

The Ten Dwellings

At that time, Dharma Wisdom Bodhisattva received the Buddha's awesome power, and entered the Samadhi of a Bodhisattva's Limitless Skill-In-Means. Through the power of samadhi, in each of the ten directions, beyond world systems as many as motes of dust in one thousand Buddhalands, there were Buddhas as many as fine motes of dust in one thousand Buddhalands, all with the same name. That name was Dharma Wisdom. They everywhere appeared before him and spoke to Dharma Wisdom, saying, "Good indeed, good indeed good man, that you are able to enter the Samadhi of a Bodhisattva's Limitless Skill-In-Means!"

"Good man, in each of the ten directions, Buddhas as many as fine motes of dust in one thousand Buddhalands all use their spiritual power and together help you enter it. It is also because of the power of past vows of Vairochana Thus Come One, his awesome spiritual power, and the power of the good roots which you have cultivated, that you enter this samadhi, and that cause you to speak Dharma."

"For the purpose of increasing the wisdom of a Buddha, deeply entering the Dharma Realm, understanding well the realms of living beings, unobstructed entry, unimpeded conduct, attaining unequalled skill-in-means, entering the nature of all-wisdom, awakening to all Dharmas, knowing all faculties, and being able to hold and speak all Dharmas, there are said to arise ten kinds of dwellings of all Bodhisattvas."

"Good man, you should receive the Buddhas' awesome spiritual power and proclaim this Dharma."

At that time all the Buddhas gave Dharma Wisdom Bodhisattva unobstructed wisdom, unattached wisdom, uninterrupted wisdom, undeluded wisdom, non-differentiating wisdom, unerring wisdom, limitless wisdom, unsurpassed wisdom, non-negligent wisdom, and unarrested wisdom. Why is this? It is because through the power of this samadhi the Dharma is that way.

At that time, each of the Buddhas extended his right hand and rubbed the crown of Dharma Wisdom Bodhisattva's head. Dharma Wisdom Bodhisattva then arose from samadhi.

And spoke to all the Bodhisattvas, saying, "Disciples of the Buddha, Bodhisattvas dwell in places as vast and great as the Dharma Realm and like empty space. Disciples of the Buddha, Bodhisattvas dwell in the household of all Buddhas of the three periods of time."

“I will now discuss those dwellings of a Bodhisattva. Disciples of the Buddha, there are ten kinds of dwellings of a Bodhisattva which all Buddhas of the past, the future, and the present have discussed, will discuss, and now discuss.”

“What are the ten? They are:

The Dwelling of First Bringing Forth the Resolve;

The Dwelling of the Ground of Regulation;

The Dwelling of Cultivation.

The Dwelling of Noble Birth;

The Dwelling of Endowment with Skill-in-Means;

The Dwelling of Rectification of the Mind;

The Dwelling of Non-Retreat;

The Dwelling of Pure Youth;

The Dwelling of Dharma Prince;

The Dwelling of Anointment of the Crown.”

“Those are the names of the Ten Dwellings of a Bodhisattva, which are discussed by all Buddhas of the past, the future, and the present.”

I. The Dwelling of First Bringing Forth The Resolve

“Disciples of the Buddha. What is meant by the Bodhisattva dwelling of First Bringing Forth the Resolve? This Bodhisattva, seeing the Buddha, the World Honored One, whose form and countenance are upright and majestic, whose physical characteristics are perfect and delight the viewer, who is difficult to encounter and has great awesome powers. Or that Bodhisattva may see the spiritual fulfillments, or hear predictions, or listen to instructions, or see all living beings undergoing intense suffering, or hear the Thus Come One’s vast, great Buddhadharma, and then produce the thought for Bodhi and seek all wisdom.”

“This Bodhisattva produces the resolve which is conditioned by ten Dharmas that are difficult to obtain. What are the ten? They are: the wisdom of what is and is not the case; the wisdom of the retributions of good and evil karma, the wisdom of all faculties, whether superior or inferior; the wisdom of the variety of different understandings; the wisdom of the variety of different realms; the wisdom of where all paths lead; the wisdom of all dhyanas, liberations, and samadhis; the wisdom of past lives without obstruction; the wisdom of the Heavenly Eye without obstruction; and the wisdom of having universally exhausted outflows in the three periods of time. Those are the ten.”

“Disciples of the Buddha. This Bodhisattva should encourage the study of ten Dharmas. What are the ten? They are: diligently making offerings to the Buddhas;

happily dwelling in birth and death; guiding the world and effecting the eradication of evil karma; using the supremely wonderful Dharma to constantly instruct; praising the unsurpassed Dharma; studying the Buddhas' merit and virtue; being born in the presence of all Buddhas and constantly being gathered in and received by them; expediently proclaiming in the stillness of samadhi; praising the leaving far behind of the revolving wheel of birth and death; and acting as a refuge for suffering living beings."

