

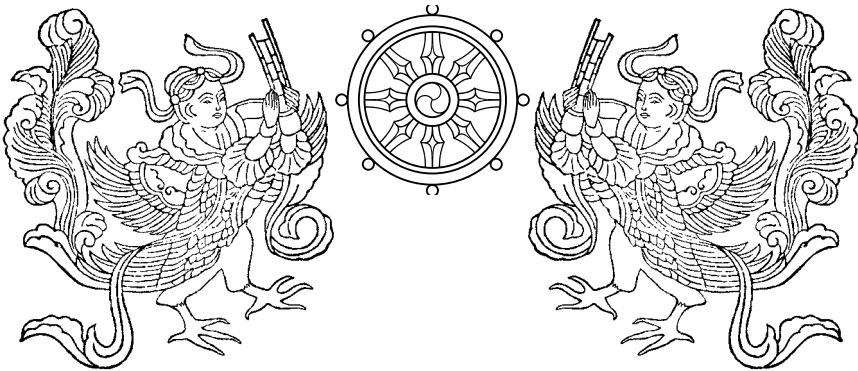
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated English Translation

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME TWO



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Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating,

infinitely expansive, and majestically grand multiverse of countless buddha

worlds while explaining in great detail the cultivation of the bodhisattva path

to buddhahood, most notably the ten highest levels of bodhisattva practice

known as 'the ten bodhisattva grounds.' To date, this is the first and only

complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.

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CHAPTER 38

Transcending the World

At that time, the Bhagavat, dwelling in the state of Magadha, was residing at the site of enlightenment in accordance with the *araṇya* dharma of forest dwelling, seated on a lotus flower dais lion throne in the Hall of Universal Light where:

His marvelous awakening was in all respects completely fulfilled;

He had forever cut off the two kinds of action;³⁹⁷

He had acquired the penetrating comprehension of the dharma of signlessness;

He had come to dwell where buddhas dwell;³⁹⁸

He had attained the equality of the buddhas;³⁹⁹

He had reached the station free of obstacles;

He had attained the Dharma that cannot be overturned;⁴⁰⁰

He had become unimpeded in his actions;⁴⁰¹

He had established what is inconceivable;⁴⁰² and

He had attained the universal vision of the three periods of time.

His body constantly and completely pervaded all lands, his wisdom constantly and clearly penetrated all dharmas, and he had completed all the practices.⁴⁰³ He had put an end to all doubts, had acquired the body that no one is able to fathom, and had acquired the wisdom that all bodhisattvas equally seek to acquire. He had achieved the ultimate perfection in the non-duality of the Buddha, had completely fulfilled the liberations which are the same for all *tathāgatas*, and had realized the ground equally shared by all buddhas in which neither the middle nor the extremes exist and he is present throughout the entire Dharma realm and commensurate with the realm of empty space.

He dwelt together there with bodhisattva-mahāsattvas as numerous as the atoms in an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*, all of whom had reached the stage of having but one more lifetime before they would realize *anuttarasamyakṣambodhi*. They had all come and gathered there from many different countries in other regions and all of them possessed the bodhisattva's skillful means and wisdom. That is to say:

- They were well able to contemplate all beings and use the power of skillful means to enable them to undergo the training and dwell in the bodhisattva dharmas;
- They were well able to contemplate all worlds and use the power of skillful means to go forth everywhere to visit them all;
- They were well able to contemplate the realm of nirvāṇa, reflect upon it, and assess it;
- They forever abandoned all conceptual proliferation and discriminations and incessantly cultivated the marvelous practices;
- They were well able to attract all beings and skillfully penetrated all the countless dharmas of skillful means;
- They realized all beings are empty and nonexistent and yet they still did not deny the fruits of karmic actions;
- They thoroughly knew all of the many kinds of differences in beings' minds, latent tendencies, faculties, spheres of cognition, and skillful means;
- They were able to take on and uphold the dharmas of all buddhas of the three periods of time, to completely understand them by themselves, and to then also explain them for others;
- They skillfully and securely dwelt in the countless worldly and world-transcending dharmas while also knowing them in accordance with reality;
- They skillfully contemplated all conditioned and unconditioned dharmas and realized their non-dual character;
- In but a single mind-moment, they were able to acquire all the wisdom of all buddhas of the three periods of time;
- They were able in each successive mind-moment to manifest the realization of the right and perfect enlightenment and enable all beings to resolve to attain enlightenment;
- In the objective conditions focused on by a single being, they thoroughly knew all beings' spheres of cognition;
- Although they entered the Tathāgata's ground of all-knowledge, they still did not relinquish the bodhisattva practices;
- They use wisdom and skillful means in all the works they do, and yet they have nothing at all that they do;
- They dwelt for countless kalpas for the sake of every being, and yet they were difficult to encounter even in *asamkhyeyas* of kalpas;
- They turned the wheel of right Dharma and trained beings, never doing so in vain;
- They had already completely fulfilled the pure conduct and vows of all buddhas of the three periods of time; and

They had all perfected countless meritorious qualities such as these which were so extensive that, even if all *tathāgatas* tried to do so for boundlessly many kalpas, they could still never finish describing them.

Their names were: Universal Worthy [Samantabhadra]⁴⁰⁴ Bodhisattva, Universal Eye Bodhisattva, Universal Transformation Bodhisattva, Universal Wisdom Bodhisattva, Universal Vision Bodhisattva, Universal Radiance Bodhisattva, Universal Contemplation Bodhisattva, Universal Illumination Bodhisattva, Universal Banner Bodhisattva, and Universal Enlightenment Bodhisattva.

Bodhisattvas such as these were as numerous as the atoms in ten ineffables of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*. They had all already perfected the conduct and vows of Samantabhadra. They had already completely fulfilled all their deep-minded great vows. Wherever any buddha appeared in the world, they were all able to go forth there, pay their respects, and request the turning of the Dharma wheel. They were well able to take on and sustain the Dharma eye of all buddhas. They ensured that the lineage of all buddhas would never be cut off. They knew well the sequence of all buddhas' appearances in the world and their bestowing of predictions, their names, their lands, their realization of the right and perfect enlightenment, and their turning of the Dharma wheel. In worlds without buddhas, they manifested bodies realizing buddhahood. They were able to cause all beings possessed of defilements to become purified. They were able to extinguish the karmic obstacles of all bodhisattvas. And they entered the unimpeded pure Dharma realm.

At that time, Samantabhadra Bodhisattva-Mahāsattva entered a vast samādhi known as "the flower adornment of the Buddha." When he entered this samādhi, all worlds of the ten directions shook in six ways, moved in eighteen ways, and produced a loud sound that no one did not hear. After this, he arose from his samādhi.

Then Universal Wisdom Bodhisattva, knowing that the assembly had already gathered together there, proceeded to pose questions to Samantabhadra Bodhisattva, saying:

O Son of the Buddha, please expound on the following matters:

What does the bodhisattva-mahāsattva rely on?

What constitutes his extraordinary kinds of thought?

What constitutes his practices?

What serves as his good spiritual guide?

- What constitutes his diligent vigor?
 What constitutes his bases for attaining peace of mind?
 What constitutes his ways to develop beings?
 What constitutes his moral precepts?
 What constitutes his bases for realizing he is bound to receive his prediction?
 What constitutes his entry among the bodhisattvas?
 What constitutes his entry among the *tathāgatas*?
 What constitutes his penetration of beings' mental actions?
 What constitutes his entry into worlds?
 What constitutes his entry into kalpas?
 What constitutes his ways of speaking of the three periods of time?
 What constitutes his penetrating knowledge of the three periods of time?
 What constitutes his bringing forth of the tireless mind?
 What constitutes his knowledge of differences?
 What constitutes his *dhāraṇīs*?
 What constitutes his proclamations regarding buddhas?²⁴⁰⁵
 What constitutes his bringing forth of the universally worthy mind [of Samantabhadra]?²⁴⁰⁶
 What constitutes his dharmas of universally worthy practice [of Samantabhadra]?
 What constitutes his reasons for generating the great compassion?
 What constitutes the causes and conditions for his arousing the bodhi resolve?
 What are the types of mind he uses in revering the good spiritual guide?
 What constitutes his purity?
 What constitutes his *pāramitās*?
 What constitutes his knowledge pursuant to awakening?
 What constitutes his knowing based on realizations?
 What constitutes his powers?
 What constitutes his equal regard?
 What constitutes his statements on the true meaning of the dharmas of the Buddha?
 What constitutes his speaking about dharmas?
 What constitutes what he preserves?
 What constitutes his eloquence?
 What constitutes his sovereign masteries?
 What is the nature of his nonattachment?

- What constitutes his types of impartial mind?
- What constitutes his ways of developing wisdom?
- What constitutes his transformations?
- What constitutes his means of empowerment?
- What constitutes the bases for great happiness and satisfaction?
- What constitutes his deep penetration of the Buddha's Dharma?
- What constitutes those things on which he is based?
- What constitutes his ways of arousing fearless resolve?
- What constitutes his ways of arousing doubt-free resolve?
- What constitutes his inconceivability?
- What constitutes his skillful and esoteric speech?
- What constitutes his skillfully distinguishing wisdom?
- What constitutes his kinds of entry into samādhi?
- What constitutes his kinds of pervasive penetration?
- What constitutes his gateways to liberation?
- What constitutes his spiritual superknowledges?
- What constitutes his clarities?
- What constitutes his liberations?
- What constitutes his gardens and groves?
- What constitutes his palaces?
- What constitutes his bases of delight?
- What constitutes his kinds of adornments?
- What constitutes his manifestations of the unshakable mind?
- What constitutes his kinds of never-relinquished profound and great resolve?
- What constitutes his kinds of [wise] contemplations?⁴⁰⁷
- What constitutes his explanations of dharmas?
- What constitutes his [other] kinds of purity?⁴⁰⁸
- What constitutes his seals?
- What constitutes his illumination with the light of wisdom?
- What constitutes his peerless dwelling?
- What constitutes his types of flawless resolve?
- What constitutes his types of especially superior mountain-like mind?
- What constitutes his oceanic wisdom by which he enters unexcelled bodhi?
- What constitutes his jewel-like abiding?
- What constitutes his generation of the vajra-like Great Vehicle resolve?
- What constitutes his great undertakings?
- What constitutes his ultimate and great endeavors?

- What constitutes his indestructible faith?
- What constitutes his ways of receiving the prediction [of future buddhahood]?
- What constitutes his ways of dedicating roots of goodness?
- What constitutes his ways of attaining wisdom?
- What constitutes his ways of arousing boundlessly vast resolve?
- What constitutes his hidden treasures?
- What constitutes his types of moral standards?
- What constitutes his sovereign masteries?
- What constitutes his unimpeded functions?
- What constitutes his unimpeded functions in relation to beings?
- What constitutes his unimpeded functions in relation to *kṣētras*?
- What constitutes his unimpeded functions in relation to dharmas?
- What constitutes his unimpeded functions in relation to bodies?
- What constitutes his unimpeded functions in relation to vows?
- What constitutes his unimpeded functions in relation to realms?
- What constitutes his unimpeded functions in relation to knowledge?
- What constitutes his unimpeded functions in relation to the spiritual superknowledges?
- What constitutes his unimpeded functions in relation to the spiritual powers?
- What constitutes his unimpeded functions in relation to the powers?
- What constitutes his easeful mastery?⁴⁰⁹
- What constitutes his spheres of action?⁴¹⁰
- What constitutes his [other kinds of] powers?⁴¹¹
- What constitutes his kinds of fearlessness?
- What constitutes his exclusive dharmas?
- What constitutes his works?
- What constitutes his bodies?
- What constitutes his physical actions?
- What constitutes his [other] bodies?⁴¹²
- What constitutes his speech?
- What constitutes his ways of purifying speech?
- What constitutes his sources of protection?
- What constitutes his accomplishment of great endeavors?
- What constitutes his types of mind?
- What constitutes his resolutions?
- What constitutes his types of all-pervasive mind?

- What constitutes his faculties?
- What constitutes his deep mind?
- What constitutes his kinds of especially superior deep mind?
- What constitutes his diligent cultivation?
- What constitutes his definite understanding?
- What constitutes his definite understanding in entering worlds?²⁴¹³
- What constitutes his definite understanding in entering the realms of beings?²⁴¹⁴
- What constitutes his habitual karmic propensities?
- What constitutes his grasping?
- What constitutes his cultivation?
- What constitutes his fulfillment of the dharmas of the Buddha?
- What constitutes the ways of retreating from the path of the Buddha's Dharma?²⁴¹⁵
- What constitutes his paths for transcendence of rebirths?
- What constitutes his definite dharmas?
- What constitutes the paths by which he develops the dharmas of the Buddha?
- What constitutes his names that are used for great men?
- What constitutes his paths?
- What constitutes his measureless paths?
- What constitutes his provisions for enlightenment?²⁴¹⁶
- What constitutes his cultivation of the path?²⁴¹⁷
- What constitutes his adornments of the path?
- What constitutes his feet?
- What constitutes his hands?
- What constitutes his stomach?
- What constitutes his inner organs?
- What constitutes his heart?
- What constitutes his armor?
- What constitutes his weapons?
- What constitutes his head?
- What constitutes his eyes?
- What constitutes his ears?
- What constitutes his nose?
- What constitutes his tongue?
- What constitutes his body?
- What constitutes his mind?
- What constitutes his practices?
- What constitutes his abiding?
- What constitutes his sitting?

- What constitutes his recumbence?
 What constitutes his abodes?
 What constitutes his places of practice?
 What constitutes his [other] contemplations?⁴¹⁸
 What constitutes his universal contemplations?
 What constitutes his swiftness?
 What constitutes his lion's roar?
 What constitutes his pure giving?
 What constitutes his pure moral precepts?
 What constitutes his pure patience?
 What constitutes his pure vigor?
 What constitutes his pure meditative concentration?
 What constitutes his pure wisdom?
 What constitutes his pure kindness?
 What constitutes his pure compassion?
 What constitutes his pure sympathetic joy?
 What constitutes his pure equanimity?
 What constitutes his meanings?
 What constitutes his dharmas?
 What constitutes his merit-based provisions for the enlightenment?
 What constitutes his wisdom-based provisions for enlightenment?
 What constitutes his completely developed clarities?
 What constitutes his ways of seeking the Dharma?
 What constitutes his dharmas for attaining complete understanding?
 What constitutes his cultivation dharmas?
 What constitutes the *māras*?
 What constitutes the works of the *māras*?
 What constitutes the ways of abandoning the works of the *māras*?
 What constitutes the ways of seeing the Buddha?
 What constitutes the buddha works?
 What constitutes the arrogant actions?
 What constitutes the wise actions?
 What constitutes the ways of being possessed by Māra?
 What constitutes the ways of being possessed by the Buddha?
 What constitutes the ways of being possessed by the Dharma?
 What constitutes the works accomplished while dwelling in the Tuṣita Heaven?
 Why does he pass away from his dwelling in the Tuṣita Heaven?

- Why does he manifest as dwelling within the womb?
 What then constitutes his manifestation of subtle endeavors?
 Why does he manifest as having just taken birth?
 Why does he manifest a subtle smile?
 Why does he manifest the walking seven steps?
 Why does he manifest on the ground of the pure youth?
 Why does he manifest abiding within the inner palace?
 Why does he manifest as leaving the household life?
 Why does he manifest as practicing the austerities?
 Why does he then go to the site of enlightenment?
 Why does he then sit at the site of enlightenment?
 What constitutes the extraordinary signs that occur when he sits
 at the site of enlightenment?
 Why does he manifest as conquering the *māras*?
 What constitutes his realization of the Tathāgata's powers?
 Why does he turn the wheel of the Dharma?
 How is it that, because of turning the wheel of the Dharma, he
 acquires the dharmas of purity?
 Why does the Tathāgata, the Arhat, the One of Right and Perfect
 Enlightenment manifest *parinirvāṇa*?

It would be good indeed, O Son of the Buddha, if you would please
 expound on dharmas such as these for our benefit.

Samantabhadra Bodhisattva then told Universal Wisdom and the
 other bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of
 things upon which he relies. What are those ten? They are as fol-
 lows:

- He relies on the resolve to attain bodhi, doing so through never
 forgetting or losing it;
- He relies on the good spiritual guide, doing so by remaining as
 harmoniously united with him as if they were one;
- He relies on roots of goodness, doing so through cultivating,
 accumulating, and increasing them;
- He relies on the *pāramitās*, doing so through cultivating them to
 complete fulfillment;
- He relies on all dharmas, doing so because they ultimately result
 in emancipation;
- He relies on great vows, doing so because they cause the growth
 of bodhi;
- He relies on all the practices, doing so by completely developing
 them all;

- He relies on all the bodhisattvas, doing so because they share the same single [body of] wisdom;
- He relies on offerings to all buddhas, doing so through maintaining purity in the mind of faith; and
- He relies on all *tathāgatas* because, like a kindly father, they incessantly provide him with instruction.

These are the ten. If bodhisattvas abide in these dharmas, then they themselves will succeed in becoming abodes of the Tathāgata's unexcelled wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of extraordinary thought. What are those ten? They are as follows:

- He thinks of all roots of goodness as his own roots of goodness;
- He thinks of all roots of goodness as seeds of bodhi;
- He thinks of all beings as vessels of bodhi;
- He thinks of all vows as his own vows;
- He thinks of all dharmas as [means of attaining] emancipation;
- He thinks of all practices as his own practices;
- He thinks of all dharmas as dharmas of the Buddha;
- He thinks of all dharmas of speech as constituting the path of speech;
- He thinks of all buddhas as kindly fathers; and
- He thinks of all *tathāgatas* as non-dual.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire thought which is unexcelled in its skillful means.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of practices. What are those ten? They are as follows:

- Practices related to all beings, to enable them all to become ripened;
- Practices related to all means of seeking Dharma, to cultivate and train in them all;
- Practices related to all roots of goodness, to cause them all to grow;
- Practices related to all samādhis, to bring about undistracted single-mindedness;
- Practices related to all [aspects of] wisdom, to have none of them he does not completely understand;
- [Practices related to all the spiritual superknowledges, to facilitate sovereign mastery in spiritual transformations];⁴¹⁹
- Practices related to all means of cultivation, to have none he is unable to cultivate;
- Practices related to all buddha *kṣetras*, to adorn them all;

Practices related to all good spiritual guides, to respect and make offerings to them; and

Practices related to all *tathāgatas*, to revere and serve them.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire practices related to the unexcelled great wisdom of the Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of good spiritual guides. What are those ten? They are as follows:

The good spiritual guide who enables one to abide in the bodhi resolve;

The good spiritual guide who enables one to produce roots of goodness;

The good spiritual guide who enables one to practice the *pāramitās*;

The good spiritual guide who enables one to explain all dharmas;

The good spiritual guide who enables one to ripen all beings;

The good spiritual guide who enables one to acquire decisive eloquence;

The good spiritual guide who enables one to not become attached to anything in the world;

The good spiritual guide who enables one to cultivate tirelessly throughout all kalpas;

The good spiritual guide who enables one to securely abide in the practices of Samantabhadra; and

The good spiritual guide who enables one to penetrate everything penetrated by the wisdom of all buddhas.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of diligent vigor. What are those ten? They are as follows:

The diligent vigor with which he teaches all beings;

The diligent vigor with which he deeply penetrates all dharmas;

The diligent vigor with which he purifies all worlds;

The diligent vigor with which he cultivates everything in which all bodhisattvas train;

The diligent vigor with which he extinguishes the evil of all beings;

The diligent vigor with which he stops all the sufferings in the three wretched destinies;

The diligent vigor with which he vanquishes all the many *māras*;

The diligent vigor with which he wishes to serve all beings as their purified vision;

The diligent vigor with which he makes offerings to all buddhas;
and

The diligent vigor with which he pleases all *tathāgatas*.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to completely fulfill the Tathāgata's *pāramitā* of unexcelled vigor.

Sons of the Buddha, the bodhisattva-mahāsattva has ten bases for attaining peace of mind. What are those ten? They are as follows:

He attains peace of mind through personally dwelling in the resolve to attain bodhi while also feeling he should enable others to dwell in the resolve to attain bodhi;

He attains peace of mind through personally ultimately abandoning anger and disputation while also feeling he should enable others to abandon anger and disputation;

He attains peace of mind through personally abandoning the dharmas of the foolish common person while also enabling others to abandon the dharmas of the foolish common person;

He attains peace of mind through personally diligently cultivating roots of goodness while also enabling others to diligently cultivate roots of goodness;

He attains peace of mind through personally dwelling in the path of the *pāramitās* while also enabling others to dwell in the path of the *pāramitās*;

He attains peace of mind through personally being born into the family of the buddhas while also feeling he should enable others to be born into the family of the buddhas;

He attains peace of mind through personally deeply penetrating the genuine dharma of the nonexistence of any inherently existent nature while also enabling others to penetrate the genuine dharma of the nonexistence of any inherently existent nature;

He attains peace of mind through personally refraining from ever slandering the Dharma of all buddhas while also enabling others to refrain from ever slandering the Dharma of all buddhas;

He attains peace of mind through personally fulfilling the bodhi vow to attain all-knowledge while also enabling others to fulfill the bodhi vow to attain all-knowledge; and

He attains peace of mind through personally deeply entering all *tathāgatas'* treasury of inexhaustible wisdom while also enabling others to enter all *tathāgatas'* treasury of inexhaustible wisdom.

These are the ten. If bodhisattvas abide in these dharmas, then they attain the peace of mind of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of developing beings. What are these ten? They are as follows:

- He develops beings through giving;
- He develops beings through use of the form body;
- He develops beings through speaking Dharma;
- He develops beings through engaging in joint endeavors with them;
- He develops beings through remaining free of defiling attachments;
- He develops beings through providing instruction in the bodhisattva practices;
- He develops beings through brightly revealing all worlds to them;
- He develops beings through revealing the great awesome virtue of the Buddha's Dharma;
- He develops beings through using the appearance of many different kinds of transformations produced by his spiritual super-knowledges; and
- He develops beings through using many different kinds of subtle and esoteric skillful means.

These are the ten. The bodhisattva uses these to develop those in the realms of beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of moral precepts. What are those ten? They are as follows:

- The moral precept requiring that one never relinquish the bodhi resolve;
- The moral precept requiring that one abandon the grounds of the two vehicles;
- The moral precept requiring one to contemplate and benefit all beings;
- The moral precept requiring one to enable all beings to abide in the Buddha's Dharma;
- The moral precept requiring one to cultivate everything in which all bodhisattvas train;
- The moral precept requiring one to realize that all dharmas are inapprehensible;⁴²⁰
- The moral precept requiring one to dedicate all roots of goodness to the realization of bodhi;
- The moral precept requiring one to remain unattached to any of the bodies of all *tathāgatas*;
- The moral precept that requires one to reflect on all dharmas and abandon any attachment to them; and

The moral precept requiring that one observe the right regulation of all one's faculties.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast *pāramitā* of moral virtue.

Sons of the Buddha, the bodhisattva-mahāsattva has ten dharmas associated with receiving the prediction [of future buddhahood]. It is due to these that the bodhisattva knows he is bound to receive the prediction. What are those ten? They are as follows:

It is through especially superior will in generating the bodhi resolve that he knows he is bound to receive the prediction;

It is through never wearying of or abandoning any of the bodhisattva practices that he knows he is bound to receive the prediction;

It is through abiding throughout all kalpas in practicing the bodhisattva practices that he knows he is bound to receive the prediction;

It is through cultivating all dharmas of the Buddha that he knows he is bound to receive the prediction;

It is through always having deep faith in all teachings of the Buddha that he knows he is bound to receive the prediction;

It is through cultivating all roots of goodness and causing them all to become completely developed that he knows he is bound to receive the prediction;

It is through establishing all beings in the Buddha's bodhi that he knows he is bound to receive the prediction;

It is through joining together harmoniously with all good spiritual guides in a state of non-dual unity that he knows he is bound to receive the prediction;

It is through envisioning all good spiritual guides as *tathāgatas* that he knows he is bound to receive the prediction; and

It is through constantly diligent preservation of his original vow to realize bodhi that he knows he is bound to receive the prediction.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry among the bodhisattvas. What are those ten? They are as follows:

Entry into their original vows;

Entry into their practices;

Entry into their accumulations;⁴²¹

Entry into their *pāramitās*;

Entry into their successful achievements;
 Entry into their various different vows;
 Entry into their many different kinds of understandings;
 Entry into their adornment of buddha lands;
 Entry into their sovereign mastery of the spiritual powers; and
 Entry into their manifesting the taking on of births.

These are the ten. The bodhisattva uses these to everywhere enter among all bodhisattvas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry among the Tathāgatas. What are those ten? They are as follows:

Entry into their boundless realization of right enlightenment;
 Entry into their boundless turning of the Dharma wheel;
 Entry into their boundless dharmas of skillful means;
 Entry into their boundlessly many different voices;
 Entry into their boundless training of beings;
 Entry into their boundless sovereign mastery of the spiritual powers;
 Entry into their boundlessly many different kinds of bodies;
 Entry into their boundless samādhis;
 Entry into their boundless powers and fearlessnesses; and
 Entry into their boundless manifestations of nirvāṇa.

These are the ten. The bodhisattva uses these to everywhere enter among all *tathāgatas* of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of penetration of beings' actions. What are those ten? They are as follows:

Penetration of all beings' past actions;
 Penetration of all beings' future actions;
 Penetration of all beings' present actions;
 Penetration of all beings' good actions;
 Penetration of all beings' bad actions;
 Penetration of all beings' mental actions;
 Penetration of all beings' actions arising from their faculties;
 Penetration of all beings' actions arising from their understandings;
 Penetration of all beings' actions arising from their affliction-based habitual karmic propensities; and
 Penetration of all beings' actions in relation to their teaching and training and whether it was provided at the right time or the wrong time.

These are the ten. The bodhisattva uses these to everywhere penetrate the practices of all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry into worlds. What are those ten? They are as follows:

- Entry into defiled worlds;
- Entry into pure worlds;
- Entry into small worlds;
- Entry into large worlds;
- Entry into worlds within atoms;
- Entry into minute worlds;
- Entry into inverted worlds;
- Entry into upward-facing worlds;
- Entry into worlds in which buddhas are present; and
- Entry into worlds without buddhas.

These are the ten. The bodhisattva uses these to everywhere enter all worlds of the ten directions.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry into kalpas. What are those ten? They are as follows:

- Entry into past kalpas;
- Entry into future kalpas;
- Entry into present kalpas;
- Entry into calculably many kalpas;
- Entry into incalculably many kalpas;
- Entry into calculably many kalpas that are just incalculably many kalpas;
- Entry into incalculably many kalpas that are just calculably many kalpas;
- Entry into all kalpas that are just non-kalpas;
- Entry into non-kalpas that are just all kalpas; and
- Entry into all kalpas that are just a single mind-moment.

These are the ten. The bodhisattva uses these to enter all kalpas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of speaking of the three periods of time. What are those ten? They are as follows:

- Speaking of past periods of time in the past;
- Speaking of future periods of time in the past;
- Speaking of present periods of time in the past;
- Speaking of past periods of time in the future;
- Speaking of present periods of time in the future;
- Speaking of the future as endless;

Speaking of the past in the present;
Speaking of the future in the present;
Speaking of their uniform equality in the present; and
Speaking in the present of the three periods of time being equal to
but a single mind-moment.

These are the ten. The bodhisattva uses these to speak of all three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of knowing of the three periods of time. What are those ten? They are as follows:

He knows all of their arrangements;
He knows all of their languages;
He knows all of their discussions;
He knows all of their rules and regulations;
He knows all of their declarations;
He knows all of their edicts;
He knows all of their false designations;
He knows their endlessness;
He knows their quiescence; and
He knows them all as entirely empty [of inherent existence].

These are the ten. The bodhisattva uses these to know all dharmas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva brings forth ten kinds of tireless mind. What are those ten? They are as follows:

The mind that is tireless in making offerings to all buddhas;
The mind that is tireless in drawing near to all good spiritual guides;
The mind that is tireless in seeking all dharmas;
The mind that is tireless in listening to right Dharma;
The mind that is tireless in proclaiming and explaining right Dharma;
The mind that is tireless in teaching and training all beings;
The mind that is tireless in establishing all beings in the bodhi of the Buddha;
The mind that is tireless in passing through an ineffable-ineffable number of kalpas in each and every world as he practices the bodhisattva practices;
The mind that is tireless in traveling to all worlds; and
The mind that is tireless in contemplating and reflecting on all dharmas of the Buddha.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's tireless and unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of knowledge of differences. What are those ten? They are as follows:

- The knowledge that knows the differences in beings;
- The knowledge that knows the differences in their faculties;
- The knowledge that knows the differences in their karmic consequences;
- The knowledge that knows the differences in their taking on of rebirths;
- The knowledge that knows the differences in the worlds;
- The knowledge that knows the differences in the Dharma realm;
- The knowledge that knows the differences among all buddhas;
- The knowledge that knows the differences in all dharmas;
- The knowledge that knows the differences throughout the three periods of time; and
- The knowledge that knows the differences in the paths of speech.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast knowledge of differences.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of *dhāraṇīs*. What are those ten? They are as follows:

- The "listening-and-retaining" *dhāraṇī*, so called because, through it, one retains all dharmas and never forgets them;
- The "cultivation" *dhāraṇī*, so called because it facilitates the skillful contemplation of all dharmas in accordance with reality;
- The "reflective contemplation" *dhāraṇī*, so called because it facilitates the complete knowing of the nature of all dharmas;
- The "Dharma light" *dhāraṇī*, so called because it facilitates illumination of the inconceivable Dharma of all buddhas;
- The "samādhi" *dhāraṇī*, so called because it facilitates remaining unconfused with regard to right Dharma as heard in the abodes of all buddhas of the present;
- The "perfect sound" *dhāraṇī*, so called because it facilitates the complete understanding of inconceivably many voices and languages;
- The "three periods of time" *dhāraṇī*, so called because it facilitates expounding on inconceivably many dharmas of all buddhas of the three periods of time;
- The "various forms of eloquence" *dhāraṇī*, so called because it facilitates expounding the boundless Dharma of all buddhas;

The “producer of the unimpeded ear” *dhāraṇī*, so called because it facilitates the ability to hear all Dharma spoken by an ineffable number of buddhas; and

The “Dharma of all buddhas” *dhāraṇī*, so called because it facilitates abiding in the Tathāgata’s powers and fearlessnesses.

These are the ten. If bodhisattvas wish to acquire these dharmas, then they should engage in diligent cultivation and training [in them].

Sons of the Buddha, the bodhisattva-mahāsattva speaks of ten kinds of buddhas. What are those ten? They are as follows:

- The rightly enlightened buddha;
- The buddha of vows;
- The buddha of karmic rewards;
- The abiding and sustaining buddha;
- The nirvāṇa buddha;
- The Dharma realm buddha;
- The mind buddha;
- The samādhi buddha;
- The buddha of the fundamental nature; and
- The buddha who adapts to the dispositions [of beings].

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva brings forth ten kinds of universally worthy mind [of Samantabhadra]. What are those ten? They are as follows:

- He brings forth the mind of great kindness to rescue and protect all beings;
- He brings forth the mind of great compassion to substitute for all beings in undergoing sufferings;
- He brings forth the mind that gives away everything to relinquish all that he owns;
- He brings forth the mind that takes mindfulness of all-knowledge as what is foremost to happily seek all dharmas of the Buddha;
- He brings forth the mind adorned with meritorious qualities to train in all the bodhisattva practices;
- He brings forth the vajra-like mind to never forget any of the places he has taken rebirth;
- He brings forth the ocean-like mind so that all the dharmas of purity will flow into it;
- He brings forth the mind like the great king of mountains to patiently endure all harsh speech;
- He brings forth the peaceful and secure mind to remain fearless in giving away everything to beings;

He brings forth the ultimate mind of the *prajñāpāramitā* to skillfully contemplate all dharmas as devoid of anything at all that exists.

These are the ten. If bodhisattvas abide in these types of minds, then they swiftly succeed in perfecting the universally worthy skillful wisdom [of Samantabhadra].

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of universally worthy practice [of Samantabhadra]. What are those ten? They are as follows:

- The universally worthy practice dharma of vowing to remain [in the world] for all kalpas of the future;
- The universally worthy practice dharma of vowing to make offerings to and revere all buddhas of the future;
- The universally worthy practice dharma of vowing to establish all beings in the practices of Samantabhadra;
- The universally worthy practice dharma of vowing to accumulate all kinds of roots of goodness;
- The universally worthy practice dharma of vowing to enter all the *pāramitās*;
- The universally worthy practice dharma of vowing to completely fulfill all the bodhisattva practices;
- The universally worthy practice dharma of vowing to adorn all worlds;
- The universally worthy practice dharma of vowing to take on rebirths in all buddha *kṣetras*;
- The universally worthy practice dharma of vowing to skillfully contemplate all dharmas; and
- The universally worthy practice dharma of vowing to realize the unsurpassed bodhi in all buddha lands.

These are the ten. If bodhisattvas diligently cultivate these dharmas, then they swiftly succeed in completely fulfilling the universally worthy conduct and vows [of Samantabhadra].

Sons of the Buddha, the bodhisattva-mahāsattva arouses the great compassion by using ten kinds of contemplations of beings. What are those ten? They are as follows:

- Arousing the great compassion by contemplating beings as having no one to depend upon or rely on;
- Arousing the great compassion by contemplating beings as being, by their very nature, untrained and non-compliant;
- Arousing the great compassion by contemplating beings as poverty-stricken through having no roots of goodness;

- Arousing the great compassion by contemplating beings as sleeping throughout the long night [of ignorance];
- Arousing the great compassion by contemplating beings as practicing unwholesome dharmas;
- Arousing the great compassion by contemplating beings as tied up by the bonds of desire;
- Arousing the great compassion by contemplating beings as sunken into the ocean of *samsāra*;
- Arousing the great compassion by contemplating beings as forever entangled in the suffering of sickness;
- Arousing the great compassion by contemplating beings as having no wish to practice wholesome dharmas; and
- Arousing the great compassion by contemplating beings as having lost the Dharma of the buddhas.

These are the ten. The bodhisattva constantly uses these types of thoughts in contemplating beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of causes and conditions for arousing the bodhi resolve. What are those ten? They are as follows:

- He arouses the bodhi resolve to teach and train all beings;
- He arouses the bodhi resolve to do away with all beings' accumulations of sufferings;
- He arouses the bodhi resolve to bestow complete happiness on all beings;
- He arouses the bodhi resolve to cut off all beings' delusions;
- He arouses the bodhi resolve to bestow the wisdom of the Buddha on all beings;
- He arouses the bodhi resolve to revere and make offerings to all buddhas;
- He arouses the bodhi resolve to accord with the Tathāgata's teachings and please the Buddha;
- He arouses the bodhi resolve to see the major marks and secondary signs of all buddhas' form bodies;
- He arouses the bodhi resolve to enter the vast wisdom of all buddhas; and
- He arouses the bodhi resolve to reveal the powers and fearlessnesses of all buddhas.

These are the ten.

Sons of the Buddha, if the bodhisattva brings forth the unexcelled bodhi resolve in order to awaken to and enter the wisdom of all-knowledge, when drawing near to and making offerings to the

good spiritual guide, he should arouse ten kinds of mind. What are those ten? They are as follows:

- The mind intent on serving him;
- The mind of joyous delight;
- The mind that is free of any opposition;
- The mind that is compliant;
- The mind that has no differing motivations;
- The mind that is single-mindedly focused;
- The mind that shares the same roots of goodness;
- The mind that shares the same vows;
- The mind of the Tathāgata; and
- The mind intent on fulfilling the same practices.

These are the ten.

Sons of the Buddha, if the bodhisattva-mahāsattva arouses types of mind such as these, then he acquires ten kinds of purity. What are those ten? They are as follows:

- Purity of deep resolve which reaches all the way to its ultimate destination without ever deteriorating;
- Purity of the physical body which manifests for others in accordance with what is appropriate;
- Purity of voice to ensure comprehension of all speech;
- Purity of eloquence to skillfully expound on the boundlessly many dharmas of all buddhas;
- Purity of wisdom to leave behind all the darkness of delusion;
- Purity in the taking on of births through complete fulfillment of the bodhisattva's sovereign powers;
- Purity of retinue through developing all roots of goodness with other beings who have joined in the same practices in the past;
- Purity of karmic rewards and consequences through extinguishing all karmic obstacles;
- Purity of great vows through having a nature no different from that of all other bodhisattvas; and
- Purity of practice through achieving emancipation in reliance on the universally worthy vehicle [of Samantabhadra].

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of *pāramitās*. What are those ten? They are as follows:

- The *pāramitā* of giving based on the complete relinquishing of everything one possesses;
- The *pāramitā* of moral virtue based on purity in the Buddha's moral precepts;

- The *pāramitā* of patience based on abiding in the Buddha's patience;
- The *pāramitā* of vigor based on irreversibility in all that one does;
- The *pāramitā* of *dhyāna* based on mindfulness focused on a single object;
- The *pāramitā* of *prajñā* based on contemplation of all dharmas in accordance with reality;
- The *pāramitā* of knowledge based on entering the Buddha's powers;⁴²²
- The *pāramitā* of vows based on complete fulfillment of all the great vows of Samantabhadra;
- The *pāramitā* of spiritual superknowledges based on manifesting all the functions of sovereign spiritual powers; and
- The *pāramitā* of Dharma based on penetrating all the dharmas of all buddhas.⁴²³

These are the ten. If bodhisattvas abide in these dharmas, then they achieve the complete fulfillment of the Tathāgata's unexcelled *pāramitā* of great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of knowledge pursuant to awakening. What are those ten? They are as follows:

- The knowledge pursuant to awakening that knows the countless many differences in all worlds;
- The knowledge pursuant to awakening that knows the inconceivability of all realms of beings;
- The knowledge pursuant to awakening that knows with regard to all dharmas how any single phenomenon enters into all the many different phenomena and how all the many different phenomena enter into any single phenomenon;
- The knowledge pursuant to awakening that knows the vastness of the entire Dharma realm;
- The knowledge pursuant to awakening that knows the ultimate nature of all realms of empty space;
- The knowledge pursuant to awakening that knows all worlds as they entered the past;
- The knowledge pursuant to awakening that knows all worlds as they enter the future;
- The knowledge pursuant to awakening that knows all worlds as they enter the present; and
- The knowledge pursuant to awakening that knows the countless practices and vows of all *tathāgatas* can all be fulfilled with a single [act of] cognition;

The knowledge pursuant to awakening that knows all buddhas of the three periods of time as all sharing a single practice to attain emancipation.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the radiance of sovereign mastery in all dharmas, all their vows become fulfilled, and, in but the instant of a single mind-moment, they all become able to completely comprehend all dharmas of the Buddha and realize the right and perfect enlightenment.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of knowing based on realizations. What are those ten? They are as follows:

- He knows all dharmas have but a single sign;
- He knows all dharmas have measurelessly many signs;
- He knows all dharmas reside in but a single mind-moment;
- He knows the unimpeded nature of all beings' mental actions;
- He knows the faculties of all beings are the same;
- He knows the actions arising from all beings' afflictions and habitual karmic propensities;
- He knows the actions associated with the latent tendencies in the minds of all beings;⁴²⁴
- He knows all beings' good and bad actions;
- He knows all bodhisattvas' sovereign mastery of conduct and vows, their preservation [of the Dharma], and their spiritual transformations; and
- He knows the *tathāgatas'* complete fulfillment of the ten powers as well as their realization of the right and perfect enlightenment.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire skillful means in all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of powers. What are those ten? They are as follows:

- The power to comprehend the inherent nature of all dharmas;
- The power to comprehend all dharmas as comparable to transformationally created phenomena;
- The power to comprehend all dharmas as comparable to mere illusory conjurations;
- The power to comprehend all dharmas as dharmas of the Buddha;
- The power to remain free of any defiling attachment to any dharma;
- The power to possess a very clear understanding of all dharmas;
- The power to never abandon the reverential mind toward all good spiritual guides;

The power to enable all roots of goodness to lead to the unexcelled king of all types of wisdom;

The power to maintain deep faith in the Dharma of all buddhas and never slander it; and

The power to skillfully ensure that one will never retreat from one's resolve to attain all-knowledge.

These are the ten. If bodhisattvas abide in these dharmas, then they come to possess all of the unexcelled powers of the Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of equal regard. What are those ten? They are as follows:

Equal regard for all beings;

Equal regard for all dharmas;

Equal regard for all *kṣētras*;

Equal regard for all kinds of resolute intentions;

Equal regard for all roots of goodness;

Equal regard for all bodhisattvas;

Equal regard for all vows;

Equal regard for all *pāramitās*;

Equal regard for all the practices; and

Equal regard for all buddhas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' unexcelled dharma of equal regard for all.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of statements on true meaning according to the dharmas of the Buddha. What are those ten? They are as follows:

All of these dharmas only have names;

All of these dharmas are like mere conjurations;

All of these dharmas are like reflections;

All of these dharmas arise solely from conditions;

All actions based on these dharmas are pure;

All of these dharmas are merely creations of language;

All of these dharmas are synonymous with the apex of reality;

All of these dharmas are signless;

All of these dharmas are synonymous with the ultimate truth;

and

All of these dharmas are synonymous with the Dharma realm.

These are the ten. If bodhisattvas abide in these dharmas, then they skillfully penetrate the unexcelled and genuine meaning of the wisdom of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva speaks of ten kinds of dharmas. What are those ten? They are as follows:

- They speak of very profound dharmas;
- They speak of vast dharmas;
- They speak of all kinds of different dharmas;
- They speak of the dharma of all-knowledge;
- They speak of dharmas which accord with the *pāramitās*;
- They speak of dharmas which produce the Tathāgata's powers;
- They speak of dharmas related to the three periods of time;
- They speak of dharmas which enable the bodhisattva's irreversibility;
- They speak of dharmas of praise for the Buddha's meritorious qualities; and
- They speak of dharmas corresponding to all bodhisattvas' training, the equality of all buddhas, and all *tathāgatas'* spheres of cognition and action.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled skill in speaking about the Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of things he preserves. What are those ten? They are as follows:

- He preserves all the merit and roots of goodness he has accumulated;
- He preserves all dharmas spoken by the Tathāgata;
- He preserves all analogies;
- He preserves all the gateways to the principles and purport of the Dharma;
- He preserves all gateways to the production of *dhāraṇīs*;
- He preserves all the dharmas for doing away with doubts;
- He preserves all the dharmas used to bring about the complete development of all bodhisattvas;
- He preserves all the gateways to the samādhis of equality taught by the Tathāgata;
- He preserves all the gateways to the bright illumination of dharmas; and
- He preserves all the powers of all buddhas' easeful mastery in the spiritual superknowledges.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the powers of preservation of the Tathāgata's unexcelled and great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of eloquence. What are those ten? They are as follows:

The eloquence that remains free of discriminations in speaking of all dharmas;
 The eloquence that remains effortless in speaking of all dharmas;
 The eloquence that remains free of attachment in speaking of all dharmas;
 The eloquence that completely comprehends emptiness in speaking of all dharmas;
 The eloquence that remains free of doubts or dullness in speaking of all dharmas;
 The eloquence that receives the assistance of the Buddha in speaking of all dharmas;
 The eloquence that brings about self-awakening in speaking of all dharmas;
 The eloquence that is skillful in explaining differences in textual passages in speaking of all dharmas;
 The eloquence that accords with reality in speaking of all dharmas; and
 The eloquence that gladdens all beings by adapting to their minds.

These are the ten. If all bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled skillful and sublime eloquence.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of sovereign mastery. What are those ten? They are as follows:

- Sovereign mastery in the teaching and training of all beings;
- Sovereign mastery in the universal illumination of all dharmas;
- Sovereign mastery in cultivating the practices producing all roots of goodness;
- Sovereign mastery in vast wisdom;
- Sovereign mastery in the moral virtue that has nothing at all that it relies on;
- Sovereign mastery in dedicating all roots of goodness to the realization of bodhi;
- Sovereign mastery in irreversible vigor;
- Sovereign mastery in the wisdom that utterly vanquishes all the many kinds of *māras*;
- Sovereign mastery in enabling beings to resolve to attain bodhi by adapting to their individual inclinations;
- Sovereign mastery in manifesting the realization of right enlightenment in accordance with those who should be taught.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the sovereign mastery of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of nonattachment. What are those ten? They are as follows:

- Nonattachment to any world;
- Nonattachment to any being;
- Nonattachment to any dharma;
- Nonattachment to anything he does;
- Nonattachment to any roots of goodness;
- Nonattachment to any place in which he takes on rebirth;
- Nonattachment to any vows;
- Nonattachment to any practices;
- Nonattachment to any bodhisattva; and
- Nonattachment to any buddha.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to swiftly transform all the many kinds of thought into the attainment of unexcelled and pure wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of impartial mind. What are those ten? They are as follows:

- The mind that impartially accumulates all meritorious qualities;
- The mind that impartially makes all the different kinds of vows;
- The mind that is impartial toward the bodies of all beings;
- The mind that is impartial toward the karmic consequences of all beings;
- The mind that is impartial toward all dharmas;
- The mind that is impartial toward all lands no matter whether they are pure or defiled;
- The mind that is impartial toward all beings no matter what their levels of understanding might be;
- The mind that is impartial and nondiscriminating toward all practices;
- The mind that is impartial toward all the powers and fearlessnesses of the buddhas; and
- The mind that is impartial toward all the types of wisdom of the *tathāgatas*.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great mind of impartial regard for all.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of developing wisdom. What are those ten? They are as follows:

- Developing wisdom through knowing all beings' levels of understanding;
- Developing wisdom through knowing the many kinds of differences in all buddha *kṣetras*;

Developing wisdom through knowing the distinct details throughout the network of the ten directions;

Developing wisdom through knowing all the inverted worlds, upward-facing worlds, and other kinds of worlds;

Developing wisdom through knowing with respect to all dharmas their single nature, their many different types of natures, and their vast scale of abiding;

Developing wisdom through knowing all the different kinds of bodies;

Developing wisdom through knowing all the worlds' inverted views and false conceptions while having no attachment to any of them;

Developing wisdom through knowing all dharmas ultimately bring about emancipation through but a single path;

Developing wisdom through knowing the Tathāgata's spiritual powers are able to enter the entire Dharma realm; and

Developing wisdom through knowing that the seed of buddhahood in all beings of the three periods of time is never cut off.

These are the ten. If bodhisattvas abide in these dharmas, then they have no dharma that they do not completely comprehend.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of transformations that he performs. What are those ten? They are as follows:

Transformations of all kinds of beings;

Transformations of all kinds of bodies;

Transformations of all kinds of *kṣetras*;

Transformations of all kinds of offerings;

Transformations of all kinds of voices;

Transformations of all kinds of conduct and vows;

Transformations of all ways to teach and train beings;

Transformations of all ways of realizing right enlightenment;

Transformations in all ways of speaking the Dharma; and

Transformations of all means of empowerment.

These are the ten. If bodhisattvas abide in these dharmas, then they achieve complete fulfillment of all the unexcelled dharmas of transformation.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of empowerment. What are those ten? They are as follows:

Empowerment by the Buddha;

Empowerment by the Dharma;

Empowerment by beings;

Empowerment by karmic actions;
 Empowerment by the practices;
 Empowerment by vows;
 Empowerment by spheres of cognition;
 Empowerment by time;
 Empowerment by goodness; and
 Empowerment by knowledge.

