

Light Enlightenment

At that time, from the wheels on the bottoms of the World Honored One's feet were released one billion bright lights which illumined the three thousand great thousand worlds. They also illumined a billion Jambudvipas, a billion Purva-Videhas, a billion Aparā-Godānīyas, and a billion Uttarakurus. They illumined a billion great oceans, a billion wheel-ringed mountains, a billion Bodhisattvas being born, a billion Bodhisattvas leaving home, a billion Thus Come Ones accomplishing proper enlightenment, a billion Thus Come Ones turning the Dharma wheel, and a billion Thus Come Ones entering Nirvana. Also, a billion Sumeru kings of mountains, a billion heavens of the Four Kings, a billion heavens of the Thirty-three, and a billion Suyama heavens, a billion Tushita heavens, a billion bliss from transformation heavens, a billion heavens of comfort gained from others' transformations, a billion heavens of the Brahma multitudes, a billion light-sound heavens, a billion heavens of pervasive purity, a billion vast-result heavens, and a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Buddha, the World Honored One, seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of the billion Jambudvipas, the billion Thus Come Ones were also seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who together with the Bodhisattvas to the number of fine motes of dust in ten Buddhalands, came to the Buddha's place. Their names were Manjushri Bodhisattva, Enlightened Leader Bodhisattva, Wealthy Leader Bodhisattva, Jeweled Leader Bodhisattva, Merit and Virtue Leader Bodhisattva, Vision Leader Bodhisattva, Vigorous Leader Bodhisattva, Dharma Leader Bodhisattva, Wisdom Leader Bodhisattva, and Worthy Leader Bodhisattva.

These Bodhisattvas all came from their own countries, that is to say, the Golden Colored world, the Wonderful Colored world, the Lotus Flower Colored world, the Champaka Flower Colored world, the Utpala Flower Colored world, the Golden Colored world, the Jeweled Colored world, the Vajra Colored world, the Crystal Colored world, and the Equally Colored world. In the presence of the Buddhas, all these Bodhisattvas cultivated Brahma conduct.

Specifically, Unmoving Wisdom Buddha, Unobstructed Wisdom Buddha, Liberation Wisdom Buddha, Awesome Deportment Wisdom Buddha, Understanding Marks Wisdom Buddha, Ultimate Wisdom Buddha, Superior Wisdom Buddha, Comfortable Wisdom Buddha, Brahma Wisdom Buddha, and Contemplating and Investigating Wisdom Buddha.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

“If someone sees the one of proper enlightenment
As liberated and free from all outflows,
And as not being attached to all worlds,
That person still has not certified to the Way-eye.

If someone knows the Thus Come One’s body and marks do not exist,
And cultivates and attains this understanding,
Then that person will quickly become a Buddha.

If one can look upon this world with a mind that is unmoving,
And see Buddhas and living beings as the same,
Then such a one will accomplish supreme wisdom.

If with regard to the Buddha and the Dharma
One’s mind is completely level and equal
And the two thoughts do not manifest,
Then one will realize the position which is hard to conceive of.

If there is someone who sees the Buddha and living beings
As level and equal, and peacefully dwelling,
Yet without dwelling and without a place of entering,
Then that person will become one who is difficult to encounter.

Forms and feelings are without number;
Thinking, process and consciousness are also like this.
If one is able to know this
Then one can become a great muni.

If worldly and world transcending views
Are leapt far beyond
And if one is well able to know all Dharmas,
Then such a one will accomplish great brilliance.

If someone toward all-wisdom produces a mind of transference,
And sees the mind as not being produced,
Then such a one will obtain great renown.

Living beings are without production and also without extinction.
If one is able to obtain this kind of wisdom
Then one will accomplish the Unsurpassed Way.

Within one there are the limitless,
And within the limitless there is one.
If one understands that they mutually arise,
Then one will accomplish fearlessness.”

At that time, light passed through this world and everywhere illumined ten Buddhalands in the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Buddha, the World Honored One seated on his lotus flower treasury lion’s throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvipas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha’s place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

“Living beings without wisdom are injured and poisoned by the thorn of love.
To cause those people to seek Bodhi is what the Buddhadharma is for.

Universally observe all Dharmas and renounce the two extremes.
The Way accomplished, one never retreats, and turns this unequalled wheel.