"Why is that? From a desire to increase and expand the minds of the Bodhisattvas within the Buddhadharma. When one hears the Dharma, one understands it by oneself, not from the teachings of another."

II The Dwelling of the Ground of Regulation

"Disciples of the Buddha, what is the Bodhisattva's dwelling of the Ground of Regulation? This Bodhisattva produces ten kinds of thoughts towards all living beings."

"What are the ten? They are: The thought of benefitting; the thought of great compassion; the thought of peace and happiness; the thought of peaceful dwelling; the thought of pity; the thought of gathering in; the thought of protection; the thought of identity to oneself; the thought of acting as teacher; and the thought of being a guiding master. Those are the ten."

"Disciples of the Buddha, this Bodhisattva should encourage the study of ten Dharmas. What are the ten? They are: studying and practicing much learning; being at ease in quietude; drawing near good knowing advisors; speaking in a harmonious and pleasant manner; speaking at the proper time; not being timid or fearful; thoroughly understanding the principle; cultivating in accord with Dharma; leaving stupidity and confusion far behind; and peacefully dwelling and not moving. Why is that? From a desire to increase the Bodhisattvas' great compassion towards all living beings. When one hears the Dharma, one understands it by oneself, not from the teachings of another."

III. The Dwelling of Cultivation

"Disciples of the Buddha. What is the Bodhisattva's Dwelling of Cultivation? This Bodhisattva uses ten kinds of conduct to contemplate all Dharmas.

"What are the ten? They are: Contemplating all Dharmas as impermanent; all Dharmas as suffering; all Dharmas as empty; all Dharmas as without self; all Dharmas as without creation; all Dharmas as without flavor; all Dharmas as non-real names; all Dharmas as without location; all Dharmas as apart from discrimination; and all Dharmas as lacking actuality. Those are the ten."

“Disciples of the Buddha. This Bodhisattva should encourage the study of ten Dharmas. What are the ten? They are: Contemplating the realm of living beings; the Dharma Realm; the realm of worlds; contemplating the realm of earth; the realm of water; the realm of fire; the realm of wind; contemplating the realm of desire; the realm of form; and the formless realm.”

“Why is that? From a desire to make bright the wisdom of the Bodhisattvas. When one hears the Dharma, one understands it by oneself, not from the teachings of another.”

IV. The Dwelling of Noble Birth

“Disciples of the Buddha. What is the Bodhisattva’s Dwelling of Noble Birth? This Bodhisattva is born from within the sagely teaching. He accomplishes ten Dharmas. What are the ten? They are: Never retreating; deeply bringing forth pure faith in the presence of all Buddhas; well contemplating Dharmas; comprehensively knowing all living beings; countries; worlds; karmic actions; retributions; birth and death; and Nirvana. Those are the ten.”

“Disciples of the Buddha. This Bodhisattva should encourage the study of ten Dharmas. What are the ten? They are: comprehensively knowing the Dharmas of all Buddhas of the past, future, and present; cultivating and amassing the Dharmas of all Buddhas of the past, future, and present; perfecting the Dharmas of all Buddhas of the past, future, and present; and comprehensively knowing the sameness of all Buddhas. Why is that? From a desire to progress within the three periods of time and obtain sameness of mind. When one hears the Dharma, one understands it by oneself, not from the teachings of another.”

V. The Dwelling of the Endowment With Skill-In-Means

“Disciples of the Buddha. What is the Bodhisattva’s Dwelling of the Endowment With Skill-In-Means? All the good roots that this Bodhisattva has cultivated are used to save and protect all living beings; to benefit all living beings; to make all living beings happy; to have sympathy for all living beings; to liberate all living beings; to cause all living beings to separate from all disasters; to cause all living beings to escape from the suffering of birth and death; to cause all living beings to produce pure faith; to completely subdue all living beings; and to cause all living beings to certify to Nirvana.”

“Disciples of the Buddha. This Bodhisattva should encourage the study of ten Dharmas. What are the ten? They are: knowing the boundlessness of living beings; knowing the limitlessness of living beings; knowing the numberlessness of living beings; knowing the inconceivability of living beings; knowing the limitless forms

of living beings; knowing the immeasurability of living beings; knowing the emptiness of living beings; knowing the non-creation of living beings; knowing the lack of existence of living beings; and knowing the lack of a self-nature of living beings.”

“Why is that? From a desire to bring one’s mind to increase and advance in supremacy. With no defiling attachment to the Dharma that one hears, one understands it by oneself, not because of instructions from another.”

VI. The Dwelling of Rectification of the Mind

“Disciples of the Buddha. What is the Bodhisattva’s Dwelling of Rectification of the Mind? The mind of this Bodhisattva, upon hearing ten kinds of Dharmas, is in samadhi and does not move. What are the ten? They are: hearing praise of the Buddha, hearing slander of the Buddha, within the Buddhadharma one’s mind is in samadhi and does not move.”

