, able to detach beings from all false teachers and to establish them in the truth. Whatever acts they undertake, whether by giving, kind speech, beneficial action, or cooperation, it is all never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the conduct of enlightening beings, the ways of transcendence, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all respects. Why? Because they want to be the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by the energy of which they instantly attain a trillion concentrations, see a trillion buddhas and perceive their power, shake a trillion worlds, go to a trillion lands, illumine a trillion realms, mature a trillion beings, abide for a trillion eons, penetrate a trillion eons past and future, contemplate a trillion doctrines, and manifest a trillion bodies, each appearing surrounded by a trillion enlightening beings.

“Beyond that, enlightening beings with the power of vows, by the excellence of their vows, perform countless transformations of body, aura, mystic powers, vision, sphere of operation, voice, conduct, adornments, power, resolution, and performances.”

Then Diamond Matrix spoke these verses describing this stage:

Thus purified in the excellent practices of the fourth stage,
 They contemplate the equality of the buddhas of past, present,
 and future—
 In conduct, mental attainment, purity of the Path,
 And freedom from doubt—and enter the fifth stage.

Their bow is recollection, their arrows the spiritual faculties,
undeflected;
Their horses the right efforts, the bases of mystic power their
chariot,
The five powers their armor, which no bandits can break
through;
Heroic, never retreating, they enter the fifth stage.

Clothed in conscience and modesty, wise, with the fragrance of
pure conduct,
With the garland of the elements of enlightenment, the unguent
of high meditation,
With excellent methods adorned by wisdom and reflection,
Entering the garden of mental command, they come to this fifth
stage.

The four bases of mystic power their feet, pure mindfulness their
necks,
Noblest kindness and compassion their eyes, lofty wisdom their
teeth,
The roar of selflessness overcoming the thieving afflictions,
The human lions, equanimous, wise, enter this fifth stage.

Having attained this excellent fifth stage,
They further cultivate the luster of the pure path:
With a pure intent, to attain buddhahood,
They think of compassion and kindness, without distress.

By gathering stores of virtue and higher knowledge,
By many means they observe the range of the stages.
Mindful of the power of the Buddha, imbued with intelligence
and reason,
They contemplate the four truths completely.

They delve into the ultimate truth, the conventional truth,
The truth of characteristics, of distinctions, and structure,
The truth of substance, of the tainted and annihilation,
The truth of the Path, up to the truth of the unobstructed.

Yet though their subtle discernment seeks the truth
They do not attain highest unobstructed liberation;
Still, by great knowledge and application they surpass
All virtues of which worldlings are capable.

Thus having developed veritable discernment of truth,
They know the conditioned is unreal by nature and valueless.

They gain the light of compassion and kindness of buddhas yet
 more,
 Seeking enlightened knowledge for the benefit of sentient beings.

They observe the past and future of the conditioned,
 Those shrouded in the darkness of delusion, caught up in
 suffering,
 And rescue worldlings bound to this mass of suffering,
 Though they are without self or soul and equal to grass and trees.

“Because of two simultaneous afflictions are you reborn,
 Past, present, and future; you find no end to suffering.”
 They see these people are lost, not turning back
 From the mundane whirl, though it has no being of its own.

Dwelling in the clusters, with the serpents of the senses,
 Infested with errant views, hearts burning with fire, shrouded in
 darkness,
 Sunk in a flood of craving through lack of insight,
 Without the guidance of Buddha, they are stranded in the sea of
 suffering.

Knowing this, enlightening beings strive yet more diligently,
 Undertaking the liberation of all sentient beings:
 They become mindful, discerning, intent, steadfast;
 They become conscientious, hence awake and full of wisdom.

They do not cease their accumulation of virtue and higher
 knowledge;
 Without weariness or laxity seeking power,
 They develop lands, features, and voices of buddhas
 Unceasing, all their deeds being for the weal of the living.

In order to mature people, they establish arts and skills—
 Writing, printing, mathematics, medical sciences,
 Exorcism, antidotes, curing,
 Establishing excellent education, compassionate, kind, intelligent.

Witty in the finest song and dance, they build delightful places—
 Canals, parks with flowers and fruits, places to sit,
 Doing many things for the pleasure of beings,
 Even revealing many kinds of treasure troves.

Mastering observation of the movements of celestial bodies and
 earth

As well as physiognomy,
 They accomplish formless meditations, mystic knowledges, and
 the immeasurables,
 Desiring well-being and happiness for the world.

Arriving in the Difficult to Conquer stage, practitioners of higher
 wisdom
 Serve billions of buddhas and hear their teaching:
 Their goodness and heart become more radiant,
 Like gold sprinkled with jewels.

As the jewel palaces of the constellations
 Are not swept away by the wind, so are enlightening beings
 Unaffected while working in the world for beings' sake,
 Like lotuses to which water does not cling.

In this stage, those experienced lords of contentment
 Destroy the actions of false teachers, the abodes of manifold
 views.
 All the good they do is in the cause of enlightened knowledge,
 Wishing to become saviors of beings, rich in the ten powers.

Arousing superior energy, unflagging,
 They serve a trillion buddhas;
 Having attained concentration, they shake a trillion worlds,
 Bearing the undertakings of the virtuous.

“Thus have enlightening beings, excellent guardians of the living,
 told of the fifth stage, called Difficult to Conquer, in myriad different
 ways.”

Having heard of the superior practice of this exalted stage of the wise,
 the host of enlightening beings, delighted, showered flowers and sprinkled
 the Buddha with sublime jewels radiating pure light, uttering praise. A
 hundred thousand celestial beings in the sky, pleased, scattered exquisite
 varicolored celestial jewel dust on the Buddha, presenting incense, gar-
 lands, perfumes, parasols, decorative banners and pennants, and orna-
 mental crescents. The commanding lord of the celestials, along with all
 heavenly hosts, hovering in the empyrean, well pleased and serene,
 showered clouds of jewels in offering to the Victor, urging the enlight-
 ening beings to speak. A thousand goddesses in the sky sang pleasantly
 and played music, singing as with one voice in praise of the Buddha,
 destroyer of the fire of afflictions:

Empty nature quiescent, all things are signless,
 Equal to space, beyond discriminating thought, totally pure;

Beyond motion or stillness, beyond philosophy, all equal in
suchness,
By their suchness, the essence of things is beyond thought.

Those who understand all things thus
Are unmoved by existence or nonexistence:
With compassion for the world, striving for liberation,
They are offspring of Buddha, born from the Teaching.

They practice generosity without concern for appearances,
With well-disciplined minds, fundamentally tranquil, extremely
calm:
They tolerate what is made in the world, knowing the imperi-
shable truth;
They are endowed with vigor and strength, detached from all
things.

Having fully entered into meditation, exhausted afflictions, they
are purified;
Knowing all things, they are centered in primordial emptiness.
Rich in knowledge and practical power, they are always devoted
to the welfare of the world,
For they are great beings, offspring of Buddha, having extingui-
shed all evil.

Having uttered a thousand such songs, those beautiful goddesses hovered
in the sky silently gazing at the Buddha, serene, enraptured with admira-
tion for the Teaching. Moon of Liberation said, continuing, to Diamond
Matrix, "What are the characteristics of attainment of the next stage
after this fifth one?"

The enlightening being Diamond Matrix said, "Those who have
thoroughly fulfilled the path of the fifth stage of enlightening beings
enter into the sixth stage. They enter by way of ten equalities of things:
by the equality of signlessness of all things; by the equality of nonorigi-
nation of all things; by the equality of absence of characteristic marks of
all things; by the equality of nonbirth of all things; by the equality of
detachment of all things; by the equality of primordial purity of all
things; by the equality of nonconceptuality of all things; by the equality
of all things in neither coming nor going; by the equality of all things in
being like illusions, dreams, reflections, echoes, the moon's image in the
water, or apparitions; and by the equality of nonduality of existence and
nonexistence of all things. Thus observing all things in terms of their
intrinsic nature and according with it without opposition, they attain the
sixth stage of enlightening beings, the stage of Presence. But this is only
by penetrating conformative tolerance; they have not yet attained the
tolerance of the nonorigination of things.

“Thus understanding all things in their intrinsic nature, enlightening beings, all the more guided by compassion, commanded by great compassion, in order to completely fulfill great compassion, observe the formation and disintegration of the world. While observing the formation and disintegration of the world, it occurs to them, ‘The origins of worldly ways are all due to attachment to self. In those who have no attachment to self the development of worldly ways does not take place.’

“It also occurs to them, ‘These beings, intellectually infantile, attached to their selves, covered by the blinders of nescience, seeking existence and nonexistence, thinking illogically, gone on a wrong path, acting perversely, accumulate conditioned states of good, bad, and immobility. The mental seed conceived and planted by those conditioned states, imbued with taint and grasping, leads to future birth, old age, and death, coming into being as a result of renewed existence. In the field of action, in the darkness of ignorance, with the moisture of craving and the flow of egotism, the net of views grown, the sprouts of name and form appear. Having appeared, they grow, and, name and form having developed, the five senses become operative. From the intercourse of the operative senses comes contact. From the intercourse of contacts comes sensation. After sensation there is desire; thence craving and grasping grow. Once grasping is developed, becoming comes into existence. Once becoming has come into existence, the five clusters emerge. The five clusters having emerged, they progressively deteriorate in the five courses of existence. Having deteriorated, they disintegrate. From deterioration and disintegration there is anguish. Caused by anguish, all troubles of sadness, lament, pain, and dejection arise together. And yet there is no one who collects these. Of their own nature, spontaneously they disintegrate; there is no one who disintegrates them.’

“In this way enlightening beings examine interdependent origination in order of progression. They think: ‘Not knowing the truth in the highest sense is called ignorance. The fruit of action fashioned by ignorance is conditioning. The initial mentation based on conditioning is consciousness. The four grasping clusters arising together with consciousness are name and form. The development of name and form is the six sense mediums. The conjunction of the sense faculties, objects, and consciousnesses is tainted contact. Born together with contact is sensation. Clinging to sensation is craving. Craving develops into grasping. Tainted action issuing from grasping is becoming. The outcome of action is birth, the emergence of the clusters. The development of the clusters is old age. The disintegration of the aged clusters is death. The mental anguish of the dying, the disintegrating, who are deluded and attached, is grief; crying out in grief is lament; in the five senses it is pain; in the vision of the mind it is dejection. The coming into being of much pain and dejection is torment. Thus this whole mass of suffering, this tree of suffering, grows, without any agent or knower.’

“They also think, ‘From attachment to an agent, actions are cognized—

where there is no doer, doing cannot, in the ultimate sense, be found either.' They also think, 'All that is in the world is only mind. These twelve elements of becoming analyzed and explained by the Buddha are also all based on one mind. Why? Whenever the mind is aroused with desire for a thing, that is consciousness, and the "thing" is conditioning. The delusion of conditionings is ignorance. Name and form are born together with the ignorant mind. The development of name and form is the six sense mediums. Connected with the six mediums is contact. Born together with contact is sensation. Obsession with sensation is craving. The unrelenting seizing of what is picked up by craving is grasping. The conjunction of these elements of existence is becoming. The emergence of becoming is birth. The full development of birth is old age. The end of old age is death.'

"The ignorance there tends to produce two kinds of effects: as an object, it confuses beings, and it provides a cause for the development of conditioning. Conditionings also tend to produce two kinds of effects: they manifest future development and provide a cause for the emergence of consciousness. Consciousness also tends to produce two kinds of effects: it makes the continuity of existence and also provides cause for the development of name and form. Name and form also tend to produce two kinds of effects: they make mutual support and also provide cause for the development of the six sense mediums. The six sense mediums also tend to produce two kinds of effects: they show the differentiation of their own spheres and provide cause for the emergence of contact. Contact also tends to produce two kinds of effects: it contacts objects and provides cause for the emergence of sensation. Sensation also occasions two kinds of effects: it effects reception of the desired, of that which is not desired, and of that which is neither, and it also provides cause for the emergence of craving. Craving also occasions two kinds of effects: it creates intense desire for desirable things and provides cause for the emergence of grasping. Grasping also occasions two kinds of effects: it creates bondage by afflictions and provides cause for the emergence of becoming. Becoming also occasions two effects: it creates a tendency toward other courses of existence and provides cause for the emergence of birth. Birth also occasions two effects: it produces the emergence of the clusters and provides cause for old age. Old age also occasions two effects: it produces changes in the faculties and provides the cause for meeting in death. Death also occasions two effects: it destroys the compounded and causes continuation through lack of perfect knowledge.

"Therein, 'conditionings grounded on ignorance' means the continuation and support of conditionings by ignorance as a cooperating cause. 'Consciousness grounded on conditionings' means the continuation and support of consciousness by conditioning as a cooperating cause. 'Name and form grounded on consciousness' means the continuation and support of name and form by consciousness as a cooperating cause. 'The six sense mediums grounded on name and form' means the con-

tinuation and support of the six sense mediums by name and form as a cooperating cause. 'Contact grounded on the six sense mediums' means the continuation and support of contact by the six sense mediums as a cooperating cause. 'Sensation grounded on contact' means the continuation and support of sensation by contact as a cooperating cause. 'Craving grounded on sensation' means the continuation and support of craving by sensation as a cooperating cause. 'Grasping grounded on craving' means the continuation and support of grasping by craving as a cooperating cause. 'Becoming grounded on grasping' means the continuation and support of becoming by grasping as a cooperating cause. 'Birth grounded on becoming' means the continuation and support of birth by becoming as a cooperating cause. 'Old age and death grounded on birth' means the continuation and support of old age and death by birth as a cooperating cause.

"The extinction of conditionings due to the extinction of ignorance means the stiling and nonestablishment of conditionings due to the nonexistence of ignorance as a cooperating cause. The extinction of consciousness due to the extinction of conditionings means that without conditionings as a cooperating cause, consciousness is stilled, unsupported. The extinction of name and form due to the extinction of consciousness means that without consciousness as a cooperating cause, name and form are stilled, unsupported. The extinction of the six sense mediums due to the extinction of name and form means that without name and form as a cooperating cause, the six sense mediums are stilled, unsupported. The extinction of contact due to the extinction of the six sense mediums means that without the six sense mediums as a cooperating cause, contact is stilled, unsupported. The extinction of sensation due to the extinction of contact means that without contact as a cooperating cause, sensation is stilled, unsupported. The extinction of craving due to the extinction of sensation means that without sensation as a cooperating cause, craving is stilled, unsupported. The extinction of grasping due to the extinction of craving means that without craving as a cooperating cause, grasping is stilled, unsupported. The extinction of becoming due to the extinction of grasping means that without grasping as a cooperating cause, becoming is stilled, unsupported. The extinction of birth due to the extinction of becoming means that without the cooperating cause of becoming, birth is stilled, unsupported. The extinction of old age and death due to the extinction of birth means that without the cooperating cause of birth, old age and death are stilled, unsupported.

"Ignorance, craving, and grasping are the continuation of the course of affliction. Conditioning and becoming are the continuation of the course of action. The rest are the continuation of the course of suffering. The preceding and the succeeding annihilated by analysis, these courses are cut off. Thus these three courses—affliction, action, and suffering—have no self and have nothing to do with anything pertaining to self; becoming and decaying, it is all in essence like a hollow reed.

“Also, what are called conditionings grounded on ignorance are connected to the past; consciousness up to sensation are connected to the present; craving up to becoming are connected to the future. Henceforth there is continuation of this. The extinction of conditionings due to the extinction of ignorance is the cutting off of their connection—the same is true of the rest.

“Furthermore, the state of triplex suffering is due to these twelve elements of becoming. Therein, ignorance, conditioning, up to the six sense mediums are the suffering that is due to conditionality; contact and sensation are the suffering that is due to pain; the rest of the elements of becoming are the suffering that is due to disintegration. The extinction of conditionings due to the extinction of ignorance is the cutting off of the triplex suffering. The same is so of the rest. ‘Conditionings grounded on ignorance’ means the nature of conditioning being produced by causal relations; the same is so of the rest. The extinction of conditioning due to the extinction of ignorance means the nonexistence of conditioning; this is so of the rest too. ‘Conditionings grounded on ignorance’ means attachment to origination; ‘the extinction of conditioning due to the extinction of ignorance’ means attachment to annihilation. This is so of the rest too. ‘Conditionings grounded on ignorance’ is viewing it according to existence, and this is so of the rest too. The ‘extinction of conditionings due to the extinction of ignorance’ is viewing it according to annihilation, and this is so of the rest too.

“Enlightening beings contemplate interdependent origination in these ten patterns, forward and backward: that is, in terms of the interconnection of the elements of becoming, in terms of being all together in one mind, in terms of differentiation of one’s own action, in terms of inseparability, in terms of the procession of the three courses of affliction, action, and suffering, in terms of the connection of past, present, and future, in terms of accumulation of the three kinds of suffering, in terms of production by causes, in terms of attachment to origination and annihilation, and in terms of contemplation of becoming and annihilation.

“Enlightening beings thus contemplate interdependent origination in ten patterns; because of contemplating it in terms of being without self, without being, without soul, without person, inherently empty, without doer or subject, the door of emptiness and liberation becomes manifest to them. Because of the nullity of own-being of these elements of becoming, being in the presence of ultimate liberation, no sign of any thing occurs to them. In those who have thus entered into emptiness and signlessness, no desire whatsoever arises, except, led by great compassion, for the full development of sentient beings: thus the door of liberation of wishlessness becomes manifest to them. Causing these three doors of liberation to become manifest, they leave behind the ideas of self and other, of agent and perceiver, of being and nonbeing. All the more, filled with compassion, they work to perfectly attain the elements of enlightenment which they have not yet attained.

“The enlightening beings think, ‘That which is fabricated goes on because of linkage—without linkage it does not proceed; the fabricated goes on because of assemblage—without assemblage it does not go on. Having recognized the many ills and bad effects of the fabricated states of conditioning, we should cut off this linkage, this assemblage. But we should not go to the ultimate cessation of the created, for the sake of the full development of sentient beings.’ This abode of transcendent wisdom, encountered by enlightening beings examining the many ills of fabricated conditioned states, by nature without inherent existence, unborn and not annihilated, is called the presence of unattached knowledge; it is realized by undertaking great compassion and not abandoning duty to living beings, by merging with its light. Endowed with such knowledge, illumined by transcendent wisdom, they bring together the cooperating causes conducive to the elements of enlightenment, but they do not abide in the created state. They also observe the essential nullity of conditioned states, but they do not settle down in that, because they have not yet completely fulfilled the elements of enlightenment.

“The enlightening beings in this stage, the stage of Presence, realize the concentration of enlightening beings called ‘entry into emptiness.’ They attain absorption in emptiness of inherent nature, emptiness of ultimate reality, supreme emptiness, great emptiness, emptiness of union, emptiness of production, nonconceptual emptiness according to reality, emptiness of concern, emptiness of disconnection and nondisconnection. With these ten doors of concentration on emptiness in the forefront, a hundred thousand doors of concentration on emptiness become manifest to them, and so do a hundred thousand doors of concentration on signlessness and a hundred thousand doors of concentration on wishlessness.

“Furthermore, the enlightening beings in this stage of Presence fully develop unbreakable intent, certain intent, good intent, profound intent, unretreating intent, unrelenting intent, pure intent, endless intent, intent to seek knowledge, intent to perfectly unite means and wisdom. These ten intents of enlightening beings lead to the enlightenment of buddhas; the enlightening beings become courageous and do not retreat before verbal opposition; they enter the stage of knowledge; they give up the stages of listeners and individual illuminates, being wholly directed toward buddha-knowledge. They also become immune to the doings of demons and afflictions, and become firmly established in the light of enlightening beings. They also become fully imbued with the practices of the principles of emptiness, signlessness, and wishlessness, and they become one with the contemplations of means and wisdom, and they become filled with the elements of enlightenment.

“In the enlightening beings in this stage of Presence, the abode of transcendent wisdom becomes paramount, and they attain the third acceptance of these principles, that of keen accord, by following them without opposition.

“To the enlightening beings in this stage many buddhas become

visible, by great vision and willpower—many hundreds of buddhas, many thousands, hundreds of thousands, millions, billions, trillions of buddhas. Having seen these buddhas, with great zeal they pay honor and respect to them, providing them with offerings of food, clothing, bedding, medicines, and other furnishings, and also bring comforts for enlightening beings, and also honor the religious community. They dedicate all these roots of goodness to perfect enlightenment. They also attend those buddhas and listen to their teachings in person with great respect and appreciation of their rarity, taking up the teachings and remembering them. Having heard the teachings, they practice them by means of true application, wisdom, knowledge, and illumination, and effectively preserve them in action. They reach further into the store of teachings of the enlightened.

“The roots of goodness of the enlightening beings in this stage of Presence become more and more radiant over many eons, over hundreds, thousands, millions, billions, trillions of eons. Just as gold covered with jewels becomes even more radiant, so do the roots of goodness of enlightening beings in this stage, cultivated by expedient means and wisdom, become all the more radiant. They also become more and more tranquil and imperturbable. Just as moonlight refreshes and delights people and cannot be diverted by the four winds, in the same way those roots of goodness of enlightening beings in the stage of Presence quench the fires of afflictions of countless beings and make them refreshed and happy, and those roots of goodness cannot be diverted by the four demons.

“Among the ten transcendent ways, transcendent wisdom is paramount in these enlightening beings, but they also practice the others as best they can. This is a brief summary of the sixth stage of enlightening beings, called the stage of Presence, most of the enlightening beings in which are masters of emanation, expert and powerful in stopping people’s conceit, skilled in drawing people away from the conditions of pride and arrogance. They cannot be distracted by the interrogations of all listeners. They are skilled in introducing beings into interdependent origination. Whatever actions they undertake, whether by giving, or by kind speech, or by beneficial action, or by cooperation, all of it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all respects. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which exertion they instantly attain a hundred trillion concentrations, see a hundred trillion buddhas and recognize their power, shake a hundred trillion worlds, go to a hundred trillion lands, illumine a hundred trillion worlds, mature a hundred trillion beings, remain for a hundred

trillion eons, penetrate a hundred trillion eons past and future, contemplate a hundred trillion doctrines, manifest a hundred trillion bodies, each body manifesting a company of a hundred trillion enlightening beings. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transfigurations of body, aura, mystic powers, vision, sphere of operation, voice, conduct, adornment, power, resolution, and performance.”

Then the great enlightening being Diamond Matrix uttered these verses describing this stage:

Having fulfilled the practice of the path of the fifth stage,
Realizing knowledge of the signlessness, formlessness, and
birthlessness of things,
Knowledge of their nonorigination, primordial purity, and
inexpressibility,
Thus enlightening beings enter the sixth stage.

The objective eye tracing phenomena consistently
Without rejection or attachment, without false ideas,
Knowing them to be of the nature of illusion, apart from being
and nonbeing,
Enlightening beings enter the higher sixth stage.

Stable in keen accord, full of knowledge and power,
They observe becoming and decay in all worlds.
The becoming of the world is in essence the becoming of the dark
of delusion;
When that delusion is destroyed, becoming is nonexistent.

They contemplate conditional creation, ultimately empty,
Without contradicting the causal relations of action or the
function of names;
Knowing in truth action has no agent,
They look upon the fabricated as like dense clouds, without will.

Not knowing the truth in the highest sense is ignorance;
Action and consciousness are the results thereof;
Then, born together based on consciousness are name and form;
Thus all come into being, the whole mass of suffering.

They realize the three realms are only mind—
And the twelve elements of becoming are in one mind,
Born of desire and produced by the mind;
Thus extinction and becoming, too, are distinctions of the mind.

The function of ignorance is dual; it creates delusion,
 And in delusion also provides a cause for sensations;
 And so on, up to old age, degeneration, and death—
 The production of all suffering from this has no end.

It cannot be cut off under conditions of ignorance,
 But having stopped this continuous production, all ceases
 completely—
 Delusion, craving, and grasping are the courses of affliction;
 Action and becoming are conditionings, the rest are suffering.

From delusion to the sense mediums is suffering due to
 conditionality,
 Contact and the development of sensation are suffering due to
 painfulness,
 The rest of the elements are suffering due to degeneration;
 If their development is stopped, that suffering has no self.

The forerunners are ignorance and conditioning;
 Consciousness and sensation operate in the present;
 Craving, becoming, and suffering take place in the future:
 Those who observe unattached cut off their inception and
 progress.

The condition of delusion creates bondage;
 The end of bondage is the extinction of conditions.
 The production of result by cause does not happen without cause:
 Enlightened knowledge sees it as void of inherent existence.

Following delusion is the cause and force of becoming;
 Opposing it, all becoming is cut off by the annulment of the
 cause.

Those with unattached minds observe in ten ways
 The profound interrelation of one thing and another.

Intention, the elements of becoming, and the locus of action
 Are inseparable in the forefront of the three courses:
 Unoriginated and unperishing is the procession of conditions,
 The cause and destruction of the three forms of suffering, origin
 and extinction.

Thus do enlightening beings comprehend interdependent
 origination—

Like illusion, unreal, without knowing or doing,
 Like a dream, like a reflection, void of intrinsic being,
 Like the mirage of the ignorant and deluded.

Whoever meditates thus rests in the emptiness of the wise;
They realize this signlessness of conditions:
Knowing they're completely unreal, they have no wishes,
But they go on living out of compassion for beings.

Thus having accomplished this door of liberation, the great beings
Are even more compassionate in mind and seek the qualities of
buddhahood.

Observing the fabricated is a matter of conjunction,
They become more diligent, replete with many virtues.

Having fulfilled myriad concentrations in emptiness,
As well as signless and wishless liberation,
Their wisdom and conformance acceptance increase,
And their freedom and knowledge mature.

They also serve many buddhas resolutely
And practice the Way in the buddhas' tutelage.
Attaining the treasury of Buddha teachings, they propagate roots
of goodness
Like gold encrusted with jewels.

As moonlight refreshes the minds of people in the world
Undeflected by the four winds,
The light of enlightening beings, overcoming the path of demons,
Quenches the burning of afflictions of those suffering from pain.

Having reached this stage, they become celestial monarchs,
Adept at emanation, destroyers of conceit.
Whatever they do on the path of knowledge
Is insuperable, steadfast, beyond the path of listeners.

Seeking, the enlightening beings, imbued with vigor,
Having attained a hundred trillion consummate concentrations,
See in an instant the buddhas in the ten directions
Blazing like the sun in the midsummer sky.

“Here I have told of the sixth stage of great beings, the stage of Presence, which is profound, hard to see, hard for listeners and self-conquerors to know.”

Now the crowd of celestials, exhilarated, showered clouds of various lights and uttered sweet words full of supreme pure joy, praising the supremely acute mind, master of knowledge, imbued with a hundred virtues, excellent in conduct, blissful, benefactor of the world, one of the lotuses of humanity. The great gods traversing the sky showered sublime immeasurable light on the best of humans, and clouds of fra-

grace of supreme beauty, to destroy afflictions. The host of celestials spoke in sweet, pleasing, beautiful voices of how they had gained supreme benefit on hearing the explanation of this stage. The goddesses, delighted, playing sweet music, spoke in praise of this eminent practice, by the power of Buddha:

Best in conduct among the wise,
Tamers of the tamed, benefactors of the world,
Having transcended the world,
They act in the world, showing the subtle.

They manifest various bodies,
All the bodies one with the essence of things;
Peaceful, uncontentious,
They speak without the idea of having said even a syllable.

They go to a hundred lands and pay respect to the Guides,
Those who are most worthy of honor,
Having given up their concept of a land,
Being masters of knowledge.

They fully develop beings,
Yet have no concept of self or other,
They accumulate highest goodness,
Yet have no attachment to accumulation of good.

Having seen the world burning
With desire, hatred, and delusion,
They get rid of all concepts
And out of compassion undertake higher efforts.

The gods and goddesses, having offered their splendid song, became silent, enraptured, all gazing at Buddha. "This assembly is calm," they said to the enlightening being; "tell us the features of the seventh stage, abode of virtues."

The enlightening being Diamond Matrix said, "Any enlightening beings who have thoroughly fulfilled the course of the sixth stage come to the seventh stage. They gain access to the seventh stage by means of ten kinds of special undertaking in the Path which are accomplished by skill in means, transcendent wisdom, and knowledge. What are these ten? They develop a mind well trained in focus on emptiness, signlessness, and wishlessness, yet they collect great provisions of virtue and knowledge. They enter into the selflessness, absence of being, absence of soul, absence of individuality, and absence of personality in all things, yet they do not give up the production of the four immeasurables—immeasurable kindness, compassion, joy, and equanimity. They perform

transcendent practices to increase virtuous ways, yet they do not cling to anything. They become detached from everything in the world, yet they produce arrays of adornments for the world. They become ultimately calm and tranquil due to removal from the fires of afflictions, yet they undertake to accomplish the extinction of the flames of afflictions of lust, hatred, and delusion of all beings. They realize the nonduality of essence of being and nonbeing, all things being like illusions, mirages, dreams, reflections, echoes, apparitions, yet they put into effect resolution in innumerable different deeds and works. They have cultivated the perception that all lands and paths are equal to space, yet they undertake the adornment of buddha-lands. They arrive at the nature of all buddhas as being fundamentally and essentially the reality-body, yet they undertake the production of the adornments of the marks of distinction and embellishments of the physical body of a buddha. They grant that the voice of the buddha is unutterable, free from sound, and by nature ultimately silent, yet they undertake the production of pure arrays of all different tones to communicate with all beings. In a single instant they enter buddhas' awareness of past, present, and future, yet they enter into distinctions of various appearances, ages, and reckonings by discernment of beings' minds. By these ten kinds of special undertaking on the Path, accomplished by skill in means, wisdom, and knowledge, enlightening beings enter the seventh stage; and they are said to be in this stage by virtue of the manifestation of the practice of these undertakings.

“Enlightening beings in this seventh stage penetrate infinite realms of beings, unlimited acts of guidance by which buddhas develop beings, infinite networks of worlds, infinite purification of buddha-lands by the enlightened ones, the infinite variety of phenomena, the infinite realization of knowledge of buddhas, the unlimited methods of calculating ages, the buddhas' immeasurable awareness of past, present, and future, the infinite differences in beings' interests, the infinite variety of manifestations of the material body of buddhas, the infinite variety of mental dispositions and faculties of beings, the infinite gladdening of the stream of beings by the utterances of the buddhas, the infinite variety of mental actions of beings, the buddhas' infinite following of the progress of knowledge, the infinite variety of application to the way of emancipation of the vehicle of listeners, the infinite manifestations of teachings of the Path of the buddhas, the infinite consummation of the attainment of the vehicle of individual illuminates, the infinite teachings of ways of ingress into the profound knowledge of the buddhas, the infinite application of enlightening beings to the conduct of enlightening beings, and the buddhas' infinite teachings of entry into the assembly of the Great Vehicle.

“It occurs to the enlightening beings that the spheres of the buddhas, those who have realized Thusness, the perfectly enlightened ones, are infinite and could not be counted even in hundreds of millions of billions of trillions of eons, and that they themselves should develop these spheres

of buddhas and fulfill them, effortlessly, without vain thought, without false discrimination.

“Thus with perspicacious mystic knowledge, continuous application, replete with skill in means and wisdom, they become well established in these special undertakings on the Path, by unshakable application. While undertaking the accomplishment of the Path, they do not leave it for a moment; even while walking, standing, sitting, reclining, and even sleeping they are devoted to the accomplishment of knowledge. They are free from all obstruction, they maintain proper conduct, and they keep in mind such thoughts, by the inspiration of which they collectively fulfill the ten transcendent ways of enlightening beings. How so? In that way do the enlightening beings dedicate each thought, led by great compassion, to the fulfillment of buddhahood and enlightened knowledge.

“The giving to beings of their own roots of goodness by those attending to living beings compassionately while seeking enlightened knowledge is their transcendent generosity. The extinguishing of the burning of all afflictions is their transcendent discipline. Tolerance toward all beings out of kindness and compassion is their transcendent forbearance. Strength in tireless undertaking of ultimately good practices is their transcendent vigor. Proceeding toward omniscient knowledge without distraction is transcendent meditation. Tolerance in face of the essential nonorigination of all things is their transcendent wisdom. The accomplishment of unlimited knowledge is their transcendent skill in means. The realization of the penetration of knowledge of the ultimate undertaking is their transcendent vowing. Not suffering their path to be cut off by any opponents or gangs of demons is their transcendent power. The accomplishment of knowledge of all things as they are is their transcendent knowledge. Thus are the ten transcendent ways of enlightening beings fulfilled in every instant in this stage, which is called Far-Going. In the same way the four means of salvation, the four powers, the thirty-seven elements of enlightenment, the three doors of liberation—in sum, all aspects of enlightenment—are fulfilled moment to moment.”

When Diamond Matrix had said this, the enlightening being Moon of Liberation said to him, “Are all the elements of enlightenment fulfilled moment to moment only by enlightening beings in the seventh stage, or in all ten stages?”

Diamond Matrix said, “All the elements of enlightenment are fulfilled moment to moment by enlightening beings in all ten stages, but especially in this seventh stage. Why? This stage of enlightening beings fulfills practice that involves appropriate efforts and accedes to the practice of knowledge and mystic knowledge. Now in the first stage of enlightening beings the elements of enlightenment are fulfilled in the enlightening beings moment to moment by focus on all vows; in the second, by removal of mental defilements; in the third, by increase in

commitment and attainment of the illumination of the Teaching; in the fourth, by entry into the Path; in the fifth, by going along with worldly occupations; in the sixth, by entry into the door of the teaching of profundity; and in this seventh stage all elements of enlightenment are fulfilled moment to moment by the establishment of all qualities of buddhahood. What is the reason for this? All the elements of effort to evoke knowledge that are accomplished by enlightening beings in the first through seventh stages are accomplished without effort beginning in the eighth stage, and on until the final end.

“It is as if there are two worlds, one defiled and impure, and one thoroughly pure; it is difficult to cross over the gap between these two worlds, except by the great power of higher knowledge: in the same way it is hard to cross over the gap between alloyed and pure practice of enlightening beings, and it is impossible to do so except by the empowerment of great vows, skill in means, and higher mystic knowledge.”

Moon of Liberation said, “Then is the practice of enlightening beings in this seventh stage to be considered alloyed with afflictions, or pure?”

Diamond Matrix said, “From the first stage of enlightening, all enlightening beings’ practices should be considered free from the blemishes of afflictions, due to the dominance of dedication to enlightenment, but because of being even with the path that accords to their station, up to the seventh stage it cannot be called practice which has completely transcended afflictions. It is like a king riding around on an elephant, recognizing people’s afflictions of suffering and poverty without himself being affected thereby—yet he has not thus far totally gone beyond the human condition. Then if he is born in the Brahma heaven, having relinquished the human body, and ascends to the Brahma palace, with little effort he goes around looking at the universe and shows the radiance of Brahma, he then cannot be called human. In the same way, from the first stage enlightening beings, mounted on the vehicle of the transcendent ways, course through all worlds, recognizing the ills of afflictions, but are not affected by them because of being on the right Path, but thus far cannot be said to have completely gone beyond the ills afflicting all beings. Having given up the practices of the seventh stage, they enter the eighth, and then, mounted on the completely pure vehicle of enlightening beings, traveling around all worlds, they recognize the ills afflicting all worldly beings, but they are not affected by those ills, having totally transcended worldly actions.

“Yet the enlightening beings in this seventh stage have mostly transcended the mass of all afflictions, beginning with greed; enlightening beings practicing this seventh stage, Far-Going, cannot be said either to be defiled with affliction or to be free of affliction. Why? Because they do not act out any afflictions, they cannot be said to be afflicted; because they are seeking buddha-knowledge and have not yet completely fulfilled their aspiration, they cannot be said to be without affliction.

“Enlightening beings in this seventh stage become endowed with

physical, verbal, and mental action that is pure in intent; and they get beyond all bad courses of action that are disapproved of by the enlightened, and continually act in accord with the virtuous paths of conduct recognized by the enlightened. Also, whatever worldly arts and crafts and businesses they do in the fifth stage all operate without effort in the seventh stage. They become universally accepted as teachers, except of perfect buddhas and enlightening beings from the eighth stage on, who have no peer, whether in terms of will or practice. All their meditations, concentrations, attainments, mystic knowledges, and liberations become present to them, in terms of cultivation, but not as yet as mature accomplishments, just as in the eighth stage the power of cultivation of wisdom and means in every thought by enlightening beings in the seventh stage is fulfilled. They attain all the elements of enlightenment to an even greater degree than before.

“In this seventh stage enlightening beings attain an enlightening concentration called perfect conscious ascertainment, one called careful consideration of meaning, one called preeminent intellect, one called store of differentiation of meanings, one called ascertainment of all meanings, one called ascertainment of meanings of things as they are, one called firmly established root, one called door of knowledge and mystic power, one called purification and adornment of the phenomenal realm, one called praise of the enlightened, and a concentration called door of existence and nirvana concealing various meanings. In this way, beginning with these, fulfilling the ways of ingress into great mystic knowledge, they attain a hundred thousand sets of ten concentrations that purify the stages. By attainment of these concentrations in which means and wisdom are purified, and by the power of great compassion, they go beyond the stages of listeners and individual illuminates, and encounter the stage of contemplation with wisdom and knowledge. The unlimited actions of enlightening beings in the seventh stage are carried on without specific marks, as are their unlimited speech and thought. Thoroughly purified is the manifestation of acceptance of the nonorigination of all things.”

Moon of Liberation said, “Are not the unlimited physical, verbal, and mental actions of enlightening beings in the first stage beyond the practice of listeners and individual illuminates?”

Diamond Matrix said, “They are, but that is because of the magnitude of their intense focus on the Buddha Way, not by their own conscious contemplation. But in this seventh stage of enlightening beings they become insuperable because of realization through contemplation in their own sphere of awareness. It is like a prince born of a king and queen, who has the marks of kingship and as soon as he is born is superior to the ministers—that is because of the lordship of the king, not due to thought by his own intellectual power. Then when he grows up, he goes beyond the works of all the ministers because of his own intellectual power. In the same way, enlightening beings excel all listeners and individual illuminates as soon as they are inspired, because of the greatness

of their determination, not because of contemplation by their own intelligence. But enlightening beings in this seventh stage go beyond all listeners and individual illuminates by establishment in greatness and preeminence of their own experiential knowledge. Furthermore, enlightening beings in this seventh stage attain profound, unattached, inconspicuous physical, verbal, and mental action, yet they do not give up intense effort seeking greater excellence, by which questing effort they reach extinction but do not make it their final realization."

Moon of Liberation said, "From what stage do enlightening beings arrive at extinction?"

Diamond Matrix said, "They arrive at extinction from the sixth stage. In the seventh stage they enter and emerge from extinction in each mental instant, but they may not be said to actually experience extinction. Because of that they are said to have inconceivable physical, verbal, and mental action. It is a marvel how enlightening beings abide in ultimate reality without actually experiencing extinction. Just as a person with good knowledge of the characteristics of the waters of the ocean, educated, wise, and intelligent, with consideration relevant to every point, when on board a ship in the ocean becomes familiar with the winds and the currents and is unscathed by the ocean waters, in the same way enlightening beings in the seventh stage, having entered the ocean of omniscience of the great vehicle on board the vessel of the transcendent ways, abide in the sphere of ultimate reality, the limit of existence, yet do not experience extinction, and are not affected by the ills of thoughts of complete ultimate extinction of the compounded.

"Having attained this power and support of knowledge, by means of great awareness in which concentration, knowledge, and power are developed, by the power of skill in means and wisdom, they also show the face of mundane existence, while their minds are gone to nirvana. They are also surrounded by a great company, yet they have attained to constant detachment of mind. They undertake birth in the world by willpower for the sake of development of beings, but they are not stained by the ills of the world. They also become tranquil, extremely calm and serene, yet by expedient means they 'burn,' without, however, being burned by burning. They are born in the knowledge of buddhas and leave the stages of listeners and individual illuminates. While they come to reach the storehouse of the realm of buddha-knowledge, yet they appear to have entered the realm of demons. Though they have completely transcended the paths of the four demons, yet they show the sphere of operation of the demons. They appear to practice the ways of non-Buddhists, yet their minds have not abandoned Buddhism. They appear to follow all worldly occupations, yet they attain the way to transcendence of the world. They acquire adornments surpassing those of all creatures, human, celestial, or fabulous, but they do not take their attention off delight in the way of the enlightened.

"To the enlightening beings in this seventh stage of Far-Going, many

buddhas become visible, by great vision and willpower—many hundreds of buddhas, many thousands, many hundreds of thousands, many hundreds of thousands of millions, many hundreds of thousands of billions, many hundreds of thousands of trillions of buddhas. Having seen those buddhas, they honor and serve them with great zeal, providing them with food and drink, clothing, bedding, medicines, and furnishings, and also providing comforts for enlightening beings and paying respect to the religious community. Those roots of goodness they dedicate to perfect enlightenment. They attend those buddhas and listen to their teachings, take them up and remember them. Having heard the teachings, they put them into practice by means of the light of true attainment, wisdom, and knowledge, and protect them by accomplishing them, and become preservers of the teachings of the buddhas, unfazed by the intelligent questions of all listeners and individual illuminates. Their acceptance of the profound teaching, for the salvation of beings, becomes yet more purified.

“The roots of goodness of enlightening beings in this stage of Far-Going are forged over many eons, are purified, and become workable; they become immaculately pure over hundreds of thousands of millions of billions of trillions of eons. Just as gold studded with all kinds of jewels becomes yet more radiant, more luminous, and all the more outclasses all other ornaments, in the same way the roots of goodness of enlightening beings in this seventh stage of Far-Going, produced by skill in means, wisdom, and knowledge, become all the more radiant, luminous, and immaculate, and cannot be outshone by listeners and individual illuminates. Just as the light of the sun cannot be outshone by the lights of the stars and moon, and dries up most of the swamps and ripens the crops, in the same way those roots of goodness of enlightening beings in this stage of Far-Going cannot be outshone by listeners and individual illuminates, and mostly dry up delusions and their swamps of afflictions, and cause bodies defiled by afflictions to become wholesome.

“For these enlightening beings, among the ten transcendent ways, transcendent skill in means becomes paramount, while they practice the rest as best they can.

“This is a summary exposition of the seventh stage of enlightening beings, called Far-Going, most of the enlightening beings in which become celestial sovereigns with command of others’ emanations, competent and powerful, inexhaustible in evoking clear understanding in beings, and in answering the questions of listeners and individual illuminates, skilled at leading beings into certainty. Whatever acts they undertake, whether by giving, or kind speech, or beneficial action, or cooperation, all of it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all

respects. Why? Because they want to become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Wishing to be thus, they undertake appropriate effort, by whose energy they instantly attain a quadrillion concentrations, see a quadrillion buddhas and recognize their power, shake a quadrillion worlds, go to a quadrillion lands, illumine a quadrillion worlds, develop a quadrillion beings to maturity, live for a quadrillion eons, penetrate a quadrillion eons past and future, contemplate a quadrillion means of teaching, manifest a quadrillion bodies, manifesting each body with a company of a quadrillion enlightening beings. Beyond that, enlightening beings with the power of vows can, by the excellence of their vows, perform countless transformations, of body, aura, mystic powers, vision, sphere of action, voice, conduct, adornment, empowerment, resolution, and performances.”

Then Diamond Matrix spoke these verses describing this stage:

With profound knowledge following the trail of ultimate truth,
Mind stabilized in the sixth stage, perfectly concentrated,
Accomplishing the union of wisdom and means,
They enter the seventh stage of superior practice.

Empty, signless, wishless, yet with compassion and kindness,
Gone to the state of felicity, yet honoring the buddhas,
Tireless in virtue and power, while knowing them to be empty,
They enter the realm of the seventh stage.

In the world, with great forbearance, they've acquired
detachment,
Extinguished the flames of afflictions and stilled worldly cravings,
Coursing in the nonduality of things as like reflections, illusions,
dreams,
Yet they show compassion, and enter the seventh stage.

They purify the land, while their own minds, equanimous, are
without discriminatory thought;
They're endowed with the marks of a buddha, while immovable
in the essence of truth.
They speak for the benefit of the world, while detached from
sound;
And in an instant enter the mind of knowledge of buddhas.

Illumined, they contemplate these teachings.
Entering the higher stage desiring to benefit the world.
In this stage they do endless works for living beings,
Doing the deeds of buddhas, immeasurable.

They understand lands, their various orders and ages,
 Inclinations, intentions, various states of mind,
 And teach without end, faithfully,
 To develop all to maturity.

Those who have reached the supreme Path by this mind of
 knowledge,
 Combining wisdom and means in all their actions,
 Having attained in each moment of thought herein the virtues of
 the Path,
 Fulfill the ten transcendent states.

The seeking of good for all beings is giving;
 Discipline is the cessation of afflictions, tolerance is noninjury;
 Energy is ever-greater vigor in their undertakings;
 Imperturbability on the Path is the meditation of the virtuous.

Acceptance of nonorigination, dispassionate, is supreme wisdom;
 Dedication is skill in means, vowing is seeking greater success;
 Indestructibility hence is power, knowledge is joy in guidance:
 Thus they attain the qualities of enlightenment moment to
 moment.

In the first stage virtues are fulfilled by focus of mind on them;
 In the second, removal of defilement; in the third, cutting of
 bonds;
 In the fourth, the Path; in the fifth, impartial action;
 In the sixth, knowledge of nonorigination operates.

Hence, as soon as they reach the seventh stage,
 They commence virtuous undertakings of many kinds;
 Why? The knowledge and deeds they achieve hence
 Purify all that develops into the eighth stage.

Far-Going is hard to cross; by many developmental practices
 They cross, as one would cross a path between two lands.
 Coursing in the seventh stage, they are undefiled, like kings;
 While established in the Path, yet they have not definitely
 transcended all.

When they reach the eighth stage of knowledge, further,
 They transcend mental objects, established in the action of
 knowledge.
 Just as a god does not look on the world as a human does,
 So do they act, like lotuses unstained.

In this stage they get beyond various afflictions—
Their afflictions are neither active nor completely destroyed.
Being on the Path, they do not act on afflictions,
Yet, filled with zeal for supreme knowledge, their affliction is not
yet ended.

They know various worldly arts and crafts, the use of medicines
and spells,
And are well versed and grounded in all sciences.
They attain meditation, mystic knowledge, and powers, by
cultivation,
And further accomplish various concentrations.

Having transcended the practices of listeners and the self-
awakened,
They are established in the infinite practice of enlightening beings,
Before by determination, from now on by knowledge;
They are like children of kings, full of power when grown.

Having reached profundity, they proceed yet further;
Reaching extinction of mind, still they do not make it their
experience,
Like having gone into the ocean on a steady-faring ship,
Seeing all the water before them yet not being destroyed by it.

Further endowed with the best of means, wisdom, and power,
Rich in virtues of knowledge and action, hard for the world to
know,
They serve millions of buddhas, becoming more pure,
Like gold adorned with jewels.

The light of the eminent wisdom of the sages in this stage
Evaporates the wetness of craving, like the light of the sun.
Having attained this stage, they become commanders,
Capable, skilled in teaching the fruit of knowledge.

Seeking, imbued with stability, vigor, and strength,
They see a quadrillion buddhas
In all directions, by concentration,
And even more, those of immeasurable, superior will.

“This is the seventh stage, called Far-Going, purifying means and wisdom, hard for all worldings and those who practice only for themselves to know.”

Having heard about this excellent practice of the wise, the gods and

celestial hosts were joyful and made offerings to the Buddha and the multitude of enlightening beings, benefactors of the world—they gave flower garlands, banners and pennants, aromatic powders, precious cloth, many splendid parasols studded with jewels, and exquisite clouds of pearl necklaces. The goddesses produced many kinds of music, with pleasing, sweet sounds and superb rhythm, in offering to the Buddha and enlightening beings, sages of eminent character; they said,

All-seer, mighty, foremost and best, who shows the realm of
buddhas for the benefit of the world,
It is you who evoke this music, with the strumming of various
instruments.

On a hairtip more buddhas than grains of sand in trillions of
Ganges rivers
Peaceful, peerless, teach the pure doctrine, preeminent, supreme.

In a single pore are infinite lands, each with four continents and
seas,
As well as polar and peripheral mountains, all seen therein,
uncrowded.

On a point the size of a hairtip are all realms of being—
Ghosts, beasts, fiends, humans and gods, goblins and serpents,
experiencing the various realms of action.

In all the spheres of the lands the supreme wheel of the Purifiers is
turned,
As the buddhas teach while adapting to the minds and thoughts of
beings.

In the body of each being are various lands, in the lands, beings;
Those of higher development are humans and celestials—
Knowing them in their variety, the Buddha teaches them.

A great land comes to seem to be minute, a mote of dust comes
to seem huge—
These and more are the spiritual powers of Buddha, of which all
beings could not exhaustively tell.

When such words of grandeur had been spoken, the assembly, silent, gazed happily at the Best of Speakers. Seeing the assembly had grown silent, Moon of Liberation spoke again: “Please tell us the way into the practice of the eighth stage.”

Diamond Matrix said, “Those who have well accomplished investigation of the seventh stage of enlightening beings, who have purified the

path by wisdom and skill in means, have accumulated ample provisions of virtue and knowledge, have thoroughly committed themselves to the great vow, are surely supported by the empowerment of the Buddha, have acquired the support of the power of their own roots of goodness, have their attention on the powers, expertise, and unique qualities of buddhas, have purified their intent and thought, have attained the power of virtue and knowledge, strive compassionately and follow the Path of infinite knowledge, realize the primordial nonorigination of all things as it really is, and also realize the nonbirth, signlessness, absence of becoming or annihilation, nonconsummation, nonprogression, nonregression, essential nonexistence, equality of beginning, middle, and end, and nonconceptuality of all things, accessible to nonconceptual universal knowledge, equal to thusness—they realize these qualities of all things as they really are. They are wholly detached from mind, intellect, consciousness, thought, and ideation. Unattached, not grasping, equal to space, having entered into the nature of openness—this is called having attained acceptance of the nonorigination of things.

“Then, imbued with this acceptance, as soon as enlightening beings attain the eighth stage, Immovability, they attain the profound abode of enlightening beings, which is hard to know, unadulterated, ungraspable by any notion, unoriginated, measureless, unconquerable by any listeners or individual illuminates, aloof, facing total detachment. Just as when a monk with spiritual powers and ultimate control of mind has, through successive stages, reached the ninth level of attainment, extinction, he becomes free of all stirring cogitation and flowing thoughts, in the same way enlightening beings, as soon as they attain the eighth stage, Immovability, become freed from all efforts and attain the state of effortlessness, freed from physical, verbal, and mental striving, freed from stirring cogitation and flowing thoughts, and become stabilized in a natural state of development.

“It is as if a person in a dream saw himself in a great torrent, he then would make great effort, eagerly striving to get out, and because of that great effort and striving he would wake up, and as soon as he woke up he would be freed from all that effort and striving. In the same way the enlightening beings, seeing the mortal being in the four torrents, desiring to come to the rescue, exert great efforts and striving for awakening of all-knowledge, acting with great vigor; as soon as they reach the stage of Immovability, they become free from all efforts.

“In these enlightening beings no actions based on views, passions, or intentions are manifest. Just as in the Brahma heaven no afflictions of the realm of desire are acted on, in the same way enlightening beings in this stage of Immovability do not carry on action of mind, intellect, or consciousness. They do not even carry on the conduct of Buddhas, of enlightenment, of enlightening beings, of nirvana, or of learners and self-illuminates—how much less would they carry on the conduct of worldlings.

“Furthermore, to the enlightening beings who have reached this stage of Immovability, who are stabilized by the supporting power of their past vows, the buddhas, in the course of that means of access to the Teaching, miraculously effect the bestowal of knowledge of reality and say, ‘Good, good! This is acceptance of the ultimate truth, in accord with the teaching of buddhas. However, you do not yet have our ten powers, expertise, and unique qualities of buddhahood fully developed. Therefore, work vigorously in quest of the full development of buddhahood. Do not let this acceptance go; nevertheless, though you have attained this abode of peace and liberation, you should care for these restless, agitated ignorant beings acting on various afflictions and ravaged by various thoughts. Also, always remember your past vows, the benefit of beings, and the inconceivability of the source of knowledge. Furthermore, the essence of all phenomena remains the same whether or not buddhas emerge; the realm of reality of the essence is permanent, for it is the emptiness and ungraspability of all things. It is not only by this that buddhas are revealed as such—even listeners to the Buddhist teaching and individual illuminates also attain this nonconceptual essence. Yet you should observe the infinity of the body of us buddhas, the infinity of our knowledge, the infinity of the lands of buddhas, the infinity of accomplishments of knowledge, the infinity of spheres of light, and the infinity of purity of voice, and strive to achieve the same. Furthermore, you have only this one illumination, which is the illumination of absence of false ideas about things. But such illuminations of buddhas are endless in extent, endless in action, endless in manifestation, their number being incalculable and immeasurable; you should strive to attain them. Also, observe the infinity of lands in the ten directions, the infinity of beings, and the infinite differentiations of phenomena, and undertake to comprehend them as they actually are.’ Thus do the buddhas present to the enlightening beings immeasurable, incalculable ways of accomplishing knowledge, beginning with these. By these ways of accomplishing knowledge, the enlightening beings, by infinite differentiations of knowledge, cause works productive of knowledge to be consummated.

“I tell you, if the buddhas did not introduce the enlightening beings this way into ways of effecting omniscient knowledge, the enlightening beings would become completely extinct in parinirvana and would cease all work for sentient beings. Therefore, the buddhas give the enlightening beings such infinite tasks to develop knowledge, the knowledge-producing deeds effected in a single instant of which are immeasurably, incalculably greater than all former undertakings from the first inspiration up to the attainment of stability in the seventh stage. Why? Because previously it was practice undertaken with one body, whereas having climbed to this stage the power of practice of enlightening beings is realized by infinite different bodies, by production of infinite voices, by accomplishment of infinite knowledge, by accomplishment of infinite manifestations, by purification of infinite lands, by development of in-

finite beings, by service of infinite buddhas, by realization of infinite principles of buddhahood, by accomplishment of infinite powers of mystic knowledge, by realization of infinite differences of circles of assemblies; by infinite accomplishments of physical, verbal, and mental actions, the power of enlightening beings' practice is fully realized by immovable application.

"It is like a boat going to the ocean—before it reaches the ocean, it is dragged with much effort, but once it reaches the ocean it is propelled without effort by the wind. The distance it travels on the ocean in one day is farther than it could be dragged by force in even a hundred years. In the same way, enlightening beings, having stored provisions of roots of goodness and boarded the ship of the Great Vehicle, reaching the great ocean of practice of enlightening beings, arrive at omniscience in a moment by effortless knowledge, which could not be reached even in countless eons by their former practices involving effort.

"Then when enlightening beings have attained the eighth stage, by the effortless awareness produced by skill in means and knowledge, they contemplate the sphere of omniscience, contemplate the becoming and dissolution of the world. As the world forms, they know it, and as the world disintegrates they know it. They know by what accumulation of actions the world forms, and they know by what ending of actions the world disintegrates. They know how long the world forms and they know how long the world disintegrates. They know how long the world subsists once it has formed, and they know how long the world remains disintegrated. Everywhere, without exception, they know the limitation of the earth element, they know its extensiveness, its infinity, and its differentiation. They know the limitation of the water element, they know the extensiveness, infinity, and differentiation of the water element. They know the limitation, the extensiveness, infinity, and differentiation of the fire element. They know the limitation, extensiveness, infinity, and differentiation of the wind element. They know the minuteness of atomic particles, they know their grossness, their measurelessness, and differentiation. They also know the skill of differentiation of measureless atomic particles. They know how many atomic particles of each element there are in this world; they know how many varieties of precious substances there are and how many atomic particles of precious substances there are. They know how many atomic particles of beings' bodies there are. They know the total number of particles of land masses. They know the grossness of beings' bodies, the fineness of their bodies, and the differentiation of their bodies. They know how many particles are formed into bodies of beings in hell, how many into bodies of animals, of ghosts, of titans, of celestial beings, and of human beings.

"Having penetrated this knowledge of differentiation of atomic particles, they know the formation of the realm of desire as it really is; they know the formation of the realm of form as it really is, and they know

the formation of the formless realm as it really is. They know truly the dissolution of the realm of desire, the dissolution of the realm of form, and the dissolution of the formless realm. They know truly the limitation, the extension, the infinity, and the differentiation of the realm of desire, of the realm of form, and of the formless realm. They know truly what is of these three realms. Furthermore, illumined by well-developed knowledge, versed in knowledge of varieties of bodies of beings, versed in knowledge of differences in bodies of beings, and versed in knowledge of differentiations of land masses, they apply their intelligence to the production of mediums of manifestation as beings; in whatever form beings are born and attain their desires, enlightening beings adopt these forms themselves for the purpose of developing beings to maturity.

“Permeating a billion-world universe, enlightening beings undertake manifestation according to the form of the beings there, according to their various different inclinations, doing so by following knowledge of how to appear as reflections, according to how beings may become ripe for perfect enlightenment and liberation. In the same way they pervade two, three, four, five, ten, twenty, thirty, forty, fifty, up to an unspeakable number of universes and undertake manifestations in the forms of the beings there according to their various inclinations, by means of knowledge of how to appear as a reflection.

“Imbued with such knowledge, well established in this stage, while not moving from one buddha-land, they appear as reflections in the circles of buddhas in untold buddha-lands. According to the differences in beings’ physical characteristics, their colors, appearances, statuses, physical sizes, inclinations, and dispositions, in various circles in various buddha-lands, in each the enlightening beings manifest the appropriate forms. In circles of mendicants they appear as mendicants; in circles of priests they appear as priests; in circles of warriors and administrators they appear as warriors and administrators; in circles of peasants they appear as peasants; in circles of servants they appear as servants; in circles of householders they appear as householders; in circles of various classes of celestial beings they appear as those particular types of celestial beings; and in circles of demons they appear as demons. To beings who should be taught by Buddhist followers, they appear as Buddhist followers. To those who should be taught by individual illuminates, they appear as individual illuminates. To those who should be taught by enlightening beings, they appear as enlightening beings. To those who should be taught by buddhas, they appear as buddhas. Thus, to the extent of the realms of beings’ forms of existence, senses, and inclinations, in the realms of untold buddha-lands, enlightening beings appear differently in accord with each of them. They are free from all discriminatory conceptions of bodies and have realized the equality of bodies; their manifestation of bodies, endless and not in vain, is for the development and education of all.

“They know the body of sentient beings, they know the body of

lands, they know the body of fruition of action, they know the body of Buddhist followers, they know the body of individual illuminates, they know the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, and the body of space. Knowing the wishes of beings, according to time, development, education, progress, and desire, the enlightening beings make the body of beings into their own body. In the same way they make the body of lands, the body of fruition of action, the body of Buddhist followers, the body of individual illuminates, the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, and the body of space into their own body. Knowing the heart's desire of beings, according to their desire, the enlightening beings make their own body into the body of sentient beings. In the same way they make the body of beings into the body of lands, the body of fruition of the Teaching, the body of fruition of action, the body of Buddhist followers, the body of individual illuminates, the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, the body of space. Knowing the inclination of sentient beings, the enlightening beings put their own bodies into whatever body they wish.

“The enlightening beings know the embodiments of the bodies of beings as a mass of action, as a mass of consequences, as a mass of afflictions, as a mass of form, and they know formless embodiment. They know the smallness and greatness of bodies of lands, their measurelessness, their defilement and purity, their confusion, their inversion, their evenness, their interaction, and their differentiation of place and time. They know conventional distinctions of bodies of fruition of action; in the same way they know the conventions of distinctions of realization of bodies of Buddhist followers, individual illuminates, and enlightening beings. They know the bodies of buddhas as the embodiment of perfect enlightenment, as the embodiment of vows, as the emanation body, as the embodiment of empowerment, as the body arrayed with marks and embellishments of greatness, as the body of light, as the mentally produced body, as the embodiment of virtue, as the body of reality, and as the body of knowledge. They know the well-considered nature of the bodies of knowledge, their derivation from truth, their inclusion in fruition and effort, their division into mundane and supramundane, their establishment of the Three Vehicles, their generality and uniqueness, their liberative or nonliberative qualities, whether they are proper to those undergoing training or to those beyond it. They know the equality of reality bodies, their indestructibility, their conventional definitions according to situation and agreed usage, their definition in terms of animate and inanimate, and their definition in terms of the realities of Buddha and the realities of the holy community. They know the infinity of bodies of space, their all-pervasiveness, their incorporality, their absence of falsity, and their revelation of bodies of form.

“Having realized such knowledge of bodies, the enlightening beings

become powerful; they acquire control over life span among all beings, by virtue of the power to live endlessly, for untold eons. They acquire control of mind, by virtue of immersion in knowledge of measureless, countless concentrations and contemplations. They acquire control over implements, in terms of demonstration of the creation of many magnificently adorned sites in all worlds. They acquire control over action, in terms of showing the power of fruition of deeds according to the time. They acquire power over birth, in terms of manifesting birth in all worlds. They acquire control over inclination, in terms of showing all worlds filled with buddhas. They acquire control over vows, in terms of manifesting perfect enlightenment in any buddha-land in any time desired. They acquire control over mystic powers, in terms of showing miracles by mystic powers in all buddha-lands. They acquire control of the Teaching, in terms of showing the light of the Teaching in its infinite aspects. They acquire control of knowledge, in terms of showing the power, expertise, unique qualities, special marks and embellishments, and actualization of perfect enlightenment of buddhas. With the attainment of these ten controlling powers of enlightening beings, they are imbued with inconceivable knowledge, incomparable knowledge, immeasurable knowledge, vast knowledge, insuperable knowledge.

“In the enlightening beings who have attained this stage and are imbued with such knowledge, ultimately impeccable conduct of physical, verbal, and mental action operates, led by knowledge, following knowledge, ruled by the ten transcendent ways, with great compassion in the forefront, skill in means well articulated, determination well developed, completely stabilized by the empowerment of Buddha, ceaselessly working for knowledge to benefit beings, aware of the endless distinction in realms of worlds. In sum, the physical, verbal, and mental actions of the enlightening beings who have attained this stage of Immovability operate for the concerted development of all aspects of buddhahood.

“Thus having attained this stage of Immovability, the enlightening beings become well established in willpower, through freedom from the activity of all afflictions; they become firmly established in the power of determination, never deviating from the Path; they become well established in the power of great compassion, not giving up the benefit of sentient beings; they become well established in the power of great kindness, being saviors of sentient beings; they become well established in the power of mnemonic control, not forgetting the teachings; they become well established in the power of elocution, through skill in examination of the distinctions of all the Buddha teachings; they become well established in the power of mystic knowledge, through familiarity with the actions in endless worldly realms; they become well established in the power of vows, never giving up all enlightening practices; they become well established in the power of the transcendent ways, through concerted cultivation of all the Buddha teachings; they become well established in the power of the support of buddhas, confronting omniscient

knowledge in all its aspects. Having attained the support of these powers of knowledge, they show all activities, impeccable and undefiled in all acts.

“This eighth stage of enlightening beings is called Immovable because the enlightening beings cannot be deflected from their course; it is called the stage of nonregression because of the nonregression of knowledge; it is called the stage difficult to reach because of being difficult for any worldlings to know; it is called the stage of youth, because of innocence; it is called the stage of birth, because of power to effect whatever is wished; it is called the stage of perfection, there being nothing further to do; it is called the stage of completion because of having thoroughly accomplished ascertainment by knowledge; it is called the stage of nirvana because of having thoroughly accomplished vows; it is called the stage of empowerment because of being invulnerable to others; it is called the stage of effortlessness because of having been effected by what went before.

“Furthermore, having developed such knowledge, the enlightening beings enter the family of buddhas, are illumined by the light of the virtues of buddhas, accord with the conduct of buddhas, come face to face with the realm of buddhahood, and are constantly sustained by the power of buddhas. They are welcomed by Indra, Brahma, and the world guardians, constantly attended by the thunderbolt bearers; they are never without the power of concentration, able to produce infinite different embodiments, imbued with the power of action in all bodies, consummate in development of great mystic knowledge, in control of endless concentration, receivers of infinite indications of enlightenment, and demonstrators of attainment of perfect enlightenment according to the maturity of sentient beings.

“Having attained such knowledge of this stage and entered the circle of the Great Vehicle, with well-considered wisdom and mystic knowledge, constantly emanating the light of wisdom, having entered the unobstructed path of the realm of reality, able to distinguish many paths in the world, showing all aspects of virtue, in control of their own resolutions, with perspicacious knowledge of past and future, endowed with the knowledge to turn back all demons, having entered the realm and sphere of all enlightened ones, they carry out the conduct of enlightening beings in endless places in the realms of the world, with nonregressing application; thus are they said to have attained the eighth stage of enlightening beings, Immovable.

“Then, having attained the Immovable stage of enlightening beings, they are never without the constant vision of endless buddhas, because of accomplishment of the power of concentration. Yet they never give up extensive meeting and attendance on buddhas: in every age, in every world, they honor, respect, serve, and provide in all ways for many buddhas, many hundreds, thousands, millions, billions, trillions, quadrillions of buddhas; they attend those buddhas and receive from them pro-

visions of illumination through their teachings, beginning with light on the differentiations of worldly realms. They further acquire the treasury of teachings of the buddhas, and become invincible in answering questions in the world.

“Those roots of goodness of theirs, forged and purified over many eons, become more radiant; over many hundreds, thousands, millions, billions, trillions, quadrillions of eons their roots of goodness are further forged, purified, and become more radiant. Just as well-refined gold made by a good goldsmith into an ornament and fastened on the neck or head of an emperor cannot be outshone by the ornaments of all the people in the realm, in the same way the roots of goodness of enlightening beings in this Immovable stage cannot be outshone by all listeners, individual illuminates, and enlightening beings up to the seventh stage.

“The light of wisdom and knowledge of enlightening beings who have reached this stage annihilates the darkness of afflictions of sentient beings, through accomplishment of accurate discernment of the means of knowledge. Just as a great Brahma god of a thousand worlds, pervading the thousand worlds with benevolence, illumines them with light, in the same way enlightening beings in this Immovable stage, pervading up to as many worlds as atoms in a million buddha-lands with the light of goodwill, progressively extinguish the fires of beings’ afflictions and cool them off.

“Among the ten transcendent ways, transcendent vowing becomes predominant in these enlightening beings, while they practice the others as best they can.

“This is a summary of the eighth stage of enlightening beings, called Immovable, the details of which would take forever to explain. Most of the enlightening beings in this stage become great Brahmas, lords of a thousand worlds, supreme, invincible, seeing what is beneficial, imbued with controlling power, capable, mighty, skilled in the presentation of explanation of the transcendent ways of all listeners, individual illuminates, and enlightening beings, insuperable in answering questions about the differentiations of worldly realms. Whatever they do, whether by way of giving, or kind speech, or beneficial action, or cooperation, is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, expertise, and unique qualities of buddhas, and ultimately of omniscience in all its aspects. Why? That they may become the best of beings, unexcelled leaders and guides, and ultimately all-knowing refuges.

“Accordingly, they bring forth such energy, by which they instantly attain as many concentrations as atoms in a million billion-world systems, see as many buddhas as atoms in a million billion-world systems and acknowledge their power, shake as many lands as atoms in a million billion-world systems, illumine as many worlds as atoms in a million

billion-world systems, mature as many beings as atoms in a million billion-world systems, abide for as many eons as atoms in a million billion-world systems, penetrate as many eons past and future as atoms in a million billion-world systems, ascertain as many ways into the Teaching as atoms in a million billion-world systems, and manifest as many bodies as atoms in a million billion-world systems, manifesting each body with a company of as many enlightening beings as atoms in a million billion-world systems; beyond that, enlightening beings with the power of vowing produce, by the excellence of their vows, countless transformations of the body, aura, light, mystic powers, vision, sphere of action, voice, activity, adornment, power, resolution, or performances.”

Then Diamond Matrix spoke these verses describing this stage:

Having purified wisdom and means in the seventh stage,
Well provided for the Way, committed to great vows,
Firmly established, the best of humans, imbued with goodness,
Seeking knowledge, they enter the eighth stage.

With virtue and knowledge, compassion and benevolence,
Going on infinite paths of knowledge, with awareness like space,
With the power of certain understanding of the teachings they
hear,
The great sages attain acceptance of nonorigination, tranquil and
subtle.

Primordially unborn, unoriginated, signless, all is
Imperishable, not having become, unproduced,
Void of essence of being, *thus*, beyond conception;
So they are freed from thought and mentation, just like space.

Accepting all things as such, free from idle fancy,
Profoundly immovable, they arrive at peace of mind.
It can hardly be known by worldlings, by their analytic
reasoning,
Because it is beyond concepts grasping mental images.

Thus stabilized, there is no thinking in their minds,
Like a monk who has reached extinction and attained
nonthought,
Like one dreaming of being in a river freed from concern on
awakening,
Like being in pure heaven, aloof of attachment to pleasure.

On the basis of their previous resolution, the buddhas further
exhort them:

“This tolerance is higher than coronation by the buddhas,
 But our vast knowledge and supreme buddhahood
 Is not yet yours, so begin heroic effort.

“Though you have extinguished the burning of the fire of
 affliction,
 Having seen the world still afflicted, remember your past vows;
 Having thought of the welfare of the world, work in quest
 Of the cause of knowledge, for the liberation of the world.

“The real essence of things is permanent, *suchness*, beyond
 thought,
 In all buddhas, buddhas’ disciples, and individual illuminates—
 It is not by this that the buddhas appear in the world with ten
 powers,
 But only by vast knowledge, unattached to past, present, or
 future.”

Thus do the incomparable ones, worthy of the honor of humans
 and gods,
 Provoke in the enlightening beings thoughts of many aspects of
 knowledge,
 Endless entry into consummation of the Buddha teachings,
 Of which past enlightening practice was not even a fraction.

Having thereby reached this stage of knowledge, these majestic
 people
 Pervade everywhere in an instant, having gained entry into
 knowledge
 And having reached higher mystic knowledge,
 Like a ship on the ocean being borne along by the wind.

Free from mental effort, established in the work of knowledge,
 They discern the becoming, decay, and subsistence of lands
 And penetrate the differentiations of the elements,
 Their fineness, grossness, and distinctions.

They go into every atom in the billion-world system,
 The differentiation of the elements and bodies of beings,
 The distinctions and particles of precious substances in the realms
 of bliss:
 Knowing these, by their range of knowledge they calculate them
 all.

Their minds developed in knowledge, they bring all bodies
 Into their own body, for the benefit of the beings;

Pervading the billion worlds with various forms,
They manifest various bodies in endless worlds.

Just as the sun and moon, while in the sky,
Appear as reflections in water,
Remaining in the highest knowledge of the unmoving essence of
Thusness,
Enlightening beings appear, as reflections, intending to purify the
world.

According to beings' dispositions, and the differences in their
forms,
Enlightening beings appear in all groups, in all worlds:
They appear as disciples, as self-enlightened, as enlightening
beings,
And in the glorified form of buddhas.

Beings, lands, as well as bodies of fruition of deeds,
The various bodies—of reality, of knowledge—the bodies of
sages,
The body of space, majestic, all equal,
They manifest, with various mystic powers, to satisfy the world.

With tenfold control and reflection based on pure knowledge,
Acting in accord with knowledge, following kindness and
compassion,
Doing whatever produces the qualities of all buddhas,
Physically, verbally, mentally, they are stable as a mountain.

All the ten powers of enlightening beings, unshakable,
They attain to, invulnerable to all demons.
Empowered by buddhas, they are honored by the gods
And always attended by thunderbolt-bearers.

The virtues of those who have attained this stage are endless
And could not be exhausted in a billion eons.
Furthermore, they associate with millions of buddhas
And become radiant as regal crowns.

The enlightening beings who have attained this stage
Become great Brahmas, lords of a thousand worlds, rich in virtue.
Able to expound the three vehicles inexhaustibly,
Their pure light of benevolence destroys the afflictions of the
world.

In a single instant they attain concentrations
Numerous as atoms in a million world systems, steadfast,

And see that many abodes of beings in the ten directions;
And those with superior will go even beyond this.

“This has been a summary of the eighth stage of enlightening beings, the details of which would take forever to tell.”

When this stage had been explained, the Buddha’s power shook millions of lands, incalculable, unthinkable. Shining light emanated from the body of the All-Seer; the lands illumined by the light, the beings therein were enraptured. A thousand enlightening beings hovering in the sky presented the Buddha with gifts surpassing those of the gods. The gods of the higher heavens, ecstatic, honored the Ocean of Virtue with a variety of offerings. Then a thousand goddesses, thrilled, their senses all delighted, honored the Teacher with celestial song:

These enlightening beings are all free from defects and defilement,
Impeccably practicing whatever stage they are in;
Considering the weal of the world, they go to all regions,
Showing the way of the Victor, their minds equal to space.

In the realms of humans, celestials, and dragon kings,
The adornments in the ten directions are stamped with higher
blessings;
Greater still, incomparable, is what the enlightening beings
show—
They produce the jewels of the path of knowledge.

In one land unmoving, detached in all lands,
Reaching all worlds like the cool light of the moon,
Their minds have ceased all thought of sound;
Their utterances are like echoes from the mountains.

To those who are weak-minded and prone to dejection
They teach the practice of listeners.
Those of keen mind inclined to analyze conditions
They show the knowledge of the way of individual illuminates.

Those who incline to benevolence, for the good of all,
They show the practice of enlightening beings.
To those of foremost wisdom
They show the peerless body of Buddha.

Like magicians performing magic, they show millions of different
bodies
For the benefit of sentient beings, all of them without real
existence.
Thus do enlightening beings, involved in the magic of knowledge,
Show all practices, all without real existence.

Having uttered these sweet words of what they'd heard, the goddesses, seeing the Buddha, became silent.

"This assembly is calm and clear," said Moon of Liberation; "speak of the practice beyond the eighth stage, of the kings of the true teaching."

Diamond Matrix said, "Enlightening beings who, by means of the mind which has thus reflected on the infinite possibilities of knowledge, are intent upon yet higher tranquillities and liberations, thinking of consummate attainment of yet higher enlightened knowledge, entering into the secret of the buddhas, ascertaining the greatness of inconceivable knowledge, purifying the ascertainment of spell-concentration, extending mystic knowledge, acting in accord with the differences in worlds, cultivating the insuperability of the powers, expertise, and unique qualities of buddhas, following the might of the turning of the wheel of Teaching of buddhas, not abandoning the attainment of empowerment of great compassion, thus come to the ninth stage of enlightening beings.

"Enlightening beings in this stage of the Good Mind accurately know the performance of good, bad, and neutral things, the performance of mundane and transmundane things, the performance of conceivable and inconceivable things, the performance of tainted and untainted things, the performance of regular and irregular things, the performance of things listeners and individual illuminates do, the performance of things enlightening beings do, the performance of things pertaining to buddhahood, and the performance of fabricated and unfabricated things—all these they know as they really are.

"By means of this knowing awareness, they know accurately how all beings get into entanglement of mind, how they get into entanglement in afflictions, entanglement in acts, entanglement in senses, entanglement in resolutions, entanglement in dispositions, entanglement in inclinations and propensities, entanglement in birth, entanglement in the continuation of habit energies, and how they get into entanglement in the definition of what is beneficial, what is not beneficial, and what is neither beneficial nor unbeneficial—all this they know as it really is.

"They also know the compartmentalization of mind of sentient beings—they accurately know their complexity of mind, the dissolution and nondissolution in instantaneous action of mind, the incorporeality of mind, the endless, ubiquitous all-pervasiveness of mind, the luminosity of mind, the defilement or nondefilement of mind, the bondage or liberation of mind, the creation by illusion of mind, the manifestation of mind according to the state of being; they accurately know hundreds of thousands of differences of mind.

"They also know accurately how far-reaching afflictions are, the endlessness of their applications, their inseparable simultaneity, their being the sole cause of the appearance of propensities, their interconnection and disconnection with the mind, their appearance according to the state of being in the continuity of births, their distinction of being in the realm of desire, form, or formlessness, the great blameworthiness of pride stuck with craving ignorance and views, the continuity of the causality of

physical, verbal, and mental actions; in sum, they accurately know the pervasiveness of activities of up to eighty-four thousand afflictions.

“They also accurately know the goodness, badness, or neutrality of actions; whether they are evident or not; their inextricable coexistence with mind; their continuity of fruition through accumulation in spite of their own essence instantly disintegrating; whether or not they have developments; the variety of differences in rewards of pure, impure, and mixed actions; the infinity of the field of action; the difference in holiness and mundanity; how what is produced in the present state is experienced another time around; whether or not actions are a means of release; and whether or not they are sure—in sum, they accurately know as many as eighty-four thousand different aspects of action, as well as how to skillfully ascertain their differences.

“They also know accurately the weakness, mediocrity, and strength of faculties; their disjunction or continuity past to future; their superiority, mediocrity, and inferiority; their inextricable coexistence with afflictions; whether or not they are vehicles of liberation, sure or unsure; their suitability for guidance, according to maturity or immaturity; their nature as grasping of appearances in the rapid disintegration repeated in the net of faculties; the invincibility of the overlordship of faculties; the difference in regressing and nonregressing faculties; their various differences of extent and concurrence—in sum, they accurately know as many as eighty-four thousand different aspects of faculties.

“They also know the weakness, mediocrity, and strength of intentions; their disjunction or continuity past to future; their superiority, mediocrity, and inferiority; their coexistence with afflictions; whether they are vehicles of liberation, sure or not; their nature as grasping of appearances in the rapid disintegration repeated in the net of intentions; the invincibility of the overlordship of intent; the difference in regressing and nonregressing intent; differences in extent and concurrence—in sum, they know as many as eighty-four thousand various aspects of intent.

“They also accurately know the weakness, mediocrity, or strength of dispositions; their disjunction or continuity past and future; their superiority, mediocrity, or inferiority; their concurrence with afflictions; their qualities of being vehicles of liberation or not, sure or not; the certainty or uncertainty of their maturation; their nature of being grasping of appearances in the swift dissolution repeated in the net of dispositions; the invincibility of overlordship of disposition; their persistence and differentiation; differences in extent and concurrence—in sum, they know accurately as many as eighty-four thousand different aspects of inclinations and thousands of various aspects of dispositions.

“They also accurately know the weakness, mediocrity, or strength of wills; their disjunction or continuity past to future; their superiority, mediocrity, or inferiority; their concurrence with afflictions; their quality of being vehicles of liberation or not, sure or not; their certainty or uncertainty of maturity; their being grasping of appearances in the swift

dissolution repeated in the net of wills; the invincibility of the overlordship of will; their persistence and variety; their extent and concurrence—they accurately know as many as eighty-four thousand different aspects of will as well as thousands of ways of thinking.

“They know accurately how propensities are born together with intent and mind; their connection with mind; their disconnection, division, and extent; their never having been uprooted and cast out since beginningless time; their being incompatible with all meditations, liberations, concentrations, trances, and mystic knowledges; their binding of the continuity of existence in the world; their activity of binding the mind since beginningless time; their nature of manifestation of accretions in the realms of sense; their being something to be quelled; their presence or absence in the states of the stages of enlightening; their being extracted only by the path of sages—all this enlightening beings know accurately.

“They also accurately know the variety of births; birth according to actions; the differentiation of hells, animal, ghost, and titan realms, humans and celestials; birth in the realms of form and formlessness; birth in realms with thought and without thought; the sprouting of future becoming from the field of action, the moisture of craving, the darkness of ignorance, and the seeds of consciousness; the concurrence of name and form; continuity due to ignorant craving for becoming; the beginninglessness and endlessness of desire for enjoyment, desire for existence, and the likes of sentient beings; and how birth is brought forth by grasping for things of the world—all this they know as it really is.

“They also know whether or not habit energies are active; infusion by impressions according to involvements; habituation according to activities of beings; habituation according to acts, afflictions, and customs; habituation to good, bad, and neutral customs; habituation dominating future courses of existence; habituation gradually becoming dominant; habituation in which there persist aberrations producing long-lasting affliction; substantial and insubstantial habituation; and permeation by impressions of seeing and hearing Buddhist practitioners, individual illuminates, enlightening beings, and buddhas—all these they know as they are.

“They also know accurately the correct stabilization, incorrect stabilization, and correct and incorrect stabilization of groups of people; their correct stabilization by correct views, their incorrect stabilization by incorrect views, their nonstabilization without either, their incorrect stabilization by one of the five hellish deeds that bring immediate consequence, their correct stabilization by the five religious faculties, their lack of stability without either, their incorrect stabilization in the eight deviations, their correct stabilization in the eightfold right path, their lack of further involvement with either, their indeterminacy without either, their incorrect stabilization on unrelenting envy, jealousy, and lack of sympathy, their stabilization in correctness of practice of the supreme Path of sages, and the indeterminacy of groups apart from both

of these—they know all these as they really are. Enlightening beings who have attained such knowledge are said to be established in the ninth stage, Good Mind.

“Enlightening beings in this stage of Good Mind, knowing the differences in sentient beings’ conduct, undertake to effect their liberation accordingly. They truly know the maturity of sentient beings as well as their discipline; they truly know the teachings of the vehicle of listeners, the teachings of the vehicle of individual illuminates, the teachings of the vehicle of enlightening beings, and the teachings of the stage of buddhahood.

“Knowing all this, they expound teachings to beings so they may realize Thusness. They expound teachings according to differences in mental dispositions, according to differences in propensities, according to differences in faculties, according to differences in inclinations, through approaching knowledge according to differences in spheres of action, through proceeding according to knowledge of all spheres of action, through proceeding according to tendencies toward entanglement according to disposition, through adaptation to the afflictions, actions, and habits of the various states of being, through going along with the structures of groups, according to the application of whatever means by which liberation may be attained, by appearing in endless forms, by appearing in all worlds in ways congenial to the beings there, by knowing how to say everything, and by skill in ascertainment of all specific knowledge necessary for elucidation of the teachings.

“Enlightening beings established in the stage of Good Mind act as preachers of the Teaching and preserve the treasury of teaching of the Enlightened. In these enlightening beings the unadulterated four special knowledges of enlightening beings are always operative. What are the four? They are the special knowledge of principles, of meanings, of expression, and of elocution. By the knowledge of principles they know the specific characteristics of principles; by knowledge of meanings they know the differentiations of principles; by knowledge of expression they know the unconfused teaching of principles; by knowledge of elocution they know the interrelated continuity of principles.

“Also, by specific knowledge of principles they know the nonexistent body of things. By specific knowledge of meanings, they know the beginning and end of things. By specific knowledge of expression they expound the Teaching by means of interconnected representations of all things. By specific knowledge of elocution they can expound the Teaching boundlessly without destroying representations as they are.

“Also, by specific knowledge of principles they know the present differentiation of things. By specific knowledge of meanings they know the past and future differentiation of things. By specific knowledge of expression they expound the Teaching without mixup of past, future, and present. By specific knowledge of elocution they expound the Teaching in each of the past, future, and present by the beginningless and endless light of truth.

“Also, by specific knowledge of principles they know the variety of phenomena and principles. By specific knowledge of meanings they know the variety of meanings. By specific knowledge of expression they expound the Teaching according to the local language. By specific knowledge of elocution they expound the Teaching according to mental dispositions and knowledge.

“Also, by specific knowledge of principles they know the skill of differentiation of direct knowledge of things without mixup. By specific knowledge of meanings they know the arrangement of suchness by inductive knowledge. By specific knowledge of expression they teach by demonstration of conventional knowledge without mixup. By knowledge of elocution they expound the Teaching by familiarity with knowledge of ultimate truth.

“Also, by specific knowledge of principles, they know one indestructible principle in all things. By specific knowledge of meanings, they enter into realization of familiarity with the interdependent origination of matter and mind, senses, sense data, and sense consciousnesses, and the truths. By specific knowledge of expression they teach in words pleasing and easy to understand for all beings. By specific knowledge of elocution they teach by more and more endless illumination of the Teaching.

“Also, by specific knowledge of principles they know the variety of entries into the One Vehicle. By specific knowledge of meanings they know the distinctions of different vehicles. By the specific knowledge of expression they teach without confusing all vehicles. By specific knowledge of elocution they teach each vehicle with endless illumination of principles.

“Also, by the specific knowledge of principles they enter into action in accord with all practices of enlightening beings, practice of knowledge and practice of principles. By the specific knowledge of meanings they comprehend the differentiations of the teaching of the arrangement of the ten stages. By the specific knowledge of expressions they teach by presenting the path without confusion according to the stage. By specific knowledge of elocution they teach each stage in terms of its endless aspects.

“Also, by the specific knowledge of principles they comprehend all buddhas’ attaining enlightenment in an instant. By specific knowledge of meaning they know accord with various differences in times, phenomena, and characteristics. By knowledge of expression they teach by different utterances according to attainment of correct enlightenment. By knowledge of elocution they expound each phrase of the Teaching continuously for endless eons.

“Also, by knowledge of principle they know action in accord with all buddhas’ speech, powers, expertises, qualities of buddhahood, great compassion, analytic knowledge, application, teaching, and omniscient knowledge. By knowledge of meaning they know the eighty-four thousand utterances of buddhas according to sentient beings’ mental dispositions, faculties, and different inclinations. By knowledge of ex-

pression they teach the buddhas' sayings according to the differences in actions of all beings. By knowledge of elocution they expound the Teaching by focus on the sphere of practice reflecting the knowledge of the enlightened.

“The enlightening beings who are thus skillful in effectuation of the science of these specific analytic knowledges, having reached the ninth stage, having attained the treasury of teachings of the enlightened, acting as great preachers of the Teaching, come to attain the concentration spell containing meanings, the concentration spell containing principles, the concentration spell containing evocation of knowledge, the concentration spell containing illumination, the concentration spell of good intellect, the concentration spell containing treasures, the concentration spell containing vital energy, the concentration spell leading into nonattachment and nonobstruction, the concentration spell of infinity, and the concentration spell containing a store of various meanings. They attain countless millions of kinds of concentration spells filled by such spell formulae as these. They expound the Teaching by countless millions of skillfully adapted utterances and unlimited adaptive means of eloquent analysis. By means of these countless millions of concentration spells as doors of access, they listen to the Teaching directly from innumerable buddhas of the ten directions and, having heard the Teaching, do not forget it, and also expound it, with innumerable differentiations, as they have heard it. They completely learn teachings from one buddha through the mediums of countless millions of concentration spells, and as from one, so too from endless buddhas, by measure of their will, to a yet greater extent do they receive the light of the means of access to the Teaching, such as cannot be attained by the retentive power of greatly learned disciples who take up and hold what they learn, even in a hundred thousand eons.

“Thus having attained mental command through concentration spells, having attained eloquence, sitting on the seat of teaching, they pervade a billion worlds and expound the Teaching to beings according to the differences in the mentalities of the beings. As they sit on the seat of teaching, their seat of teaching has immeasurably greater splendor than any except those of the buddhas and the enlightening beings who have reached the stage of coronation. Sitting on the seat of teaching, at will they make one utterance causing all congregations to perceive it as various different utterances. At will they convey knowledge by various different utterances and nuances. At will they draw forth ways of entry into the Teaching by emanating beams of light. At will they emit voices from all their pores. At will they bring forth voices of teaching from all forms manifest in the universe. At will they convey knowledge of all phenomena by means of one utterance. At will they make all sounds into the sound of the Teaching. At will they bring forth the voice of the Teaching from the song and music of all worldly realms. At will they draw forth all the different expressions of the Teaching from a single

syllable. At will they draw forth untold ways of entry into the Teaching from each and every atom in the clusters of elements of earth, water, fire, and wind in untold worlds.

“Even if the beings of a billion worlds were to come up, all at the same moment, and ask questions, each of them asking questions with countless nuances, each one asking a different question, the enlightening beings would take in every tone and nuance, and with a single utterance would satisfy all those beings’ minds. Even if the beings of untold worlds all came up in the same moment and asked questions, each with innumerable nuances, each different, the enlightening beings would take them all on instantly and edify them all with a single utterance. Pervading untold worlds, they expound the Teaching according to beings’ dispositions, faculties, and inclinations. Sitting in discourse on the Teaching, receiving the empowerment of the buddhas, they simultaneously face all beings, doing the work of buddhahood.

“All the more do they undertake the absorption of the light of knowledge in this way: ‘Even if on a single point there be buddhas as numerous as atoms in untold worlds teaching in the same immeasurable number of assemblies, each buddha teaching according to the differences of all those innumerable beings, presenting to each being’s disposition of mind an equally immeasurable number of teachings, and as one buddha does in one assembly, so also all buddhas, and as in one point so in all universes, there we should produce a memory of such enormous extent and receive the revelation of the Teaching at once from all the buddhas without missing a single word. We should purify the ability to express with certainty such revelation of wisdom as will instantly satisfy all the beings in the aforementioned assemblies, with their various groups, ways, and tendencies, as well as the beings in so many worlds.’

“Enlightening beings who have reached this stage of Good Mind, becoming all the more single-minded in their focus of attention, day and night, entering the sphere of buddhas, joining the company of buddhas, reach the profound liberation of enlightening beings. Enlightening beings acting in accord with such knowledge never stop the vision of buddhas in concentration—in each age seeing countless buddhas, they honor, respect, and venerate them. With immense vision of buddhas they ceaselessly attend them respectfully and ask the buddhas questions. They attain mental command of the Teaching and can expound it.

“Those purified roots of goodness of enlightening beings become all the more beyond compare. Just as gold fashioned into ornaments, perfected by a skilled goldsmith and put on the head or neck of a universal monarch, cannot be outshone by the adornments of all minor kings and people of the four continents, in the same way the roots of goodness of enlightening beings in the stage of Good Mind, well arrayed by the light of great knowledge, are so purified that they cannot be outshone by all listeners, individual illuminates, and enlightening beings in lower stages. The light of their roots of goodness, shining on the mental tangles of

afflictions of sentient beings, put an end to them. Just as great Brahmas of million-world systems illumine the thickets and lowlands in all worlds of the million-world system, in the same way does the light of roots of goodness of enlightening beings in this stage of Good Mind shine on the mental thickets of afflictions of sentient beings and put an end to them. Of the ten transcendent ways, transcendent power is predominant in these enlightening beings, while they practice the others as best they can.

“This is a summary explanation of the ninth stage of enlightening beings, called Good Mind, the full details of which would take forever to tell. Most of the enlightening beings in this stage become great Brahmas of enormous power, lords of a million worlds, eminent, unsurpassed, seers of what is beneficial, masterful, able and strong in the exposition of the ways of transcendence of all listeners, individual illuminates, and enlightening beings, invincible in answering questions according to beings’ dispositions. Whatever actions they undertake, whether by giving, kind speech, beneficial action, or cooperation, it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, expertises, and unique qualities of Buddhas, and ultimately omniscience in all its aspects. Why? Because they want to become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“With this desire they exert their energy, by which exertion of energy they attain in one instant as many concentrations as atoms in countless millions of buddha-lands, see as many buddhas as atoms in countless millions of buddha-lands and become aware of their power, shake as many worlds as atoms in countless millions of buddha-lands, go to as many buddha-lands as atoms in countless millions of buddha-lands, illumine as many lands as atoms in countless millions of buddha-lands, mature as many beings as atoms in countless millions of buddha-lands, abide for as many eons as atoms in countless millions of buddha-lands, penetrate as many eons past and future as atoms in countless millions of buddha-lands, ascertain as many ways of entry into the Teaching as atoms in countless millions of buddha-lands, and manifest as many bodies as atoms in countless millions of buddha-lands, manifesting each body accompanied by as many enlightening beings as atoms in countless millions of buddha-lands. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations, of the body, aura, mystic powers, vision, sphere of action, voice, conduct, adornment, power, resolution, and performances.”

Then Diamond Matrix spoke these verses describing this stage:

Contemplating with immeasurably powerful intellect,
 With very subtle knowledge, atom-splitting knowledge,
 Thus entering into the abode of the secret of buddhas,
 They reach the ninth stage, benefactors of the world.

Their mental command and concentration are great,
Their far-reaching mystic knowledge enters all lands.
With certainty of knowledge and power, this is the abode of
steadfastness of the conquerers—

The wise with commitment and compassion enter this ninth
stage.

Those who have reached this stage, holders of buddhas' treasury,
Know what is good, what is bad, and what is neutral,
What is tainted and worldly, and what is transcendent,
What is conceivable and what is inconceivable.

They examine what is certain and what is uncertain,
And foster the practices accomplishing the Three Vehicles.
Teachings of the stages, according to inclinations and conduct,
They prepare and enter the world accordingly.

With superior subtle intellect following such knowledge,
They search out the mental tangles of sentient beings:
They search out the various tangles of mind
And comprehend who can be taught, what the end and the
beginning are.

They comprehend beginningless afflictions, in their
interrelatedness of application,
As well as the continuity of their courses through compulsive
propensities,
And in terms of the various differences in process of action,
And the vanishing of effect with extinction of cause.

They comprehend which faculties are weak, middling, and
strong,
And continuity between past and future:
Inclinations of various kinds, and whether or not they are pure,
They comprehend, all, eighty-four thousand.

Worldly beings are developed into different dispositions,
Gone into the tangles of afflictions and views, beginningless,
endless, never cut off,
Continually bound up with the mind
Born together with and stuck to inclinations and propensities.

Those inclinations and propensities are not real things,
They have no location and are not apart from mind;
Hard to know, unconquerable by the states of meditation,
They can be cut off only by the diamond thunderbolt of the Path.

Entering the variety of six courses of migration of life,
 Craving being the moisture, ignorance the shade, action the field,
 Consciousness the seeds, name and form the simultaneous
 sprouts—

Thus do they see beings in the world, beginningless and endless.

Those beings' minds are full of the action of afflictions, according
 to patterns of habit—

Apart from this they have no desire for further continuation of
 transmigration.

The enlightening beings know who are stabilized in truth, in
 error, and indeterminate,

Who are those sunk in views, and who are those with knowledge.

With these reflections, stationed in this stage,

Enlightening beings reveal the Teaching in different ways

According to people's dispositions, faculties, and inclinations,

Versed in analytic knowledge, meanings, elocution, and
 expression.

They are in the position of preachers of the Teaching,

Like lions, like bulls, like majestic mountains;

They shower the sweet rain of the elixir of immortality,

Just as the water spirits fill the sea.

Skilled in seeking out meanings, as well as the essence of things,

Comprehending all expressions, they have mastered elocution;

Having attained countless millions of decades of concentration
 spells,

They hold the Teachings as the ocean holds the rain.

Thus having attained concentration by purification through spells,

They see thousands of buddhas in one instant;

And having gained the treasure of the Teaching, they expound it,

Reaching each and every sphere with its purifying sound.

They set the various beings of the billion worlds

Free by means of the three treasures,

Satisfying all according to their faculties and dispositions,

Like water spirits filling the ocean.

With even greater virtue they exert their energy

And think how there are, in a minute point,

Unthinkable numbers of buddhas teaching, and various beings;

Hearing the teachings, they hold them as the earth holds seeds.

As many beings as there are in the ten directions,
All sit in a single circle of assembly:
Appearing to them all in a single instant, enlightening beings
Will satisfy them all with a single utterance.

Stationed here, masters of the Teaching, highest of humans and
gods,
They become children of buddhas, moving by the teachings:
Day and night they are in the company of the buddhas,
Established in profound tranquillity, firm in knowledge and
liberation.

They attend millions of buddhas
And become purified, like the adornments of a monarch;
Their light overcomes the obscurities of afflictions
Like the light of Brahma illumining a million worlds.

In this stage they become Brahma gods, imbued with virtue,
And satisfy beings with the teachings of the Three Vehicles.
What they undertake is for the benefit of all beings;
Following enlightened knowledge, they attain virtue and
knowledge.

In a single instant they attain as many concentrations
As atoms in immeasurable lands, steadfast:
Seeing the buddhas of the ten directions, they hear the Teaching,
And beyond that, by willpower, they work innumerable
miracles.

“Thus has been told the ninth stage of those contemplating great knowledge, profound, hard to see, subtle, the ninth stage of enlightening beings, called Good Mind.”

Thus having heard of unsurpassed practice, millions of celestials of the Pure Abodes were delighted; they stood in the sky, their senses enraptured, and paid honor to the Buddha. Endless millions of enlightening beings hovering in the sky were gladdened; they burnt clouds of incense, incomparably delightful, destroying the afflictions of the world. The king of the heaven of power, pleased, was in the sky with a retinue of trillions, all respectfully showering vestments, beautiful, excellent, by the hundreds. Many goddesses, their senses delighted, honored the Buddha respectfully, playing trillions of musical instruments, uttering such words as these:

The Buddha, sitting in one land,
Appears reflected in all lands;

Bodies of millions of varieties, pleasing,
Pervade the reaches of the cosmos.

From one hair of the Buddha light beams
Emerge, annihilating the afflictions of the world;
The elemental particles of the land may be counted,
But the number of those light beams cannot be known.

Sometimes they show buddhas imbued with supreme
characteristics
Turning the wheel of the highest teaching;
Sometimes there appears the lord of humans, pure and calm,
With his most excellent, unsurpassed conduct, in other lands.

The Guide is seen in the abode of happiness,
Dying there and so coming to earth,
In the womb, thus in millions of lands,
Or seen being born there in the land.

The Guide, going forth for the sake of the world
And becoming supremely enlightened,
So turning the wheel of the Teaching,
Is seen in millions of lands.

Just as a magician versed in the arts of magic
Shows many objects for people,
So does the Teacher, versed in supreme knowledge,
Show all bodies to people.

Empty, quiescent, essentially signless,
The nature of things is equal to space—
The enlightened Teacher, by ultimate truth,
Shows the exalted sphere of buddhas.

As is the essence of the buddhas,
So is that of sentient beings—found in the nature of things.
Signs and signlessness are equal in that way—
All things are ultimately signless.

Those who seek enlightened knowledge
Abandon assumptions, notions, imaginations;
Aware that being and nonbeing are the same in essence,
They will quickly become supreme human leaders.

Having spoken thousands of such sweet words, the goddesses, looking at
the Buddha, became silent and remained quiet. Knowing the assembly

was settled, the fearless Moon of Liberation asked Diamond Matrix, the dauntless enlightening being, "Tell us, in order, all the characteristics, qualities, and sphere of those who come to the tenth stage, as well as their marks and miracles."

Diamond Matrix said, "Those enlightening beings who, having wisely reflected on the possibilities of knowledge up to the ninth stage, have made a thorough and discerning investigation, have thoroughly fulfilled pure practices, have gathered inexhaustible provisions, have acquired great stores of virtue and knowledge, have attained great, far-reaching compassion, are familiar with the distinctions and differentiations of worldly realms, have gone into the thickets of the realms of sentient beings, focus their perception and attention on approaching entry into the sphere of buddhas, and are intent on the powers, expertises, and other qualities of buddhahood, are said to have reached the stage of coronation with omniscience in all its aspects.

"Furthermore, enlightening beings who accord with this knowledge and have reached the stage of coronation realize a concentration called undefiled, one called entry into the analysis of differentiations of the cosmos, one called array of adornments of the pinnacle of enlightenment, one called flower of lights of all appearances, one called oceanic container, one called oceanic plenitude, one called vast as space, once called ascertainment of the intrinsic essence of all things, one called adjusting to the mental behavior of all beings, and one called appearing in the presence of all buddhas. Beginning with these, they realize incalculable millions of concentrations.

"They enter and emerge from all these concentrations, and, having attained skill in concentration, they experience all the effects of concentration. At the end of the incalculable millions of concentrations, one realizes a concentration of enlightening beings called bearing coronation by the special property of omniscient knowledge. At the moment one realizes this concentration, there appears an immeasurable lotus made of the finest jewels, as large as ten billion-world universes, inlaid with all kinds of jewels, beyond the range of all worlds, arisen from transmudane roots of goodness, existing in the realm of the essence of illusoriness, appearing based on the cosmos, beyond the range of the heavens, with a jewel stem, a pericarp of incomparable sandalwood, a fringe of huge emeralds, leaves of shining gold, its body flowering with innumerable rays of light, its interior filled with all the finest jewels, covered with a boundlessly vast net of jewels, surrounded by as many great jewel lotuses as atoms in ten billion-world universes.

"The enlightening being, in a corresponding form, stands by and, immediately upon attainment of the concentration bearing coronation with the special qualities of omniscience, appears seated on the great jewel lotus. As soon as the enlightening being is seated on this great jewel lotus, as many enlightening beings as there are surrounding jewel lotuses come from the ten directions, circle that enlightening being, and sit on

those great surrounding jewel lotuses, and each of them enter a million concentrations, while gazing on the central enlightening being. Immediately upon everyone's entry into concentration, all worlds quake, all ills cease, all universes are pervaded with revealing light, all worlds are purified, the names of all buddha-lands are voiced, all enlightening beings of the same practice gather, all celestial and human music and song sound forth, all beings become blissful, the inconceivable honoring and attendance of all the perfectly enlightened ones commence, and the circles of all the buddhas are made known.

“What is the reason for that? As soon as the enlightening being sits on this great jewel lotus, from the soles of the enlightening being's feet emerge countless millions of light rays, which illumine the uninterrupted great hells in the ten directions and extinguish the torments of the beings in the hells. From the circles on the knees of the enlightening being emerge countless millions of light rays which illumine all the animal realms in the ten directions and extinguish the sufferings of all the animals. From the sphere of the navel emerge countless millions of rays of light which illumine all the ghost realms in the ten directions and extinguish all the pains of all the beings in the ghost realms. From the left and right sides of the enlightening being emerge countless millions of rays of light which illumine the humans in the ten directions and extinguish human sufferings. From both hands emerge countless millions of light rays which illumine the abodes of celestials and titans, extinguishing their pains. From the shoulders emerge countless millions of rays of light which illumine all those in the vehicle of listeners, followers of the elementary teachings in the ten directions, and present to them a way of entry into the light of the Teaching. From the back of the neck emerge countless millions of rays of light which illumine all the individually awakened ones in the ten directions and present to them a method for quiescent concentration. From the face emerge countless millions of light rays which illumine all the enlightening beings in the ten directions, from those who have just been inspired for the first time up to those who have reached the ninth stage, and present to them the principle of wisdom and skill in means. From the circle of hair between the brows of the enlightening being emerge countless millions of rays of light which shine on the abodes of demons in the ten directions and eclipse them, and then illumine the enlightening beings who have reached the stage of coronation and disappear into their bodies. From the top of the head emerge as many rays of light as atoms in countless millions of billion-world universes, illumining the sites of congregation of all buddhas throughout the reaches of the space of the cosmos, then circling the world to the right in ten ways, then stopping in the sky and forming a great circular network of lights, and then proceeding to make a great offering called ‘blazing light’ to all buddhas. That offering is such that the offerings of all enlightening beings from the first inspiration up to the ninth stage cannot compare even to the smallest fraction of it.