Throughout inconceivable kalpas
vigorously cultivate all practices
in order to cross over all living beings.
This is the great immortal’s strength.

The guiding master subdues the multitudes of demons,
he is courageous, strong, and invincible.

Within the light he proclaims the wonderful meaning.
He is this way because of his kindness and compassion.

Using the mind of wisdom
to smash all afflictions and obstacles,
in one thought he could see all.
This is the spiritual power of the Buddha.

He beats the proper Dharma drum
to enlighten those in the lands of the ten directions,
so all are caused to go towards Bodhi.
The power of self-mastery can achieve this.

His state is indestructible and has no boundary,
and he can roam throughout billions of lands
toward existence he has no attachment
and he is comfortable like the Buddha.

All Buddhas are like empty space,
ultimately and eternally pure.
By always remembering to bring forth happiness,
all of ones vows are completed.

Within each hell
one passes through limitless kalpas.
In order to cross over living beings,
one can endure all that suffering.

He has no regard for his body or life,
as he constantly protects all Buddhadharmas.
His mind has no self and so he is compliant.
And so he is able to obtain the Way of the Thus Come One.”

At that time, light passed through ten worlds and everywhere illumined one hundred worlds in the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion’s throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

“The Buddhas understand that Dharmas are like an illusion,
and have penetrated them without obstruction.
Their minds are pure, apart from the multitude of attachments,
and they are able to subdue all beings.

Perhaps someone sees him first being born,
His wonderful form like a golden mountain.
Dwelling in his final body,
He eternally acts as a moon among people.

Perhaps someone sees the Buddha walking,
Replete with limitless merit and virtue.
His mindfulness and wisdom are wholesome and skillful,
As he steps like a heroic lion.

Perhaps someone sees his purple-blue eyes
Which contemplate the ten directions.
Sometimes they appear as laughing
In order to accord with living beings' desires.

Perhaps someone sees him emitting the lion's roar,
As he, in his supreme and incomparable body,
Manifests his final birth.
That which he proclaims is actual.

Perhaps someone sees him leaving home,
Becoming liberated from all bonds,
Cultivating and regulating all Buddhas' practices,
And always delighting in contemplating still quiescence.

Perhaps someone sees him as a victorious hero,
Replete with a mind of great compassion,
Turning the wonderful Dharma wheel,
Crossing over limitless living beings

Perhaps someone sees him sitting in the Way place,
Enlightening to and knowing all Dharmas.
Arriving at the other shore of merit and virtue,
He exhausts the darkness of stupidity and afflictions.

Perhaps someone sees him sounding the lion's roar.
His awesome brilliance has no peer.
Excelling all in the world.
The power of his spiritual penetrations is unequalled.

Perhaps someone sees that his mind is still and silent,
like a lamp in the world that is forever extinguished.
With all kinds of manifestations of spiritual penetrations,
the one who has ten powers is able to be like this.”

At that time, light passed through one hundred worlds and everywhere illumined a thousand worlds in the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvipas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

“The Buddha has penetrated the most profound Dharmas.
No one can equal him.
Living beings are not able to understand it,
and so in sequence he explains it for them.

The nature of the self does not exist,
and that which belongs to the self is also empty and still.
How then do all Thus Come Ones obtain their bodies?

The ones of liberation and clear conduct are uncountable and incomparable.
Using all kinds of logic and knowledge of the world,
one seeks but cannot fathom them.

The Buddha is not the worldly skandhas,
nor the realms, the places, or dharmas of birth and death.
He does not fall within the dharmas of reckoning,
and so he is called, a lion among people.

His nature is basically empty and still;
inside and out he is completely liberated.
Apart from all false thoughts,
the unequalled Dharma is also like this.

His substance and nature are constantly unmoving,
he is without a self and without a coming or going.
He is able to enlighten the world
so that all its boundless beings are completely subdued.

He is constantly happy contemplating still quiescence
characterized by one mark and non-duality.
His mind does not increase or decrease,
while he manifests spiritual powers.

He does not engage in living beings'
karmic retributions, practices, and causes and conditions,
and yet is able to understand them without obstructions.
The Dharma of the Well Gone One is just like this.

Each and every living being
drifts and turns in the ten directions.
The Thus Come One makes no discriminations
As he crosses over and rescues the boundless kinds of species.