“Hearing praise of the Dharma, hearing slander of the Dharma, within the Buddhadharma one’s mind is in samadhi and does not move. Hearing praise of the Bodhisattvas, hearing slander of the Bodhisattvas, within the Buddhadharma one’s mind is in samadhi and does not move. Hearing praise of the Dharmas cultivated by Bodhisattvas, hearing slander of the Dharmas cultivated by Bodhisattvas, within the Buddhadharma one’s mind is in samadhi and does not move. Hearing it said that living beings have limits, are limitless, within the Buddhadharma one’s mind is in samadhi and does not move. Hearing it said that living beings are defiled, are undefiled, within the Buddhadharma one’s mind is in samadhi and does not move. Hearing it said that living beings are easy to save, are difficult to save, within the Buddhadharma one’s mind is in samadhi and does not move. Hearing it said that the Dharma Realms have limits, are limitless, within the Buddhadharma one’s mind is in samadhi and does not move. Hearing it said that Dharma Realms are created, are destroyed, within the Buddhadharma one’s mind is in samadhi and does not move. Hearing it said that Dharma Realms exist, that Dharma Realms do not exist, within the Buddhadharma one’s mind is in samadhi and does not move. These are the ten.”

“Disciples of the Buddha, this Bodhisattva should encourage the study of ten Dharmas. What are the ten? They are:

- All Dharmas have no marks;
- All Dharmas have no substance;
- All Dharmas cannot be cultivated;
- All Dharmas have no existence;
- All Dharmas have no true actuality;

All Dharmas are empty;
All Dharmas have no nature;
All Dharmas are like an illusion;
All Dharmas are like a dream;
All Dharmas have no differentiation.”

“Why is that? From a desire to bring one’s mind to ever increase in vigor, and obtain non-retreating patience with the non-production of Dharmas. When one hears the Dharma, one understands it by oneself, not from the teachings of another.”

VII. The Dwelling of Non-Retreat

“Disciples of the Buddha. What is the Bodhisattva’s Dwelling of Non-Retreat? This Bodhisattva, upon hearing ten kinds of Dharmas, is firm and does not retreat. What are the ten? They are: Hearing that there are Buddhas, that there are no Buddhas, within the Buddhadharma his mind does not retreat. Hearing that there is Dharma, that there is no Dharma, within the Buddhadharma his mind does not retreat. Hearing that there are Bodhisattvas, that there are no Bodhisattvas, within the Buddhadharma his mind does not retreat.”

“Hearing that there is Bodhisattva conduct, that there is no Bodhisattva conduct, within the Buddhadharma his mind does not retreat. Hearing that Bodhisattvas cultivate and escape, cultivate and do not escape, within the Buddhadharma his mind does not retreat.”

“Hearing that there were Buddhas in the past, that there were no Buddhas in the past, within the Buddhadharma his mind does not retreat. Hearing that there will be Buddhas in the future, that there will be no Buddhas in the future, within the Buddhadharma his mind does not retreat. Hearing that there are Buddhas in the present, that there are no Buddhas in the present, within the Buddhadharma his mind does not retreat. Hearing that the Buddhas’ wisdom is exhaustible, that the Buddhas’ wisdom is inexhaustible, within the Buddhadharma his mind does not retreat. Hearing that the three periods of time are a single mark, that the three periods of time are not a single mark, within the Buddhadharma his mind does not retreat. Those are the ten.”

“Disciples of the Buddha. This Bodhisattva should encourage the study of ten kinds of vast, great Dharmas. What are the ten? They are: proclaiming that one is many, proclaiming that many are one; texts accord with meaning, meaning accords with texts; non-existence is existence, existence is non-existence; marks are no marks, no marks are marks; no nature is the nature, the nature is no nature.”

“Why is that? From a desire to bring about increase of vigor, and with respect to all Dharmas, be well able to escape. When one hears the Dharma, one understands it by oneself, not from the teachings of another.”

VIII. The Dwelling of Pure Youth

“Disciples of the Buddha. What is the Bodhisattva’s Dwelling of Pure Youth? This Bodhisattva dwells in ten kinds of karma. What are the ten? They are: in physical conduct he does not err. In verbal conduct he does not err. In mental conduct he does not err. He undergoes birth as he intends. He knows the various kinds of inclinations of living beings. He knows the various kinds of understandings of living beings. He knows the various kinds of realms of living beings. He knows the various kinds of karma of living beings. He knows the formations and destructions of world-realms. He has spiritual fulfillments and self-mastery, and his conduct is without obstruction. Those are the ten.”