“Furthermore, from that great circular network of lights there rain, in all universes in the ten directions, manifestations of flowers, incenses, garlands, perfumes, aromatic powders, robes, parasols, banners, pennants, clothing, ornaments, jewels, and more, all beyond the scope of all worlds, produced by the influence of stores of transmudane roots of goodness, complete in all their features and qualities, sustained by the inconceivable power of nirvana—rains of various arrays of great riches pour as from a great cloud on the places of assembly of each and every buddha. And whoever perceives those offerings becomes assured of perfect enlightenment.

“Then the lights, having made these offerings, again illumine the circles of assembly of all buddhas, then circle the world to the right in ten ways, and disappear into the soles of the feet of those buddhas. Thence it is known to those buddhas and those enlightening beings that in this world, this realm, this place, the enlightening being following such a practice has reached the time of coronation. Then, from incalculable lands in the ten directions, enlightening beings up to the ninth stage come to that enlightening being, encircle the enlightening being, make great offerings, and, while gazing on that enlightening being, enter a million concentrations.

“From the gloriously adorned thunderbolt symbols of well-being on the bodies of enlightening beings who have attained the stage of coronation emerges a great light ray called demon-conqueror, each ray accompanied by countless millions of light rays; having illumined the ten directions and shown countless miracles, the light rays again disappear into the enlightening beings’ thunderbolt symbols of well-being. As soon as those light rays of a hundred thousand higher qualities disappear, there appears an increase in the power and strength of the enlightening being.

“Then there emerges from the circle of hair between the eyebrows of the buddhas beams of light called possessors of omniscient superknowledge, accompanied by countless light beams; illumining all worlds in the ten directions, circling the worlds in ten ways to the right, inspiring many hundreds of quadrillions of enlightening beings, causing all buddhahands to quake in six ways, stopping all death and rebirth in bad conditions, eclipsing all abodes of demons, showing the settings of enlightenment of all buddhas, and illuminating all worlds throughout the cosmos to the furthest reaches of space, then returning again, circling all assemblies of enlightening beings to the right and manifesting an immense array, those beams of light disappear into the top of the enlightening being’s head. The accompanying light beams in the same way enter into the heads of the enlightening beings assembled around that enlightening being who has reached the tenth stage, whereupon they attain a million concentrations that they have never attained before.

“At the same time as those light beams enter the enlightening being’s head, the enlightening being is said to be coronated; in the realm of

perfectly completely enlightened ones, having fulfilled the ten powers, the enlightening being enters the ranks of the perfect buddhas. It is like the son of a universal ruler, the crown prince, borne by the principal wife, becoming imbued with the characteristics of a universal ruler: the universal ruler seats him on a magnificent golden elephant throne and, bringing water from the four seas, setting over the palace great arrays of flowers, incenses, lamps, garlands, perfumes, aromatic powders, cloths, parasols, banners, pennants, music and song, he takes the golden pitcher containing water from the four oceans and anoints the head of his son with the water, whereupon the son joins the ranks of the consecrated rulers. Then, when he has fulfilled the tenfold path of good action, he gains the name of universal ruler, the one who turns the wheel of the law. In the same way, as soon as the enlightening being is coronated by those blessed buddhas, the enlightening being is said to be anointed with great knowledge. And having fulfilled the ten powers by the anointment of complete buddhas, the enlightening being enters the ranks of the truly consummately enlightened ones. This is the enlightening being's anointment, or coronation, with great knowledge, in quest of which the enlightening being undertakes many hundreds of thousands of difficult practices. Thus coronated, matured in immeasurable virtue and knowledge, the enlightening being is said to be established in the tenth stage, which is called Cloud of Teaching.

"Enlightening beings in this stage have accurate knowledge of the totality of the realm of reality, the realm of desire, the realm of form, the formless realm, the realm of worlds, the realm of all beings, the realm of consciousness, the realms of the created and the uncreated, the realm of space, and the teaching of being and nonbeing; they have accurate knowledge of the totality of the realm of nirvana, and of afflictions created by views; they have accurate knowledge of the totality of the becoming and decay of worlds, of the practice of followers of the elementary Buddhist teachings, of the practice of individual illuminates, of the practice of enlightening beings, of the buddhas' powers, expertises, unique qualities of buddhahood, and material and spiritual bodies, of omniscience in all its aspects, of demonstration of attainment of enlightenment and turning the wheel of teaching—in sum, they have accurate knowledge of accomplishment of all the different ways of access to truth. They also have accurate knowledge of the projection of the world, the projection of the cosmos, the projection of Buddhist followers, the projection of individual illuminates, the projection of enlightening beings, the projection of buddhas, and the feasibility or unfeasibility of all projections.

"They also know the basis of all buddhas as it really is; they know, too, the basis of the Teaching, the basis of the Community, the basis of action, the basis of affliction, the basis of time, the basis of commitment, the basis of reverence, the basis of conduct, the basis of ages, and the basis of knowledge, all as they truly are.

"Also, all knowledge of the buddhas entering into subtleties—

knowledge of details of practice, of death in heaven and rebirth on earth, of birth, of leaving home, of attaining enlightenment, of miracles, of setting the wheel of the Teaching in motion, of preaching the truth, of the full details of the Teaching, of the support of the life span, of the manifestation of the body of glorified form, of the orderly guidance of all beings, of manifestation in all worlds, of observing the mental behavior of all beings, of observing past, present, and future in a single instant, of the entire past and future, of the totality of mental actions of beings in all their variety, of the inconceivable powers, expertises, and special qualities of the enlightened, of the ultimate nirvana of the buddhas, of the lasting of the true Teaching based on instruction—beginning with these, they accurately know all the incalculable knowledges of buddhas entering into subtleties.

“They know all the secret matters of the buddhas, such as the secret of the body, the secret of speech, the secret of mind, the secret of consideration of right and wrong timing, the secret of giving enlightening beings predictions of enlightenment, the secret of taking care of sentient beings, the secret of encouragement and censure as means of guidance, the secret of impartiality in timely admonition and instruction, the secret of establishing a variety of vehicles of liberation, the secret of distinction of beings’ conduct and faculties, the secret of penetrating beings’ acts and deeds, the secret of distinction of enlightening beings’ practices and faculties, the secret of enlightenment through practice and realization of inherent power, the secret of the basis of realization of intrinsic essence, the secret of manifestation and liberation, the secret of attraction and expulsion, the secret of showing the attitudes of standing, walking, sitting, and reclining, the secret of provision of food and physical necessities, the secret of showing speech, silence, meditation, liberation, concentration, and attainment; they know all such secret matters of the buddhas as they really are.

“They also accurately realize all the buddhas’ knowledges of the interpenetration of ages, such as one age as containing incalculable ages, incalculable ages as containing one age, calculable ages as containing incalculable ages, incalculable ages as containing calculable ages, a moment of thought as containing ages, ages as containing moments of thought, ages as containing nonages, nonages as containing ages, ages with buddhas as containing ages without buddhas, ages without buddhas as containing ages with buddhas, past ages as containing future and present ages, present ages as containing past and future ages, future ages as containing past and present ages, long ages as containing short ages, short ages as containing long ages, the containment of what is made of perceptions in all ages, the containment of ages in all that is made of perceptions.

“They also accurately know all the complete buddhas’ penetrating knowledges, such as knowledge penetrating a point the size of a hairtip, knowledge penetrating atomic particles, knowledge penetrating reali-

zation of enlightenment in the body and land of a buddha, knowledge penetrating realization of enlightenment with the body and mind of a sentient being, knowledge penetrating the realization of enlightenment in all places, knowledge penetrating demonstration of preposterous actions, knowledge penetrating demonstration of conformist behavior, knowledge penetrating demonstration of unconventional behavior, knowledge penetrating demonstration of conceivable and inconceivable acts, acts that can be recognized by the world and acts that cannot be recognized, knowledge penetrating demonstration of acts that can be understood by buddhas' disciples, acts that can be understood by self-enlightened people, acts that can be understood by enlightening beings, and acts that can be understood by buddhas. Just as such vast extent of knowledge of the buddhas is immeasurable, so also the penetrating knowledge of enlightening beings in this stage is infinite.

“Furthermore, the enlightening beings following this stage attain the liberation of enlightening beings that is called inconceivable, and the liberations called unobstructed, pure discernment, all-sided illumination, treasury of realization of thusness, following the unhindered wheel, comprehending past, present, and future, matrix of the cosmos, radiance of the circle of liberation, and attainment of the realm of totality. Beginning with these, enlightening beings in the tenth stage attain countless hundreds of thousands of doors of liberation, and in the same way they attain hundreds of thousands of concentrations, mental controls, super-knowledges, and spiritual powers; they attain hundreds of thousands of lights of knowledge, mystical transformations, accomplishments of analytic knowledge, masteries of means and wisdom, floods of great compassion, and entries into the controlling powers of enlightening beings.

“By means of intellect in accord with such knowledge, they become imbued with infinite ability to recollect anything. They are able to receive, take in, and hold infinite great revelations, clarifications, and clouds of teachings from the buddhas of the ten directions in a single instant. Just as no place on earth except the ocean can bear, can receive, can take in, can hold the great mass of water showered by the clouds of the oceanic water spirit, in the same way the entries into the mysteries of the buddhas—great revelations, great clarifications, great clouds of teachings—cannot be born, received, taken in, or held by all sentient beings, listeners, or self-enlightened ones, or even by enlightening beings from the first to the ninth stages. It is the enlightening beings in the tenth stage, cloud of teaching, who bear, receive, take in, and hold it all. It is as the ocean bears, receives, takes in, and holds the great clouds of one water spirit, or two, or three, up to the innumerable great clouds of innumerable water spirits in a single moment, because of the immeasurable vast breadth of the ocean. In the same way, enlightening beings in this tenth stage, Cloud of Teaching, bear, receive, take in, and hold, in a single instant, immeasurable great revelations, clarifications, and clouds of great teachings from two, three, up to infinitely many buddhas. Thus this stage is called Cloud of Teaching.”

The enlightening being Moon of Liberation said, "Is it possible to count how many buddhas the enlightening beings receive and hold the great revelations, clarifications, and clouds of teachings from in a single instant?"

Diamond Matrix said, "It is not possible to give a numerical account of how many buddhas enlightening beings receive teachings from in a single instant. I will, however, make a simile. Suppose that in each of the ten directions, in worlds as numerous as atoms in untold quintillions of buddha-lands, and all the realms of beings found therein, there were one being with the mental command to retain whatever he heard, an attendant of buddhas, a great disciple, foremost of the holders of learning, and that being were endowed with such power of skill in learning. Now suppose all the beings in all those worlds were similarly endowed, and what was learned by each one was not learned by another. What do you think—would the learning ability of all those beings be immeasurable?" Moon of Liberation said, "Great, immeasurable would be the learning ability of those beings." Diamond Matrix said, "I tell you, in an instant the enlightening beings in this stage of Cloud of Teaching bear, receive, take in, and hold from a buddha a great cloud of lights of revelation of teaching called 'treasury of past, present, and future of the cosmos'—the aforementioned ability in learning cannot compare to the minutest fraction of this ability to hold the cloud of light of revelation of the teaching. And just as they receive this from one buddha, so also do they receive and hold the cloud of lights of revelation of great teaching called 'treasury of the past, present, and future of the cosmos' from as many buddhas as atoms in all the worlds of the ten directions, and from yet more, from infinite buddhas, all in a single instant. Hence this stage is called Cloud of Teaching.

"Furthermore, enlightening beings in this stage, by the power of their own vows, cause great clouds of compassion to arise, manifesting the thunder of the great Teaching, flashing the lightning of mystic knowledge, science, and expertise, whipping up a great wind of radiance, covering all with a dense cloud of virtue and knowledge, showing a dense swirl of various bodies, uttering the proclamation of the great Teaching, routing the horde of demons; and, in one instant, throughout as many quadrillions of worlds as atoms in the worlds in the ten directions mentioned above, and throughout yet more worlds, incalculable hundreds of quadrillions of worlds, they show great rains of goodness-bearing elixir of immortality and settle and extinguish all the dust and flames of afflictions of beings produced by ignorance. Hence this stage is called Cloud of Teaching.

"Furthermore, the enlightening beings in this stage of Cloud of Teaching manifest all the works of buddhas in one world, beginning with abiding in the heaven of satisfaction, then descending to earth, abiding in the womb, birth, leaving home, attaining enlightenment, being requested to teach, setting in motion the wheel of the Teaching, and the stage of great ultimate nirvana, manifesting these to beings

according to their dispositions and capacities for being guided. As they do this in one world, so also do they do the same in two worlds, up to unspeakable, untold numbers of worlds. Having attained such control of knowledge, with absolutely certain great knowledge and mystic knowledge, at will they show a defiled world as pure, show a pure world as defiled, show a narrow world as broad, show a broad world as narrow; in this way, by mystic power, they show magical transformations of all worlds—vast, measureless, minute, erroneous, deranged, inverted, upright, and so on. If they want they can put a whole world, including its peripheral mountains and seas, into a single atom, yet without expanding the atom or shrinking the world, displaying all functions therein. They put two, three, four, five, up to untold numbers of worlds into one atom, yet without expanding the atom, and still displaying all the functions in the worlds. At will they show in one world the arrays of two worlds or, as they wish, show the arrays of up to an untold number of worlds. As they wish, they show the array of one world in two worlds, or in up to an unspeakable number of worlds. As they wish they show in one world the beings in up to an unspeakable number of worlds yet without injuring or troubling those beings. As they wish they show the beings of one world in an unspeakable number of worlds, without injuring or disturbing the beings. As they wish they show the full array of a buddha-realm in a point the size of a hairtip; if they wish they show the full arrays of untold buddha-realms in one point. As they wish they instantly emanate as many bodies as atoms in untold worlds, manifest that many hands on each individual body, and make offerings to the buddhas of the ten directions with those hands; with each hand they sprinkle as many baskets of flowers on those buddhas as there are grains of sand in the Ganges River, and do likewise with fragrances, garlands, perfumes, aromatic powders, robes, parasols, banners, and pennants. They also manifest that many heads on each body, and manifest that many tongues in each head, telling of the glory of the buddhas.

“In the arising of a thought they go throughout the ten directions, in each moment of thought causing the appearance of infinite sets of the process of attainment of enlightenment up to great ultimate nirvana. They also manifest infinite embodiments in all times, and also cause to appear in their own bodies the immeasurable arrays of qualities of lands of infinite buddhas. They also cause the appearance of all worlds becoming and disintegrating in their own bodies. They also emit all whirlwinds from a single pore, yet without hurting or troubling sentient beings. And, if they wish, they can make endless worlds a single body of water and set a great lotus thereon; the array of lights of that great lotus pervades endless worlds, showing therein the branches of the trees of enlightenment and all aspects of omniscience.

“In their own bodies they manifest the lights of the ten directions, including the lusters of jewels, lightning, the lights of the sun and moon, and the lights of all deities of light. With each breath they shake endless

worlds, yet without frightening the sentient beings therein. They also manifest the destruction by gales, fires, and floods in the ten directions. Also they cause the appearance of physical adornments according to the wishes of beings: they manifest the body of Buddha in their own body; they manifest their own body in the body of Buddha; they manifest their own buddha-land in the body of Buddha; they manifest the body of Buddha in their own buddha-land.

“Thus do enlightening beings in this stage of Cloud of Teaching show these and infinitely more magical transformations.”

At that point it occurred to the enlightening beings in the assembly, as well as to the spirits, goblins, nymphs, titans, and various gods, “If the range of performances of mystical powers of enlightening beings is thus measureless, what must that of the buddhas be like?”

Then Moon of Liberation, knowing what was going on in the minds of the congregation, said to Diamond Matrix, “This assembly is in doubt; show something of the miracles of enlightening beings to stop their doubts.”

Then Diamond Matrix entered the concentration of enlightening beings called “revelation of the essence of the body of all buddha-lands,” whereupon all the beings in the assembly perceived themselves being within the body of the enlightening being Diamond Matrix, and there they perceived the formation of a buddha-land, the array of features within which could not be all told of in millions of eons. There the tree of enlightenment was as broad as a million billion-world universes, the lofty tops of its innumerable branches wide enough to fill ten million billion-world universes. On the terrace of enlightenment there was a broad lion seat, with characteristics corresponding to the tree, on which was seen a buddha named King with a Mind Endowed with All Mystic Knowledges, on the supreme place of enlightenment. Thus they saw such magnificent arrays of adornments as could not be all told in a million eons. Then, having displayed this great miracle, Diamond Matrix put all the enlightening beings, gods, dragons, goblins, nymphs, titans, fairies, and other creatures back in their respective places. At that point they all fell silent in unprecedented wonder and stood there looking at Diamond Matrix.

Then Moon of Liberation said to Diamond Matrix, “The range of production of magnificent arrays of this well-nigh inconceivable concentration is most extraordinary—what is the name of this concentration?”

Diamond Matrix said, “It is called ‘revelation of the essence of the body of all buddha-lands.’”

Moon of Liberation said, “What is the arrangement of the sphere of action of this concentration?”

Diamond Matrix said, “By successful cultivation of this concentration, enlightening beings can, at will, show in their own bodies as many buddha-lands as atoms in as many worlds as grains of sand in the Ganges River, and even more. You know, enlightening beings in the stage of

Cloud of Teaching attain many hundreds of thousands of enlightening concentrations like this. Because of this, enlightening beings who have reached even the stage of 'crown prince of the teaching' and are established in the ninth stage, Good Mind, cannot know the body or physical action of enlightening beings in the tenth stage, cannot know their speech or verbal action, cannot know their mind or mental action, cannot know their spiritual powers, cannot know their observation of past, present, and future, cannot know their entry into the state of concentration, cannot know their sphere of knowledge, cannot know their liberation and freedom, cannot know their acts of emanation, mystical power, and radiance, cannot even know, to sum up, even the raising and lowering of their feet as they walk. This is how infinite the enlightening beings' stage of Cloud of Teaching is. This is a brief summary explanation; the full details could never be all told."

Moon of Liberation said, "What is the entrance into the range of the sphere of buddhas like, if the realm and power of the practice of enlightening beings is so infinite?"

Diamond Matrix said, "Your question seems to me like that of a man who picks up a few pebbles and says, 'Which is bigger, the endless realms of the earth or these pebbles?' How can you compare the state of enlightening beings to that of the buddhas, the completely enlightened, who have measureless knowledge? That which can be picked up off the ground by hand is small, while the rest of the earth is immeasurable: in the same way, even this Cloud of Teaching stage of enlightening beings would only be told to a small extent even if it were explained for countless eons—how much the more so of the stage of buddhahood!

"I will now tell you about buddhahood, so you will know; and the buddhas stand before me to bear me witness. Suppose in each of the ten directions as many buddha-lands as atoms in infinite worlds were filled with enlightening beings who had reached this stage: the accomplishments of those enlightening beings effected over endless eons do not amount to the minutest fraction, do not compare at all, to the scope of one moment of knowledge of Buddha. Following this knowledge, enlightening beings, with body, speech, and mind not other than those of Buddha, do not abandon the power of concentration of enlightening beings, yet they visit and attend buddhas, and pay each one honor in all kinds of undertakings for endless eons. Because of their extensive service they receive from the buddhas the illumination of empowerment, and become all the more unfazed in answering questions as variegated as the cosmos, for millions and millions of eons.

"Just as a great ornament, inlaid with great jewels, fashioned by a celestial craftsman, fastened on the head or neck of the king of the gods of controlling power, cannot be outshone by the ornaments of other gods or humans, in the same way the ornament of knowledge gained by enlightening beings in this tenth stage of Cloud of Teaching cannot be

outshone by all sentient beings, Buddhist followers, solitary illuminates, or enlightening beings from the first to the ninth stages. The light of knowledge of the enlightening beings in this stage is conducive to the introduction of sentient beings into omniscience, and cannot be outshone by other lights of knowledge. Just as the light of the great lord god is beyond all realms of birth and delights the bodies of living beings, in the same way the light of enlightening beings in the stage of Cloud of Teaching cannot be eclipsed by all followers, solitary illuminates, and enlightening beings from the first to the ninth stages, and even ultimately leads beings to the state of omniscience.

“Furthermore, enlightening beings following this knowledge are told by the buddhas knowledge of past, present, and future, knowledge of the differentiations of the cosmos, knowledge of pervasion of all worlds, knowledge of the power of the illumination of all worlds, thorough knowledge of all beings, lands, and phenomena, knowledge of the mental behaviors of all beings, knowledge of how to develop all beings to maturity according to the time, with impeccable discipline and skill in analytic knowledge of all things; in sum they are told infinite revelations of omniscient knowledge. In these enlightening beings the transcendent way of knowledge is paramount, while they practice the other transcendent ways according to their power and their lot.

“This is a summary of the tenth stage of enlightening beings, called Cloud of Teaching; it would take forever to tell the full details. Most of the enlightening beings in this stage are great lord gods, capable, mighty in teaching beings the ways of transcendence of disciples, solitary illuminates, and enlightening beings, unfazed in answering questions on the differentiations of the cosmos. Whatever acts they undertake, whether through giving, or kind speech, or beneficial action, or cooperation, it is all never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertises, and unique qualities of buddhahood, and ultimately of omniscience in all its aspects. Why? Because they would become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

Accordingly, they initiate such effort, by which burst of energy they instantly attain as many concentrations as atoms in ten quintillion unspeakable numbers of buddha-lands, see that many buddhas and realize their power, shake that many worlds, go to that many buddha-lands, illumine that many worlds, mature that many beings, abide for that many eons, penetrate that many eons past and future, ascertain that many ways of access to truth, and show that many bodies, each body surrounded by that many enlightening beings. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations of their bodies, auras, mystic powers, vision, spheres of action, voices, conduct, adornments, powers, resolutions, and performances.”

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These, in sum, are the stages of enlightening beings, the details of which would take forever to tell. These are the stages which have been, will be, and are expounded by the buddhas of past, future, and present.

Furthermore, these ten stages of enlightening beings are to be seen in accord with omniscience in all its aspects, as it gradually becomes manifest.

It is like the water flowing from the lake Heatless; by four great river currents it suffices the continent, inexhaustible, ever increasing, benefiting infinite beings, and finally pours into the great ocean: that water from the very beginning is headed for the ocean. In the same way, the water of roots of goodness flowing from the great lake of the will for enlightenment, by the currents of four great vows and integrative methods of salvation, suffices all realms of beings, inexhaustible, ever increasing, benefiting infinite beings, and finally pours into the great ocean of complete omniscience: that water of roots of goodness from the very beginning is headed for the ocean of omniscience.

Furthermore, those ten stages of enlightening beings are manifested based on enlightened knowledge. It is as the ten great mountains are manifested based on the earth. They are like the Snowy Mountains, Intoxicating with Fragrance Mountain, Crystal Mountain, Wizard Mountain, Yoke-Bearing Mountain, Horse Ear Mountain, Fish-Holding Mountain, the Circular Enclosure Mountains, Endowed with Brightness Mountain, and the polar mountain Wonderfully High. Just as the Snowy Mountains are mines of all kinds of medicinal plants, which may be collected without exhausting them, in the same way an enlightening being in the stage of Joy becomes a mine of all worldly poetry, writing, and the science of magic spells, which may be applied endlessly. Just as the mountain Intoxicating with Fragrance is a mine of all kinds of fragrances, whence all kinds of fragrances may be collected inexhaustibly, an enlightening being in the stage of Purity becomes a mine of the fragrance of all the ethical conduct of enlightening beings, whence the fragrance of all ethical conduct of enlightening beings may be collected inexhaustibly. Just as Crystal Mountain is a mine composed of pure jewels, from which all kinds of jewels may be taken inexhaustibly, in the same way an enlightening being in the stage of Refulgence becomes a mine of all worldly meditations, mystic knowledges, liberations, concentrations, and attainments, inexhaustible in answering questions about all meditations, mystic knowledges, liberations, concentrations, and attainments in the world. Just as Wizard Mountain is a pure jewel abode of wizards with five mystic knowledges, where there are countless such wizards, in the same way an enlightening being in the stage of Blazing becomes a mine of higher knowledges of penetration and explanation of all paths to liberation and paths that do not lead to liberation, inexhaustible in answering questions with higher knowledge of the disparity

between liberative paths and nonliberative paths. Just as Yoke-Bearing Mountain is a pure jewel abode of spirits of great magical powers, where there are countless such spirits, in the same way an enlightening being in the stage Difficult to Conquer becomes a mine of mystic knowledges, spiritual powers, occult transformations, and miraculous effects, able to answer questions about these phenomena inexhaustibly. Just as Horse Ear Mountain is a pure jewel mine of all kinds of fruits, from which all kinds of fruits may be gathered inexhaustibly, an enlightening being in the stage of Presence becomes a mine of penetration and explanation of interdependent origination, inexhaustible in answering questions about realization of the fruits of Buddhist discipleship. Just as Fish-Holding Mountain is a pure jewel abode of all water spirits of great magical powers, where there are countless water spirits, similarly an enlightening being in the stage of Far-Going becomes a mine of teaching of means and wisdom, inexhaustible in answering questions about the realization of the fruits of individual illumination. Just as the Circular Enclosure Mountains are a pure jewel abode of those imbued with power, where there are countless powerful beings, similarly an enlightening being in the stage of Immovability becomes a mine of effects of powers of enlightening beings, inexhaustible in answering questions about the differentiations of worlds. Just as the mountain Endowed with Brightness is a pure jewel home of titans with great magical powers, where there are countless titans, similarly an enlightening being in the stage of Good Mind becomes a mine of application of knowledge of the becoming and passing away of all beings, inexhaustible in answering questions about the formation and disintegration of all worlds. Just as the mountain Wonderfully High is the pure jewel home of divinities of great power, where the divinities are countless, similarly an enlightening being in the stage of Cloud of Teaching becomes a mine of the powers, expertises, and unique qualities of buddhas, inexhaustible in answering questions about the manifestation of the works of buddhas. Just as these ten great mountains exist in the ocean and appear from the ocean, in the same way these ten stages of enlightening beings exist in omniscience and appear from omniscience.

Just as an ocean undeniably counts as an ocean because of ten characteristics—that is, because of progressively becoming deeper, because of not lodging a corpse, because other waters lose their identity in the ocean, because of uniform flavor, because of containing many valuables, because its depths are hard to reach, because it is immeasurably vast, because it is the abode of giant creatures, because the tides do not exceed their bounds, and because it receives all the rains of the clouds without being filled—in the same way the practice of enlightening beings is undeniably counted as such because of ten characteristics: because of gradual deepening of accomplishment of vows, in the stage of Joy; because of not lodging the corpse of bad conduct, in the stage of Purity; because of relinquishment of worldly designations, in the stage

of Refulgence; because of the uniform flavor of unbreakable pure faith in Buddha, in the stage of Blazing; because of innumerably many valuable accomplishments of works in the world by higher knowledge and expedient means, in the stage Difficult to Conquer; because of the hard-to-fathom profundity of examination of interdependent origination, in the stage of Presence; because of immeasurable vastness of skill in discernment, in the stage of Far-Going; because of being the abode of colossal displays of production of supernal manifestations, in the stage of Immovability; because of accurate comprehension of profound liberation and worldly actions without going over the boundary, in the stage of Good Mind; because of receiving the water of the great clouds of revelations of teachings of all buddhas without being sated, in the stage of Cloud of Teaching.

When a great jewel, surpassing the ten classes of jewels, is picked up, fired by a skillful craftsman, well rounded, purified, well polished, skillfully pierced, strung on a precious thread, mounted above a banner on a jewel pole, emanates all kinds of light and becomes recognized by a king, then it serves as a basis for the gathering of all precious things by all beings. In the same way, when enlightening beings' determination for omniscience, surpassing the ten religious groups, is aroused, fired by austerity, frugality, discipline, and training, well rounded by meditation and concentration and absorption, purified by the practices of the Path, polished by expedient means and higher knowledge, pierced by interdependent origination, strung on the variegated precious thread of means and wisdom, mounted atop a banner on a great jewel pole of spiritual power, emanates the light of knowledge of observation of the conduct of living beings, and arrives at coronation with enlightened knowledge by the Buddha; then it becomes a basis for all beings' collection of the jewels of all Buddha works.

Furthermore, this book on the way into the teaching of assembly of the practices of enlightening beings and accumulation of the qualities of omniscience cannot be heard by those who have not planted roots of goodness.

The enlightening being Moon of Liberation said, "With how much virtue do they become imbued who hear the book on the way into the teaching of accumulation of the qualities of omniscience?"

The enlightening being Diamond Matrix said, "As much as derives from omniscience, that much would the quantity of virtue be, owing to the objective embraced by the determination for omniscience. As much virtue as accrues from the objective embraced by determination for omniscience, that much virtue would be attained by turning to this teaching. Why? None but enlightening beings can hear this book on the way into the teaching of accumulation of the qualities of omniscience, or devote themselves to it, or take to it, or take it up, or hold it, or preserve it, much less cultivate it, act on it, apply it, foster it, or attain it. Thus it is those who follow the way to omniscience that can preserve it, those who

hear this book on the way to accumulate the qualities of omniscience, and, having heard it, devote themselves to it, preserve it, and apply it in practice.”

Then, by the spiritual power of Buddha, and as a result of the natural order, the worlds of the ten directions, as many worlds as atoms in a hundred million buddha-lands, quaked in six ways, with eighteen characteristics—they trembled, trembled intensely, trembled everywhere intensely, shook, shook intensely, shook everywhere intensely, quaked, quaked intensely, quaked everywhere intensely, resounded, resounded intensely, resounded everywhere intensely, stirred, stirred intensely, stirred everywhere intensely, roared, roared intensely, roared everywhere intensely. By the power of Buddha, and by the natural order, celestial clouds of flowers and garlands, robes, parasols, jewels, ornaments, banners, and pennants showered. Also magnificent high celestial clouds of solar orb jewels rained, and magnificent high clouds of musical jewels and clouds of pure gold orbs showered, and celestial music and singing was heard. Also clouds of songs of praise of the stage of omniscience, surpassing the celestials, were heard.

As in this world, in the heaven of control of others' emanations, in the palace of the chief god, on the jewel mine seat this teaching was spoken, so it was also throughout all worlds in the ten directions. By the power of Buddha, and by the natural order, from the ten directions, from beyond as many worlds as atoms in a hundred million buddha-lands, there came and assembled as many enlightening beings as atoms in a hundred million buddha-lands; having arrived, pervading the ten directions, they said, “It is very good, Offspring of Buddha, how well you express the true nature of enlightening beings. We also have the same name, Diamond Matrix, and have come here from worlds called Diamond Splendor, from the presence of buddhas called Diamond Banner; in all of those worlds this teaching is also carried on, by the empowerment of the buddhas, in assemblies like this, with the same phrasing and expression driving at the same meaning, with no decrease or increase. We have come here as your witnesses by the power of the buddhas. Just as we have arrived in this world, so have we arrived at the jewel mine throne in the palace of the god king in the heaven of control of others' emanations in the four continents of each and every world in the ten directions.”

Then the enlightening being Diamond Matrix, having looked over the ten directions and the congregations everywhere, observing the cosmos, by way of praising the determination for omniscience, revealing the sphere of enlightening beings, purifying the power of practice, expounding the absorption of omniscience, removing all the defilements of the world, presenting omniscient knowledge, showing the crest of inconceivable knowledge, and revealing the qualities of enlightening beings, spoke these verses by the power of Buddha, describing the meaning of the stages:

Listen to the excellent practices of enlightening beings,
 Who practice calmness and self-control, are tranquil and peaceful
 in mind,
 Who are like the sky, similar to space,
 Who have shed all defilement and abide in knowledge of the
 Way.

Having cultivated good for countless eons
 And served hundreds of thousands of buddhas
 And honored many self-conquerors and saints,
 The will for enlightenment is born for the good of the world.

Born is the will for enlightenment, equal to the Enlightened,
 In those refined by discipline and austerity, who have reached
 ultimate patience,
 Who act with modesty and dignity, born of virtue and
 knowledge,
 Who are broad-minded and intent on enlightened knowledge.

To honor all the buddhas of past, present, and future,
 Purify all lands throughout space,
 Truly comprehend all truths and liberate beings,
 The will for enlightenment is born.

To do good for all is the will for enlightenment born
 In the joyful and benevolent who practice giving,
 Who are always determined to benefit all beings,
 Who apply the virtues of buddhas and pledge to protect the
 living.

Born is the will for enlightenment, for the weal of all beings,
 In those divorced from evil, whose conduct is pure,
 Who practice self-control, whose senses are calm and cool,
 Who have taken refuge in Buddha, intent on enlightening
 practice.

Born is the will for enlightenment, for the benefit of all,
 In those who practice good, vessels of patience and coolness,
 Who know the flavor of virtue, have abandoned arrogance and
 insolence,
 With minds detached and pure, calm and cool.

Initiating pure action, enduring with firmness and vigor,
 Human lions striving for the welfare of all people,
 Having conquered afflictions by persistence in virtue,
 In this state of mind the will for enlightenment is born.

With well-concentrated minds, the darkness of delusion dissolved,
Arrogance gone, they have abandoned defiled paths;
Enjoying the bliss of peace, they have given up attachments to
routine life—
In this state of mind the will for enlightenment is born.

With minds clear as the sky, with knowledge, abstract and
applied,
Having killed the demons, dropped afflictions and conceit,
Abiding in the refuge of Buddha, finding the truth, their desire,
In this state of mind their will for enlightenment is born.

Firm in means and intelligence to achieve liberation from the
realms of being,
Endowed with technique, science, and spiritual power to escape
the force of evil,
Seeking the qualities of buddhas, desirous of virtue,
In this state of mind their will for enlightenment is born.

Wishing all beings well, having fulfilled the provisions for
enlightenment,
With determined minds, they do even what may be difficult,
Enlightening beings never giving up their intent to do good;
In this state of mind their will for enlightenment is born.

Thus they should carry out enlightenment practices of multifold
virtues;
Vowing to follow Buddha's footsteps, they should attain truth
and spiritual power;
Having purified the three realms of being, they should attain the
will for enlightenment;
Having purified the three refuges, they should become
enlightening beings.

This will be reiterated in sum, so listen;
When the will for enlightenment is attained, those who practice
giving
Then, having reached Extreme Joy, will become lords of the land.

There, protecting beings by providing what they require,
Having established their own giving, they can get others to do so.

Having settled all in enlightenment, they will have perfected
giving;
By following this principle they will arrive at discipline.

Having achieved right conduct, they will become well behaved;
Thence having reached Purity, they will become lords of four
continents.

Stationed there, protecting beings by stopping evil,
Abiding in their own moral conduct, they can get others to do so
too.

Having settled all in enlightenment, they will have perfected
morality;
By maturation of this practice, they will come to the practice of
forbearance.

Maintaining the practice of right forbearance, they will become
good bearers of patience;
Thence having reached Refulgence, they will become lords of the
thirty-three heavens.

There, protecting beings by stopping the courses of afflictions,
Abiding in their own practice of forbearance, they can get others
to do so too.

Having settled all in enlightenment, they will have perfected
patience;
By maturation of this virtue, they will come to the practice of
vigor.

Having concentrated right energy, they will become good at
maintaining vigor;
Thence having reached Blazing, they will become lords of the
heaven of timely portion.

There protecting beings by stopping wrong views,
They will establish right insight and foster enlightenment by
effort.

Stable in their own practice of vigor, they can exhort others as
well;
Having settled all in enlightenment, they will have perfected
vigor.

By the results of this virtue they will come to the practice of
meditation;
Having conquered all afflictions they will become stabilized in
concentration.

Having concentrated on right meditation, they will become skilled in concentration;

Thence having reached the Difficult to Conquer, they will become lords of the heaven of the satisfied,

There protecting beings by stopping wrong paths,
Having established right teaching and fostered enlightenment by effort.

Abiding in their own practice of meditation, they can urge others to do so too;

Having established all in enlightenment, they will have perfected meditation.

By the results of this virtue they will come to the practice of wisdom;

Having conquered all demons, they will possess wisdom, higher knowledge, and spiritual power.

Having accomplished true wisdom, they will become skilled in mystic knowledge;

Having thence attained Presence, they will become lords of the heaven of pleasant emanations,

There protecting beings by stopping conceit,

Having settled them in emptiness and fostered enlightenment diligently.

Abiding in their own practice of wisdom, they can induce others to do so too;

Having settled all in enlightenment, they will have perfected wisdom.

By the results of this virtue they will practice right means;

Having conquered all views, they will be skilled in right teaching.

By the exercise of right means they will lead beings into enlightenment;

Thence having reached Far-Going, they will become lords of the heaven of control,

There protecting beings by awakening realization,

Enlightening them after having set them in the way of enlightening beings.

Abiding in their own skill in means, they will also exhort others;
Having settled all in enlightenment, they will have perfected
means.

By the powers of this virtue they will come to good vows;
Having conquered false views, they will be wise, having attained
right insight.

Settled in true enlightenment by a rightly resolved mind,
Thence having attained Immovability, they will become Brahma
lords of a thousand worlds,

There protecting beings by teaching the Three Vehicles,
Enlightening them by establishing them in comprehension of the
world.

Abiding by their own vows, they can also induce others;
Having settled all in enlightenment, they will have perfected
commitment.

By the power of this virtue, they will come to the practice of
power,
Certain of perfect enlightenment, once all views are conquered.

By the combined exertions of right power, they will overcome all
those in error;
Thence having attained Good Mind, they will become Great
Brahmas, powerful.

There they will protect beings by teaching the Buddha Vehicle,
Enlightening them by establishing them in the knowledge of
beings' minds.

Steadfast in their own power, they can also induce others;
Having settled all in enlightenment, they will have perfected
power.

By the results of this virtue they will come to the practice of
knowledge,
Enlightening beings, mines of virtue, having conquered the four
demons.

Having attained right knowledge, they will be skilled in true
teaching;
Having thence reached Cloud of Teaching, they will become
great lords, adept.

There they will protect beings by enlightening them in all ways,
Enlightening them by establishing them in highest omniscience.

Stable in their own knowledge, they will also guide others;
When they have settled all in enlightenment, they will have
perfected knowledge.

By the powers of this virtue, they will be victors, lords of the ten
powers,
Imbued with all virtues, omniscient, in the course of nature.

Having contemplated this, the noble should practice with
concentrated minds,
To attain the state of perfect enlightenment, having fulfilled the
ten ways of transcendence.

Thus having attained enlightenment and liberation, and
conquered the four demons,
Having settled all in enlightenment, you will attain perfect peace.

Having heard this and thoroughly known the means and
accomplishment of enlightening beings,
You will attain unobstructed enlightenment, the state of the
Felicitous.

“This has been a summary exposition of the ten stages of enlightening beings, to be seen in accord with omniscience complete in all aspects.”

At that point the billion-world universe quaked in six ways, all kinds of flowers rained steadily, celestial and human music played, and the intoxicating sound was heard to the very summit of existence.

Then the Buddha said, addressing Moon of Liberation and all the other enlightening beings, “Good people, this complete perfect enlightenment, developed over countless eons, I commend to you, entrusting it to you, with the ultimate charge that you will yourselves hold this teaching and also fully elucidate it for others. To put it succinctly, if the Buddha were to remain alive for an eon expounding the glories of this teaching day and night, neither would the glory of this teaching be ended nor would the eloquence of the Buddha be exhausted. Just as the Buddha’s conduct, concentration, wisdom, liberation, knowledge, and vision are measureless and endless, likewise is the case of those who will take up this teaching, preserve it, recite it, write it down, cause it to be written down, master it, put it into action, and fully expound it in the community, who will tell it to people faithfully and respectfully with consideration of how these people might attain the lofty teaching, and get them to reflect on it reasonably, who will write it down in a book and have it kept, respected, taken seriously, and honored in the home, who

will tell the glories of this teaching without envy and speak it so it may be written, told, recited, honored, and revealed: their virtue also has no end.”

Then the Buddha, to again make the bequest of this teaching, spoke these verses:

If the beings I see by my enlightened vision
 Were saints equal to Shariputra,
 And one should honor them for millions of ages,
 As many as the sands of the Ganges River;
 And if someone honored an individual illuminate
 Day and night, cheerful,
 With the finest garlands and such,
 And thereby created excellent virtue;
 And if all were individual illuminates,
 If one honored them diligently
 With flowers and incense, food and drink,
 For many eons,
 Still if one made even one bow to one buddha
 And with a pure mind declared obeisance,
 The virtue would be greater than all that.

If all beings were to become buddhas,
 And someone would honor them as mentioned before,
 With celestial and human flowers of many kinds for many eons,
 One who, at the time of the extinction of the true teaching,
 Having relinquished body and life, would give this scripture, day
 and night,
 Would be superior in virtue.

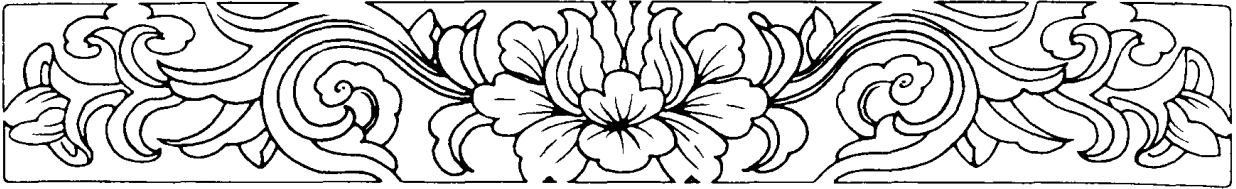
Whoever wants to honor the buddhas,
 Or individual illuminates or Buddhist disciples,
 Should rouse firm determination for enlightenment
 And always give this lofty scripture.

For this is the king of all good messages;
 It has emerged from all the buddhas.
 The Buddha is in the house
 Where this scripture-jewel is placed.

Who passes on even one line from this scripture
 Will attain pure and endless light;
 One who gives this scripture to others
 Will not be deprived of a syllable, of a meaning.

Supreme is that one among guides of humanity;
No being can be found like this one;
Having heard and accomplished this teaching,
One will be inexhaustible as the ocean.

When the Buddha said this, Moon of Liberation and all the enlightening beings, the celestials, the disciples and other people, and the whole assembly were all transported with joy at the Buddha approving what Diamond Matrix said.



BOOK TWENTY-SEVEN

The Ten Concentrations

AT THAT TIME the World Honored One was at the site of enlightenment in a forest in the country of Magadha, having just attained perfect enlightenment; in the hall of universal light he entered the buddhas' concentration on the absolute instant, and by the inherent spiritual power of universal knowledge manifested the body of a realized buddha, pure and untrammled, not relying on anything, with no clinging to objects, abiding in the ultimate tranquillity of cessation, endowed with great power, without any attachments, able to cause all beholders to gain awakening, appearing as appropriate, in accord with the time, always abiding in one form, which is no form.

He was with as many great enlightening beings as atoms in ten buddha-lands, all of whom were of the rank of coronation, had fulfilled enlightening practices as measureless and boundless as the cosmos, and had attained the enlightening beings' concentration state of universal vision. With great compassion they brought peace and calm to all sentient beings. Their powers and mastery were the same as those of buddhas. By their wisdom they profoundly penetrated and expounded the truth and were endowed with universal knowledge. They had conquered all demons, and though they entered into the world their minds were always calm; they dwelled in the nondwelling liberation of enlightening beings. Their names were Indestructible Knowledge, Peerless Knowledge, Knowledge of Meanings and Expressions, Supreme Knowledge, Eternally Equanimous Knowledge, Dragon Knowledge, Consummate Knowledge, Well-Tuned Knowledge, Immensely Powerful Knowledge, Inconceivable Knowledge, Unhindered Knowledge, Masterful Knowledge, Knowledge of Universal Service, Rational Knowledge, Adaptable Knowledge, Knowledge Mastering All Teachings, Knowledge of Truth, Dispassionate Knowledge, Spacelike Knowledge, Knowledge of Unity, Good Knowledge, Knowledge of Illusoriness, Vast Knowledge, Forceful Knowledge, Worldly Knowledge, Knowledge of Buddhahood, True Knowledge, Holy Knowledge, Illuminate Knowledge, Boundless Knowledge, Adorned with Mindfulness, Arrived at the Limit of Space, Natural Adornments, Most Profound

Realm, Comprehending What Is So and What Is Not, Great Light, Eternal Light, Understanding the Seed of Buddhahood, Mind King, One Practice, Always Manifesting Spiritual Powers, Sprouts of Wisdom, Abode of Virtues, Lamp of Truth, Illumining the World, Sustaining the World, Most Serene, Supreme, Unexcelled, Incomparable, Peerless, Unhindered Action, Flames of Light, Moonlight, One Atom, Steadfast Practice, Showering the Rain of True Teaching, Supreme Banner, Universal Adornment, Eye of Wisdom, Objective Eye, Cloud of Wisdom, Spellbinding King, Nondwelling Vows, Mine of Knowledge, Mind King, Inner Awareness, Abiding in Enlightened Knowledge, Forceful Power of Spells, Earth-Sustaining Power, Beautiful Moon, Peak of the Polar Mountain, Jewel Summit, Universal Illumination, Charismatic King, Wheel of Knowledge, Great Power, Dragonlike, Straightforward Action, Nonregressive, Holding the Banner of the Teaching, Unforgetting, Caring for All Beings, Inconceivable Certain Knowledge, Freely Unbounded Knowledge, Inexhaustible Treasury of Wonderful Teachings, Sun of Knowledge, Sun of Truth, Treasury of Knowledge, Luster of Knowledge, Universal Vision, True Vision, Diamond Insight, Diamond Knowledge, Diamond Flame, Diamond Wisdom, Universal Eye, Sun of Buddhahood, Holding the Indestructible Secret Meaning of the Buddha, Adornments of Knowledge of the Sphere of the Universal Eye, and so on; there were as many such enlightening beings as atoms in ten buddha-lands, who had all cultivated the same practices of roots of goodness of enlightening beings with Vairocana Buddha in the past.

Then the great enlightening being Universal Eye, imbued with the spiritual power of the Buddha, rose from his seat, bared his right shoulder, knelt with his right knee on the ground, joined his palms in respect, and said to the Buddha, "World Honored One, I want to ask the Completely Enlightened One about something—please permit me to do so." The Buddha said, "You may ask whatever you want; I will explain for you and gladden you." Universal Eye said, "How many concentrations and liberations have the enlightening being Universally Good and the enlightening beings who live by the vows and practices of Universal Good attained, that they may enter and exit and abide at rest in the great concentrations of enlightening beings and, by skillfully entering and emerging from the inconceivable vast state of concentration of enlightening beings, are able to command all concentrations, with ceaseless mystical powers?"

The Buddha said, "Very good, Universal Eye; you are asking this for the benefit of the enlightening beings of past, future, and present. The enlightening being Universally Good is now here, already capable of freely accomplishing inconceivable spiritual effects, beyond those of all enlightening beings, rarely encountered, born of immeasurable enlightening practices. He has purified the great vows of enlightening beings and is unregressing in all the practices he carries out; he has already attained innumerable aspects of transcendence, unhindered access to

memory, and inexhaustible powers of elucidation, thoroughly pure and uninhibited. He compassionately aids all beings, through the power of his fundamental vows, forever unwearying. You should ask him—he will explain to you those concentrations, powers, and liberations.”

Then the enlightening beings in the assembly, hearing the name of Universally Good, immediately attained inconceivably infinite concentration, their minds unobstructed, silent, and unstirring; their knowledge became immeasurably vast, their realm of experience most profound, without compare. They saw countless buddhas before them, attained the power of the enlightened, and, of the same nature as the enlightened, they clearly perceived all the past, future, and present. Their blessings and virtues were inexhaustible, and they were endowed with all spiritual powers. Those enlightening beings conceived respect for Universally Good and urgently wished to behold him—they looked all over the assembled masses but ultimately did not see him, nor did they see the seat on which he sat. This was because of the support of the awesome power of the Enlightened, and also Universally Good’s command of mystic power caused it to be so.

Then the enlightening being Universal Eye said to the Buddha, “Where is the enlightening being Universally Good now?” The Buddha replied, “The enlightening being Universally Good is in the Assembly at this enlightenment site, near me—he has never moved.” At that Universal Eye and the enlightening beings again searched throughout the assembly, and then said to the Buddha, “We still cannot find Universally Good.” The Buddha said, “That is so. Why can you not see him? Because the dwelling place of the enlightening being Universally Good is most profound and inexplicable. Universally Good has attained boundless aspects of knowledge, entered the ‘lion emergence’ concentration, attained unexcelled freedom of action, entered pure nonobstruction, and developed the ten powers of the enlightened: his body is the matrix of the cosmos, on which all enlightened ones concentrate together. In an instant he can thoroughly realize and enter the unfragmented knowledge of the buddhas of all times. This is why you cannot see him.”

Then Universal Eye, hearing the Buddha speak of the pure qualities of Universally Good, attained ten thousand infinities of concentrations. With the power of concentration he again looked all over, eager to see Universally Good, but still could not see him. The other enlightening beings could not see him either. Then Universal Eye rose from concentration and said to the Buddha, “I have entered ten thousand infinities of concentrations and sought to behold Universal Good but after all have not succeeded. I do not see his body or physical actions, his speech or conversation, his mind or mental activity, his seat or his place—none of them is visible.”

The Buddha said, “So it is, so it is. Know that this is all because of the enlightening being Universally Good’s power of abiding in inconceiv-

able liberation. Universal Eye, what do you think—can anyone explain the dwelling place of various illusory forms in magical writings?”

Universal Eye said, “No.”

The Buddha said, “Universal Eye, if illusory forms in illusions cannot be explained, how much less can one enter or see the esoteric physical realm, the esoteric verbal realm, or the esoteric mental realm of the enlightening being Universally Good. Why? Because the realm of Universally Good is extremely profound, inconceivable, without measure, beyond measure. To sum it up, the enlightening being Universally Good, by means of adamantine wisdom, pervades the cosmos of realities, yet does not course in any world or dwell anywhere—he knows that the bodies of all beings are not bodies, and have no coming or going. He has attained inexhaustible, undivided, free spiritual powers, independent, uncontrived, inactive, reaching the ultimate bounds of the cosmos. If any can get to see the enlightening being Universally Good, or get to attend him, or get to hear his name, or think about him, or remember him, or believe in him, or strive to observe him, or orient themselves toward him, or properly seek him, or initiate vows, continuing uninterrupted, all will gain benefit—none of this is in vain.”

Then Universal Eye and all the other enlightening beings, their hearts conceiving longing to behold the enlightening being Universally Good, spoke these words: “Honor to all the buddhas; honor to the enlightening being Universally Good.” Saying this three times, they bowed in respect. At that point the Buddha said to the enlightening being Universal Eye and the others in the assembly, “Offspring of the buddhas, you should bow to Universally Good again and earnestly entreat him; and you should look upon the ten directions with utmost single-mindedness and visualize the body of Universally Good before you. Thinking thus, that Universally Good is omnipresent throughout the cosmos, believe deeply, detach from everything, vow to practice the same undertaking as Universally Good, and enter nondual true reality; the body of Universally Good appears everywhere in all worlds, with comprehensive knowledge of the differences in faculties of all beings, assembling the path of Universally Good in all places. If you can initiate such a great vow, then you will be able to see the enlightening being Universally Good.” Now Universal Eye and the other enlightening beings, hearing the Buddha say this, bowed their heads to the ground and sought to get to see the great being Universally Good.

Then the enlightening being Universally Good, by the power of liberated spiritual faculties, manifested physical bodies in accord with their needs, causing all those enlightening beings to see Universally Good near the Buddha, sitting on a lotus seat in the midst of this assembly of all the enlightening beings; they also saw him with all the buddhas in all other worlds, continuously coming from there; they also saw him with all those buddhas, expounding all practices of enlightening beings, revealing the

path of omniscience, explaining all enlightening beings' spiritual powers, distinguishing all enlightening beings' charismatic virtues, and showing the buddhas of past, present, and future.

At this point, Universal Eye and all the other enlightening beings, witnessing this miracle, were overjoyed and all bowed to the enlightening being Universally Good with respect, as if they were seeing all the buddhas of the ten directions.

Then, by the great spiritual power of the Buddha as well as the power of faith of the enlightening beings and the power of the original vow of Universally Good, there spontaneously rained ten thousand kinds of clouds, such as clouds of various flowers, clouds of various garlands, clouds of various fragrances, clouds of various aromatic powders, clouds of various canopies, clouds of various robes, clouds of various ornaments, clouds of various jewels, clouds of various burning incenses, and clouds of various streamers; unspeakably many worlds quaked, celestial music played and was heard afar throughout unspeakably many worlds, great light radiated and illuminated unspeakably many worlds, causing the states of misery to become extinct, adorning unspeakably many worlds, causing unspeakably many enlightening beings to enter into the practice of Universally Good, and causing unspeakably many enlightening beings to thoroughly fulfill the vows of practice of universal good and attain unexcelled complete perfect enlightenment.

Then the enlightening being Universal Eye said to the Buddha, "World Honored One, the enlightening being Universally Good is one who abides in great power, in incomparability, in unsurpassability, in nonregression, in equanimity, in indestructibility, in all differentiated things, in all undifferentiated things, in the abode of the skillful mind of all beings, in absorption in liberation, free in all things."

The Buddha said, "It is so; it is as you say. The enlightening being Universally Good has innumerable pure qualities—the qualities of peerless adornment, the qualities of innumerable jewels, the qualities of inconceivable oceans, the qualities of infinite forms, the qualities of boundless clouds, infinite incomparable qualities, the qualities of inexhaustible truths, untold qualities, the qualities of all buddhas, qualities that cannot ever be exhaustively extolled."

Then the Buddha said to the enlightening being Universally Good, "You should explain the ten concentrations for Universal Eye and the enlightening beings in this assembly, so that they may be able to enter them and fulfill the practical vows of universal good. Because the great enlightening beings expound these ten concentrations, they enable the enlightening beings of the past, present, and future to attain emancipation. What are the ten concentrations? One, the great concentration of universal light; two, the great concentration of subtle light; three, the great concentration of successive journeying to the buddha-lands; four, the great concentration of the action of the pure profound mind; five, the great concentration of knowledge of the stores of adornments of the

past; six, the great concentration of the treasury of light of knowledge; seven, the great concentration of knowledge of the adornments of the buddhas of all worlds; eight, the great concentration of the differentiated bodies of sentient beings; nine, the great concentration of freedom in the elemental cosmos; ten, the great concentration of the unimpeded wheel.

“These ten great concentrations the great enlightening beings can skillfully enter; all the buddhas of past, future, and present have expounded, will expound, and are expounding them. If enlightening beings gladly and respectfully cultivate and practice them without slacking, they will be able to accomplish them; such people are called buddhas, they are called those who have arrived at Thusness, and they are called people who have attained the ten powers, and they are called guides, and they are called great leaders, and they are called omniscient, and they are called all-seers, and they are called those who abide in non-obstruction, and they are called those who have comprehended all objects, and they are called masters of all spiritual truths. These enlightening beings enter into all worlds without being attached to anything in any world; they enter the realms of all beings without grasping beings; they enter all bodies without being hindered by bodies; they enter all elemental realms and know the cosmos is boundless. They draw near all the buddhas of all times and clearly see all the buddhas’ teachings; they skillfully explain all words and comprehend all provisional names. They accomplish the pure path of all enlightening beings and are firm in all the different practices of enlightening beings. In a single instant they attain all knowledge of past, present, and future, and know all things in all times. They expound all the buddhas’ teachings and turn all the irreversible wheels. In each age, past, future, and present, they realize all paths to enlightenment, and in each enlightenment comprehend what all the buddhas say. These are the gates of the characteristics of the principles of enlightening beings; these are the gates of the knowledge and awareness of enlightening beings; these are the gates of the invincible knowledge of all means of liberation; these are the gates of the practices vowed by the Universally Good enlightening being; these are the gates of the undertakings of penetrating spiritual powers; these are the gates of all mnemonic command and powers of elucidation; these are the gates to the differentiations of all things of past, present, and future; these are the gates of manifestations of all buddhas; these are the gates to stabilizing all beings by universal knowledge; these are the gates to beautifying and purifying all worlds by means of spiritual powers of buddhas.

“If enlightening beings enter these concentrations, they attain cosmic power that has no end; they are enabled to travel through space without hindrance; they attain the rank of spiritual sovereignty, with immeasurable independence and command, like being coronated and enthroned in the world; they attain boundless knowledge comprehending all; they attain vast powers, ten kinds perfectly fulfilled; they develop noncontentious hearts and enter dispassionate tranquillity; they are compassion-

ate and fearless as lions; they are heroes of knowledge and wisdom and light the bright lamp of truth. All their merits and virtues cannot be fully told of—no hearers of self-enlightened ones can conceive of them. They attain knowledge of the realm of reality and abide in infinity, yet are able to discourse in various ways according to worldly conventions; they abide in formlessness, yet can easily penetrate the characteristics of things. They attain the treasury of inherent purity and are born in the pure house of the enlightened. They skillfully open up various different gates of teaching, yet by means of wisdom they know that nothing exists. They are expert at knowing proper timing and always carry out the giving of teaching to enlighten everyone. They care for all beings and purify them all. By knowledge of expedient means they demonstrate the attainment of buddhahood, yet they always carry out the practices of enlightening beings without end. Entering the realm of means of universal knowledge, they manifest various great spiritual powers. Therefore, Universally Good, you should now analyze and expound the ten great concentrations of all enlightening beings. All in this assembly want to hear about this.”

Then the enlightening being Universally Good, receiving the directive of the Enlightened One, looked at Universal Eye and the other enlightening beings and said to them, “Offspring of Buddha, what is the great enlightening beings’ concentration of universal light? Here the enlightening beings have ten kinds of inexhaustible qualities: inexhaustible knowledge of the buddhas’ emergence in the world; inexhaustible knowledge of the metamorphoses of beings; inexhaustible knowledge of the world’s being like a reflection; inexhaustible knowledge penetrating deeply into the realm of reality; inexhaustible knowledge skillfully dealing with enlightening beings; inexhaustible knowledge of the non-regression of enlightening beings; inexhaustible knowledge observing the meanings of all principles; inexhaustible knowledge of skillful maintenance of mental power; inexhaustible knowledge abiding in the vast spirit of enlightenment; inexhaustible knowledge abiding by all enlightened teachings and the willpower of omniscience. These are called the ten inexhaustible qualities of great enlightening beings.

“These great enlightening beings awaken ten kinds of boundless will: they awaken the boundless will to liberate all sentient beings, the boundless will to attend all buddhas, the boundless will to provide for all buddhas, the boundless will to see all buddhas, the boundless will to receive and hold all Buddha teachings without forgetting any, the boundless will to manifest the infinite spiritual metamorphoses of all buddhas, the boundless will not to abandon any enlightening practices to attain enlightened power, the boundless will to enter into the subtle realm of all-knowledge and explain all Buddha teachings, the boundless will to enter into the inconceivable vast realm of buddhahood, the boundless will to develop profound aspiration for the buddhas’ powers of elucidation and receive all Buddha teachings, the boundless will to manifest all kinds of free bodies and enter the circles of all enlightened ones.

“These enlightening beings have ten kinds of knowledge of differentiation of entry into concentration: entering into concentration in the east and emerging in the west, entering in the west and emerging in the east, entering in the south and emerging in the north, entering in the north and emerging in the south, entering in the northeast and emerging in the southwest, entering in the southwest and emerging in the northwest, entering in the southwest and emerging in the northeast, entering in the northwest and emerging in the southeast, entering in the southeast and emerging in the northwest, entering in the nadir and emerging in the zenith, entering in the zenith and emerging in the nadir.

“These enlightening beings have ten kinds of knowledge of skills in entry into great concentration: they make a billion-world universe a single lotus blossom and appear sitting cross-legged on this lotus blossom, covering it entirely, and in the body manifest another billion-world universe, wherein there are ten billion quadruplex earths, in each of which they manifest ten billion bodies, each body entering into one hundred sextillion billion-world universes, in each of the quadruplex worlds of which they manifest one hundred sextillion enlightening beings engaged in practice, the practice of each enlightening being producing one hundred sextillion certain understandings, each certain understanding causing one hundred sextillion potentials to be fulfilled, each potential developing into the nonregressive work of one hundred sextillion enlightening ways: yet the physical manifestations are neither one nor many, and not mixed up in entry into concentration or emergence from concentration. It is like the case of the titan king Rahula, whose original body is seven hundred leagues tall, while his transformed body is 168,000 leagues tall; the half of his body emerging from the ocean is just level with the polar mountain Sumeru. Though that titan king transforms his body into a colossus, that does not destroy his original form—all the psychophysical elements are the same, his mind is not disturbed, he does not think of his transformed body as other or of his original body as not himself. The body he was born with is always blissful, and his transformed body is always manifesting all kinds of miraculous powers. The titan king has greed, ill-will, and delusion, and is full of pride and conceit, and yet is able to transform his body in this way—how much the more so the enlightening beings who profoundly realize that mental states are like illusions, that all beings are like dreams, that the appearance in the world of all buddhas is like reflected images, that all worlds are like magical productions, that all speech is like echoes: they see reality as is and have reality as their body, knowing all things are inherently pure, realizing that the body and mind have no real substance; their bodies are omnipresent in infinite realms and by the great light of buddha-knowledge purify and practice all the deeds of enlightening beings.

“Enlightening beings in this concentration transcend the world and are detached from the world; nothing can disturb them or overpower them. Just as when a monk contemplates inside the body and dwells in

the view of impurity, seeing the body as impure, so do enlightening beings in this concentration observe the reality body, seeing all worlds enter the body, therein seeing all mundane realms and phenomena without any attachment to them. This is called the great enlightening beings' practical knowledge of the first great concentration, of universal light.

“What is the great enlightening beings' concentration of subtle light? Here enlightening beings can enter as many billion-world universes as there are atoms in a billion-world universe, and in each world manifest as many bodies as atoms in a billion-world universe, each body emitting as many lights as atoms in a billion-world universe, each light revealing as many colors as atoms in a billion-world universe, each color lighting as many worlds as atoms in a billion-world universe, in each world pacifying as many beings as atoms in a billion-world universe. The enlightening beings know all the various dissimilarities of these worlds: that is, the clutter and pollution of worlds, the purity and cleanness of worlds, the causes of worlds, the structures of worlds, the concomitants of worlds, the colors of lights of worlds, the comings and goings of worlds—the enlightening beings know all these and enter all these, and these worlds also enter the bodies of the enlightening beings, yet the worlds have no mixup or confusion and the various phenomena do not disintegrate or vanish either.

“It is like when the sun comes out and circles the polar mountain, illumining the mountains made of seven precious substances: on those mountains of seven precious substances and in the valleys in between them are light beams clearly shining—the sunbeams on the jewel mountains all appear in the lights of the valleys, and the sunbeams in the valleys all appear in the lights of the mountains: in this way they mutually reflect back and forth. Sometimes it is said that the sunbeams emerge from the mountains of seven precious substances, sometimes it is said that the sunbeams emerge from the valleys between the mountains; sometimes it is said that the sunlight enters the mountains, sometimes it is said that the sunlight enters the valleys—but the sunbeams reflect back and forth boundlessly; their nature is not existent, not nonexistent, not abiding in the mountains, not apart from the mountains, not dwelling in the water, not apart from the water. So it is also with enlightening beings in this vast concentration of subtle light: they do not dissolve the features of the structure of the world, do not annihilate the natures of the phenomena of the world, do not dwell within the world or outside the world; they do not discriminate anything in any world, yet do not destroy the features of worlds, they see all things as one form which is formless, and yet do not destroy the identities of things—they abide in real Thusness, never leaving it.

“It is like a magician, expert in magical arts, standing at a crossroads performing magic tricks: in one day, in the space of a moment, he may manifest a day or a night, or he may make it appear to be seven days and nights, or a fortnight, a month, a year, a century; according to desire, he

can manifest the appearance of cities, towns, villages, springs, streams, rivers, seas, sun, moon, clouds, rain, palaces, mansions, houses, all of this complete. Yet he does not destroy the original one day or one hour by making it appear that years have passed, and the brevity of the actual time does not destroy the appearance of the passage of days, months, or years. The illusory appearances clearly show, yet the actual time is not extinguished. In the same way great enlightening beings, entering this vast concentration of subtle light, manifest countless worlds entering into one world, each of those countless worlds having earth, water, fire, and air, oceans and mountains, cities and towns, groves and houses, abodes of various kinds of beings complete with all kinds of adornments; they have realms of desire, of form, and of formlessness, solar systems and galaxies, acts and consequences, death in one place and rebirth in another, all the times and seasons of all worlds—moments, days, nights, fortnights, months, years, centuries, eons of becoming and eons of decay, polluted lands, clean lands, big lands, small lands, buddhas appearing therein, in buddha-lands that are pure, with circles of enlightening beings and autonomous spiritual powers teaching sentient beings; every place in those lands is filled with countless people and various beings of different forms and conditions, immeasurable, boundless, inconceivable, past, future, and present, the power of pure deeds producing infinite jewels of supreme refinement. They show all such things in one world, wherein the enlightening beings all see clearly, entering into all, observing all, contemplating all, comprehending all, knowing all truly by means of inexhaustible knowledge. The multiplicity of the worlds does not destroy this one world, and the singleness of this world does not destroy the multiplicity of those worlds. Why? Because enlightening beings know all phenomena are selfless, they are said to have penetrated the principle of lifelessness and noncreation. Because enlightening beings diligently cultivate noncontention in all worlds, they are said to abide in the principle of selflessness. Because enlightening beings see all bodies as they really are, all deriving from conditions, they are said to abide in the principle of nonexistence of beings. Because enlightening beings know that everything which is born and passes away comes from causes, they are said to abide in the principle of nonexistence of persons. Because enlightening beings know the fundamental nature of all things is equal, they are said to abide in the principle of nonexistence of mental productions or the human being. Because enlightening beings know the fundamental nature of all things is still, they are said to abide in the principle of stillness. Because enlightening beings know that all things are uniform, they are said to abide in the principle of nondiscrimination. Because enlightening beings know the realm of reality does not have various differentiated phenomena, they are said to abide in the principle of inconceivability. Because enlightening beings diligently cultivate all liberative means and skillfully pacify beings, they are said to abide in the principle of great compassion.

“In this way enlightening beings can put countless worlds into one world, know the various differences of countless beings, see the individual procedures of countless enlightening beings, and observe countless buddhas appearing here and there, able to absorb the teachings expounded by those buddhas, also seeing themselves there practicing them; without leaving here, they appear to be there, and without leaving there, they appear to be here, this body and that body being undifferentiable, because they are in the realm of reality. They always practice contemplation earnestly, unceasingly, never abandoning wisdom, because they do not regress.

“It is like a magician in a given place practicing the arts of illusion: he does not destroy his actual place by the illusory place, and does not destroy the actual day by the illusory day. In the same way, enlightening beings manifest the existence of a land where there is no land, and manifest the nonexistence of a land where there is a land; where there are sentient beings they manifest nonexistence of sentient beings, and where there are no sentient beings they manifest the existence of sentient beings; where there is no form they manifest form, and where there is form they manifest formlessness—the beginning does not disarray the aftermath, and the aftermath does not disarray the beginning. The enlightening beings know that all the things of the world are like this, the same as illusions: knowing phenomena are illusory, they know knowledge is illusory; because they know knowledge is illusory, they know action is illusory. Once they know that knowledge is illusion and action is illusion, they develop illusion knowledge, observing all actions. Just as the illusions of the world do not manifest their illusions outside of their place, and do not have a place outside of illusion, in the same way great enlightening beings do not enter the world outside of emptiness and also do not enter emptiness outside of the world. Why? Because emptiness and the world have no difference. Living in the world is also living in emptiness. Great enlightening beings are able to perceive and cultivate the various different adorning activities of all worlds within emptiness. In a single instant they are able to know countless worlds, becoming or decaying, and also know the continuity and succession of all ages. They are able to manifest countless ages in a single instant without enlarging the instant.

“Great enlightening beings attain the illusion knowledge of inconceivable liberation, arrive at the other shore, abide in the realm of illusion, and enter the illusions of the world. They think of all things as like illusions, do not oppose the illusory world, have perfect knowledge of illusion, comprehend that past, present, and future are not apart from illusion, and definitively realize the boundlessness of mind. Like the enlightened ones, they abide in knowledge of illusoriness, their minds equanimous; they know all worlds are like illusions, and they have no attachments anywhere, having no self or possessions. Just as the magician creates illusory phenomena, though he does not live with those illusory

phenomena, yet has no confusion about illusory phenomena, in the same way the great enlightening beings know all things reach the other shore, and in their minds they do not imagine that they are able to enter into things, and they have no confusion about things. This is the knowledge of the skill of the enlightening beings' second great concentration, of subtle light.

“What is great enlightening beings' concentration of spiritual power successively journeying to the buddha-lands? Here the great enlightening beings pass countless worlds to the east, and also pass as many worlds as atoms in that many worlds: in those worlds they enter this concentration, maybe entering for an instant, or for a moment, or entering continuously, or entering in the morning, or at midday, or in the afternoon, or in the evening, or at night, or after midnight, or entering for one day, or for five days, or for a fortnight, or for a month, or for a year, or for a century, or for a millennium, or for a hundred millennia, or for a hundred million years, or for ten trillion years, or for an octillion years, or for one eon, or for a hundred eons, or for a hundred thousand eons, or for an octillion eons, or for countless eons, or for measureless eons, or for boundless eons, or for incomparable eons, or for innumerable eons, or for unaccountable eons, or for unthinkable eons, or for immeasurable eons, or for unspeakable eons, or for untold eons. As for the various dissimilarities—of far and near, of phenomena or time, and so on—the enlightening beings do not create discriminations in regard to them; their minds are not obsessed with them; they do not take them to be dual or nondual, universal or particular. Though they are aloof from these discriminations, yet by expedient techniques of spiritual powers, when they arise from concentration they remember everything and reach the ultimate end. It is like, for example, the sun going around giving light, never stopping day or night; the emergence of the sun is called day and the disappearance of the sun is called night—it is not born with the day and does not perish at night. In the same way the great enlightening being enters concentration of spiritual power in countless worlds, and having entered concentration, clearly sees those countless worlds. This is called the technical knowledge of the third great concentration of great enlightening being, the great concentration of spiritual power successively traveling to buddha-lands.

“What is great enlightening beings' concentration of action of the pure profound mind? Here the enlightening beings know that embodiments of Buddha are as numerous as all beings, and see innumerable buddhas, more than the number of atoms in countless worlds. To all those buddhas they offer all kinds of fine fragrances, all kinds of beautiful flowers, all kinds of canopies, vast as countless buddha-lands, all kinds of exquisite adornments surpassing those of all worlds, all kinds of precious substances, parks arrayed with all kinds of embellishments, treasuries of countless jewels, food and drink produced by enlightened spiritual power, surpassing that of all the heavens in flavor, and all the various

superb offerings in all buddha-lands, which they are able to gather by spiritual power. To each of those buddhas they pay utmost respect and honor, prostrating themselves on the ground and asking for the Buddha's teaching, praising the impartiality of Buddha, extolling the magnificent virtues of the buddhas. They enter the great compassion that all buddhas enter, attain the unhindered power that is equal in all buddhas, and in a single instant seek the wondrous teaching from all buddhas. Yet they do not apprehend, in regard to those buddhas, such signs as appearance in the world or entry into ultimate nirvana. Just as the scattered, stirring mind, distinguishing objects, does not know what the conditions of mind's arousal and quiescence are, in the same way, these great enlightening beings do not discriminate the characteristics of the appearance and nirvana of buddhas.

"It is like a mirage in the daytime—it does not come from clouds or lakes, it does not rest on land or water, neither exists nor does not exist, is not good or bad, not pure or polluted, it cannot be drunk, cannot be polluted, it neither has nor does not have substance, neither has nor does not have taste. Through causes and conditions it manifests the appearance of water, as perceived by the consciousness. When one looks at it from afar it resembles water, and so one imagines there is water, but when one approaches there is none, so the image of water naturally disappears. Similarly the great enlightening beings do not apprehend forms of the buddhas emerging in the world or entering nirvana: the characteristics of existence or nonexistence of buddhas are discriminations of the conceiving mind.

"This concentration is called the action of pure, profound mind. The great enlightening being, after having entered this concentration, emerges without forgetting, like someone awakening from sleep remembering what he has dreamed—even though when one is awake the dream scenes are not there, still one can remember them. In the same way the great enlightening beings enter this concentration, see buddhas and hear teachings, then arise from concentration, yet remember it all and use these teachings to enlighten all communities at enlightenment sites, and adorn all buddha-lands; they clearly comprehend all the immeasurable meanings and intentions, and all the means of teaching are also purified. They light the torch of great wisdom and perpetuate the seed of buddhahood. Their freedom from hesitation is complete, and their powers of elucidation are inexhaustible; they reveal and expound the treasury of the most profound Teaching. This is the technical knowledge of the fourth great concentration of great enlightening beings, the concentration of action of the pure, profound mind.

"What is great enlightening beings' concentration of knowledge of the stores of adornments of the past? Here great enlightening beings are able to know the manifestations of the buddhas of the past. That is, within the order of eons, the order of lands; within the order of lands, the order of eons; within the order of eons, the order of buddhas' appear-

ances; within the order of buddhas' appearances, the order of teaching; within the order of teaching, the order of inclinations; within the order of inclinations, the order of faculties; within the order of faculties, the order of training; within the order of training, the order of life spans of Buddhas; within the order of life spans, they know the order of numbers of trillions of years.

"Because these great enlightening beings gain such boundless knowledge of order, they therefore know the past buddhas, therefore know past lands, therefore know past teachings, therefore know past ages, therefore know past phenomena, therefore know past minds, therefore know past understandings, therefore know past beings, therefore know past afflictions, therefore know past manners, therefore know past purities.

"This concentration is called the pure treasury of the past; in a single moment it can enter a hundred eons, a thousand eons, a hundred thousand eons, an octillion eons, countless eons, measureless eons, boundless eons, incomparable eons, uncountable eons, unaccountable eons, unthinkable eons, immeasurable eons, unspeakable eons, untold, inexpressible eons. When those great enlightening beings enter this concentration, they do not annihilate the present or focus on the past.

"When those great enlightening beings emerge from this concentration, they receive ten kinds of inconceivable anointment from the Enlightened, and also attain, purify, consummate, enter, realize, fulfill, and hold them, comprehending them equally, the three spheres pure. What are the ten? One, explanation not violating meaning; two, inexhaustibility of teaching; three, impeccable expression; four, endless eloquence; five, freedom from hesitation; six, truthfulness of speech; seven, the trust of the community; eight, liberating those in the triple world; nine, supreme excellence of roots of goodness; ten, command of the wondrous Teaching. These are the ten anointments. When enlightening beings enter this concentration and emerge from it, immediately they become like a spirit when it enters the womb, the consciousness instantly being born therein—in the same way, when the great enlightening beings emerge from this concentration, in the presence of the Enlightened they instantly attain these ten qualities. This is called the technical knowledge of the great enlightening beings' fifth great concentration, the concentration of knowledge of the stores of adornments of the past.

"What is great enlightening beings' concentration of the treasury of light of knowledge? The great enlightening beings in this concentration know the various different names of all buddhas in all ages in all worlds in the future, whether they have been spoken of yet or not, whether they have been given the prediction of buddhahood yet or not. That is, they know countless names, untold names of buddhas, and that they will appear in the world, will benefit beings, will be spiritual sovereigns, will perform the tasks of buddha, will explain what is beneficial, will praise

goodness, will explain what is pure, will clear away all evils, will abide in virtue, will reveal the ultimate truth, will enter the rank of coronation, will attain omniscience. Those buddhas' cultivation of complete action, undertaking of complete vows, entry into complete knowledge, leadership of a complete circle, fulfillment of complete adornments, accumulation of complete virtues, realization of complete truth, attainment of complete fruition, endowment with complete qualities, and fulfillment of complete enlightenment, as well as those buddhas' names, their methods and skills, their spiritual powers and miracles, their development of beings, and their entry into final nirvana—all this the enlightening beings here thoroughly know.

“These enlightening beings can in a single instant enter one eon, a hundred eons, a thousand eons, a hundred thousand eons, a hundred thousand billion eons; they enter into as many eons as atoms in a continent, as many eons as atoms in four continents, as many eons as atoms in a solar system, as many eons as atoms in a galaxy, as many eons as atoms in a universe, as many eons as atoms in a buddha-land, as many eons as atoms in a hundred thousand buddha-lands, as many eons as atoms in a hundred thousand billion buddha-lands, as many eons as atoms in countless buddha-lands, as many eons as atoms in untold, inexpressible numbers of buddha-lands—by their wisdom they are able to know the numbers of eons in all future worlds. And because they know them, their minds also enter the doors of ten kinds of preservation: because they enter the presence of the buddhas, they gain the protection of buddhas as numerous as atoms in untold buddha-lands; because they enter the presence of the Teaching, they attain inexhaustible intellectual powers illumined by ten kinds of total mental command; because they enter the presence of practice, they produce perfectly rounded, outstanding vows; because they enter the presence of power, no one can dominate or overpower them; because they enter the presence of knowledge, the Buddha teachings they practice are free from obstruction; because they enter the presence of great compassion, they turn the wheel of the pure teaching, which never turns back; because they enter the presence of expression of skillful handling of distinctions, they turn the wheel of all letters and clean the ground of all teachings; because they enter the presence of the state of the lion being born, they open the lock of the Teaching and leave the mind of desire; because they enter the presence of the power of knowledge, they cultivate enlightening practice unceasingly; because they enter the presence of the power of good companionship, they cause boundless beings to become purified; because they enter the presence of the power of nondwelling, they enter unspeakable, untold numbers of vast eons; because they enter the presence of the power of the Teaching, by uninhibited knowledge of means, they know all things are inherently pure.

“Once great enlightening beings are in this concentration, they skillfully live in untold numbers of ages and lands; they skillfully know

untold numbers of various sentient beings; they skillfully know untold numbers of different characteristics of sentient beings; they skillfully know untold numbers of similar and different consequences of action; they skillfully know untold numbers of practices differentiated by vigor, faculties, habit energies, and continuity; they skillfully know untold numbers of various tainted and pure contemplations; they skillfully know untold numbers of various meanings of teachings and innumerable written and verbal expressions; they skillfully know untold numbers of various buddhas' appearances, families, times, manifestations, teachings, actions, buddha-works, and entries into ultimate final nirvana; they skillfully know untold numbers of boundless doors of wisdom and knowledge; they skillfully know untold numbers of the boundless different manifestations of all spiritual powers.

"It is as when the sun comes out, all the villages and towns, mansions and houses, mountains, marshes, birds and beasts, trees, forests, flowers and fruits, and so on, can be clearly seen by all people with vision; the light of the sun is impartial and has no discrimination, yet can cause the eye to see all kinds of forms. This concentration is also like this: it is in essence impartial, without any discrimination, yet can cause enlightening beings to know countless numbers of different characteristics.

"When the great enlightening beings realize such knowledge, they cause beings to attain ten kinds of fruitfulness: one, fruitful seeing, because of causing sentient beings to develop roots of goodness; two, fruitful hearing, causing sentient beings to gain maturity; three, fruitful association, causing sentient beings' minds to be pacified; four, fruitful aspiration, causing sentient beings to do as they say and master the meanings of all the teachings; five, fruitful action, causing boundless worlds to be purified; six, fruitful companionship, cutting off countless beings' doubts in the presence of the buddhas of countless worlds; seven, fruitful vows, causing whatever sentient beings are thought of to make excellent offerings and accomplish undertakings; eight, fruitful skillful methods, causing all to be able to abide in pure knowledge of unobstructed liberation; nine, fruitful showering of the rain of Teaching, expediently revealing the practice of universal knowledge to countless beings of various faculties and causing them to abide in the path of buddhahood; ten, fruitful appearance, manifesting boundless forms, causing all sentient beings to be bathed in illumination.

"When great enlightening beings abide in this concentration and attain ten kinds of fruitfulness, the kings of the heavens all come and bow to them; the dragon kings produce great fragrant clouds; the yaksha kings bow to their feet; the titan kings honor them with offerings; the garuda kings circle them in respect; the kings of the Brahma heavens come and propitiate them; the kinnara kings draw near them; human kings serve and support them. This is the technical knowledge of the sixth great concentration of great enlightening beings, the concentration of the treasury of light of knowledge.

“What is great enlightening beings’ concentration of knowledge of the adornments of buddhas of all worlds? Why is this concentration called knowing the adornments of buddhas of all worlds? Great enlightening beings in this concentration can successively enter the worlds of the east, can successively enter the worlds of the south, west, north, southeast, northeast, southwest, northwest, zenith, and nadir. They can successively enter all these worlds and see the buddhas emerging in the world, and also see all the spiritual powers of those buddhas, and can also see all the feats of those buddhas, and can also see the immense charisma of those buddhas, and also see the supreme freedom of those buddhas, and also see the great lion roar of those buddhas, and also see the practices cultivated by the buddhas, and also see the various adornments of the buddhas, and also see the psychic projections of the buddhas, and also see the vast congregation of those buddhas, the unity of the congregations, the multiplicity of congregations, the locations of the congregations, the abodes of the congregations, the development of the congregations, the training of the congregations, the dignity of the congregations—all this they clearly see. They also see the size of the congregations equal to a continent, and also see the congregations equal to four continents, those equal to a solar system, those equal to a galaxy, those equal to a universe, those filling ten sextillion buddha-lands, those filling countless buddha-lands; they see congregations filling as many buddha-lands as there are atoms in a hundred buddha-lands, filling as many buddha-lands as atoms in a thousand buddha-lands, filling as many buddha-lands as atoms in ten sextillion buddha-lands, filling as many buddha-lands as atoms in countless buddha-lands, measureless buddha-lands, boundless buddha-lands, incomparable buddha-lands, innumerable buddha-lands, unreckonable buddha-lands, unthinkable buddha-lands, untold, inexpressible numbers of buddha-lands. They also see the buddhas amid those congregations displaying various forms, various times, various lands, various transfigurations, various spiritual powers, various adornments, various masteries, various physical sizes, and various actions. The great enlightening beings also see themselves in those congregations, and see themselves preaching there, and see themselves receiving the words of the buddhas, and see themselves comprehending interdependent origination, and see themselves poised in the air, and see themselves in the reality-body, and see themselves not producing attachments, and see themselves not dwelling on discrimination, and see themselves being indefatigable, and see themselves entering into all knowledge, and see themselves knowing all meanings, and see themselves entering all stages, and see themselves entering all states of being, and see themselves knowing all expedient means of liberation, and see themselves in the presence of the buddhas, and see themselves entering all the powers of enlightenment, and see themselves entering True Thusness, and see themselves entering noncontention, and see themselves entering all truths. When they see in this way, they do not discriminate

lands, beings, buddhas, or phenomena; they do not cling to the body, to physical actions, to the mind, or to the intellect. Just as things do not discriminate their essence and do not discriminate sound, yet their essence is not abandoned and names do not pass away, in the same way great enlightening beings do not abandon actions, according with the doings of the world, yet have no attachments to them.

“Great enlightening beings see infinite lights and colors, forms and features of buddhas, perfectly developed, equal and pure, each one appearing clearly to their senses. Sometimes they see the various lights of the buddhas’ bodies; sometimes they see buddhas’ auras to a depth of one fathom; sometimes they see buddhas’ bodies like blazing suns; sometimes they see subtle hues of light of buddhas’ bodies; sometimes they see buddhas’ bodies as clear, or they may see buddhas’ bodies as golden, or as diamond-colored, or as violet, or as of infinite colors, or as sapphire; they may see buddhas’ bodies seven cubits tall, or ten cubits tall, or twenty cubits tall, or thirty cubits tall, or up to a hundred cubits tall, or half a league tall, or ten leagues tall, or a hundred leagues tall, or a thousand leagues tall, or a hundred thousand leagues tall; or they may see buddhas’ bodies the size of a continent, or the size of four continents, or the size of a solar system, or the size of a galaxy, or the size of a universe, or the size of a hundred universes, or the size of a thousand universes, or the size of a hundred thousand universes, or the size of ten quintillion universes, or the size of incalculable numbers of universes.

“In this way enlightening beings see the buddhas’ infinite colors, infinite physical forms, infinite manifestations, infinite lights, and infinite webs of light; the measure of those lights is equal to the cosmos, illumining all things therein, causing all to develop unexcelled knowledge. They also see the buddhas’ embodiments without attachment, without obstruction, supremely pure.

“Enlightening beings see the embodiment of Buddha in these ways, yet the body of the Enlightened does not increase or decrease. It is like space: in a worm hole in a seed it is not diminished, and in countless worlds it is not expanded. So it is with the bodies of the buddhas: when they are seen as large, still there is no increase, and when they are seen as small, there is no decrease. Just as the moon is seen as small by people on earth, yet is not diminished, and is seen as large by beings on the moon, yet does not expand, so also do enlightening beings in this concentration see various transfigurations of the buddhas’ bodies, according to their inclinations, receiving and retaining their verbal teachings, there being all the while no increase or decrease in the body of the Enlightened.

“Just as after beings’ lives end and they are about to be reborn, they are not apart from mind and what they see is pure, so also is what enlightening beings see, while in this profound concentration, utterly pure.

“Great enlightening beings in this concentration develop ten kinds of rapidity: rapid growth in practices and fulfillment of great vows; rapid illumination of the world with the light of the teaching; rapid liberation

of sentient beings by appropriate projection of the teachings; rapid manifestation of buddhas' pure lands according to the actions of beings; rapid entry into the ten powers by impartial knowledge; rapid joining of the Enlightened Ones in their abode; rapid destruction of the armies of demons by the power of great compassion; rapid removal of beings' doubts, producing joy in them; rapid manifestation of spiritual displays in accord with dominant inclinations; rapid purification of worldly realms by means of various sublime expressions of truth.

"These enlightening beings also attain ten kinds of truth seal, which stamp all things: one, having the same roots of goodness equal in all buddhas of past, future, and present; two, attaining the reality body with boundless knowledge, same as all buddhas; three, abiding in nonduality, same as the buddhas; four, seeing the infinite objects of all times as all equal, same as the buddhas do; five, gaining comprehension of the unobstructed realm of the cosmos of reality, same as that of the buddhas; six, achieving the ten powers, same as the buddhas, being unhindered in function; seven, having forever cut off opinions and passions, dwelling in the state of freedom from conflict, same as the buddhas; eight, ceaselessly teaching sentient beings, same as the buddhas do; nine, having ability to observe adaptive skill in knowledge and meaning, same as the buddhas; ten, being equal to all buddhas, same as all enlightened ones.

"If great enlightening beings accomplish the techniques of this great concentration of knowledge of adornments of buddhas of all worlds, they are teacherless because they can enter all principles and qualities of buddhas by themselves, without depending on another's instruction. They are people of power because they can enlighten all sentient beings. They are pure because they know that the nature of mind is fundamentally pure. They are foremost because they can liberate all worldlings. They are comforters because they can awaken all sentient beings. They are stabilizers because they can establish in the family of buddhas those who are not yet so established. They are true knowers because they enter the door of universal knowledge. They are without varying conceptions because what they say is nondual. They abide in the treasury of truth because they vow to know all Buddha teachings. They are able to shower the rain of the Teaching, because they satisfy all beings in accord with their inclinations.

"It is like the god-king Indra placing a jewel in his topknot; by the power of the jewel his majestic light becomes all the more effulgent. When the god-king first obtained this jewel, he gained ten things surpassing all the gods of the thirty-three-fold heaven: one, color; two, physical form; three, manifestation; four, retinue; five, appurtenances; six, voice; seven, magical powers; eight, control; nine, intellectual understanding; ten, cognitive function. In these ten ways he surpasses all the other gods of the thirty-three-fold heaven. In the same way, when enlightening beings first attain this concentration, they gain ten kinds of treasuries of great knowledge: one, knowledge illumining all buddha-

lands; two, knowledge of the births of all beings; three, knowledge of how to make magical displays of past, future, and present; four, knowledge of all buddha-bodies; five, knowledge comprehending all Buddha teachings; six, knowledge embracing all pure phenomena; seven, knowledge of how to cause all beings to enter the reality-body; eight, pure knowledge of the universal directly perceiving all things; nine, knowledge of total freedom reaching the other shore; ten, knowledge establishing all universal principles.

“Enlightening beings in this concentration also gain ten kinds of extremely pure bodies of power: one, emitting unspeakably unspeakable numbers of light spheres to illumine unspeakably unspeakable numbers of worlds; two, emitting unspeakably unspeakable numbers of spheres of light of infinite colors to purify all worlds; three, emitting unspeakably unspeakable numbers of light spheres to pacify living beings; four, emanating unspeakably unspeakable numbers of bodies to be near to all the buddhas; five, raining unspeakably unspeakable numbers of clouds of flowers of various wonderful scents to present to all buddhas; six, magically producing unspeakably unspeakable numbers of various kinds of infinitely free miraculous effects to develop and mature sentient beings; eight, crossing unspeakably unspeakable numbers of worlds in a single step in order to ask to hear the Teaching from all the variously named buddhas of the ten directions; nine, showing a body of immeasurably various forms, the crown of which none can see, so that all who see or hear of it will not have done so in vain; ten, uttering unspeakably unspeakable numbers of words to reveal countless secret truths to sentient beings.

“Once enlightening beings gain these ten kinds of extremely pure body of power, they can cause sentient beings to attain ten kinds of fulfillment: one, they can enable sentient beings to see Buddha; two, they can induce sentient beings to deeply believe in Buddha; three, they can induce sentient beings to listen to the Teaching; four, they can cause sentient beings to know there is a world of buddhahood; five, they can cause sentient beings to perceive the miracles of Buddha; six, they can cause sentient beings to recollect accumulated deeds; seven, they can cause sentient beings to perfect concentration; eight, they can introduce sentient beings into the purity of buddhahood; nine, they can induce sentient beings to aspire to enlightenment; ten, they can enable sentient beings to fulfill enlightened knowledge.

“When great enlightening beings have caused sentient beings to attain these ten kinds of fulfillment, they also perform ten kinds of buddha-work for sentient beings: they perform verbal buddha-work, to develop and mature beings; they perform physical buddha-work, to train sentient beings; they perform mental buddha-work to purify sentient beings; they shake the world as buddha-work to make sentient beings give up bad tendencies; they perform buddha-work by expedient awakening, to cause sentient beings not to lose mindfulness; they per-

form buddha-work by manifesting forms in dreams, to cause sentient beings to be constant in right mindfulness; they perform buddha-work by radiating great light to embrace all beings; they perform buddha-work by cultivating the practices of enlightening beings, to cause sentient beings to live by superior aspirations; they perform buddha-work by attaining perfect enlightenment to cause sentient beings to know illusion; they perform buddha-work by turning the wheel of the sublime teaching, to teach sentient beings in accord with the time; they perform buddha-work by appearing to live for a certain span, in order to tame sentient beings; they perform buddha-work by manifesting nirvana, because they know sentient beings will become weary.

“This is the technical knowledge of the great enlightening beings’ seventh great concentration, the concentration of knowledge of adornments of buddhas of all worlds.

“What is great enlightening beings’ concentration of the differentiated bodies of all sentient beings? Great enlightening beings in this concentration attain ten kinds of nonattachment: nonattachment in all lands; nonattachment in all places; nonattachment in all times; nonattachment in respect to all beings; nonattachment in respect to all phenomena; nonattachment in respect to all enlightening beings; nonattachment in respect to all enlightening beings’ vows; nonattachment in respect to all concentrations; nonattachment in respect to all buddhas; nonattachment in respect to all the stages of enlightenment.

“How do great enlightening beings enter into and emerge from this concentration? They enter this concentration internally and emerge externally; entering externally, they emerge internally; entering in the same body, they emerge in a different body; entering in a different body, they emerge in the same body; entering in a human body, they emerge in a yaksha body; entering in a yaksha body, they emerge in a human body; entering in a dragon body, they emerge in a titan body; entering in a titan body, they emerge in a celestial body; entering in a celestial body, they emerge in a Brahma-king body; entering in a Brahma-king body, they emerge in a desire-realm body; entering in a heaven, they emerge in a hell; entering in a hell, they emerge in the human world; entering in the human world, they emerge in other realms of being; they enter in a thousand bodies and emerge in one body; entering in one body, they emerge in a thousand bodies; entering in a hundred billion bodies, they emerge in one body; entering in one body, they emerge in a hundred billion bodies; entering among people of the south, they emerge among people of the west; entering among people of the west, they emerge among people of the north; entering among people of the north, they emerge among people of the east; entering among people of the east, they emerge among people of three continents; entering among people of three continents, they emerge among people of four continents; entering among people of four continents, they emerge among the different creatures of all seas; entering among different creatures of

all seas, they emerge among the spirits of all seas; entering among the spirits of all seas, they emerge in the water element of all seas; entering in the water element of all seas, they emerge in the earth element of all seas; entering in the earth element of all seas, they emerge in the fire element of all seas; entering in the fire element of all seas, they emerge in the air element of all seas; entering in the air element of all seas, they emerge in all four gross elements; entering in all four gross elements, they emerge in the truth of nonorigination; entering in the truth of nonorigination, they emerge on the polar mountain; entering on the polar mountain, they emerge on the mountain of seven precious substances; entering on the mountain of seven precious substances, they emerge on the black mountain of various crops and forests of all soils; entering on the black mountain of various crops and forests of all soils, they emerge in precious arrays of all flowers of sublime fragrances; entering in precious arrays of all flowers of sublime fragrances, they emerge in the incarnations of all beings of the four quarters, the zenith and nadir; entering in the incarnations of all beings of the four quarters, the zenith and nadir, they emerge in the beings of the solar system; entering in the beings of the solar system, they emerge in beings of the galaxy; entering in the beings of the galaxy, they emerge in the beings of the universe; entering in the beings of the universe, they emerge in the beings of a hundred thousand hundred billion universes; entering in the beings of a hundred thousand hundred billion universes, they emerge in the beings of countless worlds; entering in the beings of countless worlds, they emerge in the beings of measureless worlds; entering in the beings of measureless worlds, they emerge in the beings of boundless buddha-lands; entering in the beings of boundless buddha-lands, they emerge in the beings of incomparable buddha-lands; entering in the beings of incomparable buddha-lands, they emerge in the beings of innumerable worlds; entering in the beings of innumerable worlds, they emerge in the beings of incalculable worlds; entering in the beings of incalculable worlds, they emerge in the beings of unthinkable worlds; entering in the beings of unthinkable worlds, they emerge in the beings of immeasurable worlds; entering in the beings of immeasurable worlds, they emerge in the beings of unspeakable worlds; entering in the beings of unspeakable worlds, they emerge in the beings of unspeakably unspeakable numbers of worlds; entering in the beings of unspeakably unspeakable numbers of worlds, they emerge in impure beings; entering in impure beings, they emerge in pure beings; entering in pure beings, they emerge in impure beings; entering in the eye, they emerge in the ear; entering in the ear, they emerge in the eye; entering in the nose, they emerge in the tongue; entering in the tongue, they emerge in the nose; entering in the body, they emerge in the mind; entering in the mind, they emerge in the body; entering in their own senses, they emerge in others' senses; entering in others' senses, they emerge in their own senses; entering in a single atom, they emerge in the atoms of countless worlds; entering

in the atoms of countless worlds, they emerge in one atom; entering in hearers of Buddha's voice, they emerge in self-enlightened ones; entering in self-enlightened ones, they emerge in hearers; entering in their own bodies, they emerge in the body of Buddha; entering in the body of Buddha, they emerge in their own bodies; entering in a single instant, they emerge in a hundred million eons; entering in a hundred million eons, they emerge in an instant; entering in the same instant, they emerge in different times; entering in different times, they emerge in the same instant; entering in the past, they emerge in the future; entering in the future, they emerge in the past; entering in past, present, and future, they emerge in a moment; entering in a moment, they emerge in past, present, and future; entering in True Thusness, they emerge in verbalization; entering in verbalization, they emerge in True Thusness.

"It is as when a man is possessed by a demon, his body trembles and he cannot relax—the demon does not show its body; it causes the body of another to be that way. In the same way, great enlightening beings in this concentration enter concentration in their own bodies and emerge in others' bodies, enter concentration in others' bodies and emerge in their own bodies.

"It is like a corpse able to get up and act effectively through the power of a magic spell; though the corpse and the spell are distinct, yet they can join together and accomplish things. In the same way, a great enlightening being in this concentration enters concentration in the same object and emerges in a different object, enters concentration in a different object and emerges in the same object.

"It is as a monk who has attained freedom of mind may make many bodies of one body or one body of many bodies, yet it is not that one body vanishes and many bodies are born, or that many bodies vanish and one body is born. In the same way, a great enlightening being in this concentration enters concentration in one body and emerges in many bodies, enters concentration in many bodies and emerges in one body.

"Just as the flavor of soil is one while the flavors of the crops it produces are variously different, the flavors having difference even though the soil has no difference, in the same way a great enlightening being in this concentration, though free from discrimination, may enter concentration in one element and emerge in many elements, or enter concentration in many elements and emerge in one.

"Great enlightening beings in this concentration are lauded for ten praise-worthy qualities: they enter into True Thusness, and so are called Tathagata, those who have arrived at Thusness; they are aware of all truths, and so are called buddha, enlightened; they are praised by all worlds, and so are called teachers of truth; they know all things, and so are called omniscient; they are resorted to by all worlds, and so are called refuge; they have mastered all teaching methods, and so are called guides; they lead all beings into universal knowledge, and so are called great leaders; they are lamps for all worlds, and so are called light; their

aspirations are fulfilled, they have accomplished salvation, they have done their tasks, they abide in unobstructed knowledge and individually know all things, so they are called adepts of the ten powers; they thoroughly comprehend all cycles of the Teaching, so they are called all-seers.

“Great enlightening beings in this concentration also acquire ten kinds of illumination: they acquire the light of all buddhas because they are equal to them; they acquire the light of all worlds because they can beautify them all; they acquire the light of all beings because they go to pacify them all; they acquire the light of immeasurable expertise because they preach on the stage of the cosmos of realities; they acquire undifferentiated light because they know that phenomena have no differentiation in essence; they acquire the light of expedient means because they have realized freedom from desire for anything; they acquire the light of truth because their minds are equanimous in the realm of desirelessness; they acquire the light of mystic transfigurations pervading all worlds because they are ceaselessly empowered by the Buddha; they acquire the light of proper meditation because they reach the other shore of freedom of all buddhas; they acquire the light of True Thusness of all things because they can explain everything in a single point.

“Great enlightening beings in this concentration also attain ten kinds of nondoing: the nondoing of physical acts; the nondoing of verbal acts; the nondoing of mental acts; the nondoing of spiritual powers; the nondoing of comprehension of the essencelessness of phenomena; the nondoing of knowledge of the nondissolution of the force of actions; the nondoing of nondiscriminatory knowledge; the nondoing of knowledge of nonorigination; the nondoing of knowing things have no destruction; the nondoing of following the letter without destroying the meaning.

“When great enlightening beings are in this concentration, the innumerable realms are variously different—entering in one, arising in many, entering in many, arising in one, entering in the same one, arising in different ones, entering in different ones, arising in the same one, entering in the subtle, arising in the gross, entering in the gross, arising in the subtle, entering in the great, arising in the small, entering in the small, arising in the great, entering in the congenial, arising in the adverse, entering in the adverse, arising in the congenial, entering incorporeally, arising corporeally, entering corporeally, arising incorporeally, entering in the formless, arising in forms, entering in forms, arising in the formless, entering in arising, arising in entering—these are all realms of freedom of this concentration.

“It is as when a magician keeps repeating a spell, he can become able to cause various different forms to appear—the spell and the illusions are distinct, yet the spell can create illusions; though the spell is just a sound, yet it can produce various illusory perceptions, various forms perceived by the eye-consciousness, various sounds perceived by the ear-

consciousness, various smells perceived by the nose-consciousness, various tastes perceived by the tongue-consciousness, various feelings perceived by the body-consciousness, various objects perceived by the mind-consciousness. In the same way, the enlightening being in this concentration also enters concentration in sameness and arises from concentration in difference, enters concentration in difference and arises from concentration in sameness.

“It is as when the gods of the thirty-three-fold heaven battled with the titans and the gods prevailed and the titans retreated in defeat. The king of titans was seven hundred leagues tall and was accompanied by several tens of millions of cohorts, yet by magic he led his army all at once into a hole in a lotus root. In the same way, the great enlightening being has already achieved the stage of knowledge of illusions: knowledge of illusion is the enlightening being, the enlightening being is knowledge of illusion—therefore the enlightening being can enter concentration in the undifferentiated and emerge in the differentiated, can enter concentration in the differentiated and emerge in the undifferentiated.

“Just as when a farmer plants seeds in the fields, the seeds are below yet the fruits grow above, so also does an enlightening being in this concentration enter concentration in one and emerge in many, enter concentration in many and emerge in one.

“It is as when the sperm and ovum unite and there is a living being conceived, at which time it is called an embryo; after this it lives in the womb for nine months, and by the power of proper actions all its limbs and organs achieve completion and its consciousness is clear. That life energy and the organs and physical form are distinct, yet by the power of action that energy can make them gradually develop and experience various consequences of similar and different types. In the same way, the great enlightening being in this concentration, from the stage of embryonic omniscience, gradually grows in faith, understanding, resolution, and power, the mind broad, effortlessly and freely entering concentration in nonbeing and emerging in being, entering concentration in being and emerging in nonbeing.

“It is like the case of the palaces of water spirits, built on the earth and not in the sky; the water spirits also live in the palaces and not in the sky, yet they can create clouds spreading through the sky. The palaces that people may see when they look up you may be sure are mirages, not water-spirit palaces. Though water spirits dwell below, the clouds are spread above—in the same way, the great enlightening being in this concentration enters in formlessness and emerges amid forms, enters in forms and emerges in formlessness.

“It is like the case of the palace where the great Brahma-king-god of subtle light lives; called ‘pure treasury supreme of all worlds,’ in this great palace can be seen all the abodes of all the various creatures in all lands in the galaxy, as well as the natural and man-made features of those

lands—even down to minute particles of dust floating in the air, all can be seen reflected in this brahma palace, like seeing one's face in a mirror. The great enlightening beings in this great concentration of the different bodies of all sentient beings know all kinds of lands, see all kinds of buddhas, liberate all kinds of beings, realize all kinds of truths, accomplish all kinds of spiritual practices, fulfill all kinds of understandings, enter all kinds of trances, produce all kinds of psychic powers, attain all kinds of knowledge, and live through all kinds of moments.