These are the ten. If bodhisattvas abide in these dharmas, then, in all dharmas, they will attain unsurpassed mastery of empowerments.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bases for feeling great happiness and satisfaction. What are those ten? They are as follows:

All bodhisattvas make a resolution such as this: “To the very end of future time, when buddhas appear in the world, I shall follow, serve, and please them all.” When they think in this way, they experience great happiness and satisfaction;

They also think: “When those *tathāgatas* appear in the world, I shall reverently make offerings of unexcelled gifts to all of them.” When they think in this way, they experience great happiness and satisfaction;

They also think: “When, in the presence of all those buddhas, I present offerings to them, those *tathāgatas* will certainly provide me with instruction in the Dharma. In all such instances, with deep resolve, I shall respectfully listen and cultivate in accordance with what they teach so that it must certainly be the case that I have attained birth on the bodhisattva grounds in the past, that I have been reborn there in the present, and that will continue to be reborn there in the future.” When they think in this way, they experience great happiness and satisfaction;

They also think: “I shall practice the bodhisattva practices for an ineffable-ineffable number of future kalpas and shall always succeed in dwelling together with all buddhas and bodhisattvas.” When they think in this way, they experience great happiness and satisfaction;

They also think: “In the past, before I resolved to attain the unexcelled great bodhi, I had all kinds of fears, namely: the fear of not surviving, the fear of a bad reputation, the fear of death, the fear of falling into the wretched destinies, and the fear of the awesome virtue of great assemblies.⁴²⁵ However, once I made that resolve, I abandoned all those fears so that I am no longer alarmed, no longer full of trepidation, no longer fearful, no

longer beset with terror, no longer timid, and no longer scared. I have become invulnerable to being destroyed by any of the many kinds of *māras* or any of the adherents of non-Buddhist paths." When they think in this way, they experience great happiness and satisfaction;

They also think: "I shall enable all beings to attain unexcelled bodhi and, once they have attained bodhi, I shall cultivate the bodhisattva practices in the presence of those buddhas where, to the very end of their lives, with a mind of great faith, I shall engage in extensively bestowing offerings of all kinds of gifts appropriate for presenting to buddhas, doing so all the way up to the time when they enter nirvāṇa, after which I shall raise up countless stupas commemorating each of them. I shall then make offerings to their *śarīra* and see to the preservation and protection of the Dharma they leave behind." When they think in this way, they experience great happiness and satisfaction;

They also think: "I shall use the most unexcelled adornments to adorn all worlds of the ten directions, thereby ensuring that they all are fully adorned with the many different kinds of extraordinarily marvelous adornments and are all then equally purified. Moreover, I shall then use many different kinds of great spiritual powers through which I cause them all to quake, move, and become everywhere illuminated with brilliant radiance." When they think in this way, they experience great happiness and satisfaction;

They also think: "I shall sever all beings' doubts, purify all beings' inclinations, open up of all beings' minds, extinguish all beings' afflictions, close all beings' gates to the wretched destinies, open all beings' gates to the good destinies, dispel all beings' darkness, shine light on all beings, enable all beings to depart from the works of the many kinds of *māras*, and influence all beings to reach the place of peace and security." When they think in this way, they experience great happiness and satisfaction;

The bodhisattva-mahāsattva also thinks: "The buddhas, the *tathāgatas*, are as rarely met as the blooming of the *udumbara* flower and are so rare that one may never see them even once in a measureless number of kalpas. May it be that, in the future, when I wish to see the Tathāgata, I will then succeed in seeing all the buddhas, the *tathāgatas*. May it then be that they will never abandon me, but rather will constantly dwell wherever I am, allowing me to see them, speaking Dharma for my sake, doing so ceaselessly so that, having heard that Dharma, my mind will

become purified and I will abandon flattery and deviousness and become straightforward in character and entirely free of falseness, whereupon I may then always be able to see all buddhas in each successive mind-moment.” When they think in this way, they experience great happiness and satisfaction; and They also think: “May it be that, in the future, I will realize buddhahood and become able then to use a buddha’s spiritual powers to individually manifest the realization of the right and perfect enlightenment for each one of all the beings, manifesting purity, fearlessness, and the great lion’s roar, using great original vows to go everywhere throughout the entire Dharma realm, beating the great Dharma drum, raining down the great Dharma rain, and engaging in the great Dharma giving whereby, throughout countless kalpas, I constantly expound right Dharma, sustained in this by the great compassion so that I remain tireless in all associated physical, verbal, and mental karmic deeds.” When they think in this way, they experience great happiness and satisfaction.

Sons of the Buddha, these are the bodhisattva-mahāsattva’s ten kinds of bases for great happiness and satisfaction. If bodhisattvas abide in these dharmas, then they acquire the great happiness and satisfaction of the wisdom arising from the realization of the unexcelled right enlightenment.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of deep penetration of the Buddha’s Dharma. What are those ten? They are as follows:

- They enter all worlds of the past;
- They enter all worlds of the future;
- They enter the worlds of the present, including the numbers of those worlds, the practices of those worlds, the speech of those worlds, and the purity of those worlds;
- They penetrate the many different kinds of natures of all worlds;
- They penetrate the many different kinds of karmic consequences of all beings;
- They penetrate the many different kinds of practices of all bodhisattvas;
- They know the sequence of all buddhas of the past;
- They know the sequence of all buddhas of the future;
- They know with regard to all present-era buddhas throughout the Dharma realm and the ten directions of empty space their lands, their congregations, their speaking of Dharma, and their training of beings;

They know the dharmas of the world, the dharmas of *śrāvaka* disciples, the dharmas of *pratyekabuddhas*, the dharmas of bodhisattvas, and the dharmas of the Tathāgata and, although they know all these dharmas have no bases for discriminations, they still speak about the many different kinds of dharmas. They completely penetrate the Dharma realm, and because, in so doing, they have nothing whatsoever that they penetrate, in accordance with their Dharma discourse, they have nothing at all to which they become attached.

These are the ten. If bodhisattvas abide in these dharmas, then they succeed in entering the extremely profound nature of the great wisdom of *anuttarasamyaksambodhi*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bases. The bodhisattva bases himself on these as he practices the bodhisattva practices. What are these ten? They are as follows:

He bases himself on making offerings to all buddhas as he practices the bodhisattva practices;

He bases himself on training all beings as he practices the bodhisattva practices;

He bases himself on drawing near to all good spiritual friends as he practices the bodhisattva practices;

He bases himself on accumulating all kinds of roots of goodness as he practices the bodhisattva practices;

He bases himself on purifying all buddha lands as he practices the bodhisattva practices;

He bases himself on never abandoning any being as he practices the bodhisattva practices;

He bases himself on deeply entering all the *pāramitās* as he practices the bodhisattva practices;

He bases himself on completely fulfilling all the bodhisattva vows as he practices the bodhisattva practices;

He bases himself on the measureless bodhi resolve as he practices the bodhisattva practices; and

He bases himself on the bodhi of all buddhas as he practices the bodhisattva practices.

These are the ten. The bodhisattva bases himself on these as he practices the bodhisattva practices.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of arousal of fearless resolve. What are those ten? They are as follows:

The arousal of fearless resolve by which he extinguishes all obstructive karma;

- The arousal of fearless resolve by which he protects and preserves right Dharma after the Buddha enters nirvāṇa;
- The arousal of fearless resolve by which he conquers all *māras*;
- The arousal of fearless resolve by which he does not even spare his own body or life;
- The arousal of fearless resolve by which he utterly vanquishes the deviant doctrines of all adherents of the non-Buddhist paths;
- The arousal of fearless resolve by which he causes all beings to rejoice;
- The arousal of fearless resolve by which he causes all congregations to rejoice;
- The arousal of fearless resolve by which he trains all the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*;
- The arousal of fearless resolve by which he abandons the grounds of the two vehicles and enters the extremely profound Dharma; and
- The arousal of fearless resolve by which he tirelessly practices the bodhisattva practices for an ineffable-ineffable number of kalpas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the fearless resolve accompanying the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of arousing doubt-free resolve by which his mind remains free of doubt regarding any of the Buddha's dharmas. What are those ten? They are as follows:

The bodhisattva-mahāsattva arouses resolve such as this: "I should use giving to gather in all beings and shall use moral virtue, patience, vigor, *dhyāna* concentration, wisdom, kindness, compassion, sympathetic joy, and equanimity to gather in all beings." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the first of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: "When all buddhas of the future come forth and appear in the world, I shall serve and make offerings to them all." When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the second of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: “I shall use many different kinds of extraordinarily marvelous nets of light to everywhere adorn all worlds.” When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the third of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: “I shall cultivate the bodhisattva practices until the very end of all kalpas of the future during which time I shall use all the unexcelled teaching and training dharmas to ripen all beings to the very ends of the Dharma realm and the realm of empty space in which those beings are so countless many, measurelessly many, boundlessly many, incomparably many, innumerable many, inexpressibly many, inconceivably many, immeasurably many, ineffably many, and ineffably-ineffably many as to entirely surpass all means of numerical calculation.” When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the fourth of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: “I shall cultivate the bodhisattva practices, fulfill the great vows, become possessed of all-knowledge, and abide within it.” When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the fifth of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: “For the sake of everyone in all worlds, I shall everywhere practice the bodhisattva practices and become a pure light of all dharmas which clearly illuminates all dharmas of the Buddha.” When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the sixth of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: “I shall realize that all dharmas are dharmas of the Buddha and shall adapt to beings’ minds as I expound on the Dharma for them to enable them all to awaken.” When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the seventh of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: “I shall acquire the unobstructed gateway to all dharmas through realizing all obstructions are inapprehensible.” In this way his mind becomes free of doubts and he abides in the nature of reality all the way until he realizes *anuttarasamyaksambodhi*. When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the eighth of his ways of arousing doubt-free resolve;

The bodhisattva-mahāsattva also arouses this resolve: “I shall realize that there are no dharmas that are not world-transcending dharmas, shall abandon all false conceptions and inverted views, and shall use a single kind of adornment to accomplish the self-adornment in which there is no one at all who is adorned so that, in this way, I reach complete understanding myself and become awakened without relying on anyone else.” When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the ninth of his ways of arousing doubt-free resolve; and

The bodhisattva-mahāsattva also arouses this resolve: “I shall achieve the most supreme and right enlightenment with regard to all dharmas, accomplishing this through abandoning all false conceptions and inverted views, through acquiring the wisdom that responds in but a single mind-moment, through realizing that whether it be unity or difference, such things are all inapprehensible, through transcending all enumerations, through realizing the ultimate state of the unconditioned, through transcending all words and speech, and through abiding at the very apex of the ineffable sphere of cognition.” When he arouses this resolve, he is resolutely decisive and free of all doubt. Hence there is no possibility that he might produce any thoughts of doubt. This is the tenth of his ways of arousing doubt-free resolve.

If bodhisattvas abide in these dharmas, then their minds remain free of any doubts regarding any of the Buddha’s dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of inconceivability. What are those ten? They are as follows:

The inconceivability of all his roots of goodness;

The inconceivability of all his vows;

The inconceivability of his knowing that all dharmas are like mere conjurations;

- The inconceivability of his arousal of the resolve to attain bodhi, his cultivation of the bodhisattva practices, his never losing his roots of goodness, and his remaining free of discriminations;
- The inconceivability of the fact that, although he has already deeply penetrated all dharmas, he still does not choose to enter nirvāṇa because his vows have not yet all been fulfilled;
- The inconceivability of his cultivating the bodhisattva path, manifesting the appearance of his spirit's descent [from the Tuṣita Heavens], entering the womb, being reborn, leaving the home life, engaging in the austerities, going to the site of enlightenment, conquering the many *māras*, realizing the supreme and right enlightenment, turning the wheel of right Dharma, entering *parinirvāṇa*, incessantly manifesting mastery of the spiritual transformations, never relinquishing his compassionate vows, and rescuing and protecting beings;
- The inconceivability of the fact that, although he is able to manifest the Tathāgata's ten powers and mastery of the spiritual transformations, he still never relinquishes his resolve as vast as the Dharma realm to continue teaching beings;
- The inconceivability of his knowing with regard to all dharmas that whatever is signless is possessed of signs, that whatever is possessed of signs is signless, that whatever is free of discriminations involves discriminations, that whatever involves discriminations is free of discriminations, that nonexistence is existence, that existence is nonexistence, that effortlessness is effortful, that what is effortful is effortless, that what is unspoken is spoken, and that what is spoken is unspoken;
- The inconceivability of his knowing that the mind is the same as bodhi, bodhi is the same as the mind, and the mind, bodhi, and beings are the same, this even as he still avoids producing inverted thoughts, inverted conceptions, or inverted views; and
- The inconceivability of his entering the complete cessation absorption in each successive mind-moment while putting an end to all the contaminants, this even as he still refrains from entering the realization of the apex of reality and still refrains from putting an end to his roots of goodness associated with the contaminants. Although he does know all dharmas are free of the contaminants, he does know the ending of the contaminants and also does know the extinguishing of the contaminants. Although he knows that the dharmas of the Buddha are just the dharmas of the world and does know that the dharmas of the world are just the dharmas of the Buddha, he still does not distinguish worldly dharmas within the dharmas

of the Buddha and still does not distinguish the dharmas of the Buddha within the dharmas of the world, this because all dharmas enter the Dharma realm even as there is no entry that occurs at all, and also because he knows all dharmas are in all cases non-dual due to their being free of any transformation at all. This is the tenth of these kinds of inconceivability.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of inconceivability. If bodhisattvas abide in them, then they acquire all buddhas' unexcelled dharmas of inconceivability.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of skillful and esoteric speech. What are those ten? They are as follows:

- Skillful and esoteric speech in all the Buddha's sutras;
- Skillful and esoteric speech regarding all the stations of rebirth;
- Skillful and esoteric speech regarding all bodhisattvas, their spiritual superknowledges, their transformations, and their realization of the right and perfect enlightenment;
- Skillful and esoteric speech regarding all beings' karmic consequences;
- Skillful and esoteric speech regarding the defilement and purity created by all beings;
- Skillful and esoteric speech regarding the gateway by which there are ultimately no obstacles with regard to any dharmas;
- Skillful and esoteric speech regarding the presence of worlds in each and every place throughout all realms of space that, whether they are being created or destroyed, have no empty places between them;
- Skillful and esoteric speech regarding the existence of the *tathāgatas* in even the most minute locations in all places throughout the ten directions of the entire Dharma realm, including their manifestation of the appearance of first taking birth, and so forth up to and including their realization of buddhahood, their entry into *parinirvāṇa*, and their completely filling the entire Dharma realm in which they all may be distinctly seen;
- Skillful and esoteric speech regarding perceiving all beings as equally abiding in nirvāṇa because they are completely unchanging, and yet he, [the bodhisattva-mahāsattva], still never relinquishes his great vow because he has not yet completely fulfilled his vow to attain all-knowledge and hence he persists in fulfilling it; and
- Skillful and esoteric speech regarding his knowing that all dharmas do not depend on awakening induced by others even as

he still never abandons his good spiritual guides, but rather ever increases his venerating esteem toward the Tathāgata and becomes so closely united with his good spiritual guides as to be as if no different in his cultivation, accumulation, and planting of all forms of roots of goodness, in his dedications, in his abiding, in his same endeavors, in his same essential nature, in his same emancipation, and in his same fulfillment.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled skillful and esoteric discourse.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of skillfully distinguishing wisdom. What are those ten? They are as follows:

- Skillfully distinguishing wisdom that penetrates all *kṣetras*;
- Skillfully distinguishing wisdom that penetrates every place that there are beings;
- Skillfully distinguishing wisdom that penetrates all beings' mental actions;
- Skillfully distinguishing wisdom that penetrates all beings' faculties;
- Skillfully distinguishing wisdom that penetrates all beings' karmic consequences;
- Skillfully distinguishing wisdom that penetrates all the *śrāvaka*-disciple practices;
- Skillfully distinguishing wisdom that penetrates all the *pratyekabuddha* practices;
- Skillfully distinguishing wisdom that penetrates all the bodhisattva practices;
- Skillfully distinguishing wisdom that penetrates all worldly dharmas; and
- Skillfully distinguishing wisdom that penetrates all dharmas of the Buddha.

These are the ten. If bodhisattvas abide in these, then they acquire all buddhas' unexcelled skillfully distinguishing wisdom with respect to all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of entry into samādhi. What are those ten? They are as follows:

- He may enter samādhis in all worlds;
- He may enter samādhis in the bodies of all beings;
- He may enter samādhis on all dharmas;
- He may enter samādhis in which he sees all buddhas;
- He may enter samādhis in which he abides in all kalpas;

He may enter samādhis in which, when he arises from samādhi, he manifests inconceivably many bodies;
 He may enter samādhis focused on the bodies of all buddhas;
 He may enter samādhis in which he awakens to the equality of all beings;
 He may enter samādhis in which, in but a single mind-moment, he enters the samādhis and wisdom of all bodhisattvas; and
 He may enter samādhis in which, in but a single mind-moment, he uses unimpeded wisdom to ceaselessly fulfill the practices and vows of all bodhisattvas.

These are the ten. If bodhisattvas abide in these, then they acquire all buddhas' unexcelled dharmas of skillful samādhi practice.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pervasive penetration. What are those ten? They are as follows:

Pervasive penetration of beings;
 Pervasive penetration of lands;
 Pervasive penetration of the world's many different kinds of signs;
 Pervasive penetration of fire disasters;
 Pervasive penetration of flood disasters;
 Pervasive penetration among buddhas;
 Pervasive penetration of adornments;
 Pervasive penetration of the Tathāgata's body possessed of boundless meritorious qualities;
 Pervasive penetration of all of the many different ways of explaining the Dharma; and
 Pervasive penetration of the many different kinds of offerings made to all buddhas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled dharmas of pervasive penetration with great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of gateways to liberation. What are those ten? They are as follows:

The gateway of liberation in which a single body everywhere pervades all worlds;
 The gateway of liberation in which one manifests incalculably many different kinds of forms and appearances in all worlds;
 The gateway of liberation in which one enables all worlds to enter but a single buddha *kṣetra*;
 The gateway of liberation in which one provides supportive empowerment to all realms of beings;
 The gateway of liberation in which the adorned bodies of all buddhas completely fill all worlds;

The gateway of liberation in which one sees all worlds within one's own body;

The gateway of liberation in which, in but a single mind-moment, one goes to all worlds;

The gateway of liberation in which one manifests all *tathāgatas* coming forth into the world within but a single world;

The gateway of liberation in which a single body completely fills the entire Dharma realm; and

The gateway of liberation in which, in but a single mind-moment, one manifests all buddhas' easeful mastery of the spiritual superknowledges.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled gateways to liberation.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of spiritual superknowledges. What are those ten? They are as follows:

The expedient superknowledge with which he remembers past lives;

The expedient superknowledge with which he possesses the unimpeded heavenly ear;

The expedient superknowledge with which he knows the inconceivable mental actions of other beings;

The expedient superknowledge with which his heavenly eye is unimpeded in what it observes;

The expedient superknowledge with which he adapts to the minds of beings in manifesting the inconceivably great power of the spiritual superknowledges;

The expedient superknowledge in which a single body appears everywhere in countless worlds;

The expedient superknowledge with which, in but a single mind-moment, he everywhere enters an ineffable-ineffable number of worlds;

The expedient superknowledge with which he produces countless adornments with which he adorns an inconceivable number of worlds;

The expedient superknowledge with which he manifests an ineffable number of transformation bodies; and

The expedient superknowledge with which he adapts to the minds of inconceivably many beings in an ineffable number of worlds for whom he manifests the realization of *anuttarasamyakṣaṃbodhi*.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great expedient superknowledges with

which they bring forth many different kinds of manifestations for all beings in order to enable them to cultivate and pursue the training.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of clarities. What are those ten? They are as follows:

The skillful cognitive clarity with which he knows all beings' karmic consequences;

The skillful cognitive clarity with which he knows all beings' spheres of cognition as quiescent, pure, and free of all conceptual proliferation;

The skillful cognitive clarity with which he knows all beings' many different objective conditions have but a single sign, that of inapprehensibility, and with which he knows all dharmas are [as indestructible] as vajra;

The skillful cognitive clarity with which he is able to use countless extremely subtle sounds to be heard in all worlds throughout the ten directions;

The skillful cognitive clarity with which he destroys all of the mind's defiling attachments;

The skillful cognitive clarity with which he is able to use skillful means to manifest as either being reborn or as not being reborn;

The skillful cognitive clarity with which he abandons all objects of perception and feeling;

The skillful cognitive clarity with which he knows all dharmas as neither possessed of signs nor signless, with which he knows them to be of but a single nature, that of having no nature, with which he remains free of discriminations yet is still able to completely know all the many different kinds of dharmas throughout measureless kalpas, distinguishing them and expounding on them, and with which he abides in the Dharma realm, realizing *anuttarasamyaksambodhi*;

The skillful cognitive clarity with which he knows all beings as born and yet as originally unborn because he completely understands that taking birth is inapprehensible, and with which he knows causes, knows conditions, knows phenomena, knows spheres of cognition, knows actions, knows production, knows cessation, knows words and speech, knows delusion, knows the transcendence of delusion, knows inverted views, knows the transcendence of inverted views, knows defilement, knows purity, knows *saṃsāra*, knows *nirvāṇa*, knows apprehensibility, knows inapprehensibility, knows attachment, knows the absence of attachment, knows abiding, knows

movement, knows going, knows returning, knows arising, knows non-arising, knows destruction, knows emancipation, knows ripening, knows faculties, and knows training—and thus, by adapting to what is appropriate, he provides all different kinds of teaching and never forgets what the bodhisattva practices. And how is this the case? It is solely in order to benefit beings that the bodhisattva brings forth the resolve to attain *anuttarasamyakṣambodhi*. He has no other motivation aside from this. The bodhisattva therefore always pursues the teaching of beings without ever becoming weary and without opposing what those in the worlds do. This is known as the skillful cognitive clarity with respect to conditioned arising; and

The skillful cognitive clarity by which the bodhisattva-mahāsattva has no attachment to the buddha and does not produce any thoughts of attachment thereto, has no attachment to the Dharma and does not generate any thoughts of attachment thereto, has no attachment to *kṣētras* and does not generate any thoughts of attachment thereto, has no attachment to beings and does not generate any thoughts of attachment thereto, and does not perceive the existence of beings and yet still engages in teaching, training, and teaching Dharma for their benefit. Thus he still never abandons any of the bodhisattva practices including the great compassion, the great vows, the seeing of buddhas, the hearing of the Dharma, the cultivation in accordance with it, the reliance upon the Tathāgata, the planting of all kinds of roots of goodness, and the respectful making of offerings, all of which he incessantly continues to pursue. In this, he is able to use his spiritual powers to cause quaking and movement in the countless worlds of the ten directions, this because his mind is as vast as the Dharma realm. In this, he knows the many different ways of explaining the Dharma, knows how many beings there are, knows the differences among beings, knows the arising of suffering, knows the cessation of suffering, knows all actions as like reflected images, practices the bodhisattva practices, and forever severs the very root of all rebirths. It is only for the sake of rescuing and protecting all beings that he practices the bodhisattva practices, and yet he has nothing whatsoever that he practices. He accords with the lineage of all buddhas and brings forth a resolve [as unshakable as] the great king of mountains. He recognizes that even all falseness and inverted views are subsumed within the gateway of the knowledge of all modes. His wisdom is so vast that it cannot be the least bit shaken. He is one who is bound for

realization of the right enlightenment who equally rescues all beings from the ocean of births and deaths.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great skillful cognitive clarity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of liberations. What are those ten? They are as follows:

- The liberation from afflictions;
- The liberation from wrong views;
- The liberation from all grasping;
- The liberation from the aggregates, sense realms, and sense bases;
- The liberation that steps beyond the two vehicles;
- The liberation of the unproduced-dharmas patience;
- The liberation that abandons attachment to all worlds, all *kṣetras*, all beings, and all dharmas;
- The liberation of boundless dwelling;
- The liberation by which he begins all the bodhisattva practices and enters the Tathāgata's ground of nondiscrimination; and
- The liberation by which, in but a single mind-moment, he is able to completely know all three periods of time.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to carry out the unexcelled buddha works, teaching and ripening all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of gardens and groves. What are those ten? They are as follows:

- Samsāra* is the bodhisattva's garden and grove because he does not loathe and abandon it;
- Teaching beings is the bodhisattva's garden and grove because he never wearies of it;
- Dwelling in all kalpas is the bodhisattva's garden and grove because he thereby accumulates all the great practices;
- Pure worlds are the bodhisattva's garden and grove because this is where he dwells;
- All the palaces of the *māras* are the bodhisattva's garden and grove because he conquers their hordes;
- Meditative contemplation on the Dharma that he hears is the bodhisattva's garden and grove because he contemplates it in accordance with principle;
- The six *pāramitās*, the four means of attraction,⁴²⁶ and the thirty-seven aids to enlightenment are the bodhisattva's garden and grove because he thereby sustains the realm passed on by the kindly father;⁴²⁷

The ten powers, four fearlessnesses, eighteen dharmas exclusive to the buddhas, and so forth until we come to all dharmas of the buddhas are the bodhisattva's garden and grove because he does not devote mindfulness to any other kinds of dharmas;

The manifestation of all bodhisattvas' awesome powers and sovereign spiritual superknowledges are the bodhisattva's garden and grove because he uses those great spiritual powers to ceaselessly turn the wheel of right Dharma, thereby training beings; and

The manifestation of the realization of right enlightenment for all beings in every place in but a single mind-moment is the bodhisattva's garden and grove because the Dharma body everywhere pervades all worlds throughout empty space.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled, worry-free, and immensely blissful conduct.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of palaces. What are those ten? They are as follows:

The resolve to attain bodhi is the bodhisattva's palace because he never forgets it;

The ten courses of good karmic action, merit, and wisdom are the bodhisattva's palace because he uses them to teach the beings of the desire realm;

The *dhyāna* absorptions corresponding to the four abodes of Brahma⁴²⁸ are the bodhisattva's palace because he uses them to teach the beings of the form realm;

Birth into the Pure Dwelling Heavens is the bodhisattva's palace because there he remains undefiled by any of the afflictions;

Birth into the formless realm is the bodhisattva's palace because he thereby enables beings to leave behind the stations beset by the difficulties;⁴²⁹

Birth into defiled worlds is the bodhisattva's palace because there he enables all beings to sever the afflictions;

Manifesting as dwelling in the inner palace with wife, children, and retinue is the bodhisattva's palace because there he thereby assists the development of those beings he has practiced with in the past;

Manifesting as dwelling in the position of a wheel-turning king, a world-protecting deva king, Śakra, or Brahma is the bodhisattva's palace because it is done in order to train beings with the mind of a sovereign;

Abiding in all the bodhisattva practices with easeful mastery of the spiritual superknowledges, in all cases attaining sovereign mastery of them—this is the bodhisattva’s palace because he thereby skillfully acquires easeful mastery in all the *dhyānas*, liberations, *samādhis*, and wisdom; and

As received from all buddhas, the summit-anointing consecration and prediction of attaining unsurpassed sovereign mastery as a king of all-knowledge—this is the bodhisattva’s palace because he thereby comes to abide in the adornment of the ten powers and thereby accomplishes the masterful works of all the Dharma kings.

These are the ten. If bodhisattvas abide in these, then they acquire the crown-anointing consecration of the Dharma and will attain sovereign mastery in the use of spiritual powers throughout all worlds.

Sons of the Buddha, the bodhisattva-mahāsattva has ten bases for delight. What are those ten? They are as follows:

He delights in right mindfulness because his mind is thereby neither scattered nor confused;

He delights in wisdom because he thereby distinguishes all dharmas;

He delights in visiting all buddhas because he is tireless in listening to the Dharma;

He delights in all buddhas because they fill the boundless realms of the ten directions;

He delights in bodhisattvas because of their sovereign mastery in using countless approaches to manifest bodies for the benefit of beings;

He delights in all the *samādhi* gateways because, through entering but a single *samādhi* gateway, he enters all *samādhi* gateways;

He delights in the *dhāraṇīs* because he thereby retains the Dharma, never forgets it, and then transmits it on to beings;

He delights in unimpeded eloquence because, by resort to it, he may endlessly distinguish and expound upon but a single passage or a single sentence for an ineffable number of kalpas;

He delights in the realization of right enlightenment because it entails using countless means to manifest bodies and realize right enlightenment for the benefit of beings; and

He delights in turning the wheel of the Dharma because he thereby utterly vanquishes the dharmas promoted by all non-Buddhist paths.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled Dharma bliss of all buddhas, the *tathāgatas*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of adornment. What are those ten? They are as follows:

- Adornment with the powers, because they are indestructible;
- Adornment with the fearlessnesses, because they are insurmountable;
- Adornment with meanings, because he endlessly expounds on ineffably many meanings;
- Adornment with Dharma, because he contemplates and expounds on the collection of eighty-four thousand dharmas, never forgetting any of them;
- Adornment with vows, because of the irreversibility of the vast vows made by all bodhisattvas;
- Adornment with practices, because he attains emancipation by cultivating Samantabhadra's practices;
- Adornment with *kṣetras*, because he makes a single *kṣetra* of all *kṣetras*;
- Adornment with the universally pervasive voice, because it everywhere pervades all buddha worlds, raining the Dharma rain;
- Adornment with empowerments, because he thereby incessantly practices innumerable practices throughout all kalpas; and
- Adornment with transformations, because he manifests bodies as numerous as all beings in the body of a single being, thus enabling all beings to acquire knowledge and vision and seek all-knowledge without ever retreating.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all of the Tathāgata's unexcelled Dharma adornments.

Sons of the Buddha, the bodhisattva-mahāsattva manifests ten kinds of unshakable mind. What are those ten? They are as follows:

- The unshakable mind that is able to relinquish all his possessions;
- The unshakable mind that reflects upon and contemplates all dharmas of the Buddha;
- The unshakable mind that recollects and makes offerings to all buddhas;
- The unshakable mind that vows to refrain from tormenting or injuring any being;
- The unshakable mind that gathers in all beings without distinguishing between adversaries and close relations;
- The unshakable mind that ceaselessly seeks all dharmas of the Buddha;

The unshakable mind that tirelessly and irreversibly practices the bodhisattva practices for an ineffable-ineffable number of kalpas as numerous as all beings;

The unshakable mind that develops deeply-rooted faith, faith free of turbidity, pure faith, ultimately pure faith, immaculate faith, faith with radiant clarity, faith associated with revering and making offerings to all buddhas, irreversible faith, endless faith, indestructible faith, and faith suffused with exultant joyfulness;

The unshakable mind that perfects the path of skillful means leading to the development of all-knowledge; and

The unshakable mind that, on hearing the Dharma of all the bodhisattva practices, believes in, accepts, and never disparages them.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled unshakable mind of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of never-relinquished profound and great resolve. What are those ten? They are as follows:

He never relinquishes the profound and great resolve to completely fulfill the bodhi of all buddhas;

He never relinquishes the profound and great resolve to teach and train all beings;

He never relinquishes the profound and great resolve to ensure that the lineage of all buddhas will never be cut off;

He never relinquishes the profound and great resolve to draw near to all good spiritual guides;

He never relinquishes the profound and great resolve to make offerings to all buddhas;

He never relinquishes the profound and great resolve to especially focus on seeking to acquire all dharmas possessed of the Great Vehicle's meritorious qualities;

He never relinquishes the profound and great resolve to practice *brahmacarya* and preserve the pure precepts in the presence of all buddhas;

He never relinquishes the profound and great resolve to draw near to all bodhisattvas;

He never relinquishes the profound and great resolve to seek the skillful means by which to protect and preserve all dharmas of the Buddha; and

He never relinquishes the profound and great resolve to fulfill the conduct and vows of all bodhisattvas and accumulate the dharmas of all buddhas.

These are the ten. If bodhisattvas abide in these, then they are able to never relinquish any of the dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of wise contemplations. What are those ten? They are as follows:

The wise contemplation by which he skillfully distinguishes and expounds on all dharmas;

The wise contemplation by which he completely knows all roots of goodness of the three periods of time;

The wise contemplation by which he completely knows all the practices of all bodhisattvas as well as their sovereign mastery of spiritual transformations;

The wise contemplation by which he completely knows all the gateways to the meaning of all dharmas;

The wise contemplation by which he completely knows the awesome powers of all buddhas;

The wise contemplation by which he completely knows all of the *dhāraṇī* gateways;

The wise contemplation by which he expounds on right Dharma everywhere in all worlds;

The wise contemplation by which he enters the entire Dharma realm;

The wise contemplation by which he knows the inconceivability everywhere throughout the ten directions; and

The wise contemplation by which he knows the unimpeded wisdom light of all dharmas of the Buddha.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled and greatly wise contemplations.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of explanations about dharmas. What are those ten? They are as follows:

He explains all dharmas as arising from conditions;

He explains all dharmas as like conjurations;

He explains all dharmas as free of any mutual contradiction;

He explains all dharmas as boundless;

He explains all dharmas as independent;

He explains all dharmas as like vajra;

He explains all dharmas as characterized by true suchness;

He explains all dharmas as quiescent;

He explains all dharmas as leading to emancipation; and
 He explains all dharmas as in every case abiding in ultimate
 truth⁴³⁰ and as perfect by virtue of their original nature.

These are the ten. If bodhisattvas abide in these, then they are able to skillfully explain all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten [other] kinds of purity. What are those ten? They are as follows:

Purity of deep resolve;
 Purity in severing doubts;
 Purity in abandoning views;
 Purity of spheres of cognition and action;
 Purity in the quest for all-knowledge;
 Purity in eloquence;
 Purity in fearlessness;
 Purity in abiding in the wisdom of all bodhisattvas;
 Purity in taking on the moral code of all bodhisattvas; and
 Purity in the complete perfection of unexcelled bodhi, the thirty-two marks of hundredfold merit, the dharmas of purity, and all roots of goodness.

These are the ten. If bodhisattvas abide in these, then they acquire all *tathāgatas'* dharmas of unexcelled purity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of seals. What are those ten? They are as follows:

The bodhisattva-mahāsattva knows the suffering of suffering, the suffering of deterioration, and the suffering of the *saṃskāras'* karmic formative factors.⁴³¹ He especially focuses on the quest for the Buddha's Dharma. He never indulges the arising of any indolence in his tireless practice of the bodhisattva practices, is never alarmed, never fearful, never beset by trepidation, and is never struck with terror. He never relinquishes the great vows, he is solid and unretreating in his quest for all-knowledge, and thus he ultimately reaches *anuttarasamyaksambodhi*. This is the first of his seals;

When the bodhisattva-mahāsattva observes that there are beings who are crazed and confused by stupidity who may use coarse and vile words in defaming and vilifying him, or who may use knives, staves, tiles, or stones to injure him, he still never allows these kinds of objective circumstances to cause him to relinquish the bodhisattva resolve. Rather, he simply endures such abuse and persists in the gentle, harmonious, and especially focused cultivation of the Buddha's Dharma, abides in the

supreme path, and enters the positions [on the path] in which births are transcended. This is the second of his seals;

When the bodhisattva hears teachings related to all-knowledge from the extremely profound Dharma of the Buddha, relying on his own wisdom, he is able to recognize their validity with deep faith, completely comprehends them, and enters them. This is the third of his seals;

The bodhisattva-mahāsattva also thinks thus: “Just as I who have brought forth the deep resolve to seek all-knowledge am thereby bound to become a buddha and realize *anuttarasamyaksambodhi*, so too, given that all beings, flowing along and turning about in the five destinies, are thus bound to undergo measureless suffering, I should also enable them to bring forth the bodhi resolve, to develop deep faith and joyous delight, to become diligent and vigorous in cultivation, and to become solidly irreversible in this.” This is the fourth of his seals;

The bodhisattva-mahāsattva realizes that the Tathāgata’s wisdom is so boundless that one could never fathom the Tathāgata’s wisdom through the use of limited means. Because the bodhisattva has already heard the Tathāgata’s boundless wisdom under countless buddhas, he is able to refrain from using such limited means to fathom it. He realizes that discussions using any of the world’s languages are so limited that they would all be incapable of knowing the Tathāgata’s wisdom. This is the fifth of his seals;

The bodhisattva-mahāsattva acquires for his quest to realize *anuttarasamyaksambodhi* the most supreme zeal,⁴³² extremely profound zeal, vast zeal, great zeal, all different forms of zeal, indomitable zeal, unexcelled zeal, solid zeal, zeal indestructible by any of the many *māras*, non-Buddhists, or their retinues, and zeal that is irreversible in its quest for all-knowledge. Abiding in types of zeal such as these, the bodhisattva achieves ultimate irreversibility with respect to the attainment of unexcelled bodhi. This is the sixth of his seals;

In his practice of the bodhisattva practices, the bodhisattva-mahāsattva, being unconcerned with preserving his own body or life, cannot be hindered by anyone. Because he has generated the resolve to proceed toward all-knowledge, because the nature of all-knowledge always manifests directly before him, and because he has acquired the wisdom light of all buddhas, he never abandons the bodhi of the buddhas and never abandons his good spiritual guides. This is the seventh of his seals;

When the bodhisattva-mahāsattva observes a son or daughter of good family who is progressing in the Great Vehicle, he enables them to increase their resolve to seek the Buddha's Dharma, enables them to abide in all kinds of roots of goodness, enables them to consolidate their resolve for all-knowledge, and enables them to become irreversible in their quest for unexcelled bodhi. This is the eighth of his seals;

The bodhisattva-mahāsattva enables all beings to acquire the mind of equal regard for all and encourages them to diligently cultivate the path to all-knowledge. With the mind of great compassion, he explains the Dharma for them and enables them to become forever irreversible in their progress toward *anuttarasamyaksambodhi*. This is the ninth of his seals; and

The bodhisattva-mahāsattva possesses roots of goodness that are one and the same with those of all buddhas of the three periods of time. He never allows the severance of the lineage of all buddhas and ultimately succeeds in acquiring the wisdom of all-knowledge. This is the tenth of his seals.

Sons of the Buddha, these are the ten kinds of seals of the bodhisattva-mahāsattva. Relying on these, the bodhisattva swiftly succeeds in realizing *anuttarasamyaksambodhi* and in completely perfecting the seal of the Tathāgata's unexcelled wisdom in all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of illumination with the light of wisdom. What are those ten? They are as follows:

The illumination with the light of wisdom by which he knows he will definitely attain *anuttarasamyaksambodhi*;

The illumination with the light of wisdom by which he sees all buddhas;

The illumination with the light of wisdom by which he sees all beings dying in this place and being reborn in that place;

The illumination with the light of wisdom by which he understands all the Dharma gateways contained in the sutras;

The illumination with the light of wisdom by which he relies on the good spiritual guide, makes the bodhi resolve, and accumulates all roots of goodness;

The illumination with the light of wisdom by which all buddhas are revealed;

The illumination with the light of wisdom by which he teaches all beings and enables them all to abide on the ground of the Tathāgata;

The illumination with the light of wisdom by which he expounds on the inconceivable and vast gateways to the Dharma;

The illumination with the light of wisdom by which he skillfully and completely knows the spiritual superknowledges and awesome powers of all buddhas; and

The illumination with the light of wisdom by which he completely fulfills all the *pāramitās*.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' unexcelled illumination with the light of wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of peerless dwelling which are unequaled by any being, any *śrāvaka* disciple, or any *pratyekabuddha*. What are those ten? They are as follows:

Although the bodhisattva-mahāsattva contemplates the apex of reality, he still does not choose to bring it to full realization because all his vows have not yet been completely fulfilled. This is the first of his peerless dwellings;

The bodhisattva-mahāsattva plants all roots of goodness equal in their expansiveness to the Dharma realm and yet he does not retain even the slightest attachment to any of them. This is the second of his peerless dwellings;

In his cultivation of the bodhisattva practices, the bodhisattva-mahāsattva realizes that they are like transformationally created phenomena because all dharmas are quiescent. Even so, he never develops any doubts regarding the Buddha's Dharma. This is the third of his peerless dwellings;

Although the bodhisattva-mahāsattva has abandoned all the world's false conceptions, he is still able to engage in mental actions devoted to practicing the bodhisattva practices for an ineffable number of kalpas, completely fulfilling the great vows and never having any thought of weariness in this. This is the fourth of his peerless dwellings;

The bodhisattva-mahāsattva has no attachment to any dharma, this because all dharmas are by nature quiescent. Still, he refrains from opting for the realization of nirvāṇa. Why? Because he has not yet completely fulfilled the path to the acquisition of all-knowledge. This is the fifth of his peerless dwellings;

The bodhisattva-mahāsattva knows all kalpas are just non-kalpas and yet he still truthfully speaks of all the types of kalpas.⁴³³ This is the sixth of his peerless dwellings;

The bodhisattva-mahāsattva realizes that all dharmas have no actions at all that they perform and yet he still never relinquishes the actions in which he engages on the path in seeking the Dharma of all buddhas. This is the seventh of his peerless dwellings;

The bodhisattva-mahāsattva realizes that the three realms are only mind and that the three periods of time are only mind even as he completely realizes his mind is measureless and boundless. This is the eighth of his peerless dwellings;

For the sake of but a single being, the bodhisattva-mahāsattva may practice the bodhisattva practices for an ineffable number of kalpas, wishing thereby to enable that being to dwell on the ground of all-knowledge. And just as he may do so for but a single being, so too may he also do so for all beings in this very same way, and yet he still never grows weary of this. This is the ninth of his peerless dwellings; and

Although the bodhisattva-mahāsattva achieves the complete fulfillment of his cultivation, he still refrains from the complete realization of bodhi. And why is this? This is because the bodhisattva thinks: "Whatever I do is originally done for the sake of beings. Therefore I should remain for a long time in *samsāra*, using skillful means to benefit them and enable them all to dwell securely in the unexcelled path to buddhahood." This is the tenth of his peerless dwellings.

These are the ten peerless dwellings of the bodhisattva-mahāsattva. If bodhisattvas abide in them, then they acquire the peerless dwelling in the unexcelled great wisdom with regard to all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva makes ten kinds of flawless resolve.⁴³⁴ What are those ten? Sons of the Buddha:

The bodhisattva-mahāsattva thinks thus: "I should subdue all the *deva-māras* along with all their retinues." This is the first of his kinds of flawless resolve;

He also thinks thus: "I should demolish all the non-Buddhist paths and their deviant dharmas." This is the second of his kinds of flawless resolve;

He also thinks thus: "I should present such skillfully worded explanations to all beings that they are all delighted." This is the third of his kinds of flawless resolve;

He also thinks thus: "I should fulfill the *pāramitā* practices everywhere throughout the Dharma realm." This is the fourth of his kinds of flawless resolve;

He also thinks thus: “I should accumulate a treasury of all kinds of merit.” This is the fifth of his kinds of flawless resolve;

He also thinks thus: “Although the unexcelled bodhi is vast and difficult to fully realize, I should cultivate it and bring it to complete fulfillment.” This is the sixth of his kinds of flawless resolve;

He also thinks thus: “I should use unexcelled teaching and unexcelled training to teach and train all beings.” This is the seventh of his kinds of flawless resolve;

He also thinks thus: “All worlds have various kinds of differences. I should use countless bodies in accomplishing the realization of the right and perfect enlightenment.” This is the eighth of his kinds of flawless resolve;

He also thinks thus: “If, when I am cultivating the bodhisattva practices, beings come and beg from me my hands, feet, ears, nose, blood, flesh, bones, marrow, wives, sons, elephants, horses, and so forth until we come to the position of kingship, I shall be able to relinquish all such things, doing so without even an instant of worried or regretful thought, doing so solely to benefit all beings, and doing so without seeking karmic rewards, taking the great compassion as what is foremost and the great kindness as what is ultimate.” This is the ninth of his kinds of flawless resolve; and

He also thinks thus: “As for all that exists in the three periods of time, all buddhas, all dharmas of the Buddha, all beings, all lands, all worlds, all three periods of time, all realms of space, the entire Dharma realm, all realms established through words and speech, all realms of quiescent nirvāṇa—with wisdom that responds in but a single mind-moment, I should completely know, completely awaken to, completely perceive, completely realize, completely cultivate, and completely sever all the many different kinds of dharmas such as these. However, with regard to everything among them, I should remain free of discriminations and abandon discriminations, should remain free of [any conception of] the many kinds of differences, free of [any conception of] meritorious qualities or objective realms, and free of [any conception of] “neither existent nor nonexistent” or “neither singular nor dual,” and:

I should use non-dual wisdom to know all dual phenomena;

I should use signless wisdom to know all signs;

I should use nondiscriminating wisdom to know all discriminations;

- I should use nondifferentiating wisdom to know all differences;
- I should use the wisdom that does not conceive of differences to know all distinctions;
- I should use the wisdom that realizes the nonexistence of the world to know the entire world;
- I should use the wisdom that realizes the nonexistence of the periods of time to know all periods of time;
- I should use the wisdom that realizes the nonexistence of beings to know all beings;
- I should use the wisdom free of attachments to know all attachments;
- I should use non-abiding wisdom to know all abodes;
- I should use undefiled wisdom to know all defilements;
- I should use endless wisdom to know all endings;
- I should use the wisdom that reaches throughout the Dharma realm to manifest bodies in all worlds;
- I should use the wisdom that transcends words and voice to manifest ineffably many words and voices;
- I should use the wisdom cognizing but a single inherent nature to penetrate the nonexistence of any inherent nature at all;
- I should use the wisdom of the singular objective realm to manifest all kinds of different objective realms;
- I should know all dharmas are ineffable and yet manifest great sovereign mastery in the use of words and speech;
- I should realize entry into the ground of all-knowledge; and
- For the sake of teaching and training all beings, I should manifest transformations in all worlds with the great spiritual superknowledges."

This is the tenth of his kinds of flawless resolve.

Sons of the Buddha, these are the ten kinds of flawless resolve made by the bodhisattva-mahāsattva. If bodhisattvas abide in these types of resolve, then they acquire all of the most supreme and flawless dharmas of the Buddha.

Sons of the Buddha, regarding *anuttarasamyaksambodhi*, the bodhisattva-mahāsattva has ten kinds of especially superior mountain-like mind.⁴³⁵ What are those ten? Sons of the Buddha:

The bodhisattva-mahāsattva is always determined to diligently cultivate the dharma of all-knowledge. This is the first of his types of especially superior mountain-like mind;

He constantly contemplates all dharmas as having the original nature characterized by emptiness [of inherent existence] and the absence of anything that is apprehensible. This is the second of his types of especially superior mountain-like mind;

He vows to practice the bodhisattva practices for incalculably many kalpas during which he cultivates all the dharmas of purity. Due to abiding in all those dharmas of purity, he comes to know and perceive the Tathāgata's measureless wisdom. This is the third of his types of especially superior mountain-like mind;

In order to seek out all dharmas of the Buddha, with a mind of equal regard for them all, he reverently serves all good spiritual guides, doing so without any other kinds of aspirations, and doing so without any intention to steal their Dharma. He only brings forth reverential esteem for them and never indulges any [other kinds of] intentions. In this, he is able to relinquish everything that he possesses. This is the fourth of his types of especially superior mountain-like mind;

If beings curse him, vilify him, disparage him, slander him, strike him with cudgels, butcher him, or otherwise inflict suffering on his physical body even to the point that they cut short his life, he is able to endure all such circumstances as these and never allows his mind to become either shaken or confused by this, nor does he raise even a single thought motivated by hatred or the intent to harm others. Nor does he then retreat from or abandon his greatly compassionate and vast vows. Rather, it causes them to incessantly grow ever stronger. And why is this? This is because, due to the complete development of his equanimity, the bodhisattva, according with reality, has become emancipated from [any attachment to] any dharma. It is also because he has realized the dharmas of all *tathāgatas* and because he has already developed sovereign mastery of gentle and harmonious patience. This is the fifth of his types of especially superior mountain-like mind;

The bodhisattva-mahāsattva perfects supreme great meritorious qualities, namely:

- The supreme meritorious qualities of the devas;
- The supreme meritorious qualities of humans;
- The supreme meritorious qualities of his physical form;
- The supreme meritorious qualities of his powers;
- The supreme meritorious qualities of his retinue;
- The supreme meritorious qualities of his aspirations;
- The supreme meritorious qualities of a king;

The supreme meritorious qualities of his sovereign masteries;

The supreme meritorious qualities of his merit; and

The supreme meritorious qualities of his wisdom.