“Disciples of the Buddha. This Bodhisattva should encourage the study of ten kinds of Dharmas. What are the ten? They are: knowing all Buddhalands; moving all Buddhalands; maintaining all Buddhalands; contemplating all Buddhalands; going to all Buddhalands; traveling through countless world realms; receiving countless Buddhadharmas; displaying bodies of sovereign transformation; emitting a vast, great, and all-pervasive sound; and in a single kshana, serving and making offerings to countless Buddhas.”

“Why is that? From a desire to bring about increase of vigor, and be able to obtain skillful proficiency with all Dharmas. When one hears the Dharma, one understands it by oneself, not from the teachings of another.”

IX. The Dwelling of Dharma Prince

“Disciples of the Buddha. What constitutes the Bodhisattva’s Dwelling as a Dharma Prince? This Bodhisattva skillfully knows ten kinds of Dharmas. What are the ten? They are: Skillfully knowing how living beings undergo rebirth; skillfully knowing the manifestation and arising of all afflictions; skillfully knowing the continual flow of habitual energies.”

“Skillfully knowing the practice of expedient means; skillfully knowing limitless Dharmas; skillfully knowing all awesome deportments; skillfully knowing the differentiations of world-realms; skillfully knowing the events within the boundaries of the past and future; skillfully knowing the proclaiming of worldly truth; and skillfully knowing the proclaiming of truth in the primary sense. Those are the ten.”

“Disciples of the Buddha, this Bodhisattva should encourage the practice of ten kinds of Dharmas. What are the ten? They are: The skill-in-means of the position of Dharma King; the rules of the position of Dharma King; the palaces of the position of Dharma King; the undertakings of the position of Dharma King; the contemplations of the position of Dharma King; the anointment of the crown of the Dharma King; the maintenance by power of the Dharma King; the fearlessnesses of the Dharma King; the repose of the Dharma King; and the praises of the Dharma King.”

“Why is that? From a desire to bring about increase of vigor and unobstruction of mind. When one hears the Dharma, one understands it by oneself, not from the teachings of another.”

X. The Dwelling of Anointment of the Crown

“Disciples of the Buddha, what is the Bodhisattva’s Dwelling of Anointment of the Crown? This Bodhisattva attains the accomplishment of ten kinds of wisdom.”

What are the ten? They are: Quaking numberless world-realms; illumining numberless world-realms; sustaining numberless world-realms; going to numberless world-realms; adorning and purifying numberless world-realms.”

“Instructing numberless living beings; contemplating numberless living beings; knowing the faculties of numberless living beings; bringing about the entry of numberless living beings, and taming and subduing countless living beings. These are the ten.”

“Disciples of the Buddha, this Bodhisattva’s body and bodily karma, spiritual penetrations, transformations, wisdom of the past, wisdom of the future, wisdom of the present, accomplishment of Buddhahood, states of mind, states of wisdom, all cannot be known. Even the Dharma Prince Bodhisattva cannot know them.”

“Disciples of the Buddha, this Bodhisattva should encourage the study of ten kinds of wisdom of all Buddhas. What are the ten? They are: Wisdom of the three periods of time; wisdom of the Buddhas’ Dharmas; wisdom of the non-obstruction of Dharma Realms; wisdom of the boundlessness of Dharma Realms; wisdom which fills all world-realms; wisdom which universally illumines all worlds; wisdom which sustains all worlds; wisdom which knows all living beings; wisdom which knows all dharmas; and wisdom which knows all boundless Buddhas. Why is that? From a desire to increase the wisdom of all modes. When one hears the Dharma, one understands it by oneself, not from the teachings of another.”

At that time, because of the Buddha's spiritual might, world-realms as many as the fine motes of dust in ten thousand Buddhalands in each of the ten directions quaked and trembled in six ways.

Shaking, pervasive shaking, equally pervasive shaking; rising, pervasive rising, equally pervasive rising; surging, pervasive surging, equally pervasive surging; quaking, pervasive quaking, equally pervasive quaking; roaring, pervasive roaring, equally pervasive roaring; crashing, pervasive crashing, equally pervasive crashing. The heavens rained down wonderful flowers, heavenly powdered incense, and heavenly flowered garlands.

Heavenly blends of incense, heavenly jeweled garments, heavenly jeweled clouds, and heavenly ornaments. All the musical instruments of the heavens sounded without being struck. There was an emitting of celestial lights and there were wonderful sounds. In the same way as here in the Four Continents, in Lord Shakra's Palace on the summit of Mount Sumeru where the Dharma of the Ten Dwellings was spoken with manifestations of spiritual transformations, so too, throughout all world-realms in the ten directions it was the same way.