The Buddha's true golden color
Does not exist and yet pervades all existence.
According to that which living beings like, he makes them happy,
by speaking for them the Dharma of still quiescence."

At that time, light passed through a thousand worlds and everywhere illumined ten thousand worlds in the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvipas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others, and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

“Produce a mind of great compassion
to save and protect all living beings,
and to forever leave the multitudes of people and gods:
This is the karma that should be done,
with thoughts of constant faith and joy in the Buddha,
and a mind that never retreats,
one draws near to all Thus Come Ones:
This is the karma that should be done.

With a will that rejoices in the Buddha's merit and virtue,
and a mind that never retreats,
one dwells in pure, cool wisdom:
this is the karma that should be done.

Within all awesome departments
one is constantly mindful of the Buddha's merit and virtue,
ceaselessly throughout the day and night:
this is the karma that should be done.

One contemplates the three periods of time which are boundless,
and studies those Buddhas' merit and virtue
with a mind that is never weary:
this is the karma that should be done.

Contemplate the body as the real mark
where everything is still and quiet.
Be apart from the attachment to self and no self:
this is the karma that should be done.

Contemplate equally the minds of living beings
without giving rise to discriminations.

Enter into this true and actual state:

This is the karma that should be done.

Behold the boundless realms,
and drink up all the seas,
with spiritual penetrations and the power of great wisdom:
This is the karma that should be done.

Reflecting upon all countries--
those with and without form and appearances--
one knows them all completely:
this is the karma that should be done.

In the lands of the ten directions,
in each dust mote there is a Buddha,
and yet one is fully able to know their number:
this is the karma that should be done.”

At that time, light passed through ten thousand worlds and everywhere illumined a hundred thousand worlds in the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion’s throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvipas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha’s place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others, and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

“If one uses awesome virtue, form, or race,
to look for the taming and regulating master of peoples,

this is like a disease of the eyes which causes one's seeing to be distorted.
Such a one cannot know the most supreme Dharma.

The Thus Come One's form, appearance, marks, and so on,
cannot be fathomed by anyone in the world.

If throughout ten million nayutas of kalpas, one tried to comprehend them,
still the aspects of forms, marks, and awesome virtue have turning without bounds.

The Thus Come One does not take marks as his substance,
and is characterized by markless, still quiescence,
yet he is fully complete with physical marks and awesome deportment.
According to what they like, all in the world get to see him.

The Buddhadharma is subtle, wonderful, and difficult to measure.
No words or speech are able to reach it.
It is not combined, nor is it uncombined.
In substance and nature it is still and quiet and without any marks.

The Buddha's body is not produced and transcends sophistry,
and is not the collection of skandhas or dharmas of differentiation.
By obtaining the power of self-mastery, one is certain to see him.
His activity is fearless and apart from the path of words.

His body and mind are level and equal;
inside and out all is liberated.
For an eternity of kalpas he dwells in proper mindfulness,
forever unattached and unfettered.

He is one who has a pure and bright mind,
and all he does is without defiling attachments.
There is no place that his wisdom eye does not see
and vast and great is his benefit to living beings.

His one body becomes limitless,
and the limitless return to the one.
Completely understanding all worlds,
he manifests a shape that pervades everywhere.

His body does not come from anywhere,
nor does it come about through accumulation.
Because living beings have discriminations,
they see the various bodies of the Buddha.

The mind discriminates the world
yet the mind has no existence.

The Thus Come One knows the Dharma,
and in this way views the Buddha's body."

At that time, light passed through a hundred thousand worlds and everywhere illumined a million worlds to the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below.

Within each of those worlds there were a billion Jambudvipas, reaching up to a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvipas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

"The Thus Come One is the most sovereign
and he transcends the world and relies on nothing.
He has perfected all merit and virtue,
and crosses over and liberates all realms of existence.

He is without defilement and attachments
and is without thought and dependence.
His substance and nature cannot be measured
and all those who see him speak in praise.

His brilliance is pervasively clear and pure
and he has completely washed away the wearisome dust.
Unmoving, he leaves the two extremes.
This is the wisdom of the Thus Come One.

If one sees the Thus Come One
with body and mind apart from discriminations,
then with regard to all Dharmas
one forever transcends all doubts and obstructions.

Within all worlds, and
in all places, he turns the Dharma wheel,
yet it is without a nature and without a turning.
Thus the guiding master speaks expediently.