Although he develops meritorious qualities such as these, he never develops any kind of defiling attachment for any of these things. In particular, he is not attached to whatever is delectable, he is not attached to the desires, he is not attached to wealth, and he is not attached to any retinue. He only deeply delights in the Dharma and thus goes forth in accordance with the Dharma, abides in accordance with the Dharma, progresses along in accordance with the Dharma, reaches the most ultimate point in accordance with the Dharma, takes the Dharma as what he relies upon, takes the Dharma as the source of his rescue, takes the Dharma as his refuge, takes the Dharma as his shelter, preserves and guards the Dharma, cherishes and delights in the Dharma, seeks the Dharma, and reflects on the Dharma.

Sons of the Buddha, although the bodhisattva-mahāsattva completely experiences all the many different kinds of Dharma bliss, he still always abandons the realms of the many kinds of *māras*. And why is this? This is because, in the past, the bodhisattva-mahāsattva brought forth this kind of resolve: “I shall enable all beings to forever abandon the many realms of the *māras* and shall instead enable them to abide in the realms of the Buddha.” This is the sixth of his types of especially superior mountain-like mind;

For the sake of his quest to reach *anuttarasamyakṣambodhi*, the bodhisattva-mahāsattva has already cultivated the bodhisattva path for incalculably many *asaṃkhyeyas* of kalpas during which he has been intensely diligent and never indolent. Even so, he still thinks, “I have only now just brought forth my initial resolve to gain *anuttarasamyakṣambodhi*.” In his practice of the bodhisattva practices, he is neither terrified nor frightened nor beset with fearfulness. Although he is able in but a single mind-moment to immediately realize *anuttarasamyakṣambodhi*, for the sake of beings, he still incessantly practices the bodhisattva practices for incalculably many kalpas. This is the seventh of his types of especially superior mountain-like mind;

The bodhisattva-mahāsattva realizes that all beings by nature are not harmonious and good, that they are difficult to train and difficult to liberate, that they are unable to feel gratitude for kindnesses bestowed on them, and they are unable to repay kindnesses bestowed on them. As a consequence, he makes a great vow for their sakes in which he wishes to enable them all

to attain sovereign mastery of the mind, to remain unimpeded in their actions, to abandon evil thoughts, and to refrain from generating afflicted emotions toward others. This is the eighth of his types of especially superior mountain-like mind;

The bodhisattva-mahāsattva also has this thought: “It is not the case that anyone else has caused me to bring forth the bodhi resolve, nor is it the case that I wait on others to assist me in cultivation. Rather it is I alone who make this resolve to accumulate all the Buddha dharmas and exhort myself to practice the bodhisattva path to the end of all future kalpas in order to realize *anuttarasamyaksambodhi*. It is for this reason that I now cultivate the bodhisattva practices. I shall purify my own mind and shall also assist others in purifying their own minds. I should know my own sphere of cognition and should know the spheres of cognition of others as well. I should develop a sphere of cognition which is the same as that of all buddhas of the three periods of time.” This is the ninth of his types of especially superior mountain-like mind; and

The bodhisattva-mahāsattva takes up a contemplation of this sort: “There is not so much as a single dharma by which one cultivates the bodhisattva practices, not so much as a single dharma by which one fulfills the bodhisattva practices, not so much as a single dharma by which one teaches and trains all beings, not so much as a single dharma by which one makes offerings to and reveres all buddhas, not so much as a single dharma by which *anuttarasamyaksambodhi* has ever been realized, is now realized, or ever will be realized in the future, and there is not so much as a single dharma that has ever been spoken, is now spoken, or ever will be spoken in the future. The one who speaks as well as the dharmas that are spoken are both inapprehensible.”

Even so, he still does not abandon his vow to attain *anuttarasamyaksambodhi*. And why is this? Whenever the bodhisattva seeks to find any dharma at all, they are all inapprehensible. And so it is that he succeeds in bringing forth [the realization of] *anuttarasamyaksambodhi*. Therefore, although nothing is apprehensible in any dharma, he still diligently cultivates the especially superior good works, the pure means of counteraction, and the complete fulfillment of wisdom, increasing these in each successive mind-moment to the point that he completely perfects them all. In this, his mind is never frightened or fearful, nor does he have this thought: “If it is the case that all dharmas are quiescent, what meaning could there be for me in continuing to seek the path to unexcelled bodhi?”

This is the tenth of his types of especially superior mountain-like mind.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of especially superior mountain-like mind in relation to *anuttarasamyakṣaṃbodhi*. If bodhisattvas abide in these, then they acquire the especially superior mind associated with the Tathāgata's mountain king of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of oceanic wisdom with which he enters *anuttarasamyakṣaṃbodhi*. What are those ten? They are as follows:

That by which he enters all the realms of the incalculably many beings. This is the first of his types of oceanic wisdom;

That by which he enters all worlds and yet never generates any discriminations. This is the second of his types of oceanic wisdom;

That by which he knows all the measureless and unimpeded realms of empty space and everywhere enters the network of all the different worlds of the ten directions. This is the third of his types of oceanic wisdom;

The bodhisattva-mahāsattva skillfully enters the Dharma realm, namely through endless entry, noneternal entry, measureless entry, unproduced entry, undestroyed entry, and comprehensive entry, accomplishing this because he completely knows them all. This is the fourth of his types of oceanic wisdom;

With regard to all the roots of goodness collected in the past, collected in the present, and collected in the future by all past, future, and present buddhas, bodhisattvas, masters of the Dharma, *śrāvaka* disciples, *pratyekabuddhas*, and all common people, all the roots of goodness garnered by all buddhas of the three periods of time in their past, present, and future realizations of *anuttarasamyakṣaṃbodhi*, and all the roots of goodness garnered by all buddhas of the three periods of time in their speaking of the Dharma and their training of all beings, whether speaking in the past, speaking in the present, or speaking in the future, the bodhisattva-mahāsattva completely knows them all, believes in them deeply, joyfully accords with them, and happily aspires to cultivate them while never growing weary of doing so. This is the fifth of his types of oceanic wisdom;

In each successive mind-moment, the bodhisattva-mahāsattva enters all the ineffably many kalpas of the past in which, within a single kalpa, there may have been a hundred *koṭīs* of buddhas

who came forth into the world, or a thousand *koṭīs* of buddhas who came forth into the world, or a hundred thousand *koṭīs* of buddhas who came forth into the world, or a numberless number, or a measureless number, or a boundless number, or an incomparable number, or an innumerable number, or an inexpressible number, or an inconceivable number, or an incalculable number, or an ineffable number, or an ineffable-ineffable number, or a number of buddhas, *bhagavats*, who came forth into the world exceeding the capacity of calculation or enumeration during which kalpas he is able to completely and clearly see all buddhas such as these, their sites of enlightenment, congregations, *śrāvaka* disciples, and bodhisattvas, as well as the Dharma that they taught, their training of beings, the relative length or brevity of the life spans of those beings, the length of their Dharma's duration, and all other matters such as these.

And just as this is the case for a single kalpa, so too is it also the case that he completely knows this of all kalpas even as he also completely knows of those kalpas that have no buddhas all the roots of goodness planted by all their beings in relation to *anuttarasamyaksambodhi*. In cases where there are beings within them whose roots of goodness have already become ripened to the point that they are thereby bound to succeed in seeing a buddha at some point in the future, he also completely knows all of those matters as well. It is in this way that he contemplates an ineffable-ineffable number of kalpas of the past, doing so without his mind ever growing weary of this. This is the sixth of his types of oceanic wisdom;

The bodhisattva-mahāsattva enters the future, contemplates and distinguishes all of its countless and boundlessly many kalpas, and knows which of those kalpas will have a buddha, which of those kalpas will have no buddha, which kalpas will have how many *tathāgatas* who will come forth into the world, and knows of each and every one of those *tathāgatas* what their names will be, which worlds they will abide in, what the names of those worlds will be, how many beings they will liberate, and how long their life spans will be. He endlessly and tirelessly engages in contemplations such as these which exhaust the bounds of the future. Thus he completely knows it all. This is the seventh of his types of oceanic wisdom;

The bodhisattva-mahāsattva enters the present, contemplating and reflecting upon it in such a way that, in each successive mind-moment, he everywhere sees the boundlessly many classes of beings throughout the ten directions in an ineffable number

of worlds in all of which there are buddhas who have already realized, now realize, or shall realize the unexcelled bodhi, observing with regard to them all their going forth to their sites of enlightenment, their sitting on the auspicious grass seat beneath the bodhi tree, their conquering of the armies of Māra, their realization of *anuttarasamyaksambodhi*, their entering the cities and villages after rising from where they sat, their ascendance to the celestial palaces, their proclamation of the sublime Dharma, their turning of the great wheel of the Dharma, their manifestation of spiritual superknowledges, their training of beings, and so forth on through to their passing on the dharma of *anuttarasamyaksambodhi*, their relinquishing of this life span, their entry into *parinirvāṇa*, the gathering together of their Dharma treasury after they have entered nirvāṇa whereby it is enabled to remain in the world for a long time, the raising of adorned commemorative buddha stupas, and the offerings to them of the many different kinds of offerings.

They also see all the beings in those worlds encountering the Buddha, hearing the Dharma, accepting it, retaining it, reciting it, bearing it in mind, meditating on it, and thereby increasing their wise understanding of it. He extends meditations such as these to include all places everywhere throughout the ten directions and still never becomes mistaken in his understanding of the Dharma of the Buddha. And why is this? This is because the bodhisattva-mahāsattva completely understands all buddhas as like a dream and yet he is still able to travel to the abodes of all buddhas, revering them and making offerings to them. At this time, the bodhisattva is not attached to his own body, is not attached to the buddhas, is not attached to worlds, is not attached to those congregations, is not attached to the teaching of the Dharma, and is not attached to any of those types of kalpas. So it is that he sees the Buddha, hears the Dharma, contemplates the worlds, and enters all the different types of kalpas without ever growing weary of doing so. This is the eighth of his types of oceanic wisdom;

Throughout every kalpa among an ineffable-ineffable number of kalpas, the bodhisattva-mahāsattva makes offerings and pays reverence to an ineffable-ineffable number of measurelessly many buddhas as he manifests his own bodies there, dying in this place and then taking rebirth in that place, making offerings to them exceeding the sum total of all gifts throughout the three realms of existence even as he also makes offerings to bodhisattvas, to *śrāvaka* disciples, and to all beings. When each

of those *tathāgatas* enters *parinirvāṇa*, he presents unexcelled gifts as offerings to their *śarīra* while also engaging in extensive kindly giving sufficient to satisfy those beings.

Sons of the Buddha, the bodhisattva-mahāsattva uses an inconceivable mind, a mind that does not seek any reward, an ultimate mind, and a beneficial mind to make offerings to all buddhas, to benefit beings, to protect and preserve right Dharma, and to explain it and expound upon it, doing so for an ineffable-ineffable number of kalpas for the sake of *anuttarasamyakṣambodhi*. This is the ninth of his types of oceanic wisdom; and

In the presence of all buddhas, all bodhisattvas, and all masters of the Dharma, the bodhisattva-mahāsattva continuously and single-mindedly seeks the Dharma proclaimed by the bodhisattva, the Dharma studied by the bodhisattva, the Dharma taught by the bodhisattva, the Dharma cultivated by the bodhisattva, the Dharma by which the bodhisattva becomes purified, the Dharma by which the bodhisattva becomes ripened, the Dharma in which the bodhisattva trains, the bodhisattva's dharmas of equanimity, the bodhisattva's dharmas of emanicipation, and the bodhisattva's *dhāraṇī* dharmas for complete-retention [of the Dharma]. Having acquired dharmas such as these, he absorbs them, retains them, studies them, recites them, and analyzes and explains them, never tiring of this, thereby enabling countless beings to resolve to attain all-knowledge in reliance on Dharma of the Buddha, to penetrate the character of reality, and to become irreversible in progressing toward the realization of *anuttarasamyakṣambodhi*. The bodhisattva tirelessly continues on in this way for an ineffable-ineffable number of kalpas. This is the tenth of his types of oceanic wisdom.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of oceanic wisdom with which he enters *anuttarasamyakṣambodhi*. If bodhisattvas abide in these dharmas, then they acquire all buddhas' ocean of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of jewel-like abiding with regard to [accomplishing the realization of]⁴³⁶ *anuttarasamyakṣambodhi*. What are those ten? They are as follows:

Sons of the Buddha, the bodhisattva-mahāsattva is able to go to visit all the countless worlds, paying his respects to the *tathāgatas*, gazing up at them in admiration, bowing down to them in reverence, serving them, and making offerings to them. This is the first of his types of jewel-like abiding;

He listens to right Dharma from an inconceivable number of *tathāgatas*, absorbs it, retains it, bears it in mind, does not allow it to be forgotten, analyzes it, reflects upon it, and thus increases his awakened wisdom. The activities of this sort that he engages in fill the ten directions. This the second of his types of jewel-like abiding;

When he dies in this *kṣetra* and then manifests rebirth in some other place, he still remains free of any delusion regarding the Buddha's Dharma. This is the third of his types of jewel-like abiding;

He realizes that all dharmas come forth from a single dharma and thus he is able to analyze and expound upon every one of them because all the many different meanings of all dharmas ultimately constitute but a single meaning. This is the fourth of his types of jewel-like abiding;

He knows the renunciation of the afflictions, knows the stopping and extinguishing of the afflictions, knows the guarding against the arising of afflictions, and knows the severance of the afflictions. In his cultivation of the bodhisattva practices, he refrains from realizing the apex of reality even as he achieves ultimate perfection in fathoming the apex of reality. With clever skillful means, he studies well what is to be studied and thus enables his past vows and conduct to all become completely fulfilled, doing so without ever becoming physically wearied by this. This is the fifth of his types of jewel-like abiding;

He knows that all things distinguished by the minds of all beings have no place where they abide even as he still speaks of the existence of many different kinds of places. Although he is free of discriminations and has nothing that he creates, because he wishes to train all beings, he still has that which he cultivates and that which he accomplishes. This is the sixth of his types of jewel-like abiding;

He realizes that all dharmas have the same single nature, namely the absence of any nature at all. They are devoid of any of the many different kinds of natures, are devoid of any measureless nature, are devoid of any calculable nature, are devoid of any measurable nature, and are formless and signless. Whether one or many, they are all inapprehensible. And yet he still definitely and completely knows:

"This one is a dharma of all buddhas."

"This one is a dharma of the bodhisattva."

"This one is a dharma of the *pratyekabuddha*."

"This one is a dharma of the *śrāvaka* disciple."

“This one is a dharma of the common person.”

“This one is a good dharma whereas this other one is a bad dharma.”

“This one is a worldly dharma whereas this other one is a world-transcending dharma.”

“This one is a faulty dharma whereas this other one is a dharma free of faults.”

“This is a contaminated dharma whereas this other one is a dharma free of all contaminants,” and so forth, up to and including:

“This one is a conditioned dharma, whereas this other one is an unconditioned dharma.”

This is the seventh of his types of jewel-like abiding;

In seeking to find any buddha, the bodhisattva-mahāsattva finds that no such thing can be found at all. In seeking to find any bodhisattva, he finds that no such thing can be found at all. In seeking to find any dharma, he finds that no such thing can be found at all. And in seeking to find any being, he finds that no such thing can be found at all. Even so, he never relinquishes his vow to train beings and enable them to attain right enlightenment with respect to all dharmas. And why is this? This is because the bodhisattva-mahāsattva skillfully contemplates and thereby knows the discriminations of all beings, knows all beings’ spheres of cognition, and then uses skillful means to teach and guide them and enable them to reach *nirvāṇa*, doing so in order to completely fulfill his vow to teach beings and engage in brilliantly blazing cultivation of the bodhisattva practices. This is the eighth of his types of jewel-like abiding.

The bodhisattva-mahāsattva knows that using skillful means to teach the Dharma, manifesting entry into *nirvāṇa*, and all the skillful means used to liberate beings are all established on the basis of the mind and perceptions. They are not a function of inverted views and are not either false or deceptive. And how is this so? The bodhisattva fully realizes that all dharmas are the same throughout the three periods of time, are true suchness, are unmoving, are the apex of reality, and are non-abiding. He does not perceive the existence of even a single being who has ever undergone teaching, is now undergoing teaching, or ever will undergo teaching. He also fully realizes for himself that there is nothing that is cultivated, that there is not even the slightest dharma that is ever produced, that is ever destroyed, or that is at all apprehensible. Even so, relying on all dharmas,

he enables whatever he has vowed to not have been in vain. This is the ninth of his types of jewel-like abiding.

In the abodes of every one of the buddhas among an inconceivable and measureless number of buddhas, the bodhisattva-mahāsattva hears an ineffable-ineffable number of instances of the dharma of bestowing predictions [of future buddhahood] in which the names [of the future buddhas] are each different and the number of kalpas [before attaining buddhahood] are not the same, varying from but a single kalpa all the way up to an ineffable-ineffable number of kalpas. He always hears them in this way and then, having heard them, he cultivates accordingly, is not frightened, is not fearful, is not confused, and is not deluded because he realizes that the wisdom of the Tathāgata is inconceivable, because he knows the words of the Tathāgata's bestowals of predictions are unequivocal, because of the especially superior power of his own practice and vows, and because, in accordance with those who should receive teaching, he enables their realization of *anuttarasamyakṣambodhi* and fulfills all his vows equal in their expansiveness to the Dharma realm. This is the tenth of his types of jewel-like abiding.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of jewel-like abiding in accomplishing the realization of *anuttarasamyakṣambodhi*. If bodhisattvas abide in these dharmas, then they acquire the jewel of all buddhas' unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva arouses ten kinds of vajra-like Great Vehicle resolve. What are these ten? Sons of the Buddha:

The bodhisattva-mahāsattva has this thought: "All dharmas are so boundless as to be inexhaustible. I should use wisdom capable of exhaustively knowing the three periods of time to become completely awakened to all of them without exception." This is the first of his types of vajra-like Great Vehicle resolve;

The bodhisattva-mahāsattva also has this thought: "Even on the tip of but a single hair, there are incalculably and boundlessly many beings. How much the more is this so of the entire Dharma realm. I should enable them all to reach the liberation of cessation by resort to the unexcelled nirvāṇa." This is the second of his types of vajra-like Great Vehicle resolve;

The bodhisattva-mahāsattva also has this thought: "The worlds of the ten directions are so measureless, boundless, and unlimited as to be endless. I should use the most supreme adornments in

the lands of all buddhas to adorn all worlds such as these so that all their adornments are genuine. This is the third of his types of vajra-like Great Vehicle resolve;

The bodhisattva-mahāsattva also has this thought: “All beings are so measureless, boundless, and unlimited as to be endless. I should dedicate all roots of goodness to them and use the light of unexcelled wisdom to illuminate them with brilliant light.”

This is the fourth of his types of vajra-like Great Vehicle resolve;

The bodhisattva-mahāsattva also has this thought: “All buddhas are so measureless, boundless, and unlimited as to be endless. I should dedicate all the roots of goodness I have planted to making offerings to them so that [those offerings] are present everywhere and there is no shortage of anything. Afterward, I should accomplish the realization of *anuttarasamyaksambodhi*.”

This is the fifth of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, when the bodhisattva-mahāsattva sees all buddhas and hears the Dharma that they proclaim, he is filled with great joy. He is not attached to his own body, is not attached to the Buddha’s body, and understands the Tathāgata’s body is neither real nor false, is neither existent nor nonexistent, is neither possessed of any nature nor devoid of a nature, is neither possessed of form nor formless, is neither possessed of signs nor signless, is neither produced nor destroyed, and, in truth, is devoid of anything that exists even as this does not undermine its existence. And why is this? This is because he cannot take any nature or sign as the basis for forming attachments. This is the sixth of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, if the bodhisattva-mahāsattva encounters any being who scolds or disparages him, who beats or flogs him, who cuts off his hands and feet, who cuts off his ears and nose, who plucks out his eyes, or who even decapitates him, he is able to patiently endure all of this and never reacts to this by becoming angry or wanting to harm his attacker. Throughout an inef-fable-ineffable and endless number of kalpas, he cultivates the bodhisattva practices, attracts beings [into the Dharma], and never abandons them. And why is this? This is because, having already skillfully contemplated all dharmas and realized they are devoid of any such dual opposition, his mind is never shaken or thrown into confusion. Hence he is able to relinquish even his own body and endure its sufferings. This is the seventh of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought: “The kalpas of the future are so measureless,

boundless, and unlimited as to be endless. I should exhaust all of those kalpas in practicing the bodhisattva path and teaching all the beings in one of those worlds and, just as I should do this in this one world, so too should I also do so in all worlds throughout the entire Dharma realm and the realms of empty space." In so doing, his mind is not terrified, frightened, or fearful. And why is this? In practicing for the sake of the bodhisattva path, this is the way the Dharma should be, for it is to benefit all beings that one cultivates in this way. This is the eighth of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought: "It is the mind itself that constitutes the very root of *anuttarasamyaksambodhi*. If one's mind is pure, then one is able to completely develop all roots of goodness. Then one is certainly bound to attain such sovereign mastery with respect to the Buddha's bodhi that one only needs to wish to realize *anuttarasamyaksambodhi*, whereupon, whenever one decides to do so, one will immediately gain that very realization. If I but wished to cut off all grasping at conditions and abide in the direct path, then I too could succeed in doing so. However, I do not cut it all off because I wish to reach all the way to the complete realization of the bodhi of the Buddha. Thus I do not elect to immediately realize the unexcelled bodhi. Why is this? This is to fulfill my original vow to practice the bodhisattva practices throughout all worlds in order to teach the beings within them." This is the ninth of his types of vajra-like Great Vehicle resolve;

Sons of the Buddha, the bodhisattva-mahāsattva realizes that the buddha is inapprehensible,⁴³⁷ that bodhi is inapprehensible, that bodhisattvas are inapprehensible, that all dharmas are inapprehensible, that beings are inapprehensible, that the mind is inapprehensible, that the practices are inapprehensible, that the past is inapprehensible, that the future is inapprehensible, that the present is inapprehensible, that the entire world is inapprehensible, and that both the conditioned and the unconditioned are inapprehensible. In this way, the bodhisattva abides in stillness, abides in the extremely profound, abides in quiescence, abides in noncontentiousness, abides in wordlessness, abides in non-duality, abides in peerlessness, abides in the essential nature, abides in accordance with principle, abides in liberation, abides in nirvāṇa, and abides in the apex of reality, and yet he still never relinquishes any of his great vows, never relinquishes the resolve to attain all-knowledge, never

relinquishes the bodhisattva practices, never relinquishes the teaching of beings, never relinquishes any of the *pāramitās*, never relinquishes the training of beings, never relinquishes his serving of all buddhas, never relinquishes his expounding on all dharmas, and never relinquishes his adornment of worlds. And why is this so? This is because the bodhisattva-mahāsattva has made the great vow.

Although he completely comprehends the signs of all dharmas, his mind of great kindness and compassion grows ever stronger and he perfects the cultivation of all the countless meritorious qualities to the point that his mind is unwilling to ever abandon any being. And why is this? Although all dharmas are nonexistent, common people, being deluded and confused, do not know this and remain unaware of this. [Hence he thinks], “I should enable them all to awaken to the nature of all dharmas so that it becomes clearly and completely illuminated for them. Why? All buddhas abide in quiescence, and yet, relying on the mind of great compassion, they still proclaim the Dharma and teach it in all worlds, never desisting from this. How then could I now relinquish the great compassion?”

Moreover, in the past, I produced the resolve of the vast vow by which I resolved to definitely benefit all beings, resolved to accumulate all roots of goodness, resolved to abide in skillful dedications [of merit], resolved to develop extremely deep wisdom, resolved to include all beings, and resolved to remain impartial toward all beings. I am one who speaks what is true and does not speak what is false or deceptive. I vowed to bestow the unexcelled great Dharma on all beings. I vowed to ensure that the lineage of all buddhas is never cut off. Now, it is still the case that all beings have not yet gained liberation, have not yet attained right enlightenment, and do not yet possess the Dharma of the Buddha. With my great vows not yet fulfilled, how could I wish to abandon the great compassion? This is the tenth of his types of vajra-like Great Vehicle resolve.

Sons of the Buddha, these are the ten kinds of vajra-like Great Vehicle resolve produced by the bodhisattva-mahāsattva. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata’s vajra-natured unexcelled great spiritual superknowledges and wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of great undertakings. What are those ten? They are as follows:

The bodhisattva-mahāsattva thinks: “I should make offerings to and revere all buddhas.” This is the first of his great undertakings;

He also thinks: "I should foster the growth of all bodhisattvas' roots of goodness." This is the second of his great undertakings;

He also thinks: "After the *parinirvāṇa* of all *tathāgatas*, I should adorn buddha stupas for them and make offerings to them of all kinds of flowers, all kinds of garlands, all kinds of incenses, all kinds of perfumes, all kinds of powdered incenses, all kinds of robes, all kinds of canopies, all kinds of banners, and all kinds of pennants while also absorbing, retaining, preserving, and protecting the right Dharma of those buddhas." This is the third of his great undertakings;

He also thinks: "I should teach and train all beings and enable them to attain *anuttarasamyakṣambodhi*." This is the fourth of his great undertakings;

He also thinks: "I should adorn all worlds with the unexcelled adornments of all buddha lands." This is the fifth of his great undertakings;

He also thinks: "Bringing forth the mind of great compassion, for the sake of a single being, I should practice the bodhisattva practices in all worlds, doing so in each and every one of them to the end of all future kalpas. And just as I should do this for a single being, so too should I also do so for all beings so that I can thereby enable them all to succeed in acquiring the Buddha's unexcelled bodhi while never in all this time ever generating even a single thought of weariness." This is the sixth of his great undertakings;

He also thinks: "All those *tathāgatas* are countlessly and boundlessly many. In the presence of one of those *tathāgatas*, I should revere him and make offerings to him for an inconceivably great number of kalpas. And just as I do so for that one *tathāgata*, so also should I do so for all *tathāgatas* in this very same manner." This is the seventh of his great undertakings;

The bodhisattva-mahāsattva also thinks: "After those *tathāgatas* pass into nirvāṇa, for the *śarīra* of every one of those *tathāgatas*, I should raise bejeweled stupas of such lofty and vast dimensions that they are equal in scale to an ineffable number of worlds. I should also create images of those buddhas in just this same way, making offerings to them of all kinds of bejeweled banners, pennants, canopies, incense, flowers, and robes, doing so for an inconceivably great number of kalpas during which I never have even a single mind-moment's thought of weariness in this, doing so to enable the complete success of the Buddha's Dharma, doing so to make offerings to all buddhas, doing so to teach beings, and doing so to protect and preserve

right Dharma by revealing it and expounding on it.” This is the eighth of his great undertakings;

The bodhisattva-mahāsattva also thinks: “I should use these roots of goodness to gain unexcelled bodhi, to succeed in entering the ground of all *tathāgatas*, and to become of the same essential nature as all *tathāgatas*.” This is the ninth of his great undertakings; and

The bodhisattva-mahāsattva also thinks: “After gaining right enlightenment, I should expound on right Dharma in all worlds for an ineffable number of kalpas, manifesting inconceivable sovereign mastery of the spiritual superknowledges, never becoming weary of this in body, speech, or mind, and never separating from right Dharma due to being sustained by the Buddha’s powers, due to diligently implementing the great vows for the sake of all beings, due to taking the great kindness as foremost, due to taking the great compassion as what is most ultimate, due to comprehending the dharma of signlessness, due to abiding in truthful speech, due to gaining the realization that all dharmas are quiescent, due to realizing all beings are inapprehensible while still realizing this does not contradict the effects of karmic deeds, due to being of the same single essential nature as all buddhas of the three periods of time, due to pervading the Dharma realm and the realms of empty space, due to gaining a penetrating comprehension of the signlessness of all dharmas, due to completely realizing they are neither produced nor destroyed, due to completely fulfilling all dharmas of the Buddha, and due to relying on the power of great vows in incessantly training beings and accomplishing great buddha works.” This is the tenth of his great undertakings.

Sons of the Buddha, these are the bodhisattva-mahāsattva’s ten kinds of great undertakings. If bodhisattvas abide in these dharmas, then they incessantly continue in the bodhisattva practices and completely fulfill the Tathāgata’s unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of ultimate and great endeavors. What are those ten? They are as follows:

The ultimate and great endeavor of revering and making offerings to all *tathāgatas*;

The ultimate and great endeavor of being able to rescue and protect whichever beings he brings to mind;

The ultimate and great endeavor of single-mindedly seeking all dharmas of the Buddha;

- The ultimate and great endeavor of accumulating all roots of goodness;
- The ultimate and great endeavor of the meditative contemplation of all dharmas of the Buddha;
- The ultimate and great endeavor of completely fulfilling all vows;
- The ultimate and great endeavor of accomplishing all the bodhisattva practices;
- The ultimate and great endeavor of serving all good spiritual guides;
- The ultimate and great endeavor of traveling to all worlds to pay respects to all *tathāgatas*; and
- The ultimate and great endeavor of listening to and retaining the right Dharma of all buddhas.

These are the ten. If all bodhisattvas abide in these dharmas, then they accomplish the ultimate and great endeavor of acquiring the great wisdom of *anuttarasamyaksambodhi*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of indestructible faith. What are those ten? They are as follows:

- Indestructible faith in all buddhas;
- Indestructible faith in the Dharma of all buddhas;
- Indestructible faith in all those in the *ārya* Sangha;
- Indestructible faith in all bodhisattvas;
- Indestructible faith in all good spiritual guides;
- Indestructible faith in all beings;
- Indestructible faith in all the great vows of the bodhisattvas;
- Indestructible faith in all the practices of the bodhisattvas;
- Indestructible faith in revering and making offerings to all buddhas; and
- Indestructible faith in bodhisattvas' skillful and esoteric expedient means for teaching and training all beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire indestructible faith in the unexcelled great wisdom of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of receiving the prediction [of future buddhahood]. What are those ten? They are as follows:

- Receiving the prediction through extremely profound inward understanding;
- Receiving the prediction through the ability to accord with and produce the bodhisattva's roots of goodness;
- Receiving the prediction through cultivating vast practices;

- Receiving the prediction directly;
- Receiving the prediction indirectly;
- Receiving the prediction due to his own mind's realization of bodhi;
- Receiving the prediction through the complete realization of patience;⁴³⁸
- Receiving the prediction through teaching and training beings;
- Receiving the prediction through continuing on even to the very end of all kalpas; and
- Receiving the prediction through sovereign mastery of all of the bodhisattva practices.

These are the ten. If bodhisattvas abide in these dharmas, then they receive the prediction [of future buddhahood] from all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of dedicating roots of goodness. Because of these, the bodhisattva is able to dedicate all his roots of goodness. What are those ten? They are as follows:

- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our vows;
- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our minds;
- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our practices;
- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our roots of goodness;
- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our equanimity;
- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our mindfulness;
- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our purity;
- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards where we dwell;
- May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our fulfillment; and

May my roots of goodness be perfected in the same way and no differently from my good spiritual guide as regards our indestructibility.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled practice of dedicating roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattvas has ten ways of attaining wisdom. What are those ten? They are as follows:

- Attaining wisdom through sovereign mastery in giving;
- Attaining wisdom through deep understanding of all dharmas of the Buddha;
- Attaining wisdom through entering the Tathāgata's boundless knowledge;
- Attaining wisdom through the ability to sever doubts in all responses to queries;
- Attaining wisdom through penetration of the meanings of the wise;
- Attaining wisdom through the deep understanding of all *tathāgatas'* skillfulness in discourse on all dharmas of the Buddha;
- Attaining wisdom through the deep understanding that even the most minor roots of goodness planted in the presence of buddhas results in the certain ability to completely fulfill all dharmas of purity and acquire the Tathāgata's measureless wisdom;
- Attaining wisdom through complete development of the bodhisattva's inconceivable abodes;
- Attaining wisdom through the ability to travel to and visit an inefable number of buddha *kṣetras* in but a single mind-moment; and
- Attaining wisdom through awakening to the bodhi of all buddhas, entering the entire Dharma realm, hearing and retaining the Dharma proclaimed by all buddhas, and deeply penetrating the many different adorned statements of all *tathāgatas*.

These are the ten. If bodhisattvas abide in these Dharmas, then they attain the unexcelled directly realized wisdom of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of generating measurelessly and boundlessly vast resolve. What are those ten? They are as follows:

- The arousal of measurelessly and boundlessly vast resolve in the presence of all buddhas;
- The arousal of measurelessly and boundlessly vast resolve through contemplating all realms of beings;

The arousal of measurelessly and boundlessly vast resolve throughout contemplating all *kṣetras*, all periods of time, and the entire Dharma realm;

The arousal of measurelessly and boundlessly vast resolve through contemplating all dharmas as like empty space;

The arousal of measurelessly and boundlessly vast resolve through contemplating the vast practices of all bodhisattvas;

The arousal of measurelessly and boundlessly vast resolve through right mindfulness of all buddhas of the three periods of time;

The arousal of measurelessly and boundlessly vast resolve through contemplating the inconceivable rewards and consequences of all karmic deeds;

The arousal of measurelessly and boundlessly vast resolve through the purification of all buddha *kṣetras*;

The arousal of measurelessly and boundlessly vast resolve through everywhere entering the congregations of all buddhas; and

The arousal of measurelessly and boundlessly vast resolve through contemplating the sublime voice of all *tathāgatas*.

These are the ten. If bodhisattvas abide in these types of resolve, then they acquire the measurelessly and boundlessly vast ocean of wisdom of the Dharma of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of hidden treasures. What are those ten? They are as follows:

His knowing of all dharmas constitutes the treasure of generating the practice of meritorious qualities;

His knowing of all dharmas constitutes the treasure of right thought;

His knowing of all dharmas constitutes the treasure of illuminating radiance produced by *dhāraṇīs*;

His knowing of all dharmas constitutes the treasure of eloquent expository discourse;

His knowing of all dharmas constitutes the treasure of an inefable number of thorough awakenings to reality;

His knowing of all buddhas' sovereign mastery of spiritual super-knowledges constitutes the treasure of contemplations of their manifestations;

His knowing of all dharmas constitutes the treasure of the skillful generation of equanimity;

His knowing of all dharmas constitutes the treasure of always seeing all buddhas;

His knowing of all the inconceivably many kalpas constitutes the treasure of skillfully understanding all of them as abiding like mere conjurations; and

His knowing of all buddhas and bodhisattvas constitutes the treasure of the arousal of joyous delight and pure faith.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Dharma treasure of all buddha's unexcelled wisdom with which they are able to train all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of moral standards. What are those ten? They are as follows:

The moral standard of never slandering any of the Buddha's dharmas;

The moral standard of maintaining an indestructible mind of resolute faith in all buddhas;

The moral standard of arousing reverential respect for all bodhisattvas;

The moral standard of never abandoning their mind of fond devotion for all good spiritual guides;

The moral standard of refraining from thoughts recalling [the paths of] *śrāvaka* disciples or *pratyekabuddhas*;

The moral standard of abandoning any inclination to retreat from the bodhisattva path;

The moral standard of never producing any malicious thoughts toward other beings;

The moral standard of cultivating all roots of goodness so that they all reach a state of ultimate development;

The moral standard of maintaining the ability to conquer all *māras*; and

The moral standard of enabling the complete fulfillment of all the *pāramitās*.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the moral standard of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of sovereign mastery. What are those ten? They are as follows:

Sovereign mastery of life span based on the ability to abide for a life span of ineffably many kalpas;

Sovereign mastery of mind based on having wisdom capable of entering an *asaṅkhyeya* of samādhis;

Sovereign mastery of resources based on the ability to use countless adornments to adorn all worlds;

Sovereign mastery in karmic actions based on the ability to receive their associated karmic rewards whenever they choose;

- Sovereign mastery in the taking on of births based on the ability to manifest birth in all worlds;
- Sovereign mastery in understanding based on the ability to see buddhas filling all worlds;
- Sovereign mastery in vows based on the ability to attain right enlightenment in all *kṣētras* however and whenever they wish;
- Sovereign mastery in spiritual powers based on the ability to manifest every kind of great spiritual transformation;
- Sovereign mastery in Dharma based on the ability to manifest all of the boundlessly many Dharma gateways; and
- Sovereign mastery of cognition based on the ability to manifest in each successive mind-moment the Tathāgata's ten powers, fearlessnesses, and realization of right enlightenment.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the sovereign mastery of the complete fulfillment of all buddhas' *pāramitās*, wisdom, spiritual powers, and bodhi.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions. What are those ten? They are as follows:

- Unimpeded function in relation to beings;
- Unimpeded function in relation to lands;
- Unimpeded function in relation to dharmas;
- Unimpeded function in relation to bodies;
- Unimpeded function in relation to vows;
- Unimpeded function in relation to realms;
- Unimpeded function in relation to knowledge;
- Unimpeded function in relation to spiritual superknowledges;
- Unimpeded function in relation to spiritual powers; and
- Unimpeded function in relation to the powers.

Sons of the Buddha, what then constitutes the bodhisattva-mahāsattva's unimpeded functions in relation to beings and so forth? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to beings. What are those ten? They are as follows:

- The unimpeded function of knowing all beings as devoid of any beings;
- The unimpeded function of knowing all beings are sustained solely through thought;
- The unimpeded function of never missing the right time in speaking Dharma for beings;
- The unimpeded function of everywhere manifesting all realms of beings;

- The unimpeded function of placing all beings within but a single pore without their being crowded;
- The unimpeded function of manifesting for all beings all the worlds of other regions, thereby enabling them all to see them;
- The unimpeded function of manifesting for all beings the bodies of the devas Śakra, Brahma, and the World Protecting Kings;
- The unimpeded function of manifesting for all beings the serene awesome deportment of *śrāvaka* disciples and *pratyekabuddhas*;
- The unimpeded function of manifesting for all beings the bodhisattva practices; and
- The unimpeded function of manifesting for all beings the major marks and secondary signs of the buddhas' bodies, their powers of all-knowledge, and their realization of the right and perfect enlightenment.

These are the ten.

The bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to lands. What are those ten? They are as follows:

- The unimpeded function of making all *kṣetras* into a single *kṣetra*;
- The unimpeded function of making all *kṣetras* enter a single pore;
- The unimpeded function of knowing the endlessness of all *kṣetras*;
- The unimpeded function of causing a single body sitting in the lotus posture to completely fill all *kṣetras*;
- The unimpeded function of showing all *kṣetras* appearing within a single body;
- The unimpeded function of causing all *kṣetras* to quake even while not causing the beings within them to become frightened;
- The unimpeded function of adorning a single *kṣetra* with the adornments of all *kṣetras*;
- The unimpeded function of adorning all *kṣetras* with the adornments of a single *kṣetra*;
- The unimpeded function of revealing to beings a single *tathāgata* and his single congregation pervading all buddha *kṣetras*; and
- The unimpeded function of everywhere showing all beings all the countless differences in *kṣetras* everywhere throughout their network which pervades all the directions, including the small *kṣetras*, mid-sized *kṣetras*, large *kṣetras*, vast *kṣetras*, deep *kṣetras*, upward-facing *kṣetras*, inverted *kṣetras*, laterally facing *kṣetras*, and upright *kṣetras*.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to dharmas. What are those ten? They are as follows:

The unimpeded function of knowing all dharmas enter a single dharma and a single dharma enters all dharmas, and yet [still being able to explain this in such a way that] it does not contravene beings' capacity to comprehend this;

The unimpeded function of bringing forth all dharmas from within the *prajñāpāramitā* and explaining them for others, thereby enabling them all to awaken;

The unimpeded function of knowing all dharmas transcend expression in words even as he still enables all beings to successfully awaken to and penetrate them;

The unimpeded function of knowing all dharmas enter but a single sign while still being able to expound on countless signs of dharmas;

The unimpeded function of knowing all dharmas transcend words and speech even as he is still able to explain boundlessly many Dharma gateways for others;

The unimpeded function of skillfully turning the universal gateway's syllabary wheel in relation to all dharmas;

The unimpeded function of enabling all dharmas to enter a single Dharma gateway without any mutual contradiction between them as he expounds on them for an ineffable number of kalpas without ever coming to the end of them;

The unimpeded function of enabling all dharmas to enter the Dharma of the Buddha, thereby enabling all beings to succeed in awakening and understanding;

The unimpeded function of knowing all dharmas have no boundaries; and

The unimpeded function of knowing all dharmas as devoid of obstructive boundaries and as like an illusory network possessed of countless differences which he explains for beings for countless kalpas without ever being able to come to the end of them all.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to bodies. What are these ten?

They are as follows:

The unimpeded function of causing the bodies of all beings to enter his own body;

The unimpeded function of causing his own body to enter all beings' bodies;

The unimpeded function of causing all buddhas' bodies to enter a single buddha's body;

- The unimpeded function of causing a single buddha's body to enter all buddhas' bodies;
- The unimpeded function of causing all *kṣetras* to enter his own body;
- The unimpeded function of showing beings a single body completely pervading all dharmas of the three periods of time;
- The unimpeded function of showing boundlessly many bodies entering samādhi in a single body;
- The unimpeded function of showing bodies as numerous as beings realizing right enlightenment within a single body;
- The unimpeded function of revealing a single being's body in all beings' bodies and revealing all beings' bodies in a single being's body; and
- The unimpeded function of revealing the Dharma body in all beings' bodies and revealing all beings' bodies in the Dharma body.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to vows. What are those ten? They are as follows:

- The unimpeded function of making the vows of all bodhisattvas his own vows;
- The unimpeded function of using the vow power by which all buddhas realized bodhi to manifest his own realization of right enlightenment;
- The unimpeded function of realizing *anuttarasamyakṣambodhi* in a manner adapted to the beings he teaches;
- The unimpeded function of having great vows that remain interminable even throughout the course of all boundless kalpas;
- The unimpeded function of leaving the conscious body far behind and not attaching to the wisdom body while using masterful vows to manifest all kinds of bodies;
- The unimpeded function of sacrificing his own body to bring about the complete fulfillment of others' vows;
- The unimpeded function of everywhere teaching all beings while still never abandoning his great vows;
- The unimpeded function of practicing the bodhisattva practices in all kalpas while still never cutting short his great vows;
- The unimpeded function of manifesting the realization of the right enlightenment in a single pore while, through the power of vows, everywhere filling all buddha lands, manifesting in this way for the sake of every one of those beings residing in an ineffable-ineffable number of worlds; and

The unimpeded function of uttering a single sentence of Dharma that pervades the entire Dharma realm, brings forth a cloud of great right Dharma, sets loose the dazzling light of the lightning of liberation, creates the quaking thunder of the true Dharma, rains down the rain with the flavor of the elixir of immortality, and uses the power of great vows to drench all realms of beings.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to realms. What are those ten? They are as follows:

The unimpeded function of abiding in the realm of the Dharma realm even while still not abandoning the realms of beings;

The unimpeded function of abiding in the realm of the Buddha even while still not abandoning the realm of the *māras*;

The unimpeded function of abiding in the realm of nirvāṇa even while still not abandoning the realm of *saṃsāra*;

The unimpeded function of entering the realm of all-knowledge even while still never severing the realm of the bodhisattva's lineage;

The unimpeded function of abiding in the realm of quiescence even while never relinquishing the realms that conduce to distraction;

The unimpeded function of abiding in the realm that has no going and no coming, no conceptual proliferation, no appearances, no essential nature, no words and speech, and that is like empty space even while still not abandoning the realm of all beings' conceptual proliferation;

The unimpeded function of abiding in the realm of the powers and the liberations even while still not abandoning the realm that extends throughout all directions and places;

The unimpeded function of entering the realms without any beings even while still not abandoning the teaching of all beings;

The unimpeded function of abiding in the quiescent realms of the *dhyāna* absorptions, liberations, spiritual superknowledges, and clear knowledges even while still manifesting the taking on of birth in all worlds; and

The unimpeded function of abiding in the realm of all the Tathāgata's practices and adornments and his realization of right enlightenment even while still manifesting all the quiescence and awesome deportment of *śrāvaka* disciples and *pratyekabuddhas*.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to knowledge. What are those ten? They are as follows:

- The unimpeded function of inexhaustible eloquence;
- The unimpeded function of all the complete-retention *dhāraṇī* formulae by which he never forgets anything;
- The unimpeded function of being able to definitely know and definitely explain all beings' faculties;
- The unimpeded function of using unimpeded knowledge in knowing in but a single mind-moment the mental actions of all beings;
- The unimpeded function of knowing the illnesses associated with all beings' dispositions, latent tendencies, habitual karmic propensities, and afflictions and then bestowing the appropriate medicine in accordance with what is fitting;
- The unimpeded function of being able in but a single mind-moment to enter the Tathāgata's ten powers;
- The unimpeded function of using unimpeded knowledge in knowing all kalpas of the three periods of time as well as the beings within them;
- The unimpeded function of, in each successive mind-moment, endlessly revealing for beings the realization of right enlightenment;
- The unimpeded function of knowing through the thoughts of but a single being the karmic actions of all beings; and
- The unimpeded function of understanding through the voice of a single being the speech of all beings.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to the spiritual superknowledges. What are those ten? They are as follows:

- The unimpeded function of revealing the bodies of all worlds in but a single body;
- The unimpeded function of hearing in the congregation of a single buddha the Dharma spoken in the congregations of all buddhas;
- The unimpeded function of using the thoughts in the mind of a single being to accomplish an ineffable number of realizations of unexcelled bodhi through which he awakens to the minds of all beings;

The unimpeded function of using but a single voice to manifest all the different voices in all worlds, thereby enabling all beings to completely understand him;

The unimpeded function of revealing in but a single mind-moment all the many different karmic effects as they unfolded in all kalpas of the past, thereby enabling all beings to know and see them;

The unimpeded function of manifesting within a single atom the measureless adornments of a vast buddha *kṣetra*,⁴³⁹

The unimpeded function of causing all worlds to become completely adorned;

The unimpeded function of everywhere entering all three periods of time;

The unimpeded function of emanating great Dharma light which reveals the bodhi of all buddhas as well as the conduct and vows of all beings; and

The unimpeded function of skillfully protecting all devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, Śakra, Brahma, the World Protecting Heavenly Kings, *śrāvaka* disciples, *pratyekabuddhas*, bodhisattvas, the ten powers of all *tathāgatas*, and the bodhisattvas' roots of goodness.

These are the ten. If bodhisattvas acquire these unimpeded functions, then they are able to everywhere penetrate all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to the spiritual powers. What are those ten? They are as follows:

The unimpeded function of placing an ineffable number of worlds into but a single atom;

The unimpeded function of revealing in but a single atom all buddha *kṣetras* equal in number to all those contained in the entire Dharma realm;

The unimpeded function of placing the waters of all the great oceans into but a single pore and then traveling everywhere, going forth and returning from all worlds of the ten directions, yet doing so in a manner that involves no contact with or disturbance of any of those beings within them;

The unimpeded function of placing an ineffable number of worlds into his own body while revealing all the deeds accomplished with the spiritual superknowledges;

The unimpeded function of using a single strand of hair to string together an innumerable number of vajra ring mountains and

then carry them along as he roams to all worlds, doing so without ever causing any of the beings there to have any fearful thoughts;

The unimpeded function of making a single kalpa from an ineffable number of kalpas and making an ineffable number of kalpas from a single kalpa even while revealing the different phases of creation and destruction within them without ever frightening any beings;

The unimpeded function of revealing in all worlds the many different kinds of destructive changes produced by water, fire, and wind disasters while still not troubling any of their beings;

The unimpeded function of being able to protect all the life-sustaining possessions of all beings when the three kinds of disasters cause destruction in all worlds, thereby preventing them from becoming damaged or diminished;

The unimpeded function of being able to pick up in one hand an ineffable number of worlds and then pitch them beyond an ineffable number of worlds, all while not causing any of their beings to become terrified by this; and

The unimpeded function of enabling all beings to attain awakened understanding by speaking of all *kṣetras* as identical to empty space.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of unimpeded functions in relation to the powers. What are those ten? They are as follows:

The unimpeded function of powers in relation to beings with which he teaches and trains them and never abandons them;

The unimpeded function of powers in relation to *kṣetras* with which he manifests an ineffable number of adornments and then adorns them;

The unimpeded function of powers in relation to the Dharma with which he causes all bodies to enter what is not a body at all;

The unimpeded function of powers in relation to kalpas with which he cultivates incessantly;

The unimpeded function of powers in relation to buddhahood with which he awakens beings from their slumber;

The unimpeded function of powers in relation to the practices with which he consolidates all the bodhisattva practices;

The unimpeded function of powers in relation to the Tathāgata with which he liberates all beings;

The unimpeded function of powers in relation to the absence of a teacher with which he becomes independently awakened to all dharmas;

The unimpeded function of powers in relation to all-knowledge with which he attains right enlightenment through all-knowledge; and

The unimpeded function of powers in relation to the great compassion with which he never abandons any being.