Moreover, because of the Buddha's spiritual might, in each of the ten directions, from beyond worlds as many as the fine motes of dust in ten thousand Buddhalands, were Bodhisattvas as many as fine motes of dust in ten Buddhalands, who arrived at this place. Filling the ten directions they spoke as follows: "Good indeed, good indeed, disciples of the Buddha, you speak this Dharma well! We all have the same name, Dharma Wisdom, and the lands we come from all have the same name, Dharma Cloud. The Thus Come Ones of those countries are all called Wondrous Dharma. In all the Buddhalands from which we come, the Ten Dwellings are also spoken. The assemblies and retinues, the text and the doctrines are also thus, with nothing added or subtracted."

"Disciples of the Buddha, relying on the Buddha's spiritual might, we have come and entered this assembly in order to give you certification. As it is in this assembly, in all worlds throughout the ten directions, it is also thus."

At that time, Dharma Wisdom Bodhisattva, relying on the Buddha's awesome might, contemplated throughout the ten directions, to the utmost reaches of the Dharma Realm, and spoke verses saying:

"Seeing the most supreme wisdom and the fine, wondrous body,
Upright and adorned, complete with all the marks and characteristics,
How he is honored and difficult to encounter,
The Bodhisattva bravely first becomes resolved.

Seeing the unequalled great spiritual penetrations,
Hearing spoken predictions, teachings, and admonishments,
Because of limitless sufferings of living beings in all the destinies,
The Bodhisattva first becomes resolved.

Hearing how Thus Come Ones, universally superior honored ones,
All have accomplished every merit and virtue,
Just like empty space, which does not discriminate,
The Bodhisattva, because of this, first becomes resolved.

The cause and effect of the three periods of time are called locations.
Our self-nature is without location.
Wishing to know completely the true and actual meaning,
The Bodhisattva first becomes resolved.

Of the past, the future, and the present times,
All karma whether good or bad.
Wishing to know it all with nothing not exhausted,
The Bodhisattva first becomes resolved.

All Dhyanas, Liberations, and Samadhis,
Defiled, pure, and of limitless kinds:
Wishing to know them all and enter, dwell, and exit,
The Bodhisattva first becomes resolved.

According to beings' faculties, whether keen or dull,
Various kinds of powers of vigor such as these:
Wishing to penetrate them all and discriminatingly know them,
The Bodhisattva first becomes resolved.

All living beings' various kinds of understandings,
What their minds delight in,
All of which are different: Although limitless, yet wishing to know them all,
The Bodhisattva first becomes resolved.

The realms of living beings are different
And all worlds are limitless.
Wishing to know their substance and nature,
The Bodhisattva first becomes resolved.

All the conducts and paths of the conditioned,
Each has a place where it arrives.
Wishing to know their actual nature,
The Bodhisattva first becomes resolved.

All the living beings in every world realm,
According to their karma, drift without a moment's rest.
Wishing to obtain the Heavenly Eye to see them all clearly,
The Bodhisattva first becomes resolved.

Of all that existed in past realms,
Their substance, nature, and marks just as they are:
Wishing to completely know their previous dwellings,
The Bodhisattva first becomes resolved.

All of living beings' knots and delusions,
Their continual arising and habitual energies:
Wishing to know how to ultimately exhaust them,
The Bodhisattva first becomes resolved.

According to that which is established by living beings,
The various kinds of paths of discourse, speech and languages:
Wishing to completely know such worldly truths,
The Bodhisattva first becomes resolved.

All Dharmas leave the spoken word.
Their nature is empty, still, extinct, with nothing created.
Wishing to completely understand and penetrate the true meaning,
The Bodhisattva first becomes resolved.

Wishing to completely quake the countries of the ten directions,
And overturn all the great seas,
To be endowed with great spiritual penetrations of all Buddhas,
The Bodhisattva first becomes resolved.

Wishing that a single hair pore, emitting light,
Universally illumine limitless lands of the ten directions,
And that in every beam of light, all become enlightened,
The Bodhisattva first becomes resolved.

Wishing to have difficult-to-conceive of Buddha kshetras,
All settled in his palm and yet not move,
Knowing everything is like an illusory transformation,
The Bodhisattva first becomes resolved.

Wishing to have living beings in limitless kshetras,
Settled on the tip of a hair and yet not be confined,
Completely knowing that no persons and no self exist,
The Bodhisattva first becomes resolved.

Wishing, with a single hair, to scoop out the water of the sea,
Until all the great seas are completely dry,
And to know exactly how many dips it will take to do so.
The Bodhisattva first becomes resolved.

When inconceivably many countries,
Are all crushed into dust motes with no exception,
Wishing to completely discriminate and know their numbers,
The Bodhisattva first becomes resolved.

In limitless kalpas of the past and future,
Are marks of the formation and destruction of all world-realms;
Wishing to completely penetrate and exhaust their boundaries,
The Bodhisattva first becomes resolved.

In the three periods of time are all of the Thus Come Ones,
All Solitarily Enlightened Ones and all Sound Hearers;
Wishing to know their Dharmas completely with no exception,
The Bodhisattva first becomes resolved.

