

The Merit and Virtue from First Bringing Forth the Mind

At that time the heavenly ruler Shakra asked Dharma Wisdom Bodhisattva, “Disciple of the Buddha, what is the measure of the merit and virtue attained when a Bodhisattva first brings forth the Bodhi mind?”

Dharma Wisdom Bodhisattva said, “This principle is deep and profound. It is difficult to express and to know, it is difficult to discriminate and difficult to believe and understand. It is difficult to be certified to it and difficult to practice. It is difficult to penetrate and difficult to consider. It is difficult to measure and difficult to enter.”

“Although this is the case, I have received the Buddha’s awesome spiritual power, and will explain this for you. Disciple of the Buddha, suppose there is a person who uses all kinds of musical instruments to make offerings to all the living beings in asamkhyeya world systems in the east, doing so for one kalpa, and afterwards he teaches those living beings to purely uphold the five precepts. Then he does the same in the south, west, north, the intermediate directions, above and below. Disciple of the Buddha, what is your opinion? Does this person have much merit and virtue?”

The heavenly ruler Shakra said, “Disciple of the Buddha, only the Buddha can know this person’s merit and virtue. All others are unable to fathom it.”

Dharma Wisdom Bodhisattva said, “Disciple of the Buddha, this person’s merit and virtue, when compared with the merit and virtue of the Bodhisattva who has first brought forth the mind, does not equal a hundredth part of it, nor a thousandth part, nor a hundred thousandth part, and so forth up to the point that it does not equal a hundred millionth part, nor a billionth part, nor a hundred billionth part, nor a trillionth part, nor a nayuta hundred millionth part, nor a billionth nayuta part, nor a hundred billionth nayuta part, nor a trillionth nayuta part, nor a numerable part, nor a kaland part nor a calculable part, nor an analogical part, nor even a part in an upanishad part. It does not reach even the smallest part.”

“Disciple of the Buddha, moreover, putting this analogy aside, suppose there is a person who uses all kinds of musical instruments to make offerings to all the living beings in ten asamkhyeya world systems in the ten directions, for a hundred kalpas. And afterwards, he teaches those living beings to cultivate the ten paths of good. Making offerings in the same way, for a thousand kalpas, he then teaches

them to dwell in the four dhyanas. After passing through a hundred thousand kalpas, he teaches them to dwell in the four unlimited minds.”

“Passing through a hundred million kalpas, he teaches them to dwell in the four formless samadhis. Then, after passing through a billion kalpas, he teaches them to dwell in the Srotaapana fruit. Then after passing through a hundred billion kalpas, he teaches them to dwell in the Sakridagamin fruit. Then after passing through a trillion kalpas, he teaches them to dwell in the Anagamin fruit. Then after passing through a hundred nayuta million kalpas, he teaches them to dwell in the Arhat fruit. Then after passing through a hundred, thousand, trillion kalpas, he teaches them to dwell in the path of a Pratyeka Buddha. Disciple of the Buddha, what is your opinion? Isn’t this person’s merit and virtue a lot?”

The Heavenly Ruler said, “Disciple of the Buddha, only the Buddha can know this person’s merit and virtue.”

Dharma Wisdom Bodhisattva said, “Disciple of the Buddha. This person’s merit and virtue, compared with the merit and virtue of the Bodhisattva who has first brought forth the mind, does not come up to a hundredth part, nor a thousandth part, nor a hundred thousandth part, up to and including not one part in an Upanishad.”

“Why is this? Disciple of the Buddha, when all Buddhas first bring forth the mind, they do not do so merely for the sake of making offerings of all kinds of musical instruments to all the living beings in the asamkhyeya world systems in the ten directions, doing so for a hundred kalpas, up to and including a hundred thousand nayuta million kalpas. They do not bring forth the Bodhi mind merely to teach all of those living beings to cultivate the five precepts, the ten paths of good karma or to teach them to dwell in the four dhyanas, the four unlimited minds, the four formless concentrations, or to teach them to attain the Srotaapanna fruit, the Sakridagamin fruit, the Anagamin fruit, the Arhat fruit, or the Pratyeka Buddha path.”

“But it is for the sake of causing the seed nature of the Thus Come Ones to never be cut off; It is for the sake of pervading all world systems; It is for the sake of crossing over and liberating the living beings in all world systems; It is for the sake of totally knowing the coming into being and destruction of all world systems; It is for the sake of totally knowing the defilement and purity of living beings within all world systems; It is for the sake of totally knowing the purity of the self nature of all world systems; It is for the sake of totally knowing the likes, afflictions, and habits in the minds of all living beings; It is for the sake of totally

knowing how all living beings die here are reborn elsewhere; It is for the sake of totally knowing all living beings' roots and expedient methods."

"It is for the sake of totally knowing the activities in the minds of all living beings; it is for the sake of totally knowing all living beings' wisdom in the three periods of time; and it is for the sake of totally knowing all Buddhas' state of equality, that they bring forth the Unsurpassed Bodhi mind."

"Disciple of the Buddha, putting this analogy aside, suppose there is a person who within the space of a single thought is able to pass through asamkhyeya world systems in the east. He does so in thought after thought like this, exhausting asamkhyeya kalpas. No one is able to know the limits of all the world systems he passes through."

"Further, suppose there is a second person who is able to, in the space of a single thought, pass through all the world systems passed through by the first person in asamkhyeya kalpas. He too passes through so many world exhausting asamkhyeya kalpas. This sequence increases until it reaches a tenth person. In the south, west, north, the four intermediaries, above and below, the same thing happens."

"Disciple of the Buddha, in the ten directions there are a total of a hundred people, and each one passes through world systems in the same way. The limits of these world systems can be known, yet no one is able to know the limits of the good roots of the