These are the ten.

Sons of the Buddha, factors such as these constitute what is meant by the bodhisattva-mahāsattva's ten kinds of unimpeded functions. Wherever there is anyone who acquires these ten kinds of unimpeded functions, he becomes one who, whether or not he wishes to gain *anuttarasamyaksambodhi*, is but a matter of his own inclinations in which he would meet no opposition in either case. Although he could gain right enlightenment, he would still never cut off his practice of the bodhisattva practices. And why is this? This is because the bodhisattva-mahāsattva makes the great vow to enter boundlessly many gateways of unimpeded functions and uses skillful means to manifest them.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of easeful mastery. What are those ten? They are as follows:

Using the body of a being, he creates the body of a *kṣetra* and yet still does not damage the body of that being. This is an instance of the bodhisattva's easeful mastery;

Using the body of a *kṣetra*, he creates the body of a being and yet still does not damage the body of that *kṣetra*. This is an instance of the bodhisattva's easeful mastery;

He manifests the bodies of *śrāvaka* disciples and *pratyekabuddhas* in the body of a buddha and yet still does not thereby diminish the body of that *tathāgata*. This is an instance of the bodhisattva's easeful mastery;

He manifests the body of a *tathāgata* in the bodies of *śrāvaka* disciples and *pratyekabuddhas* and yet still does not thereby bring about any increase in the bodies of those *śrāvaka* disciples and *pratyekabuddhas*. This is an instance of the bodhisattva's easeful mastery;

He manifests a body gaining right enlightenment in a body which practices the bodhisattva practices and yet still does not thereby cut short the actions of that body practicing the bodhisattva practices. This is an instance of the bodhisattva's easeful mastery;

He manifests a body cultivating the bodhisattva practices in the body that realizes the right enlightenment and yet still does not thereby diminish that body that realizes bodhi. This is an instance of the bodhisattva's easeful mastery;

He manifests a *saṃsāra* body in the realm of nirvāṇa and yet does not become attached to *saṃsāra*. This is an instance of the bodhisattva's easeful mastery;

He manifests nirvāṇa in the realm of *saṃsāra* and yet still does not then achieve the ultimate entry into nirvāṇa. This is an instance of the bodhisattva's easeful mastery;

He enters samādhi and then manifests all of the actions of walking, standing, sitting, and lying down, and yet he still does not relinquish the right meditative absorption of samādhi. This is an instance of the bodhisattva's easeful mastery; and

He resides with an unmoving body in the presence of a single buddha, listening to the Dharma, absorbing it, and retaining it even as, through the power of samādhi, he manifests bodies in the congregations of every one of an ineffable number of buddhas. Yet he still does not create any division bodies and still does not arise from meditative concentration as he continuously and ceaselessly listens to those expositions of Dharma, absorbing and retaining them. In this manner, in each successive mind-moment, he sends forth from each and every one of those samādhi-dwelling bodies an ineffable-ineffable number of additional samādhi-dwelling bodies. Though all the kalpas through which he sequentially passes in this way might still come to an end, those bodhisattva samādhi-dwelling bodies still could never come to an end. This is an instance of the bodhisattva's easeful mastery.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the easeful mastery of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of spheres of action. What are those ten? They are as follows:

Revealing boundlessly many gateways to the Dharma realm and enabling beings to enter them is a sphere of action of the bodhisattva;

Revealing the countless marvelous adornments of all worlds and enabling beings to enter them is a sphere of action of the bodhisattva;

Creating transformations that travel to the realms of all beings and use skillful means to awaken them all is a sphere of action of the bodhisattva;

- To emanate bodhisattva bodies from a *tathāgata*'s body and emanate *tathāgata* bodies from a bodhisattva body is a sphere of action of the bodhisattva;
- To manifest worlds in the realm of empty space and manifest realms of empty space among worlds is a sphere of action of the bodhisattva;
- To manifest the realm of nirvāṇa in the realm of *saṃsāra* and manifest the realm of *saṃsāra* in the realm of *nirvāṇa* is a sphere of action of the bodhisattva;
- To produce the language of the Dharma of all buddhas from the language of a single being is a sphere of action of the bodhisattva;
- To use boundlessly many bodies to manifest the creation of a single body and to manifest the creation of all different kinds of bodies from a single body is a sphere of action of the bodhisattva;
- To use a single body to completely fill the entire Dharma realm is a sphere of action of the bodhisattva; and
- To enable all beings in but a single mind-moment to resolve to attain bodhi whereupon each of them manifests countless bodies realizing the right and perfect enlightenment is a sphere of action of the bodhisattva.

These are the ten. If bodhisattvas abide in these dharmas, then they gain the sphere of action of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten [other] kinds of powers. What are those ten? They are as follows:

- The power of the deep mind by which he does not mix in any worldly sentiments;
- The power of the predominant deep mind by which he never abandons any of the dharmas of the Buddha;
- The power of skillful means by which whatever he does is ultimate;
- The power of knowledge by which he completely knows all mental actions;
- The power of vows by which he enables the fulfillment of whatever he strives to accomplish;
- The power of the practices by which he continues on to the very end of future time;
- The power of the vehicles by which he is able to manifest all the vehicles while still never abandoning the Great Vehicle;

The power of spiritual transformations by which, in every pore, he reveals all the pure worlds and all the *tathāgatas* appearing in the world;

The power of bodhi by which he incessantly enables all beings to resolve to become buddhas; and

The power of turning the Dharma wheel by which, in explaining but a single sentence of Dharma, he matches the faculties, natures, and aspirations of all beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' unexcelled all-knowledge and ten powers.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of fearlessness. What are those ten? They are as follows:

Sons of the Buddha, the bodhisattva-mahāsattva is so well able to hear and retain all speech that he hears that he reflects in this way: "Even if countless and boundlessly many beings were to come here from all the ten directions and then use a hundred thousand great dharmas to pose questions to me, I would not see in any of their questions even the slightest aspect worthy of considering their questions difficult to answer." Due to seeing no difficulty in this, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. No matter what they might ask, he is able to reply in a manner that severs the questioner's doubts without feeling any sort of timidity. This is the first of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva acquires the Tathāgata's crown-anointing consecration and the unimpeded eloquence with which he achieves ultimate perfection in explaining the esoteric meaning of all writing and speech. He reflects in this way: "Even if countless and boundlessly many beings were to come here from all the ten directions and then used countless dharmas to question me, I would not see in any of their questions even the slightest aspect worthy of considering their questions difficult to answer." Due to seeing no difficulty in this, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. No matter what they might ask, he is able to reply in a manner that severs the questioner's doubts without feeling any sort of fearful trepidation. This is the second of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva realizes that all dharmas are empty, are devoid of a self, are devoid of anything belonging to a self, are devoid of anything done, are devoid of any agent of actions, are devoid of any knower, are devoid of any entity possessed of a life span, are devoid of any soul,⁴⁴⁰

are devoid of any *pudgala*, and are apart from any of the aggregates, sense realms, or sense bases. He has forever transcended all views and his mind is like empty space. He reflects in this way: “I do not see even the slightest sign that there might be any being able to injure or trouble me through any physical, verbal, or mental action.” And why is this so? This is because the bodhisattva has abandoned the self and all possessions of a self. He does not perceive the existence of any dharma at all that is possessed of even the slightest nature or characteristic. Because he sees no such thing, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. He is so steadfast and courageous that he cannot be obstructed. This is the third of the bodhisattva’s kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva is protected by the Buddha’s power, is sustained by the Buddha’s power, and abides in the Buddha’s awesome deportment. Whatever he practices is genuine and unchanging. He reflects in this way: “I do not perceive even the slightest aspect of this awesome deportment that might give any being cause to criticize it.” On account of seeing no such thing, his mind gains that fearlessness by which, in the midst of the Great Assembly, he remains peaceful and secure in his expositions of the Dharma. This is the fourth of the bodhisattva’s kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva’s physical, verbal, and mental karmic actions are all pure, immaculate, gentle, and free of the many kinds of evil. He reflects in this way: “I do not perceive in any of my physical, verbal, or mental actions even the slightest aspect worthy of criticism.” Due to seeing no such thing, his mind achieves that fearlessness by which he is able to cause beings to dwell in the Buddha’s Dharma. This is the fifth of the bodhisattva’s kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva is always followed and protected by vajra stalwarts, devas, dragons, *yakṣas*, *gandharvas*, *asuras*, Śakra, the Brahma Heaven King, the Four Heavenly Kings, and others. He is held in protective mindfulness by all *tathāgatas* and is never abandoned by them. The bodhisattva-mahāsattva reflects in this way: “I do not see even the slightest sign that any among the many *māras*, the adherents of the non-Buddhist traditions, or beings holding the view that existence is real might be able to come and obstruct my practice of the Bodhisattva path.” Due to seeing no such thing, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. He brings forth a mind of joyous delight in

his practice of the bodhisattva practices. This is the sixth of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva has already perfected the foremost faculty of mindfulness. His mind has become free of forgetfulness and is approved of by the Buddha. He reflects in this way: "In the Dharma of the scriptures and statements of the path to bodhi as proclaimed by the Tathāgata, I do not see even the slightest sign that I might have forgotten any of it." Due to seeing no such sign, his mind becomes fearless in absorbing and sustaining the right Dharma of all Tathāgatas and in practicing the bodhisattva practices. This is the seventh of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva has already gained a penetrating comprehension of wisdom and skillful means and he has already reached the ultimate development of all the powers of the bodhisattva. He always diligently teaches all beings and he constantly relies on the resolve of his vows to keep him connected to the bodhi of the Buddha. Even so, because of his compassionate pity for beings and because he is devoted to ripening beings, he manifests the appearance of taking birth in worlds beset by the turbidity of the afflictions, being born into a venerable and noble clan with a full retinue in circumstances where whatever he desires appears at will and he is able to delight in the pleasures and dwell in happiness. Still, he reflects in this way: "Although I have gathered together here with this retinue, I do not see even the slightest sign of anything worthy of any desire-based attachment which would lead to the deterioration of my cultivation of the dharmas of the bodhisattva path, including the *dhyāna* absorptions, the liberations, the samādhis, the complete-retention *dhāraṇīs*, and eloquence."

And why is this so? This is because the bodhisattva-mahāsattva has already achieved perfection in the sovereign mastery of all dharmas. He has vowed to never discontinue his cultivation of the bodhisattva practices and he does not see anywhere in the world even a single sphere of experience which could delude or confuse one who is on the bodhisattva path. Due to seeing no such thing, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. Hence, relying on the power of his great vows, he manifests the taking on of births in all worlds. This is the eighth of the bodhisattva's kinds of fearlessness;

Sons of the Buddha, the bodhisattva-mahāsattva never forgets his resolve to gain all-knowledge. Riding in the Great Vehicle, he practices the bodhisattva practices. Using the strength of his great resolve to gain all-knowledge, he manifests the serene awesome deportment of the *śrāvaka* disciple and *pratyekabuddha* practitioners. He reflects in this way: “I do not perceive in myself even the slightest sign of any inclination to seize on emancipation in reliance on the two vehicles.” Due to seeing no such thing, his mind becomes fearless and he reaches the perfection of unexcelled great fearlessness. He is everywhere able to manifest the paths of all vehicles even as he achieves the ultimate fulfillment of the impartial Great Vehicle. This is the ninth of the bodhisattva’s kinds of fearlessness; and

Sons of the Buddha, the bodhisattva-mahāsattva perfects all the dharmas of purity, completely fulfills the roots of goodness, perfectly fulfills the spiritual superknowledges, and ultimately comes to abide in the Buddha’s bodhi. He completely fulfills all the bodhisattva practices and receives from all buddhas the crown-anointing prediction of all-knowledge even as he always continues to teach beings and practice the bodhisattva path. He reflects in this way: “I do not perceive any sign of even a single being appropriate for ripening for whom I would not be able to manifest all buddhas’ sovereign mastery in bringing about their ripening.” Due to seeing no such thing, his mind becomes fearless and he reaches the ultimate perfection of great fearlessness. He never ceases the bodhisattva practices, never abandons the bodhisattva vows, and reveals the realms of the Buddha for whichever beings should be taught and thereby teaches and liberates them. This is the tenth of the bodhisattva’s kinds of fearlessness.

Sons of the Buddha, these are the bodhisattva-mahāsattva’s ten kinds of fearlessness. If bodhisattvas abide in these dharmas, then they acquire the unexcelled fearlessness of the Buddha and yet still do not relinquish the fearlessness of the bodhisattva.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of exclusive dharmas. What are those ten? They are as follows:

Sons of the Buddha, even without depending on teachings provided by others, the bodhisattva-mahāsattva naturally cultivates the six *pāramitās*. Thus he always delights in great giving and does not become miserly. He constantly upholds the pure moral precepts and remains free of transgressions against them. He completely fulfills the practice of patience by which his mind is never shaken. He possesses great vigor by which

he never retreats. He skillfully enters the *dhyānas* and never becomes scattered. And he skillfully cultivates wisdom and rids himself of all wrong views. This is the first of his exclusive dharmas, that by which, without depending on teachings provided by others, he follows the path of the *pāramitās* and thus cultivates the six perfections;

Sons of the Buddha, the bodhisattva-mahāsattva is everywhere able to attract and gather in all beings, in particular doing so: by practicing kindly giving of material wealth or the Dharma; by manifesting right mindfulness and a harmonious countenance as he uses pleasing words in such a way that others are delighted; by revealing to them meanings in accordance with reality, thereby causing them to awaken to and understand the bodhi of all buddhas; and by remaining free of dislike or disapproval as he benefits others equally. This is the second of his exclusive dharmas, that by which, without depending on teachings provided by others, he accords with the path of the four means of attraction as he diligently attracts and gathers in beings;

Sons of the Buddha, the bodhisattva-mahāsattva is skillful in making dedications, namely: dedications in which he does not seek any resulting rewards; dedications which accord with the Buddha's bodhi; dedications in which he is not attached to any worldly *dhyāna* absorptions or samādhis; dedications for the benefit of beings; and dedications to prevent the severance of the wisdom of the Tathāgata. This is the third of his exclusive dharmas, that by which, without depending on teachings provided by others, for the benefit of others, he produces roots of goodness and seeks the wisdom of the Buddha;

Sons of the Buddha, the bodhisattva-mahāsattva achieves ultimate perfection in skillful means. His mind is constantly concerned with caring for all beings. Thus he does not detest the mind states of the world's foolish common people, does not delight in the path of emancipation of adherents of the two vehicles, and does not become attached to his own pleasures. Rather he only devotes himself to diligently teaching and liberating them.

He is well able to enter and emerge from the *dhyāna* samādhis and liberations. He gains sovereign mastery of all the samādhis and goes forth and returns in *samsāra* as if wandering about in gardens and terraces, never even briefly wearying of this. He sometimes dwells in the palace of the *māras*, sometimes becomes Śakra Deva, sometimes becomes the Brahma Heaven King, and sometimes becomes a ruler in the world. Of all the places of re-birth, there are none in which he does not manifest his bodies.

He may become a monastic within the communities of non-Buddhist traditions, but always stays far away from all their erroneous views. He may manifest the skills associated with all of the world's literary abilities, mantra formulae, calligraphy, seal carving, mathematics, and so forth, including even the methods of entertainments, singing, and dancing, having none of these in which his skills are not especially refined.

He may manifest in the form of a beautiful woman possessed of such wisdom and talent that it is foremost in the entire world, as one who has acquired the most ultimate ability to pose questions on, discuss, answer questions, and sever doubts about both worldly and world-transcending dharmas, as one who has achieved perfection in the penetrating comprehension of all worldly and world transcending matters, as one whom all beings constantly come to and look up to with admiration.

Although he manifests the awesome deportment of *śrāvaka* disciples and *pratyekabuddhas*, he still never loses his resolve to abide in the Great Vehicle. Although he manifests the realization of right enlightenment in each successive mind-moment, he still never quits practicing the bodhisattva practices. This is the fourth of his exclusive dharmas, that by which, without depending on teachings provided by others, he reaches the ultimate perfection of skillful means;

Sons of the Buddha, the bodhisattva-mahāsattva knows well the path of joint practice of both the provisional and the true and has reached the ultimate degree of the sovereign mastery of wisdom. That is to say:

He abides in nirvāṇa and yet manifests in *saṃsāra*;

He realizes that no beings exist and yet he diligently practices teaching them;

He has reached ultimate quiescence and yet may manifest the arising of afflictions;

He abides in the one Dharma body of solid wisdom and yet may everywhere manifest countless bodies of beings;

He is always immersed in deep *dhyāna* absorptions and yet may manifest as one who enjoys the pleasures of the desires;

He has forever left the three realms of existence and yet never abandons beings;

He always delights in Dharma bliss and yet may appear as attended by talented ladies who sing and provide joyous entertainments;

Although his body is adorned with the many major marks and secondary signs, he may still manifest in the form of one who is ugly, poor, or of low social class;

He always accumulates the many types of goodness, remains free of all faults, and yet may manifest as one born into the hell realms, the animal realms, or the hungry ghost realms; and

Although he has already reached perfection in the buddha's wisdom, he still never relinquishes the bodhisattva's wisdom body.

The bodhisattva-mahāsattva perfects such measureless wisdom as this which cannot even be known of by *śrāvaka* disciples or *pratyekabuddhas*, how much the less by any of the ignorant common beings. This is the fifth of his exclusive dharmas, that by which, without depending on teachings provided by others, he implements the joint practice of both the provisional and the true;

Sons of the Buddha, the physical, verbal, and mental actions of the bodhisattva-mahāsattva are enacted in accordance with the wisdom and are all pure. That is to say, he is fully possessed of great kindness, forever abandons the motivation to kill, is fully possessed of right understanding, and is free of wrong views. This is the sixth of his exclusive dharmas, that by which, without depending on teachings provided by others, his physical, verbal, and mental actions are enacted in accordance with wisdom;

Sons of the Buddha, the bodhisattva-mahāsattva is fully possessed of the great compassion, never abandons beings, and substitutes for all beings in undergoing sufferings, in particular, the sufferings of the hells, the sufferings of the animals, and the sufferings of the hungry ghosts, doing so in order to benefit beings and never growing weary of this. He wishes only to liberate all beings and never indulges in any of the defiled spheres of experience related to the five types of desire. He is always intensely diligent in extinguishing the many kinds of sufferings. This is the seventh of his exclusive dharmas, that by which, without depending on teachings provided by others, he always arouses the great compassion;

Sons of the Buddha, the bodhisattva-mahāsattva is one whom beings always delight in seeing. The Brahma Heaven King, Śakra, the Four Heavenly Kings, and the other devas as well as all beings never weary of seeing him. And why is this? From the long distant past on forward to the present, the

bodhisattva-mahāsattva has practiced deeds which are pure and free of all faults. It is for this reason that beings who see him never grow weary of this. This is the eighth of his exclusive dharmas, that by which, without depending on teachings provided by others, he becomes one whom all beings delight in seeing;

Sons of the Buddha, the bodhisattva-mahāsattva's [quest to attain] all-knowledge is adorned with the great vow and characterized by solidly enduring zeal. Although he resides in the dangerous and difficult abodes of common people, *śrāvaka* disciples, and *pratyekabuddhas*, he never retreats from or loses the bright, pure, and marvelous jewel of his resolve to attain all-knowledge;

Sons of the Buddha, just as there is a precious jewel known as "pure adornment" which, when placed in muddy water, its radiance and color remain unchanged and it retains the capacity to clarify and purify those turbid waters, so too it is with the bodhisattva-mahāsattva. Although he resides in the foolish common person's places so characterized by the various kinds of turbidity and such, he still never loses his resolve to seek the pure jewel of all-knowledge, and yet he is still able to cause those beings ensconced in all kinds of evil to depart far from the filth and turbidity of their wrong views and afflictions and then become able themselves to seek the pure mind jewel of all-knowledge. This is the ninth of his exclusive dharmas, that by which, without depending on teachings provided by others and even when residing in the many kinds of difficult circumstances, he never loses the jewel of his resolve to attain all-knowledge; and

Sons of the Buddha, the bodhisattva-mahāsattva completely develops the knowledge of his self-enlightened sphere of cognition and reaches perfection in gaining ultimate sovereign mastery in his self-awakening attained without a teacher. He uses the headband of immaculately pure Dharma to crown his head, never abandons his close relationship with his good spiritual guide, and always delights in revering all the *tathāgatas*. This is the tenth of his exclusive dharmas, that by which, without depending on teachings provided by others, he acquires the most supreme Dharma, never parts from his good spiritual guide, and never abandons his veneration of the Buddha.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of exclusive dharmas. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled and vast exclusive dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of works. What are those ten? They are as follows:

- Works related to all worlds, based on his ability to purify them all;
- Works related to all buddhas, based on his ability to make offerings to them all;
- Works related to all bodhisattvas, based on his ability to plant roots of goodness the same as theirs;
- Works related to all beings, based on his ability to teach them all;
- Works related to all of future time, based on his continuing to attract and gather them in until the very end of future time;
- Works related to all the spiritual powers, based on his never leaving one world even as he travels everywhere to all worlds;
- Works related to all light, based on his emanation of rays of light of boundlessly many colors, every ray of which has a lotus flower throne on each of which he manifests a bodhisattva sitting there in the lotus posture;
- Works related to preventing the lineages of all Three Jewels from ever being cut off, based on his continuing to preserve, protect, and sustain the Dharma of all buddhas after the buddhas have passed into *parinirvāṇa*;
- Works related to all spiritual transformations, based on his proclaiming the Dharma and teaching beings in all worlds; and
- Works related to all his empowerments, based on his adaptation in but a single mind-moment to whatever beings' minds wish for by manifesting for them all and enabling all their wishes to be completely fulfilled.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled vast works.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bodies. What are those ten? They are as follows:

- The body that does not come forth, so called because it does not take on births in any world;
- The body that does not go forth, so called because it is inapprehensible in any world;
- The unreal body, so called because, in all worlds, it is [only] as if truly acquired;⁴⁴¹
- The non-false body, so called because, it is by resort to reality-accordant noumenal principle⁴⁴² that it appears in the world;
- The unending body, so called because it continues on to the very end of the future without being cut off;
- The solid body, so called because none of all the many kinds of *māras* are able to destroy it;
- The unmoving body, so called because it cannot be moved by any of the many kinds of *māras* or adherents of non-Buddhist paths;

The body possessed of the signs, so called because it manifests the pure signs arising from the hundredfold merits;

The signless body, so called because the marks of dharmas are all devoid of any signs at all; and

The body that reaches everywhere, so called because all buddhas of the three periods of time share this same single body.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and endless body.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of physical actions. What are those ten? They are as follows:

The physical actions by which a single body completely fills all worlds;

The physical actions by which he is able to manifest directly before all beings;

The physical actions by which he is able to take on births in all the destinies of rebirth;

The physical actions by which he travels throughout all worlds;

The physical actions by which he visits all buddhas and their congregations;

The physical actions by which he is able to cover all worlds with one hand;

The physical actions by which he is able with one hand to rub all worlds' vajra ring mountains and thus reduce them to atom-like particles;

The physical actions by which he reveals within his own body the creation and destruction of all buddha *kṣetras* and shows this to beings;

The physical actions by which he includes all realms of beings within a single body; and

The physical actions by which he reveals within his own body all the pure buddha *kṣetras* in which all beings are attaining complete enlightenment.⁴⁴³

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled actions of buddhas by which they are all able to awaken all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten [other] kinds of bodies.⁴⁴⁴ What are those ten? They are as follows:

The body of the *pāramitās*, so called because of his correct cultivation of them all;

The body of the four means of attraction, so called because he never abandons any being;

The body of great compassion, so called because he tirelessly substitutes for all beings in enduring measureless suffering;
 The body of great kindness, so called because he rescues all beings;
 The body of merit, so called because he benefits all beings;
 The body of wisdom, so called because it is of the same single nature as the bodies of all buddhas;
 The body of the Dharma, so called because he forever transcends taking rebirth in any of the rebirth destinies;
 The body of skillful means, so called because he appears in all places;
 The body of spiritual powers, so called because he manifests all the spiritual transformations; and
 The body of bodhi, so called because he gains right enlightenment however he pleases and whenever he chooses.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled great wisdom body.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of speech. What are those ten? They are as follows:

Gentle speech, so called because it enables all beings to feel safe;
 Speech like the elixir of immortality, so called because it enables all beings to feel clear and cool;
 Nondeceptive speech, so called because everything he says accords with reality;
 Truthful speech, so called because, even in dreams, he is free of false speech;
 Vast speech, so called because it is universally respected even by all devas such as Śakra, Brahma, the Four Heavenly Kings, and others;
 Extremely profound speech, so called because it reveals the nature of dharmas;
 Solid speech, so called because it endlessly speaks about the Dharma;
 Direct speech, so called because it is easy to understand whatever he says;
 Multifarious speech, so called because it manifests in accordance with the particular time; and
 Speech that awakens all beings, so called because it accords with their inclinations and thereby enables them to fully understand.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled sublime speech.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of purifying speech. What are those ten? They are as follows:

- Purifying speech by delighting in listening to the voice of the Tathāgata;
- Purifying speech by delighting in listening to discussions of the bodhisattva's meritorious qualities;
- Purifying speech by not saying what beings do not wish to hear;
- Purifying speech by truly abandoning the four speech faults;⁴⁴⁵
- Purifying speech by feeling exultant joy in praising all *tathāgatas*;
- Purifying speech by loudly praising the Buddha's true meritorious qualities at stupas commemorating the Tathāgata;
- Purifying speech by using a deeply pure mind in bestowing Dharma on beings;
- Purifying speech by praising the Tathāgata with music and songs;
- Purifying speech by not even sparing his own body or life for the sake of hearing right Dharma taught by the buddhas; and
- Purifying speech by being willing to sacrificing his own life to receive the sublime Dharma through serving all bodhisattvas and teachers of the Dharma.

These are the ten.

Sons of the Buddha, if bodhisattva-mahāsattvas use these ten means to purify their speech, they acquire ten kinds of protection. What are those ten? They are as follows:

- Protection provided by all the congregations of devas headed by the Heavenly Kings;
- Protection provided by all the congregations of dragons headed by the dragon kings themselves;
- Protection provided by the *yakṣa* kings and their followers;
- Protection provided by the *gandharva* kings and their followers;
- Protection provided by the *asura* kings and their followers;
- Protection provided by the *garuḍa* kings and their followers;
- Protection provided by the *kiṃnara* kings and their followers;
- Protection provided by the *mahoraga* kings and their followers;
- Protection provided by the Brahma Heaven Kings and their followers so that in every case, he is protected by these kings and their followers; and
- Protection provided by all the masters of the Dharma headed by the *tathāgatas*, the Dharma kings.

These are the ten.

Sons of the Buddha, having acquired protection such as this, the bodhisattva-mahāsattva is then able to accomplish ten kinds of great endeavors. What are those ten? They are as follows:

- They enable all beings to be happy;

They are able to travel and visit all worlds;
 They are able to completely know all the faculties of others;
 They purify all their resolute beliefs;
 They eliminate all afflictions;
 They relinquish all habitual karmic propensities;
 They cause all their mental dispositions to be bright and immaculately pure;
 They increase all kinds of profound mind;
 They become pervasively present throughout the entire Dharma realm; and
 They enable all instances of entering nirvāṇa to be clearly seen.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of mind. What are those ten? They are as follows:

The mind that is like the great earth in its ability to support and promote the growth of all beings' roots of goodness;
 The mind that is like the great ocean because all the Dharma waters of all buddhas' measureless and boundless great wisdom flow into it;
 The mind that is like Sumeru, the king of mountains, in its ability to place all beings in the very highest place [for the growth] of the most superior roots of world-transcending goodness;
 The mind that is like a sovereign *maṇi* jewel in the purity of its aspirations and in its absence of defilements;
 The mind that is like vajra by virtue of its decisive and deep penetration of all dharmas;
 The mind that is like the vajra ring mountains in its ability to remain unshaken by any of the *māras* or the followers of non-Buddhist traditions;
 The mind that is like a lotus flower because it cannot be defiled by any of the worldly dharmas;
 The mind that is like the *udumbara* flower because it is only rarely encountered in any kalpa;
 The mind that is like the clearly shining sun because it dispels the obstacle of darkness; and
 The mind that is like empty space because it is immeasurable.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great and pure mind.

Sons of the Buddha, the bodhisattva-mahāsattva makes ten kinds of resolutions. What are those ten? They are as follows:

They resolve: "I shall liberate all beings";

They resolve: “I shall enable all beings to cut off their afflictions”;
 They resolve: “I shall enable all beings to melt away their habitual karmic propensities”;

They resolve: “I shall cut off all doubts”;

They resolve: “I shall extinguish all beings’ anguishing afflictions”;

They resolve: “I shall do away with the wretched destinies and the difficulties”;⁴⁴⁶

They resolve: “I shall respectfully follow all *tathāgatas*”;

They resolve: “I shall thoroughly train in whatever all bodhisattvas train in”;

They resolve: “I shall reveal all buddhas’ realization of right enlightenment on the tip of every hair in all worlds”;

They resolve: “I shall beat the drum of the unexcelled Dharma in all worlds and enable all beings to gain awakened understanding in a manner adapted to their faculties and inclinations.”

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata’s unexcelled and great resolve to do what they are able to do.

Sons of the Buddha, the bodhisattva has ten kinds of all-pervasive mind. What are those ten? They are as follows:

The mind that pervades all of empty space due to the vastness of its resolve;

The mind that pervades the entire Dharma realm due to its infinitely deep penetration;

The mind that pervades all three periods of time due to knowing them all in but a single mind-moment;

The mind that is pervasively present wherever all buddhas appear due to its complete knowledge of whenever they enter the womb, take birth, leave the home life, attain complete enlightenment, turn the Dharma wheel, and enter *parinirvāṇa*;

The mind that pervades all [realms of] beings due to its knowing all their faculties, inclinations, and habitual karmic propensities;

The mind that is pervasively [cognizant] of all types of wisdom due to its accordance with and complete knowing of the Dharma realm;

The mind that pervades all that is boundless due to its knowing all the different aspects of the web of illusory phenomena;

The mind that pervades the unproduced due to not apprehending any inherently existent nature in any dharma;

The mind that is unimpeded in pervading all things due to not dwelling in either his own mind or the minds of others; and
 The mind that has sovereign mastery in pervading everything due to manifesting the realization of buddhahood everywhere in but a single mind-moment.

These are the ten. If bodhisattvas abide in these, then they acquire the pervasive adornment of the countless unexcelled dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of faculties. What are those ten? They are as follows:

The faculty of joyfulness by which he sees all buddhas and has indestructible faith;

The faculty of zeal by which he awakens to and understands all the Dharma of the Buddha that he hears;

The faculty of irreversibility by which he completes everything he does;

The faculty of secure abiding by which he never ceases practicing any of the bodhisattva practices;

The faculty of subtlety by which he penetrates the sublime principles of the *prajñāpāramitā*;

The faculty of never resting by which he completes all endeavors he does for the benefit of beings;

The faculty of being like vajra by which he realizes the nature of all dharmas;

The faculty of flaming vajra radiance by which he everywhere illuminates the sphere of action of all buddhas;

The faculty of nondifferentiation by which [he realizes] all *tathāgatas* share the same single body; and

The faculty of unimpeded boundlessness by which he deeply penetrates the Tathāgata's ten kinds of powers.

These are the ten. If bodhisattvas abide in these, then they acquire the faculty of the Tathāgata's unexcelled and perfectly fulfilled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of deep mind. What are those ten? They are as follows:

The deep mind that remains undefiled by any worldly dharma;

The deep mind that does not mix in any of the paths of the two vehicles;

The deep mind that completely comprehends the bodhi of all buddhas;

The deep mind that accords with the path to the wisdom of all-knowledge;

- The deep mind that remains unmoved by any of the many *māras* or followers of non-Buddhist paths;
- The deep mind that purely cultivates the perfectly fulfilled wisdom of all *tathāgatas*;
- The deep mind that absorbs and retains all Dharma that is heard;
- The deep mind that remains unattached to any of the stations of rebirth;
- The deep mind that is equipped with all forms of subtle wisdom; and
- The deep mind that cultivates all dharmas of all buddhas.

These are the ten. If bodhisattvas abide in these, then they acquire the deep mind possessed of the unexcelled purity of the All-Knowing One.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of especially superior deep mind. What are those ten? They are as follows:

- The especially superior deep mind of irreversibility, so called because he accumulates all roots of goodness;
- The especially superior deep mind free of all doubts, so called because he understands the esoteric speech of all *tathāgatas*;
- The especially superior deep mind of rightly maintaining [his cultivation], so called because of what flows from his great vows and great practices;
- The especially superior deep mind of supremacy, so called because he deeply penetrates all dharmas of the Buddha;
- The especially superior deep mind of mastery, so called because he has attained sovereign mastery in all dharmas of the Buddha;
- The especially superior deep mind of vast penetration, so called because he everywhere penetrates the many different kinds of gateways into the Dharma;
- The especially superior deep mind of supreme leadership, so called because he completely accomplishes everything he does;
- The especially superior deep mind of sovereign mastery, so called because he is adorned with all the *samādhis*, spiritual super-knowledges, and transformations;
- The especially superior deep mind of secure abiding, so called because he embraces his original vows; and
- The especially superior deep mind of incessant effort, so called because he fully ripens all beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' especially superior mind of unexcelled purity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of diligent cultivation. What are those ten? They are as follows:

The diligent cultivation of giving in which he gives away everything and seeks no reward;

The diligent cultivation of upholding the moral precepts in which he is free of any deception in practicing the *dhūta* austerities and in being easily satisfied with but few wishes;

The diligent cultivation of patience in which he abandons concepts of “self” and “other,” endures all kinds of evil treatment, and never arouses any thoughts of anger or malice;

The diligent cultivation of vigor in which he never becomes distracted in actions of body, speech, or mind, never retreats from any endeavors, and completes them all;

The diligent cultivation of *dhyāna* absorption in which he cultivates the liberations and samādhis and manifests the spiritual superknowledges while abandoning all desires, afflictions, contentiousness, and their associated manifestations;

The diligent cultivation of wisdom in which he tirelessly cultivates the accumulation of all the meritorious qualities;

The diligent cultivation of great kindness in which he realizes that all beings have no inherently existent nature;

The diligent cultivation of great compassion in which he realizes the emptiness of all dharmas and everywhere substitutes for all beings in tirelessly taking on their sufferings;

The diligent cultivation of awakening to the Tathāgata’s ten powers in which he gains an unimpeded and complete comprehension of them and reveals them to beings; and

The diligent cultivation of turning the irreversible wheel of the Dharma so that it reaches the minds of all beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the diligent cultivation of the Tathāgata’s unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of definite understanding. What are those ten? They are as follows:

The definite understanding of supremacy, so called because he plants roots of goodness of veneration;

The definite understanding of adornment, so called because he produces many different kinds of adornments;

The definite understanding of vastness, so called because his mind has never been inclined toward narrowness or inferiority;

The definite understanding of quiescence, so called because he is able to penetrate the extremely deep nature of dharmas;

The definite understanding of universal pervasiveness, so called because his generation of the resolve has no place it does not reach;

The definite understanding of capacities, so called because he is able to receive the support of the Buddha's powers;

The definite understanding of solidity, so called because he demolishes all the works of the *māras*;

The definite understanding of clear judgment, so called because he completely knows the karmic results of all actions;

The definite understanding of direct manifestation, so called because he is able to manifest the spiritual superknowledges at will;

The definite understanding of continuing the legacy of the lineage, so called because he acquires predictions from all buddhas; and

The definite understanding of the sovereign masteries, so called because he can reach buddhahood whenever he pleases.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled definite understanding.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of definite understanding in knowing all worlds. What are those ten? They are as follows:

He knows all worlds enter a single world;

He knows all worlds enter all worlds;

He knows all worlds are everywhere pervaded by a single body of the Tathāgata and his single lotus flower throne;

He knows all worlds are like empty space;

He knows all worlds possess the adornment of the Buddha;

He knows all worlds as filled with bodhisattvas;

He knows all worlds enter a single pore;

He knows all worlds enter a single being's body;

He knows all worlds are everywhere pervaded by a single buddha's bodhi tree and a single buddha's site of enlightenment; and

He knows all worlds are everywhere pervaded by a single voice that enables all beings to each understand differently and thus be delighted.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled vast and definite understanding of the buddha *kṣetras*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of definite understanding in knowing the realms of beings. What are those ten? They are as follows:

- He knows all realms of beings have a fundamental nature of unreality;
- He knows all realms of beings enter a single being's body;
- He knows all realms of beings enter the bodhisattva's body;
- He knows all realms of beings enter the matrix of the Tathāgata;⁴⁴⁷
- He knows a single being's body everywhere enters all realms of beings;
- He knows those in all realms of beings are capable of becoming vessels containing the Dharma of all buddhas;
- He knows all realms of beings and accords with whatever they wish for by manifesting for them in the body of Śakra, Brahma, or a world-protecting heavenly king;
- He knows all realms of beings and accords with whatever they wish for by manifesting for them the serene awesome deportment of a *śrāvaka* disciple or a *pratyekabuddha*;
- He knows all realms of beings and manifests for them in the body of a bodhisattva adorned with the meritorious qualities; and
- He knows all realms of beings and, to awaken beings, manifests for them a *tathāgata's* major marks, secondary signs, and serene awesome deportment.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the definite understanding of the Tathāgata's unexcelled great awesome powers.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of habitual karmic propensities. What are those ten? They are as follows:

- Habitual karmic propensities related to the resolve to attain bodhi;
- Habitual karmic propensities related to roots of goodness;
- Habitual karmic propensities related to teaching beings;
- Habitual karmic propensities related to seeing buddhas;
- Habitual karmic propensities related to being born in pure worlds;
- Habitual karmic propensities related to practices;
- Habitual karmic propensities related to vows;
- Habitual karmic propensities related to the *pāramitās*;
- Habitual karmic propensities related to contemplative meditation on the dharma of impartiality; and

Habitual karmic propensities related to the many different kinds of spheres of experience.

These are the ten. If bodhisattvas abide in these dharmas, then they forever leave behind all habitual karmic propensities related to the afflictions and acquire habitual karmic propensities related to the Tathāgata's great wisdom, that wisdom which is not itself a function of habitual karmic propensities.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of grasping. It is because of these that he never discontinues any of the bodhisattva practices. What are those ten? They are as follows:

He grasps all realms of beings to ultimately teach them all;

He grasps all worlds to ultimately purify them all;

He grasps the *tathāgatas* to cultivate the bodhisattva practices as an offering to them;

He grasps roots of goodness to accumulate the meritorious qualities that produce all buddhas' major marks and secondary signs;

He grasps great compassion to extinguish the sufferings of all beings;

He grasps great kindness to bestow the happiness of all-knowledge on all beings;

He grasps the *pāramitās* to accumulate the bodhisattva's adornments;

He grasps the skillful means to appear in all places;

He grasps bodhi to acquire unimpeded wisdom; and

To state it briefly, he grasps all dharmas in all places to use radiant wisdom to completely reveal them all.

These are the ten. If bodhisattvas abide in these types of grasping, then they become able to never discontinue the bodhisattva practices and able to acquire all *tathāgatas'* unexcelled dharma of having nothing at all that they grasp.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of cultivation. What are those ten? They are as follows:

Cultivation of all of the *pāramitās*;

Cultivation of the trainings;

Cultivation of wisdom;

Cultivation of meaning;

Cultivation of Dharma;

Cultivation of emancipation;

Cultivation of manifestations;

Cultivation of incessantly diligent practice;

Cultivation of the realization of the right and perfect enlightenment; and

Cultivation of turning the wheel of right Dharma.

These are the ten. If bodhisattvas abide in these, then they attain unexcelled cultivation in their cultivation of all dharmas.

Sons of the Buddha, the bodhisattva has ten ways of fulfilling the dharmas of the Buddha. What are those ten? They are as follows:

Fulfillment of the Buddha's dharma of never abandoning the good spiritual guide;

Fulfillment of the Buddha's dharma of deep faith in the Buddha's words;

Fulfillment of the Buddha's dharma of never speaking ill of right Dharma;

Fulfillment of the Buddha's dharma of dedicating measureless and endless roots of goodness;

Fulfillment of the Buddha's dharma of resolute faith in the boundlessness of the Tathāgata's sphere of action;

Fulfillment of the Buddha's dharma of knowing all worlds' spheres of experience;

Fulfillment of the Buddha's dharma of never abandoning the Dharma realm as one's sphere of experience;

Fulfillment of the Buddha's dharma of abandoning the realms of the *māras*;

Fulfillment of the Buddha's dharma of right mindfulness of the sphere of action of all buddhas; and

Fulfillment of the Buddha's dharma of delighting in seeking to acquire the sphere of action of the Tathāgata's ten powers.

These are the ten. If bodhisattvas abide in these dharmas, then they succeed in fully developing the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattava-mahāsattva has ten ways of retreating from the Buddha's Dharma that he should abandon. What are those ten? They are as follows:

Retreating from the Buddha's Dharma through slighting good spiritual guides;

Retreating from the Buddha's Dharma through becoming fearful of the sufferings of *saṃsāra*;

Retreating from the Buddha's Dharma through growing weary of cultivating the bodhisattva practices;

Retreating from the Buddha's Dharma through unhappiness in abiding in the world;

- Retreating from the Buddha's Dharma through indulgent attachment to samādhis;
- Retreating from the Buddha's Dharma through becoming attached to roots of goodness;
- Retreating from the Buddha's Dharma through disparaging right Dharma;
- Retreating from the Buddha's Dharma through ceasing to practice the bodhisattva practices;
- Retreating from the Buddha's Dharma through delighting in the paths of the two vehicles; and
- Retreating from the Buddha's Dharma through hating bodhisattvas.

These are the ten. If bodhisattvas abandon these dharmas, then they enter the paths by which the bodhisattva gains emancipation from rebirths.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of paths for transcendence of rebirths. What are those ten? They are as follows:

- He develops the *prajñāpāramitā*, and yet constantly contemplates all beings. This is the first;
- He avoids all views, and yet liberates all view-bound beings. This is the second;
- He does not bear any signs in mind, and yet he never abandons any of the beings who are so attached to signs. This is the third;
- He steps beyond the three realms of existence, and yet he always resides in all worlds. This is the fourth;
- He forever abandons the afflictions, and yet he resides together in the company of all beings. This is the fifth;
- He acquires the dharmas used to abandon the desires, and yet, because of the great compassion, he feels deep sympathy for all beings who are so attached to the desires. This is the sixth;
- He always delights in quiescence, and yet he constantly manifests with all kinds of retinues. This is the seventh;
- He transcends birth in the world, and yet, having died here, he is reborn there and then takes up the bodhisattva practices. This is the eighth;
- He remains unstained by any worldly dharmas, and yet he never ceases his endeavors in all worlds. This is the ninth; and
- The bodhi of all buddhas has already manifested directly before him, and yet he still never abandons any of the bodhisattva's practices or vows. This is the tenth.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten paths by which he transcends rebirths and gains emancipation from the world. These are not held in common with those who abide in the world and they are they admixed with the practices of the two vehicles, either. If bodhisattvas abide in these dharmas, then they acquire the bodhisattva's definite dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of definite dharmas. What are those ten? They are as follows:

- He definitely takes birth within the clan of the *tathāgatas*;
- He definitely dwells in the realms of the buddhas;
- He definitely completely knows the works done by the bodhisattva;
- He definitely abides in the *pāramitās*;
- He definitely joins the Tathāgata's congregations;
- He is definitely able to manifest in the lineage of the Tathāgata;
- He definitely abides in the Tathāgata's powers;
- He definitely deeply enters the bodhi of the Buddha;
- He definitely shares the same single body as all *tathāgatas*; and
- The place in which he abides is definitely not other than where all *tathāgatas* abide.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of paths by which he develops the dharmas of the Buddha. What are those ten? They are as follows:

- Following along in accordance with the good spiritual guide is a path by which he develops the dharmas of the Buddha because he thereby plants the same roots of goodness;
- Deep-minded resolute faith is a path by which he develops the dharmas of the Buddha because he thereby comes to know the sovereign masteries of the Buddha;
- Making the great vows is a path by which he develops the dharmas of the Buddha because his mind thereby becomes vast;
- Having patience in his own development of roots of goodness is a path by which he develops the dharmas of the Buddha because he thereby realizes that karmic actions are never lost;
- Insatiable cultivation throughout all kalpas is a path by which he develops the dharmas of the Buddha because he thereby continues on to the very end of future time;
- Manifesting in all the *asaṃkhyeyas* of worlds is a path by which he develops the dharmas of the Buddha because he thereby brings about the ripening of beings;

Never ceasing the bodhisattva practices is a path by which he develops the dharmas of the Buddha because he thereby brings about the growth of the great compassion;

The immeasurable minds⁴⁴⁸ constitute a path by which he develops the dharmas of the Buddha because, in but a single mind-moment, he pervades all realms of space;

Especially superior practice is a path by which he develops the dharmas of the Buddha because whatever he originally cultivated is never destroyed; and

The lineage of the Tathāgata is a path by which he develops the dharmas of the Buddha because it enables all beings to delight in making the bodhi resolve and because it is sustained by all good dharmas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the names given to great men.

Sons of the Buddha, the bodhisattva-mahāsattva has ten names that are used for great men. What are those ten? They are as follows:

He is known as a “bodhisattva” because he is born from the wisdom of bodhi;

He is known as a “mahāsattva” because he abides in the Great Vehicle;

He is known as a “foremost *sattva*”⁴⁴⁹ because he realizes the foremost Dharma;

He is known as a “supreme *sattva*” because he awakens to the supreme Dharma;

He is known as a “most supreme *sattva*” because his wisdom is the most supreme;

He is known as a “superior *sattva*” because he brings forth superior vigor;

He is known as an “unexcelled *sattva*” because he explains the unexcelled Dharma;

He is known as a “powerful *sattva*” because he possesses the vast knowledge of the ten powers;

He is known as a “peerless *sattva*” because he has no match anywhere in the entire world; and

He is known as an “inconceivable *sattva*” because he attains buddhahood in but a single mind-moment.

These are the ten. If the bodhisattva acquires these names, then he is one who completely fulfills the bodhisattva path.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of paths. What are those ten? They are as follows:

A single path is the bodhisattva path because he never abandons the one bodhi resolve.

A twofold path is the bodhisattva path because it involves the development of wisdom and skillful means.

A threefold path serves as the bodhisattva path because, by practicing emptiness, signlessness, and wishlessness, he refrains from attachment to the three realms of existence.

A fourfold practice serves as the bodhisattva path based on incessantly eliminating karmic obstacles through repentance, rejoicing in others' meritorious deeds, respectfully venerating and entreating the Tathāgata [to teach the Dharma], and skillfully dedicating merit.

The five roots serve as the bodhisattva path based on:

Abiding in pure faith that is solid and unshakable;

Generating great vigor by which all that is done is completed;

Abiding in continuous right mindfulness by which one does not seize on extraneous objective conditions;

Skillfully knowing the means for entering and emerging from the samādhis; and

Being well able to distinguish wise spheres of experience.