To be without doubt or delusion with regard to Dharmas,
to eternally sever all irrelevant discussion,
and to not give rise to discriminating thoughts,
is called being mindful of Buddha's bodhi.

To understand and know differentiating Dharmas,
not to be attached to words or speech,
and to be without one or many
is called according with the Buddha's teaching.

The many does not have the nature of one,
the one is also without the many.
To cast both aside completely,
is to universally enter the Buddha's merit and virtue.

When living beings and lands
are entirely still and quiescent
and without reliance or discrimination,
then they are able to enter into Buddha's bodhi.

Of living beings and lands
Neither one nor many can be obtained.
To well contemplate and observe in this way
is knowing the meaning of the Buddhadharma."

At that time, light passed through a million worlds and everywhere illumined a million worlds to the east. It was also like this in the south, west, north, the four intermediate directions as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvipas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

“With unequalled wisdom and boundless Dharma,
He transcends the sea of all existence and arrives at the other shore,
And his lifespan and brilliance are beyond compare.
This is the power of expedients of the one with merit and virtue.

With a clear understanding of all the Buddhadharma.
He constantly contemplates the three periods of time without weariness,
Although he accords with states he does not discriminate.
This is the power of expedients of the one who is difficult to conceive of.

Delighting in contemplation of living beings without the thought of beings,
Universally viewing all destinies without the thought of destinies,
He constantly dwells in the stillness of dhyana, his mind unfettered.
This is the power of expedients of unobstructed wisdom.

He penetrates all Dharmas by means of good and clever means,
Diligently cultivates the Way of Nirvana with proper mindfulness,
And, by being separate from inequality, delights in liberation.
This is the power of expedients of still quiescence.

He has the ability to exhort others to go towards the Buddha’s bodhi;
He tends toward and enters all wisdom which is like the Dharma realm,
And uses goodness to transform beings so that they enter into the truth.
This is the power of expedients of the mind that dwells in Buddhahood.

He accords with and enters all the Dharma that the Buddhas speak.
His vast, great wisdom is without obstruction,
And he has already completely understood all places of practice.
This is the power of expedients of the cultivation of self-mastery.

He constantly dwells in Nirvana, which is like empty space:
Appearing by transformation according to minds, there is nowhere that he does not encompass.

He relies on the unmarked and yet takes on conditioned marks.
This is the power of expedients of the one who has arrived at what is difficult to arrive at.

He recollects and completely understands and knows
Morning and night, days and months, years and kalpas,
As well as worlds characterized by beginnings and ends, creation and destruction.
This is the power of expedients of the mastery over time and numbers.

Living beings undergo production and extinction.
Their form or formlessness, their thought or lack of thought.
All names such as these, he completely understands.
This is the power of expedients of dwelling in that which is inconceivable.

He can understand all that has been spoken
Throughout past, present, and future times,
And he knows that the three periods of time are completely equal.
This is the power of expedients of incomparable liberation.”

At that time, the light passed through ten million worlds and everywhere illumined
a billion worlds to the east. It was also like this in the south, west, north, the four
intermediate directions, as well as above and below. Within each of those worlds
there were a billion Jambudvipas, reaching up to a billion ultimate form heavens.
All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower
treasury lion’s throne, with Bodhisattvas as many as fine motes of dust in ten
Buddhalands circumambulating him, so too, in each of those billions of
Jambudvipas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there
was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of
fine motes of dust in ten Buddhalands, who came to the Buddha’s place.

Their names were Manjushri and others. They came from countries called Golden
Colored world and others and the Buddhas they served were called Unmoving
Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri
Bodhisattvas in all those places, rang out in unison as they spoke verses:

“He cultivated all the profuse and great bitter practices
Vigorously throughout the day and night without weariness or fatigue.
He has already rescued those who are difficult to rescue by means of his lion’s
roar.

Because universally transforming living beings is his practice.

Living beings flow and turn in the sea of love and desire,
Covered over by the net of ignorance and greatly worried and oppressed.

The one of utmost humaneness and courage completely pulls them out.
Vowing that it will be this way is his practice.

We in the world are remiss and attached to the five desires.
We make unreal discriminations and thereby receive a score of suffering.
We should uphold and practice the Buddha's teachings and always gather in our minds.
Vowing to save all such as these is his practice.