“Such great enlightening beings reach ten kinds of other shores of spiritual powers: they reach the other shore of spiritual powers of the buddha that extend throughout space and are present everywhere in the cosmos; they reach the other shore of enlightening beings' ultimately nondiscriminatory free spiritual powers; they reach the other shore of spiritual powers of buddha-work able to initiate the far-reaching practical commitments of enlightening beings and enter the gate of realization of Thusness; they reach the other shore of spiritual powers able to shake all objects in all worlds and purify them all; they reach the other shore of spiritual powers able to freely know that the inconceivable results of actions of all sentient beings are all like illusory productions; they reach the other shore of spiritual powers able to freely know the different characteristics—crude and subtle, those in entry and emergence—of all concentrations; they reach the other shore of spiritual powers able to boldly enter the realm of the enlightened and therein produce great vows; they reach the other shore of spiritual powers able to cause buddhas to appear and teach, taming beings, causing them to be born in the family of buddhas, causing them to enter the vehicle of buddhahood and swiftly attain fulfillment; they reach the other shore of spiritual powers able to comprehend all the countless esoteric statements and teach in such a way as to clarify countless aspects of truth; they reach the other shore of spiritual powers able to cause the past, present, and future to appear in a single instant without depending on the numbers of days, nights, months, years, or epochs.

“This is called the technical knowledge of the great enlightening beings' eighth great concentration, the concentration of the differentiated bodies of all beings.

“What is great enlightening beings' great concentration of freedom in the elemental cosmos? Here the great enlightening beings enter concentration in the medium of their own eyes, in the mediums of their other senses, including the medium of their own minds—this is called freedom in the elemental cosmos.

“Enlightening beings enter this concentration in each pore of their bodies. They are spontaneously able to know all worldly beings, all worldly phenomena, and all worlds; they know ten quintillion worlds, they know incalculable numbers of worlds, they know as many worlds as atoms in untold buddha-lands. They see in all worlds when buddhas emerge, congregations of enlightening beings filling them all, their radi-

ant light clear, purely good, unalloyed, with great arrays of all kinds of treasures adorning them. Therein the enlightening beings ceaselessly cultivate enlightening practices, for an eon or a hundred eons, or a thousand eons, or a million eons, or a billion eons, or countless eons, or untold eons, or for as many eons as atoms in untold numbers of buddha-lands.

“Also, they remain in this concentration through these immeasurable eons, also entering, also emerging, also perfecting worlds, also pacifying beings, also comprehending the elemental cosmos, also knowing all times, also expounding all truths, also manifesting all kinds of techniques of great spiritual powers, without attachment or obstruction.

“Because they have attained freedom in the elemental cosmos, they ably analyze the eye, ear, nose, tongue, body, and intellect—they ably analyze all manner of such distinctions, to their furthest extent.

“Once enlightening beings ably know and see in this way, they are able to produce illumination of principles in a trillion concentration formulae, accomplish a trillion purifying practices, acquire a trillion eyes, fulfill a trillion mystic powers, enter a trillion trances, perfect a trillion psychic forces, nurture a trillion powers, fulfill a trillion aspirations, operate a trillion empowerments, demonstrate a trillion mystic metamorphoses, acquire a trillion freedoms of enlightening beings, fulfill a trillion aids to the path of enlightening beings, accumulate a trillion treasuries of enlightening beings, illumine a trillion methods of enlightening beings, expound a trillion doctrines, accomplish a trillion vows, produce a trillion dedications, purify a trillion proper states of enlightening beings, comprehend a trillion teachings, reveal a trillion explanations, and cultivate a trillion purities of enlightening beings.

“These great enlightening beings also have innumerable virtues, measureless virtues, boundless virtues, incomparable virtues, uncountable virtues, incalculable virtues, unthinkable virtues, immeasurable virtues, unspeakable virtues, inexhaustible virtues. These enlightening beings have already prepared these virtues, accumulated them, arrayed them, purified them, clarified them, embodied them—they can produce them all, all are worthy of praise; they can make them endure, they have perfected them all.

“When great enlightening beings dwell in this concentration, they are under the care of buddhas of the east, whose names are as numerous as atoms in ten thousand incalculable numbers of buddha-lands, each name also applying to as many other buddhas as there are atoms in ten thousand incalculable numbers of buddha-lands, each different—and the same is true of the buddhas of the south, west, north, the four intermediate directions, and the zenith and nadir. Those buddhas all appear before the enlightening beings and show them the pure lands of the buddhas, tell them about the infinite bodies of the buddhas, about the inconceivable eye of the buddhas, the infinite ear of the buddhas, the pure nose of the buddhas, the pure tongue of the buddhas, the nondwell-

ing mind of the buddhas, and the unsurpassed spiritual powers of the buddhas, causing them to cultivate the unexcelled enlightenment of buddhas, to acquire the pure, clear voice of buddhas; they reveal the nonregressive teaching of the buddhas and the boundless congregations of the buddhas, causing them to enter the infinite mystery of the buddhas; they laud all the bases of goodness of the buddhas and cause them to realize the equality of all buddhas; they explain the lineage of buddhas of past, present, and future, display the boundless forms of buddhas, preach the teaching guarded by the buddhas, utter the buddhas' subtle voice of truth, clearly discern the worlds of all buddhas, extol the meditation of all the buddhas, show the order of the assemblies of the buddhas' audiences, preserve the buddhas' inconceivable teaching, explain that all things are like magical productions, elucidate the inertness of the essence of all phenomena, teach the highest principles, praise the infinite virtues of the enlightened, and cause the enlightening beings to enter the clouds of all concentrations and know their minds are like illusions, like emanations, boundless and inexhaustible.

“When great enlightening beings abide in this concentration of cosmic freedom, those buddhas by names as numerous as atoms in ten thousand incalculable numbers of buddha-lands from each of the ten directions, with as many buddhas as atoms in ten thousand incalculable numbers of buddha-lands in each name, simultaneously watch over the enlightening beings and enable them to acquire boundless bodies, enable them to attain unobstructed minds, enable them to attain unfailing recollection of all truths, enable them to attain certain comprehension of all truths, enable them to increase in intelligence and absorb all truths, enable them to clearly understand all truths, enable them to attain skill in spiritual capacities, with power and keenness of all faculties, cause their sphere to be boundless, extending through the cosmos unceasingly, enable them to attain unhindered knowledge, ultimately pure, and enable them to manifest attainment of buddhahood in all worlds by mystical power.

“Enlightening beings in this concentration attain ten kinds of ocean: they attain the ocean of buddhas because they see them all; they attain the ocean of sentient beings because they pacify them all; they attain the ocean of truths because they can comprehend them all by wisdom; they attain the ocean of lands because they go to them all by psychic realization of essenceless, uncreated spiritual powers; they attain the ocean of virtues because they cultivate them all to perfection, they attain the ocean of spiritual powers because they are able to manifest them extensively to awaken enlightenment; they attain the ocean of faculties because they know all their various differences; they attain the ocean of minds because they know the infinite various different minds of sentient beings; they attain the ocean of practices because they can fulfill them all by willpower; they attain the ocean of vows because they cause them all to be fulfilled, eternally pure.

“Once great enlightening beings have attained to these ten oceans,

they also attain ten kinds of excellence: they are foremost among all sentient beings; they are supremely outstanding among celestials; they are most powerful among Brahma-kings; they have no attachments in any world; no one in any world can overshadow them; no demons can disturb them; they can enter any state of being without hindrance; wherever they may be born, they know it is not permanent; they attain mastery of all Buddha teachings; they can manifest all spiritual powers.

“Once great enlightening beings have attained these ten kinds of excellence, they also attain ten kinds of power, cultivating practices in the realm of sentient beings: first is the power of courageous strength, because they tame worldlings; second is the power of energy, because they never backslide; third is the power of nonattachment, because they get rid of defiling obsessions; fourth is the power of silent calm, because they have no disputes about anything; fifth is the power to oppose or conform, because they are free in the midst of all things; sixth is the power of the nature of things, because they attain mastery of all truths; seventh is the power of nonobstruction, because their knowledge and wisdom is immensely vast; eighth is the power of fearlessness, because they can explain all truths; ninth is the power of intellect, because they can hold all truths; tenth is the power of revelation, because their knowledge and wisdom is boundless.

“These ten kinds of power are immense powers, supreme powers, invincible powers, immeasurable powers, well-developed powers, immovable powers, enduring powers, powers of knowledge, powers of accomplishment, powers of supreme concentration, pure powers, extremely pure powers, powers of the body of reality, powers of the light of truth, powers of the lamp of the Teaching, powers of the methods of the Teaching, indestructible powers, powers of extreme strength, powers of great people, powers cultivated by good people, powers of attainment of true awareness, powers of roots of goodness accumulated in the past, powers stabilizing immeasurable roots of goodness, powers stabilizing the realization of Thusness, powers of meditation, powers enhancing the joy of enlightening beings, powers producing the pure faith of enlightening beings, powers increasing the heroism of enlightening beings, powers born of the aspiration for enlightenment, powers of enlightening beings’ pure resolve, powers of the enlightening beings’ supreme determination, powers of development of the roots of goodness of enlightening beings, powers of finding out the ultimate truth about all things, powers of the unobstructed body, powers of entry into the principles of skill in means of enlightenment, powers of the pure subtle truth, powers of stable force that cannot be upset, powers that all beings cannot overshadow.

“These great enlightening beings can produce these virtuous qualities, can perfect them, fulfill them, illumine them, fully embody them, embody them everywhere, expand them, solidify them, enhance them, purify them, and purify them in all ways.

“No one can tell the bounds of these enlightening beings’ virtues, knowledge, practice, teaching, freedom, austerities, accomplishments, purity, emancipation, or mastery of the Teaching. Even in unspeakably many eons no one could fully explain all the teachings that these enlightening beings have attained, have accomplished, have entered into, have actualized, have experienced, have contemplated, have realized, have purified, have comprehended, and have set up.

“Great enlightening beings in this concentration are able to thoroughly know all the infinite concentrations there are, and the sphere of each concentration, immeasurably vast, in each sphere clearly seeing entry, emergence, and abiding, with their characteristics, manifestations, realms of action, concurrent experiences, inherent natures, extinctions, and emancipations.

“They are like the palace of the great water spirit that negates the tormenting heat, from which flow four rivers that are free from turbidity and pollution and are clear as space itself. The lake there has on each of its four sides a mouth, from each of which flows a river. From the Elephant mouth flows the Ganges River; from the Lion mouth flows the Sita River; from the Ox mouth flows the Sindhu River; and from the Horse mouth flows the Vakshu River. When the four great rivers flow forth, from the mouth of the Ganges River flows silver sand; from the mouth of the Sita River flows diamond sand; from the mouth of the Sindhu River flows gold sand, and from the mouth of the Vakshu River flows lapis lazuli sand. The Ganges River mouth is silver color, the Sita River mouth is diamond color, the Sindhu River mouth is golden, and the Vakshu River mouth is the color of lapis lazuli. Each river mouth is a league wide. After emerging, each river circles the great lake seven times and then flows off in its own direction, racing like quicksilver flowing into the ocean. Between each turn of the rivers are red, blue, and white lotuses made of celestial jewels, of extraordinary fragrance and pure color, their petals, leaves, and calyxes all made of gems, spontaneously shining and reflecting each other and the Heatless Lake, fifty leagues around, its floor covered with beautiful jewel sands, adorned with all kinds of crystals, with innumerable exquisite jewels adorning its shores. The wonderful fragrance of sandalwood is everywhere; lotuses and other fine flowers fill the lake, and when the breeze stirs them, the breath of fragrance is carried afar, pervading everywhere. Flowery forests of jewel trees circle the lake, and when the sun comes out, they reflect everything in and outside the lake, joining the reflections and radiance into a network of light. Myriad things are like this—far and near, high and low, broad and narrow, coarse and fine, even down to the tiniest grain of sand and mote of dust, all being beautiful jewels, clearly mirroring lights, all reflected in the orb of the sun, and all reflecting and rereflecting each other; these reflections, neither increasing nor decreasing, neither merged nor separated, are clearly visible as though they were the original substance itself.

“Just as the great lake Heatless pours forth four rivers from four mouths into the ocean, so also do great enlightening beings pour forth various practices from the four powers of understanding, ultimately to enter the ocean of omniscience. Just as the great river Ganges streams silver sand from the silver Elephant mouth, so do great enlightening beings, by means of the power of understanding meanings, explain all the doctrines expounded by all the buddhas, producing all pure virtuous qualities, ultimately entering into the ocean of unobstructed knowledge. Just as the great river Sita streams diamond sands from the diamond-colored Lion mouth, so do great enlightening beings, by means of the power of understanding doctrines, explain for all beings the adamantine sayings of the Buddha and elicit adamantine knowledge, ultimately flowing into the ocean of unobstructed knowledge. Just as the great river Sindhu streams forth gold sand from the golden Ox mouth, so do great enlightening beings, by means of the power of understanding of expressions, open up the understanding of beings by conditionally produced techniques in accord with the world, causing all to rejoice, taming and maturing them, to ultimately enter the ocean of conditionally originated means. Just as the great river Vakshu streams forth lapis lazuli sands from the blue Horse mouth, so do great enlightening beings, by the power of understanding facilitating inexhaustible eloquence, shower countless teachings to refresh and enliven those who hear, ultimately to enter the ocean of the principles of buddhahood.

“Just as the four great rivers enter the oceans in four directions after having circled Heatless Lake, so do great enlightening beings, accomplishing harmonious deeds, words, and thoughts, and accomplishing deeds, words, and thoughts guided by knowledge, flow in the four directions and ultimately enter the ocean of omniscience. What is meant by the ‘four directions’ of enlightening beings? They are: seeing all buddhas and attaining enlightenment; hearing all enlightening teachings and absorbing and retaining them; fulfilling all the practices of the ways of transcendence; expounding the Teaching compassionately, satisfying sentient beings. Just as the four great rivers circle the great lake and therein blue, red, and white lotuses fill everywhere, in the same way great enlightening beings, in their determination for enlightenment, do not abandon sentient beings, but teach them in order to pacify them and enable them to fulfill incalculable concentrations and see the purity of arrays of the buddha-lands.

“Just as the great lake Heatless is circled by jewel trees, so also do great enlightening beings cause the rings of adornments of the buddha-lands to appear, inspiring sentient beings to seek enlightenment.

“Just as the great lake Heatless is fifty leagues in length and breadth and is clear and free from turbidity, so also is great enlightening beings’ determination for enlightenment infinite, boundless, filled with virtues, pure, clean, and without turbidity.

“Just as the shores of the great lake Heatless are arrayed with countless

treasures and sandalwood incense is scattered everywhere, so also are the shores of great vows of the determination for enlightenment of great enlightening beings adorned with countless treasures of the tenfold knowledge and sprinkled with the wonderful fragrance of all virtues.

“Just as the floor of the great lake Heatless is spread with gold sand and arrayed with all kinds of pearls, similarly great enlightening beings’ subtle knowledge observing everywhere is arrayed with all kinds of metaphysical treasures of the inconceivable liberation of enlightening beings, attaining unobstructed illumination of all truths, abiding in the abode of all buddhas, entering into all the most profound liberative techniques of enlightening.

“Just as the chief water spirit Heatless is forever free from the torments of heat among the water spirits, in the same way great enlightening beings are forever free from the anxieties and vexations of all worlds—though they be born therein, they are not affected or attached.

“Just as the four great rivers water the whole continent and then enter the ocean, likewise do great enlightening beings refresh celestial and human beings, ascetics and priests, with four rivers of knowledge, causing them to enter the great ocean of knowledge of unexcelled complete perfect enlightenment, adorned with four kinds of power. What are the four? First is the river of the knowledge of vows, rescuing and pacifying all sentient beings, never ceasing; second is the river of knowledge of transcendent ways, cultivating enlightening practices for the benefit of sentient beings, continuing past, future, and present, without end, ultimately entering the ocean of knowledge of the buddhas; third is the river of knowledge of concentrations of enlightening beings, arrayed with countless concentrations, perceiving all buddhas, entering the ocean of buddhas; fourth is the river of knowledge of great compassion, with great universal compassion, autonomous, saving sentient beings everywhere, caring for them by appropriate means, ceaselessly, cultivating the way of esoteric virtues, ultimately entering the ocean of the ten powers.

“Just as the four great rivers emerge from the lake Heatless, and having streamed forth are ultimately inexhaustible and enter the ocean, similarly great enlightening beings cultivate enlightening practice by the power of great vows, their independent knowledge and insight inexhaustible, ultimately entering the ocean of omniscience.

“Just as nothing can prevent the four great rivers from entering the ocean, similarly great enlightening beings always diligently carry out the practical vows of universal good, perfect the light of all knowledge and wisdom, abide in the way of enlightenment of all buddhas, and enter the knowledge of those who realize Thusness, without any hindrance.

“Just as the four great rivers rush into the ocean, never tiring eon after eon, similarly enlightening beings carry out the deeds of enlightening beings forever by the practical vows of universal good, entering the ocean of realization of Thusness, never giving rise to weariness.

“Just as when the sun comes out, the golden, silver, diamond, and

lapis lazuli sands in Heatless Lake, as well as all the other jewels and treasures, are imbued with sunlight and reflect the golden sands and other, treasures, each reflection also containing reflections of all the others, everything mutually reflecting and rereflecting ad infinitum without obstruction, so is the experience of enlightening beings in this concentration: in each pore of their own bodies they see as many buddhas as atoms in untold buddha-lands, and also see those buddhas' lands, enlightenment sites, and audiences; they listen to the teaching of each buddha, absorb and retain it, believe and understand it, and pay honor for untold billions of eons each, without any notion of length or brevity of time; also, those audiences are not cramped therein. Why? Because with a subtle mind they enter into boundless realms of the cosmos, because they enter into peerless fruits of distinct actions, because they enter the sphere of inconceivable concentration, because they enter the sphere of inconceivable meditation, because they enter the sphere of fluidity of all buddhas, because they gain the protection of all buddhas, because they have acquired the great miraculous capacities of all buddhas, because they have attained the ten powers of enlightened ones, which are difficult to attain and difficult to know, because they have entered the realm of fulfillment of the practical undertakings of universally good enlightening beings, and because they have attained the indefatigable spiritual power of all buddhas.

“Though great enlightening beings can enter and leave concentration instantly, still they don't give it up; even though remaining in concentration for a long time, they still have no attachment. Though they do not dwell on any object, yet they do not abandon all points of attention. Though they can enter into the realm of a single instant, yet to benefit all beings they manifest enlightening spiritual powers tirelessly. Though they enter equally into all phenomenal realms, they do not apprehend their boundaries; though they have no abode and no location, yet they are always proceeding into the path of all-knowledge. By the power of mystical projection they enter everywhere into countless groups of beings and fully adorn all worlds. Though they are free from the erroneous conceptions of the world and are beyond the realm of all discriminations, yet they do not abandon forms in all their variety. Though they are capable of fully equipping themselves with expedient skills, yet they are ultimately pure. Though they do not distinguish the various stages of enlightenment, yet they have already entered them all.

“Just as space, though containing all things, is apart from existence and nonexistence, in the same way, great enlightening beings, though entering all worldly realms, are free from conceptions of the world. Though they strive to liberate all beings, yet they are free from conceptions of beings. Though they have profound knowledge of all phenomena, yet they are free from conceptions of phenomena. Though they enjoy seeing all buddhas, yet they are free from conceptions of buddhas. Though they skillfully enter various concentrations, yet they know all

things are inherently *thus*, and have no attachment. Though they expound inexhaustible statements of the Teaching with boundless intelligence, yet their minds always dwell on the truth beyond words. Though they enjoy contemplating the wordless teaching, yet they always manifest pure voices. Though they abide in the realm of all things beyond words, yet they always manifest various forms. Though they teach beings, yet they know all things are ultimately inherently empty. Though they diligently cultivate universal compassion and liberate beings, they know the realm of sentient beings is inexhaustible and has no dissolution. Though they realize the realm of reality is everlasting and invariable, yet they ceaselessly guide beings by reading their minds and giving them appropriate instruction. Though they always rest in the abode of the enlightened, yet they always ceaselessly turn the wheel of the Teaching, analytically expounding all kinds of truths with purity of knowledge and unhesitating expertise.

“This is the technical knowledge of the great enlightening beings’ ninth great concentration, the concentration of freedom in the elemental cosmos.

“What is the great enlightening beings’ unimpeded wheel concentration? When great enlightening beings enter this concentration, they abide in unobstructed physical, verbal, and mental action, live in buddhalands free from obstruction, attain unobstructed knowledge of how to develop and perfect beings, acquire unobstructed knowledge of how to tame beings, radiate unobstructed light, cause networks of unobstructed light beams to appear, demonstrate unobstructed miracles on a vast scale, turn the unobstructed wheel of the pure Teaching, and attain the unobstructed freedom of enlightening beings. They enter into the powers of buddhas, abide in the knowledges of buddhas, perform the deeds of buddhas, purify what buddhas purify, manifest the spiritual powers of buddhas, gladden the buddhas, carry out actions of buddhas, abide in the path of buddhas, associate with innumerable buddhas, perform the works of buddhas, and succeed to the lineage of buddhas.

“Once great enlightening beings are in this concentration, they investigate omniscience, contemplating it in general and in particulars; they accord with omniscience, reveal omniscience, concentrate on omniscience, see omniscience, see omniscience as a whole, and see omniscience in particulars. They forever advance and constantly continue the great vow, great will, great practice, great aim, great experience, great light, great manifestation, great care, great miracle, and great path of the Universally Good enlightening being, without interruption, without retreating, without stopping, without changing, without wearying, without giving up, without distraction, without confusion. Why? These great enlightening beings, in the midst of all things, accomplish great undertakings, activate the Great Vehicle of universal enlightenment, and enter into the ocean of enlightening techniques of the Buddha teaching; by means of extraordinary willpower they illumine the practices carried

out by enlightening beings with their knowledge and wisdom, and achieve skill in all of them; they fully accomplish enlightening beings' spiritual powers and miracles; they are able care for and guard living beings, as do all the buddhas of past, future, and present; they always arouse great compassion for all living beings, and they attain the unchanging truth of the realization of Thusness.

“Just as when someone puts a clear crystal on a colored robe, the crystal assumes the color of the robe without losing its own nature, in the same way great enlightening beings, perfecting knowledge and wisdom as the jewel of the mind, observe all-knowledge and all appears clearly, yet they do not abandon the practices of enlightening beings. Why? Great enlightening beings undertake great vows to benefit all beings, to liberate all beings, to serve all buddhas, to purify all worlds, to comfort all beings; they enter deeply into the ocean of truth, and to purify the realm of sentient beings they manifest great mastery, provide for sentient beings, illumine the world, and enter the boundless gate of teaching by phantom emanations, without backsliding or growing wearied.

“Just as space holds myriad worlds, be they in the process of becoming or subsisting, without aversion or weariness, without wearing out or perishing, without dissolving or breaking down, without changing or varying, without differentiation, not giving up its own nature, because the inherent nature of space is to be thus, in the same way, great enlightening beings establish infinite great vows to liberate all sentient beings, without their minds wearying.

“Just as infinite beings past, future, and present pass away into nirvana without its ever rejecting or wearying, because the essential purity of all phenomena is called *nirvana*, in the same way, great enlightening beings appear in the world because they want to liberate all beings and enable them to be emancipated—how could they become wearied in mind?

“Just as universal knowledge, omniscience, can enable all enlightening beings of all times to be born in the family of buddhas, and eventually enable them to attain supreme enlightenment, without ever tiring, because omniscience is none other than the cosmos of realities and is not attached to anything at all, in the same way, great enlightening beings' minds abide equanimously in universal knowledge—how could they have any weariness of mind?

“These great enlightening beings have a lotus blossom that is as vast as the whole extent of the ten directions, adorned with untold numbers of petals, jewels, and fragrances. Those untold numbers of jewels each also reflect all kinds of jewels, pure, exquisite, extremely fine, resting on the blossom, emanating light beams of many colors, illumining all worlds of the ten directions without obstruction. Webs of pure gold cover it, while jewel chimes gently swaying produce subtle tones that bespeak the elements of omniscience. This great lotus blossom incorporates the pure adornments of those who realize Thusness, produced by all foundations of goodness, with an auspicious sign as its emblem, manifested by spiri-

tual power, with myriad infinities of pure qualities, perfected by the wondrous path of enlightening beings, flowing forth from the omniscient mind; the reflections of the buddhas of the ten directions appear in it, and the worlds gaze on it as on a monument of Buddha, and all beings who see it bow in respect. It is born of the true teaching of ability to comprehend illusion and is actually beyond any worldly comparison.

“When an enlightening being sits on this blossom, the size of the enlightening being’s body corresponds to the blossom. The miraculous empowerment of all buddhas causes each pore of the enlightening being’s body to emanate rays of light as numerous as atoms in untold billions of buddha-lands, each ray of light revealing jewels as numerous as atoms in untold billions of buddha-lands. Those jewels are all called treasuries of universal light and are adorned with various colors and characteristics, made of infinite virtues. Nets of jewels and flowers cover them above, scattering billions of superb fragrances. The arrays of innumerable various colors and forms also manifest ornamental canopies of inconceivable arrays of jewels. Each jewel reflects pavilions as numerous as atoms in untold billions of buddha-lands, and each pavilion reveals as many lion thrones, each lion throne manifesting as many light beams, each light beam showing as many colors, each color showing as many orbs of light, each orb of light showing as many radiant jewel flowers, each flower showing as many pedestals, on each pedestal there appearing as many buddhas, each buddha displaying as many miracles, each miracle purifying as many congregations, with as many freedoms of buddhahood appearing in each congregation, each freedom showing as many Buddha teachings, each Buddha teaching having as many scriptures, each scripture expounding as many doctrines, each doctrine having as many spheres of truth penetrated by adamant knowledge, different words each explaining each sphere of truth, maturing as many realms of sentient beings as atoms in untold billions of buddha-lands, each realm having as many beings as atoms in untold billions of buddha-lands achieving peace in the Buddha teaching.

“Great enlightening beings in this concentration, causing infinite emanations of such miraculous scenes to appear, know they are all like mirages and are not obsessed by them or attached to them. They abide in the unimpeded realm of extremelessness, the unspeakable reality, inherent purity, the realm of reality, the true form, the nature of realization of thusness, which has no coming or going, which is not before or after, is infinitely profound, is realized by direct experience and spontaneously entered by knowledge and not understood from another. Their minds are free from confusion and discriminatory conceptualization; they are lauded by all buddhas; they flow forth from the power of the buddhas and enter into the realm of all buddhas; they directly witness essential nature as it really is with pure eyes, and see everywhere with the eye of wisdom; they develop the enlightened eye and become bright lamps for the world; they course in the realm known to the eye of

knowledge and are able to widely expound subtle truths. They develop the will for enlightenment and head for the highest humanity. They are not obstructed by any objects. They enter the seed nature of knowledge and produce all kinds of knowledge. They are detached from worldly things, yet they appear to live in the world, transforming beings through spiritual powers and taming them by appropriate means. They are skilled in all such matters. Their virtues, understanding, and will are all thoroughly pure, extremely refined and thoroughly developed. Their knowledge and wisdom are vast as space, and they are adept at observing the realms of the sages. Their faith, practice, and willpower are firm and steadfast, immovable. Their virtues are inexhaustible, admired by the world. In the ocean of omniscience, the place of great enlightenment, the treasury watched by all buddhas, they collect myriad sublime jewels and become great sages. Just like lotus blossoms, they are inherently pure and clean, a delight and benefit to all who see them. The light of their knowledge illumines everywhere, and they see infinite buddhas and clarify all truths. Their actions are dispassionate and calm, and they are ultimately without impediment in realization of the teaching of buddhas. By means of appropriate techniques they always live by the virtuous action of enlightenment, in which they are born. They embody the knowledge of enlightening beings and are leaders of enlightening beings, protected by all the buddhas together. They attain the spiritual force of buddhas and develop the spiritual body of buddhas. Their mental powers are inconceivable; they are one-pointed on the objective realm, yet objectless. Their activity is far-reaching, signless, unimpeded, infinite as the cosmos. The enlightenment they realize is like space, boundless, without binding attachment. They work for the universal weal of all in the world, flowing from the foundations of goodness of the ocean of omniscience. They are able to comprehend infinite objective realms. They have perfected the practice of pure generosity, live by the heart of enlightening, purify the seed of enlightening beings, and are able accordingly to give birth to the enlightenment of the buddhas. They are well versed in all the Buddha teachings and can employ them skillfully; they embody their subtle practices and achieve stable, enduring power.

“The autonomous spiritual powers of all buddhas, which sentient beings can hardly hear of, the enlightening beings know entirely; they enter the gate of nonduality, abide in the formless truth, and though they have forever relinquished all forms, they are able to explain extensively all kinds of things according to the mentalities, inclinations, and understandings of sentient beings, pacifying and satisfying them. The cosmos is their body; they are free from discriminatory thinking; the sphere of their knowledge is inexhaustible. Their will is always powerful; their mind is always equanimous. They see the extent of the virtues of all buddhas. They know the differences and order of all ages.

“They expose all truths, live peacefully in all lands, beautify all buddhlands, manifest the light of all true principles, and expound the teachings

of all buddhas of past, future, and present. They point out the dwelling places of the enlightening beings, serve as lamps illumining the world, produce all roots of goodness, eternally detach from the world, and are forever born where the buddhas are. They acquire the knowledge and wisdom of buddhas, which is supreme: they are in the care of all the buddhas and have already entered the ranks of buddhas of the future. They grow from association with good companions, and whatever they set their wills on bears fruit. They have great power and abide in lofty determination and are able to explain whatever they hear.

“Also, to show the roots of goodness of hearing the Teaching, they abide in the sphere of reality, their minds unobstructed in the midst of all things; they do not abandon their practices, but divorce discriminatory thought. Their minds have no stirring thoughts in the midst of all things; they acquire the illumination of knowledge and wisdom, and destroy the darkness of ignorance. They are able to clearly reflect all Buddha teachings. Not destroying the various realms of existence, they are born therein, and comprehend that all realms of existence fundamentally are inert. Their physical, verbal, and mental activities are all without extremes.

“Though they say all kinds of things by way of explanation in accord with local usage, they never destroy the truth which is beyond words. They enter deeply into the ocean of the enlightened, know that all things only have names, and have no bonds or attachments to objects. They understand that all things are empty, without existence; the practices they cultivate are born from the realm of reality. Like space, they are signless and formless; entering deeply into the realm of reality, they explain everything, producing universal knowledge through a single object.

“They contemplate the stage of the ten powers and cultivate it by knowledge. Knowledge is their bridge to omniscience; by the eye of knowledge they see things without obstruction and ably enter the various stages of enlightening. They know all kinds of principles, attain clear understanding of each and every facet of doctrine, and accomplish all their great undertakings.

“By this, great enlightening beings reveal the undifferentiated essence of all enlightened ones. This is the gate of unimpeded skill in means. This can produce all groups of enlightening beings. This state is only in the realm of concentration. This is able to plunge into omniscience, this is able to reveal all ways of access to concentration, this can enter unimpeded into all lands, this can tame all sentient beings, this can abide in the realm of no beings, this can show all Buddha teachings, this does not apprehend any objects.

“Though they teach and explain at all times they are always free from arbitrary conceptions and discriminatory thought; though they know all things are inert, yet they are able to demonstrate all actions; though they know the buddhas have no duality, yet they are able to reveal the buddhas; though they know there are no forms, yet they explain all forms;

though they know there is no sensation, yet they explain all sensations; though they know there is no perception, yet they explain all perceptions; though they know there is no disposition, yet they explain all dispositions; though they know there is no consciousness, yet they explain all consciousnesses; they always reveal everything by means of the wheel of the Teaching. Though they know phenomena have no difference, yet they explain their aspects of differentiation; though they know phenomena have no origin or annihilation, yet they explain all characteristics of origination and annihilation; though they know phenomena have no coarseness or subtlety, yet they explain the coarse and subtle aspects of phenomena; though they know all phenomena have no superiority, mediocrity, or inferiority, yet they can explain what is best; though they know phenomena cannot be explained in words, yet they can speak pure words; though they know phenomena have no inside or outside, yet they explain all internal and external phenomena; though they know phenomena cannot be comprehensively cognized, yet they explain various kinds of knowledge and contemplation; though they know phenomena have no true reality, yet they expound a real path of emancipation; though they know phenomena are ultimately inexhaustible, yet they can expound the exhausting of all taints; though they know phenomena have no differences and no contradiction, yet they do not deny the differences among one another; though they know things ultimately have no teacher, yet they always respect all teachers and those of experience; though they know true understanding of things does not come from another, yet they always respect skillful guides; though they know things are inoperative, yet they turn the wheel of the Teaching; though they know things have no origination, yet they point out causes and conditions; though they know things have no precedent, yet they extensively explain the past; though they know things have no aftermath, yet they extensively explain the future; though they know things have no duration, yet they extensively explain the present; though they know things have no creator, yet they explain the acts that form them; though they know things have no causality, yet they explain the conglomerated causes; though they know things have no comparison, yet they explain the ways of equality and inequality; though they know things have no verbal explanation, yet they definitively explain the things of past, present, and future; though they know things have no basis of support, yet they expound attainment of emancipation based on what is good; though they know things have no body, yet they extensively explain the body of reality; though they know the buddhas of past, present, and future are boundless, yet they can explain how there is only one Buddha; though they know things have no form, yet they can manifest various forms; though they know things have no vision, yet they can expound many views; though they know things have no specific marks, yet they can explain all kinds of specific marks; though they know things have no objective sphere, yet they can extensively expound the spheres of knowl-

edge; though they know things have no differentiation, yet they explain the various differences in fruits of action; though they know things have no escape, yet they explain pure practices for emancipation; though they know things are fundamentally permanent, yet they explain all things in flux; though they know things have no illumination, yet they always extensively explain means of illumination.

“When great enlightening beings enter the circle of knowledge of this immensely powerful concentration, they are then able to witness the truth of all Buddha teachings, able to proceed into the Buddha teachings, able to accomplish them, able to fulfill them, able to build them up, able to clarify them, able to live by them, able to comprehend them, in harmony with the inherent nature of all things. And yet these great enlightening beings do not entertain the idea that there are so many enlightening beings, so many principles of enlightening beings, so many ultimate ends of enlightening beings, so many illusory ultimate ends, so many fabricated ultimate ends, so many attainments of spiritual powers, so many attainments of knowledge, so many meditations, so many realizations, so many aims, so many realms. Why? Because the concentration of enlightening beings is thus in essence, is thus without bounds, is thus transcendent.

“This concentration has various spheres, various powers, various deep entries. That is to say, it enters untold gates of knowledge, it enters arrangements beyond discriminatory thought, it enters boundless excellent ways of transcendence, it enters countless meditation states, it enters untold hundreds of thousands of millions of far-reaching cognitions, it enters vision of boundless exalted treasuries of buddhas, it enters objective worlds ceaselessly, it enters into pure application of the aids to the path of enlightenment, it enters into great psychic powers of strong and keen faculties, it enters into objective worlds without hindrance to the mind, it enters into the eye that sees the equality of all buddhas, it enters into the development of the high-minded practices of Universal Good, it enters into the state of the celestial body of subtle knowledge, it enters into explanation of the knowledge and wisdom of the enlightened, it enters into production of incalculable mystical projections, it enters into production of ways into the inexhaustible knowledge of all buddhas, it enters into clarification of the autonomous knowledge of the Universally Good enlightening being, it enters into revelation of incomparable all-sided knowledge, it enters into universal awareness of all subtle realms in the cosmos, it enters into the light of all higher knowledge, it enters into universal revelation of all subtle realms in the cosmos, it enters into the reaches of all magical powers, it enters into the sphere of teachings of all intellectual powers, it enters into the body of knowledge omnipresent throughout the cosmos, it enters into accomplishment of the path of action extending everywhere, it enters into ability to remain in all different concentrations, and it enters into knowledge of the mind of all buddhas.

“These great enlightening beings abide in the practice of Universal Good and enter untold billions of concentrations in every successive instant, yet they do not see anything prior to the concentration of Universal Good and the adornments of the realm of buddhahood. Why? Because they know all things are ultimately inexhaustible, because they know all buddha-lands are boundless, because they know all realms of sentient beings are inconceivable, because they know the past has no beginning, because they know the future has no end, because they know the present is boundless, comprehending all space and the whole cosmos, because they know the realm of all buddhas is inconceivable, because they know the practices of enlightening beings are countless, because they know the realms explained by the intellectual powers of all buddhas are unspeakably boundless, and because they know illusory mental objects are infinite.

“Just as a wishing jewel grants all wishes, satisfying endless seekers without losing its power, in the same way a great enlightening being, entering this concentration, knows the mind is like an illusion and produces all objects everywhere inexhaustibly. Why? The great enlightening being accomplishes the knowledge of unimpeded action of Universal Good and observes infinite extensive illusory realms, seeing them as like reflected images, without increase or decrease.

“Just as ordinary people individually give rise to mental states, past, present, and future, without bound, without cease, without end, the continuous flow and change of their mental states going on unbroken, inconceivably, in the same way, great enlightening beings entering this concentration of access to universal illusion have no bounds and are unfathomable. Why? Because of the infinite phenomena in the Universally Good enlightening being’s door of access to universal illusion.

“Just as when the water spirits shower rain, the raindrops are like wheel hubs, without bound, the clouds are not exhausted, though they shower so much rain, this being the realm of nonstriving of the water spirits, in the same way great enlightening beings in this concentration enter the Universally Good enlightening being’s door of concentration, door of knowledge, door of teaching, door of perception of Buddha, door of traveling everywhere, door of mental freedom, door of empowerment, door of mystical projection, door of spiritual powers, door of phantom emanations, door of the illusory quality of all things, door filled with untold numbers of enlightening beings, door of approach to buddhas as numerous as atoms in untold buddha-lands, door of entry into the unspeakably vast network of illusions, door of knowledge of untold numbers of immense different buddha-lands, door of knowledge of untold numbers of worlds with substantial nature and without substantial nature, door of knowledge of the thoughts of untold numbers of sentient beings, door of knowledge of untold numbers of distinctions in time, door of knowledge of the becoming and disintegration of untold numbers of worlds, and door of knowledge of untold numbers of in-

verted and upright buddha-lands. They know all these as they really are in a single instant. When they enter in this way there are no bounds, there is no end; they are not tired, not wearied, they do not stop, do not rest, do not withdraw, do not slip. In all things they do not dwell on untruth; constantly meditating rightly, they do not become either oblivious or excited.

“They seek omniscience without ever retreating or giving up. They become lamps to light up the world in all buddha-lands. They operate untold numbers of cycles of the Teaching. With sublime intelligence they question the enlightened, never reaching a point of exhaustion. They demonstrate the attainment of the Buddha Way without bound. They pacify sentient beings, never giving up. They always diligently practice the undertakings of Universal Good, never ceasing. They manifest bodies of infinite forms, without end. Why? Just as fire burns unceasingly whenever the appropriate conditions are present, in the same way, great enlightening beings see the realms of sentient beings, the realms of reality, and the realms of worlds as boundless as space—in a single instant they are able to go visit as many buddhas as atoms in untold buddha-lands, in the company of each buddha enter untold different aspects of omniscience, cause untold beings to give up attachments for the sake of the Way and cultivate virtue and be ultimately purified, cause untold enlightening beings who have not yet attained certainty about the practice of the vows of Universal Good to attain certainty and to abide securely in the way of knowledge of Universal Good, by innumerable means enter untold different ages—becoming, subsisting, disintegrating—of past, present, and future, and in the different realms of those untold eons of becoming, subsistence, and disintegration, produce as many great vows of great compassion and pacify all sentient beings. What is the reason? These great enlightening beings, for the purpose of liberating all sentient beings, cultivate the practice of Universal Good, develop the knowledge of Universal Good, and fulfill the undertakings of Universal Good.

“Therefore, enlightening beings should diligently cultivate practice in such types of action, such perspectives, such powers, such greatness, such infinity, such inconceivability, such all-sided illumination, such presence with all buddhas, such protection by all buddhas, such consummation of past roots of goodness, such imperturbable concentration wherein the mind is unimpeded, getting rid of all burning afflictions, without wearying or backsliding, with steadfast will and courage, following the realm of concentration into the stage of inconceivable knowledge, not depending on words, not clinging to the world, not grasping phenomena, not producing discriminatory thoughts, not becoming attached to worldly things, not thinking about objects.

“In terms of knowledge of the teachings, they should just abide by them and not try to measure them. This refers to associating with the omniscient and understanding the enlightenment of the buddhas, attain-

ing the light of truth and shedding it on the foundations of goodness of all sentient beings, pulling sentient beings out of the realm of demons and enabling them to enter the realm of the Buddha teachings, causing them not to give up great aspirations, to earnestly examine the Path of emancipation, to expand the sphere of purity, to accomplish the means of transcendence, to develop profound faith in all buddhas. They should always look into the nature of all things without quitting even for a moment; they should know that their own bodies and the nature of things are universally equal; they should clearly understand the doings of the world and point out wisdom and means that accord with truth; they should always be energetic, without lapsing; they should observe the paucity of roots of goodness in themselves and should strive to increase roots of goodness in others; they should themselves cultivate the Path of universal knowledge; they should strive to expand the sphere of enlightening beings; they should gladly approach expert teachers; they should associate with fellow practitioners; they should not discriminate among buddhas; they should not give up detachment from thought; they should always abide in the impartial realm of reality; they should know all states of mind and consciousness are illusory; they should know all events in the world are like dreams; they should know the appearance of the willpower of the buddhas is like reflected images; they should know all great actions are like emanations; they should observe all phenomena as like magic tricks; they should know all things that are born and perish are like echoes; they should know all the buddha-lands they go to have no substantial nature; they should never tire of asking buddhas for teaching; they should diligently carry on education to enlighten all beings, never abandoning them; they should unremittingly expound the teachings in a timely fashion in order to pacify all sentient beings.

“Great enlightening beings thus practice the deeds of Universal Good, thus fulfill the sphere of action of enlightening beings, thus master the way of emancipation, thus absorb and hold the teachings of the buddhas of past, present, and future, thus investigate all aspects of knowledge, thus reflect on the unchanging truth, thus purify powerful determination, thus believe in all enlightened ones, thus know the immense power of buddhas, thus make certain the unimpeded mind, thus take care of all living beings.

“When great enlightening beings enter this concentration of great knowledge and wisdom, wherein the Universally Good enlightening being abides, there appear before them as many buddhas as atoms in untold buddha-lands from untold numbers of lands in the ten directions, each buddha having as many names as atoms in untold lands, each name also including untold numbers of buddhas: these buddhas give the enlightening beings the memory power of the enlightened, so they do not forget the realm of buddhahood; they give them ultimate knowledge of all things, so they may enter omniscience; they give them definitive

wisdom cognizant of the various meanings of all teachings, enabling them to absorb and hold all Buddha teachings and enter into them without impediment; they give them unexcelled enlightenment, so they can enter universal knowledge and open up their awareness of the cosmos of reality; they give them the ultimate wisdom of enlightening beings, enabling them to attain the light of all truths, to be free from darkness; they give them nonreceding knowledge, so that they know appropriate and inappropriate timing and guide sentient beings with skill in means; they give them the unobstructed intellectual powers of enlightening beings, enabling them to understand boundless truths and explain them inexhaustibly; they give them the power of spiritual capacities and production of mystical projections, enabling them to manifest untold numbers of different bodies, with boundless forms and appearances, all variously different, to awaken sentient beings; they give them universal speech, enabling them to manifest untold numbers of different sounds and various languages to enlighten sentient beings; they give them power that is not wasted, to enable all sentient beings who see them or hear their teaching to achieve development and not waste the experience.

“Because great enlightening beings fulfill Universally Good practice in this way, they acquire the power of the enlightened, purify the path of emancipation, are imbued with universal knowledge, and by means of unimpeded intellectual powers, spiritual faculties, and mystical emanations, ultimately harmonize and pacify all sentient beings. Full of the spiritual force of enlightenment, they purify Universally Good practice, abide in the path of Universal Good, and operate the subtle cycles of teaching of all buddhas for ever and ever, to pacify all living beings.

“Why? When these great enlightening beings accomplish the practices of enlightening beings guided by such lofty, great vows, they become teachers of all worlds, sums of truth for all worlds, moons of knowledge for all worlds; they become lofty polar mountains for all worlds, majestically standing out high, steadfast, immutable; they become shoreless oceans of knowledge for all worlds, they become bright lamps of right teaching for all worlds, illumining everywhere, boundlessly, continuously, uninterrupted; they reveal boundless pure virtues for all sentient beings, inducing them to live steadily based on virtuous qualities and foundations of goodness; they act in accord with universal knowledge, and their great vows are impartial; they cultivate the far-reaching practice of Universal Good and are always able to inspire countless beings; persisting in untold numbers of concentrations of great efficacy, they manifest great freedom.

“These enlightening beings attain such knowledge, verify such principles, thoroughly abide by and clearly see such truths, acquire such spiritual powers, sojourn in such realms, manifest such mystical projections, produce such spiritual communications, always abide in great compassion, always help sentient beings, show sentient beings the true path of peace and serenity, set up the great banner of light of virtue and

knowledge, experience inconceivable liberation, abide in the liberation of universal knowledge, reach the other shore of liberation of buddhas, have learned and mastered the aspects of expedient means of inconceivable liberation, enter the doors of differentiation of the cosmos without confusion, freely roam in the untold numbers of concentrations of Universal Good, and abide in rapidly expanding knowledge, their minds and intellects unimpeded.

“Their minds always abide in ten great metaphysical treasures: remembering all buddhas; remembering all Buddha teachings; great compassion to pacify all beings; knowledge to reveal inconceivable pure lands; certain understanding entering deeply into the realm of buddhahood; enlightenment equal in all features in all buddhas, past, present, and future; nonimpediment and nonattachment; the signlessness of all things; the equal roots of goodness of all buddhas, past, present, and future; the guiding knowledge of the cosmic, nondiscriminatory physical, verbal, and mental action of all buddhas of past, present, and future; contemplation of all buddhas of all times being born, leaving home, going to the site of enlightenment, attaining true awakening, turning the wheel of the Teaching, and finally passing utterly away, all in the space of an instant. These ten great metaphysical treasures are immensely vast, without measure, incalculable, unthinkable, inexplicable; they are inexhaustible, difficult to bear, impossible for any and all worldly knowledge to expound.

“These great enlightening beings have already reached the transcendental consummation of the practices of Universal Good and have witnessed the pure truth. Their willpower is immense. They teach sentient beings innumerable roots of goodness and increase all the powers of enlightening beings. In every succeeding moment they fulfill all the virtues of enlightening beings, accomplish all practices of enlightening beings, attain the methods of mental command of all buddhas, and absorb and hold the teachings of all buddhas. Though they always abide in the reality of True Thusness, yet they adapt to all conventional terms to show the ways to pacify and harmonize all sentient beings. Why? Because when great enlightening beings are in this concentration, they are naturally like this.

“By means of this concentration great enlightening beings acquire the vast knowledge of all buddhas; they gain the free intellectual powers to skillfully explain all great teachings; they attain the unhesitating expertise that is most excellent and pure in the world; they gain entry into knowledge of all concentrations; they master all enlightening beings’ skillful techniques; they find the door of illumination of all truths; they reach the final consummation of the way to comfort all worldly beings; they know what is timely and what is not for all sentient beings; they illumine everywhere in the worlds of the ten directions; they enable all living beings to attain higher knowledge; they are unexcelled teachers of all worlds; they persist in all virtues; they reveal pure concentration to all sentient beings and enable them to enter supreme knowledge.

“Why? When great enlightening beings cultivate practice in this way, they benefit living beings, so they increase great compassion, so they draw near to worthy associates, so they see all buddhas, so they comprehend all truths, so they go to all lands, so they enter all regions, so they enter all worlds, so they realize the equality of all things, so they know the equality of the buddhas, so they abide in the equanimity of universal knowledge.

“In this practice they carry out this kind of action, no other: they abide in the mind that is not complacent; they abide in the mind that is not distracted or confused; they abide in the mind that can concentrate on one point; they abide in the mind that diligently cultivates enlightenment; they abide in the certain mind; they abide in the nonchanging mind. In this manner do they think, act, and reach the ultimate end.

“Great enlightening beings have no different speech or action—they speak and act thus. Why? Just as, for example, adamant is unbreakable and gets its name from that, never being apart from unbreakability, in the same way, great enlightening beings get their name from their various practical principles and are never apart from them.

“Just as gold gets its name from its beautiful color and is never apart from its beautiful color, so do great enlightening beings get their name from their virtuous acts and are never apart from good deeds.

“Just as the sun gets its name from its orb of light and is never apart from the orb of light, so do great enlightening beings get their name from the light of wisdom and are never apart from the light of wisdom.

“Just as the polar mountain Wonderfully High gets its name from its four jewel peaks rising high over the ocean, never leaving its four peaks, in the same way, great enlightening beings get their name from their roots of goodness standing out loftily in the world, never giving up roots of goodness.

“Just as the ground gets its name from sustaining everything, never giving up its supportive ability, so do great enlightening beings get their name from liberating all, never leaving great compassion.

“Just as the ocean gets its name from taking in myriad waters, never rejecting water, so do great enlightening beings get their name from their great vows, never for a moment giving up the vow to liberate sentient beings.

“Just as a military leader gets his name from ability to learn and practice methods of battle, never abandoning this ability, so do great enlightening beings get their name from being able to learn and practice such concentration, until they accomplish omniscience, never abandoning this practice.

“Just as a world ruler commands the continents, always diligently protecting all living beings so they will always be happy and will not suffer unnatural death, so do great enlightening beings, entering such great concentrations, always strive to transform and liberate all sentient beings, until they effect their ultimate purification.

“Just as seeds planted in the ground can eventually grow stalks and

leaves, so great enlightening beings cultivating the practice of Universal Good can cause all sentient beings' good qualities to grow.

“Just as great clouds shower rain during the hot months of summer and cause all seeds to grow, similarly great enlightening beings, entering such great concentrations, cultivating enlightening practice, shower the rain of the great Teaching, which can cause all sentient beings to be ultimately purified, ultimately serene, ultimately peaceful, ultimately transcendent, ultimately happy, ultimately free from doubt. They are the ultimate field of blessings for sentient beings, enabling their actions to become purified, enabling them all to abide in the path of nonregression, enabling them alike to attain omniscience, enabling them to attain emancipation from the world, enabling them all to attain ultimate knowledge, enabling them all to attain the ultimate truth of the enlightened ones, placing all sentient beings in the realm of universal knowledge.

“Why? When enlightening beings accomplish this teaching, their knowledge and wisdom are clear and comprehensive; they enter the door to the cosmos of reality and are able to purify the inconceivably infinite practices of enlightening beings. That is to say, they are able to purify all knowledge because they seek omniscience; they are able to purify sentient beings because they cause them to be pacified; they are able to purify lands because of constant dedication; they are able to purify things because of perfect knowledge; they are able to purify fearlessness because they have no timidity; they are able to purify unhindered intellect because they teach skillfully; they are able to purify mental command because they have mastered all the teachings; they are able to purify the practice of association because they see all buddhas appearing in the world.

“Great enlightening beings in this concentration attain untold myriads of such pure qualities because they gain mastery of such realms of concentration, because they are empowered by all buddhas, because they are borne along by the power of their own roots of goodness, because they enter the great magnificent force of the stage of knowledge and wisdom, because of the strength of guidance of worthy associates, because of crushing the power of all demons, because of the pure power of roots of goodness in proportion, because of the power of great vows, because of the power of the full development of the roots of goodness they have planted, and because of the unopposed power of inexhaustible virtue transcending all worlds.

“Great enlightening beings in this concentration attain ten things that are the same as in all buddhas, past, future, and present; they acquire the same variegated arrays of marks and refinements as all buddhas; they are able to emanate networks of pure light, the same as all buddhas; they perform miracles and displays of spiritual power to attune and pacify sentient beings, the same as all buddhas; their boundless physical bodies and universal voices are the same as those of all buddhas; they manifest pure buddha-lands according to the actions of sentient beings, the same

as all buddhas; they are able to remember the speech of all sentient beings, the same as all buddhas; with inexhaustible intellectual powers they teach in accord with the mentalities of sentient beings, developing wisdom in them, the same as all buddhas; their lion's roar is fearless as they enlighten living beings by innumerable teachings, the same as all buddhas; by great spiritual power they enter past, present, and future in a single instant, the same as all buddhas; they are able to show all sentient beings the adornments of the buddhas, the powers of the buddhas, and the states of the buddhas, the same as all buddhas."

Then the enlightening being Universal Eye said to the enlightening being Universally Good, "If great enlightening beings attain such things the same as the buddhas, why are they not called Buddha? Why are they not called Ten-Powered? Why are they not called Omniscient? Why are they not called Those Enlightened in All Things? Why can they not be called Universal Eye? Why are they not called Unhindered Seers in All Realms? Why are they not called Aware of All Things? Why are they not called Those Who Abide in the State of Nonduality with the Buddhas of Past, Present, and Future? Why are they not called Those Who Dwell in Absolute Reality? Why do they still carry out the practical undertakings of Universal Good without rest? Why can they not find the ultimate end of the cosmos and give up the path of enlightening beings?"

Universally Good said to Universal Eye, "Very good, offspring of Buddha! As you say, if these great enlightening beings are the same as all buddhas, why are they not called Buddha and so on, and why can they not give up the path of enlightening beings?"

"These great enlightening beings, having already ably practiced the various activities and undertakings of all enlightening beings of past, future, and present worlds, and entered the realm of knowledge, are then called Buddha; unceasingly cultivating the enlightening practices cultivated by the buddhas, they are called enlightening beings. Having completely entered the powers of the enlightened, they are called Ten-Powered; ceaselessly carrying out the activities of Universal Good after having attained the ten powers, they are called enlightening beings. Knowing all truths and being able to explain them, they are called Omniscient; though able to expound all truths, yet never ceasing to think about each truth with versatility, they are called enlightening beings. Knowing all things are nondual, they are called Enlightened in All Things; skillfully examining the path of differentiation of all things, dual and nondual, ceaselessly developing further and further, they are called enlightening beings. Able to clearly see the realm of the Universal Eye, they are called Universal Eye; though able to witness the realm of the Universal Eye, ceaselessly developing in every moment, they are called enlightening beings. Able to clearly perceive all things without any obscurity or barrier, they are called Unimpeded Seers; always diligently remembering the unimpeded seers, they are called enlightening

beings. Having attained the eye of knowledge of all buddhas, they are called Aware of All Things; observing the buddhas' correctly awakened eye of knowledge without slacking, they are called enlightening beings. Abiding in the abode of buddhas, not other than buddhas, they are called Those Who Abide in a State of Nonduality with the Buddhas; cultivating various knowledges in the care of the buddhas, they are called enlightening beings. Always observing the limit of reality of all worlds, they are called Those Who Dwell in Absolute Reality; though always observing absolute reality of all things, yet neither entering it experientially by extinction nor abandoning it, they are called enlightening beings. Not coming, not going, without sameness or difference, all such distinctions having ceased forever—such are called Those Who Have Set Their Undertakings to Rest; extensively cultivating fulfillment without turning back, they are called Those Who Have Not Ceased the Undertakings of Universal Good. Perfectly knowing the cosmos has no bounds and all things are one form, which is formless, this is called reaching the ultimate end of the cosmos and giving up the way of enlightening beings; though knowing the cosmos has no bounds, yet knowing all various different forms, evolving a mind of great compassion and liberating beings for ever and ever without wearying, this is called the Universally Good enlightening being.

“It is like the case of the king of elephants, who lives in a jewel cave in a gold mountain; the cave has jewel railings all around, jewel trees in rows, gold nets covering above. The elephant's body is pure white, like jade or snow, and sports gold banners; it is ornamented with gold, and a jewel net covers its trunk, with jewel bells hanging down. Its limbs are fully developed, and it has six tusks; it is dignified and handsome, pleasing to all who see it. It is well trained and docile. If the emperor of gods wants to go somewhere, the elephant immediately knows his intention and disappears from the jewel cave to appear in heaven before the emperor of gods. By magical powers it transforms its appearance in various ways, causing its body to have thirty-three heads, magically producing seven tusks on each head, magically producing seven lakes on each tusk, with seven lotus blossoms in each lake, with seven nymphs on each blossom, simultaneously playing a hundred thousand celestial melodies. At this point the emperor of gods mounts this bejeweled elephant and proceeds from the unsurpassable palace to the flower garden, which is filled with white lotuses. When the emperor of gods gets to the flower garden, he dismounts from the elephant and enters a palace arrayed with all jewels. Attended by countless nymphs, he enjoys their singing and playing. At that point the elephant king again magically conceals his elephant form and appears as a god, having a good time in the lotus garden along with the other gods and the nymphs, his physical features, aura, clothing, comportment, speech, and looks beings just like the other gods', indistinguishable from them, so that it is impossible to tell whether it is the elephant or a god, so similar are they.

“That elephant king, in its jewel cave in the gold mountain, without any transformation, goes to heaven to make offerings to the emperor of gods, produces various enjoyable things, and experiences celestial pleasures no different from the gods. Similarly, for great enlightening beings, cultivation of the practice of the vows and concentrations of the Universally Good enlightening being are their ornaments of jewels; the seven limbs of enlightenment are the enlightening beings’ bodies; the lights they emanate are nets; they set up the banner of the great Teaching, ring the bells of the great Teaching. Great compassion is their cave, steadfast great vows are their tusks. Knowing and wise, fearless as lions, their heads are wrapped with the turban of truth. They reveal mysteries and reach the other shore of the practice of vows of enlightening beings. Wanting to sit on the seat of enlightenment, achieve universal knowledge, and attain perfect enlightenment, they develop and expand the great undertakings of Universal Good without retreating, without resting, without stopping, without giving up great compassion, energetically liberating suffering sentient beings for ever and ever, not giving up the path of Universal Good, actualizing perfect enlightenment. They manifest untold numbers of doors to attainment of true awareness, reveal untold cycles of teaching, manifest untold doors of profound determination, and in untold vast lands show the door of manifestation of nirvana. They appear to live in untold different worlds cultivating the practice of Universal Good; they manifest untold buddhas attaining perfect enlightenment under enlightenment trees in untold lands, with untold congregations of enlightening beings drawing near and encircling them, sometimes attaining true enlightenment after cultivating Universally Good practice for an instant, or for a moment, or for an hour, or for a day, or for a fortnight, or for a month, or for a year, or for countless years, or for an eon, and so on, up to attaining true enlightenment after untold eons of cultivating Universally Good practice. Also they are leaders in all buddha-lands, approaching the buddhas, paying respects to them and presenting offerings to them and soliciting teaching. They examine the realm of illusion and purify enlightening beings’ infinite practices, infinite knowledges, various miracles, various powers, various kinds of wisdom, various states, various psychic faculties, various freedoms, various liberations, various understandings, and various methods of teaching and training.

“The great enlightening beings’ original bodies do not perish or vanish, but by the power of action and will they appear transfigured in these ways. Why? Because they want to pacify all sentient beings by the free spiritual powers of universal good; to enable untold numbers of sentient beings to attain purity; to cause them to forever cut off the cycle of birth and death; to purify and magnify the worlds; always to see all buddhas; to enter deeply into the stream of all Buddha teachings; to remember the lineage of buddhas of past, present, and future; to remember the teachings and the reality of all buddhas of the ten directions; to culti-

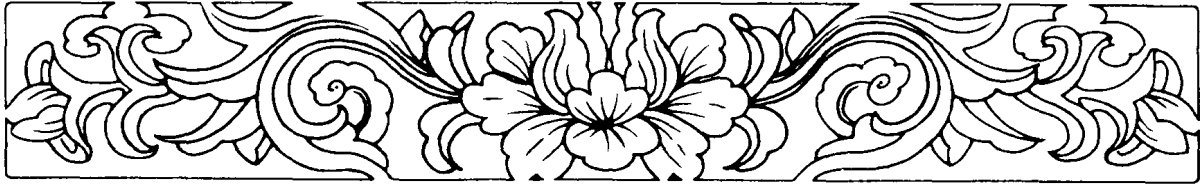
vate all practices of enlightening beings to fulfillment; to enter the stream of Universal Good and be able to realize omniscience independently.

“You should observe these great enlightening beings not giving up the practice of Universal Good, not stopping the path of enlightening beings, seeing all buddhas, realizing all knowledge, freely employing the elements of omniscience. Just as the elephant king goes to heaven without leaving its elephant body, is ridden by a god, experiences celestial bliss, romps in celestial play, serves the lord of the gods, and sports with the celestial nymphs the same as the gods, no different, in the same way, great enlightening beings, not giving up the practices of the Great Vehicle of Universal Goodness, not retreating from their vows, attain the freedom of Buddha, one imbued with universal knowledge, experience the liberation of buddhas, achieve thorough purity without hindrance or obstruction, have no attachments to any worlds, have no discriminatory concepts about the Buddha teaching; though they know all things are equal and nondual, yet they always clearly see all buddha-lands; though they are already equal to the buddhas of past, present, and future, yet they continue to cultivate the conduct of enlightening beings.

“Great enlightening beings live by this great principle of the undertaking of Universal Good: know that these people’s minds are pure.

“This is the great knowledge of the superior mind of the great concentration of the unimpeded wheel, the tenth concentration of great enlightening beings.

“These are the ten great spheres of concentration practiced by the Universally Good enlightening being, in which great enlightening beings abide.”



BOOK TWENTY-EIGHT

The Ten Superknowledges

THEN THE GREAT ENLIGHTENING BEING Universally Good said to the enlightening beings, “Offspring of Buddha, great enlightening beings have ten kinds of superknowledge. What are the ten? By means of knowledge of others’ minds, great enlightening beings know the differences of the minds of living beings in a world system: good minds, bad minds, broad minds, narrow minds, big minds, small minds, minds that go along with birth and death, minds that turn away from birth and death, minds of learners, minds of self-enlightened ones, minds of enlightening beings, celestial minds, water-spirit minds, yaksha minds, titan minds, garuda minds, kinnara minds, mahoraga minds, human minds, nonhuman minds, hellish minds, bestial minds, netherworld minds, hungry-ghost minds, minds of beings in difficult situations. They know distinctly such countless different sentient beings: as in one world, so in a hundred worlds, a thousand worlds, a hundred thousand worlds, a billion worlds, as many worlds as atoms in untold buddha-lands—they know distinctly the minds of all beings therein. This is called great enlightening beings’ first superknowledge, the spiritual power of accurate knowledge of others’ minds.

“By means of the superknowledge of the unobstructed pure celestial eye great enlightening beings see sentient beings in worlds as many as atoms in untold buddha-lands, dying in one place, being born in another, their good and bad tendencies and courses of action, their virtuous and sinful characteristics, whether they are beautiful or ugly, defiled or pure: they see innumerable sentient beings of such kinds—celestial beings, water spirits, demons, hobgoblins, titans, demigods, serpents, humans, nonhumans, microscopic creatures, gigantic creatures, small groups, and large groups. They clearly see various sentient beings with unobstructed eyes, unerringly seeing whatever deeds they have accumulated, whatever suffering and happiness they experience, whatever mentalities, thoughts, and views they have, whatever languages they speak, whatever their motives and acts, whatever their concerns and productions. This is called great enlightening beings’ superknowledge of the celestial eye.

“By means of the superknowledge of instant recall of past lives, great enlightening beings are able to know the events of past lives of them-

selves as well as of the beings in countless worlds over countless eons—where they were born, their names, their castes, their races, their diets, their pains and pleasures. The beginningless development of continuous cycles in the various states of existence through causes and conditions, various classes, various lands, various forms of life, various physical characteristics, various activities, various bonds and compulsions, various mentalities and thoughts, various differences in circumstances of birth—they know all such things as these.

“Also they remember the names, manner of emergence, congregations, parents, attendants, disciples, and foremost two disciples of as many buddhas as atoms in so many buddha-lands in worlds as many as atoms in so many buddha-lands, as many eons ago as atoms in so many buddha-lands, and the cities where they lived, how they left home, the enlightenment trees under which they attained true awakening, where they sat, what scriptures they preached, how they benefited so many beings, how long they lived, what buddha-works they performed, how they passed away into the realm of ultimate nirvana without residue, how long their teachings lasted after their demise—all this they can recall.

“Also they remember as many buddha-names as atoms in untold numbers of buddha-lands, there being to each name as many buddhas as atoms in untold buddha-lands, from their first determination establishing their vows, cultivating practices, honoring buddhas, taming sentient beings, their congregations, their teachings, their life spans, their spiritual powers and miracles, and so on, including their entry into nirvana without residue, how long their teaching lasted after their complete nirvana, the setting up of monuments to them, their various adornments, causing sentient beings to plant roots of goodness—all these they are able to know.

“This is called great enlightening beings’ third superknowledge, the spiritual faculty of knowing past lives.

“Great enlightening beings, by superknowledge of the eons of the entire future, know the ages in worlds as numerous as atoms in untold buddha-lands, the deaths and births of all the beings in each age, the continuity of existences, their actions, the results and consequences of their deeds—whether good or not, whether emancipated or not, whether certain or not, whether wrongly focused or rightly focused, whether their basic virtues are together with compulsions or not, whether they have fully embodied basic virtues or not, whether they absorb basic virtues or not, whether they accumulate basic virtues or not, whether they accumulate criminal qualities or not. All of these the enlightening beings are able to know.

“Also they know the whole future of worlds as numerous as atoms in untold buddha-lands, with as many eons, each eon with as many buddha-names, each name with as many buddhas; they are able to know all such things as the first inspiration and determination of each buddha, their

practices, their service to buddhas, their education of beings, their congregations, their teachings, their life spans, their spiritual powers and miracles, and so on, up to their entry into nirvana without remainder, how long their teachings remain in the world after their ultimate nirvana, and the building of their monuments, with various adornments, causing sentient beings to plant roots of goodness.

“This is called great enlightening beings’ fourth superknowledge, the power of knowing the ages of the entire future.

“Great enlightening beings develop the unobstructed celestial ear, fully matured, far-reaching, penetratingly sensitive, free from blockage, perceiving without hindrance, thoroughly developed, able to hear or not hear all sounds at will.

“In the east there are as many buddhas as atoms in untold buddhlands; the great enlightening beings are able to receive and hold the pure teachings explained, revealed, exposed, expounded, set up, taught, tuned, recollected, and analyzed by those buddhas, deep and vast, with various differences, their infinite means and skills. Also they are able to remember the meanings and expressions therein, addressed to one person or to many, according to their language, according to their wisdom, according to what they comprehend, according to what is shown, according to what is to be subdued, according to their realms, according to their bases, according to their paths of emancipation; the enlightening beings remember all this without forgetting, without halting, without retreating, without delusion, without confusion, explaining it to others to enable them to attain understanding, ultimately never missing a single point. As in the east, the same is also true of the south, west, and north, the four intermediate directions, and the zenith and nadir.

“This is called great enlightening beings’ fifth superknowledge, that of the unobstructed pure celestial ear.

“Great enlightening beings abide in superknowledge of insubstantiality, effortless superknowledge, superknowledge of equality, far-reaching superknowledge, measureless superknowledge, independent superknowledge, superknowledge manifesting forms at will, creative superknowledge, superknowledge of nonorigination, undiminishing superknowledge, uninterrupted superknowledge, indestructible superknowledge, enriching superknowledge, superknowledge going anywhere.

“These great enlightening beings, hearing the names of buddhas in all worlds extremely distant—names of buddhas in countless worlds, measureless worlds, worlds as many as atoms in unspeakably many buddhlands—immediately see themselves where those buddhas are. Some of those worlds are upright, some inverted; they have various forms, locations, differentiations, boundless, unobstructed, various lands, times, eons, infinite qualities, in different arrays; those buddhas appear therein, manifest miracles, and make known their names, infinitely countless, each different: as soon as the enlightening beings hear those buddhas’ names, without moving from where they are they see themselves where

those buddhas are, paying respects to and attending those buddhas, asking about the principles of enlightening, entering buddha-knowledge; they are able to apprehend the buddhas' lands, enlightenment sites, congregations, and teachings, up to the ultimate end, without any attachment.

“In this way they pass as many eons as atoms in untold buddha-lands, reaching everywhere in the ten directions without going anywhere, yet traveling to the lands, seeing the buddhas, hearing the teachings, inquiring after the Way, without stopping or giving up, without rest, without weariness, cultivating the practice of enlightening beings, accomplishing their great undertakings, causing them all to be fulfilled, without regressing, to cause the immense family of buddhas not to come to an end.

“This is called great enlightening beings' sixth superknowledge, that of going to all buddha-lands while dwelling in insubstantiality, without motion or action.

“By the superknowledge that skillfully understands the speech of all living beings, the great enlightening beings know the various verbal expressions of beings in as many worlds as atoms in untold numbers of buddha-lands: the words of sages, the words of those who are not sages, celestial words, the words of water spirits, goblins, cherubim, titans, birds, hobgoblins, serpents, humans, nonhumans, and untold numbers of beings—all their words and speech, their individual expressions and various distinctions, the great enlightening beings can know completely.

“Whatever world these enlightening beings enter, they are able to know the natures and inclinations of all the beings therein, and speak to them in accord with their natures and inclinations so that they can understand completely without doubt or confusion. Just as the sunlight when it appears illumines all forms so that all with eyes can see them clearly, in the same way do great enlightening beings with knowledge understanding all speech enter into the masses of all verbal expressions and cause the intelligent to gain thorough understanding of all verbalization.

“This is called great enlightening beings' seventh superknowledge, the power of understanding all language.

“Great enlightening beings, by the superknowledge of production of arrays of infinite physical forms, know that all phenomena are apart from physical forms, have no signs of distinction, have no signs of variety, have no signs of infinity, have no signs of discrimination, have no signs of color. Enlightening beings thus entering the realm of reality can manifest their bodies in various forms: that is, for example, boundless forms, infinite forms, pure forms, adorned forms, all-pervasive forms, incomparable forms, all-illuminating forms, predominating forms, non-antagonistic forms, forms with various characteristics, forms free from all that is bad, majestic forms, honorable forms, inexhaustible forms, forms with myriad interwoven subtleties, extremely beautiful forms, immeasurable forms, well-guarded forms, forms able to bring about maturation, forms changing according to those who are taught, uninhibited forms, very clear forms, unsullied forms, extremely pure forms,

forms of great strength, forms with inconceivable skills, incorruptible forms, flawless forms, unclouded forms, well-settled forms, superbly arrayed forms, forms with handsome features, forms with various minor refinements, forms of great nobility, forms of marvelous realms, well-polished forms, forms with pure determination, forms of blazing refulgence, forms of supreme grandeur, uninterrupted forms, independent forms, peerless forms, forms filling unspeakably many buddha-lands, increasing forms, steadfast, receptive forms, forms of supreme qualities, forms that accord with inclinations, forms of pure understanding, forms of accumulated splendors, forms of skillful ascertainment, forms without solidity, forms of spacious clarity, pure delightful forms, untainted forms, incalculable forms, forms wondrous to behold, forms seen everywhere, forms appearing according to the time, tranquil forms, dispassionate forms, forms of fields of blessings, forms able to create peace, forms removing all fear, forms free from foolish actions, forms of wisdom and courage, forms with physical characteristics free from resistance, forms traveling everywhere, forms with minds not relying on anything, forms created by great kindness, forms manifested by great compassion, impartially emancipating forms, forms replete with blessed qualities, forms according to thoughts in the mind, forms of boundless jewels, forms of the lights within jewels, forms trusted by sentient beings, forms in which omniscience appears, forms with happy eyes, forms of the foremost arrays of jewels, forms without location, forms freely manifested at will, forms of various spiritual powers, forms of those born in the family of buddhas, forms beyond all comparisons or metaphors, forms pervading the cosmos, forms to which the masses flock, various forms, forms of perfection, forms of emancipation, forms adapted to those to be taught, forms of dignified conduct, forms that one never tires of seeing, varied clear, pure forms, forms able to emanate countless webs of light, forms of untold various differentiations of light, forms of inconceivable fragrances and light beyond the world, forms of radiance of light of innumerable suns, forms showing incomparable lunar bodies, forms of clouds of innumerable pleasant flowers, forms producing arrays of clouds of garlands of all kinds of lotus blossoms, forms of fragrant flames beyond all worlds perfuming everywhere, forms producing all embryos of enlightenment, forms with untold voices revealing and expounding all truths, forms fulfilling all the practices of Universal Good.

“Great enlightening beings entering deeply into this formless cosmos of reality are able to manifest such various form bodies, to cause those to be taught to see, to cause those to be taught to remember, to operate the cycles of the Teaching for those to be taught in accord with proper timing for those to be taught, in accord with the characteristics of those to be taught, to cause those to be taught to draw near, to cause those to be taught to awaken, producing various miracles for those to be taught, manifesting various powers for those to be taught, doing whatever they can for those to be taught.

“This is called great enlightening beings’ eighth superknowledge, of countless form bodies, diligently cultivated and perfected for the purpose of liberating all living beings.

“By superknowledge of phenomena, enlightening beings know all phenomena are nameless, without essence, neither come nor go, are neither different nor not different, neither various nor not various, neither dual nor nondual, have no identity, have no compare, are not born, do not perish, do not shift, do not disintegrate, have no reality, have no falsehood, are of one form which is formless, are not nonexistent, are not existent, are not phenomenal, are not nonphenomenal, are not in conformity with conventions, are not not in conformity with conventions, are not actions, are not not actions, are not consequences, are not not consequences, are not compounded, are not uncompounded, are not absolute, are not nonabsolute, are not the path of enlightenment, are not not the path of enlightenment, are not emancipation, are not not emancipation, are not a certain measure, are not measureless, are not mundane, are not not mundane, are not born from cause, are not not born from causes, are not definite, are not indefinite, are not complete, are not incomplete, are not emerging, are not not emerging, are not distinguished, are not indistinguishable, are not logical, are not illogical.

“These great enlightening beings do not grasp conventional truth, do not dwell in absolute truth, do not discriminate phenomena, do not set up words; they accord with the essence of extinction, yet they do not give up their undertakings. Seeing what is true and knowing the principles thereof, they spread clouds of teaching and shower rains of teaching. Though they know the character of reality cannot be verbally expressed, yet by expedient means and endless intellectual power they teach in an orderly fashion according to principles and according to meanings. Because they have mastered the skills of verbal explanation of phenomena and principles, their great kindness and compassion purified, they produce words for all things that are actually beyond words, according to their principles and meanings, without contradiction, explaining that all things arise from conditions. Though they do use words to explain, yet they are not attached to them at all. They explain all things, with endless intellectual power, analyzing, defining, revealing, guiding, causing the nature of all things to be fully revealed, cutting through the web of doubts, causing all to be clarified. Even while they take care of sentient beings, they do not abandon true reality. They do not regress from nonduality, and they are always able to expound the reality of nonobstruction. By means of myriad subtle nuances they adapt to the minds of sentient beings, showering the rain of truth on all according to proper timing.

“This is called great enlightening beings’ ninth superknowledge, knowledge of all phenomena.

“By the superknowledge of concentration on the extinction of all things, great enlightening beings enter into concentration on the extinction of all things in every moment; yet they do not retire from the Path

of enlightening beings, they do not give up the tasks of enlightening beings, they do not abandon the heart of great kindness and compassion. They cultivate the transcendent ways unceasingly and investigate all buddha-lands tirelessly. They do not give up the vow to liberate sentient beings, do not stop the work of turning the wheel of the Teaching, do not abandon the activity of civilizing sentient beings, do not give up the practice of honoring and serving the buddhas, do not abandon the door of mastery of all teachings, do not give up seeing all buddhas, do not abandon always listening to all their teachings. They know all things are equal and do not hinder one another. They freely accomplish all Buddha teachings, and attain fulfillment of all their excellent vows. They know the differentiations of all lands. They enter the family of buddhas and reach the other shore. They are able to study all things in each world and comprehend that all things are signless; they know all things come from conditions and have no intrinsic being of their own, nevertheless they explain them expediently according to conventional usage. Though their minds do not dwell on anything, yet in accord with sentient beings' faculties and dispositions they expediently explain all kinds of things.

“When these enlightening beings are in concentration, they may remain in concentration for an eon, a hundred eons, a thousand eons, a million eons, a billion eons, a trillion eons, or any number of eons, if they wish. When the enlightening beings enter this concentration on the extinction of all things, no matter how many eons they pass in this concentration, their bodies do not disintegrate, waste away, or change. They are neither visible nor invisible. They do not pass away, decay, or tire out—it is inexhaustible. Though they do nothing at all in respect to existence or nonexistence, yet they are able to accomplish the tasks of enlightening beings: that is to say, they never abandon sentient beings, teaching and harmonizing them according to proper timing, causing them to increase in all enlightened qualities; they attain fulfillment of all practices of enlightening beings, and for the sake of aiding and benefiting all sentient beings they ceaselessly work miracles. Like rays of light, they appear everywhere while remaining silent and unmoving in concentration.

“This is called great enlightening beings' tenth superknowledge, of concentration on the extinction of all things.

“Great enlightening beings abiding in these ten kinds of superknowledge are inconceivable to any celestial or human beings, to any sentient beings, to any Buddhist disciples, individual illuminates, or even to other enlightening beings. The physical, verbal, and mental actions of these great enlightening beings are inconceivable; their freedom in concentration and the realms of their knowledge, too, are inconceivable. Only the buddhas and the enlightening beings who also have attained these superknowledges are able to tell of the virtues and sing the praises of these people.

“These are the ten superknowledges of great enlightening beings. If great enlightening beings abide in these superknowledges, they will completely attain superknowledge unhindered in all times.”



BOOK TWENTY-NINE

The Ten Acceptances

THEN THE GREAT ENLIGHTENING BEING Universally Good said to the enlightening beings, “Offspring of Buddha, great enlightening beings have ten kinds of acceptance. If you acquire these acceptances, you will manage to arrive at the stage of unhindered acceptance. What are the ten? They are acceptance of the voice of the Teaching; conformative acceptance; acceptance of the nonorigination of all things; acceptance of illusoriness; acceptance of being miragelike; acceptance of being dreamlike; acceptance of being echolike; acceptance of being like a reflection; acceptance of being phantomlike; acceptance of being spacelike. These ten acceptances have been expounded, are being expounded, and will be expounded by the buddhas of past, present, and future.

“What is great enlightening beings’ acceptance of the voice of the Teaching? It means when they hear the teachings expounded by the buddhas, they are not startled or frightened or overawed; they believe deeply, understand, appreciate, aim for, concentrate on, remember, practice, and abide by them. This is called great enlightening beings’ acceptance of the voice of the Teaching.

“What is great enlightening beings’ conformative acceptance? It means they contemplate the Teaching, investigate it, impartially conform to it without opposition, comprehend it, purify their minds, live correctly by the Teaching, apply it, enter into it, and fulfill it. This is called great enlightening beings’ second acceptance, that of conforming to the Teaching.

“What is great enlightening beings’ acceptance of the nonorigination of things? These great enlightening beings do not see that there is anything at all that originates and do not see that there is anything at all that perishes. Why? If there is no origination, there is no perishing; if there is no perishing, there is no extinction; if there is no extinction, they are free from defilements; if they are free from defilements, there is no differentiation; if there is no differentiation, there is no location; if there is no location, there is quiescence; if there is quiescence, there is detachment from desire; if there is detachment from desire, there is no doing; if there is no doing, there is no wish; if there is no wish, there is no dwelling; if there is no dwelling, there is no coming and no going. This is called great enlightening beings’ acceptance of the nonorigination of things.

“What is great enlightening beings’ acceptance of illusoriness? These great enlightening beings know all things are like illusions and arise from causes and conditions. In one thing they understand many things, and in many things they understand one thing. These enlightening beings, knowing the illusoriness of things, comprehend lands, comprehend sentient beings, comprehend the cosmos, comprehend the equality of worlds, comprehend the equality of appearances of buddhas, comprehend the equality of past, present, and future, and accomplish various spiritual powers and mystic transformations.

“Just as illusions are not elephants, not horses, not chariots, not walking, not men, not women, not boys, not girls, not trees, not leaves, not flowers, not fruits, not earth, not water, not fire, not wind, not day, not night, not a day, not a month, not a fortnight, not a year, not a hundred years, not an eon, not many eons, not stable, not confused, not pure, not alloyed, not one, not variegated, not broad, not narrow, not many, not few, not finite, not infinite, not gross, not subtle, not any things at all—variety is not illusion, illusion is not various, yet by illusion are manifested all kinds of different things—in the same way do great enlightening beings look upon all worlds as illusory; that is, the worlds of action, the worlds of affliction, the worlds of lands, the worlds of phenomena, the worlds of time, the worlds of dispositions, the worlds of becoming, the worlds of decay, the worlds of movement, the worlds of creativity. When great enlightening beings see all worlds as like illusions, they do not see beings born or dying, they do not see countries born or perishing, they do not see phenomena born or perishing, they do not see a past that can be differentiated, they do not see a future that has a beginning, they do not see a present that remains for even a moment; they do not examine enlightenment, do not discriminate enlightenment, do not see buddhas emerging, do not see buddhas passing away into nirvana, do not see abiding by great vows, do not see entry into the absolute, do not go out of the essence of equality.

“Though these enlightening beings develop buddha-lands, they know lands have no differentiation; though they develop sentient beings, they know sentient beings have no differentiation; though they examine the cosmos, yet they abide peacefully in the essence of reality, silent and unmoving; though they realize past, present, and future are equal, yet they do not oppose the distinction of past, present, and future phenomena; though they are fully complete in physical, mental, and sense elements, they do not rely on anything; though they liberate sentient beings, yet they know the cosmos is impartial and makes no distinctions; though they know all things are beyond words and cannot be verbally explained, yet they always explain things with inexhaustible powers of analysis; though they are not attached to the work of teaching beings, yet they do not give up great compassion, turning the wheel of Teaching to liberate all; though they reveal to them past causes and conditions, yet they know that conditionality has no movement. This is called great enlightening beings’ acceptance of illusoriness.

“What is great enlightening beings’ acceptance of being miragelike? These great enlightening beings know that all worlds are like mirages. Just as mirages have no location, are not inside or outside, not existent or nonexistent, not finite or eternal, not uniform or multiform or formless, but just expressed in conventional terms, in the same way do enlightening beings truly see and know all things, actually realizing this of all things, attaining complete acceptance. This is called enlightening beings’ acceptance of being miragelike.

“What is great enlightening beings’ acceptance of being dreamlike? Here great enlightening beings know all worlds are like dreams. Just as dreams are neither of the world nor apart from the world, not of the realm of desire, not of the realm of form, not of the formless realm, not arising, not disappearing, not defiled, not pure, and yet obviously manifest, in the same way do enlightening beings know all worlds to be like dreams, unchanging, because of being free like dreams, because of clinging like dreams, because of being inherently unconnected like dreams, because of being like the basic nature of dreams, because of being like visions in dreams, because of being undifferentiated like dreams, because of being like thoughts in dreams, because of being as when awakening from a dream. This is called great enlightening beings’ acceptance of being dreamlike.

“What is great enlightening beings’ acceptance of being echolike? Here the great enlightening beings, hearing buddhas explain the truth, seeing into the nature of things, applying this practically, achieving realization and reaching the other shore, know that all sounds are the same as echoes, with no coming or going, appearing in this way. The great enlightening beings observe the voice of the buddhas as emerging without emerging from inside or outside or both. Though they understand that this voice does not emerge from inside, outside, or both, yet it is possible to produce skillful expressions to accomplish explanation. Like echoes in a valley, it is produced by conditions and is not at variance with the nature of things. It enables sentient beings each to understand according to kind and to be able to practice this learning.

“Just as the wife of the emperor of gods can produce a thousand tones in one sound without consciously trying to do so, so also do great enlightening beings enter the realm of nondiscrimination, develop a voice that skillfully adapts to different types, and forever turn the wheel of the Teaching in boundless worlds. These enlightening beings skillfully observe all beings and preach to them with a universal tongue, their voices pervading all lands in the ten directions unhindered, causing all to hear the Teaching differently according to their needs. Though they know sound has no origin, they manifest the sound of their voice everywhere; though they know there is nothing to say, they extensively explain all things. Their wondrous voice is impartial, all understand it according to species and type, while the enlightening beings comprehend this all by means of their knowledge. This is called great enlightening beings’ acceptance of being echolike.

“What is great enlightening beings’ acceptance of being like a reflection? These great enlightening beings are not born in the world, do not die in the world; they are not in the world, not outside the world; they do not act in the world, yet are not inactive in the world; they are not the same as the world, yet are not different from the world; they do not go to the world, nor do they not go to it; they do not dwell in the world, nor do they not dwell in the world; they are not worldly or unworldly. They are not cultivating the practices of enlightening beings, yet they do not give up their great vow; they are neither real nor unreal. Though they always carry out all Buddha teachings, yet they are able to manage all mundane affairs; they do not follow the mundane stream, nor dwell in the religious stream.

“Just as the sun, moon, men, women, houses, mountains, rivers, springs, and so on, are reflected in anything clear—in oil, water, a jewel, a mirror, and so on—and the reflections are neither one with nor different from the oil, water, jewel, or mirror, are neither separated nor united, not flowing along in river currents, not sinking in lakes or wells, appearing therein without being affected, and people know that such and such a reflection is in such and such a place and not elsewhere, and, though things far and near cast their reflections, there is no corresponding distance of the images from one another, similarly great enlightening beings know their own bodies and others’ bodies are all spheres of cognition and do not understand them dualistically as self and others, and simultaneously appear in their own lands and other lands. Just as there are no roots, sprouts, stalks, nodes, branches, or leaves in a seed, yet it can produce these things, so also do great enlightening beings distinguish duality in that which is nondual, their skill in means completely fluid and all-encompassing, without blockage. This is called great enlightening beings’ acceptance of being like a reflection.

“When great enlightening beings achieve this acceptance, though they do not travel to the lands of the ten directions, yet they can appear in all buddha-lands, neither leaving here nor going there. They are like reflections appearing everywhere, unhindered wherever they go, causing sentient beings to see different bodies with the same appearance of solidity as the world. However, these differentiations are not differentiation—difference and nondifference do not obstruct one another. These great enlightening beings are born from the lineage of the buddhas—their bodies, speech, and minds are pure and unimpeded, so they are able to acquire pure bodies of boundless forms.

“What is great enlightening beings’ acceptance of being phantomlike? These great enlightening beings know all worlds are like phantoms—that is, all sentient beings are phantoms of mentalization, being created by consciousness and thought; all worldly realms are phantoms of acts and conditioning, being created by discrimination; all pain and pleasure are phantoms of delusion, being produced by arbitrary clinging; all worlds are phantoms of unreal phenomena, being made apparent by verbalization; all afflictions are phantoms of discrimination, being

created by thoughts. There is also the phantom of pure pacification, being manifested by nondiscrimination; the phantom of not changing through time, because of the equality of the uncreate; the phantom of enlightening beings' willpower, because of their extensive practices; the phantom of buddhas' great compassion, based on expedient demonstrations; the phantoms of means of teaching, being expounded by wisdom, expertise, and intellectual powers.

"Thus do enlightening beings know mundane and transmudane phantoms; they know them by direct experience, with extensive knowledge, boundless knowledge, factual knowledge, independent knowledge, true knowledge, incapable of being overturned by false views, going along with the events of the world without loss or corruption.

"Just as a phantom does not arise from the mind or from mental states, does not arise from action, does not experience consequences, is not born in the world, does not die in the world, cannot be pursued, cannot be grasped or touched, is not long-lasting, is not momentary, is not acting in the world, is not apart from the world, is not bound to one location, is not ubiquitous, is not finite, is not infinite, does not weary or rest, is not unwearying or unceasing, not ordinary, not holy, not defiled, not pure, not born, not dead, not wise, not foolish, not seen, not unseen, not based in the world, not entering the reality realm, not clever, not dull, not grasping, not nongrasping, not birth and death, not nirvana, not existent, not nonexistent, in the same way do enlightening beings course through the world by skill in means, cultivating the path of enlightening beings, knowing worldly phenomena, multiplying their bodies for phantomlike travel, not clinging to the world, not attached to their own bodies, not conceptualizing anything in the world or themselves, not dwelling in the world, not leaving the world, not dwelling on things, not aloof from things. Because of their fundamental vow they do not abandon a single sentient being, they do not guide only a few sentient beings, they do not discriminate things yet are not indiscriminate. They know the nature of things has no coming or going, and though they have no existence, they fulfill the Buddha teachings, knowing everything is like a phantom, neither existent nor nonexistent.

"When great enlightening beings thus abide in acceptance of being phantomlike, they are able to fulfill the path of enlightenment of all buddhas and benefit living beings. This is called enlightening beings' acceptance of being phantomlike: when great enlightening beings achieve this acceptance, like magicians, everything they do is phantomlike. They do not dwell on anything in any buddha-land, do not cling to the world, tirelessly proceed toward enlightenment without producing false ideas about the Buddha teachings, cultivate the practices of enlightening beings, and get rid of delusion. Though they have no body, yet they manifest all bodies; though they have no abode, yet they abide in myriad buddha-lands; though they have no form, yet they manifest myriad forms; though they do not cling to ultimate truth, yet they clearly perceive the essential nature of things, impartially and completely.

“These great enlightening beings, not relying on anything, are called liberated; having shed all errors, they are called disciplined; entering the congregations of all buddhas everywhere without moving, they are called masters of spiritual power; well versed in the truth of nonorigination, they are called unregressing; imbued with all powers, which even mountains cannot impede, they are called unobstructed.

“What is great enlightening beings’ acceptance of being spacelike? These great enlightening beings understand that all phenomena are like space because they are signless; all worlds are like space because they have no origin; all things are like space because they are nondual; all actions of sentient beings are like space because they have no course; all buddhas are like space because they have no discrimination; all buddhas’ powers are like space because they have no distinctions; all meditation concentrations are like space because of equality of past, present, and future; all the principles the buddhas teach are like space because they cannot be explained in words; all buddha-bodies are like space because they have no attachment and no obstruction. In this way enlightening beings, by means of the device of being spacelike, comprehend that all things have no existence.

“When great enlightening beings comprehend all things by the knowledge that recognizes and accepts their spacelike nature, they acquire spacelike bodies, spacelike physical action, spacelike speech, spacelike minds, and spacelike mental action. Just as space, the harbor of all things, is not born and does not perish, so also are all the bodies of realities of great enlightening beings unborn and imperishable. Just as space is indestructible, similarly are the powers of knowledge of great enlightening beings indestructible; just as all worlds rest in space while space rests on nothing, similarly all true teachings rest on great enlightening beings while they rest on nothing. Just as space, without any origin or destruction, can hold the origin and destruction of all worlds, similarly great enlightening beings, without aim or attainment, can show aim and attainment, causing all worldlings to cultivate purity. Just as space, without direction or angles, can manifest innumerable directions and angles, similarly great enlightening beings, without actions or consequences, are able to show all kinds of actions and consequences. Just as space is not walking or standing yet can reveal all kinds of postures and movements, similarly great enlightening beings are not walking or standing yet can differentiate all movements. Just as space is not form and not not form, yet can reveal all kinds of forms, similarly great enlightening beings are not mundane corporeality or transmudane corporeality, yet can manifest all forms. Just as space is not old or new, yet can endure, revealing all things, similarly great enlightening beings are not ancient or recent, but can endure, revealing the practices carried out by enlightening beings. Just as space is not clean or dirty, yet is not apart from cleanness and pollution, similarly great enlightening beings are not obstructed or unobstructed, yet are not apart from obstruction and nonobstruction. Just as all worlds appear to space while space does not appear to all

worlds, similarly all things appear to great enlightening beings while great enlightening beings do not appear to all things. Just as space penetrates everywhere, without boundaries, similarly great enlightening beings penetrate all things, yet their minds have no boundaries.

“Why is this? Because enlightening beings’ doings are like space. That is to say, all their practices, all their purifications, and all their accomplishments are all impartial, of one substance, one flavor, one essence, of the same measure as space, pure and all-pervasive. Thus do they witness and know all things without fabricated notions of things, purify all buddha-lands, perfect all supporting bodies, comprehend all realms without confusion, embody all powers, which are indestructible, fulfill all virtues, which are boundless, arrive at the realm of all profound truths, master the paths of all ways of transcendence, sit on all adamant seats of enlightenment everywhere, utter all voices adapting to all species, and operate the cycles of the Teaching for all worlds according to proper timing. This is called great enlightening beings’ acceptance of being spacelike.

“When great enlightening beings attain these acceptances, they acquire a body that does not come from anywhere because it does not go anywhere; they acquire a birthless body, having no extinction; they acquire a motionless body, having no disintegration; they acquire an insubstantial body, being beyond falsehood; they acquire a uniform body, being formless; they acquire an infinite body, the power of buddhahood being infinite; they acquire an impartial body, being the same characteristic of Thusness; they acquire an undifferentiated body, seeing past, present, and future as equal; they acquire a body that reaches everywhere, their pure eye perceiving equally, without obstruction; they acquire a body free from the realm of desire, knowing that all phenomena neither form nor dissolve; they acquire a body as boundless as space, their store of virtue being as inexhaustible as space; they acquire a body of endless knowledge of the equality of the nature of things, knowing the forms of all things are one form and their nature is natureless, like space; they acquire a body of infinite, unobstructed sound, being unopposed and unobstructed like space; they acquire a body of pure action of enlightening beings endowed with all skills, being unhindered in all places, like space; they acquire a body of continuity of succession of the oceans of all Buddha teachings, because like space they cannot be brought to an end; they acquire a body manifesting infinite buddha-lands within all buddha-lands, being free from greed and attachment, unbounded as space; they acquire a body ceaselessly manifesting all aspects of miraculous power, being boundless as the sky and ocean; they acquire a body of indestructible durable strength, sustaining all worlds like space; they acquire a body with all senses clear and sharp, indestructible as adamant, because like space they cannot be burned by the fires that end an eon; they acquire a body of power to hold all worlds, their power of knowledge being like space.

“These are called the ten acceptances of enlightening beings.”

Then the great enlightening being Universally Good, in order to restate this teaching, spoke these verses:

Just as people of the world
Hearing of a mine of jewels
Become glad at heart
Because they can obtain them,
So enlightening beings,
Endowed with great wisdom,
Hearing the buddhas' teaching,
The most profound character of nullity,
Become calm at heart
When they hear this teaching.

They are not startled or frightened,
Nor are they overawed;
Great beings seeking enlightenment,
Hearing this grandiose message,
Minds pure, able to accept,
Have no doubt about it.

Thinking to themselves that by hearing this
Exceedingly profound and subtle teaching
They will become omniscient
Guides of heaven and earth,
Enlightening beings, hearing this message,
Are very glad at heart.

Producing steadfast determination,
Vowing to seek the buddhas' truths,
Because they incline to enlightenment
Their minds are gradually tamed.

It causes their faith to grow,
Not repudiating truth—
Therefore, hearing this message,
Their minds are able to accept it.

Immutable, stable,
They cultivate enlightening practice;
In their quest for enlightenment,
They proceed wholeheartedly toward that path.

Diligent, vigorous, never turning back,
They do not cast off the yoke of virtues.

Because they seek enlightenment,
 Their minds are without fear;
 Hearing the truth, they become yet braver
 And serve the buddhas, gaining rapport with them.

As someone of great fortune
 Who has found a treasure of gold
 Makes whatever ornaments
 Are suitable to wear,
 So do enlightening beings,
 Hearing this most profound doctrine,
 Think and increase the ocean of knowledge,
 Thereby cultivating conformity to the teaching.

The existence of things they know accordingly,
 The nonexistence of things they also know accordingly;
 As the truth of the teaching is thus,
 Thus do they know all things.

Achieving a pure mind,
 Thoroughly clear, full of joy,
 They know things arise from conditions
 And vigorously cultivate practice;
 They see all things impartially
 And comprehend their inherent nature.

Not straying from the Buddha's teaching,
 They are aware of all things;
 Their determination is always firm
 As they purify enlightenment.

Immovable as mountains,
 Single-mindedly seeking true awakening,
 With a mind inspired to effort
 They also cultivate the path of concentration,
 Practicing diligently for countless eons,
 With never any regression or digression.

The principles enlightening beings enter
 Are the sphere of action of buddhas;
 Able to know them thoroughly,
 Their minds without aversion or sloth,
 As the Peerless One teaches,
 They look upon things impartially.

Without impartial acceptance
 None can attain equanimous knowledge;

Following the Buddha's teaching,
They accomplish this facet of acceptance;
They know things as they are
Yet have no notion of things.

All the gods
Of the thirty-three heavens
Eat from the same vessel
Yet their food is not the same:
The various foods they eat
Do not come from the ten directions—
They spontaneously appear in the vessel
According to the actions of the gods.

In the same way do enlightening beings
Observe all phenomena
As arising from conditions—
Having no origin, they have no destruction;
Having no destruction, they have no extinction;
If there is no extinction, there is no defilement.

In the changing things of the world
They know there is no change;
There being no change, there is no location,
And no location means nullity.

Their minds without attachment,
They vow to liberate all the living,
Thinking only of the Buddha Way,
Never distracted or perturbed,
Ever with compassionate will
Acting expediently in the world.

Diligently seeking the ten powers,
They are in the world without lingering;
Without coming or going,
They expediently teach the truth.

These acceptances are supreme,
Comprehending truth without end,
Entering the cosmos of reality,
Yet actually without entering anywhere.

Enlightening beings abiding in these acceptances
See the buddhas everywhere
Simultaneously giving them directions—
This is called getting the joy of buddhahood.

They comprehend the nullity and purity
 Of all things of all times,
 Yet can influence sentient beings
 Into the path of virtue.

The various things of the world
 Are all illusory;
 If one can know this is so,
 One's mind will be unshakable.

All acts are born from mind,
 Therefore it is said mind is like magic:
 If one gets rid of this false imagination,
 One extinguishes all paths of existence.

Just as a skillful magician
 Causes forms to appear,
 Causing the masses to crave them in vain,
 While they ultimately get nothing,
 So also is the world—
 All in it is illusion,
 Without essence or origin,
 Yet appearing variously.

Liberating living beings,
 Letting them know things are illusory,
 Living beings, too, are not other than illusion—
 On comprehending illusion, there are no "living beings."

Living beings and lands,
 All things there are in all times,
 In the same way, without exception,
 Are all illusory.

Making illusory forms of men and women,
 Elephants, horses, cattle, and sheep,
 Houses, ponds, springs, and such,
 Gardens, groves, flowers, and fruits,
 Illusory things have no awareness
 And also have no abode;
 Ultimately of the character of nullity,
 They only appear according to imagination.

Enlightening beings are able to see
 Things of the world this way—
 All things, existent and nonexistent,

They realize are illusions;
Living beings and lands
Are made by various acts.

Entering the realm of illusion,
They have no attachment therein;
Thus attaining skillfulness,
They are tranquil, free from folly.

In the state of nonobstruction
Manifesting great power everywhere,
The courageous offspring of Buddha
Accordingly enter the sublime Teaching,
Accurately perceiving all conceptions
As wrapping up the world in their mesh,
The conceptions like mirages
Causing beings to misunderstand.

Enlightening beings, knowing conceptions well,
Get rid of all delusions.
Living beings, each different,
Are not the same in form and type;
Enlightening beings understand these are all conceptions,
All without true reality.

All beings in the ten directions
Are shrouded by conceptions;
If they would give up erroneous views,
They would end their conceptions of the world.

The world is like a mirage,
Differentiated because of conceptions;
Knowing the world is an ideation,
One is freed from delusion of thought, view, and mind.

Just as a mirage in the heat
People think is water,
Yet the water does not exist
And the wise should not seek it,
The same is true of sentient beings:
Worldly states are all nonexistent,
Like mirages, existing in the perception—
This is the realm of the unobstructed mind.

If one detaches from conceptions
One will get rid of false descriptions,

Liberating all the ignorant
Who are attached to ideas.

Avoiding pride and conceit,
Eliminating conceptions of the world,
Dwelling on the point of extinction and infinity,
This is enlightening beings' method.

Enlightening beings realize things of the world
Are all like dreams,
Neither having nor lacking location,
Eternally null in essence.

All things have no discrimination;
Like dreams, they are not different from mind—
The worlds of past, present, and future
Are all like this.

The substance of dreams has no birth or destruction
And also has no location.
The three worlds are all like this—
Those who see this are freed in mind.

Dreams are not in the world,
Nor are they unworldly:
Not discriminating these two,
One enters the stage of acceptance.

Just like seeing in dreams
Various different forms,
So also is the world
No different from a dream.

Those in dream-concentration
Realize all in the world is like a dream,
Not the same and not different,
Not one and not various.

The acts of beings and lands,
Polluted and pure,
They understand all
Are equal to dreams.

The practices of enlightening beings
As well as their great vows
They understand are all like dreams,
No different from the world.

Realizing the world is empty,
They do not destroy the things of the world,
Like long, short, and such forms,
As seen in a dream.

This is called acceptance of the dreamlike;
Understanding things of the world by this,
One swiftly attains unhindered wisdom
To liberate sentient beings.

Cultivating such practice
Produces broad understanding,
Knowing well the nature of things,
Without mental attachment to things.

All the various sounds and voices
Of all realms of the world
Are not internal or external:
Realizing all are like echoes,
Like hearing all kinds of echoes,
The mind doesn't discriminate.

When enlightening beings hear sounds
Their minds are also like this;
Looking to the buddhas
And listening to the sound of their teachings,
Their discourses without number,
Though they hear, they are not attached.

As echoes come from nowhere,
So do the voices they hear;
Yet they can distinguish the principles
And not violate or mistake them.

They understand utterances
While not discriminating among voices;
Knowing all voices are empty and null,
They broadcast pure, clear sounds.

Understanding truth is not in words,
They enter the wordless realm,
Yet can explain in words,
Like echoes filling the world.

They know the ways of speech
And are vocally well equipped;

While knowing the nature of sound is null,
They speak the language of the world.

According to the voice of the world
They show the same differentiations,
Their voice pervading everywhere
Awakening living beings.

Enlightening beings, attaining this acceptance,
Influence the world with a pure message,
Skillfully explaining past, present, and future,
Without attachment to the world.

Because they want to help the world,
They single-mindedly seek enlightenment,
While always entering the nature of things
Without discriminatory thought therein.

They see all worlds
To be null, devoid of intrinsic nature,
Yet always cultivate practice intently
In order to benefit beings.

Not dwelling in the world,
Not leaving the world,
They do not rely on anything in the world—
Reliance cannot be found.

They know the nature of the world
And are not attached to that nature;
While they do not rely on beings,
They teach beings to transcend.

They know the inherent nature
Of everything in the world;
Understanding things are not dual,
They still have no attachment to nonduality.

Their minds are not apart from the world,
Nor do they dwell on the world;
It is not outside the world
That they cultivate all-knowledge.

Just as reflections in water
Are not inside or outside,
Enlightening beings seeking enlightenment

Know the world is not the world:
They do not dwell in or leave the world,
Because the world is inexplicable;
And they are not inside or outside,
Appearing in the world like reflections.