The six spiritual superknowledges serve as the bodhisattva path based on the following:

With the heavenly eye, he sees the many forms in all worlds and knows of all beings that they died here and then were reborn there;

With the heavenly ear, he hears all the Dharma spoken by all buddhas, absorbs and upholds it, remembers it, and extensively expounds on it for beings in ways that are adapted to their faculties;

With the knowledge of others' thoughts, he possesses unimpeded sovereign mastery in knowing the thoughts of others;

Through the recall of previous lifetimes, he recalls and knows the growth of roots of goodness as it has occurred across the course of all past kalpas;

Through the superknowledge of psychic powers, he brings forth all kinds of different manifestations adapted to those beings he should teach, thereby causing them to delight in the Dharma; and

Through the knowledge of the complete cessation of all contaminants, he manifests the realization of the apex of reality, and ceaselessly develops the bodhisattva practices.

The seven types of mindfulness serve as the bodhisattva path based on the following:

Mindfulness of the Buddha through seeing in but a single pore countless buddhas awakening the minds of all beings;

Mindfulness of the Dharma through never leaving the congregation of a single *tathāgata* even as he personally receives the sublime Dharma in the congregations of all *tathāgatas*, adapts to the nature of beings' faculties and inclinations, and then expounds on the Dharma for their sakes to enable them to awaken to it and enter it;

Mindfulness of the Sangha through constantly, continuously, and ceaselessly seeing bodhisattvas in all worlds;

Mindfulness of relinquishing through fully knowing all bodhisattvas' practice of relinquishing, thereby increasing the vastness of his mind of giving;

Mindfulness of the moral precepts through never abandoning the bodhi resolve while dedicating all roots of goodness to beings;

Mindfulness of the heavens through always bearing in mind the bodhisattva abiding in the Tuṣita Heaven palace who has but one more birth prior to buddhahood; and

Mindfulness of beings through the uninterrupted use of wisdom and skillful means in reaching all of them everywhere with his teaching and training.

The *āryas'* eightfold path to the realization of bodhi is the bodhisattva path based on the following:

Practicing the path of right views through abandoning all wrong views;

Bringing forth right thought through abandoning erroneous discriminations and causing the mind to always accord with [the path to] all-knowledge;

Always practicing right speech through abandoning the four speech faults and according with the words of the *āryas*;

Constantly cultivating right action through teaching beings and enabling them to take on the training;

Abiding in right livelihood through practicing the *dhūta* austerities, being easily satisfied, practicing the awesome deportment, reflecting critically on what is right, according with bodhi, practicing the four lineage bases of the *ārya*,⁴⁵⁰ and forever abandoning all faults;

Arousing right vigor through diligently cultivating all the bodhisattva austerities and being unimpeded in entering the ten powers of the Buddha;

Always having the mind abide in right mindfulness through being able to remember all that is spoken while also extinguishing scattered worldly thoughts; and

Always having the mind abide in right meditative concentration through skillfully entering the bodhisattva's inconceivable gates of liberation and through bringing forth all samādhis from within a single samādhi.

The nine sequential meditative absorptions⁴⁵¹ constitute the bodhisattva path based on the following:

Abandoning the harm arising from desire and hatred even as he uses all forms of verbal actions in unimpeded discourse on the Dharma;

Extinguishing both ideation and discursion even as he uses ideation and discursion arising from all-knowledge to teach beings;

Relinquishing joy even as he feels great joy at the sight of all buddhas;

Abandoning worldly bliss even as he accords with the world-transcending bliss of the bodhisattva path;

Through remaining unshakable in this, he enters the formless meditative absorptions even as he does not abandon the taking on of births in both the desire realm and the formless realm; and

Although he abides in the meditative absorption in which all perception and feeling are extinguished, he still never ceases the bodhisattva practices.

Training in the ten powers of the Buddha is the bodhisattva path, based on the following:

The knowledge that well knows what can and cannot be;

The knowledge that well knows all beings' karmic consequences, causes, and effects of the past, the future, and the present;

The knowledge that well knows the differences in all beings superior, middling, and inferior faculties and accords with what is fitting in teaching them the Dharma;

The knowledge that well knows the countless different natures of all beings;

The knowledge that well knows the skillful means by which all beings of different weak, middling, or superior understanding may be enabled to enter the Dharma;

The knowledge by which he pervades all worlds, all *kṣetras*, all three periods of time, and all kalpas, everywhere

manifesting the Tathāgata's form, signs, and awesome deportment even while still never abandoning the bodhisattva practices;

The knowledge that well knows with regard to all the *dhyānas*, liberations, and samādhis what is defiled and what is pure as well as what is timely and what is untimely while using skillful means to bring forth the bodhisattvas' gates to liberation;⁴⁵²

The knowledge that knows with regard to all beings in all the destinies of rebirth the differences in their dying in this place and being reborn in that place;

The knowledge that knows in but a single mind-moment all kalpas of the three periods of time; and

The knowledge that well knows the complete cessation of all the desires, latent tendencies, delusions, and habitual karmic propensities to which all beings are subject, yet never abandons any of the bodhisattva practices.

These are the ten. If beings abide in these dharmas, then they acquire all *tathāgatas'* unexcelled path of skillful means.

Sons of the Buddha, the bodhisattva-mahāsattva has measureless paths, measureless provisions for enlightenment, measureless ways of cultivating the path, and measureless adornments of the path.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of measureless path. What are those ten? They are as follows:

Because empty space is measureless, so too is the bodhisattva's path also measureless;

Because the Dharma realm is boundless, so too is the bodhisattva's path also measureless;

Because the realms of beings are endless, so too is the bodhisattva's path also measureless;

Because the worlds are boundless, so too is the bodhisattva's path also measureless;

Because the number of kalpas is endless, so too is the bodhisattva's path also measureless;

Because the dharmas associated with all beings' languages are measureless, so too is the bodhisattva's path also measureless;

Because the Tathāgata's body is measureless, so too is the bodhisattva's path also measureless;

Because the Buddha's voice is measureless, so too is the bodhisattva's path also measureless;

Because the Tathāgata's powers are measureless, so too is the bodhisattva's path also measureless; and

Because the wisdom of all-knowledge is measureless, so too is the bodhisattva's path also measureless.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of measurelessness of his provisions for enlightenment. They are as follows:

Just as the realms of empty space are measureless, so too are the provisions for enlightenment accumulated by the bodhisattva also measureless;

Just as the Dharma realm is boundless, so too are the provisions for enlightenment accumulated by the bodhisattva also boundless;

Just as the realms of beings are endless, so too are the provisions for enlightenment accumulated by the bodhisattva also endless;

Just as the worlds are boundless, so too are the provisions for enlightenment accumulated by the bodhisattva also boundless;

Just as the number of kalpas is inexhaustible through verbal description, so too are the provisions for enlightenment accumulated by the bodhisattva also inexhaustible through the verbal descriptions uttered by anyone in any world;

Just as the dharmas of all beings' languages are measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva in producing the wisdom that knows all language dharmas;

Just as the Tathāgata's bodies are measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva in pervading all [realms of] beings, all *kṣetras*, all worlds, and all kalpas;

Just as the Buddha's voices are measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva in his utterance of but a single voice that reaches everywhere throughout the Dharma realm to all beings of whom none fail to hear and understand it;

Just as the Tathāgata's powers are measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva through taking on the powers of the Tathāgata; and

Just as the wisdom of all-knowledge is measureless, so too are the provisions for enlightenment measureless that are accumulated by the bodhisattva.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's measureless wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of measureless cultivation of the path. What are those ten? They are as follows:

- Cultivation in which he neither comes nor goes, this due to his remaining entirely motionless even in physical, verbal, and mental actions;
- Cultivation in which there is neither any increase nor any decrease, this due to its accordance with the fundamental nature;
- Cultivation that is neither existent nor non-existent, this due to its absence of any inherently existent nature;
- Cultivation that is like a conjuration, like a dream, like a shadow, like an echo, like an image reflected in a mirror, like the flames of a mirage in the hot-season, and like the moon reflected in the water, this due to having abandoned all attachments;
- Cultivation characterized by emptiness, signlessness, wishlessness, and effortlessness, this due to his clear perception of the three realms of existence even as he ceaselessly accumulates merit;
- Cultivation that is ineffable, wordless, and transcendent of words and speech, this due to having abandoned the creation or establishment of dharmas;
- Cultivation that is not contradictory to the Dharma realm, this due to his wisdom's direct knowing of all dharmas;
- Cultivation that does not contradict true suchness or the apex of reality, this due to his everywhere entering the realms of true suchness, the apex of reality, and empty space;
- Cultivation imbued with vast wisdom, this due to his endless powers in whatever he does; and
- Cultivation that equally abides in the Tathāgata's ten powers, four fearlessnesses, and wisdom of all-knowledge, this due to his freedom from doubt in the direct perception of all dharmas.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's cultivation possessed of the unexcelled skillful means of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of adornments of the path. What are those ten? They are as follows:

- Sons of the Buddha, without leaving the desire realm, the bodhisattva-mahāsattva enters the *dhyāna* absorptions, liberations, and samādhis of the form and formless realms, and yet he still does not take rebirths there because of this. This is the first of his adornments of the path;

- His wisdom directly manifests so that he could enter the path of the *śrāvaka* disciples, yet he still does not use this path to gain emancipation. This is the second of his adornments of the path;
- His wisdom directly manifests so that he could enter the path of the *pratyekabuddhas*, yet he ceaselessly arouses the great compassion. This is the third of his adornments of the path;
- Although he may be surrounded by a retinue of humans and devas and be attended by a hundred thousand female retainers who sing, dance, serve, and follow him, he still never for even a moment withdraws from his *dhyāna* absorptions, liberations, or samādhis. This is the fourth of his adornments of the path;
- He may enjoy all kinds of pleasures and mutual amusements together with all other beings, yet he still never for even a single mind-moment withdraws from the bodhisattva's samādhi of equanimity. This is the fifth of his adornments of the path;
- He has already achieved perfection in everything related to the world and is free of any attachments to worldly dharmas, yet he still never relinquishes his practice of liberating beings. This is the sixth of his adornments of the path;
- He abides in right path, right knowledge, and right views, yet he is still able to manifest the appearance of entry into erroneous paths in which he does not seize on them as real and does not seize on them as pure, doing so to enable other beings to abandon erroneous dharmas. This is the seventh of his adornments of the path;
- He always skillfully guards and upholds the Tathāgata's pure moral precepts so that he is free of all faults in his physical, verbal, and mental actions. Still, wishing to teach beings who transgress against the moral precepts, he may manifest the appearance of practicing all the actions of a foolish common person. Although he is fully equipped with pure merit and thus already dwells in the destinies of a bodhisattva, he still manifests the appearance of being reborn into the hell realms, the animal realms, and the hungry ghost realms as well as into all kinds of dangerous, difficult, and poverty-stricken circumstances, doing so in order to enable all the other beings there to gain liberation. Even so, in truth, the bodhisattva is never actually reborn in those rebirth destinies. This is the eighth of his adornments of the path;
- Even without depending on instruction provided by others, he acquires unimpeded eloquence and the light of wisdom with which he is able to everywhere completely illuminate all dharmas of the Buddha. He is supported by the spiritual powers

of all *tathāgatas*, shares the same single Dharma body as that of all buddhas, perfects the radiant and pure esoteric dharmas of all the steadfast great men, and securely dwells in all the uniformly equal vehicles. The spheres of action of all buddhas manifest directly before him. He becomes fully endowed with the light of all worldly knowledge, illuminates and sees all realms of beings, and is able to serve all beings as a knowledgeable master of the Dharma even as he manifests as never resting in his search for right Dharma. Although, in truth, he is one who serves beings as an unexcelled teacher, he still manifests the practice of venerating the *acāryas* and *upādhyāyas*. And why is this so? This is because the bodhisattva-mahāsattva uses skillful means as he abides in the bodhisattva path, thereby manifesting for everyone in accordance with what is fitting. This is the ninth of his adornments of the path; and

Having become perfectly complete in his roots of goodness and having achieved the ultimate consummation of all of the practices, he becomes one who receives the simultaneous joint crown-anointing consecration from all *tathāgatas*. He reaches the far shore of perfection in the sovereign mastery of all dharmas and uses the headband of unimpeded Dharma to crown his head. His body everywhere reaches all worlds and everywhere manifests the Tathāgata's unimpeded body. He achieves the most supreme and ultimate sovereign mastery of the Dharma and turns the wheel of the unimpeded pure Dharma.

Having already achieved the complete development of all the bodhisattva's dharmas of sovereign mastery, for the sake of beings, he manifests as taking rebirths in all lands. He shares the same spheres of action as all buddhas of the three periods of time, yet still never neglects the bodhisattva practices, never relinquishes the bodhisattva's dharmas, never diminishes his accomplishment of the bodhisattva's works, never abandons the bodhisattva path, never relaxes his observance of the bodhisattva's demeanor, never ceases his grasp of whatever the bodhisattva grasps, never rests in implementing the bodhisattva's skillful means, never cuts off his accomplishment of the bodhisattva's endeavors, never wears of the bodhisattva's initiation and achievement of whatever is useful, and never ceases providing the bodhisattva's supportive sustaining power. And why is this so? This is because, wishing to swiftly attain *anuttarasamyaksambodhi*, the bodhisattva contemplates the gateway of all-knowledge and ceaselessly cultivates the bodhisattva practices. This is the tenth of his adornments of the path.

If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and great adornments of the path even as they never abandon the bodhisattva path.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of feet. What are those ten? They are as follows:

- The feet of upholding the moral precepts with which he completely fulfills all of his extraordinarily superior great vows;
- The feet of vigor with which he irreversibly accumulates all the dharmas leading to bodhi;
- The feet of the spiritual superknowledges with which he gladdens beings by adapting to whatever they wish for;
- The feet of the spiritual powers with which he never leaves a single buddha *kṣetra* even as he goes to all buddha *kṣetras*;
- The feet of the deep resolve with which he vows to seek all the most especially superior dharmas;
- The feet of solid vows with which he completes everything he does;
- The feet of accordant compliance with which he never opposes the teachings of all the venerable ones;
- The feet of delight in the Dharma with which he never wearies of hearing and retaining all dharmas spoken by the Buddha;
- The feet of the Dharma rain with which he fearlessly expounds the Dharma for beings; and
- The feet of cultivation with which he abandons all forms of evil.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and supreme feet with which, through the lifting of his foot to take but a single footstep, he is able to go everywhere throughout all worlds.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of hands. What are those ten? They are as follows:

- The hands of deep faith with which he continuously adopts and ultimately absorbs and upholds whatever the Buddha has taught;
- The hands of giving with which he completely fulfills the requests for whatever any supplicant desires;
- The hands that are the first to offer pressed-palms greetings followed by the extended right hand with which he welcomes and leads others;
- The hands that make offerings to all buddhas with which he tirelessly accumulates the many kinds of merit;
- The hands of skill in abundant learning with which he severs the doubts of all beings;

The hands that enable transcendence of the three realms of existence which he extends to beings to pull them out of the mire of desire;

The hands that place beings on the far shore with which he rescues beings drowning in the four floods;⁴⁵³

The hands that are never miserly with right Dharma with which he explains all the sublime Dharma that he possesses;

The hands that skillfully use the many kinds of doctrines with which he uses the medicine of wisdom to extinguish all physical and mental disorders; and

The hands that constantly hold the jewels of wisdom with which he shines the light of Dharma to dispel the darkness of afflictions.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled hands which cover all worlds of the ten directions.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of belly. What are those ten? They are as follows:

The belly that abandons flattering deviousness, because his mind is pure;

The belly that abandons deceptive artifice, because he has a straightforward character;

The belly that is never false, because he is free of dishonesty;

The belly that is free of any inclination to engage in bullying or forceful confiscation, because he has nothing that he covets;

The belly that cuts off the afflictions, because he is wise;

The belly with a pure mind, because he abandons all evils;

The belly that subjects food and drink to analytic contemplation, because his mindfulness accords with the true Dharma;

The belly that contemplates the uncreated, because he awakens to conditioned arising;

The belly that awakens to all paths of emancipation, because he thoroughly ripens his deep resolve; and

The belly that abandons the defilement of all extreme views, because he enables all beings to succeed in entering the belly of the Buddha.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast belly that is able to take in and hold all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of inner organs. What are those ten? They are as follows:

- Never severing the lineage of the Buddha is a bodhisattva organ with which he explains the measureless awesome qualities of the Buddha's Dharma;
- Extending the lineage of the Dharma is a bodhisattva organ with which he brings forth the vast light of wisdom;
- Sustaining the lineage of the Sangha is a bodhisattva organ with which he enables others to succeed in gaining access to the irreversible wheel of the Dharma;
- Awakening beings fixed in what is right⁴⁵⁴ is a bodhisattva organ with which he skillfully accords with the right time for them, not missing it by even a single mind-moment;
- Achieving the ultimate ripening of beings who are not fixed in [either what is right or what is wrong] is a bodhisattva organ with which he enables them to establish uninterrupted continuity of associated causes;
- Bringing forth the great compassion for beings who are fixed in what is wrong is a bodhisattva organ with which he ensures that their future causes will all lead to their ripening;
- Fulfillment of the indestructible causes for attaining the Buddha's ten powers is a bodhisattva organ with which he fully develops the roots of goodness by which he is unopposable in conquering the armies of Māra;
- The lion's roar of supreme fearlessness is a bodhisattva organ with which he causes all beings to feel joyful;
- Acquisition of the Buddha's eighteen dharmas exclusive to the buddhas is a bodhisattva organ with which his wisdom reaches everywhere; and
- Universally and completely understanding all beings, all *kṣetras*, all dharmas, and all buddhas is a bodhisattva organ with which, in but a single mind-moment, he clearly sees them all.
- These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled organ of roots of goodness and indestructible great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of heart. What are those ten? They are as follows:

- The heart that is energetically diligent by which he completes everything he does;
- The heart that is never indolent by which he accumulates the merit-generating practices producing the major marks and secondary signs;
- The heart that is immensely brave and strong by which he utterly vanquishes all the armies of Māra;

The heart that accords with principle in its actions by which he gets rid of all afflictions;

The heart that is irreversible by which he never rests until he achieves the realization of bodhi;

The heart that is pure in nature by which his knowing mind is unshakable because it is free of attachments;

The heart that knows beings by which he adapts to their understandings and desires and thereby enables them to gain emancipation;

The heart of the great *brāhma-vihāras*, [or four immeasurable minds],⁴⁵⁵ which enable entry into the Dharma of the Buddha by which he knows all beings' various understandings and desires and rescues them without resorting to any other vehicle;

The heart of emptiness, signlessness, wishlessness, and effortlessness by which he perceives the signs of the three realms of existence without ever seizing on any of them; and

The heart that, adorned with the sign of the *svastika*, serves as a supreme treasury of vajra solidity by which, even if *māras* as numerous as all beings were to come and assail him, they would be unable to shake even a single hair on his body.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's heart that is a treasury of the light of his unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of armor. What are those ten? They are as follows:

He dons the armor of great kindness with which he rescues and protects all beings;

He dons the armor of great compassion with which he is able to endure all sufferings;

He dons the armor of great vows with which he completes everything he does;

He dons the armor of dedications with which he establishes all the adornments of the buddhas;

He dons the armor of merit with which he benefits all beings;

He dons the armor of the *pāramitās* with which he liberates all sentient beings;

He dons the armor of wisdom with which he dispels the darkness of all beings' afflictions;

He dons the armor of skillful means with which he develops the roots of goodness of the universal gateways;

He dons the armor of the solid and undistracted resolve to attain all-knowledge by which he does not delight in any of the other vehicles; and

He dons the armor of single-minded certainty with which he abandons doubts about any of the Dharma teachings.

These are the ten. If bodhisattvas abide in these dharmas, then they don the Tathāgata's unexcelled armor with which they are able to vanquish all the armies of Māra.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of weapons. What are those ten? They are as follows:

Giving is the bodhisattva's weapon with which he vanquishes all miserliness;

Upholding moral precepts is the bodhisattva's weapon with which he casts out all forms of transgressions;

Impartiality is the bodhisattva's weapon with which he cuts off all discriminations;

Wisdom is the bodhisattva's weapon with which he eliminates all afflictions;

Right livelihood is the bodhisattva's weapon with which he abandons all forms of wrong livelihood;

The use of skillful means is the bodhisattva's weapon with which he manifests in all places;

Briefly stated, greed, hatred, delusion, and all the other kinds of afflictions are the bodhisattva's weapons for it is through the gateway of the afflictions that he is able to liberate beings;

Samṣāra is the bodhisattva's weapon by which he never ceases the bodhisattva practice of teaching beings;

The proclamation of Dharma in accordance with reality is the bodhisattva's weapon by which he is able to demolish all attachments; and

All-knowledge is the bodhisattva's weapon by which he never abandons the bodhisattva's gateways of practice.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to rid all beings of the fetters and afflictions they have accumulated throughout the long night [of *saṃsāra*].

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of head. What are those ten? They are as follows:

The head of nirvāṇa, the summit of which no one can see;

The venerated head, revered by all humans and devas;

The head of vast and supreme understanding, supreme of all in the trichilocosm;

The head of foremost roots of goodness, to which beings of the three realms of existence all make offerings;

The head that supports beings, it has developed the fleshy prominence on the crown of the head;

The head that does not slight or look down on others, it is revered as supreme in all places;

The *prajñāpāramitā* head, it promotes the growth of all dharmas of the meritorious qualities;

The head that is compatible with the knowledge of skillful means, it everywhere manifests bodies the same as those of others;

The head that teaches all beings, it takes all beings as disciples; and

The head that preserves and protects the Dharma eye of all buddhas, it is able to prevent the lineage of the Three Jewels from being cut off.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's head possessed of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of eyes, namely:

The fleshly eye, so called because it sees all forms;

The heavenly eye, so called because it sees all beings' minds;

The wisdom eye, so called because it sees all beings' faculties and spheres of cognition;

The Dharma eye, so called because it sees all dharmas in a manner consistent with their true character;

The Buddha eye, so called because it sees the Tathāgata's ten powers;

The eye of knowledge, so called because it knows and sees all dharmas;

The light eye, so called because it sees the Buddha's light;

The eye that transcends *saṃsāra*, so called because it sees nirvāṇa;

The unimpeded eye, so called because it has unimpeded vision of everything it sees; and

The eye of all-knowledge, so called because it sees the Dharma realm of the universal gateway.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's eye of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of ears. What are those ten? They are as follows:

The ear that, hearing the sounds of praise, severs all covetousness;

The ear that, hearing the sounds of disparagement, severs all hatred;

The ear that, on hearing of the two vehicles, is not attached to them and does not seek them;

The ear that, hearing of the bodhisattva path, is filled with joyous exultation;

The ear that, on hearing of the hells and the other places beset by every sort of suffering and difficulty, arouses the mind of great compassion and makes the vast vow;

The ear that, hearing of the supremely marvelous phenomena within the realms of humans and devas, realizes they are all impermanent dharmas;

The ear that, hearing the praises of all buddhas' meritorious qualities, becomes diligently vigorous in causing them all to become quickly and completely fulfilled;

The ear that, hearing of the dharmas of the six perfections, the four means of attraction, and other such dharmas, resolves to cultivate them and vows to perfect them;

The ear that, hearing all the sounds of the worlds of the ten directions, knows them all as like mere echoes and then penetrates their ineffable and extremely profound and sublime meanings; and

The ear that, from the time the bodhisattva-mahāsattva makes the initial resolve until he reaches the site of enlightenment, always listens to right Dharma, never ceasing for even a moment, and yet never relinquishes the work of teaching beings.

These are the ten. If bodhisattvas perfect these dharmas, then they acquire the Tathāgata's unexcelled ear of great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of nose. What are those ten? They are as follows:

The nose that, on smelling all kinds of things that are foul smelling, does not take them to be foul smelling;

The nose that, on smelling all kinds of things that are pleasantly fragrant, does not take them to be pleasantly fragrant;

The nose that, on smelling things that are both pleasantly fragrant and foul smelling remains even-minded;

The nose that, on smelling that which is neither pleasantly fragrant nor foul smelling, abides in equanimity;

The nose that, whenever it smells all the smells of the fragrances and foul smells of beings' clothes, bedding, or bodies is thereby able to know the character of their practice as associated with either greed, hatred, or delusion, or a relatively equal portion of all of these;

The nose that, whenever it smells the fragrances of grasses, trees, and other such things at the site of hidden treasures is able to clearly distinguish them as if they were directly present before his very eyes;

The nose that, whenever it smells any smell from anywhere at all, whether it be from as far down as the Avīci Hells or from as high as the peak of existence, he then knows the actions those beings practiced in the past;

The nose that, whenever it smells the fragrance of *śrāvaka* disciples' giving, moral-precept observance, or wisdom based on abundant learning, he still continues to abide in the resolve to gain all-knowledge and is not caused to become distracted by it;

The nose that, on smelling the fragrance associated with all the bodhisattva practices, uses equanimous wisdom to enter the ground of the Tathāgata; and

The nose that, even on smelling the fragrance of all buddhas' spheres of cognition, still refrains from abandoning the bodhisattva practices.

These are the ten. If bodhisattvas perfect these dharmas, then they acquire the Tathāgata's nose possessed of measureless and boundless purity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of tongue. What are those ten? They are as follows:

The tongue that reveals and expounds upon the actions of infinitely many beings;

The tongue that reveals and expounds upon infinitely many Dharma gateways;

The tongue that praises all buddhas' endless meritorious qualities;

The tongue that preaches with endless eloquence;

The tongue that explains the Great Vehicle's provisions for enlightenment;

The tongue that everywhere covers the ten directions of space;

The tongue that everywhere illuminates all buddha *kṣetras*;

The tongue that everywhere enables beings to awaken and understand;

The tongue that elicits the praise and happiness of all buddhas; and

The tongue that conquers all *māras* and followers of non-Buddhist paths, extinguishes all of *saṃsāra*'s afflictions, and enables beings to reach nirvāṇa.

These are the ten. If bodhisattvas perfect these dharmas, then they acquire the Tathāgata's unexcelled tongue that everywhere covers all buddha lands.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bodies. What are those ten? They are as follows:

- The human body, in order to teach all people;
 - The nonhuman body, in order to teach the hell-dwellers, the animals, and the hungry ghosts;
 - The deva body, in order to teach those beings in the desire realm, form realm, and formless realm;
 - The body of those still in training, in order to reveal the grounds of training;
 - The body of those beyond training, in order to reveal the grounds of the arhats;
 - The body of the *pratyekabuddha*, in order to teach beings and enable them to enter the grounds of the *pratyekabuddha*;
 - The body of the bodhisattva, in order to enable beings to achieve success in the Great Vehicle;
 - The body of a *tathāgata*, in order to enable crown-anointing consecrations with the waters of wisdom;
 - The mind-generated body, in order to use skillful means to manifest birth; and
 - The Dharma body free of contaminants, in order to effortlessly appear in the bodies of every kind of being.
- These are the ten. If bodhisattvas perfect these dharmas, then they acquire the Tathāgata's unexcelled body.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of mind. What are those ten? They are as follows:

- The supreme leader mind with which he produces all kinds of roots of goodness;
- The securely abiding mind with which he maintains deep and unshakably solid faith;
- The deeply penetrating mind with which he accords with the Buddha's Dharma and thus understands it;
- The inwardly understanding mind with which he understands the mental dispositions of beings;
- The undisturbed mind with which he is not contaminated by any of the afflictions;
- The clear and pure mind with which he is invulnerable to being stained by the adventitious defilements;
- The mind that skillfully contemplates beings with which he never misses the right time by even a single mind-moment;
- The mind that skillfully chooses what is to be done with which he never has even a single circumstance in which he commits a transgression;
- The mind that skillfully guards all the sense faculties with which he trains them and does not allow them to become scattered; and

The mind that skillfully enters samādhi with which he deeply enters the Buddha's samādhi free of a self or any possessions of a self.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled mind of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of practices. What are those ten? They are as follows:

The practice of listening to the Dharma by which he enjoys the Dharma;

The practice of speaking the Dharma by which he benefits beings;

The practice of abandoning desire, hatred, delusion, and fear by which he trains his own mind;

Desire realm practice by which he teaches desire-realm beings;

Form and formless realm samādhi practice by which he causes those beings to quickly return;

Practice that pursues the meaning of Dharma by which he swiftly acquires wisdom;

Practice in all the stations of rebirth by which he exercises sovereign mastery in teaching beings;

Practice in all buddha *kṣētras* by which he reveres and makes offerings to all buddhas;

Nirvāṇa practice by which he never ceases his continuous presence in *saṃsāra*; and

Practice that achieves complete fulfillment of all the dharmas of the Buddha by which he never abandons his practice of the dharmas of the bodhisattva.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's practice which is free of either coming or going.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of abiding. What are those ten? They are as follows:

Abiding in the resolve to attain bodhi, never forgetting it;

Abiding in the *pāramitās*, never wearying of the provisions for enlightenment;

Abiding in speaking the Dharma, increasing his wisdom;

Abiding in an *araṇya*, [a forest dwelling], realizing the great *dhyāna* absorptions;

Abiding in compliance with all-knowledge, the *dhūta* austerities, being easily satisfied, and the four lineage-bases of the *āryas*, having but few desires and few concerns;

Abiding in deep faith, supporting right Dharma;

- Abiding in drawing near to the Tathāgata, training in the Buddha's awesome deportment;
- Abiding in developing the spiritual superknowledges, achieving the complete fulfillment of great wisdom;
- Abiding in the realization of patience,⁴⁵⁶ achieving the complete fulfillment of his prediction [of future buddhahood]; and
- Abiding at the site of enlightenment, reaching the complete fulfillment of the powers, the fearlessnesses, and all the other dharmas of the Buddha.

These are the ten. If bodhisattvas abide in these Dharmas, then they acquire the unexcelled abiding in all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of sitting. What are those ten? They are as follows:

- Sitting on the seat of the wheel-turning king from which he promotes the ten courses of good karmic action;
- Sitting on the seat of the Four Heavenly Kings from which he freely establishes the Buddha's Dharma in all worlds;
- Sitting on the seat of Lord Śakra from which he serves as the supreme lord of all beings;
- Sitting on the seat of the Brahma Heaven King from which he gains sovereignty over his own mind and others' minds;
- Sitting on the lion's seat from which he is able to teach the Dharma;
- Sitting on the seat of right Dharma from which he uses the power of complete-retention *dhāraṇīs* and eloquence to reveal and explain it;
- Sitting on the seat of solidity from which his vows are completely fulfilled;
- Sitting on the seat of the great kindness from which he gladdens even evil beings;
- Sitting on the seat of the great compassion from which he tirelessly endures all kinds of sufferings; and
- Sitting on the vajra seat from which he subdues the many *māras* and followers of non-Buddhist paths.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to sit on the Tathāgata's unexcelled throne of right enlightenment.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of recumbence. What are those ten? They are as follows:

- Quiescent recumbence, with peacefulness in both body and mind;
- Recumbence in *dhyāna* absorption, cultivating in accordance with principle;

Recumbence in samādhi, with pliancy in both body and mind;
 Brahma Heaven recumbence, refraining from any disturbance of
 either self or others;
 Recumbence in the good karmic deeds, not having regrets later
 on;
 Recumbence in right faith, which cannot be shaken even slightly;
 Recumbence in the right path, as awakened by the good spiritual
 guide;
 Recumbence in marvelous vows, with skillful dedications;
 Recumbence in the completion of all his endeavors, having done
 what is to be done; and
 Recumbence in effortlessness, everything having become a mat-
 ter of course.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's recumbence in the unexcelled great Dharma in which they are all able to awaken all beings.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of places in which he abides. What are those ten? They are as follows:

He takes the great kindness as his abode, for his mind regards all
 beings equally;
 He takes the great compassion as his abode, for he never slights
 those who have not yet received the training;
 He takes the great sympathetic joy as his abode, for he has aban-
 doned all worry and affliction;
 He takes the great equanimity as his abode, for he regards the
 conditioned and the unconditioned equally;
 He takes all the *pāramitās* as his abode, for he takes the resolve to
 attain bodhi as foremost;
 He takes the emptiness of everything as his abode, for he is skill-
 ful in his contemplations;
 He takes signlessness as his abode, for he never abandons the
 right and fixed position;⁴⁵⁷
 He takes wishlessness as his abode, for he contemplates rebirth;
 He takes mindfulness and wisdom as his abode, for his patience
 with dharmas has become completely fulfilled; and
 He takes the uniform equality of all dharmas as his abode, for he
 has received his prediction [of future buddhahood].

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and unimpeded abode.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of bases of practice. What are those ten? They are as follows:

- He takes right mindfulness as his place of practice to completely fulfill [the practice of] the stations of mindfulness;
- He takes all of the rebirth destinies as his place of practice for he is rightly enlightened to the aims of the Dharma;
- He takes wisdom as his place of practice to be able to please the Buddha;
- He takes the *pāramitās* as his place of practice to completely fulfill the wisdom of all-knowledge;
- He takes the four means of attraction as his place of practice to teach beings;
- He takes *samsāra* as his place of practice to accumulate roots of goodness;
- He takes various sorts of talking and light-hearted interaction with beings as his place of practice to adapt to what is fitting in teaching them and enabling them to gain eternal emancipation;
- He takes the spiritual superknowledges as his place of practice to know all beings' faculties and spheres of experience;
- He takes skillful means as his place of practice in order to accord with the *prajñāpāramitā*; and
- He takes the site of enlightenment as his place of practice to succeed in attaining all-knowledge while still never ceasing the bodhisattva practices.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled place of practicing great wisdom.

Sons of the buddha, the bodhisattva-mahāsattva has ten [other]⁴⁵⁸ kinds of contemplations. What are those ten? They are as follows:

- The contemplation that knows all actions through perceiving all their subtleties;
- The contemplation that knows all the rebirth destinies through not seizing on [the existence of] beings;
- The contemplation that knows all faculties through completely comprehending the nonexistence of faculties;
- The contemplation that knows all dharmas as not incompatible with the Dharma realm;
- The contemplation that sees the Buddha's Dharma through diligently cultivating the Buddha eye;
- The contemplation leading to the attainment of wisdom through explaining the Dharma in accordance with its principles;
- The contemplation leading to the unproduced-dharmas patience through a definite and complete comprehension of the Buddha's Dharma;

The contemplation leading to the ground of irreversibility through extinguishing all afflictions and stepping beyond the three realms of existence and the grounds of the two vehicles;

The contemplation leading to the ground of the crown-anointing consecration through gaining unshakable sovereign mastery of all dharmas of the Buddha; and

The contemplation leading to the samādhi of well awakened wisdom through doing the Buddha's works throughout the ten directions.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled great contemplative wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of universal contemplation. What are those ten? They are as follows:

Universal contemplation of all who come as supplicants with which, free of any thoughts of opposition, he fulfills their wishes;

Universal contemplation of all beings who transgress against the moral precepts with which he establishes them in the Tathāgata's pure moral precepts;

Universal contemplation of all beings with harmful intentions with which he establishes them in the Tathāgata's power of patience;

Universal contemplation of all indolent beings with which he encourages them and enables them to become energetically diligent in never give up bearing the Great Vehicle's burden;

Universal contemplation of all beings with muddled minds with which he enables them to abide free of distraction on the Tathāgata's ground of all-knowledge;

Universal contemplation of all evil-minded beings with which he enables them to become rid of doubts and dispels their existence-reifying views;

Universal contemplation of all impartial good spiritual guides with which he complies with their instructions and abides in the Buddha's Dharma;

Universal contemplation of all Dharma teachings he has heard with which he swiftly acquires realized perception of the ultimate meaning;

Universal contemplation of all of the boundlessly many beings with which he never abandons the power of great compassion; and

Universal contemplation of the Dharma of all buddhas with which he swiftly succeeds in fully realizing all-knowledge.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled universal contemplation with great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of swiftness. What are those ten? They are as follows:

The swiftness like that of the king of bulls with which he outshines that of everyone in all the great congregations of devas, dragons, *yakṣas*, *gandharvas*, and others;

The swiftness like that of the king of elephants with which his mind is well-regulated and pliant as it bears the burden of all beings;

The swiftness like that of the king of dragons with which he spreads forth the dense clouds of the great Dharma, shines the dazzling light of liberation's lightning flashes, causes the quaking thunder of reality-accordant meaning, and pours down the elixir of immortality of all the roots, powers, enlightenment factors, *dhyāna* absorptions, liberations, and *samādhis*;

The swiftness like that of the king of the great golden-winged *garuḍa* birds with which he is able to dry up the waters of desire, break the shell of delusion, pounce on and seize the poisonous dragons of afflictions' evils, and enables liberation from *saṃsāra*'s great ocean of suffering;

The swiftness like that of the great king of lions with which he abides in fearlessness, impartiality, and great wisdom and, using them as his weapons, he vanquishes the many *māras* and the followers of non-Buddhist paths;

The swiftness like that of the valiant stalwarts with which he is able to vanquish all the adversarial afflictions on the great battlefield of *saṃsāra*;

The swiftness like that of the great wisdom with which he knows the aggregates, the sense realms, the sense bases, and all aspects of conditioned arising and thus explains all dharmas with sovereign mastery;

The swiftness like that of the *dhāraṇīs* with which, using the power of mindfulness and wisdom, he retains dharmas, never forgets them, and, adapting to beings' faculties, expounds on them for their benefit;

The swiftness of eloquence with which, with unimpeded speed, he swiftly analyzes everything and then benefits and gladdens everyone; and

The swiftness like that of the Tathāgata with which he fulfills the wisdom of all-knowledge and all the dharmas of the provisions

for enlightenment and, using the wisdom which is responsive in but a single mind-moment, he sees to it that whatever should be realized is all realized, that whatever should be awakened to is all awakened to, and then, sitting on the lion throne, he conquers the *māra* adversaries and gains *anuttarasamyaksambodhi*.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire all buddhas' unexcelled and masterful swiftness in all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of lion's roar. What are those ten? As follows, they are those in which he proclaims:

"I will certainly attain the right and perfect enlightenment." This is the great lion's roar of the bodhi resolve;

"I shall liberate all unliberated beings, emancipate all unemancipated beings, bring peace to all unpeaceful beings, and lead to nirvāṇa all beings who have not yet reached nirvāṇa." This is the great lion's roar of the great compassion;

"I shall prevent the lineage of the Buddha, Dharma, and Sangha from ever being cut off." This is the great lion's roar of repaying the Tathāgata's kindness;

"I shall purify all buddha *kṣetras*." This is the great lion's roar of ultimately solid of vows;

"I shall extinguish all the wretched destinies and the difficulties.⁴⁵⁹" This is the great lion's roar of personally upholding the pure moral precepts;

"I shall completely fulfill all the Buddha's physical, verbal, and mental adornments of the major marks and secondary signs." This is the great lion's roar of the tireless pursuit of merit;

"I shall completely fulfill the wisdom of all buddhas." This is the great lion's roar of the tireless pursuit of wisdom;

"I shall destroy all the many *māras* as well as all the works of the *māras*." This is the great lion's roar of the cultivation of right practice in severing all afflictions;

"I shall completely realize all dharmas as devoid of self, as devoid of any being, as devoid of any life span, as devoid of any *puḍgala*, as empty, signless, and wishless, and as pure as space." This is the great lion's roar of the unproduced-dharmas patience; and

The bodhisattva who has reached his last birth causes quaking in all buddha *kṣetras* and purifies them all. At this time, Śakra, Brahma, and all the Four Heavenly Kings come to him, utter praises, and make the request: "We only pray that the Bodhisattva, by resort to the dharma of the birthless, will

manifest the taking on of birth.” Then, using the eye of unimpeded wisdom, the Bodhisattva everywhere contemplates all beings in the world, realizes, “There are none among them like me,” and then straightaway manifests birth into the palace of the King. Of his own accord, he strides seven steps and roars the great lion’s roar, declaring: “I am the most supreme of all who abide in the world. I shall forever put an end to the boundaries imposed by *saṃsāra*.” This is the great lion’s roar of doing just as one has said.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata’s unexcelled lion’s roar.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure giving. What are those ten? They are as follows:

- Equal giving, by which he does not discriminate among beings;
- Giving that accords with others’ wishes, by which he provides whatever they wish;
- Undistracted giving, by which he causes others to benefit from it;
- Giving which accords with whatever is fitting, by which he recognizes what is superior, middling, or inferior;
- Non-abiding giving, by which he does not seek any reward;
- Freely relinquishing giving, by which his mind does not retain any fond attachment;
- The giving of everything, by which he attains ultimate purity;
- Giving dedicated to the realization of bodhi, by which he abandons both the conditioned and the unconditioned;
- Giving in the course of teaching beings, which he never relinquishes even on reaching the site of enlightenment; and
- Giving in which the three spheres [involved in giving] have all been purified, by which, with right mindfulness, he contemplates the benefactor, the recipient, and the gift as like empty space.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata’s unexcelled, pure, and vast giving.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure moral precepts. What are those ten? They are as follows:

- The pure moral precepts of the body, by which he guards against the three evils of the body;⁴⁶⁰
- The pure moral precepts of speech, by which he abandons the four transgressions in speech;⁴⁶¹
- The pure moral precepts of the mind, by which he forever abandons covetousness, ill will, and wrong views;⁴⁶²

The pure moral precept of refraining from transgressing against any of the aspects of the training, by which he becomes a venerated leader of all humans and devas;

The pure moral precept of preserving and protecting the resolve to attain bodhi, by which he does not delight in the small vehicle;

The pure moral precept of preserving and protecting whatever has been decreed by the Tathāgata, by which he remains immensely fearful of ever committing even the most subtle transgression;

The pure moral precept of guarding and upholding them even in secret, by which he skillfully rescues beings who transgress against the precepts;

The pure moral precept of not committing any kind of evil deed, by which he vows to cultivate all good dharmas;

The pure moral precept of abandoning all existence-reifying views, by which he remains free of attachment to the precepts themselves;⁴⁶³ and

The pure moral precept of protecting all beings, by which he arouses the great compassion.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled flawless pure moral precepts.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure patience. What are those ten? They are as follows:

The pure patience that peacefully endures disparaging insults, by which he protects beings;

The pure patience that peacefully endures even attacks with knives and staves, by which he well protects both himself and others;

The pure patience that does not become angry or malicious, by which he maintains an unshakable mind;

The pure patience that refrains from censuring inferiors, by which he is able to be tolerant when serving as a superior;

The pure patience that rescues all who take refuge in him, by which he is willing to sacrifice even his own body and life;

The pure patience that abandons pride in self, by which he never slights those who are not yet well trained;

The pure patience that does not become angry even when subjected to cruelty or slander, by which he contemplates this as like a mere illusion;

The pure patience that does not seek to pay back offenses committed by others, by which he does not perceive the existence of either self or others;

The pure patience that does not follow the afflictions, by which he transcends all spheres of experience; and

The pure patience that accords with the bodhisattva's genuine wisdom and knows all dharmas as unarisen, by which he enters the sphere of cognition of all-knowledge even without depending on instruction from others.