Living beings become attached to a "self" and enter birth and death.
They seek its boundaries but cannot obtain it.
We should wholeheartedly serve the Thus Come One and obtain the wonderful Dharma.
Expounding it to others is his practice.

Living beings have no recourse and are bound up with sickness.
They sink into the evil destinies by giving rise to the three poisons,
And are continually scorched by great raging flames.
Using a pure mind to save them is his practice.

Living beings are confused and deluded, and lose the proper Path.
By constantly walking on deviant paths they enter dark places.
For their sakes the lamp of proper Dharma is lit.
Eternally being a brilliant illumination is his practice.

Living beings bob and sink in the ocean of existence,
Their distress and difficulties are limitless and without end.
For their sakes he builds the mighty Dharma boat.
Taking them all across is his practice.

Living beings are without knowledge and cannot see their origin.
They are bewildered, confounded, stupid, and crazed by the danger and hardships they are in.
The Buddha pities them and so he constructs a Dharma bridge.
Causing them to mount it through proper thought is his practice.

He sees all living beings on a perilous path,
Constantly oppressed by birth, old age, sickness, and death.
He cultivates limitless, measureless expedients
And vows to completely save them all, for this is his practice.

After hearing the Dharma, they believe and understand it without doubt or delusion.
And without fear they understand that the nature is empty and still.

He accordingly appears in the six paths throughout the ten directions,
Universally instructing the perplexed masses, for this is his practice.”

At that time, the light passed through a hundred million worlds and everywhere illumined a billion worlds to the east. It illumined ten billion worlds, hundreds of thousands of millions of worlds, nayutas of millions of worlds, hundreds of nayutas of millions of worlds, thousands of nayutas of millions of worlds, hundreds of thousands of nayutas of millions of worlds. Also there were numberless, limitless, boundless, unequalled uncountable, incalculable, unthinkable, immeasurable, ineffable worlds to the ends of the Dharma realm and empty space. It was also like this in the south, west, north, the four intermediate directions, as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion ultimate form heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion’s throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvipas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha. In each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha’s place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others, and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

“In one thought he contemplates limitless kalpas. He does so without going, without coming, and without dwelling anywhere.

In this way he is able to understand and know what goes on in the three periods of time, And he transcends all expedients and accomplishes the ten powers.

In the ten directions he is incomparable and of wholesome renown.

He has forever left all difficulties and is always happy.

He goes everywhere and visits all lands

To broadly proclaim the Dharma which is thus.

For the sake of benefiting living beings, he makes offerings to the Buddhas,
And he obtains a fruit that corresponds to his intent.

He completely accords with and knows all Dharmas,
And pervasively throughout the ten directions he manifests spiritual powers.
From the first time he made offerings to the Buddhas, his mind has been pliant and patient.
He enters deeply into Chan samadhi and contemplates the Dharma nature.
He universally encourages living beings to bring forth the mind for the Way.
By such means as these, he quickly accomplishes the unsurpassed fruit.
Anyone in the ten directions who seeks the Dharma with unchanging zeal
And cultivates merit and virtue to the fullest extent.
Can completely eliminate the two marks of existence and non-existence.
Such a person is one who truly sees the Buddha.
Anyone who goes to all lands everywhere in the ten directions,
broadly speaking the wonderful Dharma to cause its meaning and benefit to flourish,
Who dwells in reality's limit, without being moved or shaken,
Is a person whose merit and virtue is equal to the Buddhas'.
The Thus Come One turns the sublime Dharma wheel.
Each turning is a share of Bodhi.
Anyone who hears it and can enlighten to the Dharma nature
Is a person who will constantly see the Buddhas.
If one does not see the ten powers as empty like an illusion
Then although seeing them, one does not see, but gazes like a blind person.
The Buddha cannot be seen by one who discriminates and grasps at marks.
Only when one finally relinquishes attachments will one be able to truly see.
Living beings follow their karma with its multitude of differences.
In and beyond the ten directions it is difficult to see them all.
The Buddha's body is unobstructed and pervades the ten directions.
It also cannot be entirely seen.
For example, in emptiness there are limitless lands
Which pervade the ten directions and do not come or go.
Their production, dwelling, destruction, and extinction are all without a place of reliance.
The Buddha pervades all emptiness in much the same way.