Entering this profound truth,
They are thoroughly purified;
Not giving up their original vow,
They are radiant lamps of wisdom.

Worlds without bound
Their knowledge enters, all equally;
Edifying beings everywhere,
They cause them to give up attachments.

Contemplating the most profound truth,
Aiding living beings,
Henceforth they enter into knowledge
And cultivate all its ways.

Enlightening beings examine all things,
Clearly realize all are like phantoms,
And carry out phantomlike practice,
Never giving it up.

Conforming to phantomlike nature,
They practice the way of enlightenment;
All things are like phantoms,
And so is enlightening beings' practice.

All worldly realms
And infinite acts
Are equally phantomlike,
Ultimately resting in nullity.

The buddhas of all times
Are all like phantoms too;
Originally vowing to perform certain deeds,
They metamorphose into buddhas.

Buddhas liberate phantom beings
By great kindness and compassion;
The liberation is also phantomlike;
By phantom power they teach them.

Knowing the world is all phantomlike,
 They do not discriminate worldly realms;
 Phantom phenomena, various, different,
 All come from differences of action.

Cultivating enlightening practices,
 Adorning phantom treasures,
 With arrays of infinite goodness
 They make the world according to deeds.

Phantomlike things are beyond conception,
 And they do not conceptualize things;
 Both things and concepts are null and void—
 Such is enlightening beings' practice.

The sea of phantoms understood by knowledge,
 The phantom nature stamps the world;
 Phantoms are not things born and perishing—
 The same is true of knowledge.

The tenth acceptance clearly sees
 Sentient beings and phenomena
 Are null and void in essence,
 Like space, with no location.

Attaining this spacelike knowledge,
 One is forever free from grasping and clinging:
 Like space, it has no variation
 And is unobstructed in the world.

Achievement of acceptance of being like space
 Is, like space, inexhaustible:
 Objects are like space,
 Yet one does not think of them as space.

Space has no intrinsic nature,
 And yet it is not nothingness,
 But has no variation—
 The power of knowledge is also like this.

Space has no beginning,
 No middle, and no end;
 Its measure cannot be found—
 Enlightening beings' knowledge is also thus.

Thus observing the nature of things,
 All like space,

With no origin or destruction,
Is the attainment of enlightening beings:
Themselves abiding in the principle of being spacelike,
They also explain it to others,
Conquering all demons—
This is the method of the acceptances.

The distinctions of features of the world
Are empty, without any marks;
Entering into signlessness,
All signs are equal.

By one single means
They enter all worlds:
That is knowing that all things in all times
Are in essence equal to space.

Knowledge and voice
And the enlightening beings' body
Are in essence like space—
All are quiescent and void.

These ten acceptances
Are cultivated by offspring of buddhas;
Their minds rest at peace,
And they explain them to others.

Learning them well,
They develop great power;
The powers of truth and knowledge
Become means to enlightenment.

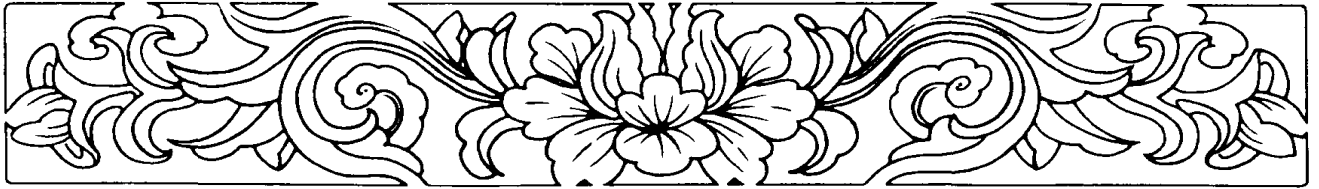
Arriving at these acceptances,
They achieve unobstructed knowledge
Transcending the masses
And turn the unexcelled wheel of the Teaching.

The great practices they carry out
Are beyond measure—
Only the ocean of knowledge of the Tamer
Can know them in detail.

Giving up their egos to cultivate practice,
They plunge into the profound nature of reality;
Their minds always dwelling on pure truths,
These they give to others.

The number of living beings
And atoms in lands may be known,
But no limit can be ascertained
To the virtues of enlightening beings.

Enlightening beings are able to accomplish
These ten acceptances;
Their wisdom and their conduct
No sentient beings can fathom.



BOOK THIRTY

The Incalculable

AT THAT TIME the enlightening being Mind King said to the Buddha, “World Honored One, the buddhas speak of incalculable, measureless, boundless, incomparable, innumerable, unaccountable, unthinkable, immeasurable, unspeakable, untold numbers—what are these?”

The Buddha said, “It is good that you ask the Buddha, the Truly Enlightened One, in order to have the beings of the world penetrate the meaning of the numbers known to the Buddha. Listen carefully and think well about this; I will explain for you.” Then the enlightening being Mind King willingly received the teaching. The Buddha said, “Ten to the tenth power times ten to the tenth power equals ten to the twentieth power; ten to the twentieth power times ten to the twentieth power equals ten to the fortieth power; ten to the fortieth power times ten to the fortieth power equals ten to the eightieth power; ten to the eightieth power times ten to the eightieth power equals ten to the power of 160; ten to the power of 160 squared equals ten to the power of 320; ten to the power of 320 squared equals ten to the power of 640; ten to the power of 640 squared equals ten to the power of 1,280; ten to the power of 1,280 squared equals ten to the power of 2,560; that squared equals ten to the power of 5,120; that squared equals ten to the power of 10,240; that squared equals ten to the power of 20,480; that squared is ten to the power of 40,960; that squared is ten to the power of 81,920; that squared is ten to the power of 163,840; that squared is ten to the power of 327,680; that squared is ten to the power of 655,360; that squared is ten to the power of 1,311,720; that squared is ten to the power of 2,623,540; that squared is ten to the power of 5,247,080; that squared is ten to the power of 10,494,160; that squared is ten to the power of 20,988,320; that squared is ten to the power of 41,976,640; that squared is ten to the power of 83,953,280; that squared is ten to the power of 167,906,560; that squared is ten to the power of 335,813,120; that squared is ten to the power of 671,626,240; that squared is ten to the power of 1,343,252,480; that squared is ten to the power of 2,686,504,960; that squared is ten to the power of 5,373,009,920; that squared is ten to the power of 10,746,019,840; that squared is ten to the power of 21,492,039,680;

that squared is ten to the power of 42,984,079,360; that squared is ten to the power of 85,968,158,720; that squared is ten to the power of 171,936,317,440; that squared is ten to the power of 343,872,634,880; that squared is ten to the power of 687,745,269,760; that squared is ten to the power of 1,375,490,539,520; that squared is ten to the power of 2,750,981,079,040; that squared is ten to the power of 5,501,962,158,080; that squared is ten to the power of 11,003,924,316,160; that squared is ten to the power of 22,007,848,632,320; that squared is ten to the power of 44,015,697,264,640; that squared is ten to the power of 88,031,394,529,280; that squared is ten to the power of 176,062,789,058,560; that squared is ten to the power of 352,125,578,117,120; that squared is ten to the power of 704,251,156,234,240; that squared is ten to the power of 1,408,502,302,468,480; that squared is ten to the power of 2,817,004,604,936,960; that squared is ten to the power of 5,634,009,209,893,920; that squared is ten to the power of 11,268,018,419,747,840; that squared is ten to the power of 22,536,036,839,495,680; that squared is ten to the power of 45,072,073,678,991,360; that squared is ten to the power of 90,144,147,357,982,720; that squared is ten to the power of 180,288,294,715,965,440; that squared is ten to the power of 360,576,589,431,930,880; that squared is ten to the power of 721,153,178,863,861,760; that squared is ten to the power of 1,442,306,357,727,723,520; that squared is ten to the power of 2,884,612,715,455,447,040; that squared is ten to the power of 5,769,225,430,910,894,080; that squared is ten to the power of 11,538,450,861,821,788,160; that squared is ten to the power of 23,076,901,773,643,576,320; that squared is ten to the power of 46,153,803,447,287,152,640; that squared is ten to the power of 92,307,606,894,574,305,280; that squared is ten to the power of 184,615,213,789,148,610,560; that squared is ten to the power of 369,230,427,578,297,221,120; that squared is ten to the power of 738,460,895,156,594,442,240; that squared is ten to the power of 1,476,921,790,313,188,884,480; that squared is ten to the power of 2,953,843,580,626,377,768,960; that squared is ten to the power of 5,907,687,161,252,755,537,920; that squared is ten to the power of 11,815,374,322,505,511,065,840; that squared is ten to the power of 23,630,748,645,011,022,131,680; that squared is ten to the power of 47,261,497,290,022,044,263,360; that squared is ten to the power of 94,522,994,580,044,088,526,720; that squared is ten to the power of 189,045,989,160,088,177,053,520; that squared is ten to the power of 378,091,978,320,176,354,107,040; that squared is ten to the power of 756,183,956,640,352,708,214,080; that squared is ten to the power of 1,512,367,913,280,705,416,428,160; that squared is ten to the power of 3,024,735,826,561,410,832,856,220; that squared is ten to the power of 6,049,71,653,122,821,665,712,640; that squared is ten to the power of 12,98,943,306,245,643,331,425,280; that squared is ten to the power of 24,197,886,612,491,286,462,850,560; that squared is ten to the power

of 48,395,773,224,982,672,925,701,120; that squared is ten to the power of 96,791,546,449,965,145,831,402,340; that squared is ten to the power of 193,583,092,899,930,291,662,804,480; that squared is ten to the power of 387,166,185,799,860,583,325,608,960; that squared is ten to the power of 774,332,371,599,721,166,651,217,920; that squared is ten to the power of 1,548,664,743,199,442,333,302,635,840; that squared is ten to the power of 3,097,329,486,398,884,666,605,271,680; that squared is ten to the power of 6,194,658,972,797,769,333,210,543,360; that squared is ten to the power of 12,389,317,945,595,538,666,421,086,720; that squared is ten to the power of 24,778,635,891,191,077,332,842,173,440; that squared is ten to the power of 49,557,271,782,382,154,665,686,346,880; that squared is ten to the power of 99,114,543,564,764,309,331,372,693,760; that squared is ten to the power of 198,229,087,129,528,618,662,745,387,520; that squared is ten to the power of 396,458,174,259,057,237,325,490,775,040; that squared is ten to the power of 792,916,348,518,114,474,650,981,550,080; that squared is ten to the power of 1,585,832,697,036,228,949,301,963,100,160; that squared is ten to the power of 3,171,665,394,072,457,898,603,926,200,320; that squared is ten to the power of 6,343,330,788,144,915,797,207,852,400,640; that squared is ten to the power of 12,686,661,576,289,831,594,415,704,801,280; that squared is ten to the power of 25,373,323,152,579,663,188,831,409,602,560; that squared is ten to the power of 50,746,646,305,159,326,377,662,819,205,120; that squared is ten to the power of 101,493,292,610,318,652,755,325,638,410,240; that squared is an incalculable; an incalculable to the fourth power is a measureless; a measureless to the fourth power is a boundless; a boundless to the fourth power is an incomparable; an incomparable to the fourth power is an innumerable; an innumerable to the fourth power is an unaccountable; an unaccountable to the fourth power is an unthinkable; an unthinkable to the fourth power is an immeasurable; an immeasurable to the fourth power is an unspeakable; an unspeakable to the fourth power is an untold, which is unspeakably unspeakable; an untold multiplied by itself is a square untold.”

Then the Buddha spoke these verses to the enlightening being Mind King:

Untold unspeakables
 Fill all unspeakables;
 In unspeakable eons
 Explanation of the unspeakable cannot be finished.

If untold buddha-lands are reduced to atoms,
 In one atom are untold lands,
 And as in one,
 So in each.

The atoms to which these buddha-lands are reduced in an instant
 are unspeakable,
 And so are the atoms of continuous reduction moment to
 moment
 Going on for untold eons;
 These atoms contain lands unspeakably many,
 And the atoms in these lands are even harder to tell of.

Counting this way for unspeakable eons,
 Using unspeakable numbers,
 Counting eons by these atoms,
 One atom standing for ten myriad unspeakable numbers of eons,
 If you praise a single Universally Good for that many eons,
 It would still be impossible to exhaust the amount of virtue of
 Universal Good.

On a point the size of the tip of a single fine hair
 Are unspeakably many Universally Goods;
 The same is true of all points
 All throughout the cosmos.

The lands on a point the size of a hairtip
 Are measureless, unspeakable;
 So are the lands on every single point
 Throughout the whole of space.

The lands on those points
 Have innumerable different kinds of abode;
 There are untold lands of different kinds,
 Untold lands of the same kind.

On untold points of hairtip size
 Are untold pure lands,
 Their various arrays unspeakable,
 Their various wonders unspeakable:
 On each point in them
 Are recited untold buddha-names,
 There being to each and every name
 Untold numbers of buddhas.

On the body of each buddha
 Appear unspeakably many pores;
 In each of these pores
 They manifest unspeakably many forms.

The unspeakably many pores
 Each radiate unspeakably many beams of light;

In each of those beams of light
Appear unspeakably many lotuses;
In each of those lotuses
Are unspeakably many petals;
In each of those petals
Appear unspeakably many forms;
In those untold forms
Also appear untold petals;
In the petals are untold light rays,
In the light rays untold forms;
In each of those untold forms
Appear untold lights;
In the lights appear untold moons,
And the moons also manifest untold moons;
In each of those untold moons
Appear untold beams of light;
In each of those light beams
Also appear untold suns;
In each of those untold suns
Are manifest untold forms;
And in each of those forms again
Are manifest untold rays of light;
In each of those rays of light
Appear untold lion thrones,
Each with untold ornaments,
Each with untold lights,
With untold beautiful forms in the lights,
With untold pure lights in the forms;
In each of those pure lights
Also appear various subtle lights;
These lights also radiate various lights,
Untold, unspeakably many.
In each of these various lights
Appear wondrous jewels like mountains;
The jewels appearing in each light
Are unspeakably many, untold.

One of those mountainlike jewels
Manifests untold lands;
All of the mountainlike jewels
Manifest lands like this.

Reducing one land to atoms,
The forms in each atom are untold;
All of the lands atomized, each atom's forms
Are unspeakably many, untold.

These various forms in atoms
 All produce untold lights;
 In each light appear untold buddhas.
 Untold are each buddha's discourses,
 In each discourse are untold sublime verses;
 Untold are those who gain understanding on hearing them.
 Untold understandings in each mental instant
 Reveal unspeakably many truths.

They reveal all future buddhas,
 Externally expounding their teachings,
 Each buddha's teachings unspeakably many,
 With untold purities of all sorts.

Uttering unspeakably many subtle voices,
 Turning untold cycles of true teaching,
 In each cycle of teaching
 Expounding unspeakably many scriptures,
 In each scripture
 Defining unspeakably many doctrines,
 In each of those doctrines
 Explaining unspeakably many principles,
 With each of those principles
 Taming untold sentient beings.

Then again, on a single point
 Buddhas may dwell for untold eons,
 And as on one point, so on all points,
 For the same number of eons,
 The nonobstruction of their minds unspeakable,
 Emanating unspeakably many buddhas,
 Each emanation buddha
 Also manifesting untold emanations.

The reality bodies of those buddhas are unspeakably many,
 The emanated bodies of those buddhas are unspeakably many,
 Their adornments are unspeakably measureless.
 They travel infinitely through the ten directions,
 Coursing through untold lands,
 Observing untold sentient beings,
 Purifying untold sentient beings,
 Taming untold sentient beings.

Their embellishments are unspeakable,
 Their masteries are unspeakable,
 Their mystic transformations are unspeakable,

Their spiritual powers are unspeakable,
Their spheres are unspeakable,
Their empowerments are unspeakable,
The worlds they live in are unspeakable,
Their pure characteristics of reality are unspeakable.

They deliver untold discourses,
In each and every discourse
Expounding untold doctrines,
In each and every doctrine
Explaining untold principles,
Each and every principle
Containing untold definitions,
Each and every definition
Conquering untold beings.

Unspeakable homogeneous principles, unspeakable homogeneous
minds,
Unspeakable heterogeneous principles, unspeakable heterogeneous
minds,
Unspeakable heterogeneous faculties,
Unspeakable heterogeneous languages—
In every mental moment, wherever they go,
They tame unspeakable numbers of beings.

Their occult projections are unspeakable,
Their miraculous displays are unspeakable;
The times and ages therein are unspeakable,
The differentiations therein are unspeakable.

Enlightening beings can explain them in particular,
While mathematicians cannot comprehend them;
The great and small lands on a point,
Polluted, pure, gross, and subtle,
All of them unspeakably many,
Enlightening beings comprehend and can distinguish.

Reducing a land to atoms,
Those atoms are measureless, untold;
Boundless lands, as many as these atoms,
Are gathered on a single hairtip.

These lands, unspeakable,
Are together on a hairtip without crowding;
Without causing the hairtip to expand,
Those lands all gather there.

The lands therein
 Retain their original form, without mixup;
 Just as one land does not disorder the others,
 The same is true of all lands.

The realms in space, without bound,
 All are arrayed on a hairtip;
 These lands on a hairtip
 Enlightening beings can tell of in an instant.

Into a minute pore
 Untold lands enter in succession;
 The pore can admit those lands,
 But those lands cannot fill the pore.

The number of eons of their entry is unspeakable,
 The number of eons of their admission is unspeakable;
 The durations of their procession, array, and abiding
 Are all unspeakable eons.

Thus having taken in and settled these lands,
 Enlightening beings' spheres are unspeakable;
 Their devices during entry are unspeakable,
 Their deeds after entry are unspeakable.

The clear comprehensions of their cognitive faculties are
 unspeakable,
 Their journeys in all directions are unspeakable,
 Their vigorous endeavors are unspeakable,
 Their autonomous mystic transfigurations are unspeakable.

Their meditations are unspeakable.
 Their great vows are unspeakable,
 Their spheres of action are unspeakable,
 All their attainments are unspeakable.

The purities of their physical actions are unspeakable,
 The purities of their verbal actions are unspeakable,
 The purities of their mental actions are unspeakable,
 The purities of their resolutions are unspeakable.

The purities of their subtle knowledge are unspeakable,
 The purities of their sublime wisdom are unspeakable,
 Their perceptions of reality are unspeakable,
 Their cessations of doubts are unspeakable.

Their escapes from birth and death are unspeakable,
Their ascents to the absolute state are unspeakable,
Their deep concentrations are unspeakable,
Their total comprehensions are unspeakable.

All sentient beings are unspeakable,
All buddha-lands are unspeakable,
Knowledge of sentient beings' forms is unspeakable,
Knowledge of their dispositions is unspeakable,
Knowledge of their deeds and the results is unspeakable,
Knowledge of their intellects is unspeakable,
Knowledge of their embodiments is unspeakable,
Knowledge of their types is unspeakable,
Knowledge of their species is unspeakable,
Knowledge of their birthplaces is unspeakable,
Knowledge of when they are born is unspeakable,
Knowledge of their having been born is unspeakable,
Knowledge of their understandings is unspeakable,
Knowledge of their tendencies is unspeakable,
Knowledge of their languages is unspeakable,
Knowledge of their works is unspeakable,

Enlightening beings with great compassion
Benefit all worldly beings,
Manifesting untold bodies everywhere,
Entering untold buddha-lands,
Seeing untold enlightening beings,
Developing untold knowledges,
Seeking untold teachings,
Broadcasting untold lessons of buddhas.

They manifest untold various bodies,
Traveling to untold lands,
Showing untold spiritual powers,
Pervading untold regions,
Emanating untold bodies in each place,
Approaching untold buddhas,
Making untold offerings
Of untold infinite varieties,
Untold pure clear jewels,
Untold beautiful lotus blossoms,
Untold garlands of the finest scent,
Offering them to untold enlightened ones,
Their pure faith untold,
Supreme resolution untold,

Powerful aspiration untold,
Honoring untold buddhas.

They practice untold generosity.
Their minds in the untold past
Giving to all who seek, untold,
Giving all, untold times.

The purities of their self-control are untold;
The purities of their minds are untold;
They eulogize untold buddhas,
Delight in untold truths.

They accomplish untold forbearances,
Their acceptance of nonorigination untold;
They embody untold tranquillities,
Dwelling in untold states of peace.

They exude untold energy,
Their past determinations untold,
Their irreversible aspiration untold,
Their immutable wills untold.

Their treasuries of all concentrations are untold;
They examine untold phenomena and principles,
Stilled in untold concentrations,
Mastering untold meditations.

Their attainments of wisdom are untold,
Their freedoms in concentration are untold,
Their comprehensions of things are untold,
Their clear visions of buddhas are untold.

They cultivate measureless, untold practices,
Undertake untold far-reaching vows;
Their profound spheres are untold,
Their pure means of teaching are untold.

The power of enlightening beings' ways is unspeakable,
The stations of enlightening beings' ways are unspeakable,
Their right recollection is unspeakable,
Their realms of principle and fact are unspeakable.

They cultivate unspeakably many means of enlightenment,
They study unspeakably many profound sciences;

Their immeasurable wisdom is unspeakable,
Their ultimate wisdom is unspeakable.

Their knowledge of things is unspeakable,
Their pure cycles of teaching are unspeakable,
Their great clouds of teachings are unspeakable,
Their great rain of teaching is unspeakable.

Their spiritual powers are unspeakably many,
Their techniques are unspeakably many,
Their knowledge of empty quiescence is unspeakable,
The continuity of mental instants is unspeakable.

Their measureless practices are unspeakable,
Their constancy instant to instant is unspeakable;
The oceans of buddha-lands are untold,
They can go to them all, unspeakably.

The differences in the lands are untold,
Their various purities are untold,
Their different adornments are untold,
Their boundless forms are untold.

Their various arrays are untold,
Their various refinements are untold;
Pure buddha-lands are unspeakably many,
Polluted buddha-lands are unspeakably many.

Knowing sentient beings is unspeakable,
Knowing their natures is unspeakable,
Knowing their deeds and rewards is unspeakable,
Knowing their mentalities is unspeakable.

Knowing beings' characters is unspeakable,
Knowing their understandings and inclinations is unspeakable;
Their defilement and purity are unspeakable,
Observing and civilizing them are unspeakable.

Transforming powers are unspeakable;
Manifesting various bodies, untold,
Cultivating untold energy,
Enlightening beings liberate untold sentient beings.

They manifest untold mystic transfigurations,
Emanate untold great beams of light,

With untold various forms,
And purify untold sentient beings.

Each of their pores, untold,
Radiate webs of light, untold,
The webs of light manifesting untold hues,
Illuminating untold buddha-lands.

Their courage and fearlessness are untold,
Their technical skills are untold,
Taming untold sentient beings,
Emancipating them from birth and death.

Their pure deeds are untold,
Their pure words are untold,
Their boundless thoughts are untold,
Their sublime practices are untold.

They develop untold jewels of knowledge,
And enter untold realms of reality.
Enlightening beings' mnemonic powers are unutterable,
They are able to learn inexplicably.

The voices of the wise are untold,
The purity of their voices is unspeakable;
Their accurate awareness of reality is untold,
Their awakening of sentient beings is untold.

They embody untold dignified bearing;
Their pure actions are untold.
They achieve untold expertise
And educate untold worldlings.

The offspring of buddhas are unspeakably many
And so are their pure, excellent acts.
They eulogize untold buddhas,
Their praises inexhaustible, beyond telling.

The guides of the world are unspeakably many;
So are their expositions and descriptions.
Those enlightening beings are unspeakably many,
Their pure virtues untold.

Their spheres are unutterable,
They can remain there indefinitely,

Their knowledge therein untold;
They live through all ages, which none can ever tell.

They are gladdened by untold buddhas,
Their wisdom and equanimity are beyond speech;
They penetrate untold truths,
With untold freedom from obstruction amid phenomena.

Past, present, and future being like space, unspeakable,
Their knowledge of all times is untold;
Their comprehension of past, present, and future unutterable,
They dwell in knowledge beyond speech.

Their superlative actions are untold,
Their measureless vows are untold,
Their pure great vows are untold,
They accomplish ineffable enlightenment.

The enlightenment of the buddhas is inexpressible;
They develop untold knowledge,
Discern untold principles,
Know all laws,
Beautify untold buddha-lands,
And cultivate untold powers.

They cultivate practice for an unutterably long time,
And are ineffably enlightened in a single instant.
The buddhas' freedoms are unspeakable,
Their extensive explanations of truth cannot be recounted.

Their various spiritual powers are inexplicable,
They appear in untold worlds;
Their cycles of pure teaching are ineffable,
Their courageous ability to teach unspeakable,
Their various expositions unutterable,
Their compassion for the world cannot be told.

Through all eons, unspeakably many,
They praise untold merits and virtues;
While unspeakable eons may end,
Those untold virtues cannot be exhausted.

Untold enlightened ones
With untold tongues
Praise the untold virtues of buddhas,
Impossible to exhaust in untold eons.

The living beings in the ten directions
 All attain enlightenment at once;
 Therein one buddha can manifest to all
 Untold embodiments,
 Each of these untold bodies
 Manifesting untold heads,
 Each of these untold heads
 Manifesting untold tongues,
 Each of the untold tongues
 Manifesting untold voices,
 Each of the untold voices
 Remaining for untold eons.

As is one, so are all buddhas;
 As one body, so all bodies;
 As one head, so all heads;
 As one tongue, so all tongues;
 As one voice, so all voices,
 Ever praising the enlightened for untold eons;
 The untold eons may end,
 But praise of enlightened virtues cannot be exhausted.

In a single atom there can be
 Untold lotus worlds;
 In each lotus world
 Are untold Chief of Goodness Buddhas,
 Pervading the entire cosmos
 And every atom therein.

Worlds, becoming, subsisting, and decaying,
 Are measureless, unspeakable in number;
 The point of a single atom is boundless,
 Containing measureless lands therein.

The differentiations of the ten directions are unutterable,
 The arrays of the oceans of worlds cannot be all told of;
 In each land are buddhas
 With life spans of unspeakable eons.

Those buddhas' deeds cannot be recounted,
 Their profound teachings are unutterable,
 Their great spiritual powers are ineffable,
 Their unimpeded knowledge is inexpressible.

They enter into a point,
 The events at that point untold;

They achieve the ten powers, unspeakable,
And awaken to ineffable enlightenment.

Entering untold realms of pure principle,
They gain untold treasures of deep knowledge:
Various numerical measurements, untold,
They comprehend, all, as they are;
Various physical measurements, untold,
They completely master;
Various concentrations, untold,
They can pass eons in, each one.

In the presence of untold buddhas,
The purifications they practice are untold;
They attain unutterable mental freedoms
And journey in all directions, beyond the power of speech.

The manifestations of their spiritual powers are untold,
Their spheres of action are boundless, ineffable;
They go to untold lands
And understand untold buddhas.

Their vigor and courage are unspeakable,
Their knowledge and comprehension unutterable.
They do not act on rules, nor do they not act on them,
Their penetration of realms of objects is infinite.

For unreckonable vast eons
They travel constantly through the ten directions, infinitely.
Their knowledge of enlightening means is infinite,
Their knowledge of truth is infinite,
Their knowledge of spiritual powers is infinite,
Their miracles in each mental instant are infinite.

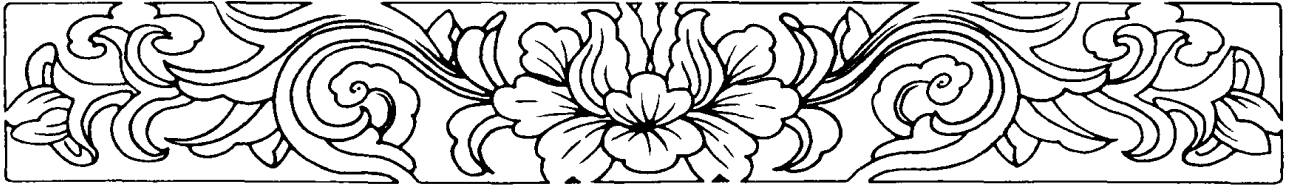
They comprehend infinitely each one
Of the infinite buddhas' teachings;
They can realize enlightenment at once
Or can enter realization at various times.

The buddha-lands on a hairtip are infinite,
The buddha-lands in an atom are infinite;
They can go to all these buddha-lands
And see the infinite buddhas.

They realize one truth infinitely,
And enter the infinite line of buddhas.

The buddhas' lands are infinite—
They can travel to all and attain enlightenment.

The lands, beings, and buddhas
Have infinite distinctions in individuality;
As such, past, present, and future worlds are boundless:
Enlightening beings can see them all.



BOOK THIRTY-ONE

Life Span

THEN THE ENLIGHTENING BEING Mind King, in the congregation, said to all the enlightening beings, "Offspring of Buddha, one eon in this world Endurance, the field of Shakyamuni Buddha, is a day and a night in the world Bliss, the field of Amitabha Buddha; one eon in the world of Bliss is a day and night in the world Vestment Banner, the field of the Buddha Adamant; one eon in the world Vestment Banner is a day and night in the world Wheel of Speech Which Does Not Roll Back, the field of the Buddha Lotus Blossoms of Sublime Light Blooming; one eon in the world Wheel of Speech Which Does Not Roll Back is a day and night in the world Free from Defilement, the field of the Buddha Banner of Truth; an eon in the world Free from Defilement is a day and night in the world Good Lamp, the field of the Buddha Lion; an eon in the world Good Lamp is a day and night in the world Subtle Light, the field of the Buddha Treasury of Light; an eon in the world Subtle Light is a day and night in the world Hard to Surpass, the field of the Buddha Blooming Lotus of Light of Truth; an eon in the world Hard to Surpass is a day and night in the world Adorning Wisdom, the field of the Buddha Light of All Spiritual Powers; an eon in the world Adorning Wisdom is a day and night in the world Mirror Light, the field of the Buddha Moon Knowledge: this succession goes on past a million zillion worlds; an eon in the last of these worlds is a day and a night in the world Supreme Lotus, the field of the Buddha Supreme in Goodness, which is filled by the enlightening being Universally Good and the great enlightening beings engaged in the same practice."



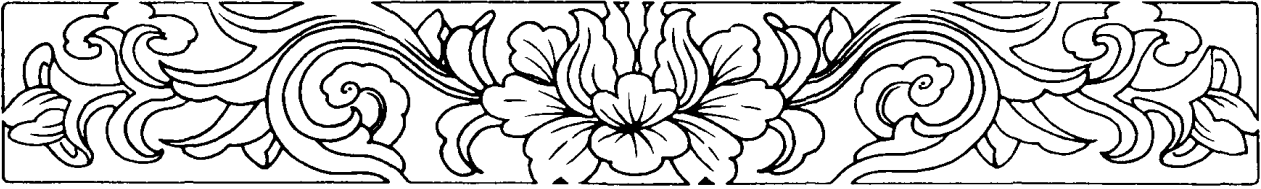
BOOK THIRTY-TWO

Dwelling Places of Enlightening Beings

THEN THE GREAT ENLIGHTENING BEING Mind King said to the enlightening beings, "In the east there is a place called Wizard Mountain where enlightening beings have lived since ancient times. At present there is an enlightening being named Best of Diamonds there with a group of followers, three hundred enlightening beings, always there expounding the Teaching. In the south there is a place called Outstanding Peak, where enlightening beings have dwelled since ancient times. Now there is an enlightening being named Spiritual Wisdom there with a group of followers, five hundred enlightening beings, always there expounding the Teaching. In the west there is a place called Diamond Flame Mountain, where enlightening beings have lived since ancient times. Now there is an enlightening being named Vigorous Fearless Action there with a following of three hundred enlightening beings, always expounding the Teaching. In the north there is a place called Mass of Fragrance Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being named Musky Elephant there with a following of three thousand enlightening beings, always expounding the Teaching. In the northeast there is a place called Clear, Cool Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being there named Manjushri, with a following of ten thousand enlightening beings, always expounding the Teaching. In the ocean there is a place called Diamond Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being named Born of Truth there with a following of twelve hundred enlightening beings, always expounding the Teaching. In the southeast there is a place called Monument Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being named Celestial Crown there with a following of a thousand enlightening beings, always expounding the Teaching. In the southwest there is a place called Mountain of Light, where enlightening beings have lived since ancient times; now there is an enlightening being named Best of Sages there with a fol-

lowing of three thousand enlightening beings, always expounding the Teaching. In the northwest there is a place called Fragrant Breeze Mountain, where enlightening beings have lived since ancient times; now there is an enlightening being named Fragrant Light there with a following of five thousand enlightening beings, always expounding the Teaching.

“In the ocean there is also a dwelling place called Cave of Adornments, where enlightening beings have lived since ancient times. South of Vaishali there is a dwelling place called Stable Roots, where enlightening beings have stayed since ancient times. In the city of Mathura there is a dwelling place called Cave of Satisfaction, where enlightening beings have lived since ancient times. In the city of Kuchana there is a dwelling place called Seat of the Law, where enlightening beings have lived since ancient times. In the city Pure Other Shore there is a dwelling place called Mucilinda, where enlightening beings have lived since ancient times. In the state of Maratha there is a dwelling place called Built by the Uninhibited Dragon King, where enlightening beings have lived since ancient times. In Afghanistan there is a dwelling place called Producing Compassion, where enlightening beings have lived since ancient times. In China there is a dwelling place called Cave of Original Man, where enlightening beings have lived since ancient times. In Kashgar there is a dwelling place called Oxhead Mountain, where enlightening beings have lived since ancient times. In Kashmir there is a dwelling place called Process, where enlightening beings have lived since ancient times. In the city of Increasing Joy there is a dwelling place called Seeing a Hundred Million Treasuries of Light, where enlightening beings have lived since ancient times. In the state of Gandhara there is a place called Shangrila Cavern, where enlightening beings have lived since ancient times.”



BOOK THIRTY-THREE

Inconceivable Qualities of Buddhas

AT THAT TIME there were in the assembly enlightening beings who were thinking, “How are the buddhas’ lands inconceivable? How are the buddhas’ original vows inconceivable? How are the families of buddhas inconceivable? How are the manifestations of buddhas inconceivable? How are the bodies of buddhas inconceivable? How are the voices of buddhas inconceivable? How are the knowledge and wisdom of buddhas inconceivable? How are the freedoms of buddhas inconceivable? How is the nonobstruction of buddhas inconceivable? How is the liberation of buddhas inconceivable?”

The Buddha, knowing what the enlightening beings were thinking, used the support of spiritual power, the embrace of knowledge, the radiance of light, and the fulfillment of occult force to cause the enlightening being Blue Lotus Blossom Trove to abide in the nonhesitation of buddhas, enter the reality realm of buddhas, acquire the mystic power and psychic freedom of buddhas, attain the unimpeded, immensely broad insight of buddhas, know the succession of all lineages of buddhas, and abide by the untold means of buddhas’ teachings. Thereupon that enlightening being was able to commune with the unobstructed realm of reality, thus was able calmly to sustain profound practice free from impediments, thus was able to fulfill the great vow of universal good, thus was able to know and perceive all aspects of buddhahood. With great compassion he observed sentient beings, wishing to cause them to be pure and diligent in self-cultivation, to accept and apply all the principles of enlightening beings. In a single mental instant he produced enlightened knowledge and understood all the inexhaustible means of knowledge, his mnemonic command and intellectual powers complete.

By the power of Buddha he said to the enlightening being Lotus Blossom Calyx, “The buddhas, World Honored Ones, have innumerable abodes—the abode of eternity, the abode of great compassion, the abode of various bodies performing buddha-work, the abode of equanimously turning the wheel of the pure Teaching, the abode of explaining innu-

merable principles by means of analytic knowledge, the abode of the inconceivable qualities of all buddhas, the abode of the sound of purity pervading infinite lands, the abode of the inexpressibly profound realm of reality, the abode of manifesting all supreme spiritual powers—and are able to reveal the ultimate truth that has no barrier.

“The buddhas have ten things that pervade the infinite cosmos. What are these ten? All buddhas have unbounded bodies, with pure forms, entering into all states of being without defilement or attachment. All buddhas have unbounded, unobstructed eyes that can clearly see all things. All buddhas have unbounded, unobstructed ears that can understand all sounds and utterances. All buddhas have unbounded, unobstructed noses that can reach the other shore of freedom of the buddhas. All buddhas have universal tongues that utter sublime sounds pervading the cosmos. All buddhas have unbounded bodies that appear to sentient beings in accord with their minds. All buddhas have unbounded minds that dwell on the unobstructed impartial body of reality. All buddhas have unbounded, unobstructed liberation, manifesting inexhaustible great spiritual powers. All buddhas have unbounded pure worlds, manifesting buddha-lands according to the pleasures of sentient beings, replete with infinite adornments, yet without giving rise to any obsession or attachment to them. All buddhas have unbounded practical undertakings of enlightening beings, having complete knowledge, spiritual freedom, and ability to master all elements of buddhahood. These are the ten phenomena of buddhahood that pervade the cosmos without bound, which are in the perfectly enlightened ones.

“The buddhas have ten kinds of instantly creative knowledge. What are these ten? All buddhas can, in a single instant, appear to descend from heaven in infinite worlds. All buddhas can, in a single instant, manifest birth as enlightening beings in infinite worlds. All buddhas can, in a single instant, manifest renunciation of the mundane and study of the way to liberation in infinite worlds. All buddhas can, in a single instant, manifest attainment of true enlightenment under enlightenment trees in infinite worlds. All buddhas can, in a single instant, manifest turning the wheel of the Teaching in infinite worlds. All buddhas can, in a single instant, manifest education of sentient beings and service of the enlightened in infinite worlds. All buddhas can, in a single instant, manifest untold variety of buddha-bodies in infinite worlds. All buddhas can, in a single instant, manifest all kinds of adornments in infinite worlds, innumerable adornments, the freedoms of the enlightened, and the treasury of omniscience. All buddhas can, in a single instant, manifest countless pure beings in infinite worlds. All buddhas can, in a single instant, manifest the buddhas of past, present, and future in infinite worlds, with various faculties and characters, various energies, and various practical understandings, attaining true enlightenment in the past, present, and future.

“The buddhas have ten kinds of proper timing. What are these ten?

All buddhas develop and mature those with affinity at the appropriate time. All buddhas give enlightening beings instructions for the future at the proper time. All buddhas show spiritual powers in accord with sentient beings' minds at the proper time. All buddhas show buddha-bodies in accord with sentient beings' understandings at the proper time. All buddhas persist in great relinquishment at the proper time. All buddhas go into inhabited places at the appropriate time. All buddhas receive the pure and faithful at the proper time. All buddhas tame evil sentient beings at the appropriate time. All buddhas reveal the inconceivable occult powers of the enlightened at the proper time.

“The buddhas have ten peerless inconceivable realms. What are they? All buddhas, once sitting, pervade infinite worlds in the ten directions. All buddhas, uttering one logical statement, can express all Buddha teachings. All buddhas, emanating one light, can illumine all worlds. All buddhas, in one body, can manifest all bodies. All buddhas can show all worlds in one place. All buddhas can ascertain all things within one knowledge without any impediment. All buddhas can travel to all worlds in the ten directions in a single moment of thought. All buddhas can manifest the infinite spiritual powers of the enlightened in a single instant. All buddhas can focus on all the buddhas and sentient beings of past, present, and future in a single instant without confusion of mind. All buddhas are in one instant essentially the same as all buddhas of past, future, and present.

“The buddhas can produce ten kinds of knowledge. What are they? All buddhas know all things have no aim, yet they can produce knowledge of dedicated undertaking. All buddhas know all things have no body, yet they can produce knowledge of pure bodies. All buddhas know all things are fundamentally nondual, yet they can produce knowledge capable of awareness and understanding. All buddhas know all things have no self and no being, yet they can produce knowledge to civilize beings. All buddhas know all things fundamentally have no marks, yet they can produce knowledge of all marks. All buddhas know all worlds have no becoming or decay, yet they can produce knowledge of becoming and decay. All buddhas know all things have no creation, yet they can produce knowledge of the effects of action. All buddhas know all things have no verbal explanation, yet they can produce knowledge of verbal explanation. All buddhas know all things have no defilement or purity, yet they can produce knowledge of defilement and purity. All buddhas know all things have no birth or extinction, yet they can produce knowledge of birth and extinction.

“The buddhas have ten kinds of ways of entry into universality. What are they? All buddhas have immaculate bodies that penetrate past, present, and future. All buddhas are endowed with three kinds of mastery—of diagnosis, prescription, and occult powers—by which they edify beings everywhere. All buddhas are endowed with mnemonic powers able to receive and hold all Buddha teachings. All buddhas are endowed

with four special knowledges—of principles, meanings, expressions, and elocution—and operate all cycles of pure teaching everywhere. All buddhas have impartial great compassion and never abandon all sentient beings. All buddhas have profound meditation concentration and always observe all sentient beings everywhere. All buddhas have roots of goodness beneficial to others, and civilize sentient beings unceasingly. All buddhas have unobstructed minds, able to abide calmly in all universes. All buddhas have unimpeded spiritual powers and are able to manifest the buddhas of past, present, and future in one instant. All buddhas have unobstructed intellect, in a single instant defining sets of ages of past, present, and future.

“Buddhas have ten great qualities that are hard to believe in. What are they? All buddhas can destroy all demons. All buddhas can overcome all false teachers. All buddhas can tame all sentient beings and make them all happy. All buddhas can go to all worlds and guide the myriad types of beings there. All buddhas can knowingly experience the most profound realm of reality. All buddhas can, by means of a nondual body, manifest various bodies, filling the world. All buddhas can, with pure voices, produce the special knowledges of principle, meaning, expression, and elocution, and expound truths endlessly, to the unfailing benefit of those who accept. All buddhas can manifest buddhas as numerous as atoms in all worlds in a single pore, without end. All buddhas can manifest in a single atom as many lands as atoms in all worlds, replete with all kinds of fine adornments, and continuously turn the wheel of the sublime Teaching therein for the edification of sentient beings—yet the atom is not enlarged and the worlds are not small; they always abide in the realm of reality by realizational knowledge. All buddhas arrive at the pure realm of reality, shatter the darkness of ignorance of the world by means of the light of knowledge, cause all to gain understanding of the Buddha teachings, follow the enlightened, and dwell in the ten powers.

“The buddhas have ten kinds of great virtue that are impeccably pure. What are they? All buddhas are endowed with great spiritual power, impeccably pure. All buddhas are born in the families of the enlightened ones of past, present, and future, of people harmonious and good, impeccably pure. All buddhas’ minds are free from obsession forever, impeccably pure. All buddhas are free from attachment to anything in the past, present, or future, impeccably pure. All buddhas know all kinds of natures are one nature, coming from nowhere, impeccably pure. All buddhas’ virtues, past, present, and future, are inexhaustible, equal to the cosmos, impeccably pure. All buddhas’ boundless physical forms pervade all lands of the ten directions, teaching all sentient beings at the appropriate times, with impeccable purity. All buddhas acquire the four-fold fearlessness, are freed from all fears, and roar the great lion’s roar among the masses, clearly discerning all things, impeccably pure. All the buddhas enter final nirvana in untold ages, and when sentient beings hear their names they gain immeasurable benefit, same as if the buddhas were

presently existing, impeccably pure. All buddhas, though in untold distant worlds, can be seen by sentient beings who correctly meditate on them single-mindedly, impeccably pure.

“The buddhas have ten kinds of ultimate purity. What are they? All buddhas’ past great vows are ultimately pure. The religious conduct maintained by all buddhas is ultimately pure. All buddhas’ separation from the confusions of worldly beings is ultimately pure. All buddhas’ adorned lands are ultimately pure. All buddhas’ followings are ultimately pure. All buddhas’ families are ultimately pure. All buddhas’ physical characteristics and refinements are ultimately pure. The non-defilement of the reality-body of all buddhas is ultimately pure. All buddhas’ omniscient knowledge, without obstruction, is ultimately pure. All buddhas’ liberation, freedom, accomplishment of their tasks, and arrival at completion are ultimately pure.

“Buddhas have ten kinds of buddha-work in all worlds in all times. What are they? If there are sentient beings who think of them single-mindedly, the buddhas appear before them. If there are sentient beings whose minds are unruly, they explain the Teaching to them. If there are sentient beings able to develop pure faith, they will surely cause them to acquire immeasurable roots of goodness. If there are sentient beings able to enter the ranks of truth, they will appear to testify to it, so that they know all. They teach and influence sentient beings tirelessly. They travel to all buddha-lands, coming and going without impediment. With great compassion they do not abandon sentient beings. They manifest transfigured emanation bodies, continuing forever. Their exercise of spiritual powers is ceaseless. They abide in the cosmos of reality, able to observe everywhere.

“Buddhas have ten kinds of virtues of inexhaustible oceans of knowledge. What are they? The virtue of the inexhaustible ocean of knowledge of the boundless body of reality of all buddhas; the virtue of the inexhaustible ocean of knowledge of the infinite buddha-works of all buddhas; the virtue of the inexhaustible ocean of knowledge of the sphere of the enlightened eye of all buddhas; the virtue of the inexhaustible ocean of knowledge of the infinite, inconceivable roots of goodness of all buddhas; the virtue of the inexhaustible ocean of knowledge of all buddhas showering all liberating teachings everywhere; the virtue of the inexhaustible ocean of knowledge of all buddhas extolling the qualities of enlightenment; the virtue of the inexhaustible ocean of knowledge of the various undertakings and practices carried out by all buddhas in the past; the virtue of the inexhaustible ocean of knowledge of the eternal performance of buddha-work by all buddhas; the virtue of the inexhaustible ocean of knowledge of all buddhas comprehending the mental patterns of all sentient beings; the virtue of the inexhaustible ocean of knowledge of the unsurpassable adornments of virtue and knowledge of all buddhas.

“Buddhas have ten kinds of eternal law. What are they? All buddhas

always carry out all the transcendent ways. All buddhas are always free from confusion in regard to all things. All buddhas always have universal compassion. All buddhas always have the ten powers. All buddhas always turn the wheel of the Teaching. All buddhas always demonstrate the accomplishment of true awakening for the benefit of sentient beings. All buddhas always gladly lead all sentient beings. All buddhas always correctly remember the truth of nonduality. All buddhas, after having taught sentient beings, always show entry into nirvana without remainder, because the realm of the buddhas has no bounds.

“Buddhas have ten kinds of exposition of the innumerable facets of the Teaching of the buddhas. What are they? All buddhas expound innumerable facets of the realms of sentient beings. All buddhas expound innumerable facets of the activities of sentient beings. All buddhas expound innumerable facets of effects of acts of sentient beings. All buddhas expound innumerable facets of teaching sentient beings. All buddhas expound innumerable facets of purifying sentient beings. All buddhas expound innumerable facets of vows of enlightening beings. All buddhas expound innumerable facets of practices of enlightening beings. All buddhas expound innumerable facets of the ages of becoming and decay of all worlds. All buddhas expound innumerable facets of enlightening beings devotedly purifying buddha-lands. All buddhas expound innumerable facets of the successive emergence in each age of the past, present, and future buddhas in innumerable worlds. All buddhas expound the ways of knowledge of all buddhas.

“Buddhas have ten kinds of performance of buddha-work for sentient beings. What are they? All buddhas manifest physical forms to do buddha-work for sentient beings. All buddhas make subtle utterances to do buddha-work for sentient beings. All buddhas accept things to do buddha-work for sentient beings. All buddhas accept nothing to do buddha-work for sentient beings. All buddhas do buddha-work for sentient beings by means of earth, water, fire, and air. All buddhas magically show all realms of objects to do buddha-work for sentient beings. All buddhas do buddha-work for sentient beings by various names and epithets. All buddhas do buddha-work for sentient beings by means of the realms of objects of buddha-lands. All buddhas adorn and purify buddha-lands to do buddha-work for sentient beings. All buddhas do buddha-work for sentient beings silently, without words.

“Buddhas have ten kinds of supreme qualities. What are they? All buddhas' great vows are firm and steadfast and cannot be broken; they do what they say without fail, and there is no duplicity in their words. All buddhas tirelessly practice the deeds of enlightening beings throughout all future ages, in order to perfect and fulfill all virtues. All buddhas will go to untold worlds in order to guide a single sentient being, and do the same for all sentient beings, endlessly. All buddhas universally regard both faithful and scornful beings with great compassion, impartially, without any discrimination. All buddhas, from their initial aspira-

tion to their attainment of buddhahood, never lose the determination for perfect enlightenment. All buddhas accumulate immeasurable virtues and dedicate them all to omniscience, with never any attachment to the world or its creatures. All buddhas learn physical, verbal, and mental practices from buddhas, only carrying out buddha-practice, not the practice of the vehicles of individual liberation, all to be dedicated to omniscience, to attain unexcelled true enlightenment. All buddhas emanate great light, that light impartially illumining all places, and illuminating all the buddhas' teachings, enabling enlightening beings' minds to become purified and to fulfill universal knowledge. All buddhas give up worldly pleasures, without craving or attachment, and wish that all worldlings would be free from suffering and attain bliss, and have no false ideas. All buddhas, out of compassion for sentient beings, undergo all kinds of hardship, preserving the seed of buddhahood, course in the sphere of buddhahood, leave birth and death, and arrive at the stage of the ten powers.

“Buddhas remain unhindered in ten ways. What are they? All buddhas can travel to all worlds, remaining unhindered. All buddhas can walk, stand, sit, and recline in all worlds, remaining unhindered. All buddhas can abide in all worlds, remaining unhindered. All buddhas can expound the truth in all worlds, remaining unhindered. All buddhas can abide in the heaven of contentment in all worlds, remaining unhindered. All buddhas are able to enter all the pasts, presents, and futures of the cosmos, remaining unhindered. All buddhas are able to sit at all enlightenment sites in the cosmos, remaining unhindered. All buddhas are able to observe the mental patterns of all sentient beings in each moment of thought, and use their powers of diagnosis, prescription, and occult effects to teach and tune them, remaining unhindered. All buddhas are able to sojourn at the places of innumerable buddhas with one body, and in all places, benefiting living beings, remaining unhindered. All buddhas are able to expound true teachings spoken by infinite buddhas, remaining unhindered.

“Buddhas have ten kinds of supreme adornment. What are they? All buddhas have all the marks and refinements of greatness—this is the first, buddhas' supreme physical adornment. All buddhas have sixty kinds of vocal sound, each with five hundred elements, each element with countless hundreds of thousands of pure, clear tones adorning it, and they are able, in the midst of all groups in the cosmos, without any qualms or fears, to roar the great lion's roar, expounding the meaning of the extremely profound teaching of the enlightened, so that all who hear are delighted and are edified according to their faculties and inclinations—this is the second, buddhas' supreme adornment of speech. All buddhas are endowed with the ten powers, the great concentrations, and the eighteen unique qualities, adorning their mental activity; in their sphere of operation, they comprehend and master all enlightening principles without obstruction, and all attain the adornments of the all-

inclusive cosmos of reality as their adornment; they are able to clearly perceive in a single instant the mental patterns, past, present, and future, each different, of the beings of the cosmos—this is the third, the supreme mental adornment of buddhas. All buddhas are able to emanate countless beams of light, each beam of light accompanied by untold webs of light, illuminating all buddha-lands, destroying the darkness in all worlds, revealing the emergence of innumerable buddhas, their bodies equal, all pure, their buddha-works all effective, able to cause sentient beings to reach nonregression—this is the fourth, buddhas' supreme adornment of light. When the buddhas smile, zillions of rays of light radiate from their faces, each light having innumerable, inconceivably many hues of all kinds, lighting up all the worlds in the ten directions; among the masses they utter truthful words, giving innumerable, countless, inconceivably many sentient beings directions for supreme complete perfect enlightenment—this is the fifth, buddhas' supreme adornment of a smile, free from the delusion and confusion of the world. All buddhas have the reality-body, pure, unobstructed, with ultimate comprehension of all truths, abiding in the cosmos of reality, without bounds, though being in the world, not getting mixed up in the world, understanding the true nature of the world, acting on transmudane principles, beyond the power of speech, transcending the realms of matter and sense—this is the sixth, the buddhas' supreme adornment of the reality-body. All buddhas have infinite constant subtle lights with untold colors of all kinds adorning them, forming a treasury of light producing infinite orbs of light illuminating the ten directions without obstruction—this is the seventh, buddhas' supreme adornment of constant subtle light. All buddhas have boundless sublime forms, delightful sublime forms, pure sublime forms, sublime forms that appear in accordance with the mind, forms that outshine all in the realms of desire, form, and formlessness, unexcelled sublime forms arriving at the other shore—this is the eighth, buddhas' supreme adornment of sublime forms. All buddhas are born in the family of the buddhas of past, present, and future, accumulate myriad treasures of virtue, ultimately pure, without fault, impeccable, being adorned by the most pure, refined acts among all things, fully accomplishing total knowledge and character beyond reproach—this is the ninth, buddhas' supreme adornment of human character. All buddhas array themselves with the power of great compassion, ultimately pure, without any cravings, their physical actions forever at rest, their minds well liberated, so that none tire of seeing them, saving all worldly beings, the foremost fields of blessing, the most worthy recipients, mercifully helping all sentient beings to develop stores of unlimited virtue and knowledge—this is the tenth, buddhas' supreme adornment of the qualities of great kindness and compassion.

“Buddhas have ten kinds of mastery. What are they? All buddhas have command of all the teachings, clearly comprehend all kinds of bodies of expression and nuance, and explain all things with unhindered

intellect—this is the first mastery of buddhas. All buddhas teach sentient beings without ever missing the appropriate timing, endlessly explaining the right teaching to them in accord with their states of mind, causing them all to become receptive to truth—this is the second mastery of buddhas. All buddhas are able to cause all worlds throughout space, arrayed in countless different ways, to quake in six ways, causing those worlds to rise or fall, to expand or contract, to combine or dissolve, without ever harming a single living being, the creatures in those worlds being unaware, not cognizant of this happening, not even suspecting it—this is the third mastery of buddhas. All buddhas are able to beautify and purify all worlds by means of spiritual powers, in the space of an instant manifesting the adornments of all worlds, these adornments beyond recounting even in countless eons, all free from defilement, incomparably pure; all the adornments and purities of all buddha-fields they cause to equally enter one field—this is the fourth mastery of buddhas. All buddhas, seeing a single sentient being capable of being taught, extend their lives indefinitely for that being, sitting without fatigue of body or mind, concentrating single-mindedly on that being, without ever becoming heedless or forgetful, guiding that being by appropriate means, with appropriate timing, and also do the same for all living beings as they do for one—this is the fifth mastery of buddhas. All buddhas can go to all worlds, to the realms of action of all enlightened ones, without ever leaving behind any phenomenal realms, the ten directions each different, there being in each direction incalculable oceans of worlds, there being in each ocean of worlds incalculable world systems; by spiritual powers buddhas reach all of them in a single instant, and turn the wheel of the unobstructed pure Teaching—this is the sixth mastery of buddhas. All buddhas, in order to civilize all sentient beings, attain unexcelled complete perfect enlightenment in each mental instant, yet in regard to all elements of buddhahood, they have not already cognized them, do not cognize them, and are not yet to cognize them, and also do not dwell in the stage of learning, yet they know them all, see them all, mastering them without hindrance; with immeasurable knowledge and freedom they teach and tame all sentient beings—this is buddhas' seventh mastery. All buddhas can do the buddha-work of the ears with their eyes, can do the buddha-work of the nose with the ears, can do the buddha-work of the tongue with the nose, can do the buddha-work of the body with the tongue, can do the buddha-work of the mind with the body, and with the mind can sojourn in all kinds of realms, mundane and transcendental, in all worlds, able to perform immeasurable great buddha-works in each realm—this is buddhas' eighth mastery. All buddhas can contain all sentient beings in each pore of their bodies, each sentient being's body equal to untold buddha-lands, yet there is no crowding; each sentient being can pass countless worlds with every step and go on for countless eons, seeing all the buddhas emerging in the world and edifying beings, turning the wheel of the pure Teaching, showing untold

phenomena of past, future, and present, the embodiments of sentient beings in various realms of existence throughout space, their comings and goings and deportment, their needs all fully supplied, yet without any obstruction therein—this is buddhas' ninth mastery. All buddhas, in the space of an instant, manifest as many buddhas as atoms in all worlds, each buddha attaining enlightenment in all universes, sitting on a lotus lion throne in a world of vast arrays of exquisite lotus blossoms, showing the miraculous powers of buddhas, and as in the world of vast arrays of exquisite lotus blossoms, so in untold worlds in all universes, variously arrayed, with various realms of objects, various shapes and forms, various manifestations, various numbers of ages, and as in one instant so in each instant of immeasurable, boundless, incalculable eons, all appearing in one instant, with infinite abodes in one instant, yet without using the slightest power of expedient means—this is buddhas' tenth mastery.

“Buddhas have ten kinds of measureless, inconceivable ways of fulfillment of buddhahood. What are they? The pure features of all buddhas each contain a hundred blessings. All buddhas accomplish all Buddha teachings. All buddhas perfect all roots of goodness. All buddhas perfect all virtuous qualities. All buddhas can teach all sentient beings. All buddhas can be leaders of sentient beings. All buddhas perfect pure buddha-lands. All buddhas achieve omniscient knowledge. All buddhas develop the physical marks and refinements of greatness; all who see them benefit, this effort is not in vain. All buddhas are imbued with the impartial reality of enlightened ones. All buddhas, after having done their buddha-work, manifest entry into nirvana.

“Buddhas have ten kinds of skill in means. What are they? All buddhas know all things are beyond idle philosophizing, yet can demonstrate the roots of goodness of all buddhas. All buddhas know all things have no vision and are unknown to each other, have no bondage or release, no reception or assembly, and no consummation, and independently ultimately reach the other shore; meanwhile they know the true reality of all things is unvarying, not different, and they attain freedom, selflessly, without grasping, not destroying ultimate truth; having already reached the state of great freedom, they always observe all realms of reality. All buddhas are forever aloof from all appearances; their minds do not dwell on anything, yet they know all appearances without confusion or error; while they know all appearances have no intrinsic nature of their own, yet they are able to perceive them all in accord with their essence and also manifest the infinite appearances of the various adornments of innumerable physical bodies and pure buddha-lands, gather lamps of knowledge and wisdom, and destroy the delusions of sentient beings. All buddhas abide in the realm of reality; they do not dwell in the past, future, or present, because in Thusness as such there are no marks of the three time frames of past, future, or present; yet they can speak about the emergence in the world of the innumerable buddhas of past, future, and present, causing those who hear to see the realms of all the buddhas.

All buddhas, in their physical, verbal, and mental actions, do not create anything, have no coming or going, and no abiding; beyond all categories, they reach the other shore of all things, yet are treasuries of all truths, imbued with immeasurable knowledge, comprehending all kinds of mundane and transmundane things, their knowledge and wisdom unhindered, manifesting immeasurable autonomous spiritual powers, edifying the sentient beings of all realms. All buddhas know that all things cannot be seen, are neither one nor different, are neither finite nor infinite, are not coming or going, all being without inherent nature of their own, yet they do not contravene the phenomena of the world; the all-knowers see all things in the midst of nonexistence of own-being or inherent nature; being independent of things, they extensively explain things while always abiding steadily in the real nature of True Thusness. All buddhas know all times in one time; endowed with pure virtues, they enter the absolute state, yet without any attachment to it; in regard to time frames such as day, month, year, eon, becoming, and decomposition, they neither remain within them nor abandon them, yet they are able to show day or night, beginning, middle, and end, one day, one week, a fortnight, a month, a year, a century, an eon, many eons, inconceivable eons, inexpressible eons, as far as all the eons throughout the future, always turning the wheel of the sublime Teaching for the sake of sentient beings, without interruption, without retreating, without pause. All buddhas always remain in the realm of reality, develop the infinite fearlessness of the buddhas, as well as their countless, measureless, inexhaustible, ceaseless, boundless, unique, endless, and true intellectual powers, appropriately demonstrating explanation of all expressions and explanation of all principles, delivering untold millions of discourses using various doctrines adapted to faculties and natures, inclinations and understandings, all ultimately good in the beginning, the middle, and the end. All buddhas, abiding in the pure realm of reality, know all things originally have no names, there being no name of past, present, or future, no name of sentient beings, no name of inanimate beings, no name of country or land, no name of noncountry, no name of law or nonlaw, no name of virtue or nonvirtue, no name of enlightening being, no name of Buddha, no names of sets, no names of nonsets, no name of birth, no name of extinction, no name of existence, no name of nonexistence, no name of unity, no name of variety, because the essential nature of things is inexpressible—all things are without location or position, cannot be explained as assembling or dispersing, as one or as many, no verbalization can reach them, all words fail; though the buddhas speak in various ways according to conventional usage, they do not cling to anything as mental objects, do not make anything up, and avoid all false conceptual attachments: in this way they ultimately reach the other shore. All buddhas know the fundamental nature of all things is null: because it has no birth, it is not form; because it has no manifestation it is not sensation; because it has no names or categories it is not conception;

because it has no action it is not conditioning; because it has no grasping it is not consciousness; because it has no access it is not sense mediums; because it apprehends nothing it is not sense elements—yet it does not destroy things, because the original nature has no origination, is like space. All phenomena are empty and quiescent; there is no action or effect, no cultivation, no accomplishment, no production. They are not in sets, yet not out of order; not existent or nonexistent; not born or annihilated, not defiled or pure; not entering or existing; not abiding, not transitory; not edifying, not unedifying; not beings, not not beings; not living, not lifeless; not caused, not causeless. While knowing this, the buddhas know all sentient beings, whether they are rightly stabilized, wrongly stabilized, or not stabilized, and teach them the subtle truth to enable them to reach the other shore, attain the ten powers and four fearlessnesses, be able to roar the lion's roar, be imbued with universal knowledge, and abide in the realm of buddhahood. These are the ten kinds of skill in means achieved by buddhas.

“Buddhas have ten kinds of great buddha-work, immeasurable, boundless, inconceivable, unknowable to all celestial and human worldlings, unknowable even to the past, future, and present Buddhist disciples and self-enlightened ones, except by the spiritual power of the buddhas. What are they? All buddhas appear to be born in the heavens of contentment in all worlds throughout the cosmos, carry out enlightening practices, and perform great buddha-works in the spheres of operation of infinite forms, infinite powers, infinite lights, infinite sounds, infinite verbal expressions, infinite concentrations, and infinite knowledge, taking in all humans, celestials, demons, monks, priests, titans, and so on, their great kindness uninhibited, their great compassion ultimate, impartially aiding and benefiting all living beings, enabling them to be born in heaven or in the human realm, or purifying their senses, or tuning their minds, sometimes explaining three different vehicles of salvation for them, sometimes explaining the complete, full unitary vehicle for them, saving and liberating all, enabling them to get out of birth and death—this is the first great buddha-work.

“All buddhas descend spiritually from the heaven of contentment into the mother's womb; by means of ultimate concentration they observe the phenomenon of taking on life as like an illusion, like a phantom, like a reflection, like space, like a mirage, and they take on life however they wish, without bound, without hindrance. Entering the state of noncontention, they develop knowledge without attachment; free from desire, clear and pure, they develop a vast treasury of wondrous adornments, take on their final embodiment, live in a great jewel-adorned mansion and perform buddha-work. They may do buddha-work by spiritual powers, or by right recollection, or by showing miracles, or by manifesting the sun of knowledge, or by revealing the enormous spheres of buddhahood, or by showing the immeasurable lights of the buddhas, or by entering countless great concentrations, or by manifesting emergence

from concentration. The buddhas, at that time, in the mother's womb, wishing to benefit all worldlings, show all kinds of appearances to do buddha-work. They may appear to be born, or appear as children, or appear as princes, or appear as leaving home, or they may show the appearance of attaining true enlightenment, or show the appearance of turning the wheel of the Teaching, or show the appearance of entering final extinction. In this way all of them, by various means, perform buddha-work in all regions, all networks, all circles, all systems, in all worlds. This is the second great buddha-work.

"All good works of all buddhas are already pure, and their knowledge of all life is clear and immaculate: so by birth they lead and guide the deluded, causing them to open up in understanding and practice all that is good. For the sake of sentient beings they appear to be born in a royal palace. All buddhas have already abandoned all materialistic desires for palaces and pleasure; they have no craving or obsession, and always reflect upon the emptiness and essencelessness of all existents, that all comforts and delights are not truly real. Keeping the pure precepts of buddhas, ultimately fulfilling them, observing the palace ladies and attendants, they develop great compassion; observing that all sentient beings are unreal, they develop great kindness; observing that there is nothing enjoyable in the world, they develop great joy; their minds gaining freedom in the midst of all things, they develop great relinquishment. Imbued with the qualities of buddhahood, they manifest birth in the phenomenal realm, their physical features perfect, their associates pure, yet they have no attachment to anything. With voices adapting to types, they explain the truth to the masses, causing them to become disillusioned with worldly things; they point out to them the results of what they are doing. Also they use expedient means to teach in accord with needs, causing the immature to develop maturity, causing the mature to attain liberation, doing buddha-work for them to cause them not to regress. Also, by virtue of a heart of universal love and compassion they continually explain all kinds of principles to sentient beings and also manifest the powers of diagnosis, prescription, and occult influence for them, to enable them to awaken and attain purity of mind. Though the buddhas be in the inner palace, seen by all the people, yet they are performing buddha-work in all worlds. By means of great knowledge and great energy they manifest the various spiritual powers of buddhas, unhindered, inexhaustible. They always continue three kinds of skillful, expedient action—that is, their physical activity is ultimately pure, their verbal activity is always carried out in accord with knowledge, and their mental activity is exceedingly profound and has no blockage or inhibition; by these means they benefit living beings. This is the third great buddha-work.

"All buddhas show analytic examination and disenchantment while living in a palace of all kinds of adornments, thereupon giving it up and leaving home, wishing to let sentient beings realize that things of the

world are all illusions, impermanent, and perishable, and become deeply disillusioned, avoid creating attachments, forever cut off the affliction of worldly craving, cultivate purifying practices, and benefit living beings. When the buddhas leave home, they give up conventional manners, abide in noncontention, and fulfill the immeasurable virtues of their fundamental vow. By the light of great knowledge they destroy the darkness of delusion of the world and become unexcelled fields of blessings for all beings. They always extol the virtues of buddhas for the benefit of sentient beings, causing them to plant roots of goodness with the buddhas. They see truth with the eye of wisdom. They also extol renunciation for the benefit of sentient beings, its purity and blamelessness. They are eternally emancipated and are forever lofty paragons of wisdom for the world. This is the fourth great buddha-work.

“All buddhas have omniscience and already know and see infinite realities. Attaining perfect true enlightenment under the tree of enlightenment, vanquishing all demons, their majesty supreme, their bodies fill all worlds. Their deeds of spiritual power are boundless and inexhaustible. They attain mastery of all meanings in the sphere of omniscience. They have cultivated virtues to consummation. Their seats of enlightenment are fully adorned and pervade all worlds in the ten directions; the buddhas sit on them and turn the wheel of the sublime Teaching, explaining all the undertakings of enlightening beings, revealing the infinite realms of the buddhas, causing the enlightening beings to awaken to and enter into them. They carry out all kinds of pure practices and are able to direct and guide all living beings, cause them to plant roots of goodness, be born in the ground of equality of the enlightened, continue in the boundless good practices of enlightening beings, and develop all the most excellent qualities. The buddhas know perfectly all worlds, all beings, all buddha-lands, all phenomena, all enlightening beings, all teachings, all pasts, presents, and futures, all disciplines, all mystic transformations, and the inclinations of all sentient beings' minds, and based on this knowledge perform buddha-work. This is the fifth great buddha-work.

“All buddhas turn the irreversible wheel of the Teaching, to cause the enlightening beings not to backslide; they turn the immeasurable wheel of the Teaching, to cause all worldlings to know; they turn the wheel of Teaching, awakening all, because they can fearlessly roar the lion's roar; they turn the wheel of Teaching, which is a treasury of knowledge of all truths, to open the door of the treasury of truth and remove the obstacle of obscurity; they turn the unobstructed wheel of the Teaching, being equal to space; they turn the wheel of Teaching of nonattachment, because they see that all things are neither existent nor nonexistent; they turn the world-illuminating wheel of Teaching, to cause all sentient beings to purify their vision of reality; they turn the wheel of Teaching revealing all knowledge, pervading all things in all times; they turn the wheel of Teaching, which is the same one of all buddhas, because all

Buddha teachings are not mutually opposed or contradictory. All buddhas, by means of measureless, countless hundreds of thousands of millions of billions of such wheels of Teaching, perform buddha-work inconceivably according to the differences in mental patterns of sentient beings. This is the sixth great buddha-work.

“All buddhas enter into all capital cities and perform buddha-work for the beings. That is, they enter human capitals, celestial capitals, capitals of water spirits, monsters, cherubim, titans, birds, hobgoblins, serpents, goblins, demons, and so on. When they enter the gates of the city, the earth trembles, light shines everywhere, the blind gain vision, the deaf are able to hear, the insane regain their sanity, the naked are clothed, the troubled and suffering all gain peace and happiness; all musical instruments spontaneously play, all adornments, used or not, emit marvelous sounds that delight all hearers. The buddhas’ physical forms are pure and clean, fully endowed with the marks and refinements of greatness, so that none ever tire of seeing them. They are able to do buddha-work for the benefit of sentient beings—whether looking, examining, moving, stretching, walking or standing still, sitting or reclining, silent or speaking, whether manifesting occult powers, or explaining principles, or giving instructions—in all these they are performing buddha-work for the benefit of sentient beings. All buddhas, in all the countless worlds, in the midst of the oceans of mental inclinations of all kinds of sentient beings, urge them to remembrance the buddhas, always diligently considering and planting roots of goodness, cultivating the practices of enlightening beings, lauding the subtlety and supremacy of the buddhas’ appearance, which is hard for any living being to get to meet; if beings see buddhas and are inspired with faith, then they produce all the immeasurable good qualities and amass the virtues of buddhas, all pure. Thus, having extolled the virtues of buddhas, they multiply their bodies to go to all worlds in the ten directions to let the sentient beings behold them, meditate on them and contemplate them, attend and serve them, plant roots of goodness, gain the good graces of the buddhas, and increase the family of buddhas, all being certain to attain buddhahood. By these actions they perform buddha-work, sometimes manifesting physical bodies for sentient beings, sometimes making sublime utterances, sometimes just smiling, causing them to believe, honor, praise, and behave courteously. All buddhas, by means of innumerable, untold, inconceivable such buddha-works of all kinds, in all worlds, according to the inclinations of sentient beings’ minds, teach them expediently, by the power of their original vows, the power of great love and compassion, and the power of omniscience, causing them all to be civilized. This is the seventh great buddha-work.

“All buddhas may do buddha-work while dwelling in forest retreats, or in quiet places, or in desolate places, or in buddhas’ dwelling places; or they may do buddha-work while in trance, or while alone in a grove, or while concealing themselves from view, or while abiding in knowledge

of the ultimate profundity, or while dwelling in the incomparable realm of the buddhas; or they may do buddha-work while carrying on various imperceptible physical actions, adapting to sentient beings' mentalities, predilections, and understandings to teach them as is expedient, without cease. Or they may do buddha-work seeking omniscience in the form of celestial beings, or they may do buddha-work seeking omniscience in the form of water spirits, goblins, cherubim, titans, birds, serpents, humans, subhumans, and so on. They may also do buddha-work by seeking omniscience in the form of listeners, solitary illuminates, or enlightening beings. Sometimes they preach, sometimes they are silent in doing buddha-work. Sometimes they do buddha-work saying there is one Buddha, sometimes saying there are many buddhas. Sometimes they do buddha-work saying all practices and all vows of enlightening beings are one practice and vow; sometimes they do buddha-work saying one practice and one vow of enlightening beings are infinite practices and vows. Sometimes they do buddha-work saying the realm of buddhahood is the world, sometimes they do buddha-work saying the world is the realm of buddhahood. Sometimes they do buddha-work saying the realm of buddhahood is not the world. Sometimes they remain for a day, or a night, or a fortnight, or a month, or a year, up to untold eons, to do buddha-work for the benefit of sentient beings. This is the eighth great buddha-work.

"All buddhas are mines that produce pure roots of goodness, causing sentient beings to engender pure faith and resolution in the buddha-teachings, so their faculties are tamed and they forever detach from the world. They cause enlightening beings to be full of knowledge, wisdom, and clarity in regard to the way of enlightenment and not depend on another for understanding. Sometimes they do buddha-work manifesting nirvana, sometimes they do buddha-work showing the evanescence of all in the world, sometimes they do buddha-work explaining the buddha-bodies, sometimes they do buddha-work explaining the accomplishment of all that is to be done, sometimes they do buddha-work explaining the flawless fulfillment of virtuous qualities, sometimes they do buddha-work explaining the extirpation of the root of all existences. Sometimes they do buddha-work causing sentient beings to turn away from the world to follow the buddha-mind; sometimes they do buddha-work explaining the inevitable ending of life; sometimes they do buddha-work explaining that there is nothing enjoyable in the world. Sometimes they do buddha-work preaching the eternal service of buddhas; sometimes they do buddha-work explaining the buddhas' turning of the wheel of pure Teaching, causing the hearers to become very joyful. Sometimes they do buddha-work expounding the sphere of buddhahood, inspiring people to cultivate spiritual practices. Sometimes they do buddha-work expounding concentration on remembrance of Buddha, inspiring people to always delight in visions of Buddha. Sometimes they do buddha-work expounding the purification of the senses, diligent

search for the Buddha Way with unflagging spirit. Sometimes they do buddha-work visiting all buddha-lands and observing the various causes and conditions of their environments. Sometimes they do buddha-work uniting all bodies of living beings into a buddha-body, causing all lazy and self-indulgent sentient beings to abide by the pure precepts of the enlightened. This is the ninth great buddha-work.

“When buddhas enter extinction, countless sentient beings mourn and weep; looking at each other in great grief and distress, they say, ‘The buddha had great sympathy and compassion, mercifully aiding all worldly beings, a savior and a refuge for all living creatures. The emergence of a buddha is difficult to encounter, an unexcelled field of blessings, and now the buddha has passed away forever.’ Thus they use this to cause sentient beings to mourn and miss the buddha, thereby doing buddha-work. Also, in order to transform and liberate all celestials, humans, spirits, goblins, titans, cherubim, and so on, according to their desires, they pulverize their own bodies to make countless relics, to cause sentient beings to develop faith, honor, respect, and joyfully reverence them, and cultivate virtues to complete fulfillment. They also build monuments, variously adorned, in the abodes of all kinds of creatures, for religious services; their teeth, nails, and hair are all used to make monuments, to cause those who see them to remember the Buddha, the Teaching, and the Community, to believe with unswerving faith, sincerely respect and honor them, and make offerings to them wherever they are, and cultivate virtues, so that by this merit they may be born in heaven or among humans, of noble and prosperous families with ample property and pure retinues, not enter into evil ways, always get to see buddhas, fulfill pure ways, quickly attain emancipation from the three realms of existence, each attain the fruit of their own vehicle according to their aspiration, recognize and requite their debt to buddhas, and forever be a reliance for the world. Though the buddhas be extinct, they are still inconceivable pure fields of blessings for living beings, with inexhaustible virtues, supreme fields of blessings, causing sentient beings’ roots of goodness to be complete and their virtue to be fully developed. This is the tenth great buddha-work.

“These buddha-works are immeasurably great, inconceivable: no beings of the world, celestials or humans, and none of the listeners or individual illuminates of past, future, or present can know them, unless they are empowered by Buddha.

“Buddhas have ten kinds of mastery of nondual action. What are they? All buddhas can speak words of prediction of enlightenment, definitively, without duality. All buddhas can satisfy sentient beings according to their wishes, definitely, without duality. All buddhas can manifestly be awake to all truths and expound their meanings, definitively, without duality. All buddhas have all the wisdom and knowledge of the buddhas of past, future, and present, definitive, without duality. All buddhas know that all instants, past, future, and present, are one

instant, definitely, without duality. All buddhas know that all past, future, and present buddha-lands inhere in one buddha-land, definitely, without duality. All buddhas know the words of all buddhas of all times are the words of one buddha, definitely, without duality. All buddhas know that all buddhas of all times and all the beings they teach are essentially equal, definitely, without duality. All buddhas know that worldly phenomena and Buddhist principles are essentially not different, definitely, without duality. All buddhas know that the roots of goodness of all buddhas of all times are the same one root of goodness, definitely, without duality. These are the ten.

“Buddhas have ten kinds of abode, abiding therein in all things. What are they? All buddhas abide in awareness of all realms of reality. All buddhas abide in compassionate speech. All buddhas abide in the fundamental great vow. All buddhas abide in persistence in civilizing sentient beings. All buddhas abide in the principle of absence of selfhood. All buddhas abide in impartial salvation. All buddhas abide in recollection of truth. All buddhas abide in the unobstructed mind. All buddhas abide in the constantly rightly concentrated mind. All buddhas abide in equal comprehension of all things without violating the character of ultimate reality.

“All buddhas have ten exhaustive knowledges. What are they? They know all things of the past exhaustively. They know all things of the future exhaustively. They know all things of the present exhaustively. They know all principles of language exhaustively. They know all sentient beings’ minds exhaustively. They know all the various ranks, high, middling, and low, of the roots of goodness of enlightening beings. They know all buddhas’ complete knowledge and virtues do not increase or decrease. They know all phenomena come from interdependent origination. They know all world systems exhaustively. They know all the different phenomena in all worlds, interrelated in Indra’s net.

“Buddhas have ten kinds of might with enormous power, supreme power, measureless power, grandiose, awesome power, power difficult to acquire, undiminishing power, stable power, indestructible power, power inconceivable to any worldlings, power that all living beings cannot shake. What are they? All buddhas have indestructible bodies and life that cannot be cut off—no worldly poisons can affect them; the floods, fires, and gales of all worlds cannot harm the buddhas’ body. Even if all demons, gods, sprites, goblins, angels, titans, and sundry other creatures were to rain thunderbolts as big as mountains with all their strength, hurling them down all at once throughout the universe, they could not cause the buddhas’ mind to be startled or frightened and could not even move a single hair of the buddhas. Walking, standing still, sitting, or reclining, the buddhas never change. That rain cannot fall where the buddhas are unless they let it, and even if they do not prevent it, and let it rain, it does not harm them. If there are any beings sustained by the buddhas or in the service of the buddhas, that rain of thunderbolts can-

not even harm them, much less the buddhas. This is the buddhas' first mighty quality.

"All buddhas put the mountains, oceans, forests, and buildings in all worlds in all universes into a single pore for all future ages, yet the sentient beings are not aware, do not know, unless they are empowered by the Buddha. Then the buddhas, holding all those worlds in a pore throughout the ages to come, whether walking, standing still, sitting, or reclining, do not conceive a single thought of fatigue. Just as space holds all the worlds in the cosmos without fatigue, so do all buddhas hold all worlds in a single pore. This is buddhas' second mighty quality.

"All buddhas can take as many steps as atoms in untold worlds in a single moment, passing as many lands as atoms in untold buddha-lands with each step, and travel thus for as many eons as atoms in all worlds: if there were a great adamantine mountain equal in measure to all those buddha-lands, the buddhas could place as many such mountains as atoms in untold buddha-lands in a single pore; the pores on a buddha's body being equal in number to all beings in the cosmos, they place the same number of great adamantine mountains in each pore, and, holding all those mountains, walk in the ten directions, entering all worlds in space, from the past throughout the future, through all ages, without resting—yet the buddhas' bodies are not injured and they do not get tired; their minds are always in concentration, without distraction. This is the buddhas' third mighty quality.

"Buddhas, after a meal, sit in the lotus posture through the untold eons of past and future, and enter the inconceivable bliss experienced by buddhas; their bodies remain stable, still and unmoving, yet they do not abandon the work of teaching sentient beings. Suppose someone measured each world throughout space one after another with a hairtip; the buddhas are able to sit cross-legged forever on a point the size of the hairtip, and likewise on all points. Suppose the size and weight of each being in all worlds in the ten directions were equal to those of worlds as numerous as atoms in untold buddha-lands; the buddhas could put all those beings on a fingertip forever and could do the same with all their fingertips, and enter each world in all of space carrying all those beings, exhausting the whole cosmos, yet the buddhas would never be weary in body or mind. This is buddhas' fourth mighty quality.

"Buddhas can cause to appear on one body as many heads as atoms in untold buddha-lands, manifesting as many tongues in each head as atoms in untold buddha-lands, each tongue producing as many different voices as atoms in untold buddha-lands, which all beings in the cosmos hear, each voice delivering as many troves of discourses as atoms in untold buddha-lands, each trove of discourses expounding as many principles as atoms in untold buddha-lands, each principle having as many terms, statements, and meanings as atoms in untold buddha-lands. They preach this way for as many eons as atoms in untold buddha-lands, and when they finish these eons, they again preach for as many eons as atoms in

untold buddha-lands, going on like this successively until they exhaust eons as numerous as atoms in all worlds, as numerous as the thoughts of all living beings. The eons of the future may be exhausted, but the cycles of teaching operated by the emanated bodies of buddhas have no end. This means the cycle of teaching expounded by knowledge, the cycle of teaching cutting off doubts, the cycle of teaching illumining all things, the cycle of teaching opening the treasury of nonobstruction, the cycle of teaching causing sentient beings to be joyful and docile, the cycle of teaching revealing all the practices of enlightening beings, the cycle of teaching of the high-rising, perfectly round sun of knowledge, the cycle of teaching of the bright lamp of wisdom illumining all the world, the cycle of teaching of various adornments of intellectual powers and confidence: just as one buddha-body, by spiritual power, operates different cycles of teaching such as these, to which no comparison in the world may be drawn, in the same way throughout space, in every single point, there are as many worlds as atoms in untold buddha-lands, and in each world the buddhas manifest in each mental instant as many emanation bodies as atoms in untold buddha-lands, each emanation body also producing voices and teachings like these, each filling all realms, so all beings therein can understand—yet the voice of the buddhas does not change or die out; it is inexhaustible. This is the fifth mighty quality of buddhas.

“All buddhas adorn their chests with the sign of virtue, indestructible as adamant, and sit at the foot of a tree of enlightenment: hordes of demons, boundless in number, with various forms so terrifying that all sentient beings who see them become crazed with fear, or even drop dead—such hordes of demons fill the sky, but when the buddhas see them, they are not frightened, they do not pale, not even one hair stands on end, they are not moved or disturbed, they do not think of anything—aloof from emotions, they are tranquil and clear, abiding in the abode of buddhas, imbued with the power of love and compassion, their senses under control, their hearts without fear, impossible for the hordes of demons to upset. In fact, it is they who can subdue the demons, cause them to change their minds and take refuge in the buddhas, after which the buddhas teach them by means of correct diagnosis, prescription, and mystic influence, so that all now develop the aspiration for unexcelled, complete perfect enlightenment, never to regress. This is the sixth mighty quality of buddhas.

“All buddhas have unobstructed voices that pervade all worlds in the ten directions, and all sentient beings who hear them spontaneously become docile. The sounds of the voices of the buddhas cannot be blocked by any mountains, any habitations of any creatures, or any sounds of any world, no matter how loud. According to the ways in which they need to be influenced, all sentient beings hear articulated statements and doctrines and all attain understanding. This is the seventh mighty quality of buddhas.

“All buddhas’ minds are unobstructed, eternally pure; all buddhas of

past, future, and present are of the same one essence, unpolluted, unblinkered, without egoism or possessiveness, either internally or externally; they realize objects are void, they do not conceive arbitrary ideas, do not depend on anything, do not fabricate anything, do not dwell on appearances, forever end false imaginings, give up all thoughts clinging to objects, are pure in their fundamental nature, are forever free from conflict while in the midst of all things, abiding in ultimate reality, free from desire, thoroughly pure; entering the cosmos of reality, their teaching is inexhaustible, beyond all illusory ideas of assessment and wrong assessment, totally beyond all talk of the compounded and the uncompounded. Having comprehended untold, boundless realms of objects, with unimpeded, inexhaustible knowledge and method they accomplish the ten powers, and their embellishments of all virtues are thoroughly pure. They expound innumerable various principles, all without contradicting the character of reality, impartial with respect to the phenomena of past, present, and future of the cosmos, without variance, ultimately free, entering into the supreme treasury of all truths, correctly remembering all facets of truth without confusion, abiding unperturbed in the fields of all buddhas in the ten directions. Attaining unbroken knowledge, they know all things ultimately, without exception; putting an end to contamination, their minds are liberated and their intellects are liberated. Abiding in ultimate reality, their perceptivity is unimpeded, and their minds are always correctly stabilized. In a single thought they comprehend the things of past, present, and future as well as the mental activities of all sentient beings, without any hindrance. This is the eighth mighty quality of buddhas.

“All buddhas have the same one reality-body, a body of infinite range, a body of boundless qualities, a body with no limit in the world, a body undefiled by the realms of desire, form, or formlessness, a body manifested at will, an impartial, pure body that is neither real nor unreal, an indestructible body with no coming or going, no compounding, a body of the inherent essence of phenomena, of one form which is formless, an omnipresent body without position or location, a body of boundless forms produced by free psychic transformations, a body of all kinds of manifestations entering universally into everything, a body of skillful employment of subtle truth, a body of a treasury of knowledge illumining everywhere, a body showing the equality of phenomena, a body pervading the cosmos, a body of eternal purity without movement or discrimination, neither existent nor nonexistent, a body manifest in accord with the various interests and understandings of all beings capable of being edified, which is not an expedient yet not inexpedient, neither perishes nor does not perish, a body born of the treasury of all virtues, a body of True Thusness, containing all the teachings of the buddhas, a body free from obstruction, its fundamental nature absolutely still, a body in which all qualities of nonobstruction are developed, a body omnipresent in all realms of pure principle, a body omnipresent in all worlds in multiple forms, a body of universal comprehension, free from

clinging to objects, free from regression, forever liberated, imbued with omniscience. This is the ninth mighty quality of buddhas.

“All buddhas equally understand all the teachings of buddhas and equally cultivate all the practices of enlightening beings; whether undertakings or knowledge, they are purely impartial, like the great ocean, all reaching fulfillment. Their power of action is supreme, and they never shrink back. Abiding in the measureless realms of the various concentrations, they show all paths, encourage good, and warn against evil. Their power of knowledge is foremost; they expound the truth without fear and are able to answer any question well. Their knowledge, wisdom, and teaching are equally pure; their physical, verbal, and mental actions are all unalloyed. They abide in the abode of buddhahood, the family of buddhas, doing buddha-work by means of enlightened knowledge and wisdom. Abiding in omniscience, they explain innumerable things as having no basis and no boundaries. Their psychic powers and knowledge are inconceivable, incomprehensible to any worldlings. Their knowledge profoundly penetrating, they see all things. The subtle, far-reaching, measureless, boundless gates of truth of past, present, and future, they thoroughly comprehend. In all worlds they are able to awaken understanding by means of transmundane knowledge. In all worlds they perform untold buddha-works of all kinds, attain unregressing knowledge, and enter the ranks of the buddhas. Though they have already realized untold truths that are beyond verbal expression, yet they can explain all verbal expressions. By means of Universally Good knowledge, they accumulate good qualities. Achieving instantaneous subtle knowledge, they comprehend all things and give out teachings to beings in accordance with whatever courses of action are appropriate for them as individuals. All things, all worlds, all sentient beings, all times in the cosmos—the range of these phenomena unlimited, they are able to know and explain by means of unobstructed knowledge. All buddhas appear in the world in the time of a single thought, according to the possibilities for enlightening, abide in a pure land, attain true awakening, manifest spiritual powers, and open up and enlighten the mind, intellect, and consciousness of all sentient beings of past, present, and future, according to appropriate timing. Sentient beings are boundless, worlds are boundless, realms of natural law are boundless, past, present, and future are boundless, and the supremacy of the buddhas is also boundless; they appear in the midst of them all, attain true awareness, and skillfully enlighten them by means of buddha-knowledge, never ceasing. All buddhas manifest the most wondrous incarnation by means of spiritual power, abide in boundlessness, with great compassion and skill in means, their minds without obstruction, at all times explaining the wondrous teaching for the benefit of all living beings. This is the tenth mighty quality of buddhas. These mighty qualities of all buddhas are infinite, boundless, inconceivable, incomprehensible to any sentient beings or followers of individual liberation in any time, unless spiritually empowered by Buddha.

“All buddhas have ten definite principles. What are they? All buddhas

definitely come down from the heaven of happiness to be born on earth. All buddhas definitely appear to be born, spending ten lunar months in the womb. All buddhas definitely tire of social convention and gladly seek to leave the world. All buddhas definitely sit at the foot of the tree of enlightenment, achieve true awakening, and realize all elements of enlightenment. All buddhas definitely realize all truths instantly and manifest spiritual power in all worlds. All buddhas definitely can teach in accord with the time. All buddhas definitely can teach people at the appropriate times in accordance with the bases of goodness they have developed, and give them directions for enlightenment. All buddhas definitely can do buddha-work in accord with the time. All buddhas definitely predict the enlightenment of all fully developed enlightening beings. All buddhas definitely can answer all sentient beings' questions in a single instant.

"All buddhas have ten kinds of speed. What are they? Any who see any buddha are speedily able to avoid bad dispositions. Any who see any buddha are speedily able to fulfill superior virtues. Any who see any buddha are speedily able to develop extensive bases of goodness. Any who see any buddha speedily attain rebirth in an immaculate heaven. Any who see any buddha can speedily get rid of all doubts and confusion. Any who have already aroused the aspiration for enlightenment who see any buddha can soon develop immense resolve, never to turn back, and can be able to teach people according to their needs; if they have not yet aroused the aspiration for enlightenment, they will quickly be able to arouse the determination for unexcelled, complete perfect enlightenment. Any who see any buddha before having entered the absolute state will speedily enter the absolute state. Any who see any buddha will speedily be able to purify all roots of goodness, mundane and supra-mundane. Any who see any buddha will speedily manage to destroy all obstruction. Any who see any buddha will speedily be able to acquire fearless intellectual powers.

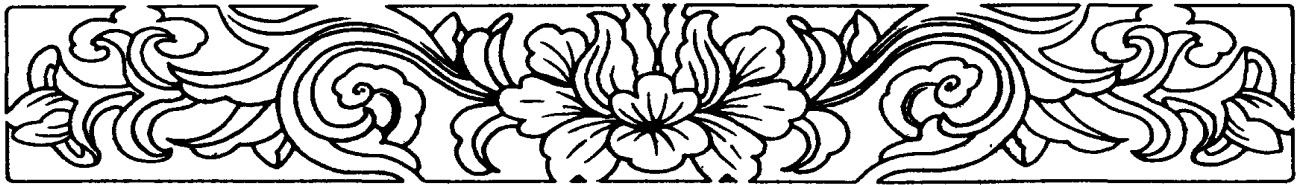
"All buddhas have ten kinds of pure things that should always be remembered. What are they? All buddhas' past events should be always remembered by enlightening beings. All buddhas' pure superior actions should be always remembered by enlightening beings. All buddhas' fulfillment of the ways of transcendence should be always remembered by enlightening beings. All buddhas' accomplishment of great undertakings should always be remembered by enlightening beings. All buddhas' accumulation of virtues should always be remembered by enlightening beings. All buddhas' embodiment of spiritual practice should always be remembered by enlightening beings. All buddhas' actualization of true enlightenment should always be remembered by enlightening beings. The infinity of all buddhas' physical forms should always be remembered by enlightening beings. The infinity of all buddhas' spiritual powers should always be remembered by enlightening beings. All buddhas' ten powers and confidences should always be remembered by enlightening beings.

“All buddhas have ten stations of omniscience. What are they? All buddhas instantly know the minds and mental patterns of all sentient beings of past, present, and future. All buddhas instantly know the acts and the resulting consequences of those acts amassed by all sentient beings in past, present, and future. All buddhas instantly know the needs of all sentient beings and teach and civilize them by means of correct diagnosis, prescription, and occult influence. All buddhas instantly know the mental characteristics of all sentient beings in the cosmos, manifest the emergence of Buddha in all places, and take those beings into their care by expedient means. All buddhas instantly manifest expositions of teaching according to the mental inclinations, desires, and understandings of all sentient beings in the cosmos, causing them to become civilized. All buddhas instantly know the inclinations of the minds of all sentient beings in the cosmos and manifest spiritual powers for them. All buddhas instantly manifest appearance in all places according to all the sentient beings who may be taught, and explain to them that the embodiment of Buddha is not graspable. All buddhas instantly reach all places in the cosmos, all sentient beings, and their particular paths. All buddhas instantly go in response to any beings who think of them, wherever they may be. All buddhas instantly know the understandings and desires of all sentient beings and manifest immeasurable physical forms for their benefit.

“All buddhas have ten kinds of immeasurable inconceivable buddha-concentrations. What are they? All buddhas, while always in correct concentration, instantly reach all places to expound the sublime Teaching for sentient beings everywhere. All buddhas, while always in correct concentration, instantly reach all places to teach all sentient beings ultimate selflessness. All buddhas, while always in correct concentration, instantly enter the past, present, and future in all places. All buddhas, while always in correct concentration, instantly enter the immense buddhlands in the ten directions, pervading all places. All buddhas, while always in correct concentration, instantly manifest innumerable various buddha-bodies in all places. All buddhas, while always in correct concentration, instantly in all places manifest body, speech, and mind in accord with the various understandings of sentient beings. All buddhas, while always in correct concentration, instantly, in all places, explain the ultimate reality of all things, beyond desire. All buddhas, while always in correct concentration, instantly, in all places, expound the inherent nature of interdependent origination of everything. All buddhas, while always in correct concentration, instantly, in all places, manifest immeasurable worldly and transcendental great adornments, causing sentient beings always to get to see Buddha. All buddhas, while always in correct concentration, instantly, in all places, enable sentient beings to master all enlightened teachings, attain infinite liberation, and ultimately reach unsurpassed transcendence.

“Buddhas have ten kinds of unimpeded liberation. What are they? All buddhas can cause the emergence in the world of untold buddhas in a

single atom. All buddhas can cause untold buddhas actively teaching to appear in a single atom. All buddhas can cause untold sentient beings being taught and guided to appear in a single atom. All buddhas can cause untold buddha-lands to appear in a single atom. All buddhas can cause untold enlightening beings receiving predictions of buddhahood to appear in a single atom. All buddhas can cause all buddhas of past, future, and present to appear in a single atom. All buddhas can cause all past, present, and future miracles to appear in a single atom. All buddhas can cause all sentient beings of past, present, and future to appear in a single atom. All buddhas can cause all past, present, and future buddha-works to appear in a single atom.”



BOOK THIRTY-FOUR

The Ocean of Physical Marks of the Ten Bodies of Buddha

THEN THE GREAT ENLIGHTENING BEING Universally Good said to the enlightening beings, "I now will tell you about the ocean of marks of the Buddha. On top of the Buddha's head there are thirty-two marks of great people, adorned with jewels. Among them is a mark of greatness called light illumining all regions, radiating immeasurable webs of great beams of light. It is adorned by all exquisite jewels, covered with jewel hair, soft, dense, and fine, each hair radiating jewel lights filling all the boundless worlds, manifesting embodiments of Buddha in all, complete with all the marks of buddhahood. This is the first.

"Next there is a mark of greatness called clouds of light of the Buddha-eye. It is variously arrayed with the finest gems, producing a golden light like the light emanating from the curl of hair between Buddha's eyebrows. That light illuminates all worlds. This is the second.

"Next there is a mark of greatness called clouds filling the cosmos. It is arrayed with discs of the finest jewels and radiates the light of the lamp of virtue and knowledge of the enlightened, illumining the oceans of worlds in all universes, making all buddhas and enlightening beings visible. This is the third.

"Next there is a mark of greatness called clouds manifesting universal illumination, variously adorned with gold and jewels. Those exquisite jewels all radiate light, illuminating inconceivable numbers of buddhlands, with all the buddhas appearing therein. This is the fourth.

"Next there is a mark of greatness called radiating clusters of jewel lights, with pure arrays of diamonds and flowers of lapis lazuli, their light shining on all worlds in the ten directions, therein manifesting all kinds of mystical projections extolling the past practices, wisdom, and virtues of the enlightened. This is the fifth.

"Next there is a mark of greatness called manifestation of clusters of great powers of Buddha pervading the cosmos, crowned by crystals of flames of jewels in the configurations of mystical projections of enlightening beings, ringed with wheels of light of flames of jewels containing

the power of the Buddha enlightening all, those lights illuminating the worlds of the ten directions, making manifest therein all buddhas sitting on the site of enlightenment, clouds of all knowledge filling infinite worlds throughout space. This is the sixth.

“Next there is a mark of greatness called multitudes of universal lamps of the enlightened, adorned by a sea of jewels of great power that can shake all lands in the cosmos, emanating pure light filling the cosmos, showing therein the oceans of virtues of the enlightening beings of the ten directions and the oceans of standards of knowledge of the buddhas of past, present, and future. This is the seventh.

“Next there is a mark of greatness called immense cloud reflecting all buddhas, adorned with sapphires, wish-fulfilling jewels, and pearls, always radiating light of enlightening beings’ flaming lamps, illumining all worlds in the ten directions, therein revealing all buddhas’ ocean of physical forms, ocean of vocal sounds, and ocean of pure powers. This is the eighth.

“Next there is a mark of greatness called cloud of light spheres, adorned by flowers of all kinds of jewels, with great webs of flames unfolding from all the jewels and filling all worlds in the ten directions, where all sentient beings see the Buddha sitting before them, praising the qualities of the reality-body of buddhas and enlightening beings, introducing them into the pure realm of the enlightened. This is the ninth.

“Next there is a mark of greatness called clouds of light illumining the treasury of practices of all enlightening beings, adorned by exquisite flowers made of all kinds of jewels, the lights of the jewels illumining innumerable worlds, the blaze of the jewels covering all lands, reaching all universes in the ten directions without impediment, causing the voice of Buddha to vibrate, telling the ocean of truths. This is the tenth.

“Next there is a mark of greatness called clouds of radiant light shining, adorned with lapis lazuli, sapphires, and diamonds, the colors of the jewel clusters clear, illuminating all oceans of worlds, producing wondrous sounds filling the cosmos, all emanating from the ocean of great virtues of knowledge of the Buddha. This is the eleventh.

“Next there is a mark of greatness called cloud of true awakening, adorned with flowers of mixed jewels, the jewel flowers all emitting light beams in all of which there are buddhas sitting on the site of enlightenment, filling boundless worlds, causing the worlds to be purified, putting an end to all deluded thoughts. This is the twelfth.

“Next there is a mark of greatness called clouds of radiance of light, adorned by crystallizations of the sovereign faculty of mind from the oceanic treasury of jewel flames, radiating great beams of light in which appear countless enlightening beings and the deeds they carry out, the body of knowledge, the body of realities, and the ocean of physical forms of all buddhas, filling the cosmos. This is the thirteenth.

“Next there is a mark of greatness called clouds of adornments shining

in all directions, arrayed with diamond flowers and lapis lazuli, radiating great beams of light in which there are great jewel lotus blossom thrones, fully adorned, covering the cosmos, spontaneously expounding the practices of enlightening beings, the sound pervading the ocean of all universes. This is the fourteenth.

“Next there is a mark of greatness called manifestation of the clusters of practices of the ocean of concentration of buddhas, instantly revealing the infinite adornments of Buddha, adorning the inconceivable oceans of worlds in all universes. This is the fifteenth.

“Next there is a mark of greatness called clouds of universal illumination of the ocean of mystic projections, adorned by mountainous lotus blossoms of exquisite jewels, the light of the jewels born from the vows of the Buddha, manifesting mystical projections without end. This is the sixteenth.

“Next there is a mark of greatness called cloud of liberations of all buddhas, adorned by pure fine jewels, emanating great lights, adorning all buddhas’ lion thrones, showing images of forms of all buddhas, as well as the infinite Buddha teachings and the ocean of buddha-lands. This is the seventeenth.

“Next there is a mark of greatness called cloud of illumination of independent means, adorned by lapis lazuli flowers, gold lotus blossoms, crystal lamps, and multitudes of flames of sublime teachings, emanating pure light from dense clouds of jewel flames of all buddhas, filling the cosmos, showing therein all the fine items of adornment. This is the eighteenth.

“Next there is a mark of greatness called cloud of awareness of the lineage of buddhas, adorned by infinite jewel lights with a thousand spheres, thoroughly pure within and without, born of roots of goodness of the past, those lights illuminating the worlds of the ten directions, kindling the sun of knowledge, spreading the ocean of truths. This is the nineteenth.

“Next there is a mark of greatness called cloud of manifestation of all buddhas’ freedom of form, adorned by necklaces of all jewels and lapis lazuli flowers, unfolding great jewel flames, filling the cosmos, manifesting therein the measureless buddhas of past, future, and present, as many as atoms in all buddha-lands, bold and fearless as majestic lions, replete with all the marks and knowledge of buddhahood. This is the twentieth.

“Next there is a mark of greatness called cloud illuminating the entire cosmos, adorned by the purity of the precious characteristics of the enlightened, radiating great lights illuminating the cosmos, revealing the sublime treasury of knowledge of all the infinite buddhas and enlightening beings. This is the twenty-first.

“Next there is a mark of greatness called cluster of features of Vairocana Buddha, adorned by flowers of the finest jewels as well as pure moons of

jewels, all radiating countless trillions of crystal lights, filling all space and the cosmos, therein manifesting countless buddha-lands with buddhas sitting in them. This is the twenty-second.

“Next there is a mark of greatness called cloud of light revealing all buddhas, adorned with beautiful lamps of myriad jewels, emitting pure light illumining all worlds in the ten directions, showing all the buddhas teaching. This is the twenty-third.

“Next there is a mark of greatness called cloud of manifestation of all adornments, embellished by all kinds of jewel flames, radiating pure light filling the cosmos, in every successive instant constantly manifesting all the untold, unspeakable numbers of buddhas and enlightening beings sitting at sites of enlightenment. This is the twenty-fourth.

“Next there is a mark of greatness called cloud producing the sounds of all universes, adorned with oceans of jewels and finest sandalwood, emitting great webs of flames filling the cosmos, producing therein subtle sounds pointing out the ocean of all actions of sentient beings. This is the twenty-fifth.

“Next there is a mark of greatness called cloud reflecting the spheres of mystical projections of all buddhas, adorned by the pure eyes of the enlightened, illuminating all worlds with light, in which appear all the adornments of the buddhas of past, future, and present, and producing sublime sounds expounding the inconceivably vast ocean of truth. This is the twenty-sixth.

“Next there is a mark of greatness called cloud of light illumining the ocean of buddhas, that light illumining all worlds in the cosmos without obstruction, with a buddha sitting in each. This is the twenty-seventh.