These are the ten. If bodhisattvas abide in these, then they acquire all buddhas' unexcelled dharma patience to which they awaken without the assistance of others.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure vigor. What are those ten? They are as follows:

The pure vigor of the body, with which he is irreversibly persistent in serving and making offerings to the buddhas and bodhisattvas as well as his teachers, elders, and other fields of merit;

The pure vigor in speech, with which he extensively teaches others whatever Dharma he has heard while also tirelessly praising the meritorious qualities of the Buddha;

The pure vigor of mind, with which he is well able to ceaselessly enter and emerge from meditations on kindness, compassion, sympathetic joy, and equanimity, the *dhyāna* absorptions, the liberations, and the samādhis;

The pure vigor of the correct and straight mind, with which he remains free of deception, flattery, deviousness, and falseness as he irreversibly persists in all his diligent cultivation;

The pure vigor of the increasingly superior resolve, with which he resolutely and constantly pursues the most supreme wisdom while vowing to possess all the dharmas of purity;

The pure vigor not pursued in vain, with which, until he attains bodhi, he never rests in the midst of his accumulation of proficiency in giving, moral virtue, patience, and extensive learning;

The pure vigor in vanquishing all *māras*, with which he is able to utterly extinguish all desire, hatred, delusion, and wrong views as well as all afflictions and all the entangling hindrances;

The pure vigor in fully developing the light of wisdom, with which, in everything he does, he skillfully contemplates and ensures they are all completed so as to have no regrets and so as to acquire all buddhas' exclusive dharmas;

The pure vigor without coming or going, with which he acquires reality-accordant wisdom, enters the gateway to the Dharma realm, realizes the equality of body, speech, and mind, understands signs as non-signs, and becomes free of attachments; and

The pure vigor that perfects the light of Dharma, with which he steps beyond all the grounds, acquires the Buddha's crown-anointing consecration, and uses the body free of contaminants to manifest dying and being born, leaving the home life, becoming enlightened, proclaiming the Dharma, and crossing into nirvāṇa, thus completely fulfilling the works of Samantabhadra such as these.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled great pure vigor.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure *dhyāna*. What are those ten? They are as follows:

The pure *dhyāna* in which he always delights in leaving the home life, by which he relinquishes all that he possesses;

The pure *dhyāna* in which he finds the true good spiritual guide, by which he is shown and taught the right path;

The pure *dhyāna* in which he dwells in the *araṇya*, the forest dwelling, enduring wind, rain, and other such things, by which he abandons self and possessions of a self;

The pure *dhyāna* in which he abandons the troublesome disturbances of beings, by which he always delights in quiescence;

The pure *dhyāna* in which his mental actions are pliant, by which he guards all his faculties;

The pure *dhyāna* in which the mind and its cognition are quiescent, by which no sounds or other thorns of *dhyāna* absorption can disturb him;

The pure *dhyāna* of the skillful means for awakening to the path, by which, in contemplating all things, they all lead to direct realization;

The pure *dhyāna* in which he abandons all attachment to delectable experiences, by which he still does not abandon the desire realm;

The pure *dhyāna* in which he brings forth the superknowledges, by which he knows the faculties and natures of all beings; and

The pure *dhyāna* of sovereign and easeful mastery, by which he enters the Buddha's samādhi and realizes the nonexistence of self.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled great pure *dhyānas*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure wisdom. What are those ten? They are as follows:

The pure wisdom that knows all causes, by which he does not negate their effects;

The pure wisdom that knows all conditions, by which he does not oppose how they come together;

The pure wisdom that knows both annihilationism and eternalism are untrue, by which he always comprehends conditioned arising in accordance with reality;

The pure wisdom that removes all views, by which he neither seizes upon nor rejects any of the characteristics of beings;

The pure wisdom that contemplates the mental actions of all beings, by which he fully realizes they are like mere conjurations;

The pure wisdom that is possessed of vast eloquence, by which he has unimpeded skill in questions and responses revealing the distinctions in all dharmas;

The pure wisdom that no *māra*, no follower of non-Buddhist paths, no *śrāvaka* disciple, and no *pratyekabuddha* could ever know, by which he deeply penetrates the wisdom of all *tathāgatas*;

The pure wisdom that perceives the sublime Dharma body of all buddhas, that perceives the fundamentally pure nature of all beings, that perceives the complete quiescence of all dharmas, and that perceives all *kṣetras*' identity with empty space, by which he has an unimpeded knowledge of all signs;

The pure wisdom that knows all the complete-retention *dhāraṇīs*, all the kinds of eloquence, all the skillful means, and all the *pāramitās*, by which he is enabled to acquire all the most supreme forms of wisdom; and

The pure wisdom in which, in but a single mind-moment of vajra wisdom, he knows the equality of all dharmas, by which he acquires the most supreme knowledge of all dharmas.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unimpeded great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure kindness. What are those ten? They are as follows:

The pure kindness of the impartial mind, by which he everywhere attracts all beings without any selective discriminations;

The pure kindness that benefits others, by which he causes them all to be delighted with whatever he does;

The pure kindness that, in attracting beings, takes them to be the same as himself, by which he ultimately enables them all to escape from *saṃsāra*;

The pure kindness that never abandons those in the world, by which he always bears them in mind as he accumulates roots of goodness;

The pure kindness that is able to reach liberation, by which he everywhere enables beings to extinguish all their afflictions;

The pure kindness that brings forth bodhi, by which he everywhere enables beings to generate the resolve to seek all-knowledge;

The pure kindness that is unimpeded in the world, by which he emanates great light that illuminates everyone equally;

The pure kindness that completely fills all of empty space, by which there is no place it does not reach as he strives to rescue beings;

The pure kindness that focuses on dharmas, by which he realizes the genuine dharma of true suchness; and

The pure kindness that is free of conditions, by which he enters the bodhisattva's rebirth-transcending nature.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast pure kindness.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure compassion. What are those ten? They are as follows:

The pure compassion even in the absence of companions, with which it is he alone who arouses his resolve;

The pure compassion that remains free of weariness, with which he does not even find it toilsome to substitute for all beings in taking on their sufferings;

The pure compassion that takes on births even among the difficulties,⁴⁶⁴ doing so in order to liberate beings;

The pure compassion that takes on births in the good rebirth destinies, with which he reveals impermanence;

The pure compassion manifested for the sake of beings fixed in what is wrong, with which he will even pass through kalpas without ever abandoning his vast vows;

The pure compassion in which one is not attached to his own bliss, with which he everywhere bestows happiness on other beings;

The pure compassion in which one does not seek any reward for one's kindness, with which he cultivates the purification of his own mind;

The pure compassion that is able to do away with the inverted views, with which he teaches Dharma in accordance with reality;

The bodhisattva-mahāsattva knows that the fundamental nature of all dharmas is pure, free of defiling attachments, and free of feverish afflictions while knowing too that it is because of adventitious afflictions that one experiences the many kinds

of suffering. Having come to know such things, he arouses a great compassion for all beings known as “[the compassion of] the pure fundamental nature,” with which he teaches the undefiled, pure, and radiant Dharma for their benefit; and

The bodhisattva-mahāsattva knows that all dharmas are like the tracks of birds flying across the sky and knows that beings, having their vision obscured by the cataracts of their delusions, are unable to completely illuminate them. Contemplating beings, he arouses the mind of great compassion known as “[the compassion of] genuine wisdom” with which he reveals the dharma of nirvāṇa for their sakes.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata’s unexcelled and vast pure compassion.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure sympathetic joy. What are those ten? They are as follows:

The pure sympathetic joy with which he resolves to attain bodhi;
The pure sympathetic joy with which he relinquishes everything he possesses;

The pure sympathetic joy with which he does not blame and reject beings who have broken the moral precepts, but rather teaches and ripens them;

The pure sympathetic joy with which he is able to tolerate beings who do evil deeds and vows to rescue and liberate them;

The pure sympathetic joy with which he is even willing to sacrifice his own body in seeking the Dharma and still not raise any thoughts of regret;

The pure sympathetic joy with which he relinquishes his own sensual bliss and always delights in Dharma bliss;

The pure sympathetic joy with which he enables all beings to relinquish the bliss arising from material possessions and then always delight in Dharma bliss;

The pure sympathetic joy of impartiality throughout the Dharma realm with which he is insatiable in going to see all buddhas to revere and make offerings to them;

The pure sympathetic joy with which he enables all beings to cherish and delight in easeful mastery in entering and arising from the *dhyāna* absorptions, liberations, and samādhis; and

The pure sympathetic joy with which he delights in according with the bodhisattva path while completely practicing all the austere practices and realizing the Muni’s unshakably quiescent and unexcelled meditative absorptions and wisdom.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled and vast pure sympathetic joy.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of pure equanimity. What are those ten? They are as follows:

The pure equanimity with which he refrains from becoming fondly attached when all beings revere and make offerings to him and the pure equanimity with which he refrains from becoming angry when all beings slight and disparage him;⁴⁶⁵

The pure equanimity with which he always remains in the world and yet is never defiled by the eight worldly dharmas;⁴⁶⁶

The pure equanimity with which he awaits the right time to teach beings who are vessels of the Dharma and does not dislike those who are not vessels of the Dharma;

The pure equanimity with which he does not seek the dharmas of the practitioners of the two vehicles who are either still in training or beyond training;

The pure equanimity with which his mind always abandons all dharmas related to the desire-based pleasures which lead to the afflictions;

The pure equanimity with which he refrains from praising the renunciation of *saṃsāra* as practiced by the practitioners of the two vehicles;

The pure equanimity with which he abandons all worldly discourse, all discourse not associated with nirvāṇa, all discourse not abandoning the desires, all discourse that does not accord with principle, all discourse that torments or disturbs others, all discourse of *śrāvaka* disciples or *pratyekabuddhas*, and, in general, all other such discourse up to and including that which obstructs the bodhisattva path, all of which he leaves far behind;

The pure equanimity with which, when there is some being whose faculties have already ripened to the point where they have developed mindfulness and wisdom but they have still not yet become able to know the most supreme Dharma, he awaits the right time and only then instructs them in it;

The pure equanimity with which, when some being taught by the bodhisattva in the past must await his reaching the ground of buddhahood before he can successfully train him, he even then awaits the appropriate time; and

The pure equanimity with which the bodhisattva-mahāsattva remains free of any conception of any of those two persons as either superior or inferior or as worthy of selection or rejection.

In this, he abandons all the many different kinds of discrimination, constantly abides in right meditative absorption, and then penetrates reality-accordant Dharma, whereupon his mind achieves the realization of patience.⁴⁶⁷

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled and vast pure equanimity.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of meaning. What are those ten? They are as follows:

The meaning in extensive learning, by which he is steadfast in cultivation;

The meaning in Dharma, by which he uses skillful means in contemplating and discerning [how to proceed];

The meaning in emptiness, by which [he realizes] the supreme meaning;

The meaning in quiescence, by which he separates from the noise and confusion of beings;

The meaning in ineffability, by which he does not become attached to any speech or words;

The meaning in according with reality, by which he fully comprehends the identity of the three periods of time;

The meaning in the Dharma realm, by which [he realizes] all dharmas are of a single flavor;

The meaning in true suchness, by which all *tathāgatas* accord with and enter it;

The meaning in the apex of reality, by which he completely realizes the ultimate in accordance with reality; and

The meaning in the great *parinirvāṇa*, by which he extinguishes all suffering and yet still cultivates all bodhisattva practices.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the unexcelled meaning of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of dharmas. What are those ten? They are as follows:

The dharma of reality, by which he cultivates in accordance with what has been taught;

The dharma of abandoning grasping, by which he transcends both the agent of grasping and the object of grasping;

The dharma of noncontentiousness, by which he is free of all deluded contentiousness;

The dharma of quiescence, by which he extinguishes all the feverish afflictions;

The dharma of dispassion, by which he cuts off all desire;

The dharma of nondiscrimination, by which he forever puts to rest all discriminations involved in manipulating objective conditions;

The dharma of the unproduced, by which he is as immovable as empty space;

The dharma of the unconditioned, by which he transcends all the signs of arising, abiding, and destruction;

The dharma of the original nature, by which the inherent nature is undefiled purity; and

The dharma of abandoning all forms of mere *upādhi*, [or semblance] *nirvāṇa* dharmas,⁴⁶⁸ by which he is able to bring forth all the bodhisattva practices and cultivate them incessantly.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled vast Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of merit-based provisions for enlightenment.⁴⁶⁹ What are those ten? They are as follows:

Encouraging beings to arouse the resolve to attain bodhi is a bodhisattva's merit-based provision for enlightenment, this because he thereby ensures that the lineage of the Three Jewels will never be cut off;

Following along in accordance with the ten kinds of dedication is a bodhisattva's merit-based provision for enlightenment, this because he thereby cuts off all bad dharmas and accumulates all good dharmas;

Using wisdom to guide and instruct is a bodhisattva's merit-based provision for enlightenment, this because he thereby steps entirely beyond all merit within the three realms of existence;

Tireless resolve is a bodhisattva's merit-based provision for enlightenment, this because he thereby ultimately liberates all beings;

Relinquishing all of one's inward and outward possessions is a bodhisattva's merit-based provision for enlightenment, this because he is thereby free of attachment to anything at all;

Irreversible vigor for the sake of the complete fulfillment of the major marks and secondary signs is a bodhisattva's merit-based provision for enlightenment, this because he thereby opens the gateway to limitless great giving;

Dedicating all three categories of superior, middling, and lesser roots of goodness to the realization of unexcelled bodhi, having none that one's mind looks on but lightly—this is a bodhisattva's merit-based provision for enlightenment, this because he thereby accords with skillful means;

Arousing the great compassion even for all beings who are fixed in what is wrong, inferior, or unwholesome while not cherishing any slighting or disdainful attitude toward them—this is a bodhisattva’s merit-based provision for enlightenment, this because he thereby always arouses the great man’s mind of vast vows;

Reverently making offerings to all *tathāgatas*, conceiving of all bodhisattvas as *tathāgatas*, and gladdening all beings—this is a bodhisattva’s merit-based provision for enlightenment, this because he thereby preserves his original vows with ultimate solidity and durability; and

For *asaṃkhyeyas* of kalpas, the bodhisattva-mahāsattva accumulates roots of goodness wishing himself to take up the realization of unexcelled bodhi, thus bringing it to the point that it is as if resting in the palm of his hand, yet he relinquishes it all and bestows it on all beings with a mind entirely free of distress or affliction and also free of regrets, doing so with his mind as vast as the realm of empty space—this is a bodhisattva’s merit-based provision for enlightenment, this because he thereby brings forth great wisdom and realizes the great Dharma.

These are the ten. If bodhisattvas abide in these, then they completely fulfill the Tathāgata’s unexcelled and vast accumulation of merit.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of wisdom-based provisions for enlightenment. What are those ten? They are as follows:

He draws near to a genuine good spiritual guide possessed of abundant learning, respectfully makes offerings to him, deeply esteems him, bows down in reverence to him, and follows along in accordance with him in many different ways while never opposing his teachings. This is what constitutes the first of them. It is based on being correct and straightforward in all things and on remaining free of any deception;

He forever abandons arrogance and pride, always practices humility and respectfulness, maintains physical, verbal, and mental deeds entirely free of coarse and uncivilized actions, remains gentle, harmonious, and accordant with goodness, refrains from deceptiveness, and abstains from deviousness. This is what constitutes the second of them. It is based on his being personally capable of becoming a vessel for the Buddha’s Dharma;

He possesses mindfulness and wisdom that accord with awakening, never becomes scattered and confused, and maintains

a sense of shame, dread of blame, and gentle harmoniousness in which his mind is peaceful and imperturbable, in which he always bears in mind the six kinds of mindfulness,⁴⁷⁰ in which he always practices the six kinds of [harmony and] respect,⁴⁷¹ and in which he always follows along in accordance with and abides in the six dharmas of solidity.⁴⁷² This is what constitutes the third of them. It is based on its serving as a skillful means for development of the ten kinds of knowledge;⁴⁷³

He delights in the Dharma, delights in meaning, and takes the Dharma as what is blissful. He always delights in listening to it and, in this, he is insatiable. He abandons worldly treatises and worldly discourse and especially focuses his mind on listening to world-transcending discourse while leaving the small vehicle far behind and entering the wisdom of the Great Vehicle. This is what constitutes the fourth of them. It is based on his being single-minded in his recollection and free of any scattered movement;

His mind is focused on taking up the burden of the six *pāramitās*. His practice of the four abodes of Brahma⁴⁷⁴ has already become completely ripened. He accords with the dharmas of the clarities and skillfully cultivates them all.⁴⁷⁵ He is diligent in posing questions to persons who are intelligent, quick-witted, and wise, abandons the wretched destinies, and takes refuge in the courses of good karmic action. His mind always cherishes and delights in right mindfulness and contemplation, he subdues his own emotions, and he guards the minds of others. This is what constitutes the fifth of them. It is based on solidly enduring cultivation of the genuine practices;

He always delights in emancipation from the three realms of existence and is not attached to them. He maintains constant awakened awareness of his own mind, is ever free of evil thoughts, and has already cut off the three types of ideation.⁴⁷⁶ His three kinds of actions⁴⁷⁷ are all good and he possesses a decisively resolute and complete knowledge of the mind's inherent nature. This is what constitutes the sixth of them. It is based on the ability to enable purity to arise in the minds of both himself and others;

He contemplates the five aggregates as in every case like illusory phenomena, the sense realms as comparable to poisonous snakes, the sense fields as like an empty village, and all dharmas as like conjurations, like mirages, like the moon reflected in water, like dreams, like shadows, like echoes, like reflected images, like images drawn in space, like the wheel shape

created by a whirling firebrand, like the hues of rainbow, like the light of the sun or moon, as signless, as formless, as neither permanent nor annihilated, as neither coming nor going, and as having no place in which they abide. Contemplating them in this way, he knows that all dharmas are neither produced nor destroyed. This is what constitutes the seventh of them. It is based on realization that the nature of all dharmas is empty and quiescent;

When the bodhisattva-mahāsattva hears that all dharmas are devoid of self, devoid of any being, devoid of any life span, devoid of any *pudgala*, devoid of any mind, devoid of any objective realm, devoid of greed, hatred, or delusion, devoid of any body, devoid of any thing, devoid of any primary entity, devoid of any secondary entity, devoid of any attachment, devoid of any action, that all of these are in every case entirely nonexistent, and that they all trace back to quiescence—having heard this, he deeply believes it, does not doubt it, and does not repudiate it. This is what constitutes the eighth of them. It is based on the ability to develop perfectly fulfilled understanding;

The bodhisattva-mahāsattva skillfully trains all his faculties, cultivates in accordance with principle, and constantly dwells in the practice of calming and insight contemplation in which his mind is quiescent. None of the movements of thought arise at all. Thus there is no self, no other, no endeavors, no actions, no thought conceiving of a self, and no actions based on conceiving of a self. Thus he has no wounds, has no scars, and also does not even retain any of the patience he has acquired here.⁴⁷⁸ In his actions of body, speech, and mind, he has neither any coming nor any going, has no vigor, and does not retain any valiant bravery, either.⁴⁷⁹ In his contemplation of all beings and all dharmas, he observes them all impartially even as he has no place in which he abides, abiding thus neither on this shore nor on the far shore, for he has transcended any nature of either “this” or “that.” He has no place from which he comes and no place to which he goes. He always uses wisdom in carrying out contemplations such as these. This is what constitutes the ninth of them. It is based on having reached the “far shore” of perfection in distinguishing signs; and

Because the bodhisattva-mahāsattva perceives the dharma of conditioned origination, he perceives dharmas as pure. Because he perceives dharmas as pure, he perceives lands as pure. Because he sees lands as pure, he perceives empty space as pure. Because he perceives empty space as pure, he perceives

the Dharma realm as pure. Because he perceives the Dharma realm as pure, he sees wisdom as pure. This is what constitutes the tenth of them. It is based on the cultivation and accumulation of all-knowledge.

Sons of the Buddha, these are what constitute the bodhisattva-mahāsattva's ten kinds of wisdom-based provisions for enlightenment. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's accumulation of unimpeded and pure sublime wisdom with respect to all dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of completely developed clarities. What are those ten? They are as follows:

- The completely developed clarity of skill in distinguishing all dharmas;
- The completely developed clarity of not seizing on or attaching to any dharma;
- The completely developed clarity of abandoning the inverted views;
- The completely developed clarity of illuminating all faculties with the light of wisdom;
- The completely developed clarity of skillfully arousing right vigor;
- The completely developed clarity of the ability to deeply penetrate the knowledge of the truths;⁴⁸⁰
- The completely developed clarity of extinguishing affliction-based karma and completely developing the knowledge of cessation and the knowledge of the unproduced;
- The completely developed clarity of universal contemplation with the cognition of the heavenly eye;
- The pure and completely developed clarity of recollective awareness of previous-life existences throughout the past; and
- The completely developed clarity of the spiritual superknowledge of the cessation of the contaminants with which he cuts off the contaminants of beings.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's unexcelled great illumination of all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of seeking the Dharma. What are those ten? They are as follows:

- He seeks the Dharma with a straightforward mind, this because he is free of any flattery or deviousness;

- He seeks the Dharma with vigor, this because he has abandoned indolence;
- He seeks the Dharma wholeheartedly, this because he does not even begrudge his body or life to acquire it;
- He seeks the Dharma to sever the afflictions of all beings, this because he is not motivated by the desire for fame, personal benefit, or reverence;
- He seeks the Dharma to benefit self, others, and all beings, this because he does not seek to benefit only himself;
- He seeks the Dharma to penetrate its wisdom, this because he does not merely delight in its language;
- He seeks the Dharma to escape *saṃsāra*, this because he does not covet worldly happiness;
- He seeks the Dharma to liberate beings, this because he has brought forth the resolve to attain bodhi;
- He seeks the Dharma to sever the doubts of all beings, this because he wishes to enable them to be free of any hesitation; and
- He seeks the Dharma for the sake of completely fulfilling the dharma of buddhahood, this because he does not delight in any of the other vehicles.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the great wisdom of the Dharma of all buddhas that does not rely on instruction from others.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of dharmas for attaining complete understanding. What are those ten? They are as follows:

- According with mundane worldly conventions in producing and developing roots of goodness is a dharma for attaining complete understanding for common persons at beginning levels of practice;
- Acquiring unimpeded and indestructible faith and awakening to the inherent nature of dharmas is a dharma for attaining complete understanding for those whose practice accords with faith;
- Diligently cultivating and practicing the Dharma and dwelling in accordance with the Dharma is a dharma for attaining complete understanding for those whose practice accords with the Dharma;
- Abandoning the eightfold wrong path and following the eightfold right path is a dharma for attaining complete understanding for those at the level of the eighth person,⁴⁸¹
- Extinguishing the many fetters, severing the contaminants associated with *saṃsāra*, and seeing the truths is a dharma for

attaining complete understanding for who have reached the stage of a *srota-āpanna*;⁴⁸²

Regarding delectable meditation states as disastrous⁴⁸³ and realizing there is neither any going nor any coming is a dharma for attaining complete understanding for a *sakṛd-āgāmin*;⁴⁸⁴

Not delighting in the three realms of existence, seeking to put an end to the contaminants, and not arousing so much as a single mind-moment of cherishing attachment for the dharmas of rebirth is a dharma for attaining complete understanding for an *anāgāmin*;⁴⁸⁵

Gaining the six spiritual superknowledges and acquiring the eight liberations, the nine meditative absorptions, and the four types of eloquence, completely developing them all—this is a dharma for attaining complete understanding for an arhat;

By nature delighting in contemplating single-flavored conditioned origination, having a mind that is always quiescent, being satisfied with but few things, reaching the understanding of causality himself, gaining awakening not reliant on others, and perfecting the many different kinds of spiritual superknowledges and wisdom—this is a dharma for attaining complete understanding for a *pratyekabuddha*; and

Acquiring vast wisdom and brilliantly sharp faculties, always delighting in liberating all beings, diligently cultivating the merit-based and wisdom-based dharmas of the provisions for enlightenment, and achieving the perfectly complete fulfillment of all of the Tathāgata's ten powers, fearlessnesses, and meritorious qualities is a dharma for attaining complete understanding for a bodhisattva.

These are the ten. If bodhisattvas abide in these dharmas, then they acquire the Tathāgata's dharma of complete understanding consisting of unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of cultivation dharmas. What are those ten? They are as follows:

The cultivation dharma of revering and honoring all good spiritual guides;

The cultivation dharma of always being awakened by the devas;

The cultivation dharma of always embracing a sense of shame and a dread of blame before the buddhas;

The cultivation dharma of deeply pitying beings and thus never leaving *saṃsāra*;

The cultivation dharma of certainly completely finishing all endeavors while maintaining an unchanging and unshakable resolve;

The cultivation dharma of single-minded energetic diligence in cultivating and training after the manner of the congregation of bodhisattvas who have aroused their resolve in the Great Vehicle;

The cultivation dharma of abandoning wrong views and diligently pursuing the path of what is right;

The cultivation dharma of vanquishing the many *māras* as well as all affliction-based actions;

The cultivation dharma of knowing the relative superiority or inferiority of all beings' faculties and natures and then explaining the Dharma for them so as to enable them to dwell on the ground of buddhahood; and

The cultivation dharma of abiding in the boundlessly vast Dharma realm, extinguishing afflictions, and enabling the purification of the person.

These are the ten. If bodhisattvas abide in these, then they acquire the Tathāgata's unexcelled cultivation dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of *māras*. What are those ten? They are as follows:

The *māras* of the aggregates, so called because they induce grasping;

The *māras* of the afflictions, so called because they constantly produce defilement;

The *māras* of karma, so called because they are able to create obstacles;

The *māras* of the mind, so called because they arouse arrogance;

The *māras* of death, so called because they cause him to leave the place in which he lives;

Heavenly *māras*, so called because they instigate arrogance and recklessness;

The *māras* of roots of goodness, so called because they cause constant attachment;

The *māras* of samādhi, so called because they cause him to develop an enduring obsession with delectable meditation states;

The *māras* of good spiritual guides, so called because they cause him to arouse thoughts of attachment; and

The *māras* of knowledge related to the dharma of bodhi, so called because they cause him to become unwilling to relinquish it.

These are the ten. Bodhisattva-mahāsattvas should create skillful means by which they swiftly seek to abandon them.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of *māra*-related actions. What are those ten? They are as follows:

- Forgetting the bodhi resolve as he cultivates roots of goodness is a work of the *māras*;
- Giving with an evil mind, upholding the moral precepts with a mind of hatred, abandoning evil-natured people, distancing himself from those who are indolent, slighting those with slow and confused minds, and maintaining ridiculing disdain for those who are evil-minded—these are works of the *māras*;
- Becoming miserly with extremely profound Dharma so that, even when there are those capable of being taught, he does not explain it for them, and, although someone else is not Dharma vessel, if he has the prospect of receiving material benefits, reverence, or offerings for doing so, he insists on teaching it to him—these are works of the *māras*;
- If he does not delight in hearing teachings on the *pāramitās*, if he hears them explained but does not cultivate them, if he does cultivate them but for the most part becomes indolent, or if, because of such indolence, his resolve becomes so feeble and inferior that he does not seek the Dharma of the unexcelled great bodhi—these are works of the *māras*;
- If he distances himself from good spiritual guides, if he draws near to bad spiritual guides, or if he delights in pursuing the two vehicles in which one does not delight in taking on births and resolves to pursue nirvāṇa, transcendence of desires, and quiescence—these are works of the *māras*;
- If he arouses thoughts of anger toward bodhisattvas, glowers at them with a loathing gaze, seeks out their transgressions and errors, or discusses their transgressions and faults so as to cut off all their material benefits and offerings—these are works of the *māras*;
- If he slanders right Dharma, if he does not delight in hearing it, if he succeeds in hearing it but then disparages it, if he sees someone speak Dharma but does not revere it, or if he claims that when he speaks it, it is right, but when others speak it, it is wrong—these are works of the *māras*;
- If he delights in studying worldly treatises, arts, or literary writings, if he presents explanations of the two vehicles while concealing the profound Dharma, if perhaps he does teach the marvelous meaning, but does so to those unfit to receive it, or if he abandons bodhi and then dwells in erroneous paths—these are works of the *māras*;
- If he always delights in drawing near to and making offerings to those who have already gained liberation and who have already attained peace and security but cannot bring himself to draw near to or teach those who have not yet gained liberation and

who have not yet attained peace and security—these are works of the *māras*; and

If his pride in self increases, if he has no respect for others, if he often torments or injures beings, if he does not seek right Dharma and genuine wisdom, or if his mind becomes so inferior and evil that he is difficult to awaken—these are works of the *māras*.

These are the ten. the bodhisattva-mahāsattva should swiftly abandon them and diligently seek the works of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of abandoning the works of the *māras*. What are those ten? They are as follows:

He abandons the works of the *māras* by drawing near to good spiritual guides, revering them, and making offerings to them;

He abandons the works of the *māras* by refraining from honoring and elevating himself and by refraining from praising himself;

He abandons the works of the *māras* by having resolute faith in and not disparaging the profound Dharma of the Buddha;

He abandons the works of the *māras* by never forgetting his resolve to attain all-knowledge;

He abandons the works of the *māras* by diligently cultivating the sublime practices and never becoming neglectful in this;

He abandons the works of the *māras* by always seeking the Dharma of the canon of all bodhisattvas;

He abandons the works of the *māras* by constantly and tirelessly expounding on the Dharma;

He abandons the works of the *māras* by taking refuge in all buddhas of the ten directions and bringing forth the motivation to rescue and protect others;

He abandons the works of the *māras* by faith, acceptance, and recollection of all buddhas' use of spiritual powers in providing supportive assistance; and

He abandons the works of the *māras* by joining with all bodhisattvas in planting roots of goodness that are the same and no different from theirs.

These are the ten. If bodhisattvas abide in these dharmas, then they are able to escape from all the paths of the *māras*.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of seeing the Buddha. What are those ten? They are as follows:

Seeing the buddha abiding in the world, achieving the right enlightenment, due to nonattachment;

Seeing the vow buddha, due to coming forth and taking birth;
 Seeing the karmic rewards buddha, due to deep faith;
 Seeing the abiding and sustaining buddha, due to adaptations;
 Seeing the nirvāṇa buddha, due to deep penetration;
 Seeing the Dharma realm buddha, due to universal reach;
 Seeing the mind buddha, due to secure abiding;
 Seeing the samādhi buddha, due to measureless independence;
 Seeing the original nature buddha, due to clear comprehension;
 and
 Seeing the buddha adapting to whatever delights others, due to
 universal acceptance.

These are the ten. If bodhisattvas abide in these dharmas, then they always succeed in seeing the unexcelled Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of buddha works. What are those ten? They are as follows:

Providing guidance in accordance with the right time is a buddha work done to enable right cultivation;

Causing beings to have visions in their dreams is a buddha work done to awaken them to roots of goodness from the past;

Expounding for beings sutras they have not yet heard is a buddha work done to enable them to develop wisdom and cut off doubts;

Teaching dharmas of emancipation for those bound up by the bonds of regretfulness is a buddha work done to enable separation from doubt-ridden thoughts;

Where there are beings who produce miserly thoughts and so forth, including evil-minded thoughts, thoughts of the two vehicles, thoughts of injuring others, doubt-ridden thoughts, scattered thoughts, or arrogant thoughts, manifesting for their sakes the Tathāgata's body adorned with the many signs is a buddha work done to enable the growth of past roots of goodness;

Extensively teaching the Dharma for others at a time when right Dharma has become difficult to encounter so that, having enabled them to hear it, they acquire the knowledge of the *dhāraṇīs* and the knowledge of the spiritual superknowledges—being able to everywhere benefit countless beings in this way is a buddha work done to enable them to acquire decisive understanding that is pure;

When works of *māras* are arising, being able to use skillful means to manifest a voice equal in its range to all of space that, in order to counter these endeavors, speaks Dharma encouraging

refraining from injurious torment of others, thus enabling their awakening so that, once the many *māras* have heard this, their awesomely strong radiance recedes and disappears—this is a buddha work done to engender especially superior aspirations and vast awesome virtue;

To always guard his uninterrupted resolve by not allowing himself to gain realized entry into the right and fixed position of the two vehicles, and also, wherever there are beings whose faculties and natures are not yet ripened, to never teach them that sphere of liberation—this is a buddha work done to accord with his original vows;

To abandon all of *saṃsāra*'s fetters and contaminants, to continuously and uninterruptedly cultivate the bodhisattva practices, and to use the mind of great compassion to attract beings and enable them to begin the practices and ultimately reach liberation—this is a buddha work done to ceaselessly cultivate the bodhisattva practices; and

When the bodhisattva-mahāsattva fully comprehends that his own body as well as those of beings, from their very origin onward, are quiescent, he is neither startled or frightened, but rather proceeds then to insatiably pursue the diligent cultivation of merit and wisdom. In this:

Although he realizes all dharmas are uncreated, he still does not abandon dharmas' individual characteristics.

Although he has forever abandoned desire for any of the sense realms, he still always delights in looking up to and serving the buddhas manifesting in their form bodies.

Although he realizes that awakening and entering the Dharma does not depend on others, he still uses many different kinds of skillful means in his quest to reach all-knowledge.

Although he realizes all lands are like empty space, he still always delights in adorning all buddha *kṣetras*.

Although he constantly contemplates the nonexistence of others and the nonexistence of self, he still tirelessly teaches beings.

Although he is as originally unmoving as the Dharma realm itself, he still uses the power of his knowledge of the spiritual superknowledges to manifest a multitude of spiritual transformations.

Although he has already fully developed the wisdom of all-knowledge, he still incessantly cultivates the bodhisattva practices.

Although he realizes all dharmas are indescribable, he still turns the wheel of the pure Dharma, thereby enabling beings' minds to rejoice in it.

Although he is able to manifest the spiritual powers of all buddhas, he still does not disdain or relinquish the body of a bodhisattva.

Although he manifests the appearance of entering the great *parinirvāṇa*, he still manifests as taking rebirth everywhere.

The ability to carry out dharmas of simultaneous conventional and ultimate reality practice such as these is a buddha work.

These are the ten. If bodhisattvas abide in them, then they acquire the unexcelled and vast teacherless works not reliant on teaching provided by others.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of arrogant actions. What are those ten? They are as follows:

If he fails to respect teachers, members of the Sangha, parents, *śramaṇas*, brahmans, those who abide in the right path, those on the threshold of the right path, or other venerable fields of merit, this is an arrogant action;

If there is a master of the Dharma who has acquired the supreme Dharma, who has ascended to the Great Vehicle, who knows the path to emancipation, who has acquired the *dhāraṇīs*, and who ceaselessly expounds on the vast dharmas of the sutras, yet he generates thoughts of arrogance toward him or does not respect the Dharma that he teaches, this is an arrogant action;

If he hears the proclamation of the sublime Dharma in the midst of a congregation but cannot bring himself to praise its excellence and thereby cause others to believe and accept it, this is an arrogant action;

If he delights in thoughts of elevating arrogance⁴⁸⁶ in which he elevates himself, assails others, fails to see his own faults, and fails to realize his own shortcomings, this is an arrogant action;

If he delights in thoughts of over-reaching arrogance⁴⁸⁷ by which, on seeing a virtuous person, he does not praise him even though he should praise him and is not pleased when he sees him being praised by others, this is an arrogant action;

If he sees that there is a master of the Dharma teaching the Dharma for others and he realizes that this is indeed the Dharma, the moral code, the truth, and the words of the Buddha, yet, because he dislikes that person, he criticizes the Dharma as he teaches it and deliberately slanders him and causes others to slander him, this is an arrogant action;

If he seeks the high seat, calls himself a master of the Dharma worthy of offerings and support, claims he therefore should not have to do his usual work, and fails to greet and welcome senior and long-tenured cultivators while also being unwilling to serve them, this is an arrogant action;

If he sees that there is a virtuous person, but he knits his brows, acts displeased, and narrates his faults in coarse and fiercely rude terms, this is an arrogant action;

If he sees that there is an intelligent and wise person who knows the Dharma, yet he cannot bring himself to draw near to that person to pay his respects and present offerings and cannot bring himself to inquire as to what is good, what is not good, what he should do, what he should not do, and what actions there are that, pursued throughout the long night [of *saṃsāra*], would bring about all kinds of benefit and happiness, being so beset by delusion and dullness that he is swallowed up by self-imputing arrogance⁴⁸⁸ and can never see the path to emancipation, this is an arrogant action;

And further, if there is a being whose mind is so covered over by arrogance that, even when buddhas come forth into the world, he is unable to draw near to them, revere them, or make offerings to them—one in whom new acts of goodness do not arise and old acts of goodness have passed away, one who says what should not be said and disputes what should not be disputed—in the future, he will certainly fall into a deep pit of hazards and difficulties and, even in a hundred thousand kalpas, he will never encounter a buddha, how much the less hear the Dharma. It is only due to having once already resolved to attain bodhi that he might finally eventually awaken on his own. This is an arrogant action.

These are the ten. If bodhisattvas abandon these arrogant actions, then they acquire the ten kinds of wise actions. What are those ten? They are as follows:

Maintaining resolute faith in karmic consequences that does not contradict cause and effect is a wise action;

Never relinquishing the resolve to attain bodhi and always remaining mindful of all buddhas—these are wise actions;

Drawing near to a good spiritual guide, respectfully making offerings to him with a reverential mind, and never wearying of this—these are wise actions;

Insatiably delighting in the Dharma and delighting in meaning while abandoning wrong mindfulness and diligently cultivating right mindfulness—these are wise actions;

Abandoning self-imputing arrogance in relating to other beings, conceiving of all bodhisattvas as *tathāgatas*, cherishing and revering right Dharma as he would his own person, honoring and serving the Tathāgata just as he would protect his own life, and conceiving of all cultivators as buddhas—these are wise actions;

Keeping his physical, verbal, and mental actions free of all that is not good, praising the worthies and the *āryas*, and compliantly pursuing bodhi—these are wise actions;

Refraining from acting in contradiction to conditioned origination, abandoning all wrong views, dispelling darkness and acquiring brilliance, and illuminating all dharmas—these are wise actions;

Accordinging with and cultivating the ten kinds of dedications, thinking of the *pāramitās* as he would a kindly mother, thinking of excellent skillful means as he would a kindly father, and using the deep and pure mind to enter the abode of bodhi—these are wise actions;

Always diligently accumulating giving, moral precepts, abundant learning, calming and contemplation, merit, and wisdom, all such provisions for enlightenment as these, doing so insatiably and tirelessly—these are wise actions; and

If there is one action that is praised by the Buddha, that is able to demolish the afflictions and disputation associated with the *māras*, that is able to cause one to abandon all obstructing hindrances and entangling bonds, that is able to bring about the teaching and training of all beings, that is able to accord with wisdom and accumulate right Dharma, that is able to purify the buddha *kṣetras*, and that is able to produce the superknowledges and clarities—where one always diligently cultivates it and never withdraws in retreat—this is a wise action.

These are the ten. If bodhisattvas abide in them, then they acquire all of the Tathāgata's skillful means and unexcelled wise actions.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways of being possessed by Māra. What are those ten? They are as follows:

To have an indolent mind is to be possessed by Māra;

To have narrow and inferior aspirations is to be possessed by Māra;

To be satisfied with but a minor level of practice is to be possessed by Māra;

Accepting but a single approach while regarding all others as wrong is to be possessed by Māra;

To fail to make great vows is to be possessed by Māra;
 To delight [only] in abiding in quiescence and cutting off afflictions is to be possessed by Māra;
 To forever cut off *saṃsāra* is to be possessed by Māra;
 To abandon the bodhisattva practices is to be possessed by Māra;
 To refrain from teaching beings is to be possessed by Māra; and
 To doubt and slander right Dharma is to be possessed by Māra.

These are the ten. If bodhisattvas are able to cast off these ways of being possessed by Māra, then they acquire ten ways of being possessed by the Buddha. What are those ten? They are as follows:

With the initial instance of being able to resolve to attain bodhi, they are possessed by the Buddha;
 When in life after life they maintain the resolve to attain bodhi and are not allowed to forget it, they are possessed by the Buddha;
 When they are aware of all the works of the *māras* and are able to avoid them all, they are possessed by the Buddha;
 When they hear the teaching of the *pāramitās* and then cultivate them as they were taught, they are possessed by the Buddha;
 When they know the sufferings of *saṃsāra*, yet do not detest and abhor it, they are possessed by the Buddha;
 When they contemplate the extremely profound Dharma and attain its measureless fruits, they are possessed by the Buddha;
 When they explain the dharmas of the two vehicles for beings, yet do not opt for the realization of those vehicles' liberations, they are possessed by the Buddha;
 When they delight in contemplating unconditioned dharmas, yet do not abide in them and do not form a dualistic conception of the conditioned and the unconditioned, they are possessed by the Buddha;
 When they reach the station of the unproduced⁴⁸⁹ and yet still manifest the appearance of taking on births, they are possessed by the Buddha; and
 When, although they have realized the attainment of all-knowledge, they still bring forth the bodhisattva practices and do not cut off the lineage of the bodhisattvas, they are possessed by the Buddha.

These are the ten. If bodhisattvas abide in them, then they acquire the unexcelled power of being possessed by all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways in which he is possessed by the Dharma. What are those ten? They are as follows:

When he realizes that all karmic formative factors are characterized by impermanence, he is possessed by the Dharma;

When he realizes that all karmic formative factors are characterized by suffering, he is possessed by the Dharma;

When he realizes that all karmic formative factors are characterized by the absence of any “self,” he is possessed by the Dharma;

When he realizes that all dharmas are characterized by quiescence and nirvāṇa, he is possessed by the Dharma;

When he realizes that dharmas arise from conditions and that, in the absence of conditions, they do not arise at all, he is possessed by the Dharma;

When he realizes that: it is due to wrong thought that ignorance arises; that due to the arising of ignorance, the other links in the causal chain up to and including aging-and-death arise; that it is due to the extinguishing of wrong thought that ignorance is extinguished; and that due to the extinguishing of ignorance, the other links of the causal chain up to and including aging and death are extinguished, then he is possessed by the Dharma;

When he realizes that the three gates to liberation⁴⁹⁰ are the basis for the arising of the *śrāvaka*-disciple vehicle and that realization of the dharma of non-contentiousness is the basis for the arising of the *pratyekabuddha* vehicle, he is possessed by the Dharma;

When he realizes that the six *pāramitās* and the dharmas constituting the four means of attraction are the bases for the arising of the Great Vehicle, he is possessed by the Dharma;

When he realizes that all *kṣetras*, all dharmas, all beings, and all worlds are realms of the Buddha’s knowledge, he is possessed by the Dharma; and

When he realizes that cutting off all thought, relinquishing all grasping, and transcending the past and future are in accordance with nirvāṇa, he is possessed by the Dharma.

These are the ten. If bodhisattvas abide in them, then they acquire all buddhas’ unexcelled possession by the Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva who dwells in the Tuṣita Heaven has ten kinds of works he accomplishes. What are those ten? They are as follows:

For the sake of the young devas of the desire realm, he teaches the dharma of renunciation and tells them that all their sovereign powers are impermanent and that all their types of happiness are bound to wither and fade. He then exhorts all those devas to

resolve to attain bodhi. This is the first of the works he accomplishes;

For the sake of the devas of the form realm, he teaches entry into and emergence from all the *dhyāna* absorptions, liberations, and samādhis. For those who develop cravings-based attachments to them, or then, because of such craving, also develop the body-centered identity view, other wrong views, ignorance, and so forth, he then teaches them with reality-accordant wisdom. For those who develop inverted conceptions imputing purity to all form and formless dharmas, he teaches them that they are impure and that they are all impermanent, whereupon he exhorts them and causes them to resolve to attain bodhi. This is the second of the works he accomplishes;

When the bodhisattva-mahāsattva dwells in the Tuṣita Heaven, he enters a samādhi known as “radiant adornment” in which his body emanates light that everywhere illuminates the worlds of the great trichilocosm. Adapting to beings’ minds, he uses all different kinds of voices with which he teaches the Dharma for their sakes. After those beings hear this, their minds of faith are purified. When their lives come to an end, they are then reborn in the Tuṣita Heaven where he exhorts them in ways that enable them to resolve to attain bodhi. This is the third of the works he accomplishes;

When the bodhisattva-mahāsattva is in the Tuṣita Heaven, with his unimpeded eye, he everywhere sees all the bodhisattvas in the Tuṣita heavens throughout the ten directions. All those other bodhisattvas also see this place. After they have all seen each other, they then discuss the sublime Dharma and speak of spiritually descending into the womb of their mother, taking birth, leaving the home life, and going to the site of enlightenment possessed of magnificent adornments. They then also manifest the appearances of the practices they have pursued from the past on forward to the present by which, because of those practices, they have perfected this great wisdom and all their meritorious qualities. Even without ever leaving their original place, they are able to reveal phenomena such as these. This is the fourth of the works he accomplishes;

When the bodhisattva-mahāsattva is dwelling in the Tuṣita Heaven, all those in the congregations of bodhisattvas in all the Tuṣita heaven palaces throughout the ten directions then come and respectfully gather around him. At that time, wishing to enable all those other bodhisattvas to fulfill their vows and be filled with joyous delight, the bodhisattva-mahāsattva adapts

to whichever grounds those bodhisattvas should dwell on, to whatever they practice, to whatever they have already cut off, to whatever they have cultivated, and to whatever they have already realized and then expounds on Dharma gateways for their sakes. After those bodhisattvas have heard his teachings on the Dharma, they are all filled with great joyous delight and experience what they have never before experienced, whereupon they each return to the palaces where they dwell in the lands from which they came. This is the fifth of the works he accomplishes;

When the bodhisattva-mahāsattva dwells in the Tuṣita Heaven, wishing to damage and throw into disorder the bodhisattva's works, the lord of the desire realm, Pāpīyān, the *māra* of the heavens, surrounded by his retinue, goes to where the bodhisattva dwells. Then, to vanquish the armies of *māras*, dwelling in the *prajñāpāramitā*'s gateway of the vajra path's skillful means and expedient wisdom, the bodhisattva uses both gentle and harsh statements as he speaks the Dharma for their sakes. So it is that he prevents that *māra*, Pāpīyān, from having his way. When those *māras* see the awesome powers of the bodhisattva's sovereign masteries, they all resolve to attain *anuttarasamyakṣambodhi*. This is the sixth of the works he accomplishes;

When the bodhisattva-mahāsattva dwells in the Tuṣita Heaven, he realizes that the young devas of the desire realm do not delight in hearing the Dharma. At that time, the bodhisattva emanates a loud voice with which he everywhere announces to them: "Today, the bodhisattva shall manifest rare phenomena in his palace. If anyone wishes to see this, it would be fitting for them to quickly go there." Having heard these words, the young devas who number in measurelessly many hundreds of thousands of *koṭīs* of *nayutas* all come and gather together there. At that time, having observed that the congregation of devas has all come and assembled there, the bodhisattva then manifests for them all kinds of rare phenomena within his palace. Then, having been able to see what they had never before seen or heard, those young devas are all so moved to feelings of great joy that their minds are as if inebriated.

He then also emanates from the midst of musical sounds a voice that tells them, "O Worthy Ones, you should realize that all karmic formative factors are impermanent, all karmic formative factors are suffering, and all dharmas are devoid of any self and are characterized by the quiescence of nirvāṇa." He also informs them, "All of you should cultivate the bodhisattva practices and

gain the complete fulfillment of the wisdom of all-knowledge.” On hearing these sounds of the Dharma, those young devas are all moved to worried sighing and mutual exclamations of lamentation, whereupon they develop thoughts of renunciation. Then there are none among them who fail to resolve to attain bodhi. This is the seventh of the works he accomplishes;

Without ever leaving his original place, the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven palace is able to go to the abodes of all the countless buddhas of the ten directions to see all *tathāgatas*, draw near to them, bow down in reverence to them, and respectfully listen to the Dharma. At that time, because the buddhas wish to enable the bodhisattva to acquire the dharma of the most supreme crown-anointing consecration, they speak for his sake on the bodhisattva ground known as “all superknowledges” through which, with but a single mind-moment of corresponding wisdom, he completely perfects all of the most supreme meritorious qualities and enters the station of the wisdom of all-knowledge. This is the eighth of the works he accomplishes;

Wishing to make offerings to all *tathāgatas*, the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven palace uses great spiritual powers to offer up many different kinds of offering gifts known as “especially superior and delightful” which, as offerings to all buddhas, pervade all the worlds of the Dharma realm and the realms of space. On seeing these offerings, the countless beings in those worlds all resolve to attain *anuttarasamyaksaṃbodhi*. This is the ninth of the works he accomplishes; and

The bodhisattva-mahāsattva dwelling in the Tuṣita Heaven brings forth countless and boundlessly many Dharma gateways like illusions and like reflections which pervade all worlds of the ten directions, displaying all different kinds of colors, all different kinds of signs, all different kinds of bodies, all different kinds of awesome deportment, all different kinds of endeavors, all different kinds of skillful means, all different kinds of analogies, and all different kinds of expositions which, adapting to the minds of beings, cause them all to be filled with joyous delight. This is the tenth of the works he accomplishes.

Sons of the Buddha, these are the ten kinds of works accomplished by the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven. If bodhisattvas perfect these dharmas, later on they are able to descend to take rebirth among humans.

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, he manifests ten kinds of phenomena. What are those ten? [They are as follows]:

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, he emanates from beneath his feet a great light known as “adornment with happiness” that everywhere illuminates all the wretched destinies in the worlds of the great trichiliocosm. When the beings beset with difficulties there are touched by this light, there are none among them who are not then able to abandon their sufferings and become happy. Having attained happiness, they all then realize that there is about to be some especially great man who is about to appear in the world. This is the first of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from the white hair mark between his brows, he emanates a great light known as “awakening” that everywhere illuminates the worlds of the trichiliocosm and illuminates the bodies of all the bodhisattvas with whom he has practiced together in previous lifetimes. When those bodhisattvas are illuminated by this light, they all realize that the bodhisattva is about to descend to take birth, whereupon each one of them then brings forth countless offering gifts which they take to the bodhisattva to present to him as offerings. This is the second of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, he emanates a great light from his right palm known as “pure realms” that is able to purify all the worlds of the great trichiliocosm. If there are any *pratyekabuddhas* within them who have already succeeded in becoming free of the contaminants, on becoming aware this light, they immediately relinquish this lifetime. If they do not become aware of it, due to the power of this light, they then move away to some other world in some other region. If any *māras*, adherents of non-Buddhist paths, or beings clinging to existence-reifying views, they too then all also move off to some other world in some other region, leaving only those beings who should be taught who are supported by the spiritual powers of the buddhas. This is the third of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, he

emanates a great light from his two knees known as “pure adornment” that everywhere illuminates all heavenly palaces down to those of the World-Protecting devas and up to those of the Pure Dwelling devas, having none that it does not thoroughly pervade. All those devas, realizing that the bodhisattva is about to descend to take birth, are then filled with feelings of fond admiration, are moved to sighing with sadness and sorrow. They then each take up all different kinds of floral garlands, robes, perfumes, powdered incenses, banners, canopies, and music and then go to where the bodhisattva dwells where they respectfully present these gifts as offerings, and then follow him as he descends to take birth, continuing to accompany him all along until he enters nirvāṇa. This is the fourth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from his heart adorned with the vajra *svastika* emblem he emanates a great light known as “invincible banner” that then everywhere illuminates the vajra stalwarts in all worlds of the ten directions at which time a hundred *koṭīs* of vajra stalwarts all come and assemble there, following and serving him then as guardians, doing so beginning with his descent to take birth and continuing on in this manner all the way until he reaches nirvāṇa. This is the fifth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from all the pores of his body, he emanates a great light known as “distinguishing beings” that then everywhere illuminates all the worlds of the great chiliocosm and everywhere falls on the bodies of all bodhisattvas while also falling on all the devas and all the humans in the world. All the bodhisattvas and the others then think: “I should remain here, make offerings to the Tathāgata, and provide teachings to beings.” This is the sixth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from within the great Maṇi Jewel Treasury Palace, he emanates a great light known as “skillfully abiding contemplation” that illuminates the place where this bodhisattva is about to take birth and the royal palace wherein he is about to dwell. After his light illuminates them, all the other bodhisattvas then follow along together with him in descending to the continent of Jambudvīpa, taking rebirth there either within his clan, within

his village, or within his city and its outlying precincts, doing so for the purpose of teaching all beings. This is the seventh of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from the adornments of his heavenly palace and its great towers, he emanates a great light known as “pure adornments of all palaces” that illuminates the belly of the mother to whom he is to be born. After this light has cast its illumination, it causes the bodhisattva’s mother to feel safe, secure, and happy and fully possessed of all meritorious qualities. Then, within his mother’s belly, there spontaneously manifests a vast tower adorned with immense *maṇi* jewels in order to provide a peaceful dwelling place for the bodhisattva’s body. This is the eighth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from beneath his two feet he emanates a great light known as “excellent dwelling.” If any of the young devas or Brahma Heaven devas reaching the imminent end of their lives receive this light’s illumination, they all succeed in continuing to abide in this lifetime to make offerings to the bodhisattva from the time when he takes birth all the way until he reaches his nirvāṇa. This is the ninth of the phenomena that he manifests;

Sons of the Buddha, when the bodhisattva-mahāsattva dwelling in the Tuṣita Heaven is about to descend to take birth, from his secondary signs he emanates a great light known as “adornment for the eyes” that manifests the appearances of all the many different kinds of deeds the bodhisattva has done. At that time, all the humans and devas may see the bodhisattva dwelling in the Tuṣita Heaven, or may see him entering the womb, or may see him when he is first born, or may see him when he leaves the home life, or may see him when he attains enlightenment, or may see him when he vanquishes the *māras*, or may see him when he turns the wheel of the Dharma, or may see him when he enters nirvāṇa. This is the tenth of the phenomena that he manifests.