All the limitless, boundless worlds
Wishing with a single hair to raise them up,
Completely comprehending their substance and their marks,
The Bodhisattva first becomes resolved.

The limitless, countless, encircling mountains
Wishing to make them enter completely into a hair pore,
Coming to know their magnitudes, whether large or small,
The Bodhisattva first becomes resolved.

Wishing with a single wondrous sound that is quiescent and still
To universally respond in the ten directions and proclaim according to kind,
In that way bringing all to purely, clearly, understand,
The Bodhisattva first becomes resolved.

The dharmas of the languages of all living beings
With a single word are proclaimed to their exhaustion.
Wishing to completely know their self-nature,
The Bodhisattva first becomes resolved.

Of worldly sounds of speech, none is not made,
Causing all to understand and certify to still extinction.
Wishing to obtain a wonderful tongue faculty such as that,
The Bodhisattva first becomes resolved.

Wishing that all world-realms of the ten directions,
With their marks of formation and destruction, can all be seen,
And to completely know that they are produced from discriminations,
The Bodhisattva first becomes resolved.

All the world-realms in the ten directions,
Are completely filled with Thus Come Ones.
Wishing to completely know the Dharmas of those Buddhas,
The Bodhisattva first becomes resolved.

There are limitless bodies of repeated transformations,
Equal to the fine dust motes of all world-realms.
Wishing to completely penetrate how they arise from the mind,
The Bodhisattva first becomes resolved.

In the past time, the future, and the present,
There are limitless, numberless, Thus Come Ones.
Wishing in a single thought to know them all,
The Bodhisattva first becomes resolved.

Wishing that the proclamation of a single phrase of Dharma
For an asamkhyeya kalpa not be exhausted,
And that all the texts and meanings not be the same,
The Bodhisattva first becomes resolved.

In the ten directions, all the living beings,
Have marks of birth and death, according to their flowing and turning.
Wishing in a single thought to clearly penetrate them all,
The Bodhisattva first becomes resolved.

Wishing with the karma of body, speech, and mind,
To go everywhere in the ten directions without obstruction,
And know that the three periods of time are all empty and still,
The Bodhisattva first becomes resolved.

The Bodhisattva, having once thus first brought forth the resolve,
Should go throughout the countries of the ten directions,
To venerate and make offerings to all Thus Come Ones,
Which bring about irreversibility.

The Bodhisattva, bravely seeking the Buddha Way,
Dwells in birth and death without weariness or satiation,
And extols for others so they can practice accordingly,
Which brings about irreversibility.

In limitless kshetras throughout worlds of the ten directions,
In each is one acting as an Honored Lord.
Who speaks that way to all Bodhisattvas,
Which brings about irreversibility.

The most supreme, most lofty, and foremost,
Profound, subtly wonderful, pure Dharma,
He exhorts all Bodhisattvas to proclaim for human beings.
And in that way teach them to separate from afflictions.

In all worlds, without an equal,
Is the place which cannot be overthrown or conquered.
For the Bodhisattvas he constantly praises it.
In that way, he teaches them to be irreversible.

The Buddha is the world's lord of great might,
Endowed with all merit and virtue,
In which he causes all Bodhisattvas to dwell.
By that he teaches them to be victorious heroes.

Where limitless, boundless Buddhas are,
He goes to and draws near them all.
Constantly being gathered in and accepted by those Buddhas,
Which brings about irreversibility.

All of the samadhis of still quietudes,
Are completely proclaimed with no exceptions,
Spoken in that way for those Bodhisattvas,
Which brings about irreversibility.

Destroying all existence in the wheel of birth and death,
Turning the pure and wonderful Dharma wheel,
Being unattached to all worlds:
He speaks this way for the Bodhisattvas.

All living beings fall into evil paths.
Limitless kinds of suffering bind and pressure them.
Of acting as a place of refuge to save and protect them:
He speaks this way for all Bodhisattvas.

This is the Bodhisattva's dwelling in the first resolve,
Its one aim and resolution to seek the Unsurpassed Way.
As are the dharmas of instruction that I speak,
So, too, are those of all the Buddhas.

The Bodhisattva on the Second Dwelling, the Ground of Regulation,
Should bring forth thoughts such as these:

“May all living beings in the ten directions,
Follow the teachings of the Thus Come One,”
Thoughts of benefit, of great compassion, of happiness,
Thoughts of peaceful dwelling, of pity, and of gathering in,
Thoughts of protecting living beings, of them being the same as oneself,
Thoughts of a teacher and of a Guiding Master.

Once they dwell in superior, wonderful thoughts such as these,
Then he has them recite and practice and seek much learning,
To always delight in quietude and proper consideration,
And draw near to all Good Knowing Advisors.

Their speech is harmonious, pleasing, devoid of what is coarse and rude.
They speak at the proper time and also without fear.
They penetrate to the meaning and practice in accord with Dharma,
Far removed from stupidity and confusion, their minds do not move.