“Next there is a mark of greatness called cluster of jewel lamps, emitting the far-reaching light of the enlightened, illuminating all universes in the ten directions, showing therein all buddhas, enlightening beings, and the ocean of inconceivable numbers of various beings. This is the twenty-eighth.

“Next there is a mark of greatness called cloud of nondifferentiation of the realm of reality, radiating the light of great knowledge of the enlightened, illuminating all the buddha-lands of the ten directions, all the enlightening beings, the congregations at the sites of enlightenment, and the infinite ocean of teachings, manifesting therein all kinds of miraculous powers, and also emitting sublime voices explaining the undertakings of Universally Good enlightening beings according to the inclinations of sentient beings, causing them to dedicate themselves to Universal Good. This is the twenty-ninth.

“Next there is a mark of greatness called clouds of radiant illumination abiding in the oceans of all worlds, emanating jewel lights filling all universes in space, revealing therein immaculate sites of enlightenment as well as the physical forms of buddhas and enlightening beings, causing those who see to attain objectless vision. This is the thirtieth.

“Next there is a mark of greatness called cloud of flames of pure light

of all jewels, emitting the pure light of the exquisite jewels of the infinite buddhas and enlightening beings, illuminating all universes in the ten directions, revealing all the oceans of enlightening beings therein, all imbued with the spiritual power of the enlightened, forever traveling through the network of all lands in space. This is the thirty-first.

“Next there is a mark of greatness called cloud of illumination of the arrays of all universes; it is right in the middle, at the crest of a gradual rise, adorned with a pure gold cosmic net, emanating clouds of pure light filling the cosmos, instant after instant constantly showing the buddhas, enlightening beings, and congregations at the sites of enlightenment in all worlds. This is the thirty-second.

“The top of Buddha’s head is embellished with these thirty-two marks of great people. Between the Buddha’s eyebrows is a mark of great people called cloud of light permeating the cosmos, adorned with jewel flowers, emanating great beams of light containing the hues of all jewels, clear and pure as the light of the sun and moon, that light illumining the lands of the ten directions, revealing the bodies of all buddhas therein, and also emitting sublime sounds expressing the ocean of truths. This is the thirty-third mark.

“Buddha’s eyes have a mark of greatness called cloud of independent universal vision, adorned by many beautiful jewels, their crystalline light pure and clear, seeing all without any obstruction. This is the thirty-fourth.

“Buddha’s nose has a mark of greatness called cloud of knowledge of all spiritual powers, adorned by pure jewels, covered with lights the colors of all jewels, wherein appear infinite phantom buddhas sitting on jewel lotus blossoms, going to all worlds, expounding to all enlightening beings and all sentient beings the inconceivable ocean of all aspects of buddhahood. This is the thirty-fifth.

“Buddha’s tongue has a mark of greatness called cloud manifesting reflected images of sound, adorned by beautiful jewels of all colors, produced by the roots of goodness of former times; his tongue’s length and breadth covers all oceans of worlds; whenever the Buddha smiles, he emits lights of all jewels that illumine all the universes in the ten directions, causing all minds to become clear and cool; all the buddhas of past, future, and present appear clearly in the lights, all uttering far-reaching, subtle sounds pervading all lands and remaining for infinite eons. This is the thirty-sixth.

“The buddha’s tongue has another mark of greatness called cloud of reality realms. It is perfectly flat, adorned with jewels, radiating exquisite jewel lights complete with colors and characteristics like the lights emanating from the hair between the Buddha’s eyebrows. Those lights illumine all buddha-lands, showing them to be only made of atoms, having no intrinsic essence. In the lights there also appear countless buddhas, all uttering subtle messages explaining all truths. This is the thirty-seventh.

“The tip of Buddha’s tongue has a mark of greatness called cloud of light illuminating the cosmos, adorned with wish-fulfilling jewels, always spontaneously producing golden flames wherein appear reflections of the ocean of all buddhas. It also causes subtle sounds to resonate, filling all the boundless worlds, each sound containing all sounds, and explaining the sublime truth, to the joy of the hearers, who appreciate for measureless eons without forgetting. This is the thirty-eighth.

“The tip of Buddha’s tongue has another mark of greatness, called cloud lighting up the cosmos, adorned with diamonds, emanating subtle lights of myriad colors, filling infinite lands of the ten directions throughout the cosmos, all pure, all containing infinite buddhas and enlightening beings, such uttering all kinds of sublime messages, received in person by all enlightening beings. This is the thirty-ninth.

“The Buddha’s gums have a mark of greatness called cloud showing the inconceivable realm of reality, adorned with sapphires and lapis lazuli, emanating clouds of pure light from flames of fragrant lamps, filling the cosmos, showing all kinds of means of mystic powers, expounding the profound, inconceivable truth everywhere in all oceans of worlds. This is the fortieth.

“The Buddha’s lower right teeth have a mark of greatness called cluster of teeth of Buddha, adorned with jewels set in gammadion patterns, radiating great beams of light illuminating the cosmos, with all buddha-bodies appearing therein, circulating throughout the ten directions, enlightening sentient beings. This is the forty-first.

“The Buddha’s upper right teeth have a mark of greatness called clouds of high banks of jewel flames, adorned with treasuries of jewels, emitting pure light of indestructible fragrant flames, each light ray filling the cosmos, showing the spiritual powers of all buddhas, and also showing the pure sites of enlightenment in all worlds in the ten directions. This is the forty-second.

“The Buddha’s lower left teeth have a mark of greatness called clouds of radiant illumination from jewel lamps, adorned with all kinds of beautiful jewels emitting flowers and scents, emanating pure light from clouds of lamp flames, filling all oceans of worlds, revealing therein all buddhas sitting on lotus blossoms surrounded by enlightening beings. This is the forty-third.

“The Buddha’s upper left teeth have a mark of greatness called cloud reflecting the enlightened ones, adorned with gold of pure brilliance, nets and flowers of jewels, emanating great spheres of flames filling the cosmos, revealing therein all the buddhas using their spiritual powers in space to distribute the milk of the Teaching, the lamps of the Teaching, the treasure of the Teaching, to educate all groups of enlightening beings. This is the forty-fourth.

“The Buddha’s front teeth have a mark of greatness called cloud of omnipresent light; between each tooth are arrays of oceans of marks that all radiate light when the Buddha smiles, with crystal flames of the colors

of all jewels, swirling to the right, circulating throughout the cosmos, uttering the voice of Buddha, explaining the practice of Universal Good. This is the forty-fifth.

“The Buddha’s lips have a mark of greatness called cloud reflecting lights of all jewels, radiating immense beams of light the color of rose gold, of lotuses, and the colors of all jewels, illumining the cosmos and completely purifying it. This is the forty-sixth.

“The Buddha’s neck has a mark of greatness called cloud shining on all worlds, adorned by diamonds. His neck is supple, soft, slender, and moist, and gives off radiant pure light filling all worlds in the ten directions, revealing all buddhas therein. This is the forty-seventh.

“The Buddha’s right shoulder has a mark of greatness called Buddha’s immense cloud of all jewels, emanating lights of the colors of all jewels, gold, and lotus blossoms, forming a network of crystal flames, illuminating the cosmos, revealing all enlightening beings therein. This is the forty-eighth. The Buddha’s right shoulder has another mark of greatness, called cloud of supreme jewels shining radiantly, pure as gold in color, emanating crystal light filling the cosmos, revealing all enlightening beings therein. This is the forty-ninth.

“The Buddha’s left shoulder has a mark of greatness called cloud of supreme light illuminating the cosmos, variously adorned like the marks on his crown and between his eyebrows, emitting golden, lotus-colored, and jewel-colored lights forming great networks of flames filling the cosmos, showing therein all occult powers. This is the fiftieth. The Buddha’s left shoulder has another mark of greatness, called cloud of light shining everywhere, whirling to the right, adorned with gold and diamonds, radiating lights of fragrant flames of flowers of jewels, filling the cosmos, showing all buddhas and all purified lands therein. This is the fifty-first. The Buddha’s left shoulder has another mark of greatness, called cloud of universal radiance, whirling to the right, with subtle mysterious adornments, emitting pure light from clouds of flames of buddhas’ lamps, filling the cosmos, revealing the various adornments of all enlightening beings therein, all superbly beautiful. This is the fifty-second.

“The Buddha’s chest has a mark of greatness shaped like a gammadion called oceanic cluster of auspicious signs, adorned with crystal jewel flowers emitting all kinds of orbs of light flames of the colors of all jewels, filling the cosmos, making it all pure, and also producing marvelous sounds expressing the ocean of the teachings. This is the fifty-third.

“To the right of the mark of auspicious signs is a mark of greatness called cloud of revelation of light, adorned by the cosmic net of Indra, radiating a vast circle of light filling the cosmos, revealing therein infinite buddhas. This is the fifty-fourth.

“There is another mark of greatness to the right of the mark of auspicious signs, called cloud manifesting the Buddha everywhere, adorned

by the jewel crowns of enlightening beings, emanating great lights shining on all worlds in the ten directions. Purifying them all, showing therein the buddhas of past, future, and present sitting on the sites of enlightenment, manifesting spiritual powers, and widely expounding the ocean of teachings. This is the fifty-fifth.

“There is another mark of greatness to the right of the mark of auspicious signs, called cloud of blooming flowers, adorned by crystal jewel flowers, radiating pure light rays from precious lamps of fragrant flames, shaped like lotus blossoms, filling the world. This is the fifty-sixth.

“There is another mark of greatness to the right of the mark of auspicious signs, called cloud of pleasant golden color, adorned by diamonds from the Mind King treasury of all jewels, emanating pure light illuminating the cosmos, revealing therein immensely radiant jewel treasures like the eyes of Buddha. This is the fifty-seventh.

“There is another mark of greatness to the right of the mark of auspicious signs, called cluster of oceans of buddhas, adorned by gems, fragrant lamps, and flower garlands, emanating the pure light of great flames of fragrant lamps of diamond, filling space, pervading all lands, showing the assemblies at the sites of enlightenment there. This is the fifty-eighth.

“To the left of the mark of auspicious signs there is a mark of greatness called clouds of light of revelation, adorned with countless enlightening beings sitting on jewel lotus blossoms, emanating jewel-flame light beams, studded with diamonds, purifying all oceans of universes, revealing therein infinite buddhas and their sublime voices expounding all truths. This is the fifty-ninth.

“There is another mark of greatness to the left of the mark of auspicious signs, called cloud of light appearing throughout the cosmos, adorned by an ocean of jewels, emitting great light pervading all worlds, showing the enlightening beings therein. This is the sixtieth.

“There is another mark of greatness to the left of the mark of auspicious signs, called cloud of universal eminence, adorned with garlands of jewel orbs made of diamonds that shine like the sun, emanating great flames of light filling all oceans of worlds in the cosmos, showing therein all worlds, all buddhas, and all sentient beings. This is the sixty-first.

“There is another mark of greatness to the left of the mark of auspicious signs, called cloud of the sublime sound of the turning of the wheel of the Teaching, adorned by lamps of all truths and flowers of pure fragrance, emitting great beams of light filling the cosmos, revealing therein the ocean of marks and ocean of mind of all the buddhas. This is the sixty-second.

“There is another mark of greatness to the left of the mark of auspicious signs, called cloud of adornments, adorned by the ocean of all buddhas of past, future, and present, radiating immaculate light purifying all buddha-lands, showing therein all the buddhas and enlightening beings as well as the deeds they carry out. This is the sixty-third.

“The Buddha’s right hand has a mark of greatness called cloud of oceanic illumination, adorned by myriad jewels, constantly emitting pure light like the aura of the moon, filling all worlds in space, emanating thunderous voices extolling all the practices of enlightening beings. This is the sixty-fourth.

“Buddha’s right hand has another mark of greatness, called cloud of reflected radiance, adorned with flowers of lapis lazuli and sapphires, shedding great light illuminating all the worlds in the ten directions where enlightening beings abide, their troves of lotus blossoms, jewels and so on, therein showing the infinite buddhas sitting at the enlightenment tree with the pure body of reality, causing all the lands of the ten directions to quake. This is the sixty-fifth.

“Buddha’s right hand has another mark of greatness, called cloud of lamp flame garlands adorning everywhere, arrayed with radiant jewels, emitting great beams of light forming networks of miraculous displays of mystical emanations, showing therein hosts of enlightening beings, all wearing jeweled crowns, expounding the ocean of enlightening practices. This is the sixty-sixth.

“Buddha’s right hand has another mark of greatness, called cloud revealing all jewels, adorned with lamps with lotuslike flames, emitting oceanic treasures of light pervading the cosmos, showing therein infinite buddhas sitting on lotus thrones. This is the sixty-seventh.

“Buddha’s right hand has another mark of greatness, called cloud of light, adorned with oceans of crystal flames, emitting flames of all jewels and flames of flowers of fragrant fire, their pure light filling all networks of worlds, showing all buddhas’ sites of enlightenment therein. This is the sixty-eighth.

“Buddha’s left hand has a mark of greatness called cloud of lamps of jewel-like purity, adorned with the colors of precious elements, radiating light of the golden hue of the Buddha, moment to moment constantly causing all the finest adornments to appear. This is the sixty-ninth.

“Buddha’s left hand has another mark of greatness, called cloud of voices of the lamp of knowledge of all lands, adorned with diamond flowers in a cosmic net, radiating pure golden light illumining all worlds in the ten directions. This is the seventieth.

“Buddha’s left hand has another mark of greatness, called cloud of light resting on a precious lotus, adorned with exquisite flowers of all precious substances, emanating great light, like a mountainous lamp, lighting all the worlds of the ten directions. This is the seventy-first.

“Buddha’s left hand has another mark of greatness, called cloud of universal illumination of the cosmos, adorned with a cosmic net of jewel garlands, jewel discs, and jewel vases, as well as myriad sublime appearances, emitting great light illumining all lands in the ten directions, showing therein all buddhas of all oceans of worlds in all universes, sitting on lotus blossoms. This is the seventy-second.

“Buddha’s right fingers have a mark of greatness called cloud show-

ing the whirlpool of lands of all ages, adorned with flowers of all the finest jewels from treasuries of the glow of the moon reflected in the water, emanating great beams of light filling the cosmos, constantly producing therein subtle sound filling the lands of the ten directions. This is the seventy-third.

“Buddha’s left fingers have a mark of greatness called cloud resting on all jewels, adorned with sapphires and diamonds, radiating the lights of all jewels, filling the cosmos, showing therein all buddhas and enlightening beings. This is the seventy-fourth.

“Buddha’s right palm has a mark of greatness called cloud of radiance, adorned with a thousand-spoked diamond wheel, emanating jewel light whirling to the right filling the cosmos, showing therein all buddhas, each buddhas’ body blazing with flames of light, teaching the truth and liberating people, purifying worlds. This is the seventy-fifth.

“Buddha’s left palm has a mark of greatness called cloud of flaming wheels, expanding and magically causing all the sites of enlightenment in the cosmos to appear, adorned with a thousand-spoked wheel of sunlike jewels, radiating great beams of light filling all oceans of worlds, revealing therein all enlightening beings, expounding the ocean of practices of Universal Good, entering into all buddhas’ lands, each enlightening innumerable sentient beings. This is the seventy-sixth.

“Buddha’s genital organ has a mark of greatness called cloud emanating the voice of Buddha, adorned with all kinds of fine jewels, emitting flowery flame light from crystal lamps, the light refulgent, containing the colors of all jewels, illuminating all universes in space, showing therein all buddhas traveling, coming and going, reaching everywhere. This is the seventy-seventh.

“Buddha’s right buttock has a mark of greatness called cloud of radiant garlands of jewel lamps, adorned with jewels, emitting inconceivable jewel flame rays of light spreading throughout all universes in the ten directions, being of the same one appearance as the cosmos of space, yet able to produce all appearances, manifesting in each appearance the autonomous mystical projections of the buddhas. This is the seventy-eighth.

“Buddha’s left buttock has a mark of greatness called cloud of light covering the sky showing all oceans of universes like lotuses, adorned with pure jewels, emanating networks of light rays illumining all universes in the ten directions, revealing there clouds of all kinds of forms. This is the seventy-ninth.

“Buddha’s right thigh has a mark of greatness called cloud of ubiquitous manifestation, adorned with crystals of many colors. The thigh is proportionate to the calf; it radiates lights of the true Teaching, like jewel flames, able to instantly reveal the ocean of forms of the striding of the king of all treasures. This is the eightieth.

“Buddha’s left thigh has a mark of greatness called cloud showing the infinite oceans of features of all buddhas, adorned with an ocean of all jewels resting on each one, traveling vast distances, emanating pure light

shining on all sentient beings, causing them all to seek the supreme state of buddhahood. This is the eighty-first.

“Buddha’s deerlike right calf has a mark of greatness called cloud of all universes in space, adorned with sublime jewels of light. The calf is round and straight and walks well; it emanates pure golden light illuminating all buddhas’ worlds and emits great sounds causing them all to quake. It also shows all buddha-lands stationed in space, arrayed with jewel-like flames, from which countless enlightening beings magically appear. This is the eighty-second.

“Buddha’s deerlike left calf has a mark of greatness called cloud of oceans of adornments. Golden-hued, it can walk through all buddha-lands, emitting the pure light of all jewels, filling the cosmos, given to perform buddha-works. This is the eighty-third.

“The jewel hair on the Buddha’s lower legs has a mark of greatness called cloud of manifestations of reflected images of the cosmos. The hair curls to the right, and each hairtip radiates jewel light filling all universes in the ten directions, showing all buddhas’ spiritual powers. The hair pores all emit lights in which appear all buddha-lands. This is the eighty-fourth.

“The soles of Buddha’s feet have a mark of greatness called cloud of arrangements of the ocean of all enlightening beings, diamond-colored, with pure lotus blossoms of gold, radiating jewel-like light illumining all oceans of worlds in the ten directions, with clouds of jewel-like fragrant flames reaching everywhere. When he lifts his foot to take a step, a fragrant air circulates, replete with the colors of all jewels, filling the cosmos. This is the eighty-fifth.

“On Buddha’s right instep is a mark of greatness called cloud of light shining on everything, adorned with all kinds of jewels, radiating great lights filling the cosmos, showing all buddhas and enlightening beings. This is the eighty-sixth.

“On Buddha’s left instep is a mark of greatness called cloud of manifestations of all buddhas, adorned with jewels, emanating jewel light moment to moment showing the miraculous displays of all buddhas, as well as their oceans of teachings, and the enlightenment sites they sit at, this continuing unbroken forever. This is the eighty-seventh.

“Between Buddha’s right toes is a mark of greatness called cloud of light illuminating all oceans of universes, variously adorned with diamonds like mountainous lamps and thousand-spoked wheels of flames, radiating great beams of light filling the oceans of worlds in all universes in the ten directions, showing therein the various forms of precious adornments of all buddhas. This is the eighty-eighth.

“Between Buddha’s left toes is a mark of greatness called cloud showing the ocean of all buddhas, adorned with jewel flowers, garlands of fragrant flaming lamps, and discs of all jewels, constantly emitting pure lights from an ocean of jewels, filling space, reaching all worlds in the ten directions, showing therein such features of all buddhas and enlightening

beings as their universal voices and their mystic gammadion signs of felicity, benefiting all the infinite sentient beings. This is the eighty-ninth.

“Buddha’s right heel has a mark of greatness called cloud of independent radiance, adorned with powdered sapphires, always emanating the exquisite jewel light of the buddhas, the splendor of that light filling the cosmos, all the same one appearance, without any differences, therein showing all buddhas sitting at the site of enlightenment and expounding the sublime teaching. This is the ninetieth.

“Buddha’s left heel has a mark of greatness called cloud manifesting sublime voices expounding the ocean of truths, adorned with jewels from the ocean of mystic projections, jewels from flowers of a polar mountain in an ocean of fragrant flames, as well as cat’s-eye gems, all radiating great beams of light filling the cosmos, showing therein the spiritual powers of the buddhas. This is the ninety-first.

“Buddha’s right ankle has a mark of greatness called cloud shining with the light of all adornments, with extremely fine adornments made of all kinds of precious substances, radiating pure golden light, illuminating all universes in the ten directions, the light appearing as an enormous cloud covering the sites of enlightenment of all buddhas. This is the ninety-second.

“Buddha’s left ankle has a mark of greatness called cloud showing all colors, adorned with radiant jewels and sapphires containing the glow of all moons, moment to moment traveling through the ocean of universes, radiating crystal lamps’ fragrant flames’ light, that light pervading all universes. This is the ninety-third.

“The circumference of Buddha’s right foot has a mark of greatness called universal treasury cloud, adorned with emeralds and diamonds, emanating jewel light filling space, therein showing all buddhas sitting on crystal lion thrones at the sites of enlightenment. This is the ninety-fourth.

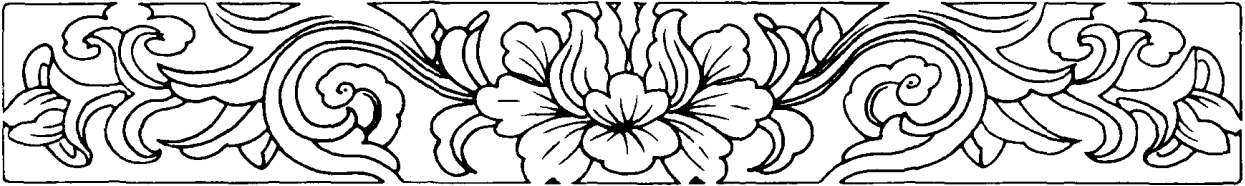
“The circumference of Buddha’s left foot has a mark of greatness called cloud of light illumining the whole cosmos, adorned with jewel flowers, radiating great lights filling the cosmos, all equal and uniform, therein showing the mystic power of all the buddhas and enlightening beings, with great wondrous voices expounding the endless ways of entry into truth there are in the cosmos. This is the ninety-fifth.

“The tips of Buddha’s right toes have a mark of greatness called cloud showing adornments, arrayed with very pleasing pure gold, emanating great rays of light filling all universes in the ten directions, showing therein the boundless ocean of teachings, various virtues, and spiritual powers of all buddhas and enlightening beings. This is the ninety-sixth.

“The tips of Buddha’s left toes have a mark of greatness called cloud showing the mystic transformations of all buddhas, adorned with inconceivable buddhas’ halos, moon glow, pervasive perfume, and wheels of jewel flames, emanating pure lights of the colors of all jewels, filling all

oceans of worlds, showing therein all buddhas and enlightening beings expounding the ocean of all Buddha teachings. This is the ninety-seventh.

“Vairocana Buddha has as many such marks of greatness as atoms in ten Flower Treasury oceans of worlds, each limb adorned with sublime marks of myriad jewels.”



BOOK THIRTY-FIVE

The Qualities of the Buddha's Embellishments and Lights

THEN THE WORLD HONORED ONE said to the enlightening being Jewel Hand, "Offspring of Buddha, the perfectly enlightened one has an embellishment called the foremost sphere, from which emanates a great light called effulgence, with seven million infinities of light rays. When I was an enlightening being in the palace of Tushita heaven, I emanated a great light called lightbanner king, illuminating as many worlds as atoms in ten buddha-lands; the sentient beings in the hells of those worlds who were touched by this light gained respite from their torments, and they obtained ten kinds of pure eyes, ears, noses, tongues, bodies, and minds, and all danced for joy. When their lives ended they were reborn in Tushita heaven. In Tushita heaven is a drum called most delightful; when they had been born in heaven, this drum sounded, declaring to them, 'O godlings, because your minds were not indulgent and you planted roots of goodness in the presence of buddhas, and because in the past you associated with the wise, and by the great spiritual power of Vairocana, you have been born in this heaven after the end of your life elsewhere.'

"The thousand-spoked wheels on the soles of my feet as an enlightening being were called king of universal light. They had an embellishment, called the foremost sphere, always emanating forty kinds of light, among them a light called pure virtue, illumining as many worlds as atoms in a hundred trillion buddha-lands, causing all sentient beings to develop maturity according to their various actions and inclinations. Sentient beings in excruciating pain in uninterrupted hell, encountering this light, were born in Tushita heaven after their lives ended. When they were born in heaven, they heard the sound of the celestial drum declare to them, 'Very good! Godlings, the enlightening being Vairocana has entered undefiled concentration; you should pay respects.' Then the godlings, hearing this exhortation from the sound of the celestial drum, thought, 'How wonderful—what is the cause of this subtle sound?' Then the drum answered, 'The sound I make is produced by the power of roots of goodness. Godlings, just as I speak of myself without

attachment to self or to what is mine, so too do the buddhas say they are buddhas, yet have no attachment to "I" or "mine." Just as my sound does not come from the east or from the west, the south, the north, or the intermediate directions or the zenith or nadir, in the same way the achievement of buddhahood as a consequence of actions does not come from any of the ten directions. It is as when you were in hell before: the hell and your bodies did not come from any of the ten directions; it was only due to your deluded evil deeds and bondage by folly that you were incarnated in hell—this has no basis, it does not come from anywhere. The enlightening being Vairocana, by spiritual power, emanated great light, yet this light did not come from any of the ten directions; in the same way, my sound does not come from any of the ten directions—it is just the power of good roots of concentration and by the spiritual power of transcendent wisdom that produces this pure sound and manifests these various abilities. Just as Sumeru, the polar mountain, has thirty-three celestial palaces of exalted splendor, with various appurtenances that do not come from any of the ten directions, likewise my sound does not come from any of the ten directions. Just as I teach as many sentient beings as there are atoms in a trillion worlds, each in accord with their inclinations, causing them great joy, yet do not get tired of them or shrink from them, and I do not become proud or heedless, so also does the enlightening being Vairocana do the same, while abiding in undefiled concentration. From one embellishment on his right palm he emanates one ray of light that manifests innumerable magical powers such as even individually liberated ones cannot know, much less sentient beings. You should go to that enlightening being and attend and serve him. Do not indulge in the pleasures of the senses anymore—attachment to sensual desires obstructs roots of goodness. Just as the world-ending holocaust completely burns away the polar mountain, so also does craving bind up the mind and prevent it from developing the will to remember Buddha. You should be grateful for your blessings and requite the favor you have received. Many ingrates meet untimely deaths and are reborn in hell. You were formerly in hell, when your bodies were illumined with light and you left there and were reborn here. You should now quickly rededicate and increase your roots of goodness. Just as I, the heavenly drum, am not male or female, yet can produce measureless, boundless, inconceivable things, so too you gods and goddesses are not male or female yet are able to enjoy all kinds of sublime palaces and groves. Just as my heavenly drum is not born and does not perish, the same is true of material form, sensation, perception, action, and consciousness. If you can understand this, know that you will then enter the concentration defined by independence.'

"The godlings, having heard this message, realized unprecedented wonder. Then they all magically produced myriad clouds of flowers, fragrances, music, banners, parasols, and eulogies, and went together to the palace where the enlightening being Vairocana was staying. Joining

their palms in respect, they stood to one side and wished to behold him, but they could not see him. The godlings then said, 'The enlightening being Vairocana has already passed away from here and been born in the human world, in the house of King Shuddhodana. He has mounted the sandalwood bower and is in the womb of Lady Maya.' Then the godlings, by means of the celestial eye, saw the body of the enlightening being in the family of the king Shuddhodana in the human realm, being attended by gods of the Brahma heavens and heavens of desire. The godlings then thought, 'If we do not go to the enlightening being and pay our respects, and should give rise to even a single thought of attachment to these celestial palaces, that would not be right.'

"Then each of the godlings, with a retinue of a hundred million, was going to go down to earth. At that point the celestial drum produced a voice telling them, 'The great enlightening being has not ended his life here and been reborn there: it is just that he has, by spiritual power, caused sentient beings to perceive him according to their psychological needs. Just as I now am not visible to the eye, yet can produce a voice, so also the great enlightening being, in undefiled concentration, is not visible to the eye, yet can appear to be born anywhere, without vain discrimination, free from conceit, without attachments. You should arouse the determination for unexcelled, complete perfect enlightenment, purify your minds, lead well-behaved lives, and repent of and get rid of all obstructions due to past actions, obstructions due to afflictions, obstructions due to retribution, and obstructions due to views; with bodies as many as beings in the cosmos, with tongues as many as beings in the cosmos, with good deeds of body, speech, and mind as many as beings in the cosmos, repent of and get rid of all obstructions and faults.'

"The godlings, hearing this, attained unprecedented wonder and were very joyful. They asked, 'How does the great enlightening being repent of and get rid of all faults?' The celestial drum, by the power of roots of goodness of concentration of the enlightening being, said, 'The enlightening being knows that conditioning acts do not come from any particular location, yet they accumulate and dwell in the mind. They come only from delusion and have no abode. The enlightening being clearly sees this with certainty and has no doubt or confusion. Just as I, the celestial drum, speak of actions and consequences, of practice and discipline, of joy and peace, and of various concentrations, so do buddhas and enlightening beings speak of "I" and "mine," speak of sentient beings, of covetousness, wrath, and delusion and their various actions, yet there really is no self or possession—all actions performed, the resulting consequences of the six paths of transmigration, cannot be found wherever you may seek. Just as my voice is not born and does not perish, while the celestials who do evil do not hear my voice but the voice waking them up by means of hell, so also are all actions neither born nor perishing, while according to their practice and accumulation their consequences are experienced. My drum sound is eternally inexhaustible and uninterrupted,

and neither coming nor going can be apprehended in it; if there were coming or going, there would be extinction and permanence—the buddhas never say there is extinction or permanence, except as an expedient to develop sentient beings. Just as my sound makes itself available to beings in infinite worlds according to their mentalities, so do all buddhas make themselves visible according to the mentalities of beings. Suppose there is a glass mirror called “reflector,” clearly reflecting, equal in size to ten worlds, with the images of all the mountains and rivers, and all the sentient beings, including in the hells, the animals and ghosts, all reflected therein—what do you think, can you say those images enter and exit the mirror?’ The godlings answered, ‘No.’ ‘All actions are also like this; though they can produce resulting consequences, there is no place they come or go. Just as a magician deceives people’s eyes by illusion, so do actions also do the same. If you know this, this is true repentance of all evils so that all are cleared.’

“When this teaching was spoken, the Tushita godlings in worlds as numerous as atoms in ten quintillion buddha-lands attained acceptance of the nonorigination of all things; immeasurable, inconceivable infinities of godlings of the six heavens of the realm of desire were inspired to seek unexcelled, complete perfect enlightenment; all the goddesses of the heavens of the desire realm relinquished the female body and became determined to attain supreme enlightenment. Then the godlings, because of attaining the ten stages on hearing the tremendous dedication of Universal Good told, because of attaining concentration adorned by various powers, and because of repenting of and clearing away all serious hindrances by means of pure physical, verbal, and mental actions equal in number to living beings, thereupon saw lotus blossoms made of all precious substances, as many blossoms as atoms in ten quintillion buddha-lands, with an enlightening being sitting on each blossom emanating great beams of light; in those beams of light were as many buddhas as there are living beings, sitting in the lotus posture expounding the teaching in accordance with the mentalities of sentient beings—yet still not even a little of the power of undefiled concentration was as yet manifested.

“Then the godlings, by means of the flowers and other things they had produced before, again magically produced in each pore of their bodies as many clouds of fine flowers and so on as there are living beings, to offer to the realized one Vairocana, and took them and scattered them on the Buddha; all of them hovered over the Buddha’s body while the fragrant clouds rained over worlds as many as atoms in countless buddha-lands. Any sentient beings who were enveloped in that fragrance became physically peaceful and blissful, like a mendicant who has entered the fourth stage of meditation, in whom all obstructions due to past actions vanish. Sentient beings have five hundred internal afflictions and five hundred external afflictions relating to form, sound, smell, flavor, and tactile feeling; those rife with covetousness have 21,000, those rife with

anger have 21,000, those rife with delusion have 21,000, and those equally habituated to all three also have 21,000—but if they smell this fragrance, they realize that all these are unreal. Once they realize this, they develop pure roots of goodness with the light of mystic power, like clouds of fragrant banners.

“Those who see the canopies produced by the enlightening beings plant the innumerable roots of goodness of universal monarchs of the pure gold net of the tenth stage of enlightening. When enlightening beings are in this status of universal monarch, they edify beings in worlds as numerous as atoms in ten quintillion buddha-lands. In the case of the buddha called Knowledge Like the Moon, of the world called Clear Mirror, there are always monks, nuns, laymen, laywomen, and others from countless worlds who project their bodies to come listen to the Teaching; that buddha, without a moment’s pause, relates to them the events of former lives. Any sentient beings who hear the name of the buddha will surely be reborn in the land of the Buddha. That case of enlightening beings in the rank of universal monarch with the pure golden net is also like this: any who encounter their light will surely attain the tenth stage of enlightening beings, because of the power of roots of goodness previously cultivated. When one has attained the first meditation, though one’s life has not yet ended, one can see the palaces in the Brahma heaven and can experience the bliss of the Brahma world; likewise those who attain the other stages of meditation. The great enlightening beings in the rank of universal monarch with the pure golden net radiate pure light such that any beings who are touched by it all gain the tenth stage of enlightening and attain immeasurable light of knowledge, acquire ten kinds of pure eyes, ten kinds of pure ears, noses, tongues, bodies, and ten kinds of pure intellects; they accomplish immeasurable profound concentrations and achieve such a pure physical eye.

“Suppose someone took ten trillion buddha-lands and reduced them to atoms, and then reduced to atoms as many buddha-lands as those atoms, then put all those atoms in his left hand and carried them past an equal number of worlds to the east, and then put down one atom, and continued this way to the east until all the atoms were exhausted, and did the same in the other nine directions: if all the worlds in the ten directions, both those in which he had deposited an atom and those in which he had not, were all assembled to form a single buddha-land, do you think that the immeasurable vastness of this buddha-land would be conceivable or not?”

Jewel Hand said, “It would not be conceivable. The enormous size of such a land would be immeasurable, extraordinary, inconceivable. If any sentient beings heard this comparison and believed and understood it, that would be even more extraordinary.”

The Buddha said, “This is so, Jewel Hand. It is as you say. If any good man or woman should hear this example and believe in it, I would give them the prediction that they will certainly attain unexcelled, complete

perfect enlightenment and will acquire the unsurpassed knowledge of buddhas.

“Suppose again, Jewel Hand, that someone reduced to atoms as many enormous buddha-lands of the magnitude described above as atoms in a hundred billion buddha-lands, and deposited each of these atoms, as in the foregoing example, and all of these worlds, those on which an atom was deposited as well as those in between, were united in a single buddha-land. Then again suppose this buddha-land were reduced to atoms, and so on, repeating this process eighty times: the enlightening being's pure physical eye, a consequence of action, can clearly see in a single instant every particle in all those immense buddha-lands, and also see buddhas as numerous as atoms in ten billion immense buddha-lands, just as the pure light of the crystal mirror reflects as many worlds as atoms in ten buddha-lands. Jewel Hand, all this is accomplished by the virtues of the most profound concentration of the universal monarch of the pure gold net.”



BOOK THIRTY-SIX

The Practice of Universal Good

AT THAT TIME the great enlightening being Universal Good also said to the great congregation of enlightening beings, “Offspring of Buddha, what has been expounded up till now is just a brief exposition of a little bit of the realm of buddhas, adapted so as to be appropriate to the faculties and capacities of sentient beings. Why? The buddhas emerge in the world because sentient beings are ignorant and do what is bad, they conceive of self and possessions, they cling to the body, they are deluded and confused, they discriminate on the basis of false views and are always in bondage, following the flow of birth and death away from the path of enlightenment.

“I do not see anything that is a bigger mistake than for enlightening beings to become angry at other enlightening beings. Why? Because if enlightening beings become angry at other enlightening beings, that creates a million obstacles. What are those million obstacles? They are the obstacle of not seeing enlightenment, the obstacle of not hearing the true Teaching, the obstacle of being born in an impure world, the obstacle of being born in miserable states, the obstacle of being born in places where it is difficult to become enlightened, the obstacle of sickness, the obstacle of being the object of much slander, the obstacle of being born stupid, the obstacle of loss of right mindfulness and recollection, the obstacle of lack of intelligence, obstacles of eye, ear, nose, tongue, body, and mind, the obstacle of bad advisers, the obstacle of bad companions, the obstacle of inclination toward practice of individualistic liberation, the obstacle of inclination toward associating with the vulgar, the obstacle of not believing in people of great spiritual power, the obstacle of living with people who have strayed from correct perception, the obstacle of being born in a family of heretics, the obstacle of dwelling in the realm of demons, the obstacle of being estranged from the right Teaching of Buddha, the obstacle of not seeing good companions, the obstacle of blockage of roots of goodness, the obstacle of increase of bad conditions, the obstacle of meanness, the obstacle of being born in a remote

area, the obstacle of being born in a family of evil people, the obstacle of being born among evil spirits, evil ghosts, hobgoblins, demons, titans, vipers, and so on, the obstacle of not caring for the Buddha teachings, the obstacle of habituation to infantile behavior, the obstacle of clinging to the small vehicle of individual salvation, the obstacle of not liking the Great Vehicle of universal salvation, the obstacle of fearfulness, the obstacle of anxiety, the obstacle of clinging to mundane routines, the obstacle of not concentrating on the way to enlightenment, the obstacle of not liking to see or hear of the spiritual powers of Buddha, the obstacle of not acquiring the faculties of enlightening beings, the obstacle of not applying the purifying practices of enlightening beings, the obstacle of shrinking from the determination of enlightening beings, the obstacle of not making the great vow of enlightening beings, the obstacle of not developing the determination for omniscience, the obstacle of slacking off from the practice of enlightening beings, the obstacle of not being able to purify acts, the obstacle of not being able to incorporate great virtues, the obstacle of the power of knowledge not being clear and keen, the obstacle of shutting off great wisdom and knowledge, the obstacle of not preserving the practices of enlightening beings, the obstacle of inclination to repudiate all words of wisdom, the obstacle of estrangement from the enlightenment of the buddhas, the obstacle of inclination to abide in the realms of demons, the obstacle of not concentrating on cultivating the realm of buddhahood, the obstacle of not definitively making the universal commitment of enlightening beings, the obstacle of not liking to live with enlightening beings, the obstacle of not seeking the roots of goodness of enlightening beings, the obstacle of being opinionated and suspicious, the obstacle of the continual befuddlement of the mind, the obstacle of being unwilling to give because of inability to practice the impartial generosity of enlightening beings, the obstacle of transgression of precepts by being unable to maintain the precepts of the Buddha, the obstacle of foolish malevolence and anger due to inability to achieve tolerance and forbearance, the obstacle of the defilement of laziness due to inability to act with the great vigor of enlightening beings, the obstacle of distraction and confusion due to inability to attain concentration, the obstacle of misused intellect due to failure to cultivate transcendent wisdom, the obstacle of lack of familiarity with what is so and what is not so, the obstacle of having no means to liberate beings, the obstacle of inability to contemplate the knowledge of enlightening beings, the obstacle of not knowing enlightening beings' means of emancipation, the obstacle of failure to develop the ten great eyes of enlightening beings and therefore being as if blind, the obstacle of being dumb as an animal due to not hearing the teaching of nonobstruction, the obstacle of destruction of the nose due to not having the marks and embellishments of buddhahood, the obstacle of inability to understand speech and the consequent inability to speak, the obstacle of physical problems due to demeaning sentient beings, the obstacle of mental prob-

lems due to lack of control of mind, the obstacle of physical actions due to not keeping the precepts, the obstacle of verbal actions due to continually committing faults of speech, the obstacle of mental actions due to conceiving much covetousness, anger, and erroneous views, the obstacle of seeking the teaching with a thieving mind, the obstacle of cutting off the perspective of enlightening beings, the obstacle of shrinking from the effort of enlightening beings, the obstacle of laziness of mind on the enlightening beings' way to emancipation, the obstacle of the mind stopping at the entry of the light of knowledge of enlightening beings, the obstacle of becoming weak-minded and incapable of the recollective power of enlightening beings, the obstacle of being unable to retain the teachings of the buddhas, the obstacle of being unable to approach enlightening beings' path of detachment from birth, the obstacle of inability to cultivate the incorruptible path of enlightening beings, the obstacle of following the absolute state of one-sided detachment, the obstacle of estrangement from the family of the buddhas and enlightening beings of all times.

“If an enlightening being conceives a single feeling of anger toward enlightening beings, that produces a million obstacles such as these. Why? I do not see anything that is as big a mistake as for enlightening beings to become angry at other enlightening beings. Therefore, if great enlightening beings want to quickly fulfill the practices of enlightening beings, they should diligently practice ten principles: in their minds they should not abandon sentient beings; they should think of enlightening beings as buddhas; they should never slander any teachings of the buddhas, they should know that there is no end to different lands; they should be profoundly devoted to enlightening practices; they should not give up the cosmic, spacelike, impartial mind of enlightenment; they should contemplate enlightenment and enter the power of buddhas; they should cultivate unobstructed intellectual and expository powers; they should teach and enlighten beings tirelessly; they should live in all worlds without attachment in their minds.

“When great enlightening beings are living by these ten principles, they are able to embody ten kinds of purity. What are these ten? Purity of comprehension of the most profound truth; purity of association with good associates; purity of preserving the Buddha teachings; purity of comprehension of the realm of space; purity of profound penetration of the realm of reality; purity of observation of infinite minds; purity of having the same roots of goodness as all enlightening beings; purity of nonattachment to the various ages; purity of observation of past, present, and future; purity of practice of all enlightening teachings.

“When great enlightening beings persist in these ten things, they become imbued with ten kinds of broad knowledge: that is, knowledge of all sentient beings' mental behavior; knowledge of the consequences of actions of all sentient beings; knowledge of all Buddha teachings; knowledge of the profound, occult import of all Buddha teachings;

knowledge of all methods of concentration spells; knowledge of interpretation of all writings; knowledge of the language and speech of all sentient beings; knowledge of manifestation of their bodies in all worlds; knowledge of manifestation of their reflections in all assemblies; knowledge of embodying omniscience in all realms of being.

“Once great enlightening beings are established in this knowledge, they realize ten kinds of universal entry: all worlds enter one point, one point enters all worlds; all beings’ bodies enter one body, one body enters all beings’ bodies; untold eons enter one instant, one instant enters untold eons; all Buddhist principles enter one principle, one principle enters all Buddhist principles; untold places enter one place, one place enters all places; untold faculties enter one faculty, one faculty enters untold faculties; all faculties enter nonfaculty, nonfaculty enters all faculties; all perceptions enter one perception, one perception enters all perceptions; one utterance enters all utterances, all utterances enter one utterance; all pasts, presents, and futures enter one time frame, one time frame enters all pasts, presents, and futures.

“Once great enlightening beings have contemplated in this way, they abide in ten kinds of sublime mind: the sublime mind in which none of the perceptions and thoughts of sentient beings can abide; the sublime mind of the ultimate realm of space; the sublime mind of the boundless cosmos; the sublime mind of all the profound esoteric principles of buddhahood; the sublime mind of the extremely profound state of nondifferentiation; the sublime mind annihilating all doubt and confusion; the sublime mind of the nondifferentiated equality of all worlds; the sublime mind of the equality of all buddhas of past, present, and future; the sublime mind of the infinity of the power of all buddhas.

“Once great enlightening beings abide in these ten kinds of sublime mind, they acquire ten kinds of technical knowledge of the Buddha teachings: technical knowledge comprehending the most profound Buddha teaching; technical knowledge of the production of far-reaching Buddha teachings; technical knowledge of exposition of all kinds of Buddha teachings; technical knowledge of realizing the Buddha teaching of equality; technical knowledge of understanding the Buddha teaching of differentiation; technical knowledge of understanding the Buddha teaching of nondifferentiation; technical knowledge of profound penetration of the Buddha teaching of adornment; technical knowledge of penetrating the Buddha teachings by one means; technical knowledge of penetrating the Buddha teachings by innumerable means; technical knowledge of nondifference of the boundless Buddha teachings; technical knowledge of nonregression in the Buddha teachings by one’s own mind and one’s own power.

“When great enlightening beings have heard this teaching, they should all be inspired and respectfully accept and hold it. Why? Great enlightening beings who hold this teaching quickly attain unexcelled, complete perfect enlightenment with a minimum of effort, and all are

enabled to embody all qualities of buddhahood, equal to the qualities of the buddhas of all times.”

Then, by the spiritual power of the Buddha as well as by natural law, in each of the ten directions as many worlds as atoms in ten unspeakable numbers of tens of quintillions of buddha-lands all quaked in six ways and rained showers from clouds of all flowers surpassing those of the heavens, as well as clouds of perfumes, incenses, robes, canopies, banners, pennants, jewels, and all kinds of decorations; there rained clouds of music, clouds of enlightening beings, clouds of physical forms of untold buddhas, clouds of infinite praises of the buddhas, clouds of voices of buddhas filling all universes, untold clouds of magically arrayed worlds, untold clouds developing enlightenment, untold clouds of light shining, and untold clouds of mystic manifestations expounding the Teaching.

As in this world, at the site of enlightenment, under the tree of enlightenment, in the palace of the enlightening being, the Buddha, the Completely Enlightened One, was seen expounding this teaching, so it was in all worlds in the ten directions.

Then, owing to the spiritual power of the Buddha as well as by natural law, there came to this land as many great enlightening beings as atoms in ten buddha-lands from each of the ten directions, from beyond as many worlds as atoms in ten infinities of buddha-lands. Filling the ten directions, they spoke these words to Universal Good: “It is very good, Offspring of Buddha, that you can explain this profound teaching of the giving of the prophecy of enlightenment, the greatest promise of the buddhas. We are all named Universal Good, the same as you, and each have come to this land from a world called Universal Excellence, from the company of buddhas called Freedom Representative of Universality. All, by the spiritual power of Buddha, expound this teaching, with such assemblies and such utterances, all equal, with neither increase nor decrease. We have all come to this enlightenment site by the Buddha’s spiritual power to be witnesses for you. As we innumerable enlightening beings serve as witnesses at this site of enlightenment, the same is so in all worlds in the ten directions.”

Then the great enlightening being Universal Good, by the spiritual power of the Buddha and by the power of his own roots of goodness, looked over the ten directions, throughout the cosmos; wishing to elucidate the practice of enlightening beings, to tell of the realm of enlightenment of the buddhas, to explain the realm of great vows, to explain the reckoning of ages of all worlds, to clarify the timely appearance of the buddhas, to explain how the buddhas develop beings according to their faculties, appearing to let them attend them, to make it clear that the effort of the buddhas’ appearance in the world is not wasted, to make it clear that roots of goodness that are planted will surely bear fruit, and to clarify how enlightening beings of great spiritual power manifest forms for all sentient beings to teach and enlighten them, spoke these verses:

You should rejoice,
Get rid of all veils,
And single-mindedly listen with respect
To the vows and acts of enlightening beings.

The enlightening beings of the past
Were supreme lions of humanity;
The practices they carried out
I shall tell in order.

I will also tell the numbers of ages
The worlds and acts
And the peerless honored ones
Who emerged therein.

As for those past buddhas
Who appeared in the world by their vows,
How did they destroy afflictions
For all sentient beings?

All the lions of philosophy
Continue practice to fulfillment,
Attaining the state of equality of buddhas,
The realm of omniscience.

Seeing all the human lions
Of past ages
Emanating great networks of lights
Illumining the worlds of the ten directions,
They reflected and made their vows:
“I should be a lamp for the world
Replete with the virtues of buddhahood,
Their ten powers, their omniscience.
All sentient beings
Burn with greed, anger, and folly;
I should save and free them,
Have them extinguish the pains of the states of woe.”

They make such vows,
Steadfast, unregressing,
To cultivate all enlightening practices
And gain the unimpeded ten powers.

Having made such vows,
They cultivate practice without shrinking back.

None of their actions are in vain,
Thus they are called lions of philosophy.

In one eon of virtue
A thousand buddhas emerged in the world:
Their universal eyes
I will explain in order.

As in one eon of virtue
So too in measureless eons;
Those future buddhas' practices
I will explain distinctly.

As in one type of buddha-land,
So in numberless lands;
The practices of future buddhas
I will now explain.

Buddhas' successive emergence in the world,
What were their vows, what their names,
What were the prophecies they received,
What were their life spans,
What were the true principles they practiced
Solely seeking the unobstructed path,
Who were the beings they taught,
How long their right teaching remained in the world,
What were the buddha-lands they purified,
The sentient beings there and the cycles of teaching,
Their explanation of proper and improper timing,
Progressively purifying beings,
What were the actions of the beings,
Their patterns and inclinations,
High, middling, low, not the same,
How they influenced them to practice—
Penetrating such knowledge,
The future buddhas cultivated the supreme practice,
Always doing the work of Universal Good,
Widely freeing the living.

Physical actions unimpeded,
Verbal actions all pure,
Mental actions also thus,
Always like this at all times—
Enlightening beings acting thus
Consummate the path of Universal Good,

Producing the sun of pure knowledge
Illuminating the cosmos.

The lands of future eons
Are unspeakably many in number;
They know them all in an instant
Without discrimination among them.

Those who practice can enter into
Such a supreme state:
Of these principles of enlightening beings
I shall tell a little.

Knowledge and wisdom boundless,
They realize the scope of buddhahood;
Entering completely therein,
Their practice does not regress.

Replete with Universally Good wisdom,
They fulfill Universally Good vows
And enter the peerless knowledge;
I shall tell of their practice.

In a single atom
They see all worlds;
If sentient beings should hear of this,
They'd go mad in confusion.

As in one atom,
So in all atoms;
All worlds enter therein—
So inconceivable is it.

In every single atom
Are all things of all places and times;
The states and lands, innumerable,
The enlightening discern and know.

In every single atom
Are countless kinds of buddha-lands,
And each kind is also countless;
They know all in one.

All the various different features
That there are in the cosmos,

The types of beings, each different,
They can discern and know.

Deeply entering subtle knowledge,
They distinguish the worlds;
The becoming and decay of all ages
They can clearly explain.

They know the length and brevity of all ages,
And that past, present, and future are one moment:
The sameness and difference of myriad practices
They all distinctly know.

They penetrate all worlds,
Vast and small,
One body countless lands,
One land, countless bodies.

The innumerable features
Of the worlds of different species
In the ten directions
They know entirely.

Those of most profound knowledge
Comprehend the becoming and decay
Of the numberless lands
Of past, present, and future.

Of the worlds in the ten directions,
Some are forming, some decaying:
Infinite though they be,
The virtuous comprehend them all.

There are some lands
With variously adorned ground,
And the beings are also adorned—
This is due to purity of action.

Then again some lands
Have countless kinds of pollution;
This is due to beings experiencing everything
According to their acts.

Infinite, boundless worlds,
The enlightening know are one land;

Thus do they enter all lands,
Whose number cannot be known.

All worlds
Enter one land:
The worlds do not become one,
Yet there is no mixup.

Worlds are inverted and upright,
Some high, some low—
All are the perceptions of beings:
The enlightening discern them all.

The wide worlds
Are infinite, boundless;
They know all kinds are one
And know that one is various.

The Universally Good offspring of Buddha
Can, by Universally Good knowledge,
Know the number of lands,
Though the number is boundless.

They know the projections of worlds,
The projections of lands and beings,
The projections of teachings and buddhas—
All to the ultimate point.

All worlds,
Micro- and macrocosmic,
Various different arrays—
All arise from action.

Infinite enlightening beings
Learn to enter the reality realm;
Their spiritual powers free,
They reach everywhere in the ten directions.

If the names of those worlds were spoken
For eons as many as beings,
They still could not be all told—
Only Buddha can reveal them.

The various names
Of the worlds and buddhas

Could not be fully told
Even in countless eons.

The most excellent wisdom,
The teachings of buddhas of all times,
Are born from the realm of reality
And fill the state of enlightenment.

With pure, unobstructed mindfulness,
Boundless, unimpeded wisdom,
They analyze the reality realm
To reach the other shore.

The worlds of the past,
Great and small,
The arrangements they have developed,
Buddhas know in an instant.

The human lions therein
Cultivate the various practices of buddhas,
Attain to true awakening,
And manifest their freedoms.

Enlightening beings know all
Such buddhas of the future,
The most noble of humans
In boundless ages to come,
All their undertakings,
All their various states,
How they strive in practice,
And therein attain enlightenment.

They know their congregations,
Their life spans, and the beings they teach,
By what means they teach,
Turning the wheel of truth for the masses.

Knowing this, enlightening beings
Abide in the stage of Universally Good practice,
Their knowledge and wisdom, thoroughly clear,
Giving birth to all the buddhas.

They enter deeply
Into all the buddha-lands
There are in the present
And arrive at the reality realm.

All the present buddhas
In all those worlds
Are masters of teaching,
Unhindered in discourse.

They also know their congregations,
Pure lands, and adaptive powers;
For countless million eons
They always ponder these things.

The awesome psychic powers
And endless stores of knowledge
Of the noble Tamers of the World,
The enlightening beings know all.

Producing unobstructed eyes,
Unobstructed ears, noses, bodies,
And unobstructed universal tongues,
They can gladden sentient beings.

Their supreme, unobstructed minds
Are broad and totally pure;
Their knowledge pervading all,
They know all things of all times.

They study all projections,
Projections of lands and beings,
Of worlds and civilizations,
And finally reach the other shore of projections.

The various distinctions of all worlds
All are there due to perceptions and thoughts;
Entering buddhas' knowledge of means,
They clearly understand all this.

For each of untold groups
They manifest embodiment
Causing all to see the Buddha,
And liberating boundless beings.

The profound knowledge of buddhas
Is like the sun coming out in the world,
Ever appearing everywhere
In all lands.

They realize all worlds
Are provisional names, without reality;

Sentient beings and worlds
Are like dreams, like shadows.

They do not produce false discriminatory views
About the things of the world:
Those free from false discrimination
Do not even see false discriminations.

Measureless, countless eons
They understand are one moment;
And they know a moment has no moment—
Thus do they see the world.

Innumerable lands
They cross over in an instant,
Yet through measureless eons
They don't move from their original place.

Untold eons
Are the space of a moment;
Not seeing long or short,
They find ultimate instantaneousness.

Mind is in the world,
World is in the mind—
About this they do not wrongly create
Discriminations of duality and nonduality.

Beings, worlds, ages,
Buddhas and Buddha teachings—
All are like illusory projections:
In the reality realm all is equal.

Throughout the lands of the ten directions
They manifest infinite bodies;
Knowing bodies arise from conditions,
They have no attachments at all.

Based on nondual knowledge
They manifest the buddhas,
Without attachment to nonduality,
Knowing there is no duality or nonduality.

They realize that all worlds
Are like flames, like lights,

Like echoes, like dreams,
Like illusions, like emanations.

Thus they accordingly enter
The sphere of action of the buddhas
And achieve Universally Good knowledge
Illumining all the profound realm of truth.

Attachments to beings and lands
They completely give up,
Yet rouse minds of great compassion
And purify all worlds.

Enlightening beings always rightly remember
The marvelous teachings of the buddhas,
Pure and clear as space,
Yet producing great expedient means.

Seeing the world always deluded,
They determine to save and liberate all:
Their undertakings are all pure,
Extending throughout all universes.

Buddhas and enlightening beings,
Buddhist principles and things of the world—
If you see their reality,
All are no different from one another.

Buddhas' reality-body matrix
Is in all worlds,
Yet while being in the world
Has no attachment to the world.

Just as in clear water
Reflections have no coming or going,
The reality-body's being in the world
Is also like this.

Thus freed from attachment,
Body and world are both pure:
Clear and still as space,
There is no birth at all.

Knowing the body has no end,
No birth and no destruction,

Being neither eternal nor impermanent,
They show it in all worlds.

Destroying false views,
They point out correct insight:
The essence of things has no coming or going,
Is uninvolved with self or possession.

As when a skilled magician
Causes various things to appear,
Their coming is from nowhere
And they go nowhere,
The nature of illusions is not finite
Nor is it infinite,
But in the midst of the crowd
He manifests the finite and infinite,
Similarly by the mind in silent concentration
Cultivating roots of goodness
Produces all buddhas,
Neither finite nor infinite:
Finiteness and infinity
Are deluded notions—
Comprehending all states of being,
The enlightening do not cling to finiteness or infinity.

The buddhas' most profound truth
Is vast, deep, ultimate quiescence;
Their profound, measureless knowledge
Knows the deepest states.

Enlightening beings are freed from delusion,
Their purity of mind is continuous;
By means of spiritual powers
They skillfully liberate numberless beings.

To those not at rest they bring rest,
To those at peace they show the site of enlightenment.
Thus do they go throughout the cosmos,
Their minds without attachment.

Not dwelling on ultimate reality
And not entering nirvana,
Thus they go throughout the worlds
Enlightening living beings.

The classes of phenomena and beings
They know without being attached;

Everywhere showering the rain of truth,
They fill and enrich all worlds.

In all worlds
They realize true awakening moment to moment
Yet cultivate the practice of enlightening beings
Without ever retreating.

The various bodies in the world
They know all completely;
Thus knowing physical phenomena
They realize the body of buddhas.

They know all sentient beings,
All ages and lands,
Throughout the ten directions, boundless,
Entering fully into the ocean of knowledge.

Beings' forms are infinite;
For each the buddhas manifest a body.
The buddhas' bodies are boundless—
The wise observe them all.

What they know in one moment
Manifests the buddhas,
Impossible to fully tell
Even in measureless eons.

The buddhas can manifest their bodies
Passing finally away in any place;
In an instant innumerable relics
Are individually divided.

Thus those of certain knowledge
Know the infinite will for enlightenment
Of the seekers of buddhahood
In the ages to come.

Ability to know in this way
All the enlightened ones
Of past, present, and future
Is called maintaining the practice of Universal Good.

Thus distinctly knowing
Countless stages of practice,
Entering the abode of wisdom,
The cycle never rolls back.

Subtle, extensive knowledge
 Entering deeply into the sphere of buddhahood
 And having entered, not regressing
 Is called Universally Good wisdom.

All the supremely noble ones
 Enter the realm of buddhahood;
 Their practice never regressing,
 They attain unexcelled enlightenment.

The different individual actions
 Of infinitely many minds
 All come from accumulations of conceptions:
 The equanimous know them all.

Defiled or undefiled,
 Learners' minds, nonlearners' minds—
 Untold numbers of minds
 They know at every moment.

They know they are not one or two,
 Not defiled and not pure,
 And also without mixture—
 All arise from one's own notions.

Thus they clearly see
 All living beings
 With minds and thoughts each different
 Creating various worlds.

By such means
 Cultivating supreme practice
 And being reborn from the Teaching
 They can be called Universally Good.

Sentient beings all wrongly produce
 The conceptions of the good and bad states;
 Because of this they may be born in heaven
 Or then again fall into hell.

Enlightening beings see the worlds
 As produced by the action of false ideas;
 Because false ideas are boundless
 Infinite too are the worlds.

All lands are manifestations
Of the network of conceptions;
By the means of the net of illusion
One can instantly enter them all.

Eye, ear, nose, tongue, body,
And the intellect too are thus—
Conceptions of the world are different;
All can be equally contained therein.

In each object of the eye
There are infinite eyes immanent,
Their various natures different,
Measureless, unspeakable.

What is seen has no difference
And also no mixup;
Everyone, according to his own acts,
Experiences the resulting consequences.

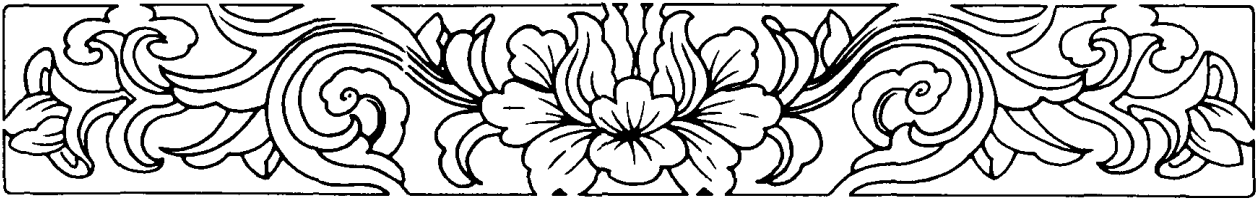
The power of Universal Good is infinite,
Knowing them all completely;
In all objects of eyes
There is great knowledge immanent.

Thus enlightening beings know distinctly
Every worldly realm
And cultivate all enlightening practices
Without ever turning back.

Buddhas teach, beings teach,
And lands teach too:
Everything in all times teaches thus—
The enlightening ones know every particular.

The future is the past,
The present is the future,
The three times look to each other;
The enlightening understand each.

Thus in infinite ways
They awaken the worlds:
No boundaries can be found
To the means of total knowledge.



BOOK THIRTY-SEVEN

Manifestation of Buddha

THEN, from the circle of white hair between his brows, the Buddha emitted a great beam of light called manifestation of the realizer of Thusness, accompanied by countless trillions of light beams. That light illumined all the worlds in the whole cosmos, circling ten times to the right, revealing the immeasurable powers of the enlightened, awakening countless enlightening beings, shaking all worlds, extinguishing the suffering of all states of misery, eclipsing the abodes of all demons, and showing all buddhas sitting on the seat of enlightenment attaining perfect awakening, as well as all the assemblies at the sites of enlightenment. Having done all this, the light returned and circled the assembly of enlightening beings, then entered the head of the enlightening being Wondrous Qualities of Natural Origination of Buddha.

Now the masses at this enlightenment site were elated, ecstatic; they thought, "How extraordinary! Now that the Buddha has radiated great light, surely he will expound a most profound great teaching." Then the enlightening being Wondrous Qualities of Natural Origination of Buddha, on a lotus blossom seat, bared his right shoulder, knelt on his right knee, joined his palms, turned toward the Buddha with total attention, and spoke these verses:

The Truly Awake, the Virtuous, the Great Sage, emerges,
Comprehending all objects, reaching the Other Shore,
Equal to the buddhas of past, present, and future;
Therefore I now pay reverent obeisance.

Having risen to the shore of the signless realm
And appeared in a body magnificently arrayed with wondrous
marks,
He radiates thousands of undefiled beams of light
And destroys the hordes of demons entirely.

All the worlds in the ten directions
He causes to quake without exception,

Yet without frightening a single sentient being—
Such is the spiritual power of the Felicitous One.

Equal in essence to space and the cosmos,
He can remain as stable as they.
All the living, without count or measure,
He has destroyed evil and removed defilements.

Working hard at austere practices for countless ages,
He fully attained the highest enlightenment,
His knowledge unhindered in the midst of all objects,
Of the same nature as all the buddhas.

The Guide radiates these great beams of light,
Shaking the worlds in the ten directions;
Displaying measureless mystic powers,
They have returned and entered my body.

Well able to learn the definitive teaching,
Countless enlightening beings have assembled here
And inspired me to ask about the Teaching,
Wherefore I now petition the Sovereign Teacher.

This assembly is now clear and serene,
Able to liberate all in the world,
Their wisdom boundless, without attachments—
Such eminent sages have all gathered here.

The benefactor of the world, the noble guide,
With wisdom and energy beyond measure
Now illumines the crowd with great light
Causing me to ask about the unexcelled Teaching.

Who can truly expound in full
The profound realm of the great wizard?
Who is the inheritor of the Buddha doctrine?
Noble Guide of the World, please show us.

Then the Buddha emitted a great beam of light, called unimpeded confidence, from his mouth, accompanied by countless trillions of light beams, illumining all worlds in the cosmos, circling ten times to the right, showing the various controlling powers of the Buddha, awakening innumerable enlightening beings, shaking all the worlds of the ten directions, extinguishing the pains of all states of misery, eclipsing all abodes of demons, and showing all the buddhas on the seat of enlightenment attaining true awakening, as well as the assemblies at all those sites

of enlightenment. Having done all this, the lights came back, circled the assembly of enlightening beings, and entered the mouth of the enlightening being Universally Good, after which the body and lion throne of Universally Good surpassed their former condition, and that of the other enlightening beings a hundredfold, surpassing all except the lion throne of the Buddha.

Then the enlightening being Wondrous Qualities of Natural Origination of Buddha asked the great enlightening being Universally Good, "This vast miraculous display manifested by the Buddha, causing all the enlightening beings joy, is inconceivable, incomprehensible to the world—what is this auspicious sign?" Universally Good replied, "In the past when I saw buddhas show such tremendous mystic displays, they expounded the teaching of the manifestation of Buddha. I think that now since he has displayed this sign, he is going to expound this teaching. When this teaching is expounded, the whole earth quakes and immeasurable lights asking about the teaching are produced."

Then the enlightening being Wondrous Qualities of Natural Origination of Buddha asked the enlightening being Universally Good, "How should great enlightening beings know the principle of the manifestation of the buddhas, those who realize Thusness, those who are truly awake? Please tell us; these countless trillions of enlightening beings have all cultivated purifying practice for a long time, their recollection and precise awareness is fully developed, they embody the dignity of all buddhas, they have reached the consummation of ultimate great adornment, they correctly remember all buddhas without forgetting, they observe all sentient beings with great compassion, they know with certainty the spheres of spiritual powers of great enlightening beings, they have already received the support of the spiritual power of buddhas, they are able to receive the sublime teachings of all buddhas: imbued with immeasurable such virtues, they have all come and gathered here. You have already attended and served countless quintillions of buddhas, accomplished the supreme practice of enlightening beings, have attained mastery of all modes of concentration, have penetrated the esoteric secrets of all buddhas, know all ways of enlightenment, have put an end to all doubt, are supported by the spiritual power of the buddhas, know the faculties of sentient beings and explain ways of genuine liberation to them according to their inclinations, follow the knowledge of Buddha, expound the Buddha teachings, and have reached the Other Shore. You have infinite such virtues, worthy of praise. Please explain the phenomena of the manifestation of the buddhas, those who realize Thusness, the truly awake—their physical forms, utterances, states of mind, practices, enlightenment, and preaching, until their manifestation of entry into ultimate extinction, and the roots of goodness generated by seeing, hearing, and associating with them. Please tell us about all these things." Then the enlightening being Wondrous Qualities of Natural Origin of Buddha, desiring to reiterate his point, spoke these verses to the enlightening being Universally Good:

Excellent sage of unimpeded wisdom,
You are well aware of the boundless realm of equality.
Please explain the practices of infinite buddhas;
The enlightening beings will be happy to hear them.

How can enlightening beings follow and comprehend
The buddhas' emergence in the world?
What are their spheres of body, speech, and mind?
Tell us this, and their spheres of action too.

How do buddhas attain true enlightenment?
How do buddhas turn the wheel of the Teaching?
How do the Blissful Ones pass away?
The masses will be happy to hear.

Of those who see the buddhas, great spiritual sovereigns,
Attend them and develop roots of goodness,
Please tell us the stores of virtue
And what the beings who see them attain.

If any hear of buddhas' names,
Whether present in the world or extinct,
And deeply believe in their treasury of merit,
Tell us how they will benefit.

These enlightening beings, all in an attitude of respect,
Are gazing at the Buddha, and at you and me;
Please tell them of the ocean of virtues
Which purifies living beings.

Please explain the meanings in the wondrous teaching
With stories and examples;
When beings hear, they will be greatly inspired,
Their doubts will end and their knowledge will be clear as space.

Like the glorified bodies manifested
By buddhas throughout all lands,
By marvelous speech, stories, and examples
Please show the enlightenment of buddhas like them.

In millions of buddha-lands in the ten directions,
In countless billions of eons,
It is hard to see such enlightening beings
As have gathered here now.

These enlightening beings are all reverent,
Eager for the subtle doctrine;

Please expound with pure mind
The great phenomena of Buddha's manifestation.

Then the enlightening being Universally Good said to the great congregation of enlightening beings, "This matter is inconceivable. The Buddha, the one who realizes Thusness, the worthy, the truly awake, becomes manifest by means of infinite phenomena. Why? It is not by one condition, by one phenomenon, that the manifestation of Buddha can be accomplished. It is accomplished by ten infinities of things. What are the ten? It is accomplished by the mind of enlightenment that took care of infinite sentient beings in the past. It is accomplished by the infinite supreme aspirations of the past. It is accomplished by great benevolence and compassion, which infinitely saved all sentient beings in the past. It is accomplished by infinite continuous commitments of the past. It is accomplished by infinite cultivation of virtues and knowledge tirelessly in the past. It is accomplished by infinite service of buddhas and education of sentient beings in the past. It is accomplished by infinite pure paths of wisdom and means in the past. It is accomplished by infinite pure virtues of the past. It is accomplished by infinite ways of adornment in the past. It is accomplished by infinite comprehensions of principles and meanings in the past. When these infinite, incalculable aspects of the Teaching are fulfilled, one becomes a buddha.

"It is as a billion-world universe is not formed just by one condition, not by one phenomenon—it can be formed only by innumerable conditions, innumerable things. That is to say, the rising and spreading of great clouds and showering of great rain produce four kinds of atmosphere, continuously making a basis. What are those four? One is called the holder, because it can hold the great waters. Second is called the evaporator, because it can evaporate the great waters. Third is called structure, because it sets up all places. Fourth is called arrangement, because the arrangement and distribution are all functional. These are all produced by the joint actions of sentient beings and by the roots of goodness of enlightening beings, enabling all sentient beings to get the use of what they need. Innumerable such causes and conditions form the universe. It is such by the nature of things—there is no producer or maker, no knower or creator, yet the worlds come to be.

"The manifestation of Buddha is also like this—it does not come about through just one condition or thing, but by innumerable causes and conditions, innumerable phenomena. That is, having heard, received, and held the clouds and rain of the great Teaching from past buddhas, by this can be produced the four kinds of atmosphere of great knowledge of the enlightened. What are these four? One is the atmosphere of great knowledge of mental command able to retain memory without forgetting, being able to hold the great clouds and rain of teachings of all buddhas. Second is the atmosphere of great knowledge producing tranquillity and insight, being able to evaporate all afflictions.

Third is the atmosphere of great knowledge of skillful dedication, being able to perfect all roots of goodness. Fourth is the atmosphere of great knowledge producing undefiled, variegated, magnificent arrays of adornments, causing the roots of goodness of all beings taught in the past to be purified, and consummating the power of the untainted roots of goodness of the enlightened. The buddhas' attainment of enlightenment in this way is thus by the nature of things—without production or creation, it nevertheless takes place. This is the first characteristic of the manifestation of the completely enlightened, the truly awake. Great enlightening beings should know it as such.

“Furthermore, just as when a billion-world universe is about to form, the rain falling from the great clouds, called ‘the deluge,’ cannot be absorbed or held by any place except the universe when it is about to form, in the same way when the Buddha rouses the clouds of the great Teaching and showers the rain of the great Teaching, those of the two lesser vehicles, whose minds and wills are narrow and weak, cannot absorb or hold it—this is possible only for the great enlightening beings with the power of mental continuity. This is the second characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“Furthermore, just as sentient beings, by the force of their acts, shower rain from great clouds, which do not come from anywhere or go anywhere, in the same way great enlightening beings, by the power of their roots of goodness, rouse the clouds of the great Teaching and shower the rain of the great Teaching, yet it comes from nowhere and goes nowhere. This is the third characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“Furthermore, just as no beings in the universe can count the drops of rain pouring from great clouds, and would go crazy if they tried, for only the overlord god of the universe, by the power of roots of goodness cultivated in the past, is aware of every single drop, in the same way the Buddha produces great clouds of teachings and showers great rain of teachings that all sentient beings, seekers of personal salvation, and self-enlightened ones cannot know, and they would surely go mad if they tried to assess them in thought; only the great enlightening beings, lords of all worlds, by the power of awareness and intellect cultivated in the past, comprehend every single expression and phrase, and how they enter beings' minds. This is the fourth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“Furthermore, it is as when great clouds shower rain, there is a great cloud raining called the extinguisher, because it can extinguish fires; there is a great cloud raining called producer, because it can produce floods; there is a great cloud raining called stopper, because it can stop floods; there is a great cloud raining called maker, because it can make all kinds of jewels; there is a great cloud raining called distinguisher, because it can distinguish the billion worlds of the universe. The Buddha mani-

festing is also like this, producing great clouds of teaching, showering great rains of teaching: there is a great rain of teaching called extinguisher because it can extinguish all sentient beings' afflictions; there is a great rain of teaching called producer because it can produce all sentient beings' roots of goodness; there is a great rain of teaching called stopper because it can stop all sentient beings' delusions of views; there is a great rain of teaching called maker because it can make all jewels of wisdom; there is a great rain of teaching called distinguisher because it distinguishes the inclinations of all sentient beings. This is the fifth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“Furthermore, just as the great clouds rain water of one flavor, yet there are innumerable differences according to where it rains, in the same way Buddha appearing in the world rains water of teaching of one flavor of great compassion, yet his sermons according to the needs of the situation are infinitely variegated. This is the sixth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“Furthermore, as when a billion-world universe first forms, the abodes of the heavens in the realm of form are made first, then the abodes of the heavens in the realm of desire, and then the abodes of human and other beings, similarly Buddha appearing in the world first produces the knowledge of practices of enlightening beings, then the knowledge of practices of individual illuminates, then the knowledge of practices of listeners, then the knowledge of practices of the conditional roots of goodness of other sentient beings. Just as the great clouds rain water of one flavor while the abodes created are variously dissimilar according to the differences in roots of goodness of the sentient beings, Buddha's spiritual rain of the one flavor of compassion has differences according to the vessels, or capacities of sentient beings. This is the seventh characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“Furthermore, when the worlds are beginning, there is a great flood filling the billion-world universe, producing enormous lotus flowers, called array of jewels of virtues of the manifestation of Buddha, which cover the surface of the waters, their radiance illumining all worlds in the ten directions. Then the overlord god, the gods of the pure abodes, and so on, seeing these flowers, know for certain that in this eon there will be that many buddhas appearing in the world. At that time there arises an atmosphere called highly purified light which makes the mansions of the heavens of the realm of form. There arises an atmosphere called array of pure lights which makes the mansions of the heavens of the world of desire. There arises an atmosphere called firm, dense, and indestructible, which makes the great and small peripheral mountains and the iron mountains. There arises an atmosphere called supremely high which makes the polar mountains. There arises an atmosphere called immovable which makes the ten great mountains. There arises an atmo-

sphere called stabilization which makes the earth. There arises an atmosphere called adornment which makes the palaces of the earth and sky, of the water and sound spirits. There arises an atmosphere called inexhaustible treasury which makes all the oceans of the billion worlds. There arises an atmosphere called treasury of universal light which makes all the jewels of the billion worlds. There arises an atmosphere called steadfast root which makes all the wish-fulfilling trees of the billion worlds. The one-flavored water rained by the great clouds has no distinctions, but because the roots of goodness of sentient beings are not the same, the atmospheres are not the same, and because of the differences of the atmospheres, the worlds are different. The manifestation of Buddha is also like this, replete with the virtues of all roots of goodness, emitting the light of unexcelled great knowledge, called inconceivable knowledge perpetuating the lineage of buddhas, illumining all worlds in the ten directions, giving the enlightening beings the prediction that they will be coronated by all buddhas, attain true enlightenment, and appear in the world. The Buddha manifesting has another light of unexcelled great knowledge, called pure and undefiled, which makes the untainted inexhaustible knowledge of the enlightened. There is another light of unexcelled great knowledge, called universal illumination, which makes the Buddha's inconceivable knowledge universally penetrate the realm of reality. There is another light of unexcelled great knowledge, called sustaining the nature of buddhahood, which makes the insuperable power of Buddha. There is another light of unexcelled great knowledge, called outstanding and incorruptible, which makes Buddha's fearless and incorruptible knowledge. There is another light of unexcelled great knowledge, called all spiritual powers, which makes Buddha's unique qualities and omniscience. There is another light of unexcelled great knowledge, called producing mystic transformation, which makes Buddha's knowledge of how to cause the roots of goodness produced by seeing, hearing, and attending Buddha to not be lost or decay. There is another light of unexcelled great knowledge, called universal accord, which makes Buddha's body of endless virtue and knowledge, doing what is beneficial for all beings. There is another light of unexcelled great knowledge, called inexhaustible, which makes Buddha's extremely profound, subtle knowledge causing the lineage of the three treasures not to die out, according to those who are enlightened by it. There is another light of unexcelled great knowledge, called various adornments, which makes the glorified body of Buddha, gladdening all sentient beings. There is another light of unexcelled great knowledge, called indestructible, which makes the inexhaustible, supreme life span of Buddha equal to the cosmos and the realm of space. Buddha's water of the one flavor of compassion has no distinction, but because sentient beings' inclinations are not the same and their faculties and characters are different, it produces various atmospheres of great knowledge, enabling the sentient beings to accomplish the actual manifestation of buddhahood. All bud-

dhas are one and the same in essence; from the sphere of great knowledge they produce various kinds of lights of knowledge. You should know that Buddha, from the single flavor of liberation, produces infinite, inconceivable qualities of various kinds, which sentient beings think are products of the Buddha's supernormal powers, but which actually are not created by the supernormal powers of Buddha. There is not a single enlightening being who can ever attain even a little bit of the knowledge and wisdom of buddhas without having planted roots of goodness in the company of buddhas. It is just that by the spiritual power of the buddhas sentient beings are enabled to embody the qualities of buddhahood; yet the buddhas have no discrimination. There is no creation, no destruction, no creator, and nothing created. This is the eighth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“Furthermore, it is like the arising of four atmospheres in space that can sustain the sphere of water. Of these four, one is called stability, the second permanence, the third ultimacy, and the fourth firmness. These four atmospheres can sustain the sphere of water; the sphere of water can sustain the earth and prevent it from falling apart—therefore it is said that the sphere of earth rests on the sphere of water, the sphere of water rests on the atmosphere, the atmosphere rests on space, and space does not rest on anything; but though space does not rest on anything, it enables the universe to abide. The manifestation of Buddha is also like this, producing Buddha's four kinds of atmosphere of great knowledge based on the unimpeded light of wisdom, able to sustain the roots of goodness of all sentient beings. What are those four? The atmosphere of great knowledge taking care of all sentient beings and inspiring joy in them; the atmosphere of great knowledge setting up right teaching and causing sentient beings to take to it; the atmosphere of great knowledge preserving all sentient beings' roots of goodness; the atmosphere of great knowledge containing all appropriate means, arriving at the realm where there are no taints or contaminations. The buddhas benevolently rescue all living beings, compassionately liberate all living beings, their great benevolence and compassion universally aiding all: however, great benevolence and great compassion rest on great skill in means; great skill in means rests on the manifestation of Buddha; the manifestation of Buddha rests on the light of unimpeded wisdom; the light of unimpeded wisdom does not rest on anything. This is the ninth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“Furthermore, once the billion-world universe has formed, it benefits countless various sentient beings—the water creatures receive the benefits of the water, the land creatures receive the benefit of the land, the sky creatures receive the benefit of the sky. In the same way the manifestation of Buddha variously benefits all kinds of beings—those who become joyful on seeing Buddha gain the benefit of joy, those who abide

by the pure precepts gain the benefit of pure conduct, those who abide in the meditations, concentrations, and immeasurable minds gain the benefit of transmundane spiritual powers of saints, those who abide in the lights of the ways of entry into the Teaching gain the benefit of the non-dissolution of cause and effect, those who abide in the light of nonexistence gain the benefit of nondissolution of all truths. Therefore we say the manifestation of Buddha benefits all sentient beings. This is the tenth characteristic of the manifestation of Buddha—great enlightening beings should know it as such.

“When great enlightening beings know the manifestation of Buddha, they know it is infinite because they know it consummates infinite practices; then they know it is immensely vast because they know it pervades the ten directions; then they know it has no coming or going because they know it is apart from birth, subsistence, and extinction; then they know it has no action and nothing acted upon because they know it is beyond mind, intellect, and consciousness; then they know it is impartial because they know all sentient beings have no self; then they know it is endless because they know it pervades all lands without end; then they know it is unreceding because they know it will never be stopped in the future; then they know it has no decay because the Buddha’s knowledge has no counterpart; then they know it is nondual because they know Buddha equally observes the conditional and the unconditional; then they know all sentient beings gain benefit because the dedication of Buddha’s original vows are freely fulfilled.”

Then the great enlightening being Universally Good, wishing to restate his point, spoke these verses:

The Ten-Powered Great Hero is supreme,
Incomparable as space,
With a sphere so vast it cannot be measured,
Virtues most eminent, beyond the world.

The virtues of the ten powers are boundless,
Unreachable by thought:
A single teaching of the human lion
No sentient beings can know in a hundred million eons.

If the lands of the ten directions were reduced to dust,
Those motes of dust might be counted,
But the virtues in a single hair of Buddha
Could not be told in a trillion eons.

If someone took a ruler to measure space
And someone followed to keep the account,
The bounds of space could not be found—
So it is with the realm of Buddha.

If someone could know in an instant
 The minds of the beings of all times,
 Even over eons as many as beings,
 Such a one could know the essence of one thought of Buddha.

Just as the reality realm pervades all
 Yet cannot be perceived as being all,
 So also is the realm of the Ten-Powered:
 It pervades all yet is not all.

True Thusness, free of falsehood, is ever silent;
 Birthless, deathless, it is all-pervasive.
 The realm of the buddhas is also thus;
 Essentially equal, not increasing or decreasing.

Just as ultimate reality has no limit.
 Is in all times yet is not therein,
 So is the realm of the Guide,
 Pervading all times without obstruction.

The nature of things is uncreate, unchanging,
 Fundamentally pure, like space:
 So also is the purity of nature of buddhas—
 Their fundamental nature is not a nature, is beyond being and
 nonbeing.

The nature of things is not in discussion,
 It is speechless, beyond speech, eternally quiescent.
 The nature of the realm of the Ten-Powered is also thus;
 No words can explain it.

Buddha knows the nature of things is null,
 Like birds flying through the sky without a trace;
 By the power of past vows he manifests a body,
 Showing the great spiritual transfiguration of Buddha.

Any who wish to know the realm of Buddha
 Should make their minds clean as space,
 Getting rid of false notions and graspings,
 Making the mind unhindered wherever it turns.

Therefore offspring of Buddha should listen well
 As I illustrate the realm of Buddha with a few examples;
 The virtues of the Ten-Powered cannot be measured,
 But to enlighten all beings I summarize them.

The vistas exposed by the Guide
In acts of body, speech, and mind,
Their teaching and final extinction,
All roots of goodness I now will tell.

Just as the establishment of worlds
Cannot be achieved by one cause or condition,
And countless appropriate causes and conditions
Form this billion-world universe,
The manifestation of Buddha is also like this,
Only accomplished through infinite virtues;
The atoms of lands and thoughts of minds may be known,
But the productive causes of the Ten-Powered none can measure.

Just as clouds pour rain at the start of one eon
And create four great atmospheres,
And the roots of goodness of sentient beings and the power of
enlightening beings
Establish the billion worlds securely,
So do the clouds of teaching of the Ten-Powered
Produce atmospheres of knowledge, pure minds,
Guiding beings to which they were previously dedicated
To fulfillment of the highest reward.

Just as there is a great deluge
Which no place can contain
Except the great wind force in pure space
At the beginning of the universe,
So also is the Buddha's manifestation,
Showering rain of truths filling the cosmos
Which the weak-minded cannot bear,
Only those of pure and broad minds.

Just as the downpour of rain in the sky
Comes from nowhere and goes nowhere,
With no producer or receiver,
Naturally filling all with moisture thus,
The rain of teaching of Buddha is also thus,
Without coming or going, uncreate;
Based on past practice, with the power of enlightening beings,
All the great-minded hear and accept it.

As the clouds in the sky shower rain,
And no one can count the drops,
Except the lord of the universe

Whose power is able to comprehend them,
 So also is the rain of teaching of the Felicitous;
 No sentient beings can measure it,
 Except people who are free in the world,
 Who see it as clearly as a jewel in the hand.

Just as the rain pouring from the clouds in the sky
 Can extinguish, can produce, and can stop,
 Can make all jewels
 And distinguish all in the universe,
 The rain of Buddha's teaching is also thus,
 Extinguishing delusion, producing good, stopping views,
 Making all jewels of knowledge,
 Distinguishing beings' inclinations.

The one flavor of the rain in the sky
 Is different according to the places it rains—
 It is not that the rain has any distinction,
 But it is naturally thus according to the differences in things.
 The rain of teaching of Buddha is not one or varied:
 Impartial, quiescent, it is free from discrimination,
 Yet according to the various differences of those taught
 It naturally has unlimited aspects.

When the world is first formed,
 First are formed the palaces of the form-realm heavens,
 Then the desire heavens, then human abodes,
 And last the gandharva palaces;
 The manifestation of Buddha is also like this,
 First producing boundless enlightening beings' practices,
 Then teaching those aware of conditioning, who like tranquillity,
 Then the listeners, then finally sentient beings.

When the gods first see the lotus blossom open
 They know buddhas will appear and are glad;
 Water, based on the power of wind, produces the world,
 Dwellings, mountains, and rivers are all set up.
 The great light of the developed goodness of Buddha
 Skillfully distinguishes enlightening beings and gives them
 predictions;
 The spheres of knowledge, all pure,
 Can each reveal the ways to buddhahood.

The forest exists dependent on the earth,
 The earth remains solid based on water,
 Water depends on wind, wind on space,

While space does not depend on anything.
All Buddha teachings depend on compassion,
And compassion is established depending on means;
Means depend on knowledge, knowledge on wisdom,
While the body of unimpeded wisdom does not depend on
anything.

Once the world comes to be,
All beings receive its benefits—
Living on the earth, in the water, in the sky,
Two-legged, four-legged, all receive benefit.
The manifestation of the spiritual sovereign is also thus—
All beings gain its benefits;
If any see, hear, or associate with Buddha,
It will cause all confusions and afflictions to be removed.

The elements of Buddha's manifestation are boundless;
The deluded of the world cannot know them.
Out of desire to enlighten all conscious beings
Similes are told where there is no comparison.

“How should great enlightening beings see the body of Buddha? They should see the body of Buddha in infinite places. Why? They should not see Buddha in just one thing, one phenomenon, one body, one land, one being—they should see Buddha everywhere. Just as space is omnipresent, in all places, material or immaterial, yet without either arriving or not arriving there, because space is incorporeal, in the same way Buddha is omnipresent, in all places, in all beings, in all things, in all lands, yet neither arriving nor not arriving there, because Buddha's body is incorporeal, manifesting a body for the sake of sentient beings. This is the first characteristic of the body of Buddha; great enlightening beings should see it thus.

“Furthermore, just as space is wide open, is not a form yet can reveal all forms, yet space is without discrimination or false description, so also is the body of Buddha like this, causing all beings' mundane and transmundane good works to be accomplished by illumining all with the light of knowledge, yet without discrimination or false descriptions, having originally terminated all attachments and false descriptions. This is the second characteristic of the body of Buddha—great enlightening beings should see it this way.

“When the sun comes out, infinite living beings all receive its benefits—it disperses the darkness and gives light, dries up moisture, causes plants and trees to grow, matures crops, permeates the sky, causes lotuses to bloom, allows travelers to see the road, allows people to do their work—because the orb of the sun radiates infinite beams of light everywhere. The sun of knowledge of Buddha is also like this, benefiting sentient

beings everywhere by infinite works—destroying evil and producing good, breaking down ignorance and creating knowledge, benevolently saving, compassionately liberating, causing growth of faculties, powers, and elements of enlightenment, causing beings to develop profound faith, enabling them to see inevitable cause and effect, fostering in them the celestial eye to see where beings die and are born, causing their minds to be unimpeded and not destroy roots of goodness, causing them to cultivate illumination by knowledge and open the flower of awakening, causing them to determine to fulfill their fundamental task. Why? Because Buddha's immense sun-body of knowledge and wisdom radiates infinite light, illumining everywhere. This is the third characteristic of the body of Buddha; great enlightening beings should see it thus.

“When the sun rises, first it lights up the highest mountains, then the lower mountains, then the high plateaus, and finally the whole land; but the sun does not think, ‘First I will illumine here, afterward I will illumine there’—it is just because of difference in height of the mountains and land that there is a succession in illumination. The Buddha, similarly, having developed the boundless orb of knowledge of the realm of reality, always radiating the light of unimpeded knowledge, first of all illumines the high mountains, which are the great enlightening beings, then illumines those who are awakened by understanding of conditioning, then illumines those who listen to the message, then illumines sentient beings whose foundations of goodness are sure and stable, revealing vast knowledge according to beings' mental capacities, finally illumining all sentient beings, even reaching those who are fixated on error, to be a beneficial cause for the future, that they may develop to maturity. But the light of the sun of great knowledge of Buddha does not think, ‘I will first illumine the great deeds of enlightening beings and at the very last shine on the sentient beings who are fixated on error’—it just radiates the light, shining equally on all, without obstruction or impediment, without discrimination. Just as the sun and moon appear in their time and impersonally shine on the mountains and valleys, so also does the knowledge of Buddha shine on all without discrimination, while the light of knowledge has various differences according to the differences in faculties and inclinations of sentient beings. This is the fourth characteristic of the body of Buddha; great enlightening beings should see it thus.

“When the sun comes out, those born blind cannot see it, because they have no faculty of vision; yet even though they do not see it, they are benefited by the light of the sun. Why? By this it is possible to know the times of day and night and to have access to food and clothing to comfort the body and free it from distress. The sun of knowledge of Buddha is also like this; the blind without faith or understanding, immoral and heedless, sustaining themselves by wrong means of livelihood, do not see the orb of the sun of knowledge of the Buddhas because they have no eye of faith, but even though they do not see it, they are still benefited by the sun of knowledge. Why? Because by the power of Bud-

dha it makes the causes of future suffering of those beings—physical pains and psychological afflictions—all vanish.

“Buddha has a light called accumulating all virtues, a light called total universal illumination, a light called pure, free illumination, a light called producing great wondrous sound, a light called understanding all languages and gladdening others, a light called the realm of freedom showing the eternal cancellation of all doubts, a light called independent universal illumination of nondwelling knowledge, a light called free knowledge forever terminating all false descriptions, a light called producing marvelous sayings according to need, a light called producing free utterances adorning lands and maturing sentient beings. Each pore of the Buddha emits a thousand kinds of light like these: five hundred lights beam downward, five hundred lights beam upward, illumining the congregations of enlightening beings at the various places of the buddhas in the various lands; when the enlightening beings see these lights, all at once they realize the realm of buddhahood, with ten heads, ten eyes, ten ears, ten noses, ten tongues, ten bodies, ten hands, ten feet, ten stages, and ten knowledges, all thoroughly pure. The states and stages previously accomplished by those enlightening beings become more pure upon seeing these lights; their roots of goodness mature, and they proceed toward omniscience. Those in the two lesser vehicles have all their defilements removed. Some other beings, who are blind, their bodies blissful, also become purified in mind, gentle and docile, able to cultivate mindfulness and knowledge. The sentient beings in the realms of hells, hungry ghosts, and animals all become blissful and are freed from pains, and when their lives end are reborn in heaven or the human world. Those sentient beings are not aware, do not know by what cause, by what spiritual power, they came to be born there. Those blind ones think, ‘We are Brahma gods, we are emanations of Brahma.’ Then Buddha, in the concentration of universal freedom, says to them, ‘You are not Brahma gods, not emanations of Brahma, nor were you created by the king-god Indra or the world-guardian gods: all this is the spiritual power of Buddha.’ Having heard this, those sentient beings, by the spiritual power of Buddha, all know their past life and become very happy. Because their hearts are joyful, they naturally produce clouds of udumbara flowers, clouds of fragrances, music, cloth, parasols, banners, pennants, aromatic powders, jewels, towers adorned with lion banners and crescents, clouds of songs of praise, clouds of all kinds of adornments, and respectfully offer them to the Buddha. Why? Because these sentient beings have gained clear eyes, and therefore the Buddha gives them the prophecy of unexcelled, complete perfect enlightenment. In this way Buddha’s sun of knowledge benefits sentient beings born blind, fostering the full development of basic goodness. This is the fifth characteristic of the body of Buddha; great enlightening beings should see it this way.

“Furthermore, it is like the moon, with four special extraordinary qualities: first, it outshines all the stars; second, as time passes it shows

waning and waxing; third, its reflection appears in all clear waters; fourth, all who see it see it right before them, yet the moon has no discrimination and no arbitrary conceptions. The moon of the body of Buddha similarly has four special extraordinary qualities: it outshines all hearers and individual illuminates, whether they are in the stage of learning or beyond learning; according to the needs of the situation, it manifests different life spans, yet without increase or decrease in the Buddha-body; its reflection appears in all vessels of enlightenment, sentient beings with pure minds, in all worlds; all sentient beings who behold it think the Buddha is in their presence alone. According to their inclinations, Buddha teaches them, liberating them according to their states, causing them to perceive the Buddha-body according to their needs and potentials for edification, yet the Buddha-body has no discrimination, no arbitrary conceptions; all benefits it renders reach the ultimate end. This is the sixth characteristic of the body of Buddha; great enlightening beings should see it thus.

“Furthermore, just as the supreme Brahma god of a billion-world universe simply manifests its body in the billion worlds, and all beings see Brahma before them, yet Brahma does not divide its body and does not have multiple bodies, in the same way the buddhas have no discrimination, no false representations, and do not divide their bodies or have multiple bodies, yet they manifest their bodies in accord with the inclinations of all sentient beings, without thinking that they manifest so many bodies. This is the seventh characteristic of the body of Buddha; great enlightening beings should see it this way.

“A master physician is well versed in all medications and the science of hypnosis, fully uses all the medicines in the land, and, also because of the power of the physician’s past roots of goodness, and because of using hypnotic spells as an expedient, all those who see the physician recover from illness. That master physician, sensing impending death, thinks, ‘After I die, sentient beings will have no one to rely on; I should manifest an expedient for them.’ Then the master physician compounds drugs, which he smears on his body, and supports his body by spell power, so that it will not decay or shrivel after death, so its bearing, seeing, and hearing will be no different from before, and all cures will be effected. The Buddha, the Truly Enlightened One, the unexcelled master physician, is also like this, having developed and perfected the medicines of the Teaching over countless eons, having cultivated and learned all skills in application of means and fully consummated the power of illuminating spells, is able to quell all sentient beings’ afflictions. Buddha’s life spans measureless eons, the body pure, without any cogitation, without activity, never ceasing the works of buddhas; the afflictions of all sentient beings who see Buddha dissolve away. This is the eighth characteristic of the body of Buddha; great enlightening beings should see it in this way.

“In the ocean there is a great jewel called radiant repository, in which

are assembled all lights: if any sentient beings touch its light, they become assimilated to its color; if any see it, their eyes are purified; whenever the light shines it rains jewels called felicity that soothe and comfort beings. The body of Buddha is also like this, being a treasury of knowledge in which are collected all virtues: if any sentient beings come in contact with the light of precious knowledge of the body of Buddha, they become the same as Buddha in appearance; if any see it their eye of reality is purified; wherever that light shines, it frees sentient beings from the miseries of poverty and ultimately imbues them with the bliss of enlightenment. The body of Buddha has no discrimination and no false conceptions, but can perform great buddha-works for all sentient beings. This is the ninth characteristic of the body of Buddha; great enlightening beings should see it in this way.

“In the ocean is a great wish-fulfilling jewel called treasury of adornments of all worlds, fully endowed with a million qualities, eliminating calamities and fulfilling wishes of beings wherever it is. However, this jewel cannot be seen by beings of little merit. The supreme wish-fulfilling jewel of the body of Buddha is also like this; called able to gladden all beings, if any sentient beings see the body of Buddha, hear the name, and praise the virtues, they will all be enabled to escape forever the pains and ills of birth and death. Even if all beings in all worlds focus their minds all at once on the desire to see Buddha, they will all be enabled to see and their wish will be fulfilled. The Buddha-body cannot be seen by sentient beings of little merit unless they can be tamed by the spiritual power of Buddha; if sentient beings, because of seeing the body of Buddha, plant roots of goodness and develop them, they are enabled to see the body of Buddha for their development. This is the tenth characteristic of the body of Buddha; great enlightening beings should see it thus, because their minds are measureless, pervading the ten directions, because their actions are as unhindered as space, because they penetrate everywhere in the realm of reality, because they abide in absolute truth, because they have no birth or death, because they remain equal throughout past, present, and future, because they are forever rid of all false discriminations, because they continue their eternal vows, because they purify all worlds, because they adorn each buddha-body.”

Then the great enlightening being Universally Good, in order to again clarify what he meant, said in verse,

Just as space pervades the ten directions,
Like form but not a form, existent but not existent,
Omnipresent, without bounds,
In beings' bodies and lands, in all times,
So does the true body of buddhas
Pervade all phenomena,
Invisible, ungraspable,
Yet manifesting bodies to teach beings.

Just as space cannot be grasped
 Yet lets all beings do their work
 Without thinking what it does,
 How it does it, or for whom,
 The physical action of buddhas is also thus,
 Causing beings to practice good ways,
 Yet the buddha never has any notion
 Of acting on them variously.

When the sun comes up over the land
 It completely removes the darkness.
 Mountains, trees, lakes, flowers, earth, and all beings,
 All the various species receive benefit.
 The sun of Buddha emerging too is thus,
 Causing human and celestial good actions to grow,
 Obliterating the darkness of ignorance so they gain the light of
 knowledge
 And always experience all glorious bliss.

When the sun first comes up
 It shines first on the high mountains, then the others,
 Then shines on the high plains, then the whole land,
 Yet the sun never has any discrimination.
 The light of Buddha is also thus,
 First illumining the enlightening beings, then the self-enlightened,
 Then last the listeners and all sentient beings,
 Yet the Buddha basically has no stirring thoughts.

Just as the blind cannot see the sun,
 Yet sunlight still benefits them,
 Enabling them to know time and season and receive food and
 drink,
 To be freed from troubles and gain physical ease,
 In the same way faithless beings do not see Buddha,
 Yet Buddha benefits them as well;
 By hearing Buddha's name or being touched by Buddha's light
 They can even reach enlightenment.

Just as the moon in the sky
 Outshines the stars and appears to wax and wane,
 Shows its reflection in all waters,
 And appears face to face with those who behold it,
 The clear moon of Buddha is also thus,
 Outshining other vehicles, showing length and brevity,
 Appearing in the clear mind-water of humans and gods,
 Seeming to be present to everyone.

Just as the god Brahma, while in its own palace,
Appears in all the Brahma abodes in the universe
So all humans and celestials can see it,
Yet does not actually divide its body to go to them,
Likewise does the Buddha's manifestation of bodies
Pervade everywhere in the ten directions,
Those bodies countless, incalculable in number,
Yet without dividing bodies, without discrimination.

Like a physician skilled in his arts,
Seeing whom all are cured,
And though his life is ended he embalms his body
So that it will work as before,
So also does the Supreme Healer
Have all knowledge of techniques,
Manifesting embodiment as Buddha by excellent practices of
yore,
So the afflictions of all who see are destroyed.

In the ocean is a superb jewel
Which radiates countless beams of light;
Those who come in contact with it become the same color,
And the eyes of those who see it are purified:
The Supreme Jewel is also thus;
Those whom its light touches become the same in appearance,
In those who get to see it the five eyes open;
They break through the darkness of the senses and dwell in
buddhahood.

The wish-fulfilling jewel
Satisfies all desires;
Those of little virtue cannot see it,
Though this is not by the jewel's discrimination:
The jewel of Buddha is also thus,
Fulfilling all desires;
Faithless beings cannot see it,
But not because Buddha abandons them.

“How should great enlightening beings know the voice of Buddha? They should know Buddha's voice is omnipresent, because it pervades all sounds. They should know Buddha's voice pleases all according to their mentalities, because its explanation of truth is clear and comprehensive. They should know Buddha's voice gladdens all according to their resolve, because their minds gain clarity and coolness. They should know Buddha's voice teaches without error in timing, because all who need and are able to hear it do. They should know Buddha's voice has no birth

or death, because it is like the echo of a call. They should know Buddha's voice has no owner, because it is produced by cultivation of all appropriate practices. They should know Buddha's voice is extremely profound, because it cannot be measured. They should know Buddha's voice has no falsehood or deviousness, because it is born of the realm of truth. They should know Buddha's voice has no end, because it permeates the cosmos. They should know Buddha's voice has no change, because it reaches the ultimate.

“Great enlightening beings should know that Buddha's voice is neither quantified nor unquantified, neither has a master nor lacks a master, neither communicates nor does not communicate. Why? It is as when the world is about to disintegrate, there is no master, no maker, yet it spontaneously emits four voices. One says, ‘You all should know that the well-being of the first meditation stage, free from the ills of desire, surpasses the realm of desire.’ The sentient beings hearing this are naturally able to accomplish the first meditation stage, relinquish the body of the realm of desire and be born in Brahma heaven. The second voice says, ‘You should know that the well-being of the second meditation stage, without reflection and rumination, surpasses the Brahma heaven.’ The sentient beings hearing this naturally manage to accomplish the second meditation stage, relinquish the body of Brahma heaven, and are born in the light-sound heaven. The third voice says, ‘You should know that the well-being of the third meditation stage has no flaws and surpasses the light-sound heaven.’ Hearing this, the sentient beings are naturally able to achieve the third meditation stage, relinquish the body of the light-sound heaven, and are born in the heaven of universal purity. The fourth voice says, ‘You should know that the tranquillity of the fourth meditation stage surpasses the heaven of universal purity.’ Hearing this, the sentient beings are naturally able to achieve the fourth meditation stage, relinquish the body of the heaven of universal purity, and are born in the heaven of vast results. These voices have no master or maker—they are just produced by the power of good practices of sentient beings.

“The voice of Buddha is also like this, without master or maker, without discrimination, not entering, not emerging, yet producing four great voices from the power of the virtuous qualities of Buddha. One voice says, ‘You all should know that all conditioned states are miserable. There is the misery of hells, the misery of animality, the misery of hungry ghosthood, the misery of lack of virtue, the misery of clinging to self and possessions, the misery of evil-doing. If you want to be born human or divine, you should plant roots of goodness. Born in the human world or in a heaven, you will leave all situations in which enlightenment is difficult.’ Sentient beings, having heard this, give up error and perversity, practice good actions, leave all difficulties behind, and are born in the human world or in heaven. The second voice says, ‘You should know that the myriad pains of all conditioned states are as searing as balls

of hot iron. Conditioned states are impermanent and pass away. Nirvana is tranquil, unfabricated well-being, beyond all burning, extinguishing all inflaming afflictions.' Having heard this, sentient beings diligently practice good principles, and in the vehicle of listeners to Buddha's voice attain the tolerance of conformity to the message. The third voice says, 'You should know that those in the vehicle of listeners follow the words of another to understand; their knowledge and wisdom is narrow and inferior. There is a higher vehicle called the vehicle of the individually awakened, whose enlightenment does not depend on a teacher. You should learn it.' Those inclined to a superior path, having heard this voice, give up the path of listeners and cultivate the vehicle of the individually awakened. The fourth voice says, 'You should know that there is an even higher path beyond the ranks of these two vehicles, which is called the great vehicle, practiced by enlightening beings, following the six transcendent ways, not stopping enlightening practice, not relinquishing the determination for enlightenment, being in the midst of infinite birth and death without getting sick of it. Going beyond the two vehicles of individual liberation, it is called the Great Vehicle, the foremost vehicle, the preeminent vehicle, the supreme vehicle, the highest vehicle, the unexcelled vehicle, the vehicle of benefiting all sentient beings.' If there are any sentient beings whose resolve is very great, whose faculties are strong and keen, who have planted roots of goodness in the past, who are spiritually empowered by the buddhas, who have superior inclinations and seek buddhahood, once they have heard this voice they arouse the determination for enlightenment. Buddha's voice does not come from the body or from the mind, yet it can benefit infinite sentient beings. This is the first characteristic of Buddha's voice; great enlightening beings should know it thus.

"Furthermore, just as an echo arises due to mountains, valley, and sound, and has no form, cannot be seen, and though it has no discrimination can follow all words, so also is the voice of Buddha—it has no form, cannot be seen, has no direction or location yet is not without direction and location; it just emerges according to the conditions of sentient beings' inclinations and understandings. Its nature ultimately has no words, no information, and cannot be explained. This is the second characteristic of the voice of Buddha; great enlightening beings should know it thus.

"Furthermore, it is like the heavens' great drum of law, called awakener: when the celestials act without restraint, the drum produces a voice in the sky saying, 'You should know that all pleasures are impermanent, unreal, illusory, changing and disintegrating in a moment. They only fool the ignorant, causing attachment. Don't be indulgent, for the unrestrained fall into bad ways, and it is of no use to regret afterward.' The indulgent celestials, having heard this voice, are greatly distressed and frightened; they leave the pleasures in their own abodes, go to the king of gods, seek the truth and practice the way. The sound of that drum has

no master, no maker, no origin, no destruction, yet it can benefit infinite sentient beings. Know that Buddha likewise utters the voice of infinite sublime truths in order to awaken indulgent beings: the voice of non-attachment, the voice of nonindulgence, the voice of impermanence, the voice of suffering, the voice of selflessness, the voice of impurity, the voice of annulment, the voice of nirvana, the voice of measureless spontaneous knowledge, the voice of incorruptible enlightening practices, the voice of all-pervasive effortless knowledge of buddhas. These voices pervade the cosmos, awakening the beings therein; countless sentient beings, having heard them, all become joyful and diligently cultivate good ways, each seeking emancipation by their respective vehicles of emancipation—that is, some practice the vehicle of listeners, some practice the vehicle of individual awakening, and some practice the unsurpassed Great Vehicle of enlightening beings. Yet the voice of Buddha does not remain in any place; it has no speech. This is the third characteristic of the voice of Buddha; great enlightening beings should know it thus.

“Again, it is like the case of the celestial concubine of the great lord god, named Beautiful Mouth, whose voice corresponds to a hundred thousand kinds of music, within each of which are also a hundred thousand different tones. Just as that goddess Beautiful Mouth produces countless sounds in one utterance, in the same way Buddha produces innumerable voices in one utterance, according to the differences in mentalities of sentient beings, reaching them all and enabling them to gain understanding. This is the fourth characteristic of the voice of Buddha; great enlightening beings should know it thus.

“Also it is like the case of the great god Brahma, abiding in the Brahma palace, uttering the voice of Brahma, which all the Brahma masses hear, while the sound of the voice does not go outside that group; the Brahma divinities all think Brahma is speaking to them alone. The sublime voice of Buddha is also like this; all in the congregation at the site of enlightenment hear it, while the sound does not go outside that group. Why? Because those whose faculties are not yet mature cannot hear it. Those who hear the voice each think Buddha is talking to them alone. The voice of Buddha neither emerges nor remains, yet can accomplish all works. This is the fifth characteristic of the voice of Buddha; great enlightening beings should know it thus.

“Also, just as waters are all of one flavor, but according to the difference of the vessel water has distinctions, yet the water has no thought or discrimination, similarly the speech of Buddha is of one flavor only, the flavor of liberation, but has innumerable distinctions according to the differences in mental vessels of sentient beings, yet without thought or discrimination. This is the sixth characteristic of the voice of Buddha; great enlightening beings should know it thus.

“Also, it is like the case of the water spirit Heatless producing great dense clouds covering the continent, showering sweet rain all over, so all the crops can grow and all the rivers, streams, springs, and lakes are full;

this great rainwater does not come from the water spirit's body or mind, yet can benefit sentient beings in various ways. Similarly, Buddha produces the cloud of great compassion covering all worlds in the ten directions, showering the rain of immortal truth, causing all sentient beings to become joyful, increase in goodness, and fulfill all vehicles of liberation. The voice of Buddha does not come from without and does not emerge from within, yet can benefit all sentient beings. This is the seventh characteristic of the voice of Buddha; great enlightening beings should know it thus.

“Also it is like when the water spirit Thoughtful is going to shower rain, it does not do so immediately but first produces great clouds covering the sky, remaining still for seven days waiting for people to finish their work, because that water spirit is benevolent and compassionate and does not want to trouble them; after seven days it showers a fine rain, moistening the earth. Similarly, when Buddha is going to shower the rain of truth, he does not do so at once, but first produces great clouds of teaching in order to mature sentient beings so they will not be startled or frightened; after they are mature he showers on all the rain of immortal truth, expounding the most profound, subtle good teaching, gradually filling them with the flavor of the unexcelled teaching of omniscience of buddhas. This is the eighth characteristic of the voice of Buddha; great enlightening beings should know it thus.

“In the ocean is a great water spirit called Magnificent Array; when it showers rain on the ocean, it may shower rain in ten kinds of arrays, or a hundred, or a thousand, or rain in a hundred thousand kinds of arrays. The water has no discrimination; it is just the inconceivable power of the water spirit that causes its arrays to be infinitely different. Similarly, when Buddha teaches truth, it may be expressed in ten different tones, or a hundred, or a thousand, or a hundred thousand, or eighty-four thousand tones explaining eighty-four thousand practices, up to countless hundreds of thousands of millions of tones, each explaining the truth in particular ways to gladden all who hear. The voice of Buddha makes no discrimination; it is just that buddhas, complete and pure in the profound realm of truth, are able to make various utterances in accord with the needs of sentient beings, making them happy. This is the ninth characteristic of the voice of Buddha; great enlightening beings should know it thus.

“When the water spirit Ocean wants to manifest the controlling power of the water spirit for the benefit of sentient beings to make them happy, it raises a great network of clouds from the earth to the heaven of control of others' emanations, covering all over: those clouds are of infinite different colors—some are the color of golden light, some are the color of lapis lazuli light, some are the color of silver light, some are the color of crystal light, some are the color of emerald light, some are the color of agate light, some are the color of red pearl light, some are the color of light of infinite fragrances, some are the color of light of spotless

cloth, some are the color of light of pure water, some are the color of light of various ornaments. This network of clouds, having spread all over, emits lightning of various colors: the golden clouds emit lapis lazuli lightning; the lapis lazuli clouds emit golden lightning; the silver clouds emit crystal lightning; the crystal clouds emit silver lightning; the emerald clouds emit agate lightning; the agate clouds emit emerald lightning; the infinite-fragrance-colored clouds emit spotless-cloth-colored lightning; the spotless-cloth-colored clouds emit infinite-fragrance-colored lightning; the pure-water-colored clouds emit various-ornament-colored lightning; the various-ornament-colored clouds emit pure-water-colored lightning; multicolored clouds emit one-colored lightning; one-colored clouds emit multicolored lightning. There also issue from the clouds various sounds of thunder, according to the minds of sentient beings, making them all happy—sounds like goddesses singing, like celestial musicians playing, like water nymphs singing, like gandharva girls singing, like kinnara girls singing, like earthquakes, like the waves and tide of the ocean, like the king of beasts howling, like beautiful birds calling, as well as innumerable other kinds of sounds. When the thunder has sounded, there arises a cool breeze, delighting the mind of sentient beings. Finally it rains, various kinds of rain, benefiting and comforting infinite beings. In all places from the heavens to earth the rain is different: on the ocean it rains clear, cool water called endless; in the heaven of control of others' emanations it rains various music such as pipes and flutes, named beautiful; in the heaven of enjoyment of emanation it rains jewels called radiating great light; in the heaven of happiness it rains great ornaments, called hanging crests; in the heaven of timely portion it rains large, beautiful flowers, called various adornments; in the thirty-three-fold heaven it rains many sublime fragrances, called pleasing; in the heaven of the four world guardians it rains precious celestial robes, called covering; in the palace of water spirits it rains red pearls, called flowing light; in the palace of the titans it rains weapons, called conquering enemies; in the northern region of earth it rains various flowers, called blooming; in the other regions of earth it also rains differently according to the place. Though the mind of the water spirit is impartial, without discrimination, simply because the roots of goodness of sentient beings are different, the rain has distinctions. Similarly, when Buddha, the truly enlightened, the supreme spiritual sovereign, wants to edify sentient beings with right teaching, first he spreads clouds of embodiments over the cosmos, appearing differently according to inclinations of beings. For some beings he manifests clouds of mortal bodies; for some, clouds of emanated bodies; for some, clouds of power-bodies; for some, clouds of form-bodies; for some, clouds of glorified bodies; for some, clouds of virtue-bodies; for some, clouds of knowledge-bodies; for some, clouds of bodies whose powers do not deteriorate; for some, clouds of bodies of fearlessness; for some, clouds of cosmic bodies. Buddha covers all worlds with infinite such body-clouds and manifests various kinds of lightning

in accord with the individual differences in inclinations of sentient beings: for some beings he manifests lightning called reaching everywhere; for some, lightning called boundless light; for some, lightning called penetrating the secret teaching of Buddha; for some, lightning called reflected light; for some, lightning called illumination; for some, lightning called entering the door of endless mental command; for some, lightning called right mindfulness undisturbed; for some, lightning called ultimately incorruptible; for some, lightning called adaptively entering all states of being; for some, lightning called fulfilling all wishes and making everyone happy. Having manifested lightnings of infinite such lights, Buddha then produces infinite thunders of concentration, according to the inclinations of sentient beings: the thunder of the concentration of well-aware knowledge; the thunder of the concentration of the refulgent, undefiled ocean; the thunder of the concentration of mastery of all the teachings; the thunder of the adamant wheel concentration; the thunder of the concentration symbolized by the polar mountain; the thunder of the ocean-seal concentration; the thunder of the solar lamp concentration; the thunder of the inexhaustible treasury concentration; the thunder of the concentration of the indestructible power of liberation. After the thunder of infinite different concentrations such as these have emerged from the clouds of embodiments of Buddha, when about to shower the rain of truth, first he manifests an auspicious sign to awaken sentient beings: from the mind of unhindered compassion he manifests the atmosphere of great knowledge of Buddha, called able to cause all sentient beings to develop inconceivable happiness and well-being. Once this sign has appeared, the bodies and minds of all enlightening beings and sentient beings become clear and cool. After that, from the cloud of the great reality-body of Buddha, the cloud of great compassion, the cloud of great inconceivability, showers the inconceivable, far-flung rain of teaching, causing all beings' bodies and minds to be pure: for enlightening beings sitting at the site of enlightenment there showers a great rain of teaching called nondifferentiation of the realm of reality; for enlightening beings in their final embodiment there showers a great rain of teaching called enlightening beings' easy mastery of the esoteric teaching of Buddha; for enlightening beings to become fully enlightened in the next life there showers a great rain of teaching called pure universal light; for coronated enlightening beings there showers a great rain of teaching called adornment by the embellishments of buddhahood; for enlightening beings who have attained tolerance there showers a great rain of teaching called flowers of knowledge with jewels of virtue blooming, not ceasing the compassionate practices of enlightening beings; for enlightening beings in progress there showers a great rain of teaching called entering the profound method of manifestation of occult transformations and carrying on enlightening practice without stopping or wearying; for newly inspired enlightening beings there showers a great rain of teaching called producing the practice of great love and compassion of

buddhas to save sentient beings; for those who seek the vehicle of individual enlightenment there showers a great rain of teaching called deeply knowing the principles of conditional origination, avoiding extremes, and attaining the nondecaying fruit of liberation; for those who seek the vehicle of listeners there showers a great rain of teaching called cutting down all obstructing afflictions with the sword of great knowledge and wisdom; for stabilized and unstabilized sentient beings who accumulate roots of goodness there showers a great rain of teaching called facilitating the accomplishment of various ways into the teaching, producing great happiness. The Buddha showers great rains of teaching like these in accordance with the mentalities of sentient beings, filling all worlds. A buddha, perfectly enlightened, is impartial in mind and does not begrudge the teaching; simply because the faculties and inclinations of sentient beings are not the same, the rains of teaching appear differently. This is the tenth characteristic of the voice of Buddha; great enlightening beings should know it thus.

“The voice of Buddha has ten kinds of infinity: it is as infinite as the realm of space because it extends to all places; it is as infinite as the cosmos because it pervades everywhere; it is as infinite as the realm of sentient beings because it gladdens all hearts; it is as infinite as all acts because it explains their results and consequences; it is as infinite as afflictions because it removes them all; it is as infinite as the speech of sentient beings because it enables them to hear according to their understanding; it is as infinite as the inclinations and understandings of sentient beings because it observes them all to rescue and liberate them; it is as infinite as past, present, and future because it has no boundaries; it is as infinite as knowledge because it distinguishes everything; it is as infinite as the realm of buddhahood because it enters the cosmos of reality of buddhahood. The voice of Buddha, the completely enlightened, comprises incalculable infinities such as these; great enlightening beings should know it thus.”

Then the enlightening being Universally Good, to again clarify what he meant, spoke these verses:

When a billion-world universe is about to dissolve,
 The power of beings' virtue announces that
 The four meditations are peaceful and painless,
 Causing them to leave desire when they have heard.
 Ten-Powered Buddha, also like this,
 Produces a sublime voice pervading the cosmos,
 Explaining that conditioned states are painful and impermanent,
 So beings may cross for good the sea of birth and death.

Just as a canyon deep in the mountains
 Echoes any sound,
 And though it accords with others' voices

The echo has no discrimination,
So also is the speech of Buddha
Revealed according to the maturity of faculties,
Causing them to be controlled and happy,
Yet without self-consciousness of preaching.

As the celestial drum called awakener
Vibrates with the sound of the law in the sky,
Admonishing the self-indulgent celestials,
Causing them to give up attachments when they hear,
So too is the drum of Buddha's teaching like this,
Producing various wonderful sounds,
Awakening all living beings
So they all realize enlightenment.

The lord god has a precious concubine
Who voices all kinds of music
Producing a hundred thousand sounds in one voice
With a hundred thousand tones in each sound.
The voice of Buddha is also like this,
Producing all tones in one voice,
Different according to beings' characters and inclinations,
Causing each to end afflictions when they hear.

Just as king Brahma utters a sound
Which makes all Brahmas happy,
The voice reaching only Brahmas, no one else,
Each thinking he alone hears it,
So also does the Buddha utter a word
Which fills the cosmos,
Yet only reaches the faithful
Because the faithless cannot receive it.

Just as all waters are of one and the same essence,
With no difference in flavor,
But the land they are on and the vessels they are in are not the
same,
So that causes them to be variously different,
The voice of Omniscience is similar to this;
The essence of truth has one flavor, undifferentiated,
Yet according to beings' actions, which are not the same,
It causes them to hear in various different ways.

When the water spirit Heatless
Showers rain to moisten the land
Causing plants and trees to grow,

The rain does not come from its body or mind.
Likewise the wondrous voice of buddhas
Rains throughout the cosmos, filling all,
Fostering good and extinguishing evil,
But not coming from inside or outside.

Just as the water spirit Thoughtful
Raises clouds for seven days before raining,
Waiting for all people to finish their work
And then showering rain for their benefit,
The teaching of Buddha is likewise,
First civilizing beings and developing them,
And afterward expounding the profound truth,
So the hearers will not be frightened.

The water spirit Great Adornment in the ocean
Showers ten arrays of rain,
Or a hundred, a thousand, a hundred thousand;
Though the water is one flavor, the arrays are different.
The ultimate teacher likewise
Explains ten or twenty teachings,
Or a hundred, a thousand, up to infinity,
Without any notion of difference.

The supreme water spirit Ocean
Covers the earth with clouds;
The rain in each place is different,
But the spirit has no thought of distinction.
Likewise Buddha, sovereign of truth,
Extends clouds of great compassion in all directions,
Raining differently for each practitioner,
Yet without discriminating among them.

“How should great enlightening beings know the mind of Buddha, the truly awake? The mind, intellect, and consciousness of Buddha are ungraspable. One can know the mind of Buddha only in terms of the infinity of knowledge. Just as space is the resting place of all things, while space has no resting place, so also is the knowledge of Buddha the resting place of all mundane and transcendental knowledge, while the knowledge of Buddha has no resting place. This is the first characteristic of the mind of Buddha; great enlightening beings should know it thus.

“Just as the realm of truth always produces the liberations of Buddhist followers, individual illuminates, and enlightening beings, while the realm of truth has no increase or decrease, in the same way the knowledge of Buddha always produces all kinds of worldly and transmundane knowledge without itself increasing or decreasing. This is the second

characteristic of the mind of Buddha; great enlightening beings should know it thus.

“Just as the ocean water flows under the continents and islands, so that all who drill for water find it, yet the ocean does not form any notion of itself giving out water, in the same way the water of the ocean of knowledge of Buddha flows into the minds of all sentient beings, so that if they examine things and practice ways of entering truth they will find knowledge, pure and clear, with lucid understanding—yet the knowledge of Buddha is equal, nondual, without discrimination; but according to the differences in sentient beings’ mental patterns, the knowledge they obtain is not the same. This is the third characteristic of the mind of Buddha; great enlightening beings should know it thus.

“In the ocean there are four jewels imbued with infinite qualities that produce all the precious jewels in the ocean; if these jewels were not in the ocean, it would be impossible to find even one jewel. What are these four? One is called accumulation of treasures; another is called inexhaustible treasury; another is called removal of burning heat; the other is called replete with adornments. These jewels cannot be seen by any ordinary people or sea creatures. Why? The king water spirit Ocean, because the jewels are magnificent with perfect lines and proportions, keeps them in a deeply hidden place within the palace.

“The great ocean of knowledge of Buddha similarly has four great jewels of knowledge, with infinite qualities of knowledge and virtue, whereby are produced all the jewels of knowledge of the stages of learning and beyond learning of ordinary people, Buddhist followers, and individual illuminates, and of enlightening beings. What are the four? They are the jewel of great knowledge of unattached skill in means; the jewel of great knowledge of skillfully distinguishing the conditioned and the unconditioned; the jewel of great knowledge analytically explaining countless things without violating the essential nature of things; and the jewel of great knowledge knowing appropriate and inappropriate timing without ever a miss. If these four jewels were not in the Buddha’s ocean of knowledge, not a single being would ever be able to enter the Great Vehicle of liberation. These four jewels of knowledge cannot be seen by unworthy beings. Why? Because they are kept in the deeply secret treasury of Buddha. These four jewels of knowledge are even, symmetrical, straight and true, immaculately beautiful, and able to universally benefit all enlightening beings, enabling them to attain the light of knowledge. This is the fourth characteristic of the mind of Buddha; great enlightening beings should know it thus.

“Also, the ocean has four jewels of blazing light spread on its floor, which by nature are extremely, fiercely hot; they are able to drink up and shrink the immeasurable quantities of water poured in by all the rivers, so that the ocean neither increases nor decreases. What are these four? One is called solar matrix; the second is called removing moisture; the third is called flame light; the fourth is called thorough exhaustion. If

these four jewels were not in the ocean, the whole world, up to the highest heaven of material existence, would all be flooded. The light of this great jewel solar matrix, when it shines on seawater, turns it to milk; the light of the great jewel removing moisture, when it shines on the milk, turns it to cream; the light of the great jewel flame light, when it shines on the cream, turns it to butter; the light of the great jewel thorough exhaustion, when it shines on the butter, turns it to ghee, blazing like fire, consuming it without remainder.

“Buddha’s ocean of great knowledge similarly has four kinds of jewels of great knowledge, with light of immeasurable power; when the light of these jewels of knowledge touches enlightening beings, it ultimately causes them to attain the great knowledge of Buddha. What are the four? They are the jewel of great knowledge stopping all the waves of scattered goodness; the jewel of great knowledge eliminating all emotional attachment to the teachings; the jewel of great knowledge of the universal illumination of the light of intelligence; the jewel of great knowledge of boundless effortlessness equal to Buddha.

“When enlightening beings practice the methods of fostering enlightenment, they rouse innumerable waves of scattered goodness, which all worldly beings, celestials, humans, or titans cannot destroy; when Buddha touches those enlightening beings with the light of the jewel of great knowledge of stopping all the waves of scattered good, it causes them to leave behind the waves of scattered good, keep their minds on one point, and dwell in concentration. Then, touching the enlightening beings with the light of the jewel of great knowledge, removing all emotional attachment to the teachings, causes them to give up clinging to the taste of concentration and awaken great spiritual powers. Then, touching the enlightening beings with the light of the jewel of great knowledge of the universal intelligence causes them to relinquish the occult powers they exercise and to engage in the active employment of great science. Then, touching the enlightening beings with the light of the jewel of great knowledge of boundless effortlessness equal to Buddha causes them to relinquish the active exercise of great science they have been engaged in so that they finally reach the equanimity of Buddhas and cease all effort completely. Without the contact of the great light of these four jewels of knowledge of Buddha it would be impossible for a single enlightening being to attain buddhahood. This is the fifth characteristic of the mind of Buddha; great enlightening beings should know it thus.

“The million lands from the sphere of water up to the heaven of neither perception nor nonperception, the abodes of sentient beings in the realm of desire, the realm of form, and the formless realm, all arise from space and rest in space. Why? Because space is everywhere. But though space contains all the realms of desire, form, and formlessness, yet it has no discrimination. The knowledge of Buddha is also like this: the knowledge of listeners, the knowledge of individual illuminates, the knowledge of enlightening beings, the knowledge of formulated

practices, and the knowledge of unformulated practices, all arise from the knowledge of Buddha and rest in the knowledge of Buddha, because the knowledge of Buddha pervades all; though it contains innumerable knowledges, it has no discrimination. This is the sixth characteristic of the knowledge of Buddha; great enlightening beings should know it thus.

“Atop the Snowy mountains there is an excellent medicinal tree called inexhaustible roots; the roots of that medicinal tree grow from 168,000 leagues, all the way down to the adamantine ground and the sphere of water. When that medicinal tree grows roots, it causes the roots of all trees on the continent to grow; when the medicinal tree grows a stem, it causes the stems of all trees on the continent to grow. The same is true of the branches, leaves, flowers, and fruits. The roots of the medicinal tree can grow stems, and the stems can grow roots—the roots are inexhaustible, so it is called inexhaustible roots. That medicinal tree can foster growth everywhere, except for two places where it cannot perform the beneficial action of promotion of growth—that is, in the pits of hells and in the sphere of water; yet it has no aversion to them. The great tree of the supreme medicine of the knowledge of Buddha, likewise, by past development, fully perfects all good qualities of knowledge, shades all realms of sentient beings, and destroys all the miseries of bad states. Universal compassion and commitment form its roots; it is born from the seed of true knowledge of all buddhas. It is steadfast and immovable; skill in means is its trunk, the transcendent perfections of cosmic knowledge are its branches; meditations, liberations, and the great concentrations are its leaves; mental command, intellectual skills, and the elements of enlightenment are its flowers, and the ultimate unchanging liberation of buddhas is its fruit. Why may the medicinal tree of knowledge of Buddha be called ‘inexhaustible roots’? Because of ultimately never ceasing, because of not stopping enlightening activity. The practice of enlightening beings is the nature of Buddha, the nature of Buddha is the practice of enlightening beings. Therefore it can be called inexhaustible roots. When the roots of the medicinal tree of buddha-knowledge grow, it causes enlightening beings to grow the root of great love and compassion, which does not abandon sentient beings. When its trunk grows, it causes all sentient beings to grow the trunk of profound determination with steadfast vigor. When its branches grow, it causes all enlightening beings to grow the branches of all transcendent ways. When its leaves grow, it causes enlightening beings to grow the leaves of pure conduct, austerity, virtue, paucity of desire, and contentment. When its flowers grow, it causes all enlightening beings to be replete with the flowers of magnificent arrays of the marks and embellishments of virtues. When its fruit grows, it causes all enlightening beings to gain the fruits of acceptance of nonorigination up to acceptance of coronation by all buddhas. The supreme medicine tree of knowledge of Buddha cannot perform its beneficial growth-fostering function in

two places only: in those in the two vehicles of individual salvation who have fallen into the abyss of nondoing, and in unsuitable sentient beings with rotten roots of goodness who are sunk in the floodwaters of erroneous views and craving—yet Buddha never has rejected these people. The knowledge of Buddha has no increase or decrease, because its roots are stable and grow ceaselessly. This is the seventh characteristic of the mind of Buddha; great enlightening beings should know it thus.

“When the eonic holocaust starts in the universe, it burns up all the plants and trees, and even the mountains, consuming all without leaving anything. Suppose someone picked up some dry straw and threw it in that fire—do you think it could do aught but burn?”

“No.”

“It is more possible for that straw not to burn than for Buddha’s knowledge, analyzing all sentient beings, all lands, all ages, and all phenomena of all times, not to know something. Why? Because that knowledge impartially comprehends all clearly. This is the eighth characteristic of the mind of Buddha; great enlightening beings should know it thus.

“When a gale destroys the worlds, a great wind called destruction arises, able to pulverize the billion worlds of the universe, their iron mountains and so on, to smithereens. There is another wind, called blocker, circling the billion-world universe, blocking the gale of destruction so that it cannot reach the worlds in other places. Without this blocking wind, all the worlds in the ten directions would be completely destroyed. Buddha similarly has a great wind of knowledge, called extinguisher, which can extinguish the afflictions and habit energies of all great enlightening beings; and a great wind of knowledge called skillful sustaining, which skillfully sustains the enlightening beings whose faculties are not yet mature, not letting the extinguishing whirlwind totally eliminate all their afflictions and habit energies. Without Buddha’s skillfully sustaining wind of knowledge, countless enlightening beings would fall into the states of those content with individual salvation. By this knowledge enlightening beings are enabled to transcend the stages of the two lesser vehicles of individual salvation and abide in the ultimate rank of Buddha. This is the ninth characteristic of the mind of Buddha; great enlightening beings should know it thus.

“There is nowhere the knowledge of Buddha does not reach. Why? There is not a single sentient being who is not fully endowed with the knowledge of Buddha; it is just that because of deluded notions, erroneous thinking, and attachments, they are unable to realize it. If they would get rid of deluded notions, then universal knowledge, spontaneous knowledge, and unobstructed knowledge would become manifest. It is as if there were a great scripture, equal in extent to a billion-world universe, in which are written all the things of the universe—there are written the things of the iron peripheral mountains, to an extent equal to those mountains; there are written the things on the land, to an extent equal to the land; there are written the things in the million-world

galaxies, to an extent equal to the galaxies; there are written the things in the thousand-world systems, to an extent equal to the systems; there are written the things in the continents, to an extent equal to the continents; and so on; the things of the oceans, the polar mountains, the abodes of earth and sky, the celestial abodes in the sky of the desire realm, the abodes in the form realm, the abodes in the formless realm, are each written down to an equivalent extent. Though this scripture is equal in measure to a billion-world universe, yet it entirely rests in a single atom; and as this is so of one atom, it is also true of all atoms. Then suppose someone with clear and comprehensive knowledge, who has fully developed the celestial eye, sees these scriptures inside atoms, not benefiting sentient beings in the least, and, with this thought—‘I should, by energetic power, break open those atoms and release those scriptures so that they can benefit all sentient beings’—then employs appropriate means to break open the atoms and release the great scriptures, to enable all sentient beings to benefit greatly. Similarly, the knowledge of Buddha, infinite and unobstructed, universally able to benefit all, is fully inherent in the bodies of sentient beings; but the ignorant, because of clinging to deluded notions, do not know of it, are not aware of it, and so do not benefit from it. Then the Buddha, with the unimpeded, pure, clear eye of knowledge, observes all sentient beings in the cosmos and says, ‘How strange—how is it that these sentient beings have the knowledge of Buddha but in their folly and confusion do not know it or perceive it? I should teach them the way of sages and cause them forever to shed deluded notions and attachments, so they can see in their own bodies the vast knowledge of buddhas, no different from the buddhas.’ Then Buddha teaches them to practice the way of sages, so they get rid of deluded notions, after which they realize the infinite knowledge of Buddha and aid and comfort all living beings. This is the tenth characteristic of the mind of Buddha; great enlightening beings should know it thus.

“Great enlightening beings should know the mind of Buddha, who has realized Thusness and is completely awake, in terms of such infinite, unimpeded, inconceivably great characteristics.”

Then the great enlightening being Universally Good, in order to explain again what he meant, spoke in verse:

If you want to know the mind of buddhas,
Observe the buddhas’ knowledge.
Buddhas’ knowledge has no resting place,
Just as space rests on nothing.

Sentient beings’ various inclinations,
And knowledge of expedients,
All rest on buddhas knowledge,
While buddha’s knowledge rests on nothing.

The liberations of buddhas,
 Disciples, and the self-enlightened,
 All depend on the reality realm,
 While reality has no increase or decrease.
 Buddha's knowledge, similarly,
 Produces all knowledges,
 Without increase or decrease,
 Without beginning or end.

Just as water flows under the ground
 So those who seek it find it,
 Without thought, without end,
 Its effective power all-pervasive,
 Buddha knowledge is also like this,
 Being in all creatures' minds;
 If any work on it with diligence,
 They will soon find the light of knowledge.

Just as the water spirit has four jewels
 Which produce all gems,
 Hidden in a secret place
 Where ordinary people cannot see,
 So too do Buddha's four knowledges
 Produce all knowledge,
 While no one can see them
 Except great enlightening beings.

As in the ocean are four jewels
 Which can drink up all waters
 So that the ocean does not overflow
 And does not increase or decrease,
 Likewise does Buddha's knowledge
 Stop waves and remove attachment to teachings;
 Boundlessly great and vast,
 It produces enlightening beings and buddhas.

From the nadir to the summit of being,
 The desire, form, and formless realms,
 All rest in space,
 While space does not discriminate:
 The knowledge of enlightening beings,
 Of disciples and the self-enlightened,
 All rest in the knowledge of Buddha,
 While buddha-knowledge has no discrimination.

On the Snowy mountains is a medicine
 Called inexhaustible roots

Which can make all trees grow—
Their roots, trunks, leaves, flowers, and fruits.
Buddha's knowledge too is like this,
Grown from the seed of enlightenment;
Once enlightenment is attained,
It also produces the practices of enlightening beings.

If someone puts a handful of straw
In the eonic fire,
Where even diamond blazes,
The straw could not but be burned:
The ages and lands of all times
And the sentient beings therein
Buddha completely knows
More surely than the burning of that straw.

There is a wind called destruction
Which can pulverize a universe;
If not stopped by another wind,
Destruction would reach infinite worlds.
The great wind of knowledge is also like this,
Extinguishing the delusions of enlightening beings;
There is another wind of skillfulness,
Enabling them to live, in the land of buddhahood.

It is as there is a great scripture
Equal in extent to a universe
Existing inside one atom,
And in all atoms as well;
Someone with intelligence and wisdom
Sees all clearly with pure eyes
And breaks the atoms, releasing the scriptures
For the benefit of all beings.
Buddha-knowledge, likewise,
Is in all beings' minds;
Wrapped up in deluded thoughts,
They are unaware, unknowing;
The buddhas' great compassion
Causes them to get rid of deluded ideas
So knowledge can appear
And benefit enlightening beings.

“How should great enlightening beings know the sphere of Buddha, who has realized Thusness and is completely awake? Knowing the spheres of all worlds by means of unobstructed, unimpeded knowledge is the sphere of Buddha. Knowing the spheres of all times, all lands, all things, and all beings, the undifferentiated sphere of True Thusness, the un-

obstructed sphere of the reality realm, the boundless sphere of absolute truth, the unquantified sphere of space, and the objectless sphere, is the sphere of Buddha. Just as the spheres of all times, and so on, up to the objectless sphere, are all infinite, so is the sphere of Buddha infinite. Just as the objectless sphere has no existence in all places, so also does the sphere of Buddha have no existence in all places.

“Great enlightening beings should know the sphere of mind is the sphere of Buddha; just as the sphere of mind is measureless and boundless, without bondage or liberation, so too is the sphere of Buddha measureless and boundless, without bondage or liberation. Why? Because by such and such thoughts there are infinite such and such manifestations. It is like when the great water spirit showers rain according to will, the rain does not come from inside or outside; the sphere of Buddha is also like this—according to such and such thoughts, there are infinite such and such manifestations, yet they do not come from anywhere in the ten directions. Just as the water of the ocean all comes from the mental power of the king water spirit, so too does the water of the ocean of omniscience of all buddhas all come from the buddhas’ past vows.

“The ocean of omniscience is infinite, boundless, inconceivable, and inexpressible, but I will tell something of it by way of simile, so please listen carefully. The southern continent has 2,500 rivers, which flow into the ocean; the western continent has 5,000 rivers, which flow into the ocean; the eastern continent has 7,500 rivers, which flow into the ocean; the northern continent has 10,000 rivers, which flow into the ocean. These four continents thus have 25,000 rivers, which continuously flow into the ocean. What do you think—is that a lot of water?”

“Yes indeed.”

“There is also a water spirit Ten Light Beams, which rains even more water than that into the ocean; the water spirit Hundred Light Beams rains even more water than that into the ocean; the water spirits Magnificent Arrays, Thoughtful, Thundering, Joy, Infinite Light, Continuous Shower, Great Victory, Great Surge, and eight billion more such water spirits each rain more and more into the ocean; the son of the water spirit Ocean, named Rose Apple Banner, rains even more than that. The water in the abode of the water spirit Ten Light Beams flows into the ocean, even more than the aforementioned; the water in the palace of the water spirit Hundred Light Beams flows into the ocean, even more; the water of the palaces of each of the water spirits, each with more and more water, flows into the ocean, and the water in the palace of the water spirit Rose Apple Banner, son of the water spirit Ocean, which is yet more, also flows into the ocean. The water in the palace of the water spirit Ocean, which is even more, surges forth into the ocean; the water it produces is violet, and it surges forth at regular times, so the tide of the ocean is regular. Thus the ocean’s water is infinite, its treasures are infinite, its creatures are infinite, and the earth it rests on is infinite too. Do you think that the ocean is infinite or not?”

“It is truly infinite, incomparably so.”

“The infinity of this ocean does not come up to the smallest fraction of the infinity of the ocean of buddha-knowledge. Similes are made for beings according to their mentalities, but the sphere of Buddha is beyond similitude. Great enlightening beings should know that the ocean of knowledge of Buddha is infinite, because of ceaseless cultivation of all enlightening practices from the very first determination for enlightenment. They should know that the collection of treasures therein is infinite, because all elements of enlightenment, the seeds of the three treasures, continue unending. They should know the sentient beings in which it dwells are infinite, because it is used by all listeners and self-illuminates, those still learning and those beyond learning. They should know the ground it rests on is infinite, because it is the abode of all enlightening beings, from the first stage of Joy to the ultimate stage of Nonobstruction. Great enlightening beings, in order to enter infinite knowledge and benefit all sentient beings, should know the sphere of Buddha in this way.”

Then Universally Good uttered these verses to again explain his meaning:

As the sphere of mind is infinite,
So is the sphere of buddhas.
As the sphere of mind is born from intellect,
So should the sphere of Buddha be seen.

The water spirits, without leaving their places,
Shower rain by the power of mind;
Though the rain does not come from or go anywhere,
Yet it falls everywhere according to the minds of the spirits:
The Ten-Powered Sage, in like manner,
Does not come from anywhere or go anywhere,
To those with pure minds appearing physically,
Vast as the cosmos, yet fitting in a pore.

The treasures of the ocean are infinite,
So are its creatures and ground;
The nature of the water is one flavor, equal, without distinction,
While those born therein each receive benefit.
The ocean of buddha-knowledge is also thus;
All it contains is infinite;
Those in the stages of learning and no learning
All gain benefit therein.

“How should great enlightening beings know the conduct of Buddha?
Great enlightening beings should know unobstructed action is the con-

duct of Buddha; they should know the conduct of true thusness is the conduct of Buddha. Just as True Thusness is not born in the past, does not move into the future, and does not arise in the present, likewise the conduct of Buddha is not born, does not move, and does not arise. Just as the realm of reality is not quantified or unquantified, because it has no form, likewise the conduct of Buddha is not quantified or unquantified, because it has no form. It is as if a bird flew through the sky for a hundred years, the places it passed and those it had not passed would both be immeasurable, because the realm of space has no boundaries: in the same way, if someone spent trillions of eons expounding the particulars of the conduct of Buddha, what was explained and what was not yet explained would both be immeasurable, because the action of Buddha has no bounds.

“Buddha, completely enlightened, engaged in unobstructed action, has no dwelling place, yet can show what he does to all beings and enables them to go beyond all obstructed paths once they have seen this. It is as when the golden-winged king of birds flies in the sky, it circles and hovers, observing the dragon palaces in the ocean with its clear eyes; exerting its forceful strength, it churns the ocean waters with its wings, causing the waters to part, and snatches dragons, male or female, whose life it knows is about to end. The ‘golden-winged bird king’ Buddha, in like manner, engaged in unimpeded action, observes all sentient beings in all abodes in the cosmos with the clear Buddha-eye; if any have planted roots of goodness that have developed to maturity, the Buddha exerts the forceful ten powers and with the two wings of tranquillity and insight churns the waters of emotion of the ocean of birth and death, causing the water to part, then snatches those beings, places them in the Buddha teaching, and causes them to stop all deluded notions and false descriptions and abide in the nondiscriminatory unobstructed action of the enlightened.

“Just as the sun and moon travel alone through the sky conferring benefit on sentient beings, with no notion of where they come from or where they are going, likewise the buddhas, by nature fundamentally silent and extinct, without discrimination, appear to course all universes, performing buddha-work to benefit sentient beings without cease, yet not producing false notions of coming from somewhere or going somewhere. Great enlightening beings should see and know the actions conducted by Buddha in terms of infinite such means, infinite natures and characteristics.”

Then Universally Good, to recapitulate, uttered these verses:

Just as True Thusness is not born, does not perish,
 Has no location, and cannot be seen,
 Likewise the action of the Great Benefactor
 Transcends in the triple world and cannot be measured.

The reality realm is not the reality realm, yet not not the reality realm;

It is not quantified and not unquantified.

The action of the Great Worthy is also thus,

Neither quantified nor unquantified, because there is no body.

If a bird flies for billions of years,

The sky behind and ahead are equal, no different;

When Buddha's conduct is expounded for eons,

The told and the untold cannot be measured.

The golden bird in the sky watches the sea,

Parts the waters and snatches dragons;

The Ten-Powered can pull out virtuous people,

Remove them from the sea of existence, and rid them of delusion.

Like sun and moon traversing the sky

Shining on all without distinction,

The World-Honored traverses the cosmos

Teaching beings without stirring a thought.

“How should great enlightening beings know the attainment of enlightenment of Buddha? They should know that Buddha's attainment of enlightenment has no view of any phenomena, is impartial toward things, has no doubts, no duality, no signs, no activity, no cessation, no measure, no boundaries; avoiding extremes, abiding in the middle way, it is beyond all verbal explanation. Buddha knows the thoughts and mental patterns of all sentient beings, their faculties, dispositions, inclinations, afflictions, obsessions, and habits; in sum, Buddha instantly knows all things in all times.

“It is as the ocean can reflect the physical forms of all sentient beings on earth, and therefore is called the ocean: the enlightenment of the buddhas is also like this, reflecting the thoughts, faculties, dispositions, and inclinations of all sentient beings, yet without reflecting anything—therefore it is called the enlightenment of the buddhas.

“The enlightenment of buddhas cannot be expressed in writing, cannot be reached by any verbal expression, cannot be explained in any language; but it is expediently elucidated according to need.

“When buddhas attain true awakening, they acquire a body equal in extent to all sentient beings, a body equal in extent to all phenomena, a body equal in extent to all lands, a body equal in extent to all times, a body equal in extent to all buddhas, a body equal in extent to all languages, a body equal in extent to True Thusness, a body equal in extent to the cosmos, a body equal in extent to space, a body equal in extent to the realm where there is no obstruction, a body equal in extent to all vows, a body equal in extent to all practices, and a body equal in extent to the ultimately calm realm of nirvana. As are the bodies they

acquire, so is their speech and mind; they attain measureless, countless such pure spheres of body, speech, and mind.

“Upon attaining true awakening, buddhas see within their body all sentient beings attaining true awakening, and see all sentient beings enter nirvana, all of the same nature, which is no nature. No nature of what kind? That is, no nature of appearances, no nature of exhaustion, no nature of birth, no nature of destruction, no nature of self, no nature of nonself, no nature of living being, no nature of nonliving being, no nature of enlightenment, no nature of the cosmos, no nature of space, and also no nature of attaining true awakening. By knowing all things are natureless, a buddha attains omniscience, and by great compassion continues to save sentient beings.

“Just as space never increases or decreases whether all worlds become or disintegrate, because space has no birth, similarly the enlightenment of buddhas has no increase or decrease whether there is attainment of enlightenment or not, because enlightenment has no signs or counter-signs, no unity and no variety.

“Suppose someone were able magically to produce as many minds as grains of sand in the Ganges River, and each mind also produced as many buddhas as grains of sand in the Ganges River, all featureless, formless, and signless, and continued to do so incessantly throughout as many eons as there are grains of sand in the Ganges River—how many buddhas do you think would be magically produced by that person’s magically produced minds?”

The enlightening being Wondrous Qualities of Natural Origination of Buddha said, “As I understand your meaning, magical production and nonproduction are equal and have no distinction—how can you ask how many there would be?”

The enlightening being Universally Good said, “Very good—it is as you say. Even if all sentient beings were to instantly attain enlightenment, that would be equal to not attaining enlightenment, no different. Why? Because enlightenment is signless. If it has no signs, it has no increase or decrease.

“Great enlightening beings should thus know that attainment of true awakening, the same as enlightenment, is uniformly formless. A buddha, attaining true awakening, by the means of unity, enters the concentration of thoroughly aware knowledge and, having entered it, manifests, in one vast body attaining true awakening, as many bodies as there are sentient beings dwelling in that body. As this is so of one vast body attaining true awakening, so it is of all vast bodies attaining true awakening.

“Buddha has infinite such doors of attainment of true awakening; therefore you should know that the bodies Buddha manifests are infinite, and because they are infinite we say the body of Buddha is infinite realms, equal to the realms of living beings.

“Great enlightening beings should know that in one pore of Buddha’s body are buddha-bodies as numerous as all sentient beings. Why? Because the body of the Buddha’s attainment of true awakening ultimately has no birth or destruction. And as this is so of one pore, so is it of every point in the entire cosmos. Know that there is not a bit of space where there is no buddha-body. Why? Because Buddha’s attainment of true awakening reaches everywhere. According to capability and power, on the lion seat under the enlightenment tree at the site of enlightenment, with various bodies, Buddha attains true awakening.

“Great enlightening beings should know that in each moment of thought of their own minds there are always buddhas attaining true awakening. Why? Because the buddhas do not attain true awakening apart from this mind. As this is true of one’s own mind, so is it also true of the minds of all sentient beings—in all are buddhas attaining true awakening, all-pervasive, existing everywhere, without separation or annihilation, without cease, entering the inconceivable doors or means of enlightenment. Great enlightening beings should know Buddha’s attainment of enlightenment this way.”

Then, to recapitulate, the enlightening being Universally Good spoke these verses:

The truly awake know all things
Are nondual, beyond duality, all equal,
Inherently pure as space,
Not distinguishing self and nonself.

As the ocean reflects beings’ bodies
And is therefore called the ocean,
Enlightenment reflects all mental patterns
And hence is called true awareness.

Just as worlds have formation and decay
While space does not increase or diminish,
While all buddhas appear in the world,
The one form of enlightenment is ever formless.

When someone emanates minds emanating buddhas,
Emanation and nonemanation are no different in essence;
Though all sentient beings attain enlightenment,
There is no increase or decrease, enlightenment or no.

Buddha has a concentration called well aware;
Entering this concentration under the enlightenment tree,
Buddha emits light beams as many as beings,
Awakening all kinds, like lotuses blooming.

As many thoughts, faculties, and desires
 As are in beings in lands of all times,
 That many bodies appear—
 Hence true awareness is called infinite.

“How should great enlightening beings know Buddha’s turning of the wheel of teaching? They should know it thus: Buddha, by the free power of mind, turns the wheel of teaching without arising or turning, because of knowing that all things forever have no arising. Buddha turns the wheel of teaching by three kinds of turning, the cycles of the path of insight, the path of practice, and the path beyond learning, and stops what should be stopped, because of knowing that all things are apart from extremes of annihilation and eternity. Buddha turns the wheel of teaching apart from the realm of desire and the realm of negation, because of penetrating the spacelike limit of all things. Buddha turns the wheel of teaching without verbal explanation, because of knowing that all things are inexpressible. Buddha turns the wheel of teaching ultimately quiescently, because of knowing that all things are of the essence of nirvana. Buddha turns the wheel of teaching with all means of literature and language, because the voice of Buddha reaches everywhere. Buddha turns the wheel of teaching knowing that the voice is like an echo, because of comprehending the true nature of all things. Buddha turns the wheel of teaching producing all messages in one message, because there is ultimately no center. Buddha turns the wheel of teaching without omission or exhaustion, because of absence of clinging inside or outside.

“Just as all writing and speech cannot be exhaustively told of, the same is true of Buddha’s turning the wheel of teaching—all letters are arranged to express it, without cease, without ever exhausting it. The wheel of teaching of Buddha enters into all speech and writing, yet has no dwelling place. Just as writing enters into all business, all words, all calculations, all mundane and transmundane subjects, yet dwells nowhere, so also does the voice of Buddha enter into all points, all beings, all phenomena and principles, all works, and all consequences, yet does not dwell anywhere. All the various languages of all sentient beings are not apart from the wheel of teaching of Buddha, because the real aspect of speech and sound is identical to the wheel of teaching. Great enlightening beings should know the turning of the wheel of teaching of Buddha thus.

“Also, if great enlightening beings want to know the wheel of teaching that Buddha turns, they should know where Buddha’s wheel of teaching comes from. What is the provenance of the Buddha’s wheel of teaching? Buddha makes so many utterances, turning the wheel of teaching according to the innumerable differences in mental patterns and inclinations of all sentient beings. Buddhas, truly awake, have a concentration called ultimately unimpeded and fearless; having entered this

concentration, with each mouth of each body of attainment of true enlightenment they produce as many utterances as there are sentient beings, each utterance containing all sounds, each different, turning the wheel of teaching, to make all sentient beings happy. Those who know the turning of the wheel of teaching thus are considered to be following all Buddha teachings. Those who do not know this are not following them. Great enlightening beings should know Buddha's turning the wheel of teaching thus, because it universally enters the infinite realms of living beings."

Then, to recapitulate, Universally Good said in verse,

Buddhas' wheel of teaching has no turning;
It has no arising and no attainment at any time.
Just as writing is never exhausted,
So is the teaching-wheel of the Ten-Powered.

Just as writing enters everywhere, yet with no arrival,
Such is the teaching-wheel of the Enlightened,
Entering all speech without entering aught,
Able to make all beings rejoice.

Buddhas have a concentration called ultimate;
They preach after entering this concentration,
Speaking to enlighten all beings,
Boundless though they be.

In each utterance they also utter
Countless sayings, each different,
Free in the world, without discrimination,
Causing all to hear according to inclination.

Words do not come from inside or outside,
Are neither lost nor accumulate;
Yet for sentient beings buddhas turn the teaching-wheel—
This freedom is most extraordinary.

"How should great enlightening beings know Buddha's ultimate nirvana? If great enlightening beings want to know the great nirvana of buddhas, they should know its fundamental essence. As is the nirvana of ultimate reality, so is the nirvana of Buddha; as is the nirvana of space, so is the nirvana of Buddha; as is the nirvana of the nature of things, so is the nirvana of Buddha; as is the nirvana of detachment from desire, so is the nirvana of Buddha; as is the nirvana of formlessness, so is the nirvana of Buddha; as is the nirvana of selfhood, so is the nirvana of Buddha; as is the nirvana of the ultimate essence of all things, so is the nirvana of Buddha; as is the nirvana of ultimate True Thusness, so is the nirvana of

Buddha. Why? Because nirvana has no birth and no emergence; if something has no birth and no emergence, then it has no extinction.

“Buddha does not tell enlightening beings about the ultimate nirvana of buddhas and does not show it to them. Why? Because Buddha wants to cause them to see all buddhas always present before them, to see in one moment all the buddhas of past and future, in their full splendor, just as if they were actually present, yet without entertaining any notions of duality or nonduality. Why? Because great enlightening beings permanently abandon all conceptual clinging.

“Buddhas appear in the world in order to provoke inspiration in sentient beings and manifest nirvana in order to provoke longing in sentient beings: in reality the buddhas have no appearance in the world and no nirvana either. Why? Buddha always abides in the pure realm of reality, manifesting nirvana according to the minds of sentient beings.

“For example, when the sun comes out and illumines the world, its image is reflected in all clean vessels of water, being in all places without coming or going. If one vessel breaks, then the reflection of the sun does not appear in it. Do you think it is the fault of the sun that its reflection does not appear there?”

“No—it is just because the vessel is broken; it’s no fault of the sun.”

“The knowledge of realization of Thusness, buddha-knowledge, is also like this, appearing throughout the cosmos, without before or after: Buddha appears in the clean mind-vessels of all sentient beings. If the mind-vessel is always clean, the embodiment of Buddha is always seen; if the mind is polluted, the vessel breaks and the Buddha cannot be seen.

“If there are any sentient beings who can be liberated by nirvana, Buddha then manifests nirvana for them; but really Buddha has no birth, no death, no crossing over into extinction.

“It is like, for example, the element fire, which can make fires in all worlds. Sometimes in one place the fire will go out, but do you think the fire in all worlds is extinguished?”

“No.”

“Similarly Buddha performs the tasks of buddhahood in all worlds; if what can be done in one world is finished, a buddha manifests entry into nirvana, but the buddhas in all worlds do not all pass away into extinction. Great enlightening beings should know the great nirvana of the truly enlightened thus.

“Again, suppose, for example, a magician well versed in magical arts, by the power of the techniques of illusion, manifests phantom bodies in all cities, towns, and villages in all lands in a billion-world universe, and sustains them there by magical power for an eon, while in other places, the magic performance being finished, the bodies disappear. Do you think that when that great magician disappears in one place, he disappears in all places?”

“No.”

“In a similar way Buddha, the Truly Enlightened, knowing the various magical arts of infinite wisdom and means, manifests in all universes, sustaining that permanently, throughout the future. If in one place, according to the minds of beings, what is to be done is finished, Buddha manifests nirvana; but can you say because Buddha has appeared to enter nirvana in one place that Buddha becomes extinct everywhere? Great enlightening beings should know the great ultimate nirvana of Buddha in this way.

“Furthermore, Buddha, when manifesting nirvana, enters immovable concentration, and having entered this concentration, emanates from each body infinite trillions of great light beams, each light beam producing countless lotus blossoms, each lotus blossom having untold petals of exquisite jewels, with a lion throne on each petal and a buddha sitting cross-legged on each throne. The number of those buddhas is exactly equal to the number of sentient beings; all are fully adorned with the most sublime virtues, produced by the power of past vows. If there are any sentient beings with mature roots of goodness who see the buddha-incarnations, they will all receive the teaching; those buddha-bodies remain forever, teaching and liberating sentient beings according to the situation, without losing an opportunity. The bodies of buddhas have no locus, are not real or unreal; only by the power of the past vows of the buddhas, and the capacity of sentient beings to be liberated, do they appear. Great enlightening beings should know the great nirvana of Buddha in this way. Buddha abides in the infinite, unobstructed, ultimate realm of reality, in the realm of space, in the essence of True Thusness, without birth or death, and in ultimate truth, appearing to sentient beings according to the time, sustained by past vows, without ever ceasing, not abandoning all beings, all lands, all phenomena.”

Then, to recapitulate, Universally Good said in verse,

While the sun sheds light illumining the world,
When a vessel breaks and water leaks out, the reflection
disappears;
So it is with the sun of supreme knowledge;
Those without faith see it as extinct.

Fire makes fires in the world,
While in one city it goes out sometime:
Likewise the Buddha pervades the cosmos
And appears to pass away where the work of teaching is done.

A magician makes bodies appear in all lands,
Which disappear when their function is done:
So does Buddha disappear when the teaching is done,
While always seen in other lands.

Buddha has a concentration, called unmoving,
 Which is entered after teaching beings:
 Instantly Buddha's body emanates infinite lights,
 The lights produce lotuses, on which are buddhas:
 The buddha-bodies are countless as phenomena,
 Visible to those with virtue;
 Each of these countless bodies
 Has a full span of life and array of adornments.

Like birthlessness is the emergence of Buddha,
 Like deathlessness the nirvana of Buddha:
 All words and similes end—
 All purposes are achieved, beyond compare.

“How should great enlightening beings know the roots of goodness planted by seeing, hearing, and attending Buddha? They should know these roots of goodness are not fruitless, because they produce endless awareness, because they remove all obstacles, because they certainly reach the ultimate end, because they are free from falsehood, because all vows are fulfilled, because they do not end creative action while according with knowledge of the uncreate, because they generate the knowledge of buddhas, because they go on throughout the future, because they accomplish all kinds of excellent practices, and because they reach the stage of effortless knowledge.

“For example, if a man eats a little bit of diamond, it will never be digested, but must pass through the body. Why? Because diamond is incompatible with the impurities of the physical body. In the same way, planting a little bit of roots of goodness with Buddha must pass through the body of afflictions of all conditioning and reach the abode of unconditioned ultimate knowledge. Why? Because this little bit of root of goodness is incompatible with the afflictions of conditioning.

“Even if one piled up dry straw as high as a mountain, if one tossed an ember of fire the size of a seed into it, it would all burn up for sure. Why? Because fire burns straw. Like this, planting a little bit of roots of goodness with Buddha surely can burn up all afflictions and ultimately enable one to attain nirvana without remainder, because the essence of this little bit of root of goodness is ultimate.

“For example, in the Snowy mountains there is a tree of the finest medicine called good sight: if any see it, their eyes are purified; if any hear of it, their ears are purified; if any smell it, their noses are purified; if any taste it, their tongues are purified; if any touch it, their bodies are purified; if any take the earth it grows in, that can also perform the beneficial function of removing disease. The supreme medicine of Buddha similarly can perform all benefits for sentient beings. If any see the physical body of Buddha, their eyes are purified; if any hear the name of Buddha, their ears are purified; if any smell the fragrance of the

morality of Buddha, their noses are purified; if any taste the flavor of the teaching of Buddha, their tongues are purified, they gain the universal tongue and understand the principles of language; if any come in contact with the light of Buddha, their bodies are purified and they ultimately attain the supreme body of reality; if any think of Buddha, they attain purity of Buddha-remembrance concentration. If any sentient beings honor the ground Buddha has crossed, or a tomb or shrine, they too will be endowed with roots of goodness, annihilate all afflictions, and attain the felicity of sages. I tell you, even if there are sentient beings who see and hear Buddha, but because of being veiled by obstructions due to their deeds do not become believers, if they still plant roots of goodness, none will be in vain—they will reach the ultimate end and enter nirvana. Great enlightening beings should thus know that the roots of goodness planted by seeing, hearing, and attending Buddha are free from all evil and imbued with good.

“Buddha uses all kinds of similes to explain all kinds of things, but there is no simile that can explain this principle. Why? Because the road of intellectual knowledge ends, because it is inconceivable. The buddhas and enlightening beings just tell sentient beings similes according to their mentalities in order to gladden them, but this is not the ultimate. This gate of the teaching is called the secret point of the buddhas; it is called that which cannot be known by any worldlings; it is called entry into the seal of Buddha; it is called opening the door of great knowledge; it is called revealing the essence of Buddha; it is called perfecting all enlightening beings; it is called that which all worldlings cannot destroy; it is called wholly conforming to the realm of buddhas; it is called able to purify all realms of sentient beings; it is called expounding the ultimate inconceivable teaching of the real nature of Buddha. Buddha does not expound this teaching to anyone but enlightening beings intent on the Great Vehicle, only expounding it to enlightening beings riding the inconceivable vehicle of enlightenment. This gate of teaching does not come into the hands of anyone but great enlightening beings.

“It is like, for example, the seven treasures of a universal ruler, by which universal rulership is shown; these treasures do not come into the hands of anyone but the crown prince born of the first wife who has developed the characteristics of a sage ruler. If the universal ruler does not have a son with many virtues, after the ruler’s life ends the treasures will disperse and perish in seven days. The treasure of this scripture is also like this: it does not come into the hands of anyone but the true offspring of the sovereign Buddha, born in the house of Buddha, who plant the roots of goodness characteristic of buddhas. If there are no true offspring of Buddha, this teaching will perish before long. Why? Because those in the two lesser vehicles of individual salvation do not hear this scripture, much less absorb and hold it, read, recite, or copy it, or analyze and explain it—only the great enlightening beings can do these things.

“Therefore, great enlightening beings, hearing this teaching, shall

rejoice and receive it with respect. Why? Because great enlightening beings appreciating this scripture will quickly attain unexcelled, complete perfect enlightenment. Even if enlightening beings spend countless eons practicing the six ways of transcendence and cultivating the various elements of enlightenment, as long as they have not heard this teaching of the inconceivable great power of Buddha, or if they have heard it and do not believe or understand it, do not follow it, enter it, or attain it, they cannot be called true enlightening beings, because they cannot be born in the house of Buddha. If they get to hear this teaching of the immeasurable, inconceivable, unobstructed, unhindered knowledge of Buddha, and having heard it, take it to heart, follow it, and awaken to it, these people will be born in the house of Buddha, accord with the sphere of all buddhas, be endowed with all qualities of enlightening beings, detach from all mundane things, develop the conduct of all buddhas, realize the true nature of all enlightening beings, have no doubts about the power of Buddha, abide in the teacherless truth, and plunge deeply into the unimpeded realm of buddhahood.

“After great enlightening beings have heard this teaching, then they can know infinite things by knowledge of equality; then they can part with arbitrary discriminations by means of a straightforward, honest mind; then they can see the buddhas before them by means of supreme devotion; then they can enter the impartial realm of space by means of the power of attention; then they can travel the boundless cosmos by means of free thought; then they can acquire all virtues by means of the power of knowledge and wisdom; then they can shed all worldly defilements by means of spontaneous knowledge; then they can enter the network of all ten directions by means of the will for enlightenment; then they can know the buddhas of all times are of one and the same essence, by means of great observation; then they can enter this teaching by the knowledge of dedication of roots of goodness, entering without entering, not clinging to a single thing, always observing things through one universal principle. Great enlightening beings, perfecting these accomplishments, attain teacherless, spontaneous knowledge with a minimum of effort.”

Then Universally Good, to recapitulate, spoke these verses:

Immeasurable are the virtues attained
 By seeing, hearing, and honoring buddhas;
 Ultimately endless in action,
 Needed to destroy afflictions and remove misery.

As when a man ingests a little diamond
 It is not digested but must pass through,
 The virtues of honoring buddhas
 Destroy illusion and lead to adamant knowledge.

Just as straw piled high as a mountain
A tiny ember of fire will burn up,
The small virtue of honoring buddhas
Will end affliction and lead to nirvana.

In the Snowy mountains is an herb called good to see
Which relieves all sickness when seen, heard of, smelled, or
touched;
If any see or hear of buddhas,
They will gain excellent virtues and reach buddha-knowledge.

Then, by the spiritual power of Buddha, and by natural law, untold hundreds of quintillions of worlds in each of the ten directions quaked in six ways: surging up in the east, sinking in the west; surging up in the west, sinking in the east; surging up in the south, sinking in the north; surging up in the north, sinking in the south; surging up on the periphery, sinking in the middle; surging up in the middle, sinking on the periphery—moving in eighteen ways: trembling, trembling all over, trembling equally all over; rising, rising all over, rising equally all over; surging, surging all over, surging equally all over; quaking, quaking all over, quaking equally all over; roaring, roaring all over, roaring equally all over; crashing, crashing all over, crashing equally all over. There rained clouds of all kinds of flowers, parasols, banners, pennants, fragrances, garlands, perfumes, ornaments, and radiant jewels, all surpassing those of the heavens, as well as clouds of enlightening beings singing eulogies, clouds of different bodies of untold enlightening beings, clouds of true awakening, clouds of purifying inconceivable worlds, clouds raining the sounds of the words of the buddhas, filling boundless universes. As on this earth the power of Buddha manifested in this way, causing all enlightening beings to rejoice greatly, so did this transpire in all worlds throughout the ten directions.

At that time, in each of the ten directions, past as many worlds as atoms in eighty unspeakable numbers of hundreds of septillions of buddha-lands, there were eighty unspeakable numbers of hundreds of septillions of buddhas, alike named Universally Good, who all appeared to the enlightening beings and said, "Bravo, Offspring of Buddha! You are able, imbued with the power of the enlightened, conforming to the nature of reality, to expound the teaching of the manifestation of Buddha. We buddhas of the same name, eighty unspeakable numbers of hundreds of septillions of us in each of the ten directions, all expound this teaching. And what we expound, so do all Buddhas in all worlds in the ten directions. In this assembly as many great enlightening beings as atoms in a hundred thousand buddha-lands have attained the concentration of spiritual powers of all enlightening beings; we give them the prediction that they will attain unexcelled, complete perfect enlightenment in one

lifetime. As many sentient beings as atoms in a buddha-land have roused the determination for unexcelled, complete perfect enlightenment; we also give them a prediction, that in the future, after as many eons as atoms in unspeakable buddha-lands, they will all become buddhas, all with the same name, Supreme Realm of the Enlightened. In order to enable the enlightening beings of the future to hear this teaching, we all preserve it together. As the sentient beings are liberated in this world, so are the sentient beings liberated in all worlds in the cosmos.”

Then, owing to the spiritual power of the buddhas of the ten directions, owing to the power of the original vows of Vairocana, because the natural order is so, because of the power of roots of goodness, because the buddhas activate knowledge in an instant, because buddhas respond to conditions without missing the time, because they awaken enlightening beings at appropriate times, because their past deeds have no loss or decay, because they foster the attainment of the great practice of Universal Good, and because they manifest the mastery of omniscience, in each of the ten directions, past as many worlds as atoms in ten unspeakable numbers of tens of quadrillions of buddha-lands, there were as many enlightening beings as atoms in ten unspeakable numbers of tens of quadrillions of buddha-lands who came here, filling all universes in the ten directions, showing the vast magnificent adornments of enlightening beings, emitting networks of great beams of light, shaking all worlds in the ten directions, demolishing the palaces of all demons, extinguishing the pains of the states of ill, revealing the power of all enlightened ones, singing praises of the infinite different virtuous qualities of the enlightened, showering all kinds of rains, manifesting infinite different bodies, receiving the teachings of infinite buddhas. By the spiritual power of Buddha, they each said, “Bravo, offspring of Buddha: you are able to explain this indestructible teaching of buddhas. We are all named Universally Good, and we each have come here from the presence of a buddha called Freedom Marked by Universality, from worlds called Universal Light. In those worlds we also expound this teaching, with the same expressions, the same principles, the same explanations, the same certitude, without increase or decrease. We have all come here, by the spiritual power of Buddha, and by having attained the Buddhas’ teaching, to be witnesses for you. And as we come here, the same is true of all worlds in the whole cosmos, throughout space, in all ten directions.”

Then the enlightening being Universally Good—with the spiritual power of Buddha, looking over all the great congregations of enlightening beings, wishing to recapitulate the immense power of the manifestation of Buddha, the indestructibility of the true teaching of the enlightened, how infinite roots of goodness are not in vain, how the emergence of buddhas in the world always comprises all supreme qualities, the ability to observe skillfully the minds of all sentient beings and teach them the truth according to their needs, without missing the right

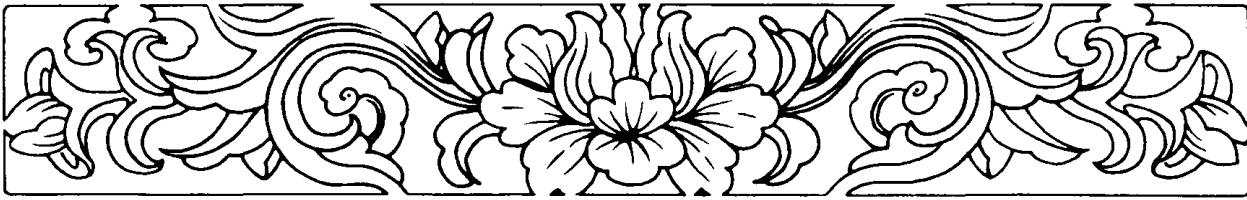
time, producing the infinite light of truth of enlightening beings; the adornments of freedom of all buddhas, and how all enlightened ones are one body, no different, produced by great practices of the past—said in verse:

The actions of all buddhas
Are beyond mundane similitudes;
In order to enlighten sentient beings,
They make similes of nonsimiles for illustration.

This subtle, mysterious, profound teaching
Is hard to get to hear in a billion ages;
Those with vigor, wisdom, and self-control
Can get to hear this mystery.

Any who hear this teaching and rejoice
Have served countless buddhas;
Being absorbed into the power of Buddha,
Gods and humans honor and praise them.

This is the foremost wealth transcending the world:
This can liberate all living beings,
This can produce the pure Path—
You should keep it attentively.



BOOK THIRTY-EIGHT

Detachment from the World

AT THAT TIME the World-Honored One was in the country of Magadha, in the forest, in the shrine of universal light at the site of enlightenment, sitting on a lotus lion seat; he had completely fulfilled ineffable enlightenment, put an end to afflictions and views, and arrived at formless truth. Abiding in the abode of buddhas, he had attained the equanimity of buddhas and arrived at nonobstruction in the state of imperturbability. All his actions were unimpeded. He stood in the inconceivable and saw through all time. His body continually pervaded all lands; his knowledge always comprehended all things. He understood all activities. He exhausted all doubts. His knowledge was that sought by all enlightening beings. He had arrived at the nondual ultimate perfection of buddhahood and fully attained the equal liberation of the enlightened. He had realized the stage of impartiality of buddhas, which is without extremes or middle, extending throughout the cosmos, equal to space.

He was with as many great enlightening beings as atoms in untold quadrillions of buddha-lands, all of whom were to attain unexcelled, complete perfect enlightenment in one lifetime, and had come from various lands in other regions. All of them were endowed with the means and wisdom of enlightening beings: that is, they skillfully observed sentient beings and civilized them by the power of appropriate means so that they would live by the way of enlightening beings; they skillfully observed all worlds and went to them by the power of appropriate means; they skillfully examined the realm of nirvana and meditated on it and assessed it; they did away with all false conceptions and cultivated sublime practices without interruption; they were well able to take care of all sentient beings; they skillfully penetrated the principles of infinite liberative means; they knew sentient beings are empty and have no existence, yet they did not deny the fruits of action; they knew the various differences in the compulsions, faculties, spheres, and means of sentient beings' minds; they were able to absorb and hold the teachings of buddhas of past, present, and future, to understand them themselves, and also explain them to others; they were well versed in all mundane and transmundane things and knew their true reality; they examined all

compounded and uncompounded things and knew them to be nondual; in a single moment of thought they were able to acquire all the knowledge and wisdom of the buddhas of all times; they were able to show attainment of true awakening moment to moment, to cause sentient beings to become inspired and attain the Way; they knew the spheres of all sentient beings in the mental objects of one sentient being; though they entered the stage of the enlightened, they did not give up the works carried out by enlightening beings; their deeds, knowledge, and means did not fabricate anything; they stayed in the world for countless ages for each and every sentient being, yet they were hard to meet even in incalculable eons; they turned the wheel of the true Teaching, pacifying sentient beings without fail; they had already fulfilled the pure practical commitments of the buddhas of past, present, and future. They had perfected infinite such virtues, so that even if all the buddhas spoke for boundless eons they could not tell of them all. Their names were Universally Good, Universal Eye, Universal Emanation, Universal Wisdom, Universal Vision, Universal Light, Universal Contemplation, Universal Illumination, Universal Symbol, Universal Awareness, and so on. There were as many such enlightening beings as atoms in untold quadrillions of buddha-lands: all of them had accomplished the vow of practice of Universal Good; their profound determination and great vows were already fulfilled; they traveled to all places where buddhas were appearing in the world, requested them to turn the wheel of teaching, and were well able to receive and hold the eye of truth of the buddhas, perpetuating the lineage of buddhas; they knew the order of all buddhas' appearance in the world and giving instructions, their names, countries, attainment of enlightenment, and turning the wheel of teaching; in worlds where there were no buddhas, they appeared and became buddhas, able to purify defiled sentient beings, able to destroy the action obstructions of enlightening beings, and enter the unimpeded pure realm of reality.

Then the great enlightening being Universally Good entered a vast concentration called Buddha flower array. When he entered this concentration, all worlds quaked in six ways, moving in eighteen ways, producing a tremendous sound that none did not hear. After that he rose from concentration. At that point the enlightening being Universal Wisdom, knowing the congregation had assembled, asked the enlightening being Universally Good, "Please tell us—what are the reliances of great enlightening beings? What are their extraordinary thoughts? What are their practices? What are their spiritual friends? What are their exertions of energy? What are their attainments of peace of mind? What are their ways of developing sentient beings? What are their precepts? How do they receive the prediction of enlightenment? How do they enter into the state of enlightening beings? What are their entries into enlightenment? What are their penetrations of the activities of sentient beings? What are their entries into worlds? What are their entries into ages?

What are their explanations of past, present, and future? What are their entries into past, present, and future? What are their developments of a tireless mind? What are their knowledges of differentiation? What are their mental masteries? What are their explanations of Buddha? What are their developments of the Universally Good mind? What are their principles of Universally Good practice? For what reasons do they generate great compassion? What are the causes of their development of the will for enlightenment? What are their expressions of respect to spiritual friends? What are their purities? What are their transcendent ways? What are their conscious knowledges? What are their realizational knowledges? What are their powers? What are their impartialities? What are their expressions of the true meaning of the Buddha teaching? What are their teachings? What do they preserve? What are their intellectual powers? What are their masteries? What are their qualities of nonattachment? What are their equanimities? What are their generations of knowledge? What are their magical displays? What are their supports of powers? What are their attainments of great joy and solace? What are their profound penetrations of the Buddha teaching? What are their bases? What are their developments of fearlessness? What are their developments of minds free from doubt? What are their inconceivabilities? What are their skillful esoteric sayings? What are their skillful analytic knowledges? What are their entries into concentration? What are their universal entries? What are their doors of liberation? What are their spiritual powers? What are their insights? What are their liberations? What are their groves? What are their palaces? What are their enjoyments? What are their adornments? What are their developments of an unshakable mind? What are their profound, great determinations they don't give up? What are their contemplations? What are their explanations of things? What are their purities? What are their definitive marks? What are their illuminations of knowledge? What are their peerless states? What are their indomitable attitudes? What are their outstanding minds? What are their oceanic knowledges entering unexcelled enlightenment? What are their jewel-like states? What are their adamant commitments to universal enlightenment? What are their great undertakings? What are their ultimate great tasks? What are their indestructible faiths? What are their ways of receiving the prediction of enlightenment? What are their dedications of roots of goodness? What are their attainments of wisdom? What are their developments of a boundlessly broad mind? What are their hidden treasuries? What are their rules of behavior? What are their controls? What are their unimpeded functions? What are their unimpeded functions in respect to sentient beings? What are their unimpeded functions in respect to lands? What are their unimpeded functions in respect to phenomena and principles? What are their unimpeded functions in respect to bodies? What are their unimpeded functions in respect to vows? What are their unimpeded functions in respect to realms? What are their unimpeded functions of knowledge?

What are their unimpeded functions of spiritual capacities? What are their unimpeded functions of miraculous abilities? What are their unimpeded functions of power? What are their versatilities? What are their spheres? What are their powers? What are their fearlessnesses? What are their unique qualities? What are their activities? What are their bodies? What are their physical actions? What is their speech? What is their purification of speech? What are the protections they receive? What are their accomplishments of great works? What are their minds? What are their determinations? What are their comprehensive minds? What are their profound minds? What do they strive to practice? What are their certain understandings? What are their certain understandings of worlds? What are their certain understandings of beings? What are their habit energies? What are their graspings? What do they cultivate? What are their accomplishments of the Buddha teachings? What makes them regress from the way of the Buddha teachings? What are their paths of emancipation? What are their qualities of certainty? What are their ways of generating the qualities of buddhahood? What are their appellations of greatness? What are their paths? What are their infinite paths? What are their aids to enlightenment? What are their ways of cultivation? What are their ways of adornment? What are their feet? What are their hands? What are their guts? What are their internal organs? What are their hearts? What is their armor? What are their weapons? What are their heads? What are their eyes? What are their ears? What are their noses? What are their tongues? What are their bodies? What are their minds? What is their action? What is their abiding? What is their sitting? What is their reclining? What are their dwelling places? What are their spheres of action? What are their observations? What are their universal observations? What is their springing? What is their lion's roar? What is their pure giving? What is their pure discipline? What is their pure tolerance? What is their pure energy? What is their pure concentration? What is their pure wisdom? What is their pure benevolence? What is their pure compassion? What is their pure joy? What is their pure equanimity? What are their principles? What are their pure laws? What are their virtues used to foster enlightenment? What are their knowledges used to foster enlightenment? What are their sufficiencies of insight? What are their quests for truth? What are their understandings of truth? What are their norms of practice? What are demons? What are demons' actions? How are the actions of demons gotten rid of? What are visions of Buddha? What are actions of Buddha? What are actions of conceit? What are actions of knowledge? What is possession by demons? What is being supported by Buddha? What is being supported by truth? What do enlightening beings do while living in the heaven of satisfaction? Why do they die in that heaven? Why do they appear to abide in the womb? Why do they manifest subtle processes? Why do they manifest birth? Why do they manifest a smile? Why do they show the act of walking seven steps? Why do they appear as children? Why do they appear to

live in a palace? Why do they appear to leave home? Why do they demonstrate austerities? How do they go to the site of enlightenment? How do they sit on the site of enlightenment? What are the extraordinary signs when they sit on the site of enlightenment? Why do they demonstrate the conquering of demons? What are the attainments of the power of the enlightened? How do they turn the wheel of teaching? How are good and pure ways acquired due to the turning of the wheel of teaching? Why do the enlightened ones manifest extinction in final nirvana? Please explain these things to us.”

Then the great enlightening being Universally Good said to Universal Wisdom and the others, “Offspring of Buddha, great enlightening beings have ten kinds of reliance. They take the determination for enlightenment as a reliance, as they never forget it. They take spiritual friends as a reliance, harmonizing as one. They take roots of goodness as a reliance, cultivating, gathering, and increasing them. They take the transcendent ways as a reliance, fully practicing them. They take all truths as a reliance, as they ultimately end in emancipation. They take great vows as a reliance, as they enhance enlightenment. They take practices as a reliance, consummating them all. They take all enlightening beings as a reliance because they have the same one wisdom. They take honoring the buddhas as a reliance because their faith is purified. They take all buddhas as a reliance because they teach ceaselessly like benevolent parents. These are the ten: if enlightening beings rest in these principles, they can become abodes of the unexcelled great knowledge of buddhas.

“Great enlightening beings have ten kinds of extraordinary thought. What are they? They think of all roots of goodness as their own roots of goodness. They think of all roots of goodness as seeds of enlightenment. They think of all sentient beings as vessels of enlightenment. They think of all vows as their own vows. They think of all truths as emancipation. They think of all practices as their own practices. They think of all things as teachings of Buddha. They think of all modes of language as the path of verbal expression. They think of all buddhas as benevolent parents. They think of all buddhas as one. These are the ten: if great enlightening beings rest on these principles, they will attain unexcelled skillful thought.

“Great enlightening beings have ten kinds of practice. What are they? Practice dealing with all sentient beings, to develop them all to maturity; practice seeking all truths, to learn them all; practice of all roots of goodness, to cause them all to grow; practice of all concentrations, to be single-minded, without distraction; practice of all knowledge, to know everything; practice of all cultivations, to be able to cultivate them all; practice dealing with all buddha-lands, to adorn them all; practice dealing with all good companions, respecting and supporting them; practice dealing with all buddhas, honoring and serving them. These are the ten: if great enlightening beings rest on these principles, they will attain the practice of the unexcelled knowledge and wisdom of buddhas.

“Great enlightening beings have ten kinds of spiritual friends. What are they? Spiritual friends who cause them to persist in the determination for enlightenment; spiritual friends who cause them to generate roots of goodness; spiritual friends who cause them to practice the ways of transcendence; spiritual friends who enable them to analyze and explain all truths; spiritual friends who enable them to develop all sentient beings; spiritual friends who enable them to attain definitive analytic and expository powers; spiritual friends who cause them not to be attached to any world; spiritual friends who cause them to cultivate practice tirelessly in all ages; spiritual friends who establish them in the practice of Universal Good; spiritual friends who introduce them to the reaches of knowledge of all buddhas. These are the ten.

“Great enlightening beings have ten kinds of exertion of energy: exertion of energy to educate all sentient beings, to enter deeply into all Buddha teachings, to purify all worlds, to practice all sciences of enlightening beings, to eliminate all evils of sentient beings, to stop the miseries of all vicious cycles, to destroy all demons, to become pure, clear eyes for all sentient beings, to honor all buddhas, and to please all buddhas. These are the ten: if great enlightening beings abide by these things, they will be able to fully achieve the unexcelled transcendent energy of the buddhas.

“Great enlightening beings have ten kinds of attainment of peace of mind. What are they? Abiding themselves in the will for enlightenment, they should also induce others to abide in the will for enlightenment, to attain peace of mind. Ultimately free from anger and strife themselves, they should also free others from anger and strife, to attain peace of mind. Free from the state of ordinary ignorance themselves, they also free others from the state of ordinary ignorance, and attain peace of mind. Diligently cultivating roots of goodness themselves, they also induce others to cultivate roots of goodness, and attain peace of mind. Persisting in the path of the transcendent ways themselves, they also induce others to abide in the path of the transcendent ways, and attain peace of mind. Being born themselves in the house of Buddha, they should also enable others to be born in the house of Buddha, to attain peace of mind. Deeply penetrating the real truth of absence of intrinsic nature, they also introduce others into the real truth of absence of inherent nature, and attain peace of mind. Not repudiating any of the buddhas’ teachings, they also cause others not to repudiate any of the buddhas’ teachings, and attain peace of mind. Fulfilling the vow of all-knowing enlightenment, they also enable others to fulfill the vow of all-knowing enlightenment, and attain peace of mind. Entering deeply into the inexhaustible treasury of knowledge of all buddhas, they also lead others into the inexhaustible treasury of knowledge of all buddhas, and attain peace of mind. These are the ten; if great enlightening beings abide by these principles, they will attain the peace of the supreme knowledge of the buddhas.

“Great enlightening beings have ten ways of developing sentient beings: by giving, by their physical bodies, by teaching, by cooperation, by nonattachment, by showing the practices of enlightening beings, by clearly showing all worlds, by showing the great magnificent qualities of the Buddha teachings, by various manifestations of spiritual powers, and by various subtle skillful means. These are ten ways in which enlightening beings develop and perfect the realm of sentient beings.

“Great enlightening beings have ten kinds of precepts: not giving up the determination for enlightenment, leaving behind the stages of individual salvation, observing and benefiting all sentient beings, inducing all sentient beings to live by the teachings of Buddha, cultivating all the sciences of enlightening beings, not being acquisitive in respect to anything, dedicating all roots of goodness to enlightenment, not being attached to any of the incarnations of buddhas, reflecting on all things and getting rid of grasping and clinging, and regulating all their faculties. These are the ten; if great enlightening beings abide by these principles, they will attain the unexcelled great transcendent discipline of the buddhas.

“Great enlightening beings have ten ways of receiving the prediction of buddhahood, by which they know inwardly they will receive the prediction: arousing the determination for enlightenment with extraordinary will; never giving up the practices of enlightening beings; continuing to carry out the practices of enlightening beings in all ages; practicing all Buddha teachings; having complete faith in the guidance of all buddhas; cultivating all roots of goodness and bringing them to fulfillment; placing all sentient beings in the enlightenment of buddhas; harmonizing and unifying with all spiritual friends; thinking of all spiritual friends as buddhas; perpetually preserving the fundamental aspiration for enlightenment with diligence.

“Great enlightening beings have ten ways of entry into the state of enlightening beings: they enter into fundamental vows, practices, precepts, ways of transcendence, attainment, different undertakings, various understandings, adornment of buddha-lands, command of spiritual powers, and manifestation of incarnation. By these they enter into the states of enlightening beings of all times.

“Great enlightening beings have ten ways of entering enlightenment: they enter boundless realization of true awareness, boundless turning of the wheel of teaching, boundless means of liberation, boundless different explanations, boundless taming of sentient beings, boundless command of spiritual powers, boundless different embodiments, boundless concentrations, boundless powers and fearlessnesses, and boundless revelation of nirvana. By these great enlightening beings enter among all the enlightened ones of all times.

“Great enlightening beings have ten kinds of penetrations of actions of sentient beings: they penetrate all sentient beings’ past actions, future actions, present actions, good actions, bad actions, mental actions, actions

of senses, actions of understanding, actions of afflictions and habit energies, timely and untimely actions of teaching and training. By these enlightening beings penetrate the actions of all beings.

“Great enlightening beings have ten kinds of entry into worlds: they enter defiled worlds, pure worlds, small worlds, large worlds, worlds within atoms, subtle worlds, inverted worlds, upright worlds, worlds where there are buddhas, and worlds where there are no buddhas. Thereby enlightening beings enter all worlds in the ten directions.

“Great enlightening beings have ten kinds of entry into ages: they enter into past ages, future ages, present ages, countable ages, uncountable ages, countable ages as uncountable ages, uncountable ages as countable ages, all ages as not ages, nonages as all ages, and all ages as one instant. Thereby they enter into all ages.

“Great enlightening beings have ten kinds of explanation of past, present, and future: they speak of the past of the past, the future of the past, and the present of the past; they speak of the past of the future, the present of the future, and the endlessness of the future; they speak of the past of the present, the future of the present, and the equality of the present; they speak of past, present, and future being the one instant of the present. These are the ten ways by which enlightening beings explain all pasts, presents, and futures.

“Great enlightening beings have ten ways of knowing the worlds of past, present, and future: they know their definitions, their speech, their deliberations, their rules, their appellations, their orders, their provisional names, their endlessness, their quiescence, and their total emptiness. Thus do enlightening beings know all things in all times.

“Great enlightening beings develop ten kinds of tireless mind: honoring and serving all buddhas tirelessly; attending all spiritual teachers tirelessly; seeking all truths tirelessly; listening to true teaching tirelessly; expounding true teaching tirelessly; educating and civilizing all sentient beings tirelessly; placing all sentient beings in the enlightenment of the buddhas tirelessly; spending untold eons in each and every world carrying out enlightening practices tirelessly; traveling in all worlds tirelessly; examining and pondering all Buddha teachings tirelessly. These are the ten; if enlightening beings abide by these principles they will attain the tireless supreme knowledge of buddhas.

“Great enlightening beings have ten kinds of knowledge of differentiation: knowledge of differentiations of sentient beings, differentiations of faculties, differentiations of consequences of action, differentiations of forms of birth, differentiations of worlds, differentiations of spheres of reality, differentiations of buddhas, differentiations of phenomena, differentiations of times, and differentiations of all ways of speaking. If great enlightening beings rest on these principles, they will attain the buddhas' unexcelled, far-reaching knowledge of differentiation.

“Great enlightening beings have ten kinds of mental command:

mental command of retaining what they hear, as they retain all teachings without forgetting; mental command of practice, as they skillfully observe all things as they really are; mental command of reflection, as they comprehend the nature of all things; mental command of the light of the teachings, as they illumine the inconceivable attributes of buddhahood; mental command of concentration, as their minds are not distracted as they hear the teachings of all buddhas of the present; mental command of universal sound, as they understand inconceivable numbers of utterances; mental command of all times, as they expound the inconceivable Buddha teachings of all times; mental command of various intellectual powers, as they expound boundless Buddha teachings; mental command of producing unobstructed ears, as they hear all the teachings of untold buddhas; mental command of all qualities of buddhahood, as they are firmly established in the powers and fearlessnesses of the enlightened. If enlightening beings want to attain these things, they should study and practice diligently.

“Great enlightening beings speak of ten kinds of Buddha: the Buddha of attainment of true enlightenment, the Buddha of vows, the Buddha of rewards of action, the Buddha of preservation of true teaching, the Buddha of nirvana, the Buddha of the cosmos, the Buddha of mind, the Buddha of concentration, the Buddha of fundamental nature, the Buddha adapting to mentalities.

“Great enlightening beings develop ten kinds of Universally Good mind: they develop a mind of great benevolence, to save all beings; they develop a mind of great compassion, to bear suffering in place of all beings; they develop a mind of total giving, relinquishing all they have; they develop a mind that thinks of omniscience above all, gladly seeking all Buddha teachings; they develop a mind adorned with virtues, learning all practices of enlightening beings; they develop an adamant mind, so as not to become heedless wherever they may live; they develop an oceanic mind, as all pure qualities flow in; they develop a mind like a mountain, enduring all harsh words; they develop a peaceful mind, giving to all sentient beings without fear; they develop a mind with ultimate transcendent wisdom, skillfully observing that all things have no existence. If enlightening beings establish these minds, they will soon be able to achieve the skillful knowledge of the enlightening being Universally Good.

“Great enlightening beings have ten principles of Universally Good practice: vowing to live through all future ages; vowing to serve and honor all buddhas of the future; vowing to settle all sentient beings in the practice of Universally Good enlightening beings; vowing to accumulate all roots of goodness; vowing to enter all ways of transcendence; vowing to fulfill all practices of enlightening beings; vowing to adorn all worlds; vowing to be born in all buddha-lands; vowing to carefully examine all things; vowing to attain supreme enlightenment in all buddha-lands. If enlightening beings practice these principles diligently,

they will soon be able to fulfill the practical undertakings of Universal Good.

“Great enlightening beings arouse great compassion by ten kinds of observations of sentient beings: they see sentient beings have nothing to rely on for support; they see sentient beings are unruly; they see sentient beings lack virtues; they see sentient beings are asleep in ignorance; they see sentient beings do bad things; they see sentient beings are bound by desires; they see sentient beings are sunk in the sea of birth and death; they see sentient beings chronically suffer from illness; they see sentient beings have no desire for goodness; they see sentient beings have lost the way to enlightenment. Enlightening beings always observe sentient beings with these awarenesses.

“There are ten kinds of causes of enlightening beings’ development of the will for enlightenment: they become determined to reach enlightenment to educate and civilize all sentient beings, to remove the mass of suffering of all sentient beings, to bring complete peace and happiness to all sentient beings, to eliminate the delusion of all sentient beings, to bestow enlightened knowledge on all sentient beings, to honor and respect all buddhas, to follow the guidance of the buddhas and please them, to see the marks and embellishments of the physical embodiments of all buddhas, to comprehend the vast knowledge and wisdom of all buddhas, and to manifest the powers and fearlessnesses of the buddhas.

“When enlightening beings develop the will for supreme enlightenment and attend and serve spiritual teachers in order to awaken to omniscient knowledge, they should generate ten kinds of spirit: a spirit of service, a spirit of joy, a spirit of noncontention, a spirit of docility, a spirit of not seeking anything else, a spirit of wholehearted devotion, a spirit of having the same virtues, a spirit of having the same vows, a spirit of being in the presence of enlightenment, a spirit of cooperation in perfection of action.

“If great enlightening beings arouse such spirits, they will attain ten kinds of purity: purity of profound determination, reaching the ultimate end without corruption; purity of physical embodiment, appearing according to need; purity of voice, comprehending all speech; purity of intellectual powers, skillfully explaining boundless Buddha teachings; purity of wisdom, getting rid of the darkness of all delusion; purity of taking on birth, being imbued with the power of freedom of enlightening beings; purity of company, having fully developed the roots of goodness of sentient beings they worked with in the past; purity of rewards, having removed all obstructions caused by past actions; purity of great vows, being one in essence with all enlightening beings; purity of practices, riding the vehicle of Universal Good to emancipation.

“Great enlightening beings have ten transcendent ways: transcendent giving, relinquishing all they have; transcendent discipline, keeping the precepts of buddhas pure; transcendent tolerance, abiding in the tolerance and forbearance characteristic of the enlightened; transcendent vigor, not

regressing in whatever they do; transcendent meditation, focusing their minds on one point; transcendent wisdom, observing all things as they truly are; transcendent knowledge, entering into the powers of buddhas; transcendent vowing, fulfilling the great vows of Universal Good; transcendent spiritual powers, demonstrating all autonomous actions; transcendent teaching, penetrating all buddhas' teachings. If enlightening beings abide by these principles, they will attain the supreme transcendent knowledge of the buddhas.

“Great enlightening beings have ten kinds of conscious knowledge: conscious knowledge of the infinite differentiations of all worlds; conscious knowledge of the inconceivability of all realms of sentient beings; conscious knowledge of all things, each individual being immanent in the variegated manifold, and the variegated manifold being immanent in each individual unit; conscious knowledge of the vastness of all spheres of reality; conscious knowledge of the ultimacy of all realms of space; conscious knowledge of all worlds entering the past; conscious knowledge of all worlds entering the future; conscious knowledge of all worlds entering the present; conscious knowledge of the infinite undertakings and vows of all buddhas reaching fulfillment in one knowledge; conscious knowledge that the buddhas of past, present, and future all attain emancipation by one and the same practice. By these, enlightening beings can attain the illumination of mastery of all truths; their vows will all be fulfilled, and they will be instantly able to understand all buddhas' techniques and attain true enlightenment.

“Great enlightening beings have ten kinds of realizational knowledge: they know the unity of all things; they know the infinity of all things; they know the presence of all things in a single instant; they know the interpenetration of mental activities of all sentient beings; they know the equality of faculties of all sentient beings; they know the impassioned habitual activities of all sentient beings; they know the mental compulsions of all sentient beings; they know the good and bad acts of all sentient beings; they know all enlightening beings' vows and practices, masteries, preservation of the Teaching, and mystical transfigurations; they know all buddhas' fulfillment of the ten powers and attainment of true enlightenment. By these, enlightening beings can attain skillful use of all the teachings.

“Great enlightening beings have ten kinds of power: the power to comprehend the inherent essence of all things; the power to comprehend that all things are like phantoms; the power to comprehend that all things are like illusions; the power to comprehend that all things are Buddha's teachings; the power to have no attachments to anything at all; the power to clearly understand all things; the power of the respectful mind never abandoning spiritual teachers; the power to cause all roots of goodness to reach supreme knowledge; the power of deep faith in all buddhas' teachings without rejection; the power of skill in preventing the will for omniscience from backsliding. Based on these powers, enlightening beings can acquire the supreme powers of buddhas.

“Great enlightening beings have ten kinds of impartiality: impartiality toward all sentient beings, all things, all lands, all determinations, all roots of goodness, all enlightening beings, all vows, all ways of transcendence, all practices, and all buddhas. If enlightening beings abide by these principles, they will attain the supreme impartiality of buddhas.

“Great enlightening beings have ten kinds of expression of the true meaning of the Buddhas’ Teaching: that is, all things only have names; all things are like illusions; all things are like reflections; all things only originate conditionally; all things are pure in action; all things are just made by words; all things are the ultimate reality; all things are signless; all things are the highest truth; all things are the realm of reality.

“Great enlightening beings expound ten kinds of teaching: the teaching of profundity; the teaching of enormity; the teaching of variegation; the teaching of omniscience; the teaching of following the ways of transcendence; the teaching of generating the powers of the enlightened; the teaching of the interrelation of past, present, and future; the teaching of causing enlightening beings not to regress; the teaching of praising the virtues of buddhas; the teaching of the sciences of all enlightening beings; the equality of all buddhas, and the interrelation of all spheres of enlightenment. Based on these principles, enlightening beings can accomplish the supremely skillful preaching of the buddhas.

“Great enlightening beings preserve ten things: they preserve all the virtues they have accumulated, all the teachings spoken by all buddhas, all similes, all means of access to true principles, all means of generating mental command, all means of removing doubt and confusion, means of perfecting all enlightening beings, the equal doors of concentration explained by all buddhas, the ways of ingress into the illumination of all truths, and the free exercise of spiritual powers of all buddhas. Based on these principles, enlightening beings can attain the power of preservation of supreme knowledge of buddhas.

“Great enlightening beings have ten kinds of intellectual power: the intellectual power of not arbitrarily discriminating among things; the intellectual power of not fabricating anything; the intellectual power of not being attached to anything; the intellectual power of realizing emptiness; the intellectual power of freedom from the darkness of doubt; the intellectual power of receiving support from Buddha in all things; the intellectual power of spontaneous awareness of all truths; the intellectual power of skill in differentiation of expressions of all truths; the intellectual power of truthfully explaining all things; the intellectual power of gladdening all sentient beings according to their mentalities. Based on these principles, enlightening beings can attain the supremely skillful intellectual powers of buddhas.

“Great enlightening beings have ten kinds of mastery: mastery of educating and civilizing all sentient beings; mastery of illumining all truths; mastery of cultivating all virtuous practices; mastery of extensive knowledge; mastery of the discipline of nonreliance; mastery of directing all roots of goodness to enlightenment; mastery of undiminishing

energy; mastery of wisdom crushing all demons; mastery of inducing the determination for enlightenment according to inclinations; mastery of manifesting attainment of true enlightenment according to the needs of those to be taught. Based on these principles, enlightening beings can attain the mastery of the supreme knowledge of buddhas.

“Great enlightening beings have ten kinds of nonattachment: non-attachment to all worlds, all sentient beings, all phenomena, all actions, all roots of goodness, all places of birth, all vows, all practices, all enlightening beings, and all buddhas. Based on these principles, enlightening beings can quickly overturn all concepts and attain supreme pure wisdom.

“Great enlightening beings have ten kinds of equanimity: equanimity in accumulating all virtues; equanimity in undertaking all different vows; equanimity in regard to all living beings; equanimity in regard to the consequences of actions of all living beings; equanimity in regard to all phenomena; equanimity in regard to all pure and defiled lands; equanimity in regard to all phenomena; equanimity in regard to the understandings of all sentient beings; equanimity in regard to nonconceptualization of all practices; equanimity in regard to the nondifference of all buddhas’ powers; equanimity in regard to the wisdom of all buddhas. If enlightening beings rest in these, they will attain the supreme great equanimity of buddhas.

“Great enlightening beings have ten ways of generating knowledge: they generate knowledge by knowing the understandings of all sentient beings; knowing the various distinctions of all buddha-lands; knowing the domains of the network of the ten directions; knowing all worlds, inverted, upright, and so on; knowing the unity, variety, and universality of all things; knowing all the various physical forms; knowing the misconceptions and delusions of all worldlings without clinging to them; knowing that all truths ultimately lead to emancipation by one path; knowing the spiritual power of the enlightened can enter all universes; knowing that the seed of enlightenment in all sentient beings, past, present, and future, does not die out. Based on these principles, enlightening beings can comprehend all things.

“Great enlightening beings have ten kinds of magical displays: magical display of all sentient beings, all bodies, all lands, all gifts, all voices, all practical undertakings, all education and civilization of sentient beings, all attainments of true enlightenment, all explanations of truth, and all empowerments. Based on these phenomena, enlightening beings can acquire all means of supreme magical displays.

“Great enlightening beings have ten kinds of support of power: support by the power of buddhas, support by the power of truth, support by the power of sentient beings, support by the power of acts, support by the power of practices, support by the power of vows, support by the power of the environment, support by the power of time, support by the power of good, and support by the power of knowledge. Based on

these, enlightening beings can gain the support of the power of supreme mastery of all truths.

“Great enlightening beings have ten kinds of great joy and solace. Enlightening beings determine to follow, serve, and please all buddhas that emerge in the world throughout the future; thinking of this, they become very happy. They also determine to honor those buddhas with the best of offerings; thinking of this, they become very happy. They also think, ‘When I make offerings to those buddhas, they will surely teach me, and I will faithfully listen with respect and practice according to the Teaching, and will surely always be born in the state of enlightening beings,’ and thinking this they become very happy. They also think, ‘I shall carry out the practices of enlightening beings for untold eons and always be with the enlightening beings and buddhas,’ and they become very happy at this thought. They also think, ‘The fears I had in the past before I set my heart on supreme enlightenment—fear of not being able to live, fear of a bad reputation, fear of death, fear of falling into miserable conditions, fear of the authority of the crowd—have all gone since I set my mind on enlightenment, so that I no longer fear, am not afraid, cannot be intimidated, and cannot be hurt by any demons or cultists.’ With these thoughts they become very happy. They also think, ‘I shall enable all sentient beings to attain supreme enlightenment; after they attain enlightenment, I shall cultivate the practices of enlightening beings in the company of those buddhas for as long as they live, faithfully provide them with offerings appropriate to buddhas, and, after they pass away, set up innumerable monuments to each of them, honor their relics, and preserve the teachings they leave.’ With these thoughts they become very happy. They also think, ‘I shall array all worlds with the finest adornments, filling them with all kinds of marvels, equally pure. I shall also cause all kinds of spiritual powers, sustaining forces, tremors, and shining lights to pervade them all.’ With these thoughts they become very happy. They also think, ‘I shall put an end to the doubts and confusions of all sentient beings, purify all sentient beings’ desires, open up all sentient beings’ minds, annihilate all sentient beings’ afflictions, close the doors of the states of misery for all sentient beings, open the doors of states of felicity for all sentient beings, break through the darkness of all sentient beings, give light to all sentient beings, cause all sentient beings to get free from the action of demons, and cause all sentient beings to reach the abode of peace.’ With these thoughts they become very happy. Great enlightening beings also think, ‘The buddhas are as rare and difficult to meet with as the udumbara flower, which one can hardly get to see once in countless ages. In the future, when I want to see a buddha, I will immediately be able to do so; the buddhas will never abandon me, but will always be with me, allow me to see them, and constantly expound the Teaching to me. After I have heard the Teaching, my mind will be purified, free from deviousness, straightforward, and free from falsehood, and I will always see the buddhas in each

moment of thought.’ With these thoughts they become very happy. They also think, ‘In the future I shall attain buddhahood, and by the spiritual power of the enlightened will show the attainment of enlightenment individually to all sentient beings in all worlds, pure and fearless, roaring the great lion’s roar, pervading the cosmos with my original universal undertaking, beating the drum of truth, showering the rain of truth, performing the giving of true teaching, perpetually expounding the truth, with physical, verbal, and mental action, sustained by great compassion, untiring.’ With these thoughts they become very happy. Based on these ten kinds of great joy and solace, enlightening beings can attain the unexcelled great joy and solace of the knowledge and wisdom of true enlightenment.

“Great enlightening beings have ten kinds of profound penetration of the buddhas’ teachings: they penetrate all worlds of the past; they penetrate all worlds of the future; they penetrate the numbers, patterns, explanations, and purities of worlds of the present; they penetrate the variety of all worlds; they penetrate the various actions and consequences of all sentient beings; they penetrate the various practices of all enlightening beings; they know the order of appearance of all buddhas of the past; they know the order of appearance of all buddhas of the future; they know the lands and congregations of all buddhas present in the cosmos, their teaching and training; they know principles of the world, principles of Buddhist disciples, principles of individual illuminates, principles of enlightening beings, and principles of buddhas, but though they know all these principles, they have no discrimination, and yet expound various principles. They thoroughly penetrate the realm of reality because there is nothing to penetrate. According to these principles they penetrate the most profound essence of the great knowledge and wisdom of unexcelled, complete perfect enlightenment.

“Great enlightening beings have ten kinds of basis on which they carry out their practices: they carry out the practices of enlightening beings based on honoring all buddhas, taming all sentient beings, associating with all good companions, accumulating all roots of goodness, purifying all buddha-lands, entering deeply into all transcendent ways, fulfilling all vows of enlightening beings, and on infinite will for enlightenment and the enlightenment of all buddhas. Based on these, enlightening beings carry out their practices.

“Great enlightening beings have ten kinds of development of fearlessness: they develop fearlessness annihilating all obstructing actions, preserving the true teaching after the extinction of buddhas, conquering all demons, not begrudging their bodies and lives, smashing all the false arguments of heretics, gladdening all sentient beings, causing all congregations to rejoice, taming all spirits, goblins, titans, sprites, and serpents, leaving the states of the two lesser vehicles of individual salvation and entering the most profound teaching, and carrying out enlightening practices tirelessly for untold eons. Based on these enlightening beings can attain the supreme fearlessness of great knowledge of buddhas.

“Great enlightening beings have ten ways of developing a mind free from doubt. They make this determination: ‘I shall take care of all sentient beings by giving; I shall take care of all sentient beings by ethical conduct, tolerance, vigor, meditation, wisdom, benevolence, compassion, joy, and equanimity.’ When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is their first way of developing a mind free from doubt. Great enlightening beings also think, ‘When the future buddhas appear in the world, I shall serve and honor them in all ways.’ When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is their second development of a mind free from doubt. Great enlightening beings also think, ‘I shall adorn all worlds with various marvelous webs of light.’ When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the third development of a mind free from doubt. Great enlightening beings also think, ‘I shall cultivate the practices of enlightening beings throughout all future ages and fully develop countless sentient beings throughout the entire cosmos by means of the supreme methods of teaching and taming.’ When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the fourth development of a mind free from doubt. Great enlightening beings also think, ‘I shall cultivate the practices of enlightening beings, fulfill the great vows, acquire omniscience, and abide therein.’ When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the fifth development of a mind free from doubt. Great enlightening beings also think, ‘I shall carry out the practices of enlightening beings for the sake of all beings in the world, become a pure light of all truths, and illumine all the teachings of buddhas.’ When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the sixth development of a mind free from doubt. Great enlightening beings also think, ‘I should know all things are Buddha teachings and explain them to sentient beings according to their mentalities to enlighten them all.’ When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the seventh development of a mind free from doubt. Great enlightening beings also think, ‘I shall attain the way to nonobstruction in the midst of all things, by knowing that all obstructions are ungraspable.’ Thus their minds are free from doubt and they abide in the essence of truth, finally to attain supreme complete perfect enlightenment. When they make this determination they are definitely free from doubt—no doubt can arise in their minds. This is the eighth development of a mind free from doubt. Great enlightening beings also think, ‘I should know that all things are transmudane things, get rid of all false notions and delusions, and adorn myself with the adornment of unity, there being nothing to adorn.’ Here they understand by themselves and not through another. When they make this determination they are definitely free from doubt—no doubt

can arise in their minds. This is the ninth development of a mind free from doubt. Great enlightening beings also think, 'I should realize supreme enlightenment in regard to all things, by getting rid of all false notions and delusions, by attaining instantaneous knowledge, because unity and difference cannot be grasped, by transcending all categories, by ultimate nonfabrication of false descriptions, by detachment from all words, and by dwelling in the realm of ineffability.' When they make this determination, they are definitely free from doubt—no doubt can arise in their minds. This is the tenth development of a mind free from doubt. Based on these, enlightening beings can be free from all doubt and confusion regarding all Buddha teachings.

"Great enlightening beings have ten kinds of inconceivability. All their roots of goodness are inconceivable. All their vows are inconceivable. Their knowledge that all things are like illusions is inconceivable. Their arousal of aspiration for enlightenment and cultivation of enlightening practice without losing roots of goodness and without arbitrary notions is inconceivable. Their not grasping extinction and liberation in spite of having profoundly penetrated all things, because all their vows are not fulfilled, is inconceivable. They cultivate the path of enlightening beings and manifest the appearances of incarnation, birth, leaving home, austere practices, going to the site of enlightenment, conquering demons, achieving supreme enlightenment, teaching, and passing away, their spiritual transformations free, unceasing, not abandoning their vow of compassion, saving and protecting sentient beings—all of this is inconceivable. Though they are able to manifest the ten powers of buddhas and their freedom of mystical projection, yet they do not give up the mind equal to the cosmos, and teach sentient beings—this is inconceivable. They know that in all things signlessness is their sign, their signs are signless, nondiscrimination is discrimination, discrimination is nondiscrimination, nonexistence is existence, existence is nonexistence, inaction is action, action is inaction, nonexplanation is explanation, explanation is nonexplanation—this is inconceivable. They know mind is equal to enlightenment, they know enlightenment is equal to mind, they know mind and enlightenment are equal to sentient beings, yet they do not give rise to confusion of mind, confusion of thoughts, or confusion of views—this is inconceivable. From moment to moment they enter absorption in extinction and exhaust all contamination, yet they do not experience ultimate reality and do not end roots of goodness with contamination: though they know all things are free from contamination, yet they know the end and extinction of contaminations; though they know the principles of buddhas are identical to the things of the world and the things of the world are identical to the principles of buddhas, yet they do not form notions of worldly things within the principles of buddhas, and do not form notions of principles of buddhas in the things of the world—all things enter the realm of reality because there is nothing entered; they know all things are nondual because there is no change: this is the tenth inconceivable. These are the ten incon-

ceivabilities of enlightening beings; if enlightening beings abide in them, they will attain the supreme inconceivable qualities of all buddhas.

“Great enlightening beings have ten kinds of skillful esoteric sayings: the skillful esoteric sayings in all the discourses of buddhas; skillful esoteric sayings about all places of birth; skillful esoteric sayings about all enlightening beings’ spiritual manifestations and attainment of enlightenment; skillful esoteric sayings about the consequences of actions of all sentient beings; skillful esoteric sayings about the defilement and purity produced by all sentient beings; skillful esoteric sayings about how to be ultimately unobstructed in the midst of all things; skillful esoteric sayings about how in every place in space are worlds, some becoming, some decaying, without any gaps in between; skillful esoteric sayings about how everywhere in all places in all universes, in all phenomena, even in microscopic points, there are buddhas manifesting birth, attainment of buddhahood, and entry into final nirvana, filling the cosmos, each distinctly seen; skillful esoteric sayings about seeing all sentient beings as equally nirvanic, being unchanging, yet not giving up great aspirations, causing them to be fulfilled by the vow for omniscience; skillful esoteric sayings about not abandoning teachers in spite of knowing that truths are not realized through the agency of another, honoring the enlightened even more, becoming one with spiritual friends in cultivating, dedicating, and living by virtues, with the same actions, the same essence, the same emancipation, the same fulfillment. Based on these, enlightening beings can master the unexcelled skillful esoteric speech of the buddhas.

“Great enlightening beings have ten kinds of skillful analytic knowledge: skillful analytic knowledge penetrating all lands; skillful analytic knowledge penetrating all abodes of sentient beings; skillful analytic knowledge penetrating the mental activities of all sentient beings; skillful analytic knowledge penetrating the faculties of all sentient beings; skillful analytic knowledge penetrating the consequences of actions of all sentient beings; skillful analytic knowledge penetrating the practices of all Buddhist disciples; skillful analytic knowledge penetrating the practices of all individual illuminates; skillful analytic knowledge penetrating the practices of all enlightening beings; skillful analytic knowledge penetrating all mundane things; skillful analytic knowledge penetrating all principles and attributes of buddhahood. Based on these, enlightening beings can attain the supreme knowledge of buddhas that skillfully distinguishes all things.

“Great enlightening beings have ten kinds of entry into concentration: entry into concentration in all worlds; entry into concentration in the bodies of all sentient beings; entry into concentration in all phenomena; entry into concentration seeing all buddhas; entry into concentration and remaining for all ages; entry into concentration and manifesting inconceivable bodies on emerging; entry into concentration in all buddha-bodies; entry into concentration realizing the equality of all sentient beings; entry into concentration instantly comprehending all enlightening beings’ knowledge of concentration; entry into concentration ac-

complishing all the deeds and vows of enlightening beings in one instant and never ceasing. If enlightening beings abide in these, they will attain the buddhas' supremely skillful methods of concentration.

“Great enlightening beings have ten kinds of universal entry: universal entry among sentient beings, into lands, into the various features of worlds, into fires, into floods, into buddhahood, into arrays of adornments, into the embodiments of boundless virtues of buddhas, and into all kinds of explanations of truth. Based on these, enlightening beings can attain the buddhas' means of penetrating everything by great knowledge.

“Great enlightening beings have ten kinds of doors of liberation: pervading all worlds with one body, showing infinite various forms in all worlds, putting all worlds in one buddha-field, universally supporting all realms of sentient beings, filling all worlds with the adornment bodies of all buddhas, seeing all worlds in one's own body, showing the emergence of all buddhas in one world, filling all worlds with one body, and showing the free play of spiritual powers of all buddhas in a single instant. Through these, enlightening beings can attain the supreme door of liberation of buddhas.

“Great enlightening beings have ten kinds of spiritual power: the power of knowledge of means of remembering past lives; the power of knowledge of means of unhindered clairaudience; the power of knowledge of means of knowing the inconceivably many mental actions of sentient beings; the power of knowledge of means of unobstructed clairvoyant vision; the power of knowledge of means of manifesting inconceivable great mystic powers according to the minds of sentient beings; the power of knowledge of means of appearing in infinite worlds with one body; the power of knowledge of means of entering innumerable worlds in a moment of thought; the power of knowledge of means of producing infinite adornments and adorning inconceivable worlds; the power of knowledge of means of displaying innumerable emanated bodies; the power of knowledge of means of manifesting unexcelled complete perfect enlightenment in untold worlds, in accord with the minds of innumerable sentient beings. Through these, enlightening beings can attain the supreme skillful spiritual power of buddhas, displaying them variously to all sentient beings to make them learn.

“Great enlightening beings have ten kinds of insight: the insight of practical knowledge of the consequences of actions of all sentient beings; the insight of practical knowledge of the quiescence, purity, and non-conceptuality of all realms of sentient beings; the insight of practical knowledge that the mental objects of all sentient beings are of but one character, totally ungraspable, and that all things are indestructible; the insight of practical knowledge of ability to cause infinite subtle utterances to be heard in all worlds; the insight of practical knowledge of how to universally destroy the obsessions of all minds; the insight of practical knowledge of how to appear to be born or not to be born by expedient means; the insight of practical knowledge of abandoning all objects of perception and sensation; the insight of practical knowledge that all

things are neither forms nor formless, are of one nature, which is no nature, not discriminating anything yet able to comprehend all kinds of truths and explain them analytically for measureless ages, abiding in the realm of reality and realizing unexcelled, complete perfect enlightenment.

“Great enlightening beings know that the birth of all sentient beings is fundamentally birthless because they comprehend that birth cannot be grasped: yet they know causes, know conditions, know events, know objects, know actions, know birth, know extinction, know speech, know confusion, know freedom from confusion, know delusion, know freedom from delusion, know defilement, know purity, know birth and death, know nirvana, know graspability, know ungraspability, know attachment, know nonattachment, know rest, know movement, know departure, know return, know origination, know nonorigination, know dissolution, know emancipation, know maturity, know faculties, know how to civilize—they teach beings according to needs, never forgetting the deeds of all enlightening beings. Why? Because enlightening beings set their minds on complete perfect enlightenment for the sole purpose of helping sentient beings. Therefore, enlightening beings always edify sentient beings without tiring, in harmony with what is to be done in all worlds. This is called the insight of practical knowledge of interdependent origination.

“Great enlightening beings have no attachment to Buddha and do not develop attachments; they have no attachment to the teachings and do not develop attachments; they have no attachment to lands and do not develop attachments; they have no attachments to sentient beings and do not develop attachments. They do not see that there are sentient beings, yet they carry on educational activity, civilizing and teaching ways of liberation; they do not give up the practices of enlightening beings, with great compassion and great commitment. Seeing buddhas and hearing their teachings, they act accordingly; trusting the buddhas, they plant roots of goodness, ceaselessly honoring and serving them. They are able to shake infinite worlds in the ten directions by spiritual powers; their minds are broad, being equal to the cosmos. They know various explanations of truth, they know how many sentient beings there are, they know the differences among sentient beings, they know the birth of suffering, they know the extinction of suffering; while knowing all acts are like reflected images, they carry out the deeds of enlightening beings. They sever the root of all subjection to birth. They carry out the practices of enlightening beings for the sole purpose of saving all sentient beings and yet do not practice anything. Conforming to the essential nature of all buddhas, they develop a mind like an immense mountain. They know all falsehood and delusion, and enter the door of omniscience. Their knowledge and wisdom are broad and vast and unshakable, due to attain true enlightenment. This is the insight of practical knowledge of equally saving all sentient beings in the ocean of birth and death.

“These are the ten insights; based on these, enlightening beings can attain the supreme insight of practical knowledge of buddhas.

“Great enlightening beings have ten kinds of liberation: liberation from afflictions; liberation from false views; liberation from all grasping; liberation from mental and physical elements; liberation transcending the two lesser vehicles of individual emancipation; liberation by accepting the nonorigination of things; liberation by freedom from attachment to all worlds, all lands, all beings, and all things; liberation in infinite abodes, liberation rising from the practices of enlightening beings into the stage of nondiscrimination of buddhas; liberation able to know all pasts, presents, and futures in a single moment. Based on these, enlightening beings can perform the supreme deeds of buddhas and teach and develop all sentient beings.

“Great enlightening beings have ten kinds of grove. Birth-and-death is a grove for enlightening beings because they do not reject it. Teaching sentient beings is a grove for enlightening beings because they do not tire of it. Living in all ages is a grove for enlightening beings because they embrace all great deeds. Purifying the world is a grove for enlightening beings because it is where they themselves sojourn. All abodes of demons are a grove for enlightening beings because they conquer them all. Thinking about the teachings they hear is a grove for enlightening beings because they examine them truthfully. The six ways of transcendence, four means of integration, and thirty-seven aids to enlightenment are a grove for enlightening beings because they succeed to the domain of the Buddha. The ten powers, four fearlessnesses, eighteen unique qualities, and all other aspects of buddhahood are a grove for enlightening beings because they do not think of anything else. Manifesting the autonomous spiritual capacities of all enlightening beings is a grove for enlightening beings because they use great spiritual powers to turn the wheel of teaching unceasingly and civilize sentient beings. Instantly showing all sentient beings the attainment of true enlightenment in all places is a grove of enlightening beings because the body of reality pervades all worlds in space. Based on these, enlightening beings can achieve the buddhas’ unexcelled peaceful, happy action, free from sorrow and affliction.

“Great enlightening beings have ten kinds of palace. The determination for enlightenment is a palace of enlightening beings because they never forget it. The blessing and wisdom of virtuous conduct are a palace of enlightening beings because they civilize sentient beings in the realm of desire. The meditative concentrations of pure benevolence, compassion, joy, and equanimity are a palace of enlightening beings because they teach the sentient beings in the realm of form. Birth in the heaven of pure abodes is a palace of enlightening beings because no afflictions can affect them. Birth in the formless realm is a palace of enlightening beings because they enable sentient beings to escape difficult situations. Birth in the world of defilement is a palace of enlightening beings because they enable all sentient beings to cut off afflictions. Appearing to abide in a mansion with spouse, children, and retinue, is a palace of enlightening beings, because they develop their past associates.

Appearing to dwell in the rank of ruler, celestial world guardian, Indra, or Brahma is a palace of enlightening beings, in order to tame beings with the mentality of controllers. Persisting in all practices of enlightening beings, freely exercising spiritual powers and attaining mastery of them all, is a palace of enlightening beings because they autonomously and skillfully exercise the knowledge of meditations, liberations, and concentrations. The guarantee that all buddhas receive of coronation as a monarch of all knowledge, supremely independent, is a palace of enlightening beings because they abide among the adornments of the ten powers and perform the autonomous deeds of all monarchs of truth. Based on these ten, enlightening beings can attain coronation by truth and freedom of spiritual powers in all worlds.

“Great enlightening beings have ten kinds of enjoyment. They enjoy right mindfulness because their minds are not distracted. They enjoy knowledge, distinguishing all things. They enjoy visiting all buddhas, listening to the teachings tirelessly. They like the buddhas because they fill the ten directions without bound. They like enlightening beings because they freely appear in infinite ways for the benefit of sentient beings. They enjoy the doors of concentration because in one door of concentration they enter all doors of concentration. They enjoy mental command of mnemonic formulae because they hold all the doctrines without forgetting and hand them on to others. They enjoy unhindered powers of analysis and elucidation, expounding a single saying inexhaustibly. They enjoy attaining true enlightenment, manifesting bodies in infinite ways, attaining true enlightenment for the sake of sentient beings. They enjoy turning the wheel of true teaching, destroying all misleading doctrines. Based on these, enlightening beings can attain the supreme enjoyment of truth of all buddhas.

“Great enlightening beings have ten kinds of adornment: the adornment of power, being indestructible; the adornment of fearlessness, being invincible; the adornment of meaning, explaining untold meanings inexhaustibly; the adornment of doctrines, contemplating and expounding the collection of eighty-four thousand doctrines without forgetting them; the adornment of vows, the universal vows undertaken by all enlightening beings never regressing; the adornment of deeds, cultivating the deeds of Universal Good and gaining emancipation; the adornment of lands, making all lands one land; the adornment of the universal voice, showering the rain of truth throughout all buddha-worlds; the adornment of empowerment, carrying out innumerable deeds in all ages without cease; the adornment of mystic manifestations, showing in the body of one being as many bodies as there are sentient beings, causing all sentient beings to perceive them and seek all-knowledge without regressing. Based on these, enlightening beings can attain the adornment of all supreme attributes of buddhas.

“Great enlightening beings develop ten kinds of unshakable mind: an unshakable mind able to give up all possessions; an unshakable mind

pondering and examining all teachings of Buddha; an unshakable mind recollecting and honoring all buddhas; an unshakable mind pledging not to harm living beings; an unshakable mind caring for all sentient beings without choosing between enemies and friends; an unshakable mind ceaselessly seeking all attributes of buddhahood; an unshakable mind carrying out the practice of enlightening beings for untold ages without wearying or regressing; an unshakable mind perfecting well-rooted faith, clear faith, unpolluted faith, pure faith, extremely pure faith, undefiled faith, faith respecting and honoring all buddhas, unregressing faith, inexhaustible faith, indestructible faith, and ecstatic faith; an unshakable mind believing, accepting, and not repudiating the methods of practice of enlightening beings. Based on these, enlightening beings can attain the supreme unshakable mind of omniscience.

“There are ten kinds of profound great determinations that enlightening beings do not abandon: they do not abandon the profound great determination to fulfill the enlightenment that all buddhas realize, to edify and civilize all sentient beings, to perpetuate the lineage of buddhas, to associate with all good spiritual friends, to honor all buddhas, to wholeheartedly seek all the virtuous qualities of the Great Vehicle of universal salvation, to cultivate religious practice in the company of all buddhas and maintain pure conduct, to associate with all enlightening beings, to seek the means of applying and preserving all Buddha teachings, and to fulfill all practices and vows of enlightening beings and develop all qualities of buddhahood. Based on these, enlightening beings will be able not to abandon all principles of buddhahood.

“Great enlightening beings have ten kinds of contemplation of knowledge: contemplation of knowledge of skillfully analyzing and explaining all things, knowing all roots of goodness of past, present, and future, knowing the practices of all enlightening beings, being able to transform freely, knowing the meanings of all doctrines, knowing the powers of all buddhas, knowing all methods of concentration formulae, expounding truth in all worlds, entering all universes, knowing all spaces are inconceivable, and knowing the light of knowledge of all Buddha teachings is unobstructed. Based on these, enlightening beings can attain the contemplation of supreme knowledge of buddhas.

“Great enlightening beings have ten kinds of explanation of things: they say all things arise from conditions; all things are like magical illusions; all things are free from contradiction; all things are boundless; all things are baseless; all things are indestructible; all things are *thus*; all things are quiescent; all things are emancipation; all things are one, inherently complete. Based on these, enlightening beings can skillfully explain all things.

“Great enlightening beings have ten kinds of purity: purity of determination; purity of cutting through doubts; purity of detachment from views; purity of perspective; purity of the quest for omniscience; purity of intellectual powers; purity of fearlessness; purity of living by the

knowledge of all enlightening beings; purity of accepting all the guidelines of behavior of enlightening beings; purity of full development of the felicitous characteristics, pure qualities, and all fundamental virtues of unexcelled enlightenment. Based on these, enlightening beings can attain the supreme purity of buddhas.

“Great enlightening beings have ten kinds of definitive mark. Great enlightening beings, knowing the suffering of pain, the suffering of disintegration, and the suffering of transitoriness, single-mindedly seek the way of enlightenment; without becoming lazy, they carry out the practices of enlightening beings, unwearied, without fear or apprehension or anxiety; not giving up this great undertaking, seeking omniscience steadfastly, not retreating, ultimately attaining unexcelled, complete perfect enlightenment: this is their first definitive mark.

“Great enlightening beings, seeing that there are sentient beings who are foolish and deluded to the point of madness, reviling, attacking, and injuring one another by words and weapons, do not abandon the attitude of an enlightening being because of these scenes; they just forbear with tolerance and gentility, concentrate on cultivating the way of enlightenment, abide in the supreme Path, and enter the state of detachment. This is their second definitive mark.

“When great enlightening beings hear explanation of the most profound teaching of buddhas relating to omniscience, they are able by their own knowledge to deeply believe and accept it, to understand and enter into it. This is their third definitive mark.

“Great enlightening beings also think, ‘Having made the profound determination to seek omniscience, I shall become a buddha and attain supreme, complete perfect enlightenment. All sentient beings are flowing in the whirl of mundane conditions, suffering immeasurable pains—I should also get them to set their minds on enlightenment, to believe and delight in it, and to cultivate it diligently and steadfastly without regressing. This is their fourth definitive mark.

“Great enlightening beings know the knowledge of buddhas is boundless and do not try to assess it in limited terms. Enlightening beings, having heard of the boundlessness of buddhas’ knowledge from innumerable buddhas, are able not to make limited assessments. Everything written or said in all worlds has limitations and cannot comprehend the knowledge of buddhas. This is the fifth definitive mark.

“In regard to unexcelled, complete perfect enlightenment, great enlightening beings have supreme desire, profound desire, vast desire, great desire, complex desire, insuperable desire, unsurpassed desire, steadfast desire, desire that cannot be destroyed by any demons or false teachers or their cohorts, unyielding desire to seek omniscience. Enlightening beings, dwelling in such desire, ultimately never turn back from supreme enlightenment. This is their sixth definitive mark.

“Great enlightening beings carry out enlightening actions without concern for their own bodies or lives. No one can discourage or frustrate

them, because they proceed with determination toward all-knowledge, because the essence of omniscience is always apparent to them, and because they have the light of knowledge of all buddhas. They never give up on the enlightenment of buddhas and never abandon the wise. This is their seventh definitive mark.

“When great enlightening beings see good men and women aiming for the Great Vehicle of universal enlightenment, they foster the growth of their determination to seek buddhahood, cause them to stabilize all foundations of goodness, to internalize the determination for omniscience, and never to turn back from the quest for supreme enlightenment. This is their eighth definitive mark.

“Great enlightening beings cause all sentient beings to achieve an impartial mind, and induce them to cultivate the path of universal knowledge. They explain the truth to sentient beings compassionately and cause them never to turn back on the Path of enlightenment. This is their ninth definitive mark.

“Great enlightening beings have the same foundations of goodness as all buddhas; they perpetuate the seed of buddhahood and ultimately reach omniscient knowledge. This is their tenth definitive mark.

“These are the ten definitive marks of enlightening beings; by these they can quickly achieve supreme perfect enlightenment and become endowed with the mark of buddhas’ unexcelled knowledge of all truths.

“Great enlightening beings have ten illuminations of knowledge: the illumination of knowledge of certain attainment of supreme perfect enlightenment; the illumination of knowledge seeing all buddhas; the illumination of knowledge seeing all sentient beings dying in one place and being born in another; the illumination of knowledge understanding the doctrines of all scriptures; the illumination of knowledge developing the determination for enlightenment through association with the wise and accumulation of roots of goodness; the illumination of knowledge showing all buddhas; the illumination of knowledge teaching all sentient beings so they may abide in the state of enlightenment; the illumination of knowledge expounding inconceivable great means of access to truth; the illumination of knowledge skillfully comprehending the spiritual powers of all buddhas; the illumination of knowledge fulfilling all transcendent ways. Based on these, enlightening beings can attain the illumination of supreme knowledge of all buddhas.

“Great enlightening beings have ten peerless states, which no listeners or individual illuminates can equal. Though great enlightening beings see absolute truth, they do not grasp it as their realization, because all their vows are not yet fulfilled; this is their first peerless state. Great enlightening beings plant all roots of goodness, equal to all realities, yet do not have the slightest attachment to them; this is their second peerless state. Great enlightening beings, cultivating the practices of enlightening beings, know they are like phantoms because all things are still and void, yet they have no doubt about the way of buddhahood; this is their third

peerless state. Great enlightening beings, though free from the false ideas of the world, still are able to focus their attention and carry out the deeds of enlightening beings for innumerable eons, fulfill their great undertakings, and never give rise to a feeling of weariness therein; this is their fourth peerless state. Great enlightening beings do not grasp anything, because the essence of all things is void, yet they do not experience nirvana, because the path of omniscience is not yet fulfilled; this is their fifth peerless state. Great enlightening beings know that all periods of time are not really periods of time, yet they enumerate periods of time; this is their sixth peerless state. Great enlightening beings know nothing creates anything, yet they do not give up making the way in search of buddhahood; this is their seventh peerless state. Great enlightening beings know that the realms of desire, form, and formlessness are only mind and that past, present, and future are only mind, yet they know perfectly well that mind has no measure and no bounds; this is their eighth peerless state. Great enlightening beings carry out enlightening actions for untold eons for sentient beings one and all, wishing to settle them in the state of omniscience, and yet they never tire or get fed up; this is their ninth peerless state. Great enlightening beings, though their cultivation of practice is completely fulfilled, still do not realize enlightenment, because they reflect, 'What I do is basically for sentient beings, so I should remain in birth-and-death and help them by expedient means, to settle them on the supreme path of enlightenment.' This is their tenth peerless state. Based on these ten peerless states, enlightening beings can attain the peerless state of supremely great knowledge and all qualities of buddhahood.

"Great enlightening beings have ten kinds of indomitable attitude. They think, 'I should conquer all celestial demons and their cohorts.' This is their first indomitable attitude. They also think, 'I should destroy all false teachings.' This is their second indomitable attitude. They also think, 'I should open sentient beings' minds and edify them with good words, making them all happy.' This is their third indomitable attitude. They also think, 'I should fulfill all transcendent practices throughout the cosmos.' This is their fourth indomitable attitude. They also think, 'I should amass all virtues.' This is their fifth indomitable attitude. They also think, 'Supreme enlightenment is vast and hard to accomplish; I should cultivate practice to bring it to complete consummation.' This is their sixth indomitable attitude. They also think, 'I should teach and tame sentient beings with the supreme teaching and the supreme training.' This is their seventh indomitable attitude. They also think, 'All worlds are variously different—I should attain enlightenment there in infinite bodies.' This is their eighth indomitable attitude. They also think, 'While I am cultivating the conduct of enlightening beings, if sentient beings should come and ask me for my hands, feet, ears, nose, blood, flesh, bones, marrow, spouse, children, elephant, horse, or royal status, I should be able to give them all up without a single thought of sorrow or regret, doing so only to benefit all sentient beings, not seeking

resulting rewards, beginning with great compassion and ending with great kindness.’ This is their ninth indomitable attitude. They also think, ‘All in past, present, and future—all buddhas, all Buddha teachings, all sentient beings, all lands, all worlds, all times, all realms of space, all realms of phenomena, all realms of verbal usage, all realms of tranquil nirvana—all these various things I should, by means of instantaneous discernment, know, be aware of, see, realize, cultivate, and detach from, and have no conceptions of them, being detached from conceptions, not having various notions, having no attributes, no object. They are neither existent nor nonexistent, not one, not dual. I should know all duality by knowledge of nonduality, know all forms by formless knowledge, know all discriminations by nondiscriminatory knowledge, know all differences by knowledge of nondifference, know all distinctions by non-differentiating knowledge, know all worlds by nonworldly knowledge, know all times by timeless knowledge, know all sentient beings by knowledge of nonexistence of sentient beings, know all attachments by unattached knowledge, know all abodes by nonabiding knowledge, know all defilements by undefiled knowledge, know all ends by endless knowledge, appear physically in all worlds by ultimate knowledge of the realm of reality, make untold statements by speechless knowledge, enter absence of intrinsic nature by knowledge of one intrinsic nature, manifest various realms by knowledge of one realm, know all things are inexplicable yet manifest free speech, realize the stage of omniscience, and manifest great spiritual powers and displays in all worlds in order to teach and tame all sentient beings.’ This is their tenth indomitable attitude. Based on these ten indomitable attitudes, enlightening beings can attain the supreme quality of indomitability of buddhas.

“Great enlightening beings have ten kinds of mind outstanding like a mountain. They attentively cultivate the means of omniscience; this is the first. They always observe that the fundamental nature of all things is empty and ungraspable; this is the second. They vow to carry out the acts of enlightening beings over measureless eons and cultivate all pure qualities, and by living according to all good and pure principles, see and know the boundless wisdom of the buddhas; this is the third. In quest of all aspects of buddhahood, they serve all wise teachers impartially, without seeking anything else, with no ambition to steal the Teaching; with nothing but respect, they are never willful; they are able to give up everything they have, this is the fourth. If anyone reviles and slanders them, beats or wounds them, or even kills them, they can accept it all and do not become disturbed or hostile, and do not give up their universal vow of great compassion—indeed, they continually make it grow even more because they are truly emancipated from all things, have perfected relinquishment, realize the truth of all buddhas, and have mastered forbearance and gentility; this is the fifth. Great enlightening beings develop overmastering great virtues—virtue overmastering celestials, virtue overmastering humans, virtue overmastering form,

virtue overmastering power, virtue overmastering dependents, virtue overmastering desire, virtue overmastering kingship, virtue overmastering sovereignty, virtue overmastering felicity, virtue overmastering intelligence—yet though they perfect such virtues, they are never attached to them: that is, they do not cling to enjoyment, desire, wealth, or followers; they only profoundly delight in truth, go according to truth, live according to truth, start out according to truth, end up according to truth, take truth for their reliance, take truth for their salvation, take truth for their refuge, take truth for their home. They guard the truth, love the truth, seek the truth, and ponder the truth. While great enlightening beings experience all kinds of delights of truth, they always avoid all manias, because in the past they determined to enable all sentient beings to get rid of all manias forever and abide in the realm of buddhas. This is their sixth outstanding mind. Great enlightening beings have already practiced the way of enlightening beings diligently for immeasurable eons in quest of unexcelled, complete perfect enlightenment, yet they still think of themselves as just having set their hearts on enlightenment and carry out the acts of enlightening beings, without fright or fear. Though they are able to attain unexcelled complete perfect enlightenment in an instant, yet for the sake of sentient beings they carry out enlightening practices ceaselessly for measureless eons. This is their seventh outstanding mind. Great enlightening beings know all sentient beings are by nature not harmonious or good and are difficult to harmonize, difficult to liberate, are heedless and ungrateful; therefore, enlightening beings make great vows for their sake, wishing to enable them to attain mental and intellectual freedom and autonomy, to be unhindered in their actions, to give up evil thoughts, and not to afflict others. This is their eighth outstanding mind. Great enlightening beings also think, 'Nobody makes me aspire to enlightenment, and I do not wait for others to help me cultivate practice. I aspire to enlightenment of my own accord, accumulate the qualities of enlightenment, and am determined to work on my own, traveling the path of enlightening beings forever, and accomplish unexcelled, complete perfect enlightenment. For this reason I now cultivate the practice of enlightening beings; I should purify my own mind and also purify others' minds, I should know my own sphere and also know the spheres of others; I should be equal in perspective to the buddhas of all times.' This is their ninth outstanding mind. Great enlightening beings perform this contemplation: 'There is not a single thing that cultivates the practice of enlightening beings, not a single thing that fulfills the practice of enlightening beings, not a single thing that teaches and tames all sentient beings, not a single thing that honors all buddhas, not a single thing that has been or will be or is ever attained or explained in complete enlightenment.' The teacher and the teaching are both ungraspable, yet they do not abandon unexcelled, complete perfect enlightenment. Why? Because enlightening beings search out all things and find they cannot be grasped—this is how

they develop supreme perfect enlightenment. Therefore, although they do not obtain anything, yet they diligently cultivate dominant good actions and pure curative measures, so that their knowledge and wisdom develop fully, growing moment by moment to total repletion. They are not frightened by emptiness and do not think, 'If all things are null, what is the sense of seeking the Path of supreme enlightenment?' This is their tenth outstanding mind. These are enlightening beings' ten mountainlike outstanding minds directed toward unexcelled, complete perfect enlightenment, based on which enlightening beings can attain the mountainlike outstanding mind of supremely great knowledge of buddhas.

"Great enlightening beings have ten kinds of oceanic knowledge entering into unexcelled, complete perfect enlightenment. They penetrate all realms of sentient beings—this is their first oceanic knowledge. They penetrate all worlds without giving rise to arbitrary discriminations—this is their second oceanic knowledge. They know all realms of space are measureless and immaterial, and enter the network of all different worlds in the ten directions—this is their third oceanic knowledge. Great enlightening beings skillfully penetrate phenomena—they penetrate their fluidity, nonannihilation, noneternity, infinity, nonbirth, nondestruction, and totality, because they know them all—this is their fourth oceanic knowledge. Great enlightening beings know the roots of goodness accumulated by the buddhas, enlightening beings, listeners, individual illuminates, and all ordinary people, of the past, present, and future, the roots of goodness they have accumulated, do accumulate, and will accumulate, the roots of goodness already accomplished, now being accomplished, and to be accomplished by the buddhas of all times in perfect enlightenment, and the roots of goodness in the teaching and civilizing of all sentient beings by the buddhas of all times—knowing all these, they believe in them, approve of them, aspire to them, and cultivate them tirelessly; this is their fifth oceanic knowledge. Moment to moment great enlightening beings enter untold eons of the past and know how many buddhas appeared in each eon, no matter how unspeakably many they were, and know their congregations, their teaching and training methods, the life spans of all the sentient beings, and how long their doctrine lasted—all this they see clearly, in each and every eon. They also know if there were sentient beings who planted roots of goodness for enlightenment in ages when there were no buddhas. They also know if there are any sentient beings who will get to see buddhas in the future when their roots of goodness ripen. In this way they tirelessly examine untold eons of the past. This is their sixth oceanic knowledge. Great enlightening beings penetrate the ages of the future, examine and distinguish all ages, measureless, boundless, and know what ages will have buddhas and what ages will not, how many buddhas will appear in what ages, what the names of each buddha will be, what worlds they will live in, what the names of those worlds will be, how many sentient beings they will liberate, and how long they will live—they observe in

this way throughout the future, knowing all endlessly, tirelessly; this is their seventh oceanic knowledge. Great enlightening beings enter the present, observe and reflect, and moment after moment see boundless kinds of worlds in the ten directions, each having buddhas who have attained, are attaining, and will attain supreme enlightenment, as they go to the site of enlightenment, sit under the tree of enlightenment, conquer the demons, attain unexcelled, complete perfect enlightenment, get up and go into the city, ascend to the heavens, expound the subtle truth, turn the great wheel of teaching, manifest spiritual powers, tame sentient beings, and finally hand on the teaching of complete enlightenment, give up their lives, and enter final nirvana; after they have entered nirvana, their teachings are collected to preserve them in the world; the buddhas' monuments are adorned and honored in various ways. The enlightening beings also see the sentient beings in those worlds encounter the buddhas' teachings, accept and preserve and repeat them, remember and ponder them, and increase in wisdom and understanding. They extend such observations throughout the ten directions and have no misunderstandings about the buddhas' teachings. Why? Because great enlightening beings know the buddhas are all like dreams, yet they go to all buddhas and honor them. At such times enlightening beings do not cling to their own bodies, they do not cling to the buddhas, they do not cling to the world, they do not cling to the congregation, they do not cling to the preaching, they do not cling to the age; yet they see the buddhas and hear the teachings, observe the world and enter into all ages tirelessly. This is their eighth oceanic knowledge. Great enlightening beings honor countless buddhas in each age, for untold eons, appearing to die in one place and be born in another; they honor the buddhas, as well as the enlightening beings and disciples in their congregations, with all kinds of transmundane offerings. After the buddhas pass away, they honor their relics with unsurpassed offerings and also extensively practice charity, satisfying sentient beings. With an inconceivable mind, a mind not seeking reward, with ultimate determination, determination to provide benefit, great enlightening beings, for the sake of supreme complete perfect enlightenment, honor the buddhas, benefit sentient beings, preserve the true teaching, and reveal and expound it, for untold eons. This is their ninth oceanic knowledge. Great enlightening beings wholeheartedly seek, from all buddhas, from all enlightening beings, from all teachers of truth, the principles expounded by enlightening beings, the principles studied by enlightening beings, the principles taught by enlightening beings, the principles practiced by enlightening beings, the methods of purification of enlightening beings, the methods of development of enlightening beings, the methods of training of enlightening beings, the methods of equanimity of enlightening beings, the methods of emancipation of enlightening beings, and enlightening beings' methods of total mental command. Having obtained these teachings, they absorb and retain them, read and repeat them, analyze and explain them, never

tiring of this, causing countless sentient beings to develop an awareness of the Buddha teachings that corresponds to omniscience, to penetrate the characteristics of reality, and to attain nonregression in respect to unexcelled, complete perfect enlightenment. Enlightening beings continue this way tirelessly for untold eons; this is their tenth oceanic knowledge. These are the ten oceanic knowledges by which great enlightening beings enter unexcelled, complete perfect enlightenment; based on these, enlightening beings can attain the ocean of supreme knowledge of buddhas.

“Great enlightening beings have ten kinds of jewel-like state in unexcelled complete perfect enlightenment. They go to the buddhas in countless worlds, behold them, pay obeisance to them, serve them and honor them with offerings; this is their first jewel-like state. They listen to true teaching from inconceivably many buddhas, absorb it and remember it, analyze and ponder it, increasing in awareness and wisdom, carrying this out everywhere; this is their second jewel-like state.

“They disappear from this land and appear to be born elsewhere, yet have no confusion about the Buddha teaching; this is their third jewel-like state. They know how to elicit all principles from one principle and are able to analyze and explain each of them, because the various meanings of all principles are ultimately all one meaning; this is their fourth jewel-like state.

“They know how to reject afflictions, how to stop afflictions, how to prevent afflictions, and how to extirpate afflictions; they cultivate the practices of enlightening beings, do not experience absolute truth but ultimately arrive at the further shore of ultimate truth; with expedient skill they learn well what is to be learned and cause their past vows to reach fulfillment, without physical fatigue. This is their fifth jewel-like state.

“They know that all the objects of mental discriminations of enlightening beings have no location, yet they still say there are various locations; though they have no discrimination and do not create anything, yet because they want to tame all sentient beings they do cultivate practices and do act. This is their sixth jewel-like state. They know all things are of one and the same essence, which is no essence, no variety, no infinity, no calculability, no measurability, no form, no characteristics—whether one or many, all are ungraspable: yet they know for certain what the norms of buddhas, enlightening beings, individual illuminates, hearers, and ordinary people are, what things are good and what are not good, what is mundane and what is supramundane, what is in error and what is without error, what is contaminated and what is uncontaminated, what is compounded and what is uncompounded. This is their seventh jewel-like state.

“Great enlightening beings find that ‘Buddha’ cannot be grasped, ‘enlightening beings’ cannot be grasped, ‘phenomena’ cannot be grasped, and ‘sentient beings’ cannot be grasped; yet they do not give up the vow to tame sentient beings and enable them to attain true enlightenment.

Why? Great enlightening beings are skillful observers, and know the mentalities of all sentient beings, and know the perspectives of all sentient beings, and guide them accordingly, so that they can attain nirvana; they practice the deeds of enlightening beings zealously in order to fulfill their vow to enlighten sentient beings. This is their eighth jewel-like state.

“Great enlightening beings know that tactful instruction, manifestation of nirvana, and all means of liberating sentient beings are construed by mind and thought, and are not aberrant or false. Why? Enlightening beings realize that all things are equal in all times; they do not move from Thusness, yet do not abide in ultimate truth; they do not see that there are any sentient beings who ever have received, will receive, or do receive teaching, and they know in themselves they have nothing to practice, there being nothing at all born or perishing that can be grasped; yet they cause their vows not to be in vain by means of all things. This is their ninth jewel-like state.

“Great enlightening beings hear from countless buddhas predictions of future buddhas, each with different names, living in different ages; they listen to this for untold eons and, having heard, cultivate practice, not startled or frightened, not lost or confused, because they know the knowledge of buddhas is inconceivable, because the predictions of the buddhas have no ambiguity in their words, because of the extraordinary power of their own active commitment, and because they foster perfect enlightenment in all who are capable of being taught, fulfilling all their vows, equal in extent to the cosmos. This is their tenth jewel-like state. Based on these ten jewel-like states in unexcelled, complete perfect enlightenment, enlightening beings attain the jewel of supreme great knowledge and wisdom of buddhas.

“Great enlightening beings generate ten kinds of adamant mind of commitment to universal enlightenment. They think, ‘All truths are boundless, inexhaustible; I should realize them thoroughly by means of knowledge comprehending past, present, and future.’ This is their first adamant commitment to universal enlightenment.

“They also think, ‘There are infinite sentient beings even on a point the size of a hairtip, to say nothing of in all universes—I should calm them and liberate them by means of unexcelled nirvana.’ This is their second adamant commitment to universal enlightenment.

“They also think, ‘The worlds of the ten directions are measureless, boundless, limitless, inexhaustible: I should adorn them all with the finest adornments of the buddha-lands, with all the adornments being truly real.’ This is their third adamant commitment to universal enlightenment.

“They also think, ‘Sentient beings are measureless, boundless, limitless, inexhaustible: I should dedicate all roots of goodness to them and illumine them with the light of unexcelled knowledge.’ This is their fourth adamant commitment to universal enlightenment.

“They also think, ‘The buddhas are infinite, boundless, unlimited,

inexhaustible: I should dedicate the roots of goodness I plant to offer to them, causing those roots of goodness to reach everywhere, with no lack; after that I will attain unexcelled complete perfect enlightenment.’ This is their fifth adamantine commitment to universal enlightenment.

“Seeing all buddhas and hearing their teachings, great enlightening beings become very joyful: not attached to their own bodies or to the bodies of buddhas, they understand the body of a buddha is not real or unreal, not existent or nonexistent, not of a particular nature, not without nature, not material, not immaterial, not form, not formless, not born, not extinct, really without existence yet not destroying existence. Why? Because it cannot be grasped through any nature or characteristic at all. This is their sixth adamantine commitment to universal enlightenment.

“If anyone should revile or beat enlightening beings, cut off their hands or feet, gouge out their eyes, or even cut off their heads, they are able to bear it all and never become angry or vicious as a result of this. They cultivate the practices of enlightening beings for countless eons, taking care of sentient beings, never abandoning them. Why? Because enlightening beings have already observed all things to be nondual, and their minds are undisturbed. They can give up their own bodies and endure those pains. This is their seventh adamantine commitment to universal enlightenment.

“Great enlightening beings also think, ‘The ages of the future are infinite, boundless, limitless, inexhaustible: I should travel the path of enlightening beings throughout those ages in one world, teaching sentient beings, and do the same in all worlds in the space of the cosmos, without fright or fear. Why? Because this is the way the path of enlightening beings should be in principle, cultivated for the sake of all sentient beings.’ This is their eighth adamantine commitment to universal enlightenment.

“Great enlightening beings also think, ‘Unexcelled, complete perfect enlightenment is based on the mind—if the mind is pure and clear, one can fulfill all roots of goodness and will surely attain freedom in enlightenment. If I wish to attain supreme consummate enlightenment, I can do so at will; if I wish to annihilate all grasping of objects, I can do that too—yet I do not annihilate, because I want to reach the ultimate end of the enlightenment of the buddhas. And I also do not immediately realize supreme enlightenment, in order to fulfill my original vow to carry out the practice of enlightening beings through all worlds and enlighten sentient beings.’ This is their ninth adamantine commitment to universal enlightenment.

“Great enlightening beings know Buddha is ungraspable, enlightenment is ungraspable, enlightening beings are ungraspable, all things are ungraspable, sentient beings are ungraspable, the mind is ungraspable, action is ungraspable, the past is ungraspable, the future is ungraspable, the present is ungraspable, all worlds are ungraspable, and the created

and uncreated are ungraspable: thus enlightening beings dwell in quiescence, profundity, silent extinction, noncontention, speechlessness, non-duality, incomparability, essence, truth, liberation, nirvana, and ultimate reality, yet do not give up any of their great vows, do not give up the will for omniscience, do not give up the deeds of enlightening beings, do not give up teaching sentient beings, do not give up the transcendent ways, do not give up taming sentient beings, do not give up serving buddhas, do not give up explaining truths, do not give up adorning the world. Why? Because great enlightening beings have made great vows. Though they comprehend the characteristics of all things, their great kindness and compassion increase, and they cultivate measureless virtues. Their minds do not abandon sentient beings, because while things have no absolute existence, the ignorant do not realize this, so enlightening beings are committed to enlightening them so that they clearly comprehend the nature of things. Why? All buddhas rest peacefully in quiescence, yet by great compassion they teach in the world ceaselessly—reflecting on this, enlightening beings do not abandon sentient beings. Also, they will not abandon great compassion because they have already developed great commitment and have vowed to certainly benefit all sentient beings, to accumulate all roots of goodness, to persist in appropriate dedication, to develop profound wisdom, to accommodate all sentient beings, to be impartial toward all sentient beings; they speak truthfully, without falsehood, vow to give all sentient beings the supremely great teaching, and vow to perpetuate the lineage of buddhas—as long as all sentient beings are not yet liberated, are not yet enlightened, and have not yet realized buddhahood, the enlightening beings' great undertaking is not completed and they will not give up great compassion. This is their tenth adamant commitment to universal enlightenment.

“These are the ten adamant commitments of enlightening beings to universal enlightenment: based on these they can attain the indrestructible supreme spiritual knowledge of buddhas.

“Great enlightening beings have ten great undertakings. They think, ‘I should serve and honor all buddhas.’ This is their first great undertaking. They also think, ‘After the final extinction of all buddhas, I should adorn monuments of the buddhas, offering all kinds of flowers, garlands, incenses, perfumes, aromatic powders, cloths, parasols, pennants, and banners, and take up and preserve the true teachings of the buddhas.’ This is their third great undertaking. They also think, ‘I should teach and tame all sentient beings so that they may realize supreme perfect enlightenment.’ This is their fourth great undertaking. They also think, ‘I should adorn all worlds with the supreme adornments of the buddha-lands.’ This is their fifth great undertaking. They also think, ‘I should develop great compassion and tirelessly carry out the acts of enlightening beings forever in all worlds for the sake of sentient beings, one and all, so that they may all attain the unsurpassed enlightenment of buddhas.’ This is their sixth great undertaking. They also think, ‘The

buddhas are infinite: I should spend inconceivable eons with each and every buddha, honoring them and making offerings.' This is their seventh great undertaking. They also think, 'After the passing away of the buddhas, I should set up a precious monument for the relics of each one, those monuments to be as high and wide as untold worlds; I should also make effigies of buddhas in the same way, and present all kinds of precious banners and pennants, canopies, fragrances, flowers, and robes for inconceivable eons without a thought of weariness, in order to fulfill the teachings of buddhas, in order to honor the buddhas, in order to edify sentient beings, in order to preserve the true teaching, and in order to reveal and expound the teaching.' This is their eighth great undertaking. Great enlightening beings also think, 'By these roots of goodness I should accomplish unexcelled enlightenment, gain entry into the state of all buddhas, and be equal in essence to all buddhas.' This is their ninth great undertaking. Great enlightening beings also think, 'Once I have attained true awakening, I should expound the truth in all worlds for untold eons, and show inconceivable autonomous spiritual powers, without weariness of body, speech, or mind, and without deviating from the truth, because of being supported by the power of Buddha, because of diligently carrying out great vows for the sake of all sentient beings, because of great benevolence being foremost, because of great compassion being ultimate, because of having arrived at the formless truth, because of abiding by true speech, because of realizing that all things are silent and void, because of realizing that all sentient beings are ungraspable and yet not contradicting the doings of action, because of being the same one substance as the buddhas of past, present, and future, because of pervading the cosmos and space, because of realizing that all things are signless, because of attaining birthlessness and deathlessness, because of embodying all qualities of buddhahood, ceaselessly taming sentient beings and carrying out buddha-work by the power of great vows.' This is their tenth great undertaking. Based on these ten great undertakings, enlightening beings persist in the acts of enlightening beings and are imbued with the supremely great knowledge of buddhas.

"Great enlightening beings have ten ultimate great tasks: to honor and provide for all buddhas; to be able to save all the sentient beings they think of; to single-mindedly seek all facets of buddhahood; to accumulate all roots of goodness; to contemplate all Buddha teachings; to fulfill all vows; to accomplish all enlightening practices; to serve all genuine teachers; to visit the buddhas in all worlds; and to hear and remember the true teachings of all buddhas. Based on these, enlightening beings can accomplish the ultimate great task of the knowledge of unexcelled complete perfect enlightenment.

"Great enlightening beings have ten kinds of indestructible faith: they have indestructible faith in all buddhas, in all buddhas' teachings, in all wise and holy mendicants, in all enlightening beings, in all genuine teachers, in all sentient beings, in all great vows of enlightening beings,

in all practices of enlightening beings, in honoring and serving all buddhas, in the skillful mystic techniques of enlightening beings, and in teaching and taming all sentient beings. Based on these, enlightening beings can attain the supreme indestructible faith of great knowledge of buddhas.

“Great enlightening beings have ten ways of receiving the predictions of enlightenment: having extremely profound inner understanding; being able to develop the roots of goodness of enlightening beings as appropriate; cultivating extensive great practices; open receiving of the prediction; occult receiving of the prediction; realizing enlightenment by their own minds; accomplishing tolerance; teaching and taming sentient beings; comprehending the number of all ages; and mastery of all practices of enlightening beings. By these, enlightening beings can receive the prediction of enlightenment from all buddhas.

“Great enlightening beings have ten kinds of dedication of roots of goodness, by which they can dedicate all roots of goodness. They dedicate their roots of goodness to be the same as the enlightened guides in terms of vows, mind, action, faculties, impartiality, mindfulness, purity, state, fulfillment, and incorruptibility; they dedicate their roots of goodness to develop in this way and none other. Based on this, they attain supreme dedication of roots of goodness.

“Great enlightening beings have ten kinds of attainment of wisdom: giving freely; deeply understanding all Buddha teachings; entering the boundless knowledge of buddhas; being able to cut off doubts in all dialogues; penetrating the doctrines of the wise; deeply understanding the skillful use of words by the buddhas in all their teachings; deeply understanding how planting a few roots of goodness in the company of buddhas will enable one to fulfill all pure qualities and attain the infinite knowledge of buddhas; accomplishing the inconceivable states of enlightening beings; being able to visit untold buddha-lands in one moment of thought; and awakening to the enlightenment of all buddhas, entering all realms of reality, hearing and holding the teachings expounded by all buddhas, and deeply penetrating the variously arrayed sayings of all buddhas. Based on these, enlightening beings can attain the supreme realizational knowledge of all buddhas.

“Great enlightening beings have ten kinds of development of a boundlessly vast mind: development in the company of all buddhas; observing the realms of all sentient beings; observing all lands, all worlds, all phenomena; observing all things as being like space; observing the extensive great practices of all enlightening beings; correctly remembering all buddhas of past, present, and future; observing the results of innumerable actions; purifying all buddha-lands; entering the great congregations of all buddhas; investigating the subtle pronouncements of all buddhas. Based on these, enlightening beings can attain the boundlessly vast ocean of knowledge of all Buddha teachings.

“Great enlightening beings have ten kinds of hidden treasury: they

know all things are a treasury producing virtuous practices; they know all things are a treasury of right thought; they know all things are a treasury of illumination of mental control; they know all things are a treasury of intellectual powers and exposition; they know all things are a treasury of inexpressible accurate awareness of truth; they know all buddhas' autonomous spiritual powers are a treasury of observation of revelations; they know all things are a treasury of skillfully developing impartiality; they know all things are a treasury of constant vision of all buddhas; they know all inconceivable eons are a mine of realization that all exist like illusions; they know all buddhas and enlightening beings are treasuries producing joy and pure faith. Based on these, enlightening beings can attain the treasury of truth of supreme knowledge of buddhas, and can tame all sentient beings.

“Great enlightening beings have ten kinds of rules of behavior: they should not slander any enlightening teachings; their faith in the buddhas should be indestructible; they should honor and respect all enlightening beings; they should never give up their friendship with wise people; they should not think of those who seek individual salvation; they should avoid all regression on the Path of enlightening beings; they should not give rise to any malice toward sentient beings; they should cultivate all roots of goodness to perfection; they should be able to conquer all demons; they should fulfill all the ways of transcendence. Based on these, enlightening beings can attain the supreme discipline of great knowledge.

“Great enlightening beings have ten kinds of control: control of life, being able to remain alive for untold eons; control of mind, their intellect being able to enter countless concentrations; control of facilities, being able to array all worlds with infinite embellishments; control of action, being able to experience consequences at any time; control of birth, being able to manifest birth in all worlds; control of understanding, being able to see Buddha filling all worlds; control of will, being able to achieve true awakening in any lands whenever desired; control of spiritual powers, showing all kinds of great mystical displays; control of doctrine, revealing boundless gateways to truth; control of knowledge, in each moment of thought manifesting the ten powers and fearlessnesses of buddhas, attaining true enlightenment. Based on these ten controls, enlightening beings can attain mastery of enlightenment, fulfilling the transcendence, knowledge, and spiritual power of all buddhas.

“Great enlightening beings have ten kinds of unimpeded functions: unimpeded functions relating to sentient beings, lands, phenomena and principles, bodies, vows, realms, knowledge, spiritual capacities, miracles, and powers. What are their unimpeded functions relating to sentient beings and so on?

“Great enlightening beings have ten kinds of unimpeded functions relating to sentient beings: knowing that all sentient beings are void of being; knowing that all sentient beings are only upheld by thought; explaining the truth to all sentient beings in a manner appropriate to the time; magically producing the appearance of all realms of sentient beings;

placing all sentient beings inside a pore without crowding; showing all sentient beings other worlds; manifesting the bodies of the celestial beings Indra, Brahma, and the world guardians for all sentient beings; manifesting the calm behavior of buddhas' disciples and individual illuminates for all sentient beings; manifesting the deeds of enlightening beings for all sentient beings; manifesting the buddhas' physical embellishments, powers of omniscience, and attainment of enlightenment for all beings.

“Great enlightening beings have ten kinds of unimpeded function relating to lands: making all lands one land; fitting all lands in a pore; knowing that the totality of lands is inexhaustible; filling all lands with one body sitting; showing all lands in one body; shaking all lands without frightening the beings there; arraying one land with the adornments of all lands; pervading all lands with one buddha and one congregation, showing sentient beings; showing all sentient beings the infinite differentiations of the network of lands filling the ten directions—all small lands, middle-sized lands, large lands, broad lands, deep lands, upright lands, inverted lands, sideways lands, straight lands.

“Great enlightening beings have ten kinds of unimpeded function relating to phenomena and principles: they know that all phenomena are in one phenomenon and one phenomenon is in all phenomena, yet they do not contravene the understanding of sentient beings; they elicit all principles from transcendent wisdom, explain them to others, and enlighten them all; they know all things are beyond words, yet they enable all sentient beings to understand them; they know all things are of one characteristic, yet they can expound infinite characteristics of things; they know all truths are beyond explanation, yet they explain boundless ways of access to truth; they can skillfully operate a pregnant symbol representing all truths, accommodating all things in one principle without contradiction, expounding it for untold eons without exhausting it; including all things in the teaching of enlightenment, they enable all sentient beings to gain understanding; they know all things have no boundaries; they know the ultimate nonobstruction of all things, like a network of illusions, with infinite differentiations, explaining this to sentient beings for infinite eons without exhausting it.

“Great enlightening beings have ten kinds of unimpeded function relating to bodies: encompassing the bodies of all sentient beings in one's own body; merging one's own body into the bodies of all sentient beings; all buddha-bodies entering one buddha-body; one buddha-body entering all buddha-bodies; encompassing all lands in one's own body; pervading all things of all times with one body, showing sentient beings; showing boundless bodies in one body entering concentration; in one body showing as many bodies as sentient beings attaining enlightenment; showing the body of one being in the bodies of all beings, showing the bodies of all beings in the body of one being; showing the body of reality in the bodies of all beings, showing the bodies of all beings in the body of reality.

“Great enlightening beings have ten kinds of unimpeded function re-

lating to vows: they make the vows of all enlightening beings their own vows; they manifest themselves attaining enlightenment by the power of the vow of attainment of enlightenment of all buddhas; they themselves attain supreme perfect enlightenment in accordance with the sentient beings they are teaching; they never end their great vows, throughout all eons, without bounds; detaching from the body of discriminating consciousness and not clinging to the body of knowledge, they manifest all bodies by free will; they give up their own bodies to fulfill the aspirations of others; they edify all sentient beings without giving up their great vows; they cultivate the deeds of enlightening beings in all ages, yet their great vows never end; they manifest the attainment of true enlightenment in a minute point, pervade all buddha-lands by the power of vowing, and show this to each and every sentient being in untold worlds; they explain a phrase of teaching, throughout all universes, raising great clouds of true teaching, flashing the lightning of liberation, booming the thunder of truth, showering the rain of elixir of immortality, fulfilling all sentient beings by the power of great vows.

“Great enlightening beings have ten kinds of unimpeded functions relating to realms: they abide in the realm of reality without abandoning the realm of sentient beings; they abide in the realm of buddhas without abandoning the realm of demons; they abide in the realm of nirvana without abandoning the realm of birth and death; they enter the realm of omniscience without putting an end to the realm of the nature of enlightening beings; they abide in the realm of tranquillity and calm without abandoning the realm of distraction; they abide in the spacelike realm where there is no coming or going, no conceptualization, no form, no essence, and no verbalization, yet they do not abandon the realm of all sentient beings, conceptual representations; they dwell in the realm of occult powers and liberation, yet without abandoning the realm of specific locations; they enter the realm of ultimate nonexistence of sentient beings, yet do not give up teaching all sentient beings; they dwell in the realm of meditation, liberation, spiritual powers, and higher knowledges, quiet and peaceful, yet they manifest birth in all worlds; they dwell in the realm of realization of true enlightenment adorned by all the deeds of buddhas, yet they manifest the composed, tranquil comportment of the personally liberated and individually illuminated.

“Great enlightening beings have ten kinds of unimpeded function relating to knowledge: inexhaustible analytic powers; retention of all mnemonic concentration formulae; ability to know and explain with certainty the faculties of all sentient beings; instantly knowing, by unimpeded knowledge, the actions of the minds of all sentient beings; knowing all sentient beings’ inclinations, propensities, habits, and afflictions, and giving them remedies in accordance with their ailments; in a single moment they are able to enter into the ten powers of buddhas; by unimpeded knowledge they are able to know all ages of past, present, and future and the sentient beings therein; moment to moment they

manifest the attainment of enlightenment, showing it to sentient beings endlessly; they know the actions of all sentient beings in the thoughts of one sentient being, understand the language of all sentient beings in the words of one sentient being.

“Great enlightening beings have ten kinds of unimpeded function relating to spiritual capacities: they show the bodies of all worlds in one body; in the audience of one buddha they hear the teachings spoken in the assemblies of all buddhas; in the mind and thoughts of one sentient being they accomplish inexpressible, unsurpassed enlightenment and open the minds of all sentient beings; with one voice they manifest the different sounds of speech of all worlds and enable sentient beings each to attain understanding; in a single moment they show the various differences in results of actions of all ages of the entire past, causing sentient beings all to know and see; they cause all worlds to be fully adorned; they penetrate all pasts, presents, and futures; they emanate the great light of truth and show the enlightenment of all buddhas and the acts and aspirations of sentient beings; they protect all living beings, saints, individual illuminates, enlightening beings, the ten powers of enlightenment they have, and the roots of goodness of enlightening beings. If enlightening beings attain these ten unimpeded functions, they can penetrate all Buddha teachings.

“Great enlightening beings have ten kinds of unimpeded functions of miraculous abilities: they place untold worlds in one atom; they manifest all buddha-lands, equal to the cosmos, in a single atom; they place the water of all oceans in one pore and travel throughout the universe, without the sentient beings therein being disturbed; they contain untold worlds within their own bodies and manifest all spiritual powers; they tie up innumerable mountain chains with a single hair and carry them through all worlds, without frightening sentient beings; they make untold ages one age and make one age untold ages, showing therein the differences of formation and disintegration, without scaring sentient beings; in all worlds they show various changes and devastations by floods, conflagrations, and gales, without troubling sentient beings; when such disasters arise, they can safeguard the necessities of life of all sentient beings in all worlds, not letting them be damaged or lost; they can hold inconceivably many worlds in one hand and toss them beyond untold worlds, without exciting fear in the sentient beings; they explain how all lands are the same as space, causing sentient beings all to gain understanding.

“Great enlightening beings have ten kinds of unimpeded function of power: unimpeded function of power relating to sentient beings, teaching and taming them without abandoning them; of power relating to lands, manifesting untold adornments and arraying them; of power relating to phenomena, causing all bodies to enter the bodiless; of power relating to eons, cultivating practices unceasingly; of the power of enlightenment, awakening those who are asleep; of the power of action,

including all practices of enlightening beings; of the power of buddhas, liberating all sentient beings; teacherless power, spontaneously awakening to all truths; of the power of omniscience, attaining true enlightenment by omniscience; of the power of great compassion, not abandoning sentient beings.

“These are called the ten unimpeded functions of enlightening beings; for those who attain them, being on the verge of attaining supreme perfect enlightenment or not attaining it is up to them and makes no difference—though they attain enlightenment, they still do not stop carrying out the deeds of enlightening beings. Why? Because great enlightening beings vow to enter infinite doors of unimpeded function and manifest them skillfully, as is appropriate.

“Great enlightening beings have ten kinds of versatility: they make the body of sentient beings the body of lands, without destroying the body of sentient beings; they make the body of lands the body of sentient beings, without destroying the body of lands; in the body of Buddha they show the body of disciples and self-illuminated ones, without diminishing the body of Buddha; in the body of disciples and self-illuminated ones they show the body of Buddha, without augmenting the body of disciples and self-illuminated ones; in the body of practices of enlightening beings they show the body of attainment of enlightenment, without cutting off the body of practices of enlightening beings; in the body of attainment of enlightenment they manifest cultivation of the body of practices of enlightening beings, without diminishing the body of attainment of enlightenment; they show the body of birth and death in the realm of nirvana, without clinging to birth and death; they show nirvana in the realm of birth and death, yet without finally entering nirvana; they enter into concentration, yet manifest all ordinary action, without relinquishing the correct reception of concentration; in the presence of one buddha they hear and absorb the teaching, not moving physically yet by the power of concentration appearing physically in the audiences of untold buddhas, neither dividing their bodies nor rising from concentration, continuously hearing and absorbing the teachings, in this way moment to moment producing untold concentration-bodies in each concentration-body, going on this way, so that the ages of time may be exhausted but the concentration-bodies of enlightening beings are inexhaustible. Based on these ten kinds of versatility, enlightening beings can attain the versatility of great knowledge of buddhas.

“Great enlightening beings have ten spheres: showing infinite ways of access to the realm of reality so that sentient beings can enter; showing the infinite wonderful arrays of all worlds, so that sentient beings can enter; traveling by projection to the realms of all sentient beings to enlighten them all by appropriate means; producing embodiments of enlightening beings from the body of Buddha, producing embodiment of Buddha from the body of an enlightening being; manifesting the world in the realm of space, manifesting the realm of space in the world;

manifesting the realm of nirvana in the realm of birth and death, manifesting the realm of birth and death in the realm of nirvana; producing verbalizations of all Buddha teachings in the language of one sentient being; showing all bodies as one body, one body as all different bodies; filling all universes with one body; in one instant causing all sentient beings to rouse the will for enlightenment, each manifesting infinite bodies attaining enlightenment. These are the ten spheres of enlightening beings; if they abide in them, they will attain the supreme sphere of great knowledge of buddhas.

“Great enlightening beings have ten kinds of power: the power of the profound mind, not getting mixed up in worldly feelings; the power of the overmastering profound mind, not giving up the ways of enlightenment; the power of means, consummating whatever they do; the power of knowledge, comprehending the activities of all minds; the power of vows, fulfilling all aspirations; the power of practice, continuing forever; the power of vehicles of liberation, able to produce all vehicles of liberation without abandoning the great universal vehicle; the power of miraculous transformations, showing all pure worlds and all buddhas appearing in the worlds in each pore; the power of enlightenment, inspiring all sentient beings to seek enlightenment and become buddhas, without end; the power of turning the wheel of the teaching, explaining one expression of truth in accord with the faculties, temperaments, and inclinations of all sentient beings. Based on these ten powers, enlightening beings can attain the buddhas’ ten powers of omniscience.

“Great enlightening beings have ten kinds of fearlessness. They can remember all verbal explanations, and think that even if infinite people should come from all over and ask them about a hundred thousand great principles, they would see nothing difficult to answer about those questions. Because of this their minds become fearless and they ultimately reach the Other Shore of great fearlessness, able to answer any question and resolve doubts, without any timidity. This is enlightening beings’ first fearlessness.

“Great enlightening beings attain the unimpeded intellectual powers bestowed by Buddha and arrive at the furthest reaches of revelation of the secrets intimated by all speech and writing. They think that even if infinite people should come from the ten directions and ask them about infinite doctrines, they would not see anything difficult to answer about those questions. Because of this their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They are able to answer any question and resolve doubts, without any timidity. This is enlightening beings’ second fearlessness.

“Great enlightening beings know all things are empty and are without self or anything pertaining to self, without creation or creator, without knower, without life, without soul, without personality, detached from mind, body, sense, and sense experience—they forever leave all views and their minds are like space. They reflect that they do

not see sentient beings in any way harmful to them, in terms of physical, verbal, or mental action, because they do not see anything as having any essence at all. Therefore their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They are firm, stable, and brave, impossible to discourage or break down. This is enlightening beings' third fearlessness.

“Great enlightening beings are protected and sustained by the power of Buddha, they live according to the conduct of buddhas, their action is truthful and never degenerates. They reflect that they do not see any conduct in themselves that would provoke the criticism of others. Therefore their minds become fearless and they teach calmly among the masses. This is enlightening beings' fourth fearlessness.

“The physical, verbal, and mental actions of great enlightening beings are all pure, immaculate, harmonious, free from all evils. They reflect that they do not see any physical, verbal, or mental action in them that is blameworthy. Therefore their minds become fearless, and they are able to cause sentient beings to live by the teachings of Buddha. This is enlightening beings' fifth fearlessness.

“Great enlightening beings are always accompanied and guarded by powerful thunderbolt-bearers, celestial rain spirits, demigods, celestial musicians, titans, Indra, Brahma, the world-guardian gods, and so on; and all buddhas watch over them heedfully. They reflect that they do not see that there are any demons, false teachers, or people with set views that can hinder their practice of the path of enlightening beings in any way. Therefore their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They become very joyful and carry out the deeds of enlightening beings. This is enlightening beings' sixth fearlessness.

“Great enlightening beings have developed the faculty of recollection and are free from forgetfulness, as approved by buddhas. They reflect that they do not see any sign of forgetfulness of the ways of expressing the path of attainment of enlightenment as explained by the buddhas. Therefore they become fearless in mind, absorb and hold all buddhas' true teachings, and carry out the practices of enlightening beings. This is enlightening beings' seventh fearlessness.

“Great enlightening beings have already attained knowledge and skill in means, and have consummated the powers of enlightening beings. They always strive to edify all sentient beings. Their aspiration is always focused on perfect enlightenment, yet because of compassion for sentient beings, to perfect sentient beings, they appear to be born in the polluted world of afflictions, noble, with a full retinue, able to satisfy all their desires at will, leading a pleasant and happy life. Yet they reflect that although they are together with their family and associates, they do not see anything to be attached to to the extent of giving up their cultivation of the ways of enlightening beings, such as meditation, liberations, concentrations, mnemonic spells, and analytic and expository powers. Why?

Because great enlightening beings are already free in the midst of all things and have reached the Other Shore. They cultivate the practices of enlightening beings and vow never to stop. They do not see any object in the world that can disturb the path of the enlightening being. Because of this their minds become fearless, and they ultimately reach the Other Shore of great fearlessness. By the power of great vows they manifest birth in all worlds. This is enlightening beings' eighth fearlessness.

“Great enlightening beings never forget the determination for omniscience. Riding the Great Vehicle, they carry on the practices of enlightening beings. By the power of the great determination for omniscience, they demonstrate the tranquil comportment of all saints and individual illuminates. They reflect that they do not see in themselves any sign of needing to gain emancipation by means of the lesser vehicles of individual salvation. Because of this their minds become fearless and they ultimately reach the other shore of great fearlessness. While able to demonstrate to all the paths of all vehicles of liberation, they ultimately fulfill the impartial Great Vehicle of universal liberation. This is enlightening beings' ninth fearlessness.

“Great enlightening beings perfect all good and pure qualities, are imbued with virtue, fully develop spiritual powers, ultimately abide in the enlightenment of all buddhas, fulfill all practices of enlightening beings, receive from the buddhas the prediction of coronation with omniscience, and still always teach sentient beings, carrying on the path of enlightening beings. They reflect that they do not see any sign of even a single sentient being who can be developed to maturity to whom they cannot show the masteries of buddhas in order to develop them. Because of this, their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They do not stop the practices of enlightening beings, do not give up the vows of enlightening beings, and show the sphere of buddhahood to any sentient beings who can learn, in order to teach and liberate them. This is enlightening beings' tenth fearlessness.

“These are the ten fearlessnesses of enlightening beings; based on these, enlightening beings can attain the supreme great fearlessness of buddhas without giving up the fearlessness of enlightening beings.

“Great enlightening beings have ten unique qualities. Without depending on the teaching of another, they spontaneously practice the six transcendent ways: they always gladly give generously and are not mean; they always keep pure precepts, without transgression; they are full of patience and forbearance, their minds imperturbable; they have great energy, never backsliding; they skillfully enter the various meditations, never distracted; they skillfully cultivate wisdom, getting rid of all wrong views. This is their first unique quality, practicing the six transcendent ways according to the path of transcendence without being taught by another.

“Great enlightening beings are well able to take care of all sentient beings: that is to say, they practice charity, giving material goods as well

as teaching; they are rightly heedful at all times; they are mild of countenance and friendly in speech; their hearts are joyful as they point out what is true; they foster understanding of the enlightenment of buddhas; without aversion they impartially benefit all. This is enlightening beings' second unique quality, striving to unite sentient beings according to the four integrative methods, without being taught by another.

“Great enlightening beings skillfully practice dedication—dedication without seeking resulting rewards, dedication in conformity with enlightenment, dedication unattached to any worldly meditations or trances; dedication to benefiting all sentient beings, dedication to perpetuating the knowledge and wisdom of buddhas. This is enlightening beings' third unique quality, developing roots of goodness and seeking enlightened knowledge and wisdom without relying on the teaching of another.

“Great enlightening beings arrive at consummate skill in means; they are always concerned with the welfare of all sentient beings, they do not reject the realm of common ignorance, do not seek individual escape, do not cling to their own happiness. They only strive to edify and liberate others; they are able to enter and exit meditations and liberations, and have attained mastery of all concentrations. They come and go in birth and death as though roaming through a park, never getting sick of it. They may live in the palace of demons or may be celestial beings—they manifest their bodies in all realms of life. They may become mendicants in non-Buddhistic groups, yet they always avoid all false views. They display all secular literature, incantational arts, writing and mathematics, and even entertaining song and dance, being highly skilled in all of these. They may appear as beautiful women, intelligent and talented, foremost in the world. They are able to ask about and to answer about all mundane and transmundane principles, able to ultimately resolve all doubts. They also comprehend all mundane and transmundane phenomena to the ultimate degree. All sentient beings look up to them. Though they manifest the behavior of mendicants and individual illuminates, still they do not lose the mind of the Great Vehicle. Though they show attainment of true enlightenment moment to moment, still they do not stop the practice of enlightening beings. This is their fourth unique quality, the ultimate consummation of skill in means without relying on the teaching of another.

“Great enlightening beings know well the path of simultaneous practice of the provisional and the true; their intellect is free, and they reach the other shore. That is to say, they abide in nirvana, yet give the appearance of birth and death; they know there are no sentient beings, yet they diligently carry out teaching activities; they are ultimately calm and dispassionate, yet they appear to have afflictions; they abide in the one indestructible mystic reality-body of wisdom, yet they manifest infinite bodies of sentient beings everywhere; they always enter meditative concentration, yet they give the appearance of experiencing sensual

pleasure; they are always aloof from the triple world, yet they do not abandon sentient beings; they always enjoy the pleasures of spirituality, yet they appear to have concubines who sing and play; though their bodies are arrayed with a multitude of marks and embellishments of greatness, yet they appear as ugly derelicts; they always accumulate virtues and are free from faults, yet they manifest birth in hells or as animals and hungry ghosts; though they have arrived at the furthest reaches of buddha-knowledge, they do not abandon the body of knowledge of enlightening beings. Even saints and solitary illuminates cannot know such infinite knowledge and wisdom developed by great enlightening beings—how much less can infantile sentient beings. This is enlightening beings' fifth unique quality, the simultaneous practice of the provisional and the true without being taught by another.

“Great enlightening beings' physical, verbal, and mental actions are carried out in accord with knowledge and wisdom and are all pure. That is to say, they are imbued with great compassion and forever abandon malice; they are imbued with true understanding and have no false views. This is enlightening beings' sixth unique quality, of physical, verbal, and mental action in accord with knowledge and wisdom, without depending on the teaching of another.

“Great enlightening beings are full of great compassion and do not abandon sentient beings; they accept suffering in place of all sentient beings—the sufferings of hell, the sufferings of animals, the sufferings of hungry ghosts. They do this in order to help, and do not become weary—they are only devoted to liberating all sentient beings. They never become addicted to objects of desire. They always diligently work to extirpate suffering for sentient beings. This is enlightening beings' seventh unique quality, always exercising great compassion without depending on the instruction of another.

“All beings like to see enlightening beings and never tire of seeing them, because great enlightening beings have for ages been pure in deed, without fault. This is enlightening beings' eighth unique quality, being a welcome sight to all sentient beings, without depending on the instruction of another.

“Great enlightening beings' determination, the adornment of the great commitment to omniscience, is unbending; though they be in dangerous, difficult places, among ordinary people, Buddhist disciples, or self-enlightened people, they never lose the clear, pure, wonderful jewel of the determination for omniscience. Just as there is a jewel called pure adornment whose luster does not change when it is put in mire, and which can clarify muddy water, in the same way, great enlightening beings, even though they be in places of confusion and pollution, among fools, they never lose or spoil the pure jewel mind seeking omniscience—they can even cause those evil sentient beings to get rid of erroneous views, afflictions, and defilements, and gain the pure mind-jewel seeking omniscience. This is enlightening beings' ninth unique quality, not losing

the precious will for omniscience even though in difficult situations, even without the instruction of another.

“Great enlightening beings achieve the knowledge of the realm of self-awakening and become enlightened spontaneously without a teacher. Ultimately free, they arrive at the other shore. The turban of the state of freedom from defilement crowns their heads. Still they do not give up association with the wise and always gladly honor the buddhas. This is enlightening beings’ tenth unique quality, attaining the supreme state without abandoning the wise or giving up honoring buddhas, without depending on the teaching of another.

“These are the ten unique qualities of enlightening beings, based on which they can attain the buddhas’ supreme, grandiose unique qualities.

“Great enlightening beings have ten kinds of activity: activity related to all worlds, able to purify them all; activity related to all buddhas, able to provide offerings to them all; activity related to all enlightening beings, planting the same roots of goodness; activity relating to all sentient beings, able to teach and transform them all; activity relating to the future, able to take in the whole future; activity of all spiritual powers, able to reach all worlds without leaving one world; activity of all light, emanating lights of infinite colors, with an enlightening being sitting on a lotus seat appearing in each light beam; activity perpetuating the lineage of the three treasures, preserving and sustaining the buddhas’ teachings after the demise of the buddhas; activity of all miraculous transformations, expounding the truth and teaching the sentient beings in all worlds; activity of all empowerments, instantly appearing to sentient beings according to their mental inclinations, causing all aspirations to be fulfilled. Based on these ten kinds of activity enlightening beings can achieve the supremely great activity of buddhas.

“Great enlightening beings have ten kinds of body: the noncoming body, not being born in any world; the nongoing body, impossible to find in any world; the nonreal body, realizing all worlds as they really are; the nonfalse body, showing the world the truth; the inexhaustible body, never being annihilated; the stable body, impossible for demons to destroy; the imperturbable body, impossible for demons and false teachers to disturb; the formal body, manifesting pure marks of virtue; the formless body, the forms of all things being ultimately formless; the omnipresent body, being the same one body as all buddhas of all times.

“Great enlightening beings have ten kinds of physical action: filling all worlds with one body; ability to appear before all sentient beings; ability to undertake birth in all states of being; traveling in all worlds; going to the assemblies of all buddhas; ability to cover all worlds with one hand; ability to grind the iron surrounding mountains of all worlds to dust with one hand; manifesting the formation and disintegration of all buddha-lands in one’s own body to show sentient beings; admitting all realms of sentient beings into one body; in one’s own body manifest-

ing all pure buddha-lands, with all sentient beings attaining enlightenment therein. Based on these ten, enlightening beings can attain the supreme action of buddhas and be able to enlighten all sentient beings.

“Great enlightening beings also have ten more kinds of body: the body of transcendent ways, due to correctly practicing them all; the body of the four integrative methods, due to not abandoning sentient beings; the body of great compassion, due to accepting immeasurable suffering in place of all sentient beings without wearying; the body of great benevolence, due to saving all sentient beings; the body of blessings and virtue, due to benefiting all sentient beings; the body of wisdom, being of the same one nature as the bodies of all buddhas; the body of reality, being forever free from undergoing birth in conditioned states; the body of expedient means, appearing in all places; the body of spiritual powers, manifesting all mystic transformations; the body of enlightenment, achieving true awareness at any time, as desired. Based on these, enlightening beings attain the supreme body of wisdom of buddhas.

“Great enlightening beings have ten kinds of speech: gentle speech, causing all sentient beings to be calm; sweet elixir speech, causing all sentient beings to be clear and cool; nondeceptive speech, everything they say being true; truthful speech, not lying even in dreams; great speech, being honored by all the gods; profound speech, revealing the essence of things; steadfast speech, expounding truth inexhaustibly; straightforward speech, their statements being easy to understand; various speech, being spoken according to the occasion; speech enlightening all sentient beings, enabling them to understand according to their inclinations. Based on these, enlightening beings attain the supreme subtle speech of buddhas.

“Great enlightening beings have ten ways of purifying speech: joyfully listening to the voice of Buddhas; joyfully listening to explanations of the virtues of enlightening beings; not saying anything unpleasant to sentient beings; truly avoiding all faults of speech; joyfully praising the enlightened; singing the praises of buddhas aloud at the monuments of deceased buddhas; giving teachings to sentient beings with a profound, pure mind; praising Buddha with music and song; listening to the true Teaching without worrying about one’s body or life; giving oneself up to serve all enlightening beings and teachers of truth, and receiving the sublime teaching from them.

“Based on these ten things which purify speech, great enlightening beings gain ten kinds of protection: they are protected by all celestial beings, by all nagas, all yakshas, all gandharvas, all titans, all garudas, all kinnaras, all maharagas, all Brahmas, and all teachers of truth, beginning with the buddhas.

“Having received this protection, great enlightening beings are able to accomplish ten great works: gladdening all sentient beings; going to all worlds; knowing all faculties; purifying all devotions; exterminating

all afflictions; getting rid of all habit energy; purifying all inclinations; increasing all profound determinations; causing all to pervade all universes; causing all nirvanas to be clearly seen.

“Great enlightening beings have ten kinds of mind: a mind like the earth, able to hold the roots of goodness of all sentient beings and make them grow; a mind like the ocean, with the water of truth of infinite great knowledge of all buddhas all flowing into it; a mind like the polar mountain, placing all sentient beings on the supreme transmudane foundations of goodness; a mind like the finest jewel, their desires being pure and unpolluted; a mind like diamond, deeply penetrating all truths with certainty; a mind like the adamantine world-surrounding mountains, being invulnerable to disturbance by any demons or false teachers; a mind like a lotus blossom, which worldly things cannot affect; a mind like an udumbara flower, difficult to encounter through all time; a mind like the clear sun, destroying the darkness; a mind like space, being immeasurable. Based on these, enlightening beings can attain the supreme pure mind of buddhas.

“Great enlightening beings have ten determinations: to liberate all beings; to cause all beings to get rid of their afflictions; to cause all sentient beings to extinguish their habit energies; to eliminate all doubts; to remove all sentient beings’ miseries; to extirpate the difficulties of the states of woe; to respectfully follow all buddhas; to study what all enlightening beings should learn; to show the enlightenment of all buddhas at each point in all worlds; to beat the drum of the highest teaching in all worlds, to cause all sentient beings to gain understanding in accord with their faculties and inclinations. Based on these, enlightening beings can attain buddhas’ mind of great determination and competence.

“Great enlightening beings have ten kinds of comprehensive mind: a mind comprehending all spaces, their intentions far-reaching; a mind comprehending all realms of reality, deeply penetrating infinity; a mind comprehending all past, present, and future, knowing them all in a single thought; a mind comprehending the manifestation of all buddhas, clearly understanding their entry into the womb, birth, leaving home, attainment of enlightenment, teaching activity, and ultimate nirvana; a mind comprehending all sentient beings, knowing their faculties, inclinations, and habit energies; a mind comprehending all knowledge, knowing the realms of reality everywhere; a mind comprehending all infinities, knowing the differentiations of the networks of illusions; a mind comprehending all nonorigination, not apprehending any intrinsic nature in any thing; a mind comprehending all nonobstruction, not dwelling on the mind of self or the mind of other; a mind comprehending all freedoms, manifesting realization of buddhahood everywhere in a single instant. Based on these, enlightening beings can attain the comprehensive adornments of supreme buddhahood.

“Great enlightening beings have ten kinds of faculties: joyful faculties, seeing all buddhas, with faith indestructible; hopeful faculties, under-

standing whatever Buddha teachings they hear; nonregressing faculties, consummating all their tasks; steadfast faculties, not stopping the practices of enlightening beings; subtle faculties, entering the subtle principle of transcendent wisdom; unceasing faculties, consummating the tasks of all sentient beings; adamant faculties, realizing the nature of all things; indestructible glowing faculties, illumining all spheres of buddhahood; undifferentiated faculties, being the same one body as all buddhas; unobstructed faculties, deeply penetrating the ten powers of the enlightened. Based on these, enlightening beings can attain the supreme faculties of fulfillment of great knowledge of buddhas.

“Great enlightening beings have ten kinds of profound mind: a profound mind not stained by any worldly things; a profound mind not alloyed with the ways of the lesser vehicles of individual salvation; a profound mind comprehending the enlightenment of all buddhas of past, present, and future; a profound mind following the path of omniscience; a profound mind unmoved by any demons or heretics; a profound mind clarifying the comprehensive knowledge of all enlightened ones; a profound mind accepting and holding all truths heard; a profound mind not clinging to any state of life; a profound mind imbued with all subtle knowledge; a profound mind cultivating all qualities of buddhahood. Based on these, enlightening beings can attain the supreme, pure, profound mind of omniscience.

“Great enlightening beings have ten kinds of intense profound mind: an intense profound mind not backsliding, because they accumulate all roots of goodness; an intense, profound mind removing doubt, because they understand the esoteric sayings of all buddhas; an intense profound mind holding truth, being born by great vows and great deeds; a supremely intense profound mind, deeply penetrating all Buddha teachings; a masterful intense profound mind, mastering all Buddha teachings; a vast intense profound mind, entering into various ways of access to truth; a leading intense profound mind, accomplishing all tasks; a free intense profound mind, adorned by all concentrations, spiritual powers, and mystical transformations; an abiding intense profound mind, embracing their past vows; an unceasing intense profound mind, developing all sentient beings to maturity. Based on these, enlightening beings can attain the supremely pure intense profound mind of all buddhas.

“Great enlightening beings have ten kinds of diligent practice: diligent practice of giving, relinquishing all without seeking reward; diligent practice of self-control, practicing austerities, having few desires, and being content; diligent practice of forbearance, detaching from notions of self and other, tolerating all evils without anger or malice; diligent practice of vigor, their thoughts, words, and deeds never confused, not regressing in what they do, reaching the ultimate end; diligent practice of meditations, liberations, and concentrations, discovering spiritual powers, leaving behind all desires, afflictions, contention, and their congeners; diligent practice of wisdom, tirelessly cultivating and accumulat-

ing virtues; diligent practice of great benevolence, knowing that all sentient beings have no nature of their own; diligent practice of great compassion, knowing that all things are empty, accepting suffering in place of all sentient beings without wearying; diligent practice to awaken the ten powers of enlightenment, realizing them without obstruction, manifesting them for sentient beings; diligent practice of the nonreceding wheel of teaching, proceeding to reach all sentient beings. Based on these ten, enlightening beings can attain the supreme practice of great knowledge and wisdom of buddhas.

“Great enlightening beings have ten kinds of certain understanding: certain understanding of the supreme, planting roots of goodness of respect; certain understanding of adornment, producing various adornments; certain understanding of breadth and magnanimity, their minds never narrow or mean; certain understanding of quiescence, able to penetrate the most profound essence of things; certain understanding of universality, their determination for enlightenment extending everywhere; certain understanding of capacity, able to receive the support of the power of Buddha; certain understanding of strength, able to crush all demon activities; certain understanding of clear decision, knowing the consequences of all actions; certain understanding of presence, able to manifest spiritual powers at will; certain understanding of succession, receiving the prediction of buddhahood from all buddhas; certain understanding of freedom, attaining buddhahood at will at any time. Based on these, enlightening beings can attain the supreme certain understanding of buddhas.

“Great enlightening beings have ten kinds of definitive understanding of worlds: they know all worlds penetrate one world; they know one world penetrates all worlds; they know the body and lotus throne of one buddha pervades all worlds; they know all worlds are like space; they know all worlds are endowed with the adornments of buddhas; they know all worlds are filled with enlightening beings; they know all worlds enter one pore; they know all worlds enter the body of a single sentient being; they know the enlightenment tree and site of enlightenment of one buddha pervade all worlds; they know all worlds are pervaded by one message that allows sentient beings to hear it differently, to their delight. Based on these, enlightening beings can attain buddhas’ supreme great understanding of buddha-lands.

“Great enlightening beings have ten kinds of certain understanding of the realm of sentient beings: they know that all realms of sentient beings essentially have no reality; they know that all realms of sentient beings enter the body of one sentient being; they know that all realms of sentient beings enter the body of an enlightening being; they know that all realms of sentient beings enter the matrix of enlightenment; they know the body of one sentient being enters all realms of sentient beings; they know that all realms of sentient beings can be vessels of the bud-

dhas' teachings; they know all realms of sentient beings and manifest the bodies of celestial beings for them according to their desires; they know all realms of sentient beings and manifest the tranquil, composed behavior of saints and individual illuminates for them, according to their inclinations; they know all realms of sentient beings and manifest to them the bodies of enlightening beings adorned with virtues; they know all realms of sentient beings and show them the marks and embellishments and the tranquil comportment of buddhas, and enlighten sentient beings. Based on these ten, enlightening beings can attain the supremely powerful certain understanding of buddhas.

“Great enlightening beings have ten kinds of habit energy: the habit energy of determination for enlightenment; the habit energy of roots of goodness; the habit energy of edifying sentient beings; the habit energy of seeing Buddha; the habit energy of undertaking birth in pure worlds; the habit energy of enlightening practice; the habit energy of vows; the habit energy of transcendence; the habit energy of meditation on equality; the habit energy of various differentiations of state. Based on these, enlightening beings can forever get rid of all afflictive habit energies and attain buddhas' habit energy of great knowledge, the knowledge that is not energized by habit.

“Great enlightening beings have ten kinds of grasping, by which they perpetuate the practices of enlightening beings: they grasp all realms of sentient beings, to ultimately enlighten them; they grasp all worlds, to ultimately purify them; they grasp Buddha, cultivating the practices of enlightening beings as offerings; they grasp roots of goodness, accumulating the virtues that mark and embellish the buddhas; they grasp great compassion, to extinguish the pains of all sentient beings; they grasp great benevolence, to bestow on all beings the happiness of omniscience; they grasp the transcendent ways, to accumulate the adornments of enlightening beings; they grasp skill in means, to demonstrate them everywhere; they grasp enlightenment, to attain unobstructed knowledge; in sum, enlightening beings grasp all things, to comprehend them everywhere with clear knowledge. Based on these, enlightening beings can perpetuate the practices of enlightening beings and attain the buddhas' supreme state of not grasping anything.

“Great enlightening beings have ten kinds of cultivation: they cultivate the ways of transcendence, learning, wisdom, purpose, righteousness, emancipation, manifestation, diligence, accomplishment of true awakening, and operation of right teaching. Based on these, enlightening beings achieve supreme cultivation and practice all truths.

“Great enlightening beings have ten ways of fulfillment of the Buddha teachings: not leaving wise associates; deeply believing in the words of buddhas; not repudiating truth; dedicating unlimited roots of goodness; focusing on the infinity of the sphere of Buddha; knowing the realms of all worlds; not abandoning the realm of cosmic reality; avoiding all

realms of demons; correctly recollecting the realm of all buddhas; seeking the realm of the ten powers of buddhas. Based on these, enlightening beings can achieve the supreme great wisdom of buddhas.

“There are ten things that cause enlightening beings to regress from the Buddha teachings, which they should avoid: slighting the wise; fearing the pains of birth and death; getting tired of practicing the acts of enlightening beings; not caring to remain in the world; addiction to concentration; clinging to roots of goodness; liking the ways of individual liberation; having aversion to enlightening beings. If enlightening beings avoid these ten things, they will enter the enlightening beings’ paths of emancipation.

“Great enlightening beings have ten paths of emancipation: evoking transcendent wisdom, yet always observing all sentient beings; detaching from all views, yet liberating all sentient beings bound by views; not minding any appearances, yet not abandoning sentient beings attached to appearances; transcending the triple world, yet always being in all worlds; forever leaving afflictions, yet living together with all sentient beings; attaining desirelessness, yet always most compassionately pitying all sentient beings attached to desires; always enjoying tranquillity and serenity, yet always appearing to be in company; being free from birth in the world, yet dying in one place and being reborn in another, carrying on the activities of enlightening beings; not being affected by any worldly things, yet not stopping work in the world; actually realizing full enlightenment, yet not abandoning the vows and practices of enlightening beings. These are enlightening beings’ ten ways of emancipation, which are not common to worldlings, and also are not alloyed with the practices of the two vehicles of individual liberation; if enlightening beings live by these principles, they will attain the qualities of certainty of enlightening beings.

“Great enlightening beings have ten qualities of certainty: they are certainly born in the family of buddhas; they certainly live in the realm of buddhas; they certainly know the tasks of enlightening beings; they certainly persist in the transcendent ways; they certainly get to join the assemblies of buddhas; they certainly can reveal the nature of buddhahood; they certainly abide in the powers of the enlightened; they certainly enter the enlightenment of buddhas; they certainly are one and the same body as all buddhas; their abode is certainly none other than that of all buddhas.

“Great enlightening beings have ten ways of generating the qualities of buddhahood: following good friends is a way of generating qualities of buddhahood, because they plant roots of goodness together; profound devotion is a way of generating qualities of buddhahood, because they know the masteries of buddhas; making great vows is a way of generating qualities of buddhahood, because their minds become broad; recognizing their own roots of goodness is a way of generating qualities of buddhahood, because they know their action is not wrong; tirelessly cultivating

practice in all ages is a way of generating qualities of buddhahood, because it comprehends the future; appearing in countless worlds is a way of generating qualities of buddhahood, by maturing sentient beings; not stopping the practices of enlightening beings is a way of generating qualities of buddhahood, by increasing great compassion; infinite awareness is a way of generating qualities of buddhahood, by pervading all of space in a single moment of thought; excellent action is a way of generating qualities of buddhahood, because what has been put into practice is not lost; the potential of enlightenment is a way of generating qualities of buddhahood, causing all sentient beings to gladly set their minds on enlightenment and sustain this will by all virtues. Based on these, enlightening beings gain ten appellations of greatness.

“Great enlightening beings have ten appellations of greatness: they are called beings of enlightenment because they are born of knowledge of enlightenment; they are called great beings because they dwell in the Great Vehicle; they are called foremost beings because they realize the foremost truth; they are called superior beings because they are aware of higher laws; they are called supreme beings because their knowledge is supreme; they are called exalted beings because they reveal the unexcelled teaching; they are called beings of power because they have extensive knowledge of the ten powers; they are called incomparable beings because they have no peer in the world; they are called inconceivable beings because they become buddhas in an instant. If enlightening beings win these appellations, they accomplish the paths of enlightening beings.

“Great enlightening beings have ten kinds of path. One path is a path of enlightening beings because they do not give up the sole determination for enlightenment. Two paths are a path of enlightening beings because they develop wisdom and skill in means. Three paths are a path of enlightening beings because they practice emptiness, signlessness, and wishlessness, and are not attached to the three worlds. Four practices are a path of enlightening beings: ceaselessly removing the barriers of wrongdoing by repentance, rejoicing in virtue, honoring the enlightened and requesting them to teach, and skillfully practicing dedication. The five faculties are a path of enlightening beings: they rest on pure faith, steadfast and imperturbable; they generate great energy, finishing their tasks; they are single-minded in right recollection, without wandering attention; they know the techniques for entering and emerging from concentration; they are able to distinguish spheres of knowledge. The six psychic powers are a path of enlightening beings: with the celestial eye they see all forms in all worlds and know where sentient beings die and are born; with the celestial ear they hear all buddhas teaching, absorb and remember their teachings, and expound them widely to sentient beings according to their faculties; with telepathic knowledge they are able to know the minds of others freely, without interference; with recollection of past life they are able to remember all ages of the past and increase roots of goodness; with the power of psychic travel they are able to

appear variously to beings capable of being enlightened, to induce them to delight in truth; with knowledge of extinction of contamination they actually realize the ultimate truth, while carrying out the deeds of enlightening beings without cease. Seven remembrances are a path of enlightening beings: they remember buddhas because they see infinite buddhas in a single pore opening the minds of all sentient beings; they remember the Teaching because they do not leave the assemblies of all buddhas—they personally receive the sublime Teaching in the assemblies of all buddhas and expound it to sentient beings according to their faculties, temperaments, and inclinations, to enlighten them; they remember the harmonious Community because they continually see enlightening beings in all worlds; they remember relinquishment because they know all enlightening beings' practices of relinquishment increase magnanimous generosity; they remember the precepts because they do not give up the aspiration for enlightenment, and dedicate all roots of goodness to sentient beings; they remember heaven because they always keep in mind the enlightening beings in the heaven of happiness who are to become buddhas in the next lifetime; they remember sentient beings because they teach and tame them with wisdom and skill in means, reaching them all, without interruption. Following the holy Eightfold Path to enlightenment is a path of enlightening beings: they travel the path of right insight, getting rid of all false views; they exercise right thought, abandoning arbitrary conceptions, their mind always following universal knowledge; they always practice right speech, getting rid of faults of speech and following the words of sages; they always cultivate right action, teaching sentient beings to make them peaceful and harmonious; they abide by right livelihood, being frugal and content, careful and correct in behavior, eating, dressing, sleeping, eliminating evil, and practicing good, all in accord with enlightenment, forever getting rid of all faults; they arouse right energy, diligently cultivating all the difficult practices of enlightening beings, entering the ten powers of buddhas without hindrance; their minds always recollect correctly, able to remember all messages, eliminating all mundane distraction; their minds are always correctly concentrated, they enter the door of inconceivable liberation of enlightening beings, and in one concentration they produce all concentrations. Entering the nine successive concentrations is a path of enlightening beings: they detach from craving and ill-will, and expound the truth without inhibition in all they say; they extinguish thought and reflection, yet teach sentient beings with the thought and reflection of omniscience; they give up joy and emotion, yet they are most joyful when they see all buddhas; they give up worldly enjoyments and follow the transcendent enjoyment of the Path of enlightening beings; henceforth they are unshakable and enter formless concentration, yet without abandoning life in the realms of desire and form; though they abide in concentration in which all perception and sensation are extinguished, they do not stop the activity of enlightening beings. Learning

the ten powers is a path of enlightening beings: knowledge of what is so and what is not so; knowledge of the causes and effects, deeds and consequences, past, future, and present, of all sentient beings; knowledge of the differences in faculties of all sentient beings and explaining the truth to them as is appropriate; knowledge of the infinite different natures of sentient beings; knowledge of the differences in weak, middling, and superior understanding of all sentient beings, and means of introducing them to truth; knowledge of manifesting the appearance and conduct of Buddha throughout all worlds, all lands, all times, all ages, without abandoning the practices of enlightening beings; knowledge of all meditations, liberations, and concentrations, whether defiled or pure, timely or not, expediently producing doors of liberation for enlightening beings; knowledge of distinctions in all sentient beings' death in one place and birth in another in the various states of existence; instantaneous knowledge of all ages in past, present, and future; knowledge of extinction of all sentient beings' desires, compulsions, delusions, and habits, without abandoning the practices of enlightening beings. Based on these ten paths, enlightening beings can attain the path of unexcelled skill in means of all buddhas.

“Great enlightening beings have infinite paths, infinite aids to enlightenment, infinite ways of cultivation, and infinite ways of adornment.

“Great enlightening beings have ten kinds of infinite path: because space is infinite, so are the paths of enlightening beings; because the cosmos is infinite, so are the paths of enlightening beings; because the realms of sentient beings are infinite, so are the paths of enlightening beings; because the worlds are infinite, so are the paths of enlightening beings; because time is infinite, so are the paths of enlightening beings; because the languages of all sentient beings are infinite, so are the paths of enlightening beings; because the embodiments of Buddha are infinite, so are the paths of enlightening beings; because the utterances of Buddha are infinite, so are the paths of enlightening beings; because the power of Buddha is infinite, so are the paths of enlightening beings; because omniscience is infinite, so are the paths of enlightening beings.

“Great enlightening beings have ten kinds of infinite aids to enlightenment: as space is infinite, so is enlightening beings' development of aids to enlightenment; as the cosmos is infinite, so is enlightening beings' development of aids to enlightenment; as the realms of sentient beings are infinite, so is enlightening beings' development of aids to enlightenment; as worlds are infinite, so is enlightening beings' development of aids to enlightenment; as the number of eons can never be fully told, so too all worldlings cannot fully tell of enlightening beings' development of aids to enlightenment; as the languages of sentient beings are infinite, so is enlightening beings' development of aids to enlightenment, producing knowledge to comprehend ways of speaking; as the embodiment of Buddha is infinite, so is enlightening beings' development of aids to enlightenment, extending to all sentient beings, all lands, all worlds, and

all times; as the utterances of Buddha are infinite, enlightening beings utter one word pervading the cosmos, heard by all sentient beings, so the aids to enlightenment they develop also are infinite; as the power of Buddha is infinite, the aids to enlightenment accumulated by enlightening beings through the power of Buddha are infinite too. Based on these factors, enlightening beings can attain the infinite knowledge of buddhas.

“Great enlightening beings have ten kinds of infinite ways of cultivation: cultivation without coming or going, because their physical, verbal, and mental doings have no action; neither existent nor nonexistent cultivation, there being no inherent nature; cultivation without increase or decrease, being in accord with fundamental essence; cultivation like an illusion, a dream, a shadow, an echo, an image in a mirror, a mirage in the heat, the moon’s image in the water, being free from all clinging; empty, signless, wishless, nondoing cultivation, clearly seeing the triple world yet ceaselessly accumulating virtues; inexplicable, inexpressible cultivation beyond speech, apart from all definitions and constructions; cultivation of the indestructible realm of reality, directly knowing all phenomena; cultivation of the ultimate reality of True Thusness, entering the space of ultimate reality of True Thusness; cultivation of vast wisdom, the power of their deeds being inexhaustible; equal cultivation of the ten powers, four fearlessnesses, and omniscience of buddhas, directly seeing all things without doubt or confusion. Based on these ten elements, enlightening beings can accomplish the supremely skillful cultivation of omniscience of buddhas.

“Great enlightening beings have ten kinds of way of adornment. Without leaving the realm of desire, they enter the meditations, liberations, and trances of the realm of form and formlessness, yet they are not thereby born in those realms. This is their first way of adornment. Their knowledge appears to enter the path of personally liberated saints, yet they do not take emancipation by this route; this is their second way of adornment. Their knowledge appears to enter the path of individual illumination, yet they do not cease to generate great compassion; this is their third way of adornment. Though they have human and celestial retinues surrounding them, hundreds and thousands of concubines and troupes of singers and dancers, they never for a moment leave meditation, liberation, and concentration; this is their fourth way of adornment. They take part in amusements and experience pleasure and happiness with all sentient beings, but they never for a moment leave the concentration of equanimity of enlightening beings; this is their fifth way of adornment. They have already transcended all worlds and have no attachments to anything, yet they do not abandon efforts to liberate sentient beings; this is their sixth way of adornment. They live by the right path, right knowledge, and right insight, yet they can appear to enter false paths, without taking them to be true or pure, to cause the sentient beings involved in them to abandon false principles; this is their

seventh way of adornment. They always maintain the Buddha's pure precepts, and their thoughts, words, and deeds are faultless, but because they want to edify immoral sentient beings, they appear to perform the acts of ordinary ignorant people; though they are already filled with pure virtues and abide in the course of enlightening beings, yet they appear to live in such realms as hells, animality, ghosthood, and in difficulty and poverty, in order to enable the beings therein to gain liberation—really the enlightening beings are not born in those states; this is their eighth way of adornment. Without being taught by another, they attain unhindered intellect and the light of knowledge, are able to illumine and understand all Buddha teachings, are sustained by the spiritual power of all buddhas, are one and the same body of reality with all buddhas, accomplish all incorruptible mystic states of clarity and purity of great people, abide in all equal vehicles of liberation, are aware of all spheres of buddhahood, are endowed with the light of all worldly knowledge, and clearly see all realms of sentient beings; they are able to be truth-knowing teachers for sentient beings, yet they make the appearance of ceaseless search for truth; though they actually are unexcelled teachers of sentient beings, they show respect to preceptors and religious mentors, because great enlightening beings, by skillful expedients, abide in the path of enlightening beings yet manifest whatever is necessary; this is their ninth way of adornment. Their roots of goodness are sufficient, their practices are completed; they are coronated by all buddhas together and reach the furthest extent of mastery of all the teachings, their heads crowned with the turban of the state of nonobstruction. Their bodies reach all worlds and everywhere they show the body of Buddha that has no resistance. Masters of the teachings, they attain supreme fulfillment and turn the unimpeded pure wheel of teaching. They have already accomplished all manner of freedom of enlightening beings, but for the sake of sentient beings they appear to be born in all lands. They are in the same realm as all buddhas, yet they do not abandon the practices of enlightening beings, do not give up the principles of enlightening beings, do not neglect the works of enlightening beings, do not leave the path of enlightening beings, do not slacken the conduct of enlightening beings, do not cut off the graspings of enlightening beings, do not cease the skillful methods of enlightening beings, do not stop doing the tasks of enlightening beings, do not tire of the developmental activities of enlightening beings, do not put an end to the sustaining power of enlightening beings. Why? Because enlightening beings want to quickly realize unexcelled, complete perfect enlightenment, so they examine the ways of access to omniscience and cultivate the practices of enlightening beings unceasingly. This is their tenth way of adornment. Based on these principles enlightening beings can attain the supreme way of great adornment of buddhas.

“Great enlightening beings have ten kinds of feet: the feet of discipline, fulfilling all higher aspirations; the feet of energy, assembling all

elements of enlightenment without regressing; the feet of spiritual knowledge, gladdening all sentient beings according to their desires; the feet of psychic powers, going to all buddha-lands without leaving one buddha-land; the feet of determination, seeking all higher laws; the feet of resolute commitment, fulfilling all their tasks; the feet of accord, not opposing the teachings of all the honorable; the feet of delight in truth, tirelessly hearing and holding all teachings spoken by buddhas; the feet of rain of teaching, lecturing to the masses without timidity; the feet of cultivation, getting rid of all evils. Based on these, enlightening beings can attain the supreme feet of buddhas, which can reach all worlds in one step.

“Great enlightening beings have ten kinds of hands: hands of deep faith, wholeheartedly accepting and ultimately taking up the teaching of buddhas; hands of giving, satisfying all those who seek, according to their desires; hands of initiating greetings, extending their right palm to welcome and lead; hands of honoring buddhas, tirelessly gathering blessings and virtues; hands of learning and skillfulness, cutting off the doubts of all sentient beings; hands of fostering transcendence of the triple world, extending them to sentient beings and extricating them from the mire of craving; hands of settlement on the Other Shore, saving drowning sentient beings from the four torrents; hands of generosity with right teaching, revealing all sublime principles; hands of skillful use of philosophies, quelling diseases of body and mind with the medicine of knowledge and wisdom; hands always holding jewels of knowledge, unfolding the light of truth to obliterate the darkness of afflictions. These are the ten: based on these, enlightening beings can acquire the supreme hands of buddhas covering all worlds in the ten directions.

“Great enlightening beings have ten kinds of guts: guts free from deception, their hearts being pure; guts free from falsehood, being honest by nature; nonprevaricating guts, having no crookedness; nonswindling guts, having no greed for anything; guts cutting off afflictions, being full of wisdom; pure-minded guts, being free from all evils; guts examining food and drink, remembering reality; guts observing noncreation, being aware of interdependent origination; guts aware of all ways of emancipation, fully developing the will; guts rid of the defilement of all extreme views, enabling all sentient beings to enter into the guts of Buddha. These are the ten; based on these, enlightening beings can acquire the supreme, vast guts of buddhas, able to contain all sentient beings.

“Great enlightening beings have ten kinds of internal organs. Perpetuating the seed of buddhas is an organ of enlightening beings, manifesting the immeasurable spiritual power of the Buddha teaching. Causing the seed of the Teaching to grow is an organ of enlightening beings, generating the immense light of knowledge. Preserving the seed of the spiritual community is an organ of enlightening beings, enabling them to gain access to the irreversible wheel of teaching. Awakening those who are rightly stabilized is an organ of enlightening beings, instantly

adapting to the time. Fully developing unstable sentient beings is an organ of enlightening beings, producing continuity of causal basis. Conceiving compassion for wrongly stabilized sentient beings is an organ of enlightening beings, causing thorough development of causal basis for the future. Fulfilling the indestructible bases of the ten powers of buddhas is an organ of enlightening beings, with unopposable roots of goodness that conquer the armies of demons. The supremely fearless lion's roar is an organ of enlightening beings, gladdening all sentient beings. Attaining the eighteen unique qualities of buddhas is an organ of enlightening beings, with knowledge penetrating everywhere. Knowing all sentient beings, all lands, all things, and all buddhas is an organ of enlightening beings, clearly seeing all in a single instant. These are the ten; based on these, enlightening beings can attain the indestructible internal organs of great knowledge with supreme virtues of buddhas.

“Great enlightening beings have ten kinds of heart: a heart of diligence, fulfilling all tasks; a heart of perseverance, accumulating embellishing virtuous practices; a heart of great courage and strength, crushing all armies of demons; a heart acting according to truth, extinguishing all afflictions; a heart of nonregression, never ceasing until enlightenment is reached; a heart of inherent purity, knowing the mind is immovable, not having any attachments; a heart of knowledge of sentient beings, adapting to their understandings and inclinations to emancipate them; a heart of great kindness, compassion, joy, and equanimity, leading into the way of enlightenment, knowing the various understandings and inclinations of sentient beings, and saving them without using separate paths; a heart of emptiness, signlessness, wishlessness, and nonfabrication, seeing the characteristics of the triple world without grasping them; a heart adorned with an indestructible supreme treasury of marks of felicity, thoroughly invulnerable to all demons. Based on these ten, enlightening beings can attain the supreme heart of the treasury of light of great knowledge of buddhas.

“Great enlightening beings have ten kinds of armor: they wear the armor of great benevolence, rescuing all sentient beings; they wear the armor of great compassion, enduring all suffering; they wear the armor of great commitment, fulfilling all their tasks; they wear the armor of dedication, constructing the adornments of all buddhas; they wear the armor of virtue, benefiting all sentient beings; they wear the armor of the ways of transcendence, liberating all conscious beings; they wear the armor of wisdom, destroying the darkness of affliction of all sentient beings; they wear the armor of skill in means, generating universal roots of goodness; they wear the armor of the firm stability and freedom from distraction of the mind of universal knowledge, not enjoying other vehicles; they wear the armor of single-minded certainty, free from doubts and confusion in regard to all things. Based on these ten, enlightening beings can wear the supreme armor of buddhas and crush all demon armies.

“Great enlightening beings have ten kinds of weapon: giving is a weapon of enlightening beings, destroying all stinginess; self-control is a weapon of enlightening beings, getting rid of all crime; impartiality is a weapon of enlightening beings, removing all discrimination; wisdom is a weapon of enlightening beings, dissolving all afflictions; right livelihood is a weapon of enlightening beings, leading away from all wrong livelihood; skill in means is a weapon of enlightening beings, manifesting in all places; in general, all afflictions such as desire, wrath, and folly are weapons of enlightening beings because they liberate sentient beings through afflictions; birth-and-death is a weapon of enlightening beings because they continue enlightening practices and teach sentient beings; teaching the truth is a weapon of enlightening beings, able to break up all clinging; all knowledge is a weapon of enlightening beings because they do not give up the avenues of practice of enlightening beings. Based on these ten, enlightening beings can annihilate the afflictions, bondage, and compulsions accumulated by all sentient beings in the long night of ignorance.

“Great enlightening beings have ten kinds of head: the head of nirvana, as no one can see the top; the head of honor, respected by all humans and celestials; the head of universal higher understanding, being supreme in the universe; the head of foremost roots of goodness, honored by the sentient beings of the three worlds; the head bearing sentient beings, developing an indestructible crown; the head of not despising others, in all places always respectful; the head of transcendent wisdom, nurturing all virtuous qualities; the head of union of knowledge and skill in means, everywhere appearing in compatible forms; the head of teaching all sentient beings, taking all sentient beings as disciples; the head of preservation of the eye of reality of buddhas, able to perpetuate the seeds of the three treasures. Based on these ten, enlightening beings can attain the supreme head of knowledge and wisdom of buddhas.

“Great enlightening beings have ten kinds of eye: the flesh eye, seeing all forms; the celestial eye, seeing the minds of all sentient beings; the wisdom-eye, seeing the ranges of the faculties of all sentient beings; the reality-eye, seeing the true character of all things; the buddha-eye, seeing the ten powers of the enlightened; the eye of knowledge, knowing and seeing all things; the eye of light, seeing the light of Buddha; the eye of leaving birth and death, seeing nirvana; the unobstructed eye, its vision without hindrance; the eye of omniscience, seeing the realm of reality in its universal aspect. Based on these ten, enlightening beings attain the eye of supreme knowledge of buddhas.

“Great enlightening beings have ten kinds of ear: hearing the voice of praise, they eliminate craving; hearing the voice of criticism, they eliminate anger; hearing explanation of the two lesser vehicles of individual salvation, they do not cling to or seek them; hearing of the Path of enlightening beings, they rejoice greatly; hearing of places of pain and trouble, such as the hells, they arouse great compassion and make vows

of universal salvation; hearing tell of the wonderful things of the human and celestial worlds, they know they are impermanent phenomena; hearing praise of the virtues of buddhas, they work diligently to quickly fulfill them; hearing tell of such practices as the six ways of transcendence and four means of integration, they determine to practice them and reach their ultimate end; hearing all sounds of the world, they know they are all like echoes, and penetrate untold profound meanings; great enlightening beings, from their first determination until they reach the site of enlightenment, always hear the true Teaching yet do not give up the work of transforming sentient beings. These are the ten; if enlightening beings accomplish these things, they will attain the supreme ear of great wisdom of buddhas.

“Great enlightening beings have ten kinds of nose: when they smell foul things, they do not consider them foul; when they smell fragrances, they do not consider them fragrant; when they smell both fragrance and foulness, their minds are equanimous, abiding in relinquishment; if they smell the fragrance and foulness of people’s clothes, bedding, or bodies, they can discern their conditions of greed, anger, and delusion; if they smell the scents of hidden repositories, plants and trees and so on, they can discern them as if they were right before their eyes; if they smell scents from the hells below to the heavens above, they know the past deeds of the beings there; if they smell the fragrance of generosity, morality, learning, and wisdom of buddhas’ disciples, they remain steady in the will for omniscience and do not let it be distracted; if they smell the fragrances of all enlightening practices, they enter the state of buddahood by impartial wisdom; if they smell the fragrance of the sphere of knowledge of all buddhas, they still do not give up the practices of enlightening beings. If enlightening beings accomplish these things, they will acquire the infinite, boundless nose of buddhas.

“Great enlightening beings have ten kinds of tongue: a tongue that reveals and explains the acts of infinite sentient beings; a tongue that reveals and explains infinite doors to truth; a tongue that sings the praises of the infinite virtues of buddhas; a tongue of infinite eloquence; a tongue that expounds aids to the Path of the Great Vehicle; a tongue that covers all space; a tongue that illumines all buddha-fields; a tongue that awakens the understanding of all sentient beings; a tongue that causes all to praise the buddhas; a tongue that defeats all demons and false teachers, destroys all afflictions of birth and death, and fosters arrival at nirvana. If enlightening beings accomplish these things, they will acquire the supreme tongue of buddhas, which covers all buddhalands.

“Great enlightening beings have ten kinds of bodies: human bodies to teach humans; nonhuman bodies to teach denizens of hells, animals, and hungry ghosts; celestial bodies to teach the beings of the realms of desire, form, and formlessness; learners’ bodies to demonstrate the stage of learning; nonlearners’ bodies to demonstrate the stage of sainthood; individual illuminates’ bodies to teach the way to enter the stage of in-

dividual enlightenment; enlightening beings' bodies to foster the accomplishment of the Great Vehicle; buddhas' bodies, anointed by the water of knowledge; mentally produced bodies, generated by adaptive skills; the uncontaminated reality-body, effortlessly manifesting the bodies of all sentient beings. If they accomplish these, they attain the supreme body of buddhas.

“Great enlightening beings have ten kinds of mind: a mind of leadership, generating all roots of goodness; a stable mind, with profound faith steadfast and unwavering; a mind of profound penetration, understanding in accord with the teachings of buddhas; a mind of insight, knowing the mentalities of all sentient beings; an undisturbed mind, not adulterated with any afflictions; a clear, clean mind, which externals cannot stain or adhere to; a mind observing sentient beings well, not missing proper timing in dealing with them; a mind choosing well what to do, never making a mistake anywhere; a mind closely guarding the senses, taming them and not letting them run wild; a mind skilled in entering concentration, entering deeply into the concentrations of buddhas, without egoism or selfishness. Based on these ten, enlightening beings can attain the supreme mind of all buddhas.

“Great enlightening beings have ten kinds of action: hearing the Teaching, out of fondness for truth; expounding the Teaching, to benefit sentient beings; getting rid of covetousness, anger, delusion, and fear, by taming their own minds; action in the realm of desire, to teach beings in that realm; concentrations in the realms of form and formlessness, to foster quick return to noncontamination; aiming for the meaning of the Teaching, to quickly attain wisdom; action in all realms of life, to freely edify sentient beings; action in all buddha-lands, honoring all buddhas; nirvanic action, not cutting off the continuity of birth and death; fulfilling all qualities of buddhahood, without giving up application of the principles of enlightening beings. Based on these ten, enlightening beings can achieve the action of buddhas that has no coming or going.

“Great enlightening beings have ten kinds of abiding: abiding in the will for enlightenment, never forgetting it; abiding in the transcendent ways, not tiring of fostering enlightenment; abiding in the teaching of truth, increasing wisdom; abiding in dispassion, realizing great meditative concentration; abiding in conformity to universal knowledge, austerity, contentment, moderation in food, clothing, and dwelling, and getting rid of evil, because few desires means few concerns; abiding in deep faith, bearing the true Teaching; abiding in the company of the enlightened, to learn the conduct of buddhas; abiding in generation of spiritual powers, to fulfill great knowledge; abiding in attainment of acceptance, fulfilling the forecast of enlightenment; abiding in the site of enlightenment, fulfilling power, fearlessness, and all aspects of buddhahood. Based on these ten, enlightening beings can reach the buddhas' supreme abiding in omniscience.

“Great enlightening beings have ten kinds of sitting: the sitting of

universal monarchs, promoting all virtuous behavior; the sitting of guardian deities, independently establishing the Buddha teaching in all worlds; the sitting of Indra, king of gods, being superior lords of all sentient beings; the sitting of Brahma, being in control of their own and others' minds; the sitting of lions, being able to expound the truth; the sitting of right teaching, holding forth by means of mental command and intellectual powers; steadfast sitting, vowing to reach the ultimate end; the sitting of great benevolence, bringing happiness to all evil sentient beings; the sitting of great compassion, tirelessly enduring all pains; adamant sitting, conquering demons and false teachers. Based on these, enlightening beings can attain the buddhas' supreme sitting of true awareness.

“Great enlightening beings have ten kinds of reclining: the reclining of silent tranquillity, because of practicing in accord with principle; the reclining of concentration, because of body and mind being supple; the reclining of Brahma, because of not disturbing self or others; the reclining of good works, because of having no regrets afterward; the reclining of true faith, because of being unshakable; the reclining of the right Path, because of awakening by good companions; the reclining of sublime aspirations, because of skillful dedication; the reclining of completion of all tasks, because of having accomplished all that is to be done; the reclining of relinquishment of all effort, because of thorough training. Based on these enlightening beings can attain the supreme reclining of the great teaching of buddhas and be able to awaken all sentient beings.

“Great enlightening beings have ten kinds of abode: the abode of great goodwill, being impartial toward all sentient beings; the abode of great compassion, not slighting the uncultivated; the abode of great joy, aloof from all vexations; the abode of great equanimity, regarding the created and uncreated equally; the abode of all transcendent ways, being led by the aspiration for enlightenment; the abode of universal emptiness, by virtue of skillful analysis; the abode of signlessness, not leaving the absolute state; the abode of wishlessness, examining the experience of taking on life; the abode of recollection and awareness, by virtue of full development of recognition of truth; the abode of equality of all things, by virtue of having gained the prediction of buddhahood. Based on these ten, enlightening beings can reach the supreme abode of buddhas where there is no obstruction.

“Great enlightening beings have ten kinds of sphere of action: they take right mindfulness as their sphere of action, as they fulfill the points of mindfulness; they take all realms of being as their sphere of action, as they become truly aware of the implications of the Teaching; they take wisdom as their sphere of action, gaining the joy of buddhas; they take the transcendent ways as their sphere of action, as they fulfill omniscience; they take the four integrative practices as their sphere of action, as they educate sentient beings; they take birth and death as their sphere of action, as they accumulate roots of goodness; they take bantering with

all sentient beings as their sphere of action, as they teach them according to their needs and cause them to become free; they take spiritual powers as their sphere of action, as they know the realms of the senses of all sentient beings; they take skill in means as their sphere of action, uniting them with transcendent wisdom; they take the site of enlightenment as their sphere of action, as they attain universal knowledge, without stopping the practices of enlightening beings. Based on these ten, enlightening beings can reach the supreme sphere of action of great wisdom of buddhas.

“Great enlightening beings have ten kinds of observation: observation knowing all acts, seeing all details; observation knowing various tendencies, not grasping sentient beings; observation knowing faculties, comprehending the nonexistence of faculties; observation knowing phenomena, not violating the realm of reality; observation seeing the verities of buddhahood, cultivating the enlightened eye; observation attaining wisdom, explaining things as they really are; observation accepting the nonorigination of things, definitely comprehending the teaching of Buddha; observation in the state of nonregression, destroying all afflictions and transcending the three worlds and the stages of the lesser vehicles; observation in the stage of coronation, by virtue of unshakable mastery of all Buddha teachings; observation in concentration with hyperconscious knowledge, practicing charity everywhere as Buddhist service. Based on these ten, enlightening beings can attain the supremely great observational knowledge of buddhas.

“Great enlightening beings have ten kinds of universal observation: they observe all who come seeking of them, satisfying them without aversion; they observe all immoral sentient beings and establish them in the pure precepts of buddhas; they observe all malicious sentient beings and settle them in the power of enlightened tolerance; they observe all lazy sentient beings and urge them to be diligent and not give up bearing the burden of the Great Vehicle; they observe all confused sentient beings and get them to abide in the state of universal knowledge of buddhas, where there is no distraction; they observe all deluded sentient beings and clear away their doubts and break down reification; they observe all impartial good friends and follow their instructions to live by the Buddha teachings; they observe all principles they hear and quickly attain realizational insight into the supreme meaning; they observe the infinite sentient beings, never abandoning the power of great compassion; they observe the teachings of all buddhas and quickly manage to accomplish universal knowledge. Based on these ten, enlightening beings can attain the universal observation of supreme wisdom of buddhas.

“Great enlightening beings have ten kinds of springing: the springing of a majestic bull, overshadowing all dragons, yakshas, kinnaras, gandharvas, and other creatures; the springing of a majestic elephant, their minds well tamed and gentle, carrying all sentient beings; the springing

of a great water spirit, producing dense clouds of the great Teaching, flashing the lightning of liberation, reverberating with the thunder of truth, and showering the sweet rain of the spiritual faculties and powers, the elements of enlightenment, meditations, liberations, and concentrations; the springing of the great golden-winged bird, evaporating the water of covetousness, breaking the shell of delusion, catching the evil poisonous dragons of affliction, and lifting beings out of the ocean of suffering of birth and death; the springing of a great majestic lion, resting secure in fearless, impartial great knowledge and, using that as a weapon, crushing demons and false teachers; the springing of courage and strength, able to destroy the enemy, afflictions, on the great battlefield of birth and death; the springing of great knowledge, knowing the elements of body, mind, and sense experience, as well as all other interdependent productions, and freely explaining all things; the springing of mental command, retaining teachings by the power of recollection and awareness, and expounding them according to the faculties of sentient beings; the springing of intellectual powers, uninhibited and swift, analyzing everything and causing everyone to receive benefit and be happy; the springing of realization of Thusness, fulfilling all aids to the way to omniscience, and with instantaneous wisdom attaining all that can be attained, understanding all that can be understood, sitting on a lion throne, conquering hostile demons, and realizing unexcelled, complete perfect enlightenment. Based on these ten, enlightening beings can achieve the supreme springing of buddhas in the midst of all things.

“Great enlightening beings have ten kinds of lion’s roar. They declare, ‘I will surely attain true enlightenment’—this is the great lion’s roar of the determination for enlightenment. ‘I will enable those who have not yet transcended the world to transcend, liberate those who are not yet liberated, pacify those who are not yet at peace, and enable those who have not attained nirvana to attain it’—this is the great lion’s roar of great compassion. ‘I will perpetuate the seeds of the Buddha, the Teaching, and the harmonious Community’—this is the great lion’s roar of requiting the benevolence of the Buddha. ‘I will purify all buddha-lands’—this is the great lion’s roar of ultimately firm commitment. ‘I will get rid of all evil ways and difficult situations’—this is the lion’s roar of personally maintaining pure conduct. ‘I will fully attain the adorning features of body, speech, and mind of all buddhas’—this is the great lion’s roar of tirelessly seeking virtue. ‘I will fully accomplish the knowledge of all buddhas’—this is the great lion’s roar of tirelessly seeking knowledge. ‘I will annihilate all demons and all the works of demons’—this is the great lion’s roar of cultivating right practice to stop afflictions. ‘I will realize that all things are selfless, without being, without life, without personality, empty, signless, wishless, and pure as space’—this is the great lion’s roar of the acceptance of the nonorigination of all things. Enlightening beings in their last life shake all buddha-lands and make them all pure: thereupon all the Indras, Brahmas, and guardian deities

come and praise them and entreat them, 'Please, enlightening being, with the truth of birthlessness, appear to be born.' The enlightening beings then observe all sentient beings in the world by the unobstructed eye of wisdom and see that there are none who compare to themselves—so they appear to be born in royal palaces, walk seven steps by themselves, and declare in a great lion's roar, 'I am supreme in the world—I will forever end the realm of birth and death.' This is the great lion's roar of doing what one says. Based on these ten, enlightening beings can attain the supremely great lion's roar of buddhas.

"Great enlightening beings have ten kinds of pure giving: impartial giving, not discriminating among sentient beings; giving according to wishes, satisfying others; unconfused giving, causing benefit to be gained; giving appropriately, knowing superior, mediocre, and inferior; giving without dwelling, not seeking reward; open giving, without clinging attachment; total giving, being ultimately pure; giving dedicated to enlightenment, transcending the created and the uncreated; giving to teach sentient beings, never abandoning them, even to the site of enlightenment; giving with its three spheres pure, observing the giver, receiver, and gift with right awareness, as being like space. Based on these ten principles, enlightening beings can accomplish the supreme, pure, magnanimous giving of buddhas.

"Great enlightening beings have ten kinds of pure discipline: pure discipline of body, guarding themselves from evil deeds; pure discipline of speech, getting rid of faults of speech; pure discipline of mind, forever getting rid of greed, hatred, and false views; the pure discipline of not destroying any subjects of study, being honorable leaders among people; the pure discipline of preserving the aspiration for enlightenment, not liking the lesser vehicles of individual salvation; the pure discipline of preserving the regulations of the Buddha, greatly fearing even minor offenses; the pure discipline of secret protection, skillfully drawing out undisciplined sentient beings; the pure discipline of not doing any evil, vowing to practice all virtuous principles; the pure discipline of detachment from all views of existence, having no attachment to precepts; the pure discipline of protecting all sentient beings, activating great compassion. Based on these ten principles, enlightening beings can attain the supreme flawless pure discipline of buddhas.

"Great enlightening beings have ten kinds of pure tolerance: pure tolerance calmly enduring slander and vilification, to protect sentient beings; pure tolerance calmly enduring weapons, to protect self and others; pure tolerance not arousing anger and viciousness, the mind being unshakable; pure tolerance not attacking the low, being magnanimous when above; pure tolerance saving all who come for refuge, giving up one's own life; pure tolerance free from conceit, not slighting the uncultivated; pure tolerance not becoming angered at injury, because of observation of illusoriness; pure tolerance not revenging offenses, because of not seeing self and other; pure tolerance not following afflic-

tions, being detached from all objects; pure tolerance knowing all things have no origin, in accord with the true knowledge of enlightening beings, entering the realm of universal knowledge without depending on the instruction of another. Based on these ten, enlightening beings can attain all buddhas' supreme tolerance of truth, understanding without depending on another.

“Great enlightening beings have ten kinds of pure energy: pure physical energy, to attend buddhas, enlightening beings, teachers, and elders, honoring fields of blessings, never retreating; pure verbal energy, extensively explaining to others whatever teachings they learn and praising the virtues of buddhahood, without wearying; pure mental energy, able to enter and exit kindness, compassion, joy, equanimity, meditations, liberations, and concentrations, without cease; pure energy of honesty, being free from deceptiveness, flattery, deviousness, and dishonesty, not regressing in any of their efforts; pure energy of determination on increasing progress, always intent on seeking higher and higher knowledge, aspiring to embody all good and pure qualities; unwasteful pure energy, embodying charity, morality, tolerance, learning, and diligence, continuing unceasingly until enlightenment; pure energy conquering all demons, able to extirpate greed, hatred, delusion, false views, and all other bonds and veils of affliction; pure energy fully developing the light of knowledge, being carefully observant in all actions, consummating them all, preventing later regret, and attaining all the unique qualities of buddhahood; pure energy without coming or going, attaining true knowledge, entering the door of the realm of reality, body, speech, and mind all impartial, understanding forms are formless and having no attachments; pure energy developing the light of the Teaching, transcending all stages and attaining the coronation of buddhas, and with an uncontaminated body manifesting the appearances of death and birth, of leaving home and attaining enlightenment, of teaching and passing away, fulfilling such tasks of Universal Good. Based on these ten, enlightening beings can attain the supreme great energy of buddhas.

“Great enlightening beings have ten kinds of pure meditation: pure meditation always gladly leaving home, giving up all possessions; pure meditation finding genuine good companions, to teach the right way; pure meditation living in the forest enduring wind and rain and so on, being detached from self and possessions; pure meditation leaving clamorous sentient beings, always enjoying tranquil silence; pure meditation with harmonious mental activity, guarding the senses; pure meditation with mind and cognition silent, impervious to all sounds and nettles of meditational concentration; pure meditation aware of the methods of the Path of enlightenment, contemplating them all and actually realizing them; pure meditation detached from clinging to its experiences, neither grasping nor rejecting the realm of desire; pure meditation awakening psychic knowledge, knowing the faculties and natures of all sentient beings; pure meditation with freedom of action, entering into the con-

centration of buddhas and knowing there is no self. Based on these ten, enlightening beings can attain the supreme pure meditation of buddhas.

“Great enlightening beings have ten kinds of pure wisdom: pure wisdom knowing all causes, not denying consequences; pure wisdom knowing all conditions, not ignoring combination; pure wisdom knowing nonannihilation and nonpermanence, comprehending interdependent origination truly; pure wisdom extracting all views, neither grasping nor rejecting characteristics of sentient beings; pure wisdom observing the mental activities of all sentient beings, knowing they are illusory; pure wisdom with vast intellectual power, distinguishing all truths and being unhindered in dialogue; pure wisdom unknowable to demons, false teachers, or followers of the vehicles of individual salvation, deeply penetrating the knowledge of all buddhas; pure wisdom seeing the subtle reality body of all buddhas, seeing the essential purity of all sentient beings, seeing that all phenomena are quiescent, and seeing that all lands are the same as space, knowing all characteristics without impediment; pure wisdom with all powers of mental command, analytic abilities, liberative means, and ways of transcendence, fostering the attainment of all supreme knowledge; pure wisdom instantly uniting with adamant knowledge comprehending the equality of all things, attaining the most honorable knowledge of all things. Based on these ten, enlightening beings can attain the unobstructed great wisdom of buddhas.

“Great enlightening beings have ten kinds of pure benevolence: impartial pure benevolence, caring for all sentient beings without discrimination; helpful pure benevolence, bringing happiness by whatever they do; pure benevolence taking care of people in the same way as oneself, ultimately bringing about emancipation from birth and death; pure benevolence not abandoning the world, the mind always focused on accumulating roots of goodness; pure benevolence able to bring liberation, causing all sentient beings to annihilate all afflictions; pure benevolence generating enlightenment, inspiring all sentient beings to seek omniscience; pure benevolence unobstructed by the world, radiating great light illuminating everywhere equally; pure benevolence filling space, reaching everywhere to save sentient beings; pure benevolence focused on truth, realizing the truth of Thusness; pure benevolence without object, entering enlightening beings’ detachment from life. Based on these ten, enlightening beings can attain the supreme, vast, pure benevolence of buddhas.

“Great enlightening beings have ten kinds of pure compassion: pure compassion without companion, as they make their determination independently; tireless pure compassion, not considering it troublesome to endure pain on behalf of all sentient beings; pure compassion taking on birth in difficult situations, for the purpose of liberating sentient beings; pure compassion taking on birth in pleasant conditions, to show impermanence; pure compassion for the sake of wrongly fixated sentient

beings, never giving up their vow of universal liberation; pure compassion not clinging to personal pleasure, giving happiness to all sentient beings; pure compassion not seeking reward, purifying their minds; pure compassion able to remove delusion by explaining the truth. Great enlightening beings know all things are in essence pure and have no clinging or irritation, but suffering is experienced because of afflictions of adventitious defilements: knowing this, they conceive great compassion for sentient beings. This is called essential purity, as they explain to them the principle of undefiled pure light. Great enlightening beings know that all phenomena are like the tracks of birds in the sky, but that sentient beings' eyes are clouded by delusion and they cannot clearly realize this; observing them, enlightening beings conceive great compassion. This is called true knowledge, as they teach them the principle of nirvana. These are ten kinds of pure compassion, based on which enlightening beings attain the supremely great compassion of buddhas.

“Great enlightening beings have ten kinds of pure joy: the pure joy of aspiring to enlightenment; the pure joy of relinquishing all possessions; the pure joy of not rejecting undisciplined sentient beings but teaching them and maturing them; the pure joy of being able to tolerate evil-doing sentient beings and vowing to save and liberate them; the pure joy of giving one's life in search of truth, without regret; the pure joy of giving up sensual pleasures and always taking pleasure in truth; the pure joy of inducing sentient beings to give up material pleasures and always take pleasure in truth; the pure joy of cosmic equanimity tirelessly honoring and serving all buddhas they see; the pure joy of teaching all sentient beings to enjoy meditations, liberations, and concentrations, and to freely enter and emerge from them; the pure joy of gladly carrying out all austere practices that accord with the way of enlightening beings and realizing the tranquil, imperturbable supreme calmness and wisdom of the sage. Based on these ten, enlightening beings can attain the supremely great pure joy of buddhas.

“Great enlightening beings have ten kinds of pure equanimity: the pure equanimity of not becoming emotionally attached to sentient beings who honor and support them; the pure equanimity of not being angered at sentient beings who slight and revile them; the pure equanimity of always being in the world but not being affected by the vicissitudes of worldly things; the pure equanimity of instructing sentient beings who are fit for the Teaching at the appropriate times, while not conceiving aversion for sentient beings who are not fit for the Teaching; the pure equanimity of not seeking the states of learning or nonlearning of the two lesser vehicles; the pure equanimity of the mind always being aloof from all desires that are conducive to affliction; the pure equanimity of not praising the two lesser vehicles' aversion to birth and death; the pure equanimity of avoiding worldly talk, talk that is not of nirvana, talk that is not dispassionate, talk that is not according to truth, talk that disturbs others, talk of individual salvation, and in general all talk that obstructs

the Path of enlightening beings; the pure equanimity of waiting for the appropriate times to teach sentient beings whose faculties are mature and have developed mindfulness and precise awareness but do not yet know the supreme truth; the pure equanimity of waiting for the appropriate times to teach sentient beings whom the enlightening being has already instructed in the past but who cannot be tamed until the enlightening being reaches buddhahood; the pure equanimity of not considering people as higher or lower, being free from grasping and rejection, being aloof from all kinds of discriminatory notions, always being rightly concentrated, penetrating truth and attaining tolerance. Based on these ten, enlightening beings can attain the supremely pure equanimity of buddhas.

“Great enlightening beings have ten kinds of principle: the principle of great learning, steadfastly putting it into practice; the principle of truth, skillfully thinking about it and discerning it; the principle of emptiness, the ultimate truth being emptiness; the principle of silence and calm, being detached from the clamor and confusion of sentient beings; the principle of inexpressibility, not clinging to words; the principle of according with truth, realizing that past, present, and future are equal; the principle of the realm of reality, all things being one in essence; the principle of True Thusness, as all who realize Thusness enter it; the principle of the limit of reality, realizing ultimate truth; the principle of great ultimate nirvana, extinguishing all suffering yet carrying out the practices of enlightening beings. Based on these ten, enlightening beings can attain the supreme principle of omniscience.

“Great enlightening beings have ten kinds of law: the law of truth, practicing what they teach; the law of detachment from clinging, detaching from both the clinger and that which is clung to; the law of non-contention, being free from all confusing conflicts; the law of silent extinction, extinguishing all irritations; the law of dispassion, all covetousness being ended; the law of freedom from false notions, all arbitrary conceptualization clinging to objects permanently ceasing; the law of birthlessness, being immovable as space; the law of the uncreated, being detached from appearances of origin, subsistence, and annihilation; the law of basic essence, being inherently pure; the law of abandoning all nirvana in which there is still suffering, to be able to generate all practices of enlightening beings and carry them out uninterruptedly. Based on these ten, enlightening beings can attain the supremely great law of buddhas.

“Great enlightening beings have ten kinds of virtues instrumental in fostering enlightenment: urging sentient beings to generate the aspiration for enlightenment is one of enlightening beings’ virtues instrumental in fostering enlightenment, because it perpetuates the three treasures; following the ten kinds of dedication is one of enlightening beings’ virtues instrumental in fostering enlightenment, because it stops all that is not good and accumulates all that is good; wisely guiding and teaching is one of enlightening beings’ virtues instrumental in fostering enlighten-

ment, because it transcends the virtues of the worlds of desire, form, and formlessness; indefatigability of mind is one of enlightening beings' virtues instrumental in fostering enlightenment, because thereby they finally liberate all sentient beings; relinquishing all internal and external possessions is one of enlightening beings' virtues instrumental in fostering enlightenment, because of having no attachments to anything at all; working unflaggingly to fully develop spiritual refinements is one of enlightening beings' virtues instrumental in fostering enlightenment, by opening the gate of great charity, without limit; dedicating all roots of goodness, superior, middling, or lesser, to supreme enlightenment without slighting any is one of enlightening beings' virtues instrumental in fostering enlightenment, being consonant with skill in means; generating great compassion for bad sentient beings who are mean and fixed on error, not despising them, is one of enlightening beings' virtues instrumental in fostering enlightenment, by virtue of always activating the heart of universal commitment of great people; honoring and serving all buddhas, thinking of all enlightening beings as buddhas, and bringing joy to all sentient beings, is one of enlightening beings' virtues instrumental in fostering enlightenment, as they keep their original will most firm and steadfast. Great enlightening beings accumulate roots of goodness over measureless eons, wishing to attain realization of supreme enlightenment themselves, as though it were in their palm; yet they give away all their roots of goodness to all sentient beings without any grief or regret, their minds being as broad as space—this is a virtue of enlightening beings instrumental in fostering enlightenment, as they develop great wisdom and realize great truth. Based on these ten, enlightening beings can embody the supremely great mass of virtues of buddhas.

“Great enlightening beings have ten kinds of knowledge instrumental in fostering enlightenment. They associate with learned, genuine teachers, and respectfully attend them, obeying them in every way, not deviating from their instructions; this is one, being totally honest, without falsehood. They give up conceit forever, they are always humble and respectful, their thoughts, words, and deeds are free from coarseness, they are harmonious and agreeable, and do not prevaricate; this is the second, as their beings become capable of bearing the Buddha teaching. They are mentally collected, aware, always alert, never distracted or confused; conscientious and agreeable, their minds are calm and imperturbable; they always remember the six thoughts, always practice the sixfold respect, and always abide by the six principles of steadfastness; this is the third, being a way to develop tenfold knowledge. They take pleasure in truth and principle, always enjoying listening to teaching of truth, abandoning worldly philosophies and theses, always concentrating on listening to transcendental talk, leaving the lesser vehicles of individual salvation behind and entering the wisdom of the Great Vehicle of universal salvation; this is the fourth, singlemindedly recollecting without distraction. They bear the six ways of transcendence in mind wholeheartedly, have already

perfected the practice of the four immeasurable minds, follow the methods of illumination and skillfully put them into practice; they earnestly question intelligent people of knowledge, avoid bad tendencies, and aim for good ways; their minds always like contemplation with right recollection; they subdue their own feelings and protect the minds of others: this is the fifth, firmly executing true practice. They always appreciate emancipation and do not cling to the world; they are always aware of their own minds and never have any evil thoughts; they have done away with greed, anger, and malevolence, and their thoughts, words, and deeds are all good; they have certain knowledge of the inherent nature of mind: this is the sixth, able to purify one's own and others' minds. They observe the five clusters as being like illusory phenomena, the elements like poisonous snakes, the sense mediums like desolate villages, all things as like illusions, flames, reflections, dreams, shadows, echoes, images, like paintings in the sky, like a turning wheel of fire, like the colors of the rainbow, like sunlight and moonlight, signless and formless, neither permanent nor ending, not coming or going, and not abiding either—contemplating in this way, they know all things have no origin and no destruction: this is the seventh, knowing that the essential nature of all things is empty and quiescent. When great enlightening beings hear that phenomena have no self, no being, no soul, no person, no mind, no object, no greed, no anger, no delusion, no body, no thing, no master, no sustenance, no attachment, and no action, all of these having no existence, being ultimately nil—having heard this, they deeply believe it, without doubt or repudiation: this is the eighth, being able to perfect complete understanding. Great enlightening beings tame their faculties well, and they cultivate action according to truth; they always abide in tranquillity and insight, and their minds are silent and calm, with no disturbing thoughts arising; they have no self, no person, no fabrication, no conditioning, no idea of self, no idea of self doing anything, no excess or lack, and no sense of attainment of this either; their physical, verbal, and mental actions have no coming or going, no energy, no vigor; they see all things and all beings impartially and do not dwell on anything; they are neither of this world nor beyond it, notions of 'here' and 'there' being inherently irrelevant; they come from nowhere and go nowhere—they always meditate in this way by means of knowledge and wisdom: this is the ninth, reaching transcendence of forms of discriminations. Because great enlightening beings see the principle of interdependent origination, they see the purity of phenomena; because they see the purity of phenomena, they see the purity of lands; because they see the purity of lands, they see the purity of space; because they see the purity of space, they see the purity of the realm of reality; because they see the purity of the realm of reality, they see the purity of knowledge; this is the tenth, cultivating and accumulating all-knowledge. These are enlightening beings' ten kinds of knowledge instrumental in fostering enlightenment, based on which they can attain the buddhas' store of un-impeded, pure, subtle knowledge of all truths.

“Great enlightening beings have ten kinds of sufficiency of insight: skillfully analyzing all things; not grasping or clinging to anything; divorcing all deluded views; illumining all senses with the light of knowledge; skillfully generating rightly directed energy; being able to deeply penetrate knowledge of absolute truth; extinguishing the actions of afflictions and developing the knowledge of extinction and knowledge of birthlessness; observing everywhere with the knowledge of the celestial eye; knowing the purity of the past by the recollection of past states; annihilating the contaminations of sentient beings by the spiritual knowledge of ending contamination. Based on these ten, enlightening beings can attain the supreme illumination of all teachings of the buddhas.

“Great enlightening beings have ten kinds of quest for truth: quest for truth with a straightforward mind, being free from dishonesty; diligent quest for truth, being free from laziness; wholly devoted quest for truth, not begrudging their lives; quest for truth to destroy all sentient beings’ afflictions, not doing it for fame, profit, or respect; quest for truth to benefit self and others, all sentient beings, not just helping themselves; quest for truth to enter knowledge and wisdom, not taking pleasure in literature; quest for truth to leave birth and death, not craving worldly pleasures; quest for truth to liberate sentient beings, engendering the determination for enlightenment; quest for truth to resolve the doubts of all sentient beings, to free them from vacillation; quest for truth to fulfill buddhahood, not being inclined to lesser aims. Based on these ten, enlightening beings can attain great knowledge of all elements of buddhahood without being instructed by another.

“Great enlightening beings have ten kinds of understanding of truth: generating and developing roots of goodness in accord with the conventional world is the way of understanding of truth of unenlightened ordinary people; attaining indestructible faith, aware of the essence of things, is the way of understanding truth of people acting according to faith; leaving behind erroneous ways and turning to the eightfold right path is the way people aiming for stream-entering understand truth; getting rid of bonds, putting an end to the contaminations of birth and death, and seeing reality is the stream-enterer’s understanding of truth; seeing tasting as affliction and knowing no coming or going is the once-returned’s understanding of truth; not taking pleasure in the world, seeking to end contamination, not having so much as a single thought of attachment to life, is the nonreturner’s understanding of truth; attaining the six spiritual powers, eight liberations, nine concentration states, and four special knowledges, all fully developed, is the saint’s understanding of truth; naturally being inclined to contemplate uniform interdependent origination, the mind always tranquil and content, having few concerns, understanding causality, awakening on one’s own without depending on another, accomplishing various kinds of spiritual knowledge, is the individual illuminate’s understanding of truth; having vast knowledge, all faculties clear and sharp, always inclined to liberate all

sentient beings, diligently cultivating virtue and knowledge to foster enlightenment, fully developing buddhas' ten powers, fearlessnesses, and other attributes, is the enlightening being's understanding of truth. Based on these ten, enlightening beings can attain the understanding of truth of the supreme great knowledge of buddhas.

“Great enlightening beings have ten norms of practice: honoring the wise; always being alerted by the celestial spirits; always having shame and conscience before the buddhas; having pity for sentient beings and not abandoning birth and death; carrying tasks through to consummation without change of mind; single-mindedly following the enlightening beings who aspire to universal enlightenment and diligently learning; getting rid of wrong views and earnestly seeking the right Path; destroying demons and the actions of afflictions; knowing the different faculties and temperaments of sentient beings and teaching them to enable them to live in the state of buddhahood; abiding in the infinitely vast cosmos of reality, removing afflictions and purifying the body. Based on these ten, enlightening beings can attain the buddhas' supreme method of practice.

“For great enlightening beings there are ten kinds of demons: the demon of the clusters of mental and material elements, giving rise to attachments; the demon of afflictions, perpetually confusing and defiling; the demon of actions, able to obstruct and inhibit; the demon of mind, which gives rise to pride; the demon of death, which abandons life; the demon of heaven, being self-indulgent; the demon of roots of goodness, because of perpetual clinging; the demon of concentration, because of long indulgence in the experience; the demon of spiritual teachers, because of giving rise to feelings of attachment; the demon of the phenomenon of enlightenment, because of not wanting to relinquish it. Great enlightening beings should apply appropriate means to quickly escape these demons.

“For great enlightening beings there are ten kinds of demons' actions: cultivating roots of goodness while forgetting the aspiration for enlightenment; giving with ill-will, keeping precepts with hatred, rejecting people of bad character, rejecting the slothful, slighting the confused, and despising the ignorant; being jealous and stingy with the profound teaching, not explaining it to those who are capable of being enlightened, insisting on explaining it to people without the capacity for it as long as wealth and honor are thereby available; not liking to hear about the ways of transcendence, not practicing them even when hearing about them, tending to negligence even when practicing them, becoming narrow and mean in spirit because of laziness, and not seeking supreme great enlightenment; avoiding good companions, associating with bad companions, craving personal release, not wanting to accept life, wishing for the desirelessness and tranquillity of nirvana; arousing hatred and anger toward enlightening beings, looking at them with malevolent eyes, looking for faults in them, talking of their faults, cutting off their sup-

port; repudiating true teaching and being averse to hearing it, immediately criticizing it when hearing it, having no respect for those who expound it, claiming oneself to be right and others all wrong; indulging in the study of secular literature, expounding the vehicles of individual salvation while obscuring the profound Teaching, or giving subtle doctrines to unsuitable people, straying from enlightenment and persisting in false paths; always liking to associate with those who are already liberated and at peace, and giving them offerings, while not being willing to approach or edify those who have not yet attained liberation or peace; developing conceit, having no respect, often troubling or hurting sentient beings, not seeking genuine knowledge of truth, being mean and difficult to awaken. These are the ten kinds of demons' actions, which enlightening beings should quickly get away from to seek enlightened action.

“Great enlightening beings have ten ways of getting rid of demons' actions: associating with the wise and honoring and serving them; not elevating themselves or praising themselves; believing in the profound Teaching of Buddha without repudiating it; never ever forgetting the determination for omniscience; diligently cultivating refined practices, never being lax; always seeking all the teachings for enlightening beings; always expounding the truth tirelessly; taking refuge with all the buddhas of the ten directions, thinking of them as saviors and protectors; faithfully accepting and remembering the support of the spiritual power of the buddhas; equally planting the same roots of goodness with all enlightening beings. Based on these ten, enlightening beings can escape all demonic ways.

“Great enlightening beings have ten ways of seeing buddhas: the buddha of abiding in the world attaining true enlightenment they see by nonattachment; they see the buddha of vows by production; they see the buddha of rewards of action by deep faith; they see the buddha of preservation by following the Teaching; they see the buddha of nirvana by deeply entering it; they see the cosmic buddha everywhere; they see the buddha of mind by peaceful stability; they see the buddha of concentration by infinite independence; they see the buddha of fundamental essence by clear comprehension; they see the buddha of adaptation by universal awareness. By these they always see the supreme Buddha.

“Great enlightening beings have ten kinds of buddha-action. Guiding at appropriate times is buddha-action because it fosters correct cultivation of practice. Causing dream visions is buddha-action because it awakens awareness of past roots of goodness. Expounding to others scriptures they have not yet heard is buddha-action because it causes growth of knowledge and resolution of doubts. Teaching the way to emancipation to those bound up in regrets is buddha-action because it frees them from a doubting mind. Manifesting the glorified body of Buddha for the sake of sentient beings with stingy minds, ignorant minds, minds interested in personal salvation, malevolent minds, doubting minds, scattered minds,

or conceited minds, is buddha-action because it nurtures past roots of goodness. Widely expounding the true Teaching in times when true Teaching is difficult to come across, causing those who hear it to attain concentrated knowledge and knowledge of spiritual powers, to be able to benefit innumerable sentient beings, is buddha-action because the resolution is pure. If anything demonic occurs, being able to manifest a voice equal to space explaining the principle of not harming others, in order to quell it, causing the awakening of understanding and causing the majesty of demons who hear to vanish, is buddha-action because the will is extraordinary and the power great. The mind having no lapse, being constantly alert, not permitting experiential entry into the absolute state of individual liberation, and never speaking of the realm of liberation to those whose faculties and characters are not yet mature, is buddha-action because it is the performance of the original vow. Shedding all the bonds and contaminations of birth and death, cultivating the practices of enlightening beings continuously, taking care of sentient beings with great compassion, causing them to undertake such practice and eventually be liberated, is buddha-action because it does not stop the practice of the deeds of enlightening beings. Enlightening beings realize that their own bodies as well as sentient beings are fundamentally quiescent and null, yet, not being surprised or afraid, they still tirelessly cultivate virtue and knowledge; though they know all things have no creation, yet they do not ignore the individual characteristics of things; though they are forever aloof of craving for objects, yet they always gladly behold the form bodies of buddhas; though they know one is enlightened into the truth without depending on another, yet they seek omniscience through many kinds of methods; though they know all lands are like space, they always enjoy adorning all buddha-lands; though they always observe that there is no real person or self, yet they tirelessly teach and enlighten sentient beings; though fundamentally unmoving in the cosmos of reality, yet they manifest a multitude of transformations by spiritual powers; though they have already accomplished omniscience, yet they practice the acts of enlightening beings without ceasing; though they know all things are inexplicable, yet they turn the wheel of the pure Teaching and gladden the hearts of all beings; though they are able to manifest the spiritual powers of buddhas, yet they do not reject embodiment as enlightening beings; though they appear to enter ultimate final extinction, they manifest birth in all places—being able to perform these practices, simultaneously carrying out the provisional and the true, is buddha-action. Based on these ten, enlightening beings can achieve supreme teacherless great action without relying on the instruction of another.

“For great enlightening beings there are ten kinds of conceited action. Not respecting teachers, parents, mendicants, people on the right Path, people aiming for the right Path, or honorable fields of blessings, is conceited action. If there are teachers who have attained to supreme truth, who ride the Great Vehicle of universal enlightenment, who know the

way to emancipation, who have attained mental command and expound the great principles of the scriptures, to be haughty toward them or their teachings and to be disrespectful is conceited action. When in an audience hearing the sublime Teaching expounded, to be unwilling to laud its excellence and cause others to believe and accept it, is conceited action. Habitually conceiving the illusion of superiority, elevating oneself and looking down on others, not seeing one's own faults, not knowing one's own shortcomings, is conceited action. Habitually imagining that one is better than those who are better than oneself, not praising virtuous people who are praiseworthy, and not being happy when others praise them, is conceited action. When seeing someone preach, in spite of knowing it is the norm, the rule, the truth, the word of Buddha, to despise the teaching because of disliking the person, to slander it and incite others to slander it, is conceited action. Seeking a high seat for oneself, declaring oneself to be a teacher worthy of receiving offerings and not supposed to work, failing to rise to greet old people who have cultivated spiritual practice for a long time, being unwilling to serve them, is conceited action. Frowning unhappily on seeing people with virtue, speaking to them harshly and looking for faults in them, is conceited action. When seeing intelligent people who know the truth, not being willing to approach and attend them, respect and honor them, being unwilling to ask them what is good and what is not good, what should be done and what should not be done, what acts result in various benefits and comforts in the long night, being foolish and deluded, stubborn and contentious, swallowed by self-importance, never able to see the way to emancipation, is conceited action. There are also sentient beings with minds shrouded by conceit, who when buddhas appear in the world are unable to approach, respect, and honor them; in them no new good arises, and goodness from the past evaporates and vanishes; they say what they should not, they contend where they should not; in the future they will surely fall into a deep pit of danger and will not even encounter Buddha, much less hear the Teaching, for hundreds of thousands of eons, though because of having once conceived the aspiration for enlightenment they will in the end wake up on their own—this is conceited action. If enlightening beings get rid of these ten kinds of conceited action, they will attain ten kinds of actions of knowledge.

“The ten kinds of action of knowledge are believing in consequences of action and not denying causality; not giving up the determination for enlightenment, always remembering the buddhas; attending the wise, respecting and providing for them, honoring them tirelessly; enjoying the teachings and their meanings, never tiring of them, getting rid of wrong awareness and cultivating true awareness; getting rid of haughtiness toward all sentient beings, thinking of enlightening beings as buddhas, valuing the true Teaching as much as one's own being, honoring the enlightened as though protecting one's own life, thinking of practitioners as buddhas; being free from all that is not good in thought, word,

and deed, praising the excellences of sages and saints, and according with enlightenment; not denying interdependent origination, getting rid of false views, destroying darkness and attaining light, illumining all things; acting in accord with the ten kinds of dedication, thinking of the ways of transcendence as one's mother, thinking of skillful means as one's father, and entering the house of enlightenment with a profound, pure mind; diligently accumulating all practices that foster enlightenment, such as charity, morality, learning, cessation and contemplation, virtue and wisdom; indefatigably cultivating any practice that is praised by the buddhas, that can break through the afflictions and conflicts of demons, that can remove all obstructions, veils, shrouds, and bonds, that can teach and tame all sentient beings, that can embrace the truth in accord with knowledge and wisdom, that can purify a buddha-land, that can generate spiritual capacities and insights. Based on these ten actions of knowledge, enlightening beings can attain the supreme action of great knowledge of buddhas, including all skillful means of liberation.

“For great enlightening beings there are ten kinds of possession by demons: laziness; narrowness and meanness of aspiration; satisfaction with a little practice; exclusivity; not making great vows; liking to be in tranquil extinction and annihilating afflictions; permanently annihilating birth and death; giving up the practices of enlightening beings; not edifying sentient beings; doubting and repudiating the truth. If enlightening beings can get rid of these possessions by demons, they can gain ten kinds of support by Buddha: they are supported by Buddha in first being able to aspire to enlightenment; in preserving the will for enlightenment life after life without letting it be forgotten; in being aware of manias and being able to avoid them; in learning the ways of transcendence and practicing them as taught; in knowing the pains of birth and death yet not rejecting them; in contemplating the most profound truth and gaining immeasurable reward; in expounding the principles of the two lesser vehicles of salvation for the benefit of sentient beings without actually grasping the liberation of those vehicles; in happily contemplating the uncreated without dwelling therein, and not thinking of the created and the uncreated as dual; in reaching the realm of birthlessness yet manifesting birth; in realizing universal knowledge yet carrying out the practices of enlightening beings and perpetuating the seed of enlightening beings. Based on these ten, enlightening beings can attain the supreme supportive power of buddhas.

“Great enlightening beings have ten kinds of support by truth: knowing all conditioned states are impermanent; knowing all conditioned states are painful; knowing all conditioned states are identityless; knowing all phenomena are quiescent nirvana; knowing all phenomena arise from conditions and do not come to be without conditions; knowing that ignorance comes from wrong thought, and finally old age and death come from ignorance, so if wrong thought is extinguished, ignorance is extinguished, and finally old age and death are extinguished; knowing

the three doors of liberation and generating the vehicle of hearers, realizing the state of noncontention and generating the vehicle of individual illuminates; knowing the six transcendent ways and the four means of integration, generating the Great Vehicle; knowing that all lands, all phenomena, all sentient beings, and all times are spheres of knowledge of buddhas; knowing how to cut off all thoughts, abandon all grasping, detach from before and after, and accord with nirvana. Based on these ten, enlightening beings can attain the supreme support of truth of all buddhas.

“Great enlightening beings have ten kinds of activities in the heaven of satisfaction. First, they tell the celestials in the heavens of desire the principle of detachment, saying, ‘All dominion is impermanent, all pleasures must fade and vanish,’ and they urge the celestials to aspire to enlightenment. Second, to the celestials of the heavens in the realm of form they explain how to enter and emerge from the meditative and liberative concentrations, and if there are any who become attached to them and therefore regenerate views of the body, erroneous views, nescience, and so on, the enlightening beings explain true wisdom to them; if any conceive a deluded idea of purity of material or immaterial things, they explain that they are not pure and are all impermanent, and thus urge them to aspire to enlightenment. Third, in the heaven of satisfaction, great enlightening beings enter a concentration called magnificent array of light, and their bodies radiate light illumining the entire universe; according to the mentalities of sentient beings, they preach to them in various voices, so that the sentient beings, having heard, have pure faith and are reborn in the heaven of satisfaction after death, where the enlightening beings urge them to aspire to enlightenment. Fourth, the great enlightening beings in the heaven of satisfaction, with their unobstructed eyes, see all the enlightening beings in all the heavens of satisfaction in the ten directions, so that all the enlightening beings see each other; having seen each other, they discuss the marvelous Teaching—that is, descending spiritually into the mother’s womb, being born, leaving home, going to the site of enlightenment, being imbued with magnificent adornments, and also showing the deeds they have been carrying out since ancient times, by which they attained this great knowledge and its virtues, being able to manifest these things without leaving their original places. Fifth, when a great enlightening being is in the heaven of satisfaction, the enlightening beings in the palaces of all the heavens of satisfaction in the ten directions come and gather around respectfully, and then the great enlightening being, wishing to enable those enlightening beings to fulfill their vows, and to gladden them, expounds teachings according to the states those enlightening beings should abide in, according to what they are to do and what they are to stop, what they are to practice and what they are to realize; having heard this, the enlightening beings are very happy and freshly inspired, and return to the places where they live in their own lands. Sixth, when

great enlightening beings are in the heaven of satisfaction, the celestial devil, lord of the realm of desire, in order to spoil and disrupt the work of the enlightening beings, comes to the enlightening beings with a retinue of demons; then the enlightening beings, in order to crush the army of demons, abide in the gate of knowledge of skill in means of transcendent wisdom which is included in the adamant path, and expound the truth to them in both gentle and harsh words, causing the demons to be unable to get the upper hand; and when the demons see the sovereign power of the enlightening beings, they all become inspired to seek supreme enlightenment. Seventh, great enlightening beings in the heaven of satisfaction know that the celestials in the realm of desire do not like to hear the truth; then the enlightening beings announce in a loud voice, 'Today an enlightening being is going to manifest wonders—those who wish to see should come at once.' Then the celestials, having heard this, gather in droves. The enlightening beings, seeing that the celestials have gathered, show them wonders in the palace that the celestials have never seen or heard of; having seen these, the celestials are totally enraptured. Then the enlightening beings also produce voices in music saying, 'Benevolent ones, all conditioned states are impermanent and painful, all things are void of identity; nirvana is tranquil extinction.' They also say, 'You all should cultivate the practices of enlightening beings and should fulfill omniscience.' When the celestials hear this voice of teaching, they grieve and lament and give rise to revulsion and are all inspired to seek enlightenment. Eighth, great enlightening beings living in the palace of the heaven of satisfaction are able, without leaving their original place, to go to the abodes of all the innumerable buddhas in the ten directions, see the buddhas, approach them and pay respects to them, and reverently listen to their teaching. At that time the buddhas, in order to enable enlightening beings to attain the supreme state of coronation, explain to them a stage of enlightening beings called 'all spiritual capacities,' in which all supreme virtues are attained by instantaneous realizational wisdom, and they enter the stage of all knowledge. Ninth, great enlightening beings living in the palace of the heaven of satisfaction, wishing to honor the buddhas, use great spiritual powers to produce various offerings called 'extraordinarily pleasing,' filling all worlds throughout the space of the cosmos, and present them to the buddhas—when the sentient beings of those worlds see those offerings, all are inspired to seek supreme enlightenment. Tenth, great enlightening beings in the heaven of satisfaction set forth infinite teachings like illusions, like reflections, pervading all worlds in the ten directions, manifesting various forms, various characteristics, various bodies, various modes of conduct, various activities, various methods, various metaphors, various explanations, gladdening all sentient beings according to their mentalities. These are the ten kinds of activities of enlightening beings in the heaven of satisfaction: if they accomplish these things, they can subsequently be born in the human world.

“When great enlightening beings in the heaven of satisfaction are about to descend to be born in the human world, they manifest ten things. First, they radiate a tremendous light from their feet, called adornment of peace and happiness, which illumines all the miserable states in the universe; all sentient beings who come in contact with this light attain peace and happiness free from suffering, and, having realized peace and happiness, they realize that an extraordinarily great person is going to come forth into the world. Second, they emit a tremendous light, called awakening, from the curl of white hair between their brows, illumining the whole universe, shining on all the enlightening beings they worked with in the past; those enlightening beings, bathed in this light, know that an enlightening being is about to be born down on earth, and each produce innumerable offerings and bring them to present to the enlightening being. Third, they emanate from their right palms a great light, called realm of purity, which can purify all universes: if there are any individual illuminates therein who have attained noncontamination and become aware of this light, they give up their lives; if they do not become aware of this light, they are moved to other worlds by the power of the light; all demons, false teachers, and sentient beings with opinions are also removed to other worlds, except sentient beings who are sustained by the spiritual power of buddhas and are fit to be taught. Fourth, they emit great lights from their knees, called pure adornments, which illumine all the palaces of all the heavens; all the celestial beings in those heavens realize that enlightening beings in the heaven of satisfaction are about to descend to be born in the human world, and they feel bereaved and saddened, and each brings various flower garlands, clothing, perfumes, aromatic powders, banners, canopies, and music to the enlightening beings and respectfully present them, and then follow the enlightening beings in their descent to birth and on till their extinction. Fifth, from their gammadion thunderbolt-adorned heart enlightening beings radiate tremendous light, called symbol of invincibility, which shines on the thunderbolt-bearers of power in all worlds; thereupon a hundred billion thunderbolt-bearers all gather and follow and guard the enlightening beings from their birth till their extinction. Sixth, from each pore of their bodies they radiate great lights, called distinguishing sentient beings, which illumine all universes and touch the bodies of all enlightening beings and also touch the bodies of all celestials and humans; the enlightening beings and others all think they should stay there and honor the buddhas and edify sentient beings. Seventh, from the great jewel palaces they radiate immense light, called continuous observation, which illumines the places where these enlightening beings are going to be born; thereafter other enlightening beings follow them down to earth and take on birth in the same houses, the same villages, or the same cities, in order to teach sentient beings. Eighth, from the celestial palace halls and from the ornaments of the magnificent balconies, they radiate a great light, called pure adornments of all palaces, which

shines on the abdomens of the mothers by whom they will be born and causes the mothers to be calm and comfortable and replete with all virtues; in the bellies of the mothers there are naturally immense mansions adorned with great treasures in which to rest the bodies of the enlightening beings. Ninth, they emanate from their feet vast light, called skillfully abiding; celestials about to die who are bathed in this light all have their lives prolonged and provide for the enlightening beings from their birth till their extinction. Tenth, from their minor embellishments they radiate great light, called array of eyes which shows the enlightening beings' various deeds; at that time humans and celestials may see the enlightening beings in the heaven of satisfaction, or in the womb, or newborn, or leaving home, or attaining enlightenment, or conquering demons, or teaching, or entering extinction. Great enlightening beings emanate countless such lights from their bodies, their thrones, their palaces, their towers, all showing various works of enlightening beings; and, having shown these works, because they are replete with all virtues, they descend from the heaven of satisfaction to be born in the human world.

“There are ten phenomena involved in the great enlightening beings' manifestation of being in the womb. First, great enlightening beings want to develop sentient beings who are small-minded and low in understanding, and not let them get the idea that the enlightening beings are spontaneously born by transformation and that their knowledge and virtues do not derive from cultivation—for this reason enlightening beings appear in the womb. Second, because they want to ripen the roots of goodness of their parents, families, and those who did the same practices as they did in the past, they appear in the womb because the roots of goodness of those people will be developed by seeing the enlightening beings in the womb. Third, when the enlightening beings enter the womb, they are in a state of right mindfulness and right knowledge, without any confusion; and once they are in the womb they remain correctly mindful, without distraction. Fourth, while great enlightening beings are in the womb, they always expound the truth; the enlightening beings and major deities of all worlds gather around them and all are caused to attain boundless spiritual capacities and knowledge—the enlightening beings in the womb have developed such higher faculties of intellectual powers. Fifth, while the great enlightening beings are in the womb, they gather great congregations, and by the power of their past vows edify all the hosts of enlightening beings. Sixth, great enlightening beings achieve buddhahood among humans, so they should receive the best of births, as humans; therefore they appear in the mother's womb. Seventh, when the great enlightening beings are in the mother's womb, all the sentient beings in the universe see them, as if seeing their own faces in a mirror. At that time the great-hearted among the various beings all come to the enlightening beings and respectfully present offerings to them. Eighth, when great enlightening beings are in the mother's

womb, all the enlightening beings from other worlds who are in their final lives come and assemble and recite a great collection of teachings called vast treasury of knowledge. Ninth, when great enlightening beings are in the mother's womb, they enter the concentration that is the treasury of purification and by the power of concentration manifest within the mother's womb all kinds of adornments of a great palace, all wonderfully fine, to which even the palace of the heaven of satisfaction cannot compare, and cause the mother's body to be comfortable and free from pain. Tenth, when great enlightening beings are in the mother's womb, by their enormous spiritual power they produce offerings called opening the pure treasury of virtue and offer them to all buddhas in all worlds; the buddhas all explain to them the infinite matrix of enlightening beings' abode in the cosmos of reality. These are the ten phenomena involved in great enlightening beings' appearance in the womb; if they master these, they can reveal extremely subtle processes.

"Great enlightening beings have ten extremely subtle processes: while in the mother's womb, showing the first inspiration for enlightenment up to the stage of coronation; while in the mother's womb, showing life in the palace of the heaven of satisfaction; while in the mother's womb, showing birth; while in the mother's womb, showing childhood; while in the mother's womb, showing life in a royal palace; while in the mother's womb, showing departure from householding life; while in the mother's womb, showing the practice of austerities, going to the site of enlightenment, and attaining true awakening; while in the mother's womb, showing the turning of the wheel of teaching; while in the mother's womb, showing ultimate extinction; while in the mother's womb, showing a great subtlety called infinite different aspects of the practices of all enlightening beings and the autonomous spiritual powers of all buddhas. Based on these, enlightening beings can attain buddhas' supreme subtle process of great knowledge.

"Great enlightening beings have ten kinds of birth: birth with right awareness and right knowledge, free from folly and delusion; birth radiating great networks of light beams illuminating the whole universe; birth in the final existence, never to be reincarnated; unborn, unoriginated birth; birth knowing the triple world to be like an illusion; birth appearing corporeally everywhere in all worlds in the ten directions; birth in a body realizing omniscience; birth in a body emanating the lights of all buddhas and awakening all sentient beings; birth in a body entering contemplative concentration with great knowledge. When great enlightening beings are born, they shake all buddha-lands, liberate all sentient beings, annihilate all states of misery, and eclipse all demons; innumerable enlightening beings come and gather around them. These are the ten kinds of birth of enlightening beings, which they manifest in order to pacify sentient beings.

"There are ten reasons why great enlightening beings smile and make a promise in their hearts. They think, 'All worldlings are sunk in the

mire of craving, and no one but I can rescue them.’ They also think, ‘All worldlings are blinded by passions and afflictions, and only I now have wisdom.’ They also think, ‘Based on this so-called body I will attain the supreme reality-body of buddhas, which fills all times.’ Then the enlightening beings, with unobstructed eyes, look over all the Brahma heavens and all the controlling heavens, and think, ‘These sentient beings all think they have the power of great knowledge.’ Then the enlightening beings observe sentient beings who have long planted roots of goodness and who now are regressing and sinking. The enlightening beings observe that though the seeds sown in the world be few, the fruits reaped are many. The enlightening beings see that all sentient beings who receive the teaching of Buddha will surely gain benefit. The enlightening beings see that enlightening beings who were their colleagues in past ages have become obsessed with other things and cannot attain the great virtues of the Buddha teaching. The enlightening beings see that the celestials and humans who were in the same communities with them in the past still are in mundane states, unable to detach from them, and not tiring of them either. Then enlightening beings are bathed in the lights of all buddhas and are even more joyful. These are the ten reasons great enlightening being smile and make a promise in their hearts; great enlightening beings appear in this way to pacify sentient beings.

“There are ten reasons great enlightening beings show the act of walking seven steps; to manifest the power of enlightening beings; to manifest the giving of the seven kinds of wealth; to satisfy the wishes of the spirits of the earth; to manifest the appearance of transcending the three worlds; to manifest the supreme walk of the enlightening being, beyond the walk of the elephant, the bull, or the lion; to manifest the characteristics of adamant ground; to manifest the desire to give sentient beings courageous strength; to manifest the practice of the seven jewels of awakening; to show that the truth they have realized does not come from the instruction of another; to manifest supreme peerlessness in the world. These are the ten reasons they show the act of walking seven steps after birth; they manifest this to pacify sentient beings.

“Great enlightening beings appear as children for ten reasons: to manifest the learning of all worldly arts and sciences; to manifest the learning of riding and military art and various worldly occupations; to manifest the learning of all kinds of worldly things such as literature, conversation, games, and amusements; to manifest the shedding of errors and faults of word, thought, and deed; to manifest entering concentration, staying in the door of nirvana, and pervading infinite worlds in the ten directions; to show that their power goes beyond all creatures, celestial, human, and nonhuman; to show that the appearance and majesty of enlightening beings goes beyond all deities; to cause sentient beings addicted to sensual pleasures to joyfully take pleasure in truth; to show the reception of empowerment of buddhas and being bathed in the light of truth.

“Having appeared as children, great enlightening beings appear to live in a royal palace for ten reasons: to cause the roots of goodness of their colleagues of the past to develop to maturity; to show the power of roots of goodness of enlightening beings; to show the comforts of great spiritual power of enlightening beings to humans and celestials who are obsessed with comforts; to adapt to the minds of sentient beings in the polluted world; to manifest the spiritual power of enlightening beings, able to enter concentration in the heart of the palace; to enable those who had the same aspirations in the past to fulfill their aims; to enable their parents, family, and relatives to fulfill their wishes; to use music to produce the sounds of the sublime teaching to offer to all buddhas; to dwell in subtle concentration while in the palace and show everything from the attainment of buddhahood to final extinction; and to accord with and preserve the teachings of the buddhas.

“After enlightening beings in their final embodiment have appeared in a royal palace, they leave home. Great enlightening beings demonstrate leaving home for ten reasons: to reject living at home; to cause sentient beings attached to their homes to give up their attachment; to follow and appreciate the path of saints; to publicize and praise the virtues of leaving home; to demonstrate eternal detachment from extreme views; to cause sentient beings to detach from sensual and selfish pleasures; to show the appearance of transcending the world; to show independence, not being subject to another; to show that they are going to attain the ten powers and fearlessnesses of buddhas; and because it is natural that enlightening beings in their final life should do so. Enlightening beings use this manifestation of leaving home to pacify sentient beings.

“Great enlightening beings demonstrate the practice of austerities for ten reasons: to develop sentient beings with low understanding; to remove false views from sentient beings; to show the consequences of action to sentient beings who do not believe in consequences of action; because it is natural to do so in accordance with the adulterated and polluted world; to show the ability to endure toil and diligently work on the Way; to cause sentient beings to want to seek the truth; for the sake of sentient beings who are attached to sensual pleasures and selfish pleasure; in order to show that enlightening beings’ effort is supreme, continuing to the very last life; to induce sentient beings to enjoy the state of calm and tranquillity and increase roots of goodness; to wait until the time is ripe to develop people’s immature faculties. Enlightening beings use these expedient means to pacify all sentient beings.

“Ten things occur when great enlightening beings go to the site of enlightenment: they illumine all worlds; they cause all worlds to quake; they manifest their bodies in all worlds; they awaken all enlightening beings and all their colleagues of the past; they manifest all the adornments of the site of enlightenment; they manifest various kinds of deportment and all the adornments of the tree of enlightenment, showing

them according to the inclinations of the minds of sentient beings; they see all the buddhas of the ten directions; they continually enter concentration with every step and become buddhas moment to moment, without interruption; the leaders of all creatures, unaware of each other, produce all kinds of wonderful offerings; with unobstructed knowledge they observe all the buddhas carrying out the deeds of enlightening beings in all worlds and fulfilling true enlightenment. By these ten things enlightening beings teach and influence sentient beings.

“Ten things occur when great enlightening beings sit on the site of enlightenment: they cause all worlds to quake in various ways; they equally illuminate all worlds; they remove all the sufferings of miserable states; they cause all worlds to be adamant; they gaze on the lion thrones of all the buddhas; their minds are like space, without conceptualization; they manifest comportment as appropriate; they rest in adamant concentration; they receive the pure, sublime place sustained by the spiritual power of all buddhas; they can strengthen all sentient beings with the power of their own roots of goodness.

“When great enlightening beings sit on the site of enlightenment, ten extraordinary, unprecedented events occur: all the buddhas of the worlds of the ten directions appear before them, raise their right hands, and praise them as unexcelled guides; all buddhas watch over them and give them power; the enlightening beings who were their colleagues in the past come and surround them and respectfully present various adornments; the plants and trees and all insentient things bend toward the site of enlightenment; the great enlightening beings enter a concentration called observing the cosmos, whose power can cause all enlightening practices to be fulfilled; they attain a spell called oceanic treasury of supreme pure light, and are able to receive the rain from the great clouds of teaching of all buddhas; by spiritual powers they produce superb offerings throughout all worlds which they present to the buddhas; they rest in highest knowledge and actually know the faculties and mental patterns of all sentient beings; they enter a concentration called ‘well aware,’ whose power enables their bodies to fill all worlds in all spaces in all times; they attain pure illumination and unobstructed great knowledge, enabling their physical actions to penetrate past, present, and future. These are the ten extraordinary things that happen when great enlightening beings sit on the site of enlightenment.

“When great enlightening beings are sitting on the site of enlightenment, they manifest the conquering of demons because of observing ten kinds of purpose: because the sentient beings in times of confusion are bellicose, enlightening beings want to show the spiritual power of enlightening beings; to cut off the doubts of people in celestial and mundane states who have doubts; to civilize and tame the armies of demons; to cause people who like the military to come and observe demon quelling, so their minds will be subdued; to show that no one in the world can oppose the powers of enlightening beings; to arouse the

courage and strength of all sentient beings; out of pity for the sentient beings of degenerate times; to show that even up to the site of enlightenment there are still hordes of demons who come to create disturbance, and only after this does one finally manage to get beyond the reach of demons; to show that the force of afflictions is weak and inferior compared with the mighty power of great compassion and virtue; and to do what must be done in a polluted, evil world. These are the ten reasons why great enlightening beings manifest demon-conquering.

“Great enlightening beings have ten kinds of attainment of powers of the enlightened: they attain the powers of the enlightened because they transcend the afflictive activities of all demons; because they fulfill all enlightening practices and master all concentrations of enlightening beings; because they fully accomplish all the far-reaching meditations of enlightening beings; because they fulfill all the pure means of fostering enlightenment; because they attain illumination of knowledge of all things and can think and analyze well; because their bodies pervade all worlds; because they can support all by spiritual power; because their utterances are equal to the minds of all sentient beings; because they are physically, verbally, and mentally equal to the buddhas of all times, and can comprehend the things of all times in a single thought; because they attain concentration of precisely aware knowledge and are imbued with the ten powers of the enlightened, from knowledge of what is so and what is not so up to knowledge of extinction of contaminations. If enlightening beings acquire these ten powers, they are called buddhas, truly awake.

“There are ten aspects of the turning of the great wheel of teaching by truly awakened buddhas: they are imbued with the knowledge of the four pure fearlessnesses; they produce utterances consonant with the four intellectual powers; they are able to expound the characteristics of the four truths; they accord with the unobstructed liberation of all buddhas; they are able to provoke pure faith in the minds of all sentient beings; whatever they say is not in vain, being able to extract the poison arrows of suffering from sentient beings; they are supported by the power of great compassionate commitment; their utterances pervade all worlds; they teach endlessly for incalculable eons; the teachings they utter are all able to produce spiritual faculties and powers, ways of awakening, meditations, liberations, concentrations, and such phenomena. When buddhas teach, it involves infinite such phenomena.

“When truly awakened buddhas turn the wheel of teaching, by virtue of ten things they plant pure elements in the minds of sentient beings, which are not in vain: because of the power of their past vows; because of being sustained by great compassion; because of not abandoning sentient beings; because of freedom of knowledge able to teach according to the inclinations of sentient beings; because of unerring timing; because of according with suitability and not preaching arbitrarily; because of knowledge of past, present, and future; because buddhas are most excel-

lent, without peer; because their sayings are free and unfathomable; because their knowledge is free and whatever they say is enlightening.

“When buddhas have done their buddha-work, they manifest final extinction because of ten considerations: to show that all activities are really impermanent; to show that all created things are unstable; to show that ultimate nirvana is the abode of peace, without fear; to show those attached to the physical body that the physical body is impermanent, so that they will aspire to dwell in the pure body of reality; to show that the power of impermanence cannot be overturned; to show that all created things do not remain as one wishes and are not under one’s control; to show that all existents are like magical productions and are not hard and fast; to show that the nature of nirvana is ultimately stable and indestructible; to show that all things have no birth or origin, yet have the appearance of assemblage and dissolution. Once the buddhas have finished their buddha-work, have fulfilled their vows, have turned the wheel of teaching, have enlightened and liberated those who could be enlightened and liberated, and have made the predictions of buddhahood of the enlightening beings who become honored ones, as a matter of course they enter unchanging, great, ultimate nirvana. These are the ten points of consideration because of which they manifest ultimate extinction in nirvana.

“This teaching is called the far-reaching pure practice of enlightening beings. It is expounded by all the infinite buddhas. It can enable the wise to comprehend innumerable matters and to all become joyful. It enables the great undertakings and deeds of all enlightening beings to continue. If any sentient beings hear this teaching, believe it, understand it, and put it into practice, they will surely be able to attain supreme complete perfect enlightenment quickly. Why? Because they apply the teachings in practice. If enlightening beings do not practice in accord with the teaching, they will be forever estranged from the enlightenment of buddhas. Therefore, enlightening beings should practice the teaching.

“This flower of definitive meaning of the points of virtuous practices of all enlightening beings enters into all the teachings, produces all knowledge, transcends all worlds, is beyond the paths of the two lesser vehicles, is not common to all sentient beings, can illumine all ways of entry into truth, and develops transcendental roots of goodness in sentient beings. This book of the teaching of detachment from the world should be honored, listened to and absorbed, recited and remembered, contemplated, appreciated, and put into practice. People who can do this will soon attain unexcelled complete perfect enlightenment.”

When this book was spoken, by the spiritual power of Buddha and by the nature of the teaching, infinite worlds in the ten directions quaked and great light shone everywhere. At that point, buddhas of the ten directions all appeared before the enlightening being Universally Good and said in praise, “It is very good, offspring of Buddha, how you can expound this book of transmundane principles of the flower of definitive

meaning of points of virtuous practice of enlightening beings of the highest ranks, which enters into all Buddha teachings. You have learned this teaching well and expound this teaching well; you preserve this teaching by spiritual power. We buddhas all rejoice in this, and as we rejoice for you, so do all buddhas. We buddhas, all of the same mind, preserve this scripture, so that the enlightening beings of present and future who have not heard it may all get to hear it.”

Then the great enlightening being Universally Good, by the power of Buddha, looked over all the masses in the ten directions, throughout the cosmos, and said in verse:

Cultivating difficult practices for measureless eons,
Born of the true teachings of infinite buddhas,
Causing countless beings to dwell in enlightenment—
Listen as I tell of the peerless deeds of enlightening beings.

Serving infinite buddhas, abandoning attachment,
Widely liberating sentient beings, without forming such concepts,
Seeking enlightened virtue, minds independent,
Their sublime practices I now tell.

Free from afflicting actions of demons of the three worlds,
Imbued with higher conduct with holy virtues,
Destroying delusions, minds at peace—
I now tell the path they travel.

Forever free of the deceptive illusions of the world,
Showing sentient beings various transformations;
Mind arising, abiding, passing away—they manifest myriad
phenomena:
I tell of their abilities to gladden all.

Seeing sentient beings born, aging, and dying,
Bound and oppressed by afflictions and troubles,
They want to liberate them, and so inspire them—
Listen to their virtuous practices.

Generosity, ethics, tolerance, vigor, meditation, wisdom,
Skill in means, benevolence, compassion, equanimity, and so
on—
They practice these for billions of eons:
Hear the virtues of those people.

Seeking enlightenment for billions of eons,
They never begrudge their lives,
Vowing to benefit sentient beings, not doing it for themselves—
I now tell of their compassionate deeds.

To expound their virtues for countless eons
 Would hardly amount to a drop in the sea;
 Their virtues are peerless, incomparable—
 By the power of Buddha I now summarize them.

In their minds, no high or low—
 They tirelessly seek the Path,
 As they go, causing sentient beings
 To live in good, purifying ways.

Their wisdom benefits all
 Like trees, rivers, and springs,
 And also like the earth
 Upon which everything rests.

Enlightening beings are like lotus flowers,
 With roots of kindness, stems of peace,
 Petals of wisdom,
 Fragrance of conduct.

Buddha emanates the light of truth,
 Causing them to bloom;
 The water of the created not sticking to them,
 All who see them are delighted.

The tree of sublime ways of enlightening beings
 Grows in the ground of the straightforward mind;
 Faith is its seed, compassion its roots,
 Wisdom its trunk;
 Skillful means are its boughs,
 Five transcendent ways its branches,
 Concentration its leaves, spiritual powers its flowers,
 And omniscience its fruit;
 Supreme powers are like birds perched in it
 As it gives shade to the triple world.

The lion of enlightening beings
 Has pure good ways for a body,
 The four truths are its legs,
 Right mindfulness is its neck,
 Benevolence its eyes, wisdom its head,
 Wearing the turban of liberation;
 In the valley of emptiness of ultimate reality
 It roars this teaching and scares all demons.

Enlightening beings are caravan leaders;
They see living beings everywhere
In the wasteland of birth and death,
Afflicted, in dangerous places,
Caught by the bandits of manias,
Ignorant, blind, straying from the right road:
Enlightening beings direct them to the right, straight road
So they may enter the city of fearlessness.

Enlightening beings see sentient beings
Afflicted by the three poisons,
Suffering all kinds of pains,
Feverish, oppressed through the long night;
Arousing great compassion for them,
They explain many ways of curing,
Eighty-four thousand kinds,
To eliminate all afflictions.

Enlightening beings are spiritual sovereigns,
Civilizing beings by the right way,
Causing them to avoid evil and cultivate good,
And wholeheartedly seek enlightened virtue.

Crowned and given predictions of supreme enlightenment
By all buddhas,
They distribute the wealth of sagacity of people,
The jewels of the elements of enlightenment.

Enlightening beings turn the wheel of teaching
Just like what the buddhas turn;
Conduct is its hub, concentration the spokes;
Knowledge is their adornment, wisdom is their sword.
Having defeated the bandit afflictions
And slaughtered the enemy demons,
They put false teachers to flight
Whenever they see them.

Enlightening beings' ocean of knowledge and wisdom
Is boundlessly deep and wide,
Suffused with the flavor of truth,
Filled with jewels of attributes of enlightenment.
A great mind is its boundless shore,
Omniscience is its tide:
No sentient beings can measure it,
It can never be fully explained.

Enlightening beings' polar mountain
 Goes beyond the world:
 Concentration of spiritual capacity its peak,
 The great mind rests immovable.
 Any who approach it
 Are imbued with its color of wisdom.
 It is far beyond all realms of objects;
 There is no one who does not see it.

Enlightening beings are like diamond,
 Determined to find omniscience,
 Their faith and austere practice
 Steadfast and unshakable.
 Their minds without fear,
 They aid living beings
 And thoroughly annihilate
 All demons and afflictions.

Enlightening beings' great benevolence and compassion
 Are like layers of dense clouds;
 Three superknowledges flash lightning,
 Paranormal powers thunder,
 And with the four intellectual powers
 They rain water of eight qualities
 Moistening all to relieve
 The fever of afflictions.

The citadel of truth of enlightening beings
 Has transcendent wisdom for walls,
 Conscience for a deep moat,
 Knowledge as its battlements.
 Opening wide the gate of liberation,
 Right mindfulness always guards it.
 The four truths are the level royal road,
 The six spiritual powers are the arsenal.
 The banners of the great Teaching
 Are hoisted all around;
 The demons of the three worlds
 Cannot enter at all.

The condor of enlightening beings
 Has magic for its steady feet,
 Skillful means for its mighty wings,
 Kindness and compassion its clear eyes;
 Perched on the tree of all knowledge,
 It watches the ocean of existence,

Snatches human and celestial dragons
And places them on the shore of nirvana.

Enlightening beings' sun of truth
Rises in the world,
Its full orb of conduct
Running swiftly by psychic travel,
Shining with the light of wisdom,
Maturing the herbs of faculties and powers,
Destroying the darkness of afflictions,
Evaporating the ocean of craving.

The moon of the light of knowledge of enlightening beings
Has the realm of reality for its sphere,
Coursing through ultimate emptiness,
Seen by all the world.
In the minds of consciousness of the three worlds,
It waxes and wanes through time.
Among the stars of the Two Vehicles,
It has no peers at all.

The bodies arrayed with virtues
Of enlightening beings, spiritual sovereigns,
Are replete with all embellishments and marks of greatness,
Looked up to by all humans and celestials.
Pure eyes of skillful means,
A diamond scepter of wisdom,
They have mastery of spiritual law
And civilize beings with truth.

Enlightening beings, as great Brahma lords,
Independently transcend the three worlds;
They have ended all confusion by actions
And are imbued with benevolence and equanimity.
Everywhere they manifest their bodies
And enlighten with the voice of truth.
In the three worlds
They uproot erroneous views.

Enlightening beings, as controlling celestials,
Are beyond the realm of birth and death;
Their sphere is always pure,
Their wisdom never recedes.
Ending the path of lesser vehicles,
They receive the spiritual coronation.

Full of virtue and knowledge,
Their fame is heard everywhere.

Enlightening beings' knowing mind
Is clear and pure as space:
There is no essence, no reliance—
All is ungraspable.

They have great autonomous power,
Able to accomplish tasks in the world.
Themselves embodying pure conduct,
They induce others to do likewise.

Enlightening beings' earth of skills
Benefits sentient beings;
Enlightening beings' water of compassion
Drowns afflictions;
Enlightening beings' fire of wisdom
Burns the brush of delusive conditioning;
Enlightening beings' wind of nonabiding
Goes through the void of existence;
Enlightening beings are like precious jewels,
Able to save the poor;
Enlightening beings are like thunderbolts,
Able to smash perverted views;
Enlightening beings are like ornaments,
Adorning the body of existence;
Enlightening beings are like wishing jewels,
Enhancing all actions.

Enlightening beings' virtues are like flowers,
Always producing the branches of enlightenment;
Enlightening beings' vows are like garlands,
Always hung on the necks of sentient beings;
The fragrance of enlightening beings' pure conduct
Is sustained, without neglect or offense;
The perfume of enlightening beings' knowledge
Scents the three worlds;
Enlightening beings' powers are like screens
Able to block the dust of afflictions;
Enlightening beings' knowledge is like a standard,
Able to defeat the enemy pride;
Their sublime action is colored silk
Adorning their knowledge;
Conscience is clothing
Covering all living beings;

Enlightening beings' unobstructed vehicle
They ride out of the three worlds.

Enlightening beings' elephant of power
Is tame at heart;
Enlightening beings' horse of psychic travel
Bounds over all existences;
Enlightening beings, dragons of teaching,
Shower on the minds of all beings;
Enlightening beings, udumbara flowers,
Are rarely met in the world;
Enlightening beings, courageous generals,
Subdue all demons;
Enlightening beings' wheel of teaching
Is like what the buddhas turn;
Enlightening beings' lamp disperses darkness
So people can see the right road;
Enlightening beings' river of virtue
Always follows the course of truth.

Enlightening beings' bridge of effort
Liberates all kinds of beings;
Their great knowledge and universal vows
Together make a sturdy ship,
Bringing in sentient beings
And settling them safely on the shore of enlightenment.
Enlightening beings' garden of freedom
Truly delights sentient beings;
Enlightening beings' flowers of liberation
Adorn the palace of knowledge;
Enlightening beings are like wonderful medicines
Destroying the diseases of afflictions;
Enlightening beings are like the snowy mountains,
Producing the herb of wisdom;
Enlightening beings are equal to buddhas,
Awakening sentient beings.

In buddhas' mind is nothing else
But true awakening and awakening others;
Whence buddhas come forth,
Thence come enlightening beings;
And like the omniscient,
They enter universality by knowledge.

Enlightening beings skillfully lead
All living beings;

Enlightening beings naturally awaken
 To the sphere of omniscience;
 Enlightening beings' measureless power
 Cannot be destroyed by the world;
 Enlightening beings' fearless knowledge
 Knows sentient beings and phenomena:
 All worlds,
 Forms and characteristics different,
 Their languages and terms,
 They can all distinguish.

Though detached from name and form,
 They manifest various appearances;
 No sentient beings can fathom their path:
 Such virtues have enlightening beings accomplished.

Realizing natures are all natureless,
 They have no clinging to existence or nonexistence;
 This universal knowledge
 Has no end and no dependence:
 I now will explain
 In order to gladden sentient beings.

Though knowing the appearances of things
 Are like illusions, all empty and null,
 Yet with compassion and commitment
 And the spiritual power of buddhas
 Enlightening beings, by mystical projection,
 Show innumerable various things.
 Such qualities as this
 You all should hear about.

With one body they can manifest
 Unlimited different bodies;
 Without mind or object,
 They respond to all beings.

In one voice
 They can utter all words;
 The languages of all beings
 They can produce according to type.

Forever free of an afflicted body,
 They manifest an autonomous body;
 They know things cannot be explained,
 Yet make various explanations.

Their minds are always silent and cool,
Clear and pure as space,
Yet they adorn lands everywhere,
Showing all beings.

They have no attachment to the body
Yet are able to manifest bodies
In all worlds,
Taking on birth according to need.

Though born in all places,
They do not dwell on birth;
They know bodies are like space,
Variously appearing, according to mind.

The body of enlightening beings is boundless,
Appearing in all places,
Always honoring and serving
The most worthy of people.

Perfumes, flowers, music,
Banners, pennants, and jeweled canopies,
They present to the buddhas,
Always with a pure mind.

Without leaving the assembly of one buddha
They are present in all buddhas' places;
In those great congregations
They ask about problems and listen to the Teaching.

Hearing the Teaching, they enter concentration
On each of numberless points,
And likewise emerge from concentration
With endless manifestations.

With knowledge and skill in means
They realize the world is all illusory,
Yet are able to manifest boundless
Illusory things of the world.

They manifest various forms,
As well as minds and languages;
They enter the net of ideas,
Yet without ever clinging.

Sometimes they manifest initial determination
To benefit the world;

Sometimes they manifest long-time practice,
Boundlessly extensive.

Charity, morality, tolerance, energy,
Meditation, and wisdom,
The four boundless minds, four integrative practices,
And all such higher principles
They may show carried to fulfillment,
Accepting them without false notions.

Sometimes they manifest immanent buddhahood,
Anointed and crowned by the enlightened;
Sometimes they appear like listeners,
Or like the self-awakened.
Everywhere in ultimate nirvana,
Still they do not give up enlightenment practice.

They may appear as Indras,
Or as Brahma kings,
Sometimes surrounded by goddesses,
Sometimes alone and silent.

Sometimes they appear as monks
Quietly taming their minds;
Sometimes they appear as monarchs,
Ordering the laws of society.

Sometimes they appear as artful women,
Sometimes as ascetics;
They may appear to enjoy sensual pleasures
Or to enter meditations.

Sometimes they appear newborn,
Sometimes young, old, or dying;
Any who tried to conceive of this
Would be doubtful and go mad.

Sometimes they appear in celestial palaces,
Sometimes they manifest spiritual descent;
Sometimes they enter or abide in the womb,
Sometimes they are buddhas preaching.

Sometimes born, sometimes extinct,
Sometimes they appear to enter halls of learning;
They may be with consorts,
Or apart from society practicing meditation.

Sometimes they sit on the site of enlightenment
And naturally realize true awakening;
Sometimes they manifest active teaching,
Or they may appear as beginning seekers of truth.

They may appear as embodiments of Buddha,
Sitting at peace in infinite lands;
Or they may be cultivating the nonregressive path,
Accumulating means of enlightenment.

They penetrate countless ages
And reach the Other Shore of them all,
Infinite ages a single moment of thought,
A single moment of thought, infinite ages.

All ages are not ages,
But they show them as ages to the world;
There is no advent and no accumulation,
Yet they accomplish the tasks of the ages.

In a single atom
They see all buddhas
In all places everywhere,
There being nowhere there is no buddha.

Lands, beings, phenomena—
They see them all, in order,
Through incalculable ages,
Ultimately inexhaustible.

Enlightening beings know the number of living beings
Is vast beyond bound:
All those creatures' bodies
Arise from measureless causal relations;
As they know one is infinite,
So indeed are all.

According to their competence,
They teach the uninstructed;
They know the faculties of sentient beings,
Superior, middling, inferior, are not the same.

They also know faculties change,
And which can be taught and which cannot,
And that one faculty and all faculties
Are mutually interrelated,

And their subtle individual differences,
And their precise order.

They also know the mental behavior
Of beings past, present, and future,
Their inclinations and understandings,
All their vexing habits.
They realize all actions
Have no coming or going.

Once they know people's behavior,
They tell them the unexcelled Teaching.
They know thoroughly all kinds
Of defiled and pure conduct;
In an instant becoming enlightened,
They accomplish omniscience.

Dwelling in buddhas' inconceivable
Mind of ultimate knowledge,
Instantly they are able to know
The actions of all beings.

Having mastered the functional power
Of enlightening beings' spiritual knowledge,
They can in a single moment
Travel to boundless lands.

Going swiftly like this
Throughout endless ages,
There is nowhere they do not reach,
Yet without stirring a hair.

Just as a skilled magician
Makes all kinds of forms appear
Yet one finds in those illusions
Neither form nor nonform,
Likewise do enlightening beings
Use the magic of knowledge of means
To manifest various forms
Throughout the world.

As the clear sun and moon,
Bright mirrors in the sky,
Reflect in myriad waters
Without being mixed up by the waters,
Likewise, you should know,

Enlightening beings' wheel of truth
Appears in the water of minds in the world
Without being mixed up by the world.

Just as a man in a dream
Makes all kinds of things
And may go on for millennia
Without one night ending,
Enlightening beings dwelling in the essence of reality
Reveal all phenomena,
And while countless eons may end,
Their instantaneous knowledge is endless.

As in mountain canyons
And in palatial halls
All sounds are echoed
Without discrimination,
Enlightening beings dwelling in the essence of reality
Can, with autonomous knowledge,
Widely utter words adapted to types,
Also without discrimination.

As one seeing a mirage
And thinking it is water
Chases it but finds no drink
And becomes even thirstier,
So too is the case
Of sentient beings' afflicted minds;
Enlightening beings take pity on them,
Rescue them and free them.

Seeing form as like clustered foam,
Sensations as like bubbles on water,
Conceptions as like heat waves,
Dispositions as like the pith of a plantain tree,
And consciousness as like magic
Manifesting various things,
Thus knowing the clusters as such,
The wise have no attachments.

The mediums of sense are all empty and silent,
Yet turn like the cogs of a machine;
The elements are in essence unconnected,
Yet fabricate the appearance of the world.
Enlightening beings abide in real truth,
The supreme truth of voidness;

They teach widely in many ways,
Yet their minds do not dwell on anything.

There is no coming and no going,
And also no remaining,
Yet afflictive actions, the cause of suffering,
Continue to flow and develop.

That which is interdependently originated
Is neither existent nor nonexistent, not real or false:
Thus do enlightening beings enter the middle way
And teach it without attachment.

They are able in an instant
To manifest the minds of past, present, and future,
And all the various phenomena
Of the realms of desire, form, and formlessness.

Following the three modes of conduct,
They expound the three liberations,
Define the paths of the Three Vehicles,
And accomplish omniscience.

They comprehend what is so and what is not,
All actions and all faculties,
Realms, understandings, meditations,
Where all paths lead,
Recollection of past lives, clairvoyance,
And annihilating all delusion.

They know the ten powers of buddhas,
But cannot yet fully achieve them;
They realize all things are void,
Yet always seek the sublime Teaching;
They are not mixed up in afflictions,
Yet still do not annihilate contamination.

With extensive knowledge of ways of emancipation
They liberate sentient beings;
In this they attain fearlessness
And do not give up cultivating their practices.

Unerring, not deviating from the Path,
They do not lose right mindfulness.
Their vigor, determination, concentration,
And meditative wisdom are undiminishing.

Pure in conduct, meditation, and altruism,
They clearly understand all times;
With great compassion for sentient beings,
They are totally unimpeded.

By entering these gates of truth
They accomplish such practices:
I now tell a little
Of the sense of their arrays of virtue.

Even if one told of their practices for countless eons
One would never exhaust them;
Now I tell a little bit,
Like a mote of dust of the earth.

Resting on buddha-knowledge,
They generate extraordinary thoughts,
Cultivate the best of actions,
And embody great benevolence and compassion.

Heroically striving, inwardly at peace,
They teach and enlighten conscious beings;
Abiding by pure precepts,
They fulfill practices leading to enlightenment.

Able to comprehend buddhas' virtues,
Sentient beings, actions, and lands,
They also know all ages
With never a thought of weariness.

With total command of differentiating knowledge,
They arrive at the meaning of truth;
They contemplate and explain the incomparable,
Peaceful, and calm true awareness.

They generate the mind of Universal Good
And cultivate the actions and vows;
With the causal power of compassion,
They proceed on the Path pure in mind.

Practicing the transcendent ways,
They perfect conscious knowledge;
Realizing power and freedom,
They attain unexcelled enlightenment.

Achieving impartial knowledge,
They expound the supreme truth;

Able to preserve it, endowed with sublime intelligence,
They arrive at the position of the supreme teacher.

Avoiding all attachments,
They expound impartiality of mind;
Generating knowledge and wisdom,
They produce miracles and attain enlightenment.

Preserving the truth through all ages,
The knowers are most joyful;
Deeply penetrating it and relying on it,
They have no fear or confusion.

They realize the inconceivable,
Unravel artful mysteries;
They skillfully enter concentrations
And see all spheres of knowledge.

Consummating the liberations,
They exercise spiritual insights;
Forever free from veils and bonds,
They roam freely in gardens and groves.

Virtuous ways are their mansions,
All their deeds are admirable;
They cause boundless adornments to appear,
Their minds unmoved by the world.

Observing well, profoundly intent,
They can elucidate with wonderful eloquence
The pure marks of enlightenment,
The light of knowledge illumining all.

Their dwelling place is peerless,
Their minds are indomitable;
Their will is like a high mountain,
Their virtues like a deep ocean.

They rest in truth like treasure,
Wear the armor of vows,
Undertake great works,
Ultimately invulnerable.

They gain the destiny of enlightenment,
And are steadily broad-minded;
Their hidden resources are inexhaustible,
They awaken to all truths.

Masters of worldly knowledge,
They function subtly, without obstruction:
Sentient beings, all lands,
And all kinds of phenomena,
Embodiments, vows, and realms,
Knowledge, spiritual capacities, and so on,
They manifest in the world,
Countless hundreds of billions.

Their spiritual powers and states
Are free—none can inhibit them;
They are adorned with all works
Of powers, fearlessnesses, and unique buddha-qualities.

Their bodies and physical deeds,
Their words and purified speech,
Are under protection,
So they can accomplish ten things.

When enlightening beings are first inspired
And when their minds pervade all,
Their senses are undistracted
And they attain higher faculties.

With profound minds, overmastering minds,
They get away from deception;
With various sure understandings,
They thoroughly penetrate the world.

Abandoning afflictive habits,
They take to the supreme Path;
Skillfully practicing it, they fulfill it
And arrive at omniscience.

Avoiding regression, they enter the absolute
And certainly realize silent extinction;
Generating the Path of enlightening teaching,
They embody epithets of virtue.

The paths, the paths of infinity,
Up to the paths of adornment—
Successively they go by these
Without attachment to any.

Hands, feet, and guts,
With hearts of adamant,
Wearing the armor of sympathy,

Equipped with many weapons,
 Heads of knowledge, eyes of understanding,
 Deeds of enlightenment their ears,
 Pure conduct their noses,
 They destroy darkness, unhindered.

Intelligence is their tongue,
 Their bodies are omnipresent;
 Higher knowledge is their mind,
 They cultivate their practices in action and repose.

They walk on the site of enlightenment,
 Sit on the lion throne,
 Recline in universal goodwill, compassion, joy, and equanimity,
 And rest in emptiness.

Their spheres of action and contemplation
 Illumine the realm of enlightenment;
 Observing the acts of sentient beings,
 They spring forth and roar.

Free from greed, they practice pure giving;
 Abandoning conceit, they preserve pure conduct.
 Never angered, always tolerant,
 Not lazy, always vigorous,
 Mastering meditation,
 Wisdom uncontrived,
 Kindly saving, tirelessly compassionate,
 They take joy in truth and abandon afflictions.

In all realms
 They know meanings and principles;
 Their virtues are fully developed,
 Their wisdom is like a sharp sword.

Fully aware, they delight in learning
 And clearly understand how to proceed;
 They know demons and their ways
 And vow to get rid of them all.

Seeing buddhas and buddha-works,
 They determine to embody them all;
 Free from pride, they cultivate knowledge,
 Not taken in by the power of demons;
 They are supported by the buddhas
 And also sustained by truth.

They appear to live in the happy heaven
And also appear to die there;
They appear to abide in the mother's womb
And also show subtle processes.

They appear to be born and smile,
And appear to walk seven steps;
They demonstrate study of arts
And learning in the palace.

They leave home and practice austerities,
Go to the site of enlightenment,
Sit straight and radiate light,
Alerting living beings.

Conquering demons, they attain true enlightenment
And turn the wheel of the unexcelled teaching;
When their manifestations are done,
They enter great extinction.

Those practices of enlightening beings
Are cultivated over measureless eons;
They are boundlessly extensive,
And I now tell but a little.

Though they enable numberless beings
To become established in enlightened virtues,
They ultimately grasp nothing
Of sentient beings and religious principles.

Imbued with such conduct,
They freely exercise spiritual capacities:
They place myriad lands on a hairtip
And for trillions of eons,
Holding innumerable lands in their palms,
Go everywhere, without fatigue,
Then return and place them in their former locations,
Unbeknownst to the beings therein.

Enlightening beings place all lands,
Variously arrayed,
In a single pore
And show them as they really are.

Also in one pore
They contain all oceans

Without increase or decrease in the oceans
And without injuring sentient beings.

Numberless iron mountains
They pick up and crush to dust,
Place each mote in one land,
Using up every particle,
Then take that number of lands
And reduce them to particles too:
The number of these particles might be known,
But the knowledge of enlightening beings cannot be measured.

Through one pore
They radiate infinite light beams;
The lights of sun, moon, and stars,
Of jewels and fire,
And the lights of the gods
Are all eclipsed thereby.

Annihilating the pains of miserable states,
They teach beings there the unexcelled Way.
The various different kinds of speech
Of all worldly creatures
Enlightening beings can utter
In one language:
They can explain distinctly with certainty
All the Buddha teachings,
Causing the living who hear it
To all be very joyful.

All the ages of the past
They place in future and present;
The ages of future and present
They place far in the past.

They show infinite lands
Burning, becoming, and subsisting,
All the various worlds
Being in a single pore.

All buddhas of the ten directions,
Past, future, and present,
They clearly reveal
In their own bodies.

They know the methods of transfiguration
And skillfully adapt to beings' minds;

They manifest various bodies
Without attachment to any of them.

They may manifest the bodies of all sentient beings
In the six states of existence;
Or the bodies of Brahma, Indra, or world guardians,
Or the bodies of all other celestial beings,
The bodies of listeners or individual illuminates,
Or the bodies of realized buddhas;
Or they may appear as enlightening beings
Cultivating omniscience.

They skillfully penetrate the web of beings' thoughts,
Weak, middling, and superior;
And show the attainment of enlightenment,
And the lands of buddhas.

They comprehend the web of thoughts
And gain mastery of thought;
They show all the expedients
Of enlightening practices.

Far-ranging spiritual displays
Such as these they show;
Such realms of experience
No worldlings can know.

Though they produce manifestations,
Nothing is manifested; ultimately this is supreme.
They adapt to beings' minds
To get them to travel the way of truth.

Their bodies, speech, and minds
Are equanimous as space;
Pure conduct is their perfume,
Myriad practices are their clothes.

With the turban of truth, the topknot of purity,
The jewel of omniscience,
Their virtues are all-pervasive,
And they are crowned as sovereigns.

The transcendent ways are their weapons,
Spiritual capacities their elephants,
Psychic travel their horses,
Wisdom their bright jewels.

Sublime deeds are their consorts,
 The four means of integration their treasures;
 Skill in means are their generals,
 Enlightening beings are the rulers.

Concentration is their citadel,
 Empty silence is their palace.
 With the armor of benevolence, the sword of wisdom,
 The bow of mindfulness, the arrows of insight,
 They spread the canopy of spiritual power on high
 And raise the banner of knowledge.

Their forbearance immutable,
 They break right through the devil's troops.

Mental command is the level ground,
 Spiritual practices are the rivers,
 Pure knowledge the wellsprings,
 Sublime wisdom the forests,
 Emptiness the clear lakes,
 The branches of enlightenment lotus blossoms.

They adorn themselves with spiritual powers,
 Always enjoying concentration.
 Meditation is their consort,
 Nirvana is their food, the taste of liberation their drink.

They freely employ the Three Vehicles;
 These practices of enlightening beings
 Subtly develop further as they cultivate them
 Tirelessly over measureless ages.

They honor all buddhas,
 Purify all lands,
 And cause all sentient beings
 To abide in omniscience.

Even if the number of atoms in all lands
 Could be known,
 And all realms of space
 Could be measured with a grain of sand,
 And every thought in the minds
 Of all sentient beings could be counted,
 Still the virtues of enlightening beings
 Could not be fully told.

If you want to be endowed with these virtues
And higher subtle qualities,
And wish to enable living beings
To be free from suffering and always peaceful and happy,
And wish to make body, speech, and mind
All equal to those of the buddhas,
You should make an adamant resolution
To learn these virtuous qualities.