Sons of the Buddha, the bodhisattva-mahāsattva emanates hundreds of myriads of *asaṃkhyeyas* of light rays such as these from his body, from his throne, from his palace, and from his towers, all of which display the many different kinds of bodhisattva works. Having revealed these works, due to having completely fulfilled all dharmas of the meritorious qualities, he then descends from the Tuṣita heaven and takes birth among humans.

Sons of the Buddha, there are ten phenomena associated with the bodhisattva-mahāsattva’s manifesting as dwelling in the womb. What are those ten? They are as follows:

Sons of the Buddha, wishing to ripen beings with petty minds and inferior understanding, the bodhisattva-mahāsattva wishes to prevent them from generating such thoughts as this: “This bodhisattva has now been spontaneously transformationally born. Hence his wisdom and roots of goodness have not been acquired through cultivation.” Therefore the bodhisattva manifests the appearance of abiding in the womb. This is the first of these phenomena;

In order to ripen the roots of goodness of his parents, family, and beings with whom he has practiced together in past lives, the bodhisattva-mahāsattva manifests as abiding in the womb. Why is this? They should all be able to ripen all their roots of goodness by seeing him dwelling in the womb. This is the second of these phenomena;

When the bodhisattva-mahāsattva enters his mother’s womb, he maintains right mindfulness and right knowing free of confusion. Once he has come to abide in his mother’s womb, his mind constantly remains in a state of right mindfulness in which he is free of either error or confusion. This is the third of these phenomena;

When the bodhisattva-mahāsattva is abiding in his mother’s womb, he is always expounding on the Dharma. All the great bodhisattvas, Śakra, Brahma, and the four heavenly kings throughout the worlds of the ten directions all come and gather together there where he enables them all to acquire measureless spiritual powers and boundless wisdom. Even as the bodhisattva is abiding in the womb, he is implementing supreme functions of eloquence such as these. This is the fourth of these phenomena;

When the bodhisattva-mahāsattva is abiding in his mother’s womb, he assembles a great congregation and, through the power of his original vows, teaches all the congregations of bodhisattvas. This is the fifth of these phenomena;

When the bodhisattva-mahāsattva appears among humans to realize buddhahood, it is only fitting that he have the best of human births. It is for this reason that he manifests as dwelling in his mother’s womb. This is the sixth of these phenomena;

When the bodhisattva-mahāsattva abides in his mother’s womb, the beings in the worlds of the great trichiliocosm all see the bodhisattva as clearly as if they were looking at their own

faces in a brightly polished mirror. At that time, all of those possessed of great minds among the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans—they all come there to meet the bodhisattva and reverently present offerings. This is the seventh of these phenomena;

When the bodhisattva-mahāsattva is abiding in his mother’s womb, all the bodhisattvas from the worlds of other regions who have reached their very last birth and are abiding in their mothers’ wombs—they all come and gather together there whereupon he teaches a Dharma gateway of great accumulation known as “vast wisdom treasury.” This is the eighth of these phenomena;

When the bodhisattva-mahāsattva is abiding in his mother’s womb, he enters the immaculate treasury samādhi and, with the power of that samādhi, he manifests an immense palace in his mother’s womb that has all kinds of different adornments, all of which are so wondrously fine that not even the Tuṣita Heaven Palace could compare with it. In doing so, he ensures that his mother’s body is safe and free of any troubles. This is the ninth of these phenomena; and

When the bodhisattva-mahāsattva abides in his mother’s womb, he uses his great awe-inspiring power to bring forth a collection of offering gifts known as “the opening of the immaculate treasury of great merit.” He then makes offerings to all buddhas, the *tathāgatas*, everywhere throughout all worlds of the ten directions. All those *tathāgatas* then expound for him teachings on the boundless bodhisattva dwelling place, the treasury of the Dharma realm. This is the tenth of these phenomena.

Sons of the Buddha, these are the ten phenomena associated with the bodhisattva-mahāsattva’s manifesting as dwelling in the womb. If bodhisattvas completely comprehend these dharmas, then they become able to manifest subtle endeavors.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of subtle endeavors. What are those ten? They are as follows:

While in his mother’s womb, he manifests the initial resolve to attain bodhi and so forth up to and including the ground of the crown-anointing consecration;

While in his mother’s womb, he manifests dwelling in the Tuṣita Heaven;

While in his mother’s womb, he manifests first taking on birth;

- While in his mother's womb, he manifests abiding on the ground of the pure youth;
- While in his mother's womb, he manifests dwelling in the royal palace;
- While in his mother's womb, he manifests leaving the household life;
- While in his mother's womb, he manifests engaging in the austerities, going to the site of enlightenment, and realizing the right and perfect enlightenment;
- While in his mother's womb, he manifests turning the wheel of the Dharma;
- While in his mother's womb, he manifests *parinirvāṇa*; and
- While in his mother's womb, he manifests the appearance of great subtle endeavors, namely the countless different gateways of all bodhisattvas' practices and all *tathāgatas'* sovereign spiritual powers.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten subtle endeavors while abiding in his mother's womb. If bodhisattvas abide in these dharmas, then they acquire the subtle endeavor of the Tathāgata's unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of birth. What are those ten? They are as follows:

- The birth of abandoning delusion while abiding in right mindfulness and right knowing;
- The birth of emanating a great net of light rays which everywhere illuminate the worlds of the great trichilocosm;
- The birth of abiding in his last existence after which he never receives another body;
- The birth with no production and no arising;
- The birth in which he realizes that the three realms of existence are like an illusion;
- The birth in which he manifests bodies everywhere throughout the worlds of the ten directions;
- The birth of the body in which he realizes the wisdom of all-knowledge;
- The birth of the body in which he emanates the light of all buddhas which everywhere awakens all beings;
- The birth of the body in which he enters the great wisdom contemplation samādhi; and

Sons of the Buddha, when the bodhisattva takes birth, he causes the shaking of all buddha *kṣētras*, liberates all beings,

extinguishes all the wretched destinies, outshines all *māras*, and causes countless bodhisattvas to all come and gather together.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of birth. They are manifested in these ways in order to train beings.

Sons of the Buddha, it is due to ten kinds of circumstances that the bodhisattva-mahāsattva manifests a subtle smile and spontaneously makes a vow. What are those ten? They are as follows:

The bodhisattva-mahāsattva thinks, "Everyone in the world has sunken into the mud of the desires. With the exception of myself, this one person, there is no one able to rescue them." Having realized this, he subtly smiles and makes a vow to himself;

He also thinks, "Everyone in the world is blinded by the afflictions. There is only myself who now has developed completely fulfilled wisdom." Having realized this, he subtly smiles and makes a vow to himself;

He additionally thinks, "Because of this conventionally designated body, I shall now succeed in acquiring the Tathāgata's unexcelled Dharma body that completely fills up all three periods of time. Having realized this, he subtly smiles and makes a vow to himself;

At this time, the bodhisattva uses his unimpeded eye to everywhere contemplate throughout the ten directions all the Brahma Heaven devas and so forth on up to all the devas of the Great Maheśvara Heaven and thinks, "All of these beings are of the opinion that they possess the power of great wisdom." Having realized this, he subtly smiles and makes a vow to himself;

At this time, the bodhisattva contemplates all beings and observes that, having planted roots of goodness in the past, they now all regress. Having realized this, he subtly smiles and makes a vow to himself;

The bodhisattva contemplates and observes that, although seeds planted in the world may be but few, the fruits that are thereby reaped may be extremely abundant. Having realized this, he subtly smiles and makes a vow to himself;

The bodhisattva contemplates and observes that, when beings receive the Buddha's teachings, they become certain to realize benefits from this. Having realized this, he subtly smiles and makes a vow to himself;

The bodhisattva contemplates and observes that bodhisattvas with whom he cultivated together in past lives have developed

defiling attachments to other things and thus have failed to acquire the vastly meritorious qualities associated with the Buddha's Dharma. Having realized this, he subtly smiles and makes a vow to himself;

The bodhisattva contemplates and observes that the devas, humans, and others with whom he gathered together in past lives—they even now still abide on the ground of the common person where they remain unable to abandon it and have not yet even grown weary of it. Having realized this, he subtly smiles and makes a vow to himself; and

At this time, the bodhisattva, touched by the light of all the *tathāgatas*, experiences doubly increased delight and happiness. He then subtly smiles and makes a vow to himself.

These are the ten. Sons of the Buddha, it is for the purpose of training beings that the bodhisattva appears in ways such as these.

Sons of the Buddha, it is for ten reasons that the bodhisattva-mahāsattva manifests the act of walking seven steps. What are those ten? They are as follows:

It is to reveal the power of the bodhisattva that he manifests the act of walking seven steps;

It is to reveal his bestowing of the seven kinds of wealth⁴⁹¹ that he manifests the act of walking seven steps;

It is to fulfill the wishes of the earth spirits that he manifests the act of walking seven steps;

It is to reveal the signs of stepping beyond the three realms that he manifests the act of walking seven steps;

It is to reveal the bodhisattva's supreme walk surpassing the walk of the king of elephants, the king of bulls, and the king of lions that he manifests the act of walking seven steps;

It is to reveal the signs of the vajra ground that he manifests the act of walking seven steps;

It is to reveal his wish to bestow on beings the power of courage that he manifests the act of walking seven steps;

It is to reveal the cultivation of the jewels of the seven enlightenment factors that he manifests the act of walking seven steps;

It is to reveal that the Dharma he has acquired did not arise from the teachings of others that he manifests the act of walking seven steps; and

It is to reveal that, of all who abide in the world, he is incomparably supreme that he manifests the act of walking seven steps.

These are the ten. Sons of the Buddha, it is for the purpose of training beings that the bodhisattva appears in ways such as these.

Sons of the Buddha, it is for ten reasons that the bodhisattva-mahāsattva manifests as abiding on the ground of the pure youth. What are those ten? They are as follows:

He manifests as abiding on the ground of the pure youth to demonstrate the complete comprehension of all the world's languages, mathematics, painting, calligraphy, seal-carving, and all the many other kinds of skills;

He manifests as abiding on the ground of the pure youth to demonstrate the complete comprehension of all the many different kinds of worldly skills such as riding elephants and horses, driving carriages and other vehicles, and wielding bows and arrows, swords, and halberds;

He manifests as abiding on the ground of the pure youth to demonstrate the complete comprehension of all the many different kinds of worldly arts such as literary composition, discussion, games, and entertainments;

He manifests as abiding on the ground of the pure youth to demonstrate the renunciation of all the faults in physical, verbal, and mental deeds;

He manifests as abiding on the ground of the pure youth for the sake of demonstrating entry into meditative absorption and abiding in the gateway of nirvāṇa throughout the countless worlds of the ten directions;

He manifests as abiding on the ground of the pure youth to demonstrate his powers surpassing those of all the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, Śakra, Brahma, the world-protecting devas, humans, nonhumans, and others;

He manifests as abiding on the ground of the pure youth to reveal the bodhisattva's physical marks and awe-inspiring radiance surpassing those of all of the devas such as Śakra, Brahma, or the world-protecting devas;

He manifests as abiding on the ground of the pure youth to enable beings obsessively attached to the pleasures of the desires to find happiness and delight in the Dharma;

He manifests as abiding on the ground of the pure youth to revere right Dharma and diligently make offerings to the buddhas everywhere throughout all worlds of the ten directions; and

He manifests as abiding on the ground of the pure youth to show his empowerment by the Buddha and his illumination by the light of the Dharma.

These are the ten. Sons of the Buddha, after the bodhisattva-mahāsattva has manifested as abiding on the ground of the pure

youth, he manifests as abiding in the royal palace for ten reasons. What are those ten? They are as follows:

- He manifests as abiding in the royal palace to ripen the roots of goodness of those beings with whom he practiced together in previous lives;
- He manifests as abiding in the royal palace to reveal the power of the bodhisattva's roots of goodness;
- He manifests as abiding in the royal palace to reveal to devas and humans obsessively attached to sources of bliss the bodhisattva's greatly awe-inspiring sources of bliss;
- He manifests as abiding in the royal palace to accord with the minds of beings abiding in the world of the five turbidities;⁴⁹²
- He manifests as abiding in the royal palace to reveal the bodhisattva's great awe-inspiring powers and his ability to enter samādhi even in the depths of the palace;
- He manifests as abiding in the royal palace to enable the fulfillment of the aspirations of those beings with whom he shared the same vows in previous lives;
- He manifests as abiding in the royal palace to enable his parents, relatives, and retinue to fulfill their vows;
- He manifests as abiding in the royal palace to use music to send forth the sounds of the sublime Dharma as offerings to all *tathāgatas*;
- He manifests as abiding in the royal palace wishing within the inner palace to abide in the sublime samādhi which reveals everything beginning from his realization of buddhahood to his entry into nirvāṇa; and
- He manifests as abiding in the royal palace to accord with and preserve the Dharma of all buddhas.

These are the ten. After the bodhisattva in his very last body manifests his abiding within the royal palace in these ways, he then leaves the householder's life.

Sons of the Buddha, it is for ten reasons that the bodhisattva-mahāsattva manifests as leaving the household life. What are those ten? They are as follows:

- He manifests as leaving the household life to renounce dwelling in the household;
- He manifests as leaving the household life to enable beings attached to the household to abandon it;
- He manifests as leaving the household life to accord with his resolute faith in in the path of the *āryas*;

He manifests as leaving the household life to proclaim and praise the meritorious qualities of leaving the householder's life;

He manifests as leaving the household life to demonstrate detaching forever from the two extreme views;⁴⁹³

He manifests as leaving the household life to enable beings to leave behind delight in the desires and delight in the self;

He manifests as leaving the household life to be the first to show the appearance of transcending the three realms of existence;

He manifests as leaving the household life to demonstrate sovereign mastery not dependent on anyone else;

He manifests as leaving the household life to show that he is bound to gain the dharmas of the Tathāgata's ten powers and fearlessnesses; and

He manifests as leaving the household life because the dharma of the bodhisattva in his very last body should be of this very sort.

These are the ten. The bodhisattva uses these to train beings.

Sons of the Buddha, it is for ten reasons that the bodhisattva-mahāsattva manifests as practicing the austerities. What are those ten? They are as follows:

He manifests as practicing the austerities to enable the development of beings with inferior levels of understanding;

He manifests as practicing the austerities to remove the wrong views of beings with wrong views;

He manifests as practicing the austerities to enable beings who do not believe in karmic consequences to perceive the consequences arising from karmic actions;

He manifests as practicing the austerities because it is only fitting to do so when adapting to the dharmas of a defiled world;

He manifests as practicing the austerities to demonstrate the ability to endure even such strenuous exertion in diligent cultivation of the path;

He manifests as practicing the austerities to enable beings to delight in seeking the Dharma;

He manifests as practicing the austerities for the sake of beings attached to delighting in the desires and delighting in the self;

He manifests as practicing the austerities to show that the bodhisattva begins with especially supreme practice and continues on with it to the very last birth, even then still never relinquishing his diligence and vigor;

He manifests as practicing the austerities to enable beings to delight in the dharma of quiescence and increase their roots of goodness;⁴⁹⁴ and

He manifests as practicing the austerities for the sake of devas and humans in the world whose faculties have not yet become ripened, thus awaiting the right time for their ripening.

These are the ten. The bodhisattva uses these skillful means to train all beings.

Sons of the Buddha, there are ten phenomena that occur when the bodhisattva-mahāsattva goes to the site of enlightenment. What are those ten? They are as follows.

When he goes to the site of enlightenment, he illuminates all worlds with shining light;

When he goes to the site of enlightenment, he causes shaking and movement in all worlds;

When he goes to the site of enlightenment, he manifests his body in all worlds;

When he goes to the site of enlightenment, he awakens all bodhisattvas as well as all those beings with whom he practiced together in previous lifetimes;

When he goes to the site of enlightenment, he reveals all the adornments of the site of enlightenment;

When he goes to the site of enlightenment, adapting to the aspirations in beings' minds, he manifests bodies for them which are possessed of all the many different types of awesome deportment and also manifests all the adornments of the bodhi tree;

When he goes to the site of enlightenment, he manifests the seeing of all *tathāgatas* of the ten directions;

When he goes to the site of enlightenment, even with every time he lifts his foot or sets down his foot, he is always immersed in samādhi and in each successive mind-moment, without interruption, he is realizing buddhahood;

When he goes to the site of enlightenment, all the devas, dragons, *yaḥṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoraḡas*, Śakra, Brahma, the world-protecting devas, and all kings, each unaware of the others, bring forth many different kinds of different supremely sublime offerings; and

When he goes to the site of enlightenment, using his unimpeded wisdom, he everywhere contemplates the cultivation of the bodhisattva practices and the realization of right enlightenment as carried out in all worlds by all buddhas, the *tathāgatas*.

These are the ten. The bodhisattva uses these to teach beings.

Sons of the Buddha, there are ten phenomena that occur when the bodhisattva-mahāsattva sits at the site of enlightenment. What are those ten? They are as follows:

- When he sits at the site of enlightenment, he creates the many different kinds of shaking and movement in all worlds;
- When he sits at the site of enlightenment, he equally illuminates all worlds;
- When he sits at the site of enlightenment, he extinguishes all the sufferings of the wretched destinies;
- When he sits at the site of enlightenment, he causes all worlds to be composed of vajra;
- When he sits at the site of enlightenment, he everywhere contemplates the lion thrones of all buddhas, the *tathāgatas*;
- When he sits at the site of enlightenment, his mind is like empty space, free of any discriminations;
- When he sits at the site of enlightenment, he manifests bodies and types of awesome deportment in accordance with whatever is appropriate;
- When he sits at the site of enlightenment, he accords with and securely abides in the vajra samādhi;
- When he sits at the site of enlightenment, he receives the pure and sublime place supported by the spiritual powers of all *tathāgatas*; and
- When he sits at the site of enlightenment, the power of his own roots of goodness is able to assist all beings.

These are the ten.

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, ten kinds of extraordinary and unprecedented phenomena occur. What are those ten? They are as follows:

- Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, all *tathāgatas* throughout the worlds of the ten directions appear directly before him, raise their right hands, and praise him, saying, “This is good indeed, good indeed, O Unexcelled Guide.” This is the first of these unprecedented phenomena;
- Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, all *tathāgatas* are protectively mindful of him and bestow on him their awesome powers. This is the second of these unprecedented phenomena;
- Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, the congregation of all bodhisattvas with whom he cultivated together in the past surrounds him and reverently makes offerings to him of all different kinds of adornments. This is the third of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, the grasses, trees, forests, and insentient things all bow their bodies and bend down their shadows in the direction of the site of enlightenment. This is the fourth of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he enters a samādhi known as “contemplation of the Dharma realm.” The power of this samādhi is able to cause all the bodhisattva’s practices to become completely fulfilled. This is the fifth of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he acquires a *dhāraṇī* known as “oceanic treasury of the most supremely pure and sublime light” with which he is able to take in all the Dharma rain falling from the great Dharma clouds of all buddhas, the *tathāgatas*. This is the sixth of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, by the power of his awesome virtue, he raises up supremely marvelous gifts which everywhere pervade all worlds as offerings to all buddhas. This is the seventh of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he abides in the most supreme wisdom through which he manifests the complete knowing of the faculties, minds, and actions of all beings. This is the eighth of these unprecedented phenomena;

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he enters a samādhi known as “well awakened.” By the power of this samādhi, he is able to cause his body to completely fill all worlds in all of space throughout the three periods of time. This is the ninth of these unprecedented phenomena; and

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, he acquires the unimpeded great wisdom of immaculate radiance by which his physical actions everywhere enter all three periods of time. This is the tenth of these unprecedented phenomena.

Sons of the Buddha, these are the ten kinds of extraordinary and unprecedented phenomena that occur when the bodhisattva-mahāsattva sits at the site of enlightenment.

Sons of the Buddha, when the bodhisattva-mahāsattva sits at the site of enlightenment, it is due to contemplating ten meaningful

considerations that he manifests the subduing of the *māras*. What are those ten? They are as follows:

Wishing to demonstrate the power of the bodhisattva's awesome virtue for beings in the world of the turbidities who are fond of fighting, he therefore manifests the subduing of the *māras*;

To cut off the doubts of devas and people of the world who cherish doubts, he therefore manifests the subduing of the *māras*;

To teach and subdue the armies of Māra, he therefore manifests the subduing of the *māras*;

Wishing to cause the subduing of the minds of devas and people of the world who so delight in the ranks of the army that they all come, congregate, and observe them, he therefore manifests the subduing of the *māras*;

To reveal all the awesome powers of the bodhisattva which no one in the world can oppose, he therefore manifests the subduing of the *māras*;

Wishing to bring forth the courageous power of all beings, he therefore manifests the subduing of the *māras*;

Out of deep sympathetic pity for all beings of the Dharma-ending age, he therefore manifests the subduing of the *māras*;

Wishing to reveal that, even when he reaches the site of enlightenment, Māra's armies still come to create disturbances and only after that does he go beyond the sphere of interference by the *māras*, he therefore manifests the subduing of the *māras*;

To reveal that the karmic functions of the afflictions are but thin and weak whereas the power of the roots of goodness of great kindness are strong and flourishing, he therefore manifests the subduing of the *māras*; and

Wishing to accord with the dharmas practiced in the evil world of the turbidities, he therefore manifests the subduing of the *māras*.

These are the ten.

Sons of the Buddha, the bodhisattva-mahāsattva has ten ways in which he perfects the Tathāgata's powers. What are those ten? They are as follows:

He perfects the Tathāgata's powers by stepping beyond the affliction-based actions of all the many *māras*;

He perfects the Tathāgata's powers by completely fulfilling all the bodhisattva practices and achieving easeful mastery in all the samādhi gateways of the bodhisattva;

He perfects the Tathāgata's powers by perfecting all the vast *dhyāna* absorptions of the bodhisattva;

- He perfects the Tathāgata's powers by completely fulfilling all the pure dharmas among the provisions for enlightenment;
- He perfects the Tathāgata's powers by acquiring the light of wisdom with respect to all dharmas through skillful meditative analysis;
- He perfects the Tathāgata's powers through his body's⁴⁹⁵ pervasive presence everywhere in all worlds;
- He perfects the Tathāgata's powers through making his voice match the minds of all beings;
- He perfects the Tathāgata's powers through his ability to use spiritual powers to assist and support everyone;
- He perfects the Tathāgata's powers through actions of body, speech, and mind that are equal to and no different from those of all buddhas of the three periods of time and through completely understanding the dharmas of the three periods of time in but a single mind-moment; and
- He perfects the Tathāgata's ten powers through acquiring the samādhi of well awakened knowledge. In particular, these refer to the wisdom power by which he knows what can be as what can be and what cannot be as what cannot be, and so forth, on through to the wisdom power that knows the complete cessation of all the contaminants.

These are the ten. If bodhisattvas perfect these ten powers, then they are known as "Tathāgata," "Arhat," and "The One of Right and Perfect Enlightenment."

Sons of the Buddha, when the Tathāgata, the Arhat, the One of Right and Universal Enlightenment turns the wheel of the great Dharma, this is attended by ten kinds of phenomena. What are those ten? They are as follows:

- First, he is perfectly fulfilled in the purification of the knowledge of the four types of fearlessness;
- Second, he produces statements corresponding to the four types of unimpeded knowledge;
- Third, he is well able to explain the aspects of the four truths;
- Fourth, he accords with the unimpeded liberation of all buddhas;
- Fifth, he is able to enable all beings' minds to acquire purified faith;
- Sixth, nothing that he utters is spoken in vain, for it is able to extricate from beings the arrows smeared with the poison of suffering;
- Seventh, he is aided in this by the power of greatly compassionate vows;

Eighth, whatever utterances he produces pervade all worlds throughout the ten directions;

Ninth, he ceaselessly proclaims the Dharma for *asaṃkhyeyas* of kalpas; and

Tenth, whatever dharmas he teaches are all able to produce the roots, the powers, the factors of enlightenment, the components of the path, the *dhyāna* concentrations, the liberations, the *samādhis*, and other such dharmas.

Sons of the Buddha, when the Buddha, the Tathāgata, turns the wheel of the Dharma, this is attended by countless other such phenomena as these.

Sons of the Buddha, when the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment, turns the wheel of the Dharma, it is due to ten things that he plants the dharmas of purity in beings' minds and does not do so in vain. What are those ten? They are as follows:

It is due to the power of past vows;

It is due to being sustained by the great compassion;

It is due to never abandoning beings;

It is due to speaking Dharma for them with wisdom and sovereign mastery adapted to whatever they delight in;

It is due to definitely according with and never missing the right time;

It is due to adapting to what is fitting without speaking wrongly;

It is due to knowing the wisdom of the three periods of time, knowing it thoroughly and completely;

It is due to having a body which is most excellent and without peer;

It is due to his mastery of verbal expression which no one can completely fathom; and

It is due to his sovereign mastery of wisdom with which, whatever he says, it awakens everyone.

These are the ten.

Sons of the Buddha, after the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment finishes accomplishing his buddha works, it is due to contemplating ten meaningful considerations that he then manifests entry into *parinirvāṇa*. What are those ten? They are as follows:

To demonstrate that all actions are truly impermanent;

To demonstrate that all conditioned phenomena are unstable;

To demonstrate that the great nirvāṇa is the station of peace and security free of anything to fear;

Because all humans and devas take pleasure in and are attached to the physical body, he does this to demonstrate that the physical body is an impermanent dharma and to induce them to wish to abide in the pure Dharma body;

To demonstrate that the power of impermanence cannot be turned aside;

To demonstrate that all conditioned phenomena do not exist in accordance with one's intentions and have no inherent existence of their own;

To demonstrate that all things in the three realms of existence are like magical conjurations which are not durable;

To demonstrate that the nature of nirvāṇa is ultimately solid and indestructible;

To demonstrate that all dharmas are unproduced and non-arising and yet they present the appearance of coming together and being destroyed; and

Sons of the Buddha, once the buddhas, the *bhagavats*, have finished their buddha works, have fulfilled whatever they have vowed to do, have turned the wheel of the Dharma, have taught and liberated those whom they should rightly teach and liberate, and have bestowed predictions on those bodhisattvas deserving of receiving their venerable titles, as a matter of what the Dharma should rightly entail, they then enter the changeless great *parinirvāṇa*.

Sons of the Buddha, these are what constitute the ten meaningful considerations of the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment on account of which he manifests entry into *parinirvāṇa*.

Sons of the Buddha, this gateway into the Dharma is known as "the bodhisattva's vast pure practice" which countless buddhas all join in proclaiming. It enables the wise to completely comprehend countless meanings and become filled with joyous delight. It enables the great vows and great practices of all bodhisattvas to be continuously sustained.

Sons of the Buddha, if there are any beings who are able to hear this Dharma and, having heard it, then believe and understand it, and having understood it, then cultivate it—they will definitely be able to swiftly realize *anuttarasamyaksambodhi*. And why is this? This is due to their having cultivated it in accordance with what has been taught.

Sons of the Buddha, if bodhisattvas do not practice in accordance with what has been taught, one should realize these people

will forever remain apart from the bodhi of the Buddha. Therefore the bodhisattva should practice in accordance with what has been taught.

Sons of the Buddha, this “Transcending the World” chapter is the basis for the practice of all bodhisattvas’ meritorious qualities and is the flower of the definitive meaning which everywhere enters all dharmas, which everywhere produces all-knowledge, which steps beyond all worlds, which abandons the paths of the two vehicles, which is not held in common with any other class of being, which is able to completely illuminate all Dharma gateways, and which increases beings’ world-transcending roots of goodness. One should revere it, listen to it, recite it, remember it, reflect on it, admire and delight in it, and cultivate it. If one is able to proceed in this manner, one should realize that such a person will swiftly gain *anuttarasamyaksambodhi*.

When the proclamation of this chapter concluded, due to the Buddha’s spiritual powers and also because the Dharma of this Dharma gateway is of this very sort, the countless and boundlessly many *asaṃkhyeyas* of worlds throughout the ten directions all quaked and shook and bright light illuminated them all.

At that time, the buddhas of the ten directions all appeared directly before Samantabhadra Bodhisattva and praised him, saying:

It is good indeed, good indeed, O Son of the Buddha, that you have now been able to proclaim this “Transcending the World” chapter, the basis for the practice of the meritorious qualities of all bodhisattva-mahāsattvas and the flower of the definitive meaning which everywhere enters all dharmas of the Buddha.

O Son of the Buddha, you have already well trained in this Dharma and well proclaimed this Dharma. With your awesome powers, you guard and preserve this Dharma. We buddhas all rejoice in accord with this and, just as we buddhas all rejoice in accord with what you do, so too is this true of all other buddhas as well.

O Son of the Buddha, we buddhas are all of the same mind in protecting and preserving this sutra to enable it to be heard by all present and future bodhisattva congregations who have not yet heard it.

At that time, aided by the Buddha’s spiritual powers, Samantabhadra Bodhisattva-mahāsattva surveyed all the great assemblies throughout the ten directions of the Dharma realm and then spoke these verses:

Having cultivated austere practices for countless kalpas,
 he is born from the right Dharma of countless buddhas.
 He enables countless beings to abide in bodhi.
 Listen as I speak of his unexcelled practice.

His offerings to countless buddhas, his forsaking of attachments,
 his extensive liberation of beings while not even conceiving of them,
 his quest for a buddha's qualities with a mind depending on nothing,
 and his supremely marvelous practices—I shall now speak of them.

He abandons the *māras* of the three realms and affliction-based karma,
 perfects the *āryas'* meritorious qualities and most supreme practices,
 and extinguishes all delusions with a quiescent mind.
 I shall now describe the path that he travels.

He forever abandons all the world's deceptive illusions,
 emanates many different transformations to teach beings.
 The minds' arising, abiding, and ceasing—he manifests many things.
 I shall describe his abilities to gladden the multitude.

His seeing of all beings' birth, aging, death, and
 entanglement and oppression by afflictions' worries and calamities,
 and his wish to liberate them and teach them to make the resolve—
 You should listen as I describe his meritorious practices.

Giving, moral virtue, patience, vigor, dhyāna, wisdom, skillful means,
 kindness, compassion, sympathetic joy, equanimity, and such—
 always cultivating these for a hundred thousand myriads of kalpas—
 You Worthy Ones should hear of that man's meritorious qualities.

Seeking bodhi for thousands of myriads of *koṭīs* of kalpas,
 never being sparing of any of his bodies or lives,
 wishing to benefit the many beings, not doing so for himself—
 I shall now describe his kindly and sympathetic practices.

Even if one expounded on his qualities for countless *koṭīs* of kalpas,
 it would be like but one drop in an ocean, not even a minor part of it.
 His qualities are incomparable and indescribable even by analogy.
 Aided by Buddha's awesome powers, I will now briefly tell of them.

His mind is free of any conception of anyone being either high or low
 and, in seeking the path, he never grows weary.
 He everywhere enables all beings
 to abide in goodness and in the dharmas of increasing purity.

His wisdom everywhere benefits others
 like a tree, like a river, like a spring,
 and also like the great earth itself
 which serves as the place upon which all things depend.

The bodhisattva is like a lotus flower
with roots of kindness, a stem of peace and security,
with wisdom forming its many stamens,
and moral virtue forming its fragrance and purity.

The Buddha emanates the light of the Dharma,
which enables him to bloom
and remain unattached to the waters of conditioned existence.
All who see him are delighted.

The bodhisattva's tree of the sublime Dharma
grows on the ground of the straight mind.
His faith forms its seed, kindness and compassion forms its roots,
and wisdom forms its trunk.

Skillful means form its boughs.
Five perfections form their dense growth.
Concentration forms its leaves, the superknowledges form its flowers,
and all-knowledge forms the fruit.
The most supreme powers are the birds.⁴⁹⁶
It lets fall its shade to shelter those in three realms of existence.

The bodhisattva lion king
takes the dharmas of pristine purity as his body,
the four truths as his feet,
and right mindfulness as his neck.

Kindness forms his eyes and wisdom his head.
The crown of his head is tied with the silk headband of the liberations.
In the valley of the emptiness of the supreme meaning,
he roars the Dharma and frightens the many *māras*.

The bodhisattva acts as a caravan leader
who everywhere sees the many kinds of beings
residing in the wasteland wilderness of *saṃsāra*
in hazardous and evil places beset by the afflictions.

Having been lured there by Māra's bandits
and having been blinded by delusion, they have lost the right path.
He shows them the right and straight road
and enables them to enter the city of fearlessness.

The bodhisattva sees beings
sickened by the afflictions of the three poisons,
and tormented and persecuted through the long night [of *saṃsāra*]
by the many different kinds of misery and distress.

Having aroused the greatly compassionate mind for their sakes,
he extensively explains the means of counteractive treatment,

that, in their eighty-four thousand different varieties,
extinguish the illnesses of the many types of suffering.

The bodhisattva serves as a king of the Dharma
who uses the path of what is right to teach beings,
enabling them to distance themselves from evil, cultivate goodness,
and single-mindedly seek the Buddha's meritorious qualities.

In the abodes of all buddhas, he receives
the crown-anointing consecration and the *bhagavats'* predictions
and extensively gives to others the many kinds of wealth of the *aryas*
and the precious jewels of the enlightenment factors.

The bodhisattva turns the wheel of the Dharma
just like that which is turned by the Buddha.
Moral virtue forms its hubs and *samādhi* forms its rims.
Wisdom's strong intelligence serves as his sword.

Having destroyed the insurgents of the afflictions,
he then also puts an end to the many *māra* adversaries.
Of all those who follow non-Buddhist paths,
there are none who do not scatter when they see him.

The bodhisattva's ocean of wisdom
is deep, vast, and unbounded.
It is suffused with the flavor of right Dharma
and is filled with the jewels of the enlightenment factors.

His great mind has no bounding shore.
All-knowledge forms its tides.
Among beings, there are none able to fathom it.
Any attempt to describe it could never come to the end.

The bodhisattva's Sumeru Mountain
rises up beyond the world.
The spiritual superknowledges and *samādhi* are its peaks
and it is made stable and unshakable by his great resolve.

If anyone draws near to it,
they take on its same color of wisdom
which goes far beyond the many other spheres of cognition
and is such that no one does not see it.

The bodhisattva is like vajra
in his resolve to seek all-knowledge
His mind of faith and practice of the austerities
are steadfast and unshakable.

His mind has nothing that it fears
as he strives to benefit the many kinds of beings.

As for the many *māras* as well as the afflictions,
he has completely vanquished them all.

The bodhisattva's great kindness and compassion
are like clouds that are layered and dense
from which the three clarities⁴⁹⁷ send down their lightning flashes
and the quaking thunder of the spiritual powers resounds.

He everywhere uses the four types of eloquence⁴⁹⁸
to rain down the waters of the eight qualities
which moisten and soak everything
and cause the heat of the afflictions to be dispelled.

In the bodhisattva's city of right Dharma,
it is *prajñā* that forms its walls,
his sense of shame and dread of blame that form its deep moats,
and wisdom that forms its enemy-repelling battlements.

He opens wide the gates to liberation and
relies on right mindfulness for constant protection and preservation,
the four truths to level the King's path,
and the six superknowledges to assemble his troops and armaments.

In addition, he raises the great Dharma banners
that are arrayed all around below him
so that, of all the hordes of *māras* of the three realms of existence,
there are none at all who are able to enter there.

For the bodhisattva, like a *garuḍa*,
it is his foundations of psychic power⁴⁹⁹ that serve as his solid footing,
his skillful means that serve as the wings of his courage,
and kindness and compassion that serve him as bright and clear eyes.

Dwelling in the tree of all-knowledge
he surveys the great ocean of the three realms of existence,
pounces upon and clutches up the celestial and human dragons,
and sets them then on the shore of *nirvāṇa*.

The bodhisattva's sun of right Dharma
rises and appears in the world.
The moral precepts form its round and full orb
and the spiritual power of psychic travel propels its swift transit.

Its illumination with the light of wisdom
grows the medicinal herbs of the roots and the powers,
extinguishes the darkness of the afflictions,
and dries up the ocean of desire.

The bodhisattva's moon of wisdom light
takes the Dharma realm as its orbit

as it travels through the emptiness of the ultimate truth.
Of those who abide in the world, there are none who do not see it.

In the minds of the conscious beings within the three realms
it waxes and wanes in accordance with the time.

Among all the stars and constellations of the two vehicles,
there are none who are capable of comparing to it.

The body adorned with the meritorious qualities
possessed by the bodhisattva, the great king of the Dharma,
is complete in all the major marks and secondary signs
to which all humans and devas gaze up in admiration.

With the pure eyes of skillful means
and the vajra scepter of wisdom,
he attains sovereign mastery in the Dharma
and uses the path to teach the many kinds of beings.

The bodhisattva, like a great Brahma Heaven king,
with sovereign mastery, steps beyond the three realms of existence,
cuts off all the karma and afflictions, and, of kindness,⁵⁰⁰ [compassion,
sympathetic joy], and equanimity, there are none he does not possess.

He manifests his body in every place
and, using the sound of the Dharma, instigates awakening,
and, in all those three realms of existence,
he extricates the very roots of all the wrong views.

The bodhisattva, like a *parinirmita-vaśavartin* deva,
steps beyond the grounds of *saṃsāra*,
has spheres of cognition that are always pure,
and possesses wisdom that has become irreversible.

He cuts off the paths of those lower vehicles,
receives the dharmas of the crown-anointing consecration,
becomes completely equipped with merit and wisdom,
and achieves such fame that no one does not hear of him.

The bodhisattva's mind of wisdom
is as pure as empty space.
It has no inherently existent nature, has nothing it depends upon,
and, for it, there is nothing at all that is apprehensible.

He is possessed of the power of the great sovereign masteries
by which he is able to accomplish works in the world.
Possessed of pure practice himself,
he enables beings to also do the same.

The bodhisattva's earth of skillful means
bestows benefit on all beings.

The bodhisattva's water of kindness and compassion
washes away all the afflictions.

The bodhisattva's fire of wisdom
burns up the tinder of all afflictions and habitual karmic propensities.
The bodhisattva's wind of non-abiding
roams through the emptiness of the three realms of existence.⁵⁰¹

The bodhisattva is like a precious jewel
that is able to rescue beings from poverty and hardship.
The bodhisattva is like vajra
that is able to smash the inverted views.

The bodhisattva is like a pearl necklace
adorning the body of the three realms of existence.
The bodhisattva is like a [wish-fulfilling] *maṇi* jewel⁵⁰²
that is able to produce growth in all the practices.

The bodhisattva's qualities are like flowers
that always bloom with the enlightenment factors.⁵⁰³
The bodhisattva's vows are like garlands
that constantly tie [the topknots atop] the heads of beings.

The bodhisattva's fragrance of purity in the moral precepts
stems from solidly observing them without deficiency or infraction.
The bodhisattva's perfume of wisdom
everywhere imbues the three realms of existence with its scent.

The bodhisattva's powers are like screens
that are able to block the dust of the afflictions.
The bodhisattva's wisdom is like a banner
that is able to vanquish the enemy of pride.

His sublime practices are like silk pennants
serving as adornments for his wisdom.
A sense of shame and dread of blame serve as robes
everywhere covering the many kinds of beings.

The bodhisattva's unimpeded vehicle,
when mounted, allows him to escape from the three realms.
The bodhisattva's elephant of his great powers
is possessed of the mind that is well trained.

The bodhisattva's horse of travel by spiritual powers
leaps up and steps beyond all realms of existence.
The bodhisattvas Dharma-proclaiming dragon
everywhere rains Dharma into the minds of beings.

The bodhisattva, like the *udumbara* flower,
is only rarely ever encountered in the world.

The bodhisattva, like the greatly courageous general,
conquers all the many *māras*.

The bodhisattva's turning of the wheel of the Dharma
is like that turned by the Buddha.

The bodhisattva's lamp dispels the darkness
so that beings then see the right path.

The bodhisattva's river of meritorious qualities
constantly follows the flow of the right path.

The bodhisattva's bridge of vigor
extensively takes across to liberation all the many kinds of beings.

His great wisdom and vast vows
together create a solid and durable ship
into which he welcomes all beings
before he then places them securely on the shore of bodhi.

In the bodhisattva's gardens of easeful mastery,
he provides beings with genuine bliss.

The bodhisattva's flowers of liberation
adorn his temple of wisdom.

The bodhisattva is like a marvelous herbal medicine
that utterly extinguishes the illness of the afflictions.

The bodhisattva is like a snowy mountain
on which there grows the herbal medicine of wisdom.

The bodhisattva is the same as the Buddha
in his awakening of the many kinds of beings.

How could there be anything else in the mind of the Buddha
other than right enlightenment and the enlightenment of the world?

Just as the Buddha has come forth,
so too does the bodhisattva come forth.

So too, like the Omniscient One,
he uses wisdom to enter the universal gateway.

The bodhisattva skillfully guides
all the many kinds of beings.

The bodhisattva naturally awakens
to the sphere of cognition of all-knowledge.

The bodhisattva's measureless powers
are such that no one in the world can destroy them.

With his fearlessnesses and wisdom, the bodhisattva
knows beings as well as dharmas.

All of the worlds,
the differences in their forms and characteristics,

their languages, and also their names—
He is able to distinguish and know them all.

Although he has transcended both name and form,
he still manifests the many different kinds of appearances.
Of all the beings there are,
there are none who are able to fathom his path.

All such meritorious qualities as these—
the bodhisattva perfects them all.
He understands all natures as having no [inherently existent] nature
and has no attachment to either existence or nonexistence.

In this way, all-knowledge
is endless and free of anything on which it depends.
I shall now expound on this
to enable beings to rejoice.

Although he knows all the characteristic marks of dharmas
as like mere conjured illusions that are all empty and quiescent,
he still uses the resolve of his compassionate vows
as well as the Buddha's awesome spiritual powers,
manifesting transformations with his spiritual superknowledges
by which he brings forth countless phenomena of all different sorts.
You should all listen
as I speak of meritorious qualities such as these.

With a single body, he is able to manifest
countless different bodies as,
without mind or object,
he everywhere responds to all beings.

With but a single sound, he completely expounds
in all different kinds of voices
with the methods of beings' speech,
so that, as befits their type, he is able to interact with them all.

He forever transcends the body affected by the afflictions
and instead manifests bodies possessed of sovereign mastery.
Though he realizes that dharmas are beyond explanation,
he still engages in all kinds of different explanations.

His mind is always quiescent,
pure, and like empty space,
and yet he everywhere adorns *kṣetras*
and appears in all congregations.

He has no attachment to the body,
and yet he is able to manifest bodies.

Within all the worlds,
he takes on births according to whatever is fitting.

Although he takes birth in all places,
he still does not abide in taking on births,
for he realizes the body is like empty space
as, according with beings' minds, he appears in various ways.

The body of the bodhisattva is boundless
and everywhere appears in all places.
He always reveres and makes offerings
to the most revered ones of all who stand on two feet.⁵⁰⁴

Whether it be incense, flowers, the many kinds of music,
banners, pennants or bejeweled canopies,
he constantly uses a deep and pure mind
in presenting offerings to all buddhas.

He never leaves the assembly of any single buddha,
and yet he is everywhere in the presence of all buddhas
where, in the midst of their great assemblies,
he inquires on difficult points and listens to the Dharma.

He listens to the Dharma and enters samādhi
through every one of its countless gateways.
So too it is when he arises from these meditative absorptions,
manifesting endless appearances.

With his wisdom and skillful means,
he completely understands the world as like a mere illusion
and yet is still able to manifest in the world
boundlessly many illusory dharmas.

He manifests in many different forms
while also manifesting thoughts and words.
He enters into the web of conceptions,
and yet remains forever free of attachments.

Sometimes he manifests as one making the initial resolve
or as one who benefits those in the world.
Sometimes he manifests as one who has long cultivated
practices that are boundlessly vast
of giving, moral virtue, patience, vigor,
dhyāna concentration, wisdom,
the four *brāhma-vihāras*, the four means of attraction, and the others
among all those most supreme of dharmas.

Sometimes he manifests as one whose practice has become fulfilled
and has attained the patience free of discriminations.

Sometimes he manifests as one tied to but one more birth
upon whom all buddhas bestow the crown-anointing consecration.

Sometimes he manifests as bearing the marks of a *śrāvaka* disciple,
or instead manifests as a *pratyekabuddha*,
or as, in place after place, entering *parinirvāṇa*,
even as he still never relinquishes the bodhi practices.

Sometimes he manifests as Lord Śakra,
sometimes manifests as a Brahma Heaven king,
sometimes as surrounded by celestial maidens,
and sometimes as alone in silent meditation.

Sometimes he manifests as a *bhikṣu*,
abiding in quiescence, training his own mind.
Sometimes he manifests as a Paranirmita Vaśavartin Heaven king
who governs over the laws of the world.

Sometimes he manifests as a woman skilled in the arts,
sometimes manifests as one who cultivates austere practices,
sometimes manifests as indulging the five types of desire,
and sometimes manifests as entering the *dhyāna* absorptions.

Sometimes he manifests as one but newly born,
sometimes as a youth, or sometimes as one who is old or dying.
Were someone to try to contemplate and conceive of these matters,
his mind might become so plagued by doubts as to be driven mad.

Sometimes he manifests as abiding in a celestial palace,
sometimes manifests as having just spiritually descended from there,
sometimes as entering and sometimes as abiding in the womb, and
sometimes as attaining buddhahood and turning the Dharma wheel.

Sometimes it is as being born, sometimes as entering *nirvāṇa*,
and sometimes he manifests as entering the halls of study.
Sometimes it is as abiding in the midst of courtesans and
sometimes it is as leaving a common man's life to cultivate *dhyāna*.

Sometimes it is as sitting beneath the bodhi tree,
and then naturally gaining right enlightenment.
Sometimes he manifests as turning the wheel of the Dharma
and sometimes he manifests as having just begun to seek the path.

Sometimes he manifests in the body of a buddha,
calmly sitting in meditation in countless *kṣetras*.
Sometimes it is as cultivating irreversibility in the path,
accumulating the provisions essential to realizing bodhi,
or as deeply entering innumerable kalpas in which,
in every case, he reaches the far shore of perfection,

making countless kalpas become but a single mind-moment,
 and making a single mind-moment include countless kalpas,
 realizing all kalpas as but non-kalpas even as,
 for the sake of the world, he manifests kalpas, and even as,
 though he has no coming forth and has no such accumulation,
 he accomplishes all his works in all those kalpas.

In but a single atom,
 he everywhere sees all buddhas
 and sees that, throughout the ten directions, and in all places,
 there is no place where they do not exist.

He perceives in a sequentially orderly fashion
 all dharmas associated with the lands and their beings
 and their passing through a measureless number of kalpas,
 the bounds of which, one could ultimately never exhaust.

The bodhisattva's knowing of beings
 is so vast as to be boundless.

Even but a single one of those beings' bodies
 arises due to countless causes and conditions.

Just as he knows these countless factors for any single one of them,
 so too is this true of all others as well.

As befits whatever his penetrating comprehension has understood,
 he proceeds then to teach all those who have not yet been trained.