This is the initial study of the Bodhisattva’s conduct.
Those who can practice this conduct are true disciples of the Buddha.
Now that I’ve explained what it is they should practice,
Disciples of the Buddha should diligently study in this way.

The Bodhisattva in the Third Dwelling of Cultivation,
Should rely on the Buddha’s teaching to diligently contemplate
All Dharmas as impermanent, involved with suffering, and empty,
Without self or others, and without creation.

All Dharmas cannot be delighted in;
They have no such names, and have no location.
They lack differentiation, and are not true and actual.
One who contemplates this way is called a Bodhisattva.

Then he causes them to contemplate the realms of living beings
And, by exhorting contemplation of the Dharma Realm,
Worldly discriminations are ended and none remain.
All this he should encourage them to contemplate.

In worlds of the ten directions, and empty space,
All the earth, water, fire, and wind,
The desire realm, form realm, and formless realm
He should exhort the contemplation of all this to bring them to an end.

They contemplate these realms with each of their differences.
Until they find their ultimate substance and nature.
Obtaining such a teaching and diligently cultivating it,
They are then called true disciples of the Buddha.

The Bodhisattva of the Fourth Dwelling of Noble Birth,
Is born from all sagely teachings.
Completely penetrating all existence as non-existent,
He transcends those dharmas and is born of the Dharma Realm.

His belief in the Buddha is solid and indestructible.
Contemplating dharmas as still and extinct, his mind is at peace.
According with all living beings, he completely understands
That their substance and nature are empty, false, and lacking actuality.

Worlds, kshetras, karma, and retribution,
Birth, death, and nirvana, are this way, too.
Disciples of the Buddha contemplate dharmas thus
Those personally born from the Buddha are called Buddhist disciples.

All the Buddhadharmas of the past,
The future, and the present time,
They understand, amass and perfect.
In this way, their cultivation and study become ultimate.

All the Thus Come Ones in the three periods of time
Can accord with and contemplate all as equal.
The various kinds of discriminations cannot be obtained.
One who contemplates in that way, penetrates the three periods of time.

As I now proclaim it and praise
All the merit and virtue of the Fourth dwelling,
If one can rely on the Dharma and diligently cultivate,
One quickly accomplishes the Unsurpassed Bodhi of a Buddha.

The next, the Fifth Dwelling of all the Bodhisattvas,
Is called the Dwelling of Endowment with Skill-In-Means.
They deeply enter limitless, clever, expedient means,
And bring forth karma of ultimate merit and virtue.

The amassed blessings and virtue cultivated by the Bodhisattvas,
Are for rescuing and protecting all the flocks of beings.
With concentrated thought they benefit and bestow happiness.
Their one aim, out of pity, is to save and liberate.

For the sake of all worlds they dispel the mass of difficulties,
Leading out all who exist and causing them to rejoice.
They subdue each of them without missing any,
Causing them to be endowed with virtue and to tend towards Nirvana.

All living beings are boundless,
Limitless, numberless and inconceivable.
They also cannot be counted, measured, or compared.
Such Dharmas they hear and receive from the Thus Come One.

On this Fifth Dwelling of being a true disciple of the Buddha,
One perfects expedient means and rescues living beings.
The Honored Ones of all merit, virtue, and great wisdom,
Employ such Dharmas to instruct.

The Sixth Dwelling is the perfection of proper thought.
About the self nature of dharmas they are not deluded.
Proper mindfulness and reflection are removed from discriminations.
All the gods and men cannot disturb it.

Hearing praise or slander of the Buddha or of the Buddhadharma,
Or of the Bodhisattvas and the conduct they practice,
That living beings have limits or are without limits,
That they are defiled or undefiled, hard or easy to save, That Dharma Realms are
great or small, created or destroyed,
That they exist or do not exist, their minds do not move.
In the past, the future, and the actual present
Their scrutinizing thoughts and considerations are forever decisive.

That all dharmas are without characteristics,
Without a substance, without a nature, empty and not actual,
Like illusions, like a dream, apart from discriminations
They are always happy to listen to such doctrines.

The Bodhisattvas at the Seventh Position of Non-retreat,
With regard to Buddhas, Dharmas, and the Bodhisattva conduct
Whether they exist or not, escape or do not escape
Although they hear this spoken, still do not retreat.

In the past, and future, and the present times,
That all Buddhas exist, that they do not exist,
That the Buddhas' wisdom has exhaustion or has no exhaustion,
That the three times have one mark or various kinds of marks,

That one is just many, that many are just one,
That texts accord with meaning, that meaning accords with texts;
Thus it is that they reciprocally evolve:
For the irreversible person, this should be spoken.

Whether dharmas have marks or have no marks,
Whether dharmas have a nature or have no nature;
Various distinctions mutually accompany them:
This person, once he has heard, obtains the ultimate.

At the eighth, the Bodhisattva Dwelling of Pure Youth,
The actions of the body, speech, and mind are all complete.
Everything is pure, and there are no flaws.
One is born as one intends and attains self-mastery.

One knows what all the minds of living beings delight in,
Their various intentions and understandings, each of which is different,
And every one of the dharmas that they have,
The marks of creation and destruction of the countries of the ten directions.

Up until swiftly obtaining wonderful spiritual penetrations,
One goes anywhere according to one's thoughts.
In the presence of all Buddhas, one listens to the Dharma,
And praises their cultivation without any weariness.

One understands and knows the countries of all Buddhas,
Quaking, sustaining, and contemplating them;
Passing beyond measureless Buddhalands,
One travels throughout worlds of boundless number.

Asamkhyeya Dharmas are all investigated.
As one wishes one receives bodies, all of sovereign mastery.
With speech and skillfulness that fill all places without fail,
For all the numberless Buddhas one performs services.

At the ninth, the Bodhisattva's Dwelling of Dharma Prince,
One can see living beings undergoing different births.
There is no affliction or manifestation of habit which one does not know,
And one well comprehends all the expedient means that are practiced.

All Dharmas are different, and the awesome deportments are each distinct.
Worlds are not the same in their former and latter boundaries,
The mundane and the primary truth of those,
One comprehends well and knows without exception.

The Dharma King's Skill-In-Means and positions of peaceful establishment,
And all the dharmas suited to those positions,
The Dharma King's palaces—what one undertakes or enters
And within them, that which is contemplated and seen.

With Dharmas of the Dharma King's Anointment of the Crown
And spiritual might, he is aided; thus he is without fear.
Reposes, palaces, and praises—
One uses them to instruct and command the Dharma Prince.

Speaking for them in this way, with nothing unexhausted,
And he causes their minds to be without attachments.
Knowing this, they cultivate proper mindfulness,
And all Buddhas appear before them.

At the tenth, Anointment of the Crown, the true disciple of the Buddha
Accomplishes and perfects the most supreme and foremost Dharmas.
All the numberless worlds in the ten directions,
He can completely quake and move, his light illumining everywhere.

He sustains and travels to them without exception.
His adornments of purity are all perfected.
The living beings that he instructs have no number,
And he contemplates and knows their roots exhaustively.

His resolve to tame and subdue is also boundless.
He causes them all to tend towards great Bodhi.
All the Dharma Realms he completely contemplates,
And he goes to all the countries of the ten directions.

Within their bodies and what their bodies do
Their spiritual penetrations and transformations--
All are difficult to fathom.
All the states in Buddhalands throughout the three periods of time,
Even the Prince cannot understand.

The wisdom of those who view the three periods of time,
The wisdom that clearly understands all Buddhadharmas,
The unobstructed and boundless wisdom of the Dharma Realms,
The wisdom that completely fills all worlds,
The wisdom that illumines and sustains the worlds,
The wisdom that knows all dharmas of living beings,
And the wisdom that knows proper enlightenment without bounds.

The Thus Come One speaks exhaustively of them all.
In this way all Bodhisattvas of the Ten Dwellings
Are transformationally born from the Thus Come One's Dharma.
Accordingly, the merit and virtue of their practices
Cannot be fathomed by either gods or people.

In the past, future, and present times,
Their resolve to seek Buddhahood has no bounds.
Filling the countries of the ten directions,
None will fail to accomplish All-Wisdom.

All of the countries are unbounded;
the world realms, living beings, and dharmas are also that way.
Delusions, karma, and what the mind delights in, each are different
Based on that, they bring forth the intent for Bodhi.

As to the very first thought of seeking the Buddha Way,
Worldly ordinary beings and those of the two vehicles
Cannot even know what it is like,
How much less the remaining conduct of merit and virtue!

All the worlds in the ten directions
Can be raised up by a single hair.
The person who can know them is a disciple of the Buddha;
He tends toward the Tathagata's conduct of wisdom.

In the ten directions, all of the great seas,
Can be dipped out completely with a single strand of hair.
The person who can know them is a disciple of the Buddha.
Who, with one mind cultivates the conduct of merit and virtue.

If all world-realms were ground up into dust,
He could discriminate them all and know their number.
A person like that can also see,
The paths that all Bodhisattvas travel.

Past, future, and present Buddhas of the ten directions,
All Solitarily Enlightened Ones, and all Sound Hearers
Completely with varieties of wonderful eloquence,
Teach beings to first bring forth the thought for Bodhi.

The merit and virtue of bringing forth the resolve cannot be measured;
It completely fills all the realms of living beings.

With a multitude of wisdom, in speech one could not exhaust it,
Much less all of the remaining wonderful conducts!”