He knows the faculties of all beings,
 the differences in those who are superior, middling, and inferior,
 and also knows how such faculties transform and develop,
 and whether they should or should not then be taught.

Whether it be but a single faculty or all faculties,
 or how they evolve through the power of causes and conditions,
 he distinguishes the different subtleties involved in these
 in a sequentially precise way free of error or disorder.

He also knows their desires and understandings,
 all their afflictions and habitual karmic propensities,
 and also knows with respect to their past, future, and present,
 the course of all their thoughts and actions.

He completely comprehends all their actions
 and that they neither come nor go.

Having thus known their actions,
 he then explains for them the unexcelled Dharma.
 As for their defiled actions and their pure actions,
 he completely knows them all in all their many different varieties.

In but a single mind-moment, he attains bodhi
and achieves the perfection of all-knowledge.
He abides in the Buddha's inconceivable
mind of ultimate wisdom in which,
in but a single mind-moment, he is able to know
all the actions in which beings engage.

The bodhisattva's spiritual superknowledges, wisdom, and
power of skill in these has already attained such sovereign mastery
that he is able in but a single mind-moment
to travel and visit boundlessly many *kṣetras*.

He goes forth with such swiftness as this
throughout countless kalpas
in which there is no place he has not thus been everywhere present
even as, in all of this, he never moves even as far as the tip of a hair.

Just as in a case where a master conjurer
manifests all kinds of different forms,
if one searches in the midst of those illusions,
there would be nothing there that either has form or is formless,
so too it is with the bodhisattva when,
using the conjurations of skillful means and wisdom,
he produces all different kinds of manifestations
which completely fill the world.

Just as when the clearly shining sun and moon
beaming brightly in the midst of space
are reflected in the many bodies of water
and yet never become mixed with those waters,
one should realize that this is also just so
in the case of the bodhisattva's sphere of pure Dharma
when it appears in the waters of worldlings' minds
and yet never becomes mixed up with the world.

Just as, in a sleeping person's dream,
he may accomplish many different endeavors in which,
though he seems to have passed through thousands of *koṭīs* of years,
he has not yet even reached the end of that one single night,
so too, the bodhisattva, abiding in the nature of dharmas,
manifests all kinds of phenomena
that could stretch to the end of countless kalpas
even as his single mind-moment of wisdom is endless.

Just as in a mountain valley
or within a palace

many different sounds are all echoed
 when, in truth, they do not distinguish among them,
 so too, the bodhisattva abiding in the nature of dharmas
 is able with masterful wisdom
 to extensively emanate sounds according to each person's type
 even as he is still free of any discriminations about them.

Just as, if one sees a mirage,
 he may imagine it to be water
 and race off after it, only to never find anything to drink,
 so that, as a consequence, he becomes ever more thirsty,
 so too it is with beings' affliction-ridden minds.
 One should realize they are also just like this.
 The bodhisattva arouses kindness and sympathy
 to rescue them and enable them to make their escape.

He contemplates "form" as like a mass of sea foam,
 "feelings" as like bubbles floating atop the water,
 "perceptions" as like heat-wave mirages in the hot season,
 "karmic formative factors" as like the stalk of the plantain,⁵⁰⁵
 and the mind's "consciousnesses" as like conjured illusions
 manifesting the many different kinds of phenomena.
 Just so does he know the aggregates
 for which the wise one has no attachment.

All the sense bases⁵⁰⁶ are empty, quiescent, and
 like a mechanism as they move and turn about.
 All the sense realms⁵⁰⁷ are forever free of any nature
 even as they present a false appearance in the world.

The bodhisattva abides in the genuine
 quiescence of the ultimate truth,
 extensively and freely proclaiming it in many different ways,
 and yet his mind remains free of anything upon which it depends.

He has neither any coming nor any going
 and also has no abiding either.
 The causes of suffering in the karma of the afflictions
 constantly flow on and transform in three different ways.⁵⁰⁸

Conditioned origination is neither existent nor nonexistent,
 and neither real nor insubstantial.

It is in this way that he enters the middle way.
 In explaining it, he remains free of any attachment at all.

He is able in but a single mind-moment
 to everywhere manifest the mind of the three periods of time

in all the many different kinds of phenomena
within the desire realm, the form realm, and the formless realm.

He accords with the three types of moral deportment,⁵⁰⁹
expounds on the three gates to liberation,⁵¹⁰
establishes the paths of the Three Vehicles,⁵¹¹
and achieves the complete realization of all-knowledge.

He attains the complete comprehension of what is and is not possible,
of all karmic actions, of all faculties,
of the realms, understandings, and dhyāna concentrations,
of the points to which all paths lead,

of past life recall, of the heavenly eye,
and of the complete extinguishing of all delusions.

He knows the Buddha's ten powers,
but is not yet able to bring them to complete fulfillment.

He completely comprehends the emptiness of all dharmas,
and yet he always seeks the sublime Dharma.
He does not become involved with the afflictions,
and yet he still does not completely put an end to the contaminants.

He possesses a vast knowledge of the paths to emancipation,
and yet he uses them to liberate beings.
In this, he has attained the fearlessnesses
and still never relinquishes his cultivation of all the practices.

He remains free of error and free of any contradiction of the path,
and still never loses right mindfulness.

His vigor, zeal, and samādhi
as well as his wisdom arising from contemplation never diminish.⁵¹²

He remains pure in all three accumulations of moral virtue,⁵¹³
has a clear comprehension of all three periods of time,
treats beings with great kindness and sympathetic pity,
and, in all that he does, remains free of all obstacles.

It is due to having entered these gateways into the Dharma
that he has succeeded in perfecting practices such as these.
I describe here but a minor measure
of the meaning of his adornments with such meritorious qualities.

Even if one exhausted countless kalpas in trying to do so,
one could still never finish describing all his practices.
I now only describe but a small portion of them
comparable to a single mote of dust as contrasted with the great earth.

Abiding in reliance upon the Buddha's wisdom,
he brings forth extraordinary thought,

cultivates the most supreme practices,
and achieves complete fulfillment of great kindness and compassion.

Intensely diligent, yet personally abiding in tranquility,
he carries on the teaching of all sentient beings.

Having established himself in the pure precepts of moral virtue,
he fulfills all the practices leading to the bestowal of the prediction.⁵¹⁴

He is able to penetrate the meritorious qualities of the Buddha,
the practices related to beings, and the *kṣetras*.

He also knows all the kalpas and periods of time,⁵¹⁵
and yet never has any thoughts of weariness.

With differentiating wisdom and the complete-retention *dhāraṇīs*,
he reaches a penetrating comprehension of the true meaning.

He contemplates and expounds upon the incomparable,
and quiescently proceeds toward the right and perfect enlightenment.

He has brought forth the resolve of Samantabhadra
and also cultivates his conduct and vows.

By the power of kindness and compassion's causes and conditions,
he proceeds along the path with purity of mind.

He cultivates the *pāramitās*

and perfects the wisdom arising pursuant to awakening.

He achieves the realization of the powers and the sovereign masteries
and then attains the unexcelled bodhi.

He perfects the wisdom cognizing uniform equality
and expounds the most supreme Dharma.

He is able to preserve it and possesses sublime eloquence
and then arrives at the position of the king of the Dharma.

He abandons all attachments
and expounds on impartiality of mind.

Bringing forth his wisdom,
he transformationally manifests the realization of bodhi.

He preserves [the Dharma] in all kalpas
in ways that please and comfort the wise.

He deeply penetrates it, relies on it,
and becomes fearless and free of doubts.

He completely comprehends the inconceivable,
ably distinguishes the expedient and esoteric,
skillfully enters all the samādhis,
and everywhere perceives the spheres of wisdom.

He completely attains all the liberations,
achieves easeful mastery in the superknowledges,

forever abandons all of the entangling bonds,
and, in this, is as if roaming at will, abiding in parks and groves.

The dharmas of purity serve as his palace
and he finds all the practices to be delightful.
He manifests measureless adornments
and abides in the world with an unmoving mind.

With the deep mind, he skillfully contemplates,
and with marvelous eloquence, he is able to expound the Dharma.
He acquires the seal of pure bodhi
and illuminates everything with the light of wisdom.

The place where he dwells is one that no one can equal.
His mind does not involve itself with anything inferior.
He establishes resolve as [solid as] a great mountain
and the meritorious qualities he possesses are like a deep ocean.

He abides in the Dharma like a jewel,
dons the armor of the resolve of his vows,
and initiates all the great works
which can never be ruined by anyone.

He acquires the prediction of his realization of bodhi
and securely dwells in his vast resolve.
His treasury of esoteric knowledge is inexhaustible
and he becomes awakened in all the dharmas.

He attains sovereign mastery of all worldly knowledge
and is unimpeded in the sublime uses to which he applies it,
whether it be among beings, in all the *kṣetras*,
or in the sphere of the many different dharmas.

Through his bodies, vows, spheres of action,
wisdom, spiritual superknowledges, and such,
he brings forth manifestations within the world
numbering in countless hundreds of thousands of *koṭīs*.

Whether in his easeful mastery or in his spheres of action,
he possesses sovereign mastery which none can constrain.
All of his karmic actions are adorned
with the powers, the fearlessnesses, and the exclusive dharmas.⁵¹⁶

In all his bodies and physical actions
and in his speaking as well as in his purified speech,
through having become one who is protected,
he succeeds in accomplishing ten kinds of things.⁵¹⁷

In the bodhisattva's initial generation of the resolve
as well as in his mind's universally pervasive presence,

all of his faculties become undistracted
and he thus acquires the most supreme faculties.

Abiding in the deep mind and the especially superior mind,
he abandons all flattery and deception
and, through all different kinds of decisive understanding,
he everywhere enters the worlds.

He relinquishes his afflictions and habitual karmic propensities,
takes up this most supreme of paths,
skillfully cultivates it and brings it to complete fulfillment,
and then arrives at the realization of all-knowledge.

He goes beyond reversibility, enters the right and fixed position,⁵¹⁸
achieves the definite realization of quiescence,
brings forth the path of the Buddha's Dharma, and
perfects the bases for the names of those with meritorious qualities.⁵¹⁹

The path, the path of the immeasurable,
and so forth, on through to the path of adornment—
He successively becomes well established in each of them,
yet remains free of attachment to any of them.

His hands, feet, belly, and organs,
his heart made of vajra—
He cloaks them in the armor of kindness and deep sympathy
and thus becomes completely protected with the many weapons.

Wisdom serves as his head, clear comprehension as his eyes,
the bodhi practices as his ears,
and purity in the moral precepts as his nose.
Thus he dispels the darkness and remains free of obstacles.

He takes the types of eloquence as his tongue,
his ability to have no place he does not go as his body,
and the most supreme wisdom as his mind.
Walking and standing, he cultivates his actions.
He sits on the lion throne at the site of enlightenment,
lies down as in the Brahma heavens, and stands in emptiness.

In whatever he practices and contemplates,
he everywhere illuminates the Tathāgata's sphere of action.
He everywhere contemplates the actions of beings,
enters the lion-stretch [samādhi], and roars the lion's roar.

He abandons covetousness, practices pure giving,
relinquishes arrogance, and upholds purity in the moral precepts.
He does not become angry, always abides in patience,
does not become indolent, and is constantly vigorous.

He attains sovereign mastery in the *dhyāna* absorptions,
and, in his exercise of wisdom, has nothing at all that he practices.
With kindness he rescues beings and in compassion he is tireless.
He rejoices in the Dharma and with equanimity abandons afflictions.

In all spheres of experience,
he knows the meaning and he knows the Dharma.
His stock of merit has been brought to complete fulfillment
and his wisdom has become like sharp sword.

He everywhere casts his illumination, delights in extensive learning,
and progresses in the Dharma with complete understanding.
He is aware of the *māras* and the paths of the *māras*
and vows to leave them all behind.

He observes the Buddha as well as the works of the Buddha
and resolves to accumulate them all.
He abandons pride, cultivates wisdom,
and does not become possessed by the power of Māra.

He is drawn forth and supported by the Buddha
and is also supported by the Dharma.
He manifests as dwelling in the Tuṣita Heaven,
and then also appears to reach the end of his life there.

He then manifests as dwelling in his mother's womb
even as he also manifests subtle endeavors.
He manifests taking birth as well as the subtle smile,
and also appears as walking seven steps.

He manifests the cultivation of the many skills and arts
and also manifests as dwelling deep within the palace,
leaving the home life, cultivating the austerities,
and then going to the site of enlightenment.

There he sits up straight, emanating light,
and awakens the many kinds of beings.
He subdues the *māras*, gains right enlightenment,
turns the wheel of the unexcelled Dharma,
and then when his manifestations have come to an end,
he then enters the great nirvāṇa.

As for all of those bodhisattva practices
which he cultivates for countless kalpas,
they are so boundlessly expansive,
that I now describe only a small fraction of them.

Although he enables countless beings
to become established in the Buddha's meritorious qualities,

of those beings and those dharmas,
there is ultimately nothing on which he seizes.

He completely fulfills practices such as these,
gains such easeful mastery of all the spiritual superknowledges
that he can place the many *kṣetras* on the tip of a single hair
and pass through thousands of *koṭīs* of kalpas.

Holding countless *kṣetras* in his palm,
he travels everywhere, never feeling any physical weariness,
and then returns to place them in their original location,
as the beings in them remain unaware.

The bodhisattva may take all
the many different kinds of adorned *kṣetras*
and place them in a single pore
so that everyone can see them as they truly are.

He may also take all the oceans
and place them in but a single pore
without those great oceans either increasing or diminishing
and without those beings being either disturbed or harmed.

Suppose he took countless iron ring mountains,
grasped them in his hand, ground them to particles,
then set down but one of those particles in each *kṣetra*,
doing so until all those particles were used up.

Suppose too that he took all those *kṣetras* as many as those particles
and again ground them all into particles.
Though one might calculate the number of all those particles,
he would still find it difficult to measure this bodhisattva's wisdom.

He may emanate so countless many light rays
from within but a single pore
that the light of the sun, moon, stars, and constellations,
the blazing light of the *maṇi* jewels,

and the light of all the devas
are all completely outshone by that light
which extinguishes all the sufferings in the wretched destinies
as he then proclaims for them the unexcelled Dharma.

The many different kinds of voices
within all worlds—
with but a single voice, the bodhisattva
is able to speak them all.

He decisively distinguishes and explains
all dharmas of all buddhas,

everywhere enabling the many kinds of beings
to feel immense joy upon hearing them explained.

He is able to take all kalpas of the past
and place them into the future and the present
and is able to take the kalpas of the future and present
and place them far back into the past.

He shows countless *kṣētras*
burning, forming, and abiding,
and shows all worlds
entirely contained in a single pore.

Of all the buddhas throughout the ten directions
of the future as well as of the present,
there are none of them that are not clearly revealed
within his very own body.

Deeply knowing the methods of transformation,
he skillfully responds to the minds of beings
by manifesting all kinds of different bodies,
and even so, he retains no attachment to any of them.

He may appear within the six destinies of rebirth
in the bodies of all kinds of beings,
appearing in the body of Brahma, Śakra, or a world-protecting deva,
in the body of a deva or human,

in the body of a *śrāvaka* disciple or *pratyekabuddha*,
in the body of buddhas, the *tathāgatas*,
or he may appear in the body of a bodhisattva
who is cultivating the path to all-knowledge.

He skillfully enters into the web of thought
of beings possessed of weak, middling, and superior capacities,
manifesting the realization of bodhi
as well as all the buddha *kṣētras*.

He completely knows the web of all thought,
attains sovereign mastery in such thought,
and then reveals the cultivation of the bodhisattva practices
and all the works in which he uses skillful means.

He manifests all such as these
of his vast spiritual transformations.
All his spheres of action such as these
are such that no one in the entire world could ever know.

Although he manifests them, he has no manifestations at all,
for ultimately they are transmutations of what is most supreme

which are thus adapted to the minds of beings
to enable them to practice the genuine path.

His body, speech, and mind
are all equally comparable to empty space.

His purity in the moral precepts is his perfume
and his many practices are his robes.

His silken headband of Dharma adorns his topknot of purity
which is crested by the *maṇi* jewel of all-knowledge.

Of all the meritorious qualities, there are none that are not complete.
By the crown-anointing consecration, he ascends to the royal throne.

Taking the *pāramitās* as his wheel,
all the spiritual superknowledges as his elephant,

the spiritual power of psychic travel as his horse,
wisdom as his shining jewel,

the sublime practices as his maiden retainers,
the four means of attraction as his minister overseeing the treasury,

and the skillful means as the lord's armies,
the bodhisattva thus appears like a wheel-turning king.

His samādhis serve as his city's surrounding walls,
and emptiness and quiescence serve as his palace and royal hall.⁵²⁰

Kindness is his armor and wisdom his sword,
whereas mindfulness is his bow and sharp faculties⁵²¹ are his arrows.

He raises high the canopy of his spiritual powers,
erects the banners of his wisdom,

remains unshaken due to the power of patience,
and straightaway demolishes the armies of the king of the *māras*.

His complete-retention *dhāraṇīs* serve him as level ground,
his manifold practices are his rivers and streams,

his pure wisdom serves as gushing springs,
and his sublime wisdom serves as his forest groves.

Emptiness serves as his limpid pristine ponds
and the enlightenment factors serve as his lotus flowers.

He adorns himself with the spiritual powers,
and always delights in samādhi.

He takes meditative contemplations as his maiden retainers,
takes the elixir of immortality as his delectable sustenance,

and takes the flavors of liberation as his broth
as he roams with easeful mastery in the Three Vehicles.

As for all of these bodhisattva practices,
their sublimity becomes ever more supreme.

He cultivates them for measurelessly many kalpas
during which his resolve remains ever tireless.

He makes offerings to all buddhas
and purifies all the *kṣetras*
as he everywhere enables all beings
to become securely established in all-knowledge.

Though one might be able to know the number
of all the atoms in all *kṣetras*,
though one might measure all the realms of empty space
using but a single sand grain [as his ruler],
and though one might be able to count all beings' thoughts
in every successive mind-moment—
one could still never reach the end of any description
of all the meritorious qualities possessed by this Buddha's son.

If one wishes to possess these meritorious qualities
as well as all of these superior and sublime dharmas—
If one wishes too to cause all beings
to abandon suffering and always abide in happiness—

And if one wishes to enable his own body, speech, and mind
to become the same as those of all the buddhas,
then one should arouse the vajra-like resolve
and train in these meritorious qualities and practices.

The End of Chapter Thirty-Eight

396. The BB translation indicates that this refers to cultivating a state of uniformly equal purity that is like empty space.
397. HH explains “two kinds of actions” (二行) here as referring to “views-based actions” (見行) and “cravings-based actions” (愛行), whereas QL obliquely refers to another of the several standard lists for “two kinds of actions” consisting of actions reflective of the two kinds of obstacles consisting of “affliction-associated obstacles” (煩惱障) and the “cognition-associated obstacles” (所知障).
398. In explaining this, QL quotes Vasubandhu: “As for ‘dwelling where the buddhas dwell,’ it is the place where one does not dwell anywhere.” (L130n1557_p0076a06 / 世親云謂住佛所住無所住處.)
399. QL says: “This refers to all buddhas having three matters in which they are no different, namely: 1) The knowledge on which they rely is the same; 2) Their aspiration to benefit beings is the same; and 3) The actions which their reward bodies and transformation bodies perform are the same.” (謂諸佛有三事無差。一所依智同。二益生意樂同。三報化作業同。 / L130n1557_p0076a06)
400. Per QL, “The Dharma that cannot be overturned” refers to that with which one “vanquishes all non-Buddhists.” (不可轉法即降伏一切外道 / L130n1557_p0076a06)
401. Per QL, “He was unimpeded in his actions” refers to “being born in the world, but not being impeded by worldly dharmas.” (所行無礙即生在世間不為世法所礙。 / L130n1557_p0076a06)
402. Per QL: “‘He had established what is inconceivable’ is just the establishment of right Dharma.” (立不思議即安立正法 / L130n1557_p0076a06)
403. HH: “As for his having completed all the practices, he had already reached the realm in which there is no [further] cultivation and no [further] realization.” (了一切行: 已到無修無證的境界。 / HYQS)
404. “Universal Worthy” is the sino-translation of the Sanskrit name for “Samantabhadra” which is otherwise used throughout this text. I go ahead and translate it into English here to show the parallelism in the naming of these ten bodhisattvas.
405. The slightly different corresponding discussion later in the text begins with “The bodhisattva-mahāsattva speaks of ten kinds of buddhas.” (菩薩摩訶薩。說十種佛。)
406. The Sanskrit for the famous bodhisattva’s name “Samantabhadra” translates as “Universally Worthy.” Its adjectival connotations in this and many of the following passages are twofold: a) as indicating a direct connection with Samantabhadra Bodhisattva; and b) as having the character of being, in the spiritual cultivation sense, “universally

worthy.” The contexts in which the binome occurs lean somewhat in the direction of the latter, but also equally clearly reference the former, hence I have chosen to selectively include both of these meanings by including “Samantabhadra” in brackets to reflect the full range of implications intended by the text.

407. I enclose “wise” in brackets to accord with the ten kinds of “wise contemplation” (智慧觀察) listed later on in the chapter as the answer to this question. I also do this to distinguish this question from the otherwise identical question number one hundred and fifty-two (at 280a15).
408. I add “other kinds of” purity in brackets to help distinguish from the exact same question above as question number twenty-six (279c01). BB escapes this accidental duplication of questions by translating this not as “purity,” but rather as “absence of defilement” (無垢).
409. What I translate here and later on as “easeful mastery” (遊戲) might ordinarily be more literally rendered as something like “roaming and sporting,” however, scanning the extant Sanskrit texts for Chapter Thirty-Nine makes it clear that this is SA’s translation of the Sanskrit *vikrīḍita* which, per BHS (p. 482, Column 1), definition number two is “oftener, fig., something like *easy mastery*...” This “easeful mastery” seems to be a much better fit in most instances in SA’s translation of this text than definition number one’s “sporting.”
410. The BB translation renders these as “supreme practices” (勝行).
411. I add “other kinds of” in brackets to help distinguish from the exact same question above as question number thirty.
412. This is another tenfold list of bodies, in this case bodies associated with important bodhisattva path factors such as the *pāramitās*, the four means of attraction, great compassion, and so forth. I include “other” in brackets to distinguish this question from the identical question two questions earlier.
413. In the subsequent discussion later in the chapter this is instead referred to as “ten kinds of definite understanding in knowing all worlds.” (十種決定解知諸世界。 / 299a13–21)
414. In the subsequent discussion later in the chapter this is instead referred to as “ten kinds of definite understanding in knowing the realms of beings.” (十種決定解知眾生界。 / 299a23–b03)
415. In the subsequent discussion later in the chapter this is instead referred to as “ten ways of retreating from the Buddha’s Dharma.” (十種退失佛法。 / 299c12–c18)
416. Here and elsewhere in this chapter, this “provisions for enlightenment” (助道), literally “path-assisting [dharmas]” is most likely intended to be a reference not to “the thirty-seven aids to enlightenment” or

- “thirty-seven enlightenment factors” (*saptatrimśat bodhipakṣika dharmā*) which were often also translated into Chinese by this same term, but rather to “the provisions for enlightenment” (*bodhisambhāra*) consisting primarily of the merit-based and wisdom-based provisions for enlightenment which are each given their own separate questions and corresponding tenfold lists later on in this chapter.
417. This is later referred to instead as his “measureless cultivation of the path.” (無量修道 / 301a22)
418. I insert the bracketed “other” both here and later in the chapter to distinguish this question and its later explanation from the otherwise identical question posed earlier as question number sixty-two.
419. The Ming edition (and now Cbeta as well) include this “Practices related to all the spiritual superknowledges, to facilitate sovereign mastery in spiritual transformations.” (一切神通行。變化自在故。 / T10n0279_p0280b27) which I place here in brackets. It is missing in Taisho and in nearly all other received editions, hence there are otherwise only nine. HH follows QL in including this practice as a tenth list item (unlike the Ming and Cbeta editions which place it as sixth in this list). It is not found at all in the BB translation.
420. As for the “inapprehensibility” (不可得 / *anupalabdha*) of all dharmas, this is just a reference to the absence of any inherent existence in any and all phenomena, this because they are mere names, mere false conceptions, and mere conjunctions of subsidiary conditions and sequences of conditional causality which are in every case entirely devoid of any ultimate reality of their own.
421. This is most likely intended to refer to what Vasubandhu referred to in his Abhidharma works as the five “pure” accumulations (*skandha*) of: precepts, *samādhi*, *prajñā*, liberation, and the knowledge and vision of liberation.
422. QL identifies this “knowledge” *pāramitā* with the “skillful means” *pāramitā* of the standard list of ten *pāramitās*.
423. QL identifies this “Dharma” *pāramitā* with the “knowledges” *pāramitā* of the standard list of ten *pāramitās*.
424. Per HH’s HYQS, “latent tendencies” (使) here refers to the ten latent tendencies (十使, *daśa-anuśaya*). These are usually said to consist of five views affecting even those of sharp faculties (personality view, extreme view, wrong view, views attaching to views, and the view attaching to moral prohibitions as constituting the path) and another five especially affecting those of duller faculties (desire, hatred, delusion, pride or conceit, and skeptical doubt).

425. "Fear of the awesome virtue of great assemblies" (大眾威德畏) refers to being fearful of speaking before a large audience of advanced practitioners of the path.
426. The "four means of attraction" consist of: giving, pleasing words, beneficial actions, and joint endeavors.
427. "Kindly father" here is a reference to the Buddha.
428. The "four abodes of Brahma" or "four pure abodes" (四梵住 / *catvāro brahma-vihārāḥ*) are identical to the four immeasurable minds (四無量心 / *catvāri-apramāna-citta*): loving-kindness, compassion, sympathetic joy, and equanimity. The "dhyāna absorption" alluded to here correspond to the first *dhyāna* heavens of the form realm.
429. "Stations beset by the difficulties" is almost certainly a reference to the eight difficulties.
430. Here, "ultimate truth" (*paramārtha*) is literally "the primary meaning" (一義).
431. These three, together, are known as "the three sufferings." My rendering of the third of them (*saṃskāra-duḥkhatā*), "the suffering of the saṃskāras' karmic formative factors" is simply a conjunction of the Sanskrit (*saṃskāra*) and the English for the fourth of the five aggregates that is here referenced as having inherent suffering as a cardinal quality.
432. "Zeal" here (欲), otherwise translatable as "desire," doubtless refers to *chanda*, the undefiled aspiration to achieve a wholesome objective which Nāgārjuna teaches is an indispensable component of vigor (*vīrya*), one of the six perfections.
433. By "types of kalpas," literally "kalpa numbers" or "kalpa denominations" (劫數) I am assuming the text is referring to the various designations based on kalpa size such as, "small kalpa," "large kalpa," "*asaṃkhyeya* kalpa," etc.
434. What I translate here as "flawless resolve" is literally "resolve that is free of inferior aspects" (無下劣心). The BB translation refers to these as "resolve free of indolence" (無懈怠心).
435. With regard to the rationale for these kinds of especially superior mind being referred to as "mountain-like," QL mentions that this has to do with: a) their being so lofty, one only gazes up to their heights with difficulty; and b) their being, (like a mountain), utterly unshakable in their progression toward bodhi. (L130n1557_0139b13)
436. Here I follow the sense of the BB translation to fill in (in brackets) what SA leaves out, namely the nature of the relationship between this jewel-like abiding and *anuttarasamyaksambodhi*: "The bodhisattva-mahāsattva has ten kinds of jewel-like abiding in realizing *anuttarasamyaksambodhi*."

(菩薩摩訶薩。有十種寶住成阿耨多羅三藐三菩提。 / T09n0278_p0644b19-20)

437. "Inapprehensibility" (不可得 / *anupalabdha*) here and throughout this text is just a reference to the absence of any inherent existence in any and all phenomena, this because they are mere names, mere false conceptions, and mere conjunctions of subsidiary conditions which are devoid of any ultimate reality of their own.
438. BB makes it clear that this refers specifically to "the unproduced dharmas patience" (*anutpattika-dharma-kṣānti*). (得法忍菩薩授記。 - T09n0278_p0646c11).
439. In their extant editions, both BB and SA have only nine unimpeded functions related to the spiritual superknowledges. However, one alternative edition of SA (the Ming edition) contains this unimpeded function as the sixth of a complete list of ten. I insert it here to accord with Cbeta's judgment that it should be adopted into the definitive edition of the canon. (一微塵出現廣大佛剎無量莊嚴無礙用 - T10n0279_p0294c18).
440. The Sanskrit for what I translate here as "devoid of any soul" (無養育者), per BCSD, p. 786 is *niṣpoṣa* or "no *poṣa*" which, per BHSD, p. 355, Column 1 would mean "[no] person, [no] individuality, [no] soul, [no] spirit," this apparently due to *poṣa* somehow being derived from *puruṣa*, "person." (Conze's MDPPPL, p. 235 also defines *niṣpoṣa* as "no individuality.") Although the very unintuitive Chinese looks like it should be "no one who is raised up (or nourished)," this almost always occurs in statements about the emptiness of inherent existence of any "self," and, in particular, in a string of similar "no-self" similes, nearly always right before, as in this case, "no *pudgala*," so, no matter how seemingly odd SA's choice for a Chinese translation, there really can be no mistaking its intended meaning as synonymous with "no self." Incidentally, BB's translation is just as unintuitive and along the very same lines (無長養者無福伽羅), meaning, again, "no one who is raised up (or "nourished"), no *pudgala*," etc. The unintuitive translations of *niṣpoṣa* in both BB and SA reveal this to be as a result of their mixing it up with a different definition of the same Sanskrit word which does indeed mean "not being nourished" but which is instead derived from the root *puṣ-* which in nearly all cases *does* refer to "nourishment," etc.
441. In his HYQS, HH points out here how, because the body is reducible to the four codependent great elements (earth, water, fire, and wind), it is unreal and hence false.
442. In his HYQS, HH points out that this "[noumenal] principle" (理) is a reference to true suchness (真如 / *tathatā*). "Noumenal principle" (理),

otherwise perhaps translatable as just “noumenon,” is not and never was really a Buddhist term at all. Rather it was used by sino-hermeneutic traditions such as the Huayan School as a terminological stand-in for “emptiness” and “true suchness.” It may have occurred here due to the influence of Fazang (法藏) who was both a member of SA’s translation team and the third patriarch of the Huayan School whose own writings and the writings of his predecessors relied very heavily on the use of this very term in explaining this very sutra, especially as it occurs in its tenfold schema (理事無礙十門) which treats in ten ways the unimpeded interrelationship of “noumenon” (理) and “phenomena” (事), sino-Buddhist philosophical substitutes for “the unconditioned” versus “the conditioned” and “emptiness” versus “conventional existence,” etc.

443. What I translate as “gaining complete enlightenment” would appear in the somewhat euphemistic semi-Taoist Chinese rendering to be “realizing the path” (成道). However, the Sanskrit for this translation into Chinese shows that it is instead referring rather precisely to the attainment of “complete enlightenment” (*abhisambodhi*, BCSD, p. 0517).
444. Again, this is another tenfold list of bodies, in this case bodies associated with important bodhisattva path factors such as the *pāramitās*, the four means of attraction, great compassion, and so forth. I include “other” in brackets to distinguish this question from the identical question and its associated list two questions earlier.
445. Here, what is referred to as “the four speech faults” (語四過失) is explained by HH to be lying, frivolous or lewd speech, harsh speech, and divisive speech. These are the four verbal transgressions against the ten courses of good karmic action.
446. “Difficulties” (諸難) here is primarily a reference to the eight difficulties.
447. This is most likely referring to the *tathāgata-garbha*.
448. “Immeasurable minds” (無量心) is a reference to the four immeasurable minds (四無量心 / *apramāṇa-citta*), namely: loving kindness; compassion; sympathetic joy; and equanimity.
449. “*Sattva*,” here and in the following names means “being.”
450. The four lineage bases of the *ārya* (四聖種 / *catur-ārya-vaṃśā*) refers to being pleased with mere sufficiency in robes, food and drink, and bedding, while delighting in severance and cultivation.
451. This refers to the four *dhyānas*, the four formless absorptions, and the meditative concentration in which the functioning of both the feeling and the perception aggregates is extinguished.

452. “Gates to liberation” in this context usually refers to the three gates to liberation (三解脫門) consisting of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).
453. The four floods (四暴流 / *catur-ogha*) refer to: desire, existence, ignorance, and [wrong] views.
454. This list item and next two list items together refer to what is known in slightly varying order in nearly all Buddhist traditions as the “three groups [of beings]” (三聚, *tri-skandha*): 1) those who are fixed in what is right; 2) those who are not fixed [in either what is right or what is wrong], i.e. those who are as yet “unfixed” with regard to their inclinations toward doing what is right or what is wrong; and 3) those who are fixed in what is wrong.
455. This “*brāhma-vihāra*,” otherwise known as “the four abodes of Brahma,” or “the four immeasurable minds” refers to loving-kindness, compassion, sympathetic joy, and equanimity (慈, 悲, 喜, 捨).
456. The BB translation specifies what the SA translation only implies: “Abiding in the unproduced-dharmas patience.” (無生忍住.)
457. “Right and fixed position” (usually *samyaktva-niyāma* as defined in Conze’s MDPPL, p. 415 as “certainty to have got safely out of this world.”) is generally associated with realization of the unproduced-dharmas patience (*anutpattika-dharma-kṣānti*) and the achievement of irreversibility in one’s chosen path of liberation.
458. Again, I include the bracketed “other” here and earlier in the list of corresponding questions to distinguish this question and discussion from the otherwise identical question number sixty-two and its corresponding discussion.
459. Again, “difficulties” here is a reference to the eight difficulties.
460. The “three evils of the body” (身三惡) are killing, stealing, and sexual misconduct. These are the three physical transgressions against the ten courses of good karmic action.
461. The “four transgressions in speech” (語四過) are lying, harsh speech, divisive speech, and frivolous or lewd speech. These are the four verbal transgressions against the ten courses of good karmic action.
462. Covetousness, ill will, and wrong views are the three mental transgressions against the ten courses of good karmic action.
463. Lest one misinterpret the intent of this line, it is not that one should not be attached to according with the moral precepts, for, indeed, adherence to the moral precepts absolutely *does* constitute an indispensable prerequisite to gaining liberation. Rather it is that one should not see adherence to the precepts alone as constituting, in and of itself, the entire path to liberation. That is a function of *all three* of the three trainings: a) moral virtue; b) *saṃādhi*; and c) wisdom.

464. "Difficulties" here is a reference to the eight difficulties involving rebirth in inauspicious circumstances.
465. I string together these first two kinds of pure equanimity because, otherwise, the SA translation creates eleven rather than ten kinds of pure equanimity by breaking into two kinds of pure equanimity what the BB translation preserves as the first of ten kinds of pure equanimity as follows: "The pure equanimity with which he refrains from becoming fondly attached when all beings revere and make offerings to him and with which he refrains from becoming angry when all beings slight and disparage him." (一切眾生恭敬供養不生愛著, 一切眾生輕慢毀辱, 不生瞋恚淨捨. T09n0278_p0661b10-12)
466. The eight worldly dharmas (*aṣṭa-loka-dharma*) are: gain and loss, fame and disrepute, praise and blame, pleasure and pain.
467. HH points out that "patience" here refers to the unproduced-dharmas patience (*anutpattika-dharma-kṣānti*). Also, QL notes here that the BB edition does indeed have but ten of these pure patiences, this through its preserving as a single patience what has been broken into numbers one and two in the SA translation, thereby implying that the presence of eleven here in the SA edition is simply the result of a minor textual corruption.
468. Per MW (p. 213, Column 2), *upādhi* is "that which is put in the place of another thing, a substitute, substitution R.; anything which may be taken for or has the mere name or appearance of another thing, appearance, phantom, disguise...." Hence the term "*upādhi nirvāṇa*" refers to all forms of mere semblance *nirvāṇa* clung to by non-Buddhist traditions that do not really constitute any form of genuine *nirvāṇa* as understood by Buddhists.
469. "Provisions for enlightenment" refers to the "provisions for the realization of bodhi" (*bodhi-saṃbhāra*) of which there are primarily two main categories: merit and wisdom. This list of ten represents the former. The ensuing list of ten constitutes the latter.
470. The six kinds of mindfulness are: mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Sangha, mindfulness of the precepts, mindfulness of giving, and mindfulness of the heavens.
471. The six kinds of harmony and respect are six ways in which monastics live in harmony which refer to harmony in body, mouth, mind, precepts, views, and benefits.
472. The six dharmas of solidity (六堅固法) refer to solidity in faith, Dharma, cultivation, virtue, supremacy, and awakening.
473. There are many different lists of ten knowledges. In his HYQS, HH lists the ten kinds of knowledge (十種智) as: dharma knowledge, relative

knowledge, knowledge of others' thoughts, worldly knowledge, knowledge of the truth of suffering, knowledge of the truth of origination, knowledge of the truth of cessation, knowledge of the truth of the path, knowledge of cessation, and knowledge of the unproduced.

474. The "four abodes of Brahma" or "four pure abodes" (四梵住 / *catvāro brahma-vihārāḥ*) are identical to the four immeasurable minds (四無量心 / *catvāri-apramāna-citta*): loving-kindness, compassion, sympathetic joy, and equanimity.
475. "Clarities" is a general reference to all of the spiritual powers, but more specifically to the "three clarities" (*tri-vidya*), namely: clarity with regard to past lives of self and others, clarity with regard to the power of the heavenly eye, and clarity with regard to the cessation of all the contaminants.
476. QL identifies the three types of ideation as desire, hatred, and maliciousness (欲害害).
477. "Three kinds of actions" (三業) refers to physical, verbal, and mental actions.
478. QL indicates that conceptions of a "self" and "karmic actions" performed by some supposed "self" in effect "wound" the Dharma body and that karmic transgressions not yet extinguished constitute its "scars." (L130n1557_p0224a05)
HH specifically points to delusive ignorance and afflictions as constituting "wounds" and karmic transgressions as constituting "scars." (HYQS, v. 18, p. 185)
479. Both QL and HH note that this entire passage down to the references to the absence of any conceptions of "vigor" or "valiant bravery" are related to the "calming" of "calming and contemplation" (*śamatha-vipaśyanā*), whereas the rest of the ensuing passage specifically correlates to the "contemplation" of "calming and contemplation." "Patience" here likely refers to his realization of "the unproduced-dharmas patience" (*anutpattika-dharma-kṣānti*).
480. The phrasing of the term for "truths" in the text (真諦) makes it clear that it is referring specifically and exclusively to the four truths of the *āryas*.
481. "Those at the level of the eighth person" refers specifically to those who are at the third of the ten stages common to *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas who have reached the threshold stage immediately prior to realizing the "stream entry" of the *srota-āpanna*. This threshold stage is that of the *srota-āpatti-pratipannaka*.

482. A *srota-āpanna* or “stream enterer” has gained the first fruit on the path to arhatship.
483. Because delectable meditation states are more ecstatically pleasurable than any other experiences in the world, the meditator is prone to become attached to them and proceed no farther on the path. Worse yet, he may be then be led astray by *māras* so that he falls off the path completely.
484. A *sakya-āgāmin* or “once returner” has gained the second fruit on the path to arhatship.
485. An *anāgāmin* or “never returner” has gained the third fruit on the path to arhatship.
486. Per the fifth chapter (“Right Practice for Monastics”) of Nāgārjuna’s *Ratnāvalī* (in which he concisely and precisely defines the seven types of arrogance), “elevating arrogance” corresponds to the Sanskrit *atimāna*. Nāgārjuna says there that “It stems from elevating oneself to equality with superior persons.” (See pages 159-61 of my Kalavinka Press translation: *A Strand of Dharma Jewels, A Bodhisattva’s Profound Teachings on Happiness, Liberation, and the Path.*)
487. Again, per the *Ratnāvalī*, “over-reaching arrogance” corresponds to the Sanskrit *māna atimāna*. Nāgārjuna says there that “It is compared to developing a pustule on top of an abscess.”
488. Again, per the *Ratnāvalī*, “Self-imputing arrogance” corresponds to the Sanskrit *asmi-māna*. Referring to the five aggregates, Nāgārjuna says there that “When, because of delusion, one imputes existence of a ‘self’ therein, this is known as ‘self-imputing arrogance.’”
489. HH equates this “reaches the station of the unproduced” with the realization of the unproduced dharmas patience: “The bodhisattva gains the realization of the unproduced dharmas patience and thus puts an end to births and deaths.” (菩薩證得無生法忍，而了生死.... / HYQS)
490. The three gates to liberation (三解脫門) consist of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).
491. Lists of “the seven kinds of wealth” (七財) vary slightly, depending on the source. In his Treatise on the Ten Bodhisattva Grounds, Nāgārjuna lists: faith, moral virtue, a sense of shame, a dread of blame, relinquishing (i.e. “giving”), learning, and wisdom (信戒慚愧捨聞慧 / SZPPS_T26n1521_p0091c01-02.)
492. The “five turbidities” (五濁) are five kinds of deterioration occurring as each kalpa progresses past the point when beings’ life spans begin to decrease. This refers then to deterioration in the quality of the kalpa, views, afflictions, beings, and life spans.

493. The “two extreme views” (二邊見) refers to views such as eternalism versus annihilationism, existence versus nonexistence, etc.
494. Here I follow the Ming Edition and more recent editions of Cbeta in restoring this ninth list item missing in all other editions: “He manifests as practicing the austerities to enable beings to delight in the dharma of quiescence and increase their roots of goodness.” (為令眾生樂寂靜法增長善根故。示行苦行。 / T10n0279_p0312b10)
495. HH explains that this refers to the pervasive presence of the Buddha’s Dharma body throughout all worlds. (HYQS)
496. Although Cbeta now incorporates “mistletoe” (蔦) into the text instead of Taisho’s “birds” (鳥), prior to Cbeta’s emendation, “mistletoe” only ever appeared in the Ming edition of the sutra. HH explains it as “birds.” QL also has “birds.” (最上力為鳥。 / T36n1736_p0135a25) Moreover, all the editions of the BB translation have “birds” (鳥) and none of them have the mistletoe character. Since mistletoe is a parasitic plant, it seems odd that Cbeta would think it wise to make this emendation.
497. The “three clarities” (三明) or *trividya* are the heavenly eye, cognition of past lives, and cessation of the contaminants.
498. “Four types of eloquence” (四辯) is actually a reference to the “four unimpeded knowledges” (四無礙智) with regard to dharmas, meanings, phrasing, and delight in speaking.
499. Although the SA translation is vague as to whether this refers to psychic powers in general or specifically to the four bases of psychic power. The BB translation makes it quite clear that it is the latter: “The four bases of psychic power are its feet.” (四如意為足 / T09n0278_p0670c11). The four bases of psychic power (四如意足, *catvāra rddhi-pādāḥ*) consist of zeal (*chanda*), vigor (*vīrya*), concentration (*citta*), and investigation (*mīmāṃsa*).
500. By specifying all four members of the list, the BB translation makes it clear that it is all four of “the four immeasurable minds” of kindness, compassion, sympathetic joy, and equanimity that are being referred to in this verse, not merely the “kindness and equanimity” of the SA translation which was forced to leave out the middle two (compassion and sympathetic joy) only because of the constraints of the five-character line length. Hence I include in brackets here “compassion, sympathetic joy” to fill in the contraction which, for a Chinese Buddhist reader, would have been obviously implicitly included, whereas, for a reader of this English translation, this implicitly intended inclusion might not have been at all obvious.

Also, since this list is otherwise known as “the four abodes of Brahma” (四梵住 / *catvāro brahma-vihārāḥ*), the fact that this quatrain

compares the bodhisattva to “a Brahma Heaven King” should make all of this doubly obvious to an experienced reader.

501. The BB translation makes it very clear that this *huo* character (惑) in the second line of this verse, otherwise very commonly and rightly translatable as “delusions” (*moha*), is here translating the Sanskrit for afflictions (*kleśa*): “...burns up the afflictions and habitual karmic propensities.” (燒盡煩惱習 / T09n0278_p0671a12)
502. I add “wish-fulfilling” in brackets both because it is implicit in the meaning of the verse and also because magical wish-fulfillment is a connotation built in to the Sanskrit word *maṇi*. In short, all by itself, the word “*maṇi*” can mean “wish-fulfilling jewel.”
503. “Enlightenment factors” (菩提分) is more specifically translated as “the seven enlightenment factors” (七覺) in the BB translation’s: “...enable the seven enlightenment factors to bloom.” (七覺令開敷 / T09n0278_p0671a18)
504. “The most revered ones of all who stand on two feet” is a reference to the buddhas that is interpreted in either a literal or metaphoric manner. In the former case, they are the most supreme among humans and devas as two-legged beings. In the latter case, they are the most supreme in the complete development of the two foundations of buddhahood: merit and wisdom.
505. The comparison for this fourth of the five aggregates is aimed at demonstrating that karmic formative factors have no true substantiality, for they are just like the plantain stalk which consists solely of layers which, when peeled away, leave nothing whatsoever.
506. This is a reference to the twelve sense bases consisting of the six sense faculties and their six respective sense objects.
507. This is a reference to the eighteen sense realms consisting of the six sense faculties, the six corresponding sense objects, and the six associated sense consciousnesses.
508. HH interprets these as the three obstacles: karmic obstacles, retribution obstacles, and affliction obstacles, though one might just as easily interpret them in accordance with the BB edition’s “three sufferings” (三苦), usually explained as: the suffering of physical and mental pain (*duḥkha-duḥkha*), the suffering inherent in change (*vipariṇāma-duḥkha*), and the suffering inherent in the karmic formative factors (*saṃskāra-duḥka*).
509. The three types of moral precepts (三律儀) per HH are the moral precepts of individual liberation (別解脫律儀), the moral precepts produced by *dhyāna* (靜慮律儀), and the moral precepts of the cessation of the contaminants (無漏律儀). (HYQS)

510. Again, the “three gates to liberation” (三解脱門) consist of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).
511. “Three Vehicles” refers to the vehicles of the *śrāvaka* disciples, the *pratyekabuddhas*, and the bodhisattvas.
512. Although one might otherwise translate these last two lines of this verse as “He remains vigorous in his zeal to abide in samādhi / and his wisdom arising from contemplation never diminishes,” the language used in both the SA and BB translations makes it clear that this verse is instead referring to “the eighteen dharmas exclusive to the buddhas” (十八不共法) of which “right mindfulness,” “vigor,” “zeal,” “samādhi,” and “wisdom” are here serving as emblematic elements implying the presence of all the others as well.
513. The three types of accumulation of moral virtue (三聚戒) refer to: 1) the aggregation of the particular categories of moral precept obligation such as the five precepts, the eight precepts, or the ten precepts; 2) the aggregation of all good dharmas; and 3) the drawing forth of all beings through benefiting them with Dharma.
514. “Bestowal of the prediction” refers to receiving the Buddha’s prediction of one’s future buddhahood.
515. Although the SA translation is ambiguous, the BB translation makes it clear that the *shi* character (世) here is referring to “periods of time” and not to “worlds” as one might otherwise expect.
516. This line is alluding specifically to the Buddha’s ten powers, four fearlessnesses, and eighteen dharmas exclusive to the Buddha.
517. HH explains these “ten kinds of things” according to the ten courses of good karmic action. (HYQS)
518. “Right and fixed position” refers to *samyaktva-niyāma* which corresponds to the stage of irreversibility on one’s chosen path.
519. HH interprets this line as referring to the ten names of the Buddha. (HYQS, V. 18, p. 308)
520. Dividing into “palace” and “hall” the compound which in Chinese ordinarily means “palace” (宮殿), HH explains “palace” (宮) as referring to the place where the ruler takes his rest and “royal hall” (殿) as referring to the place where he conducts the business of the king’s court. (HYQS)
521. Although ambiguous in the SA translation, the BB translation makes it clear that *mingli* (明利), ordinarily “sharp,” is referring to “sharp faculties” (明利根 / T09n0278_p0674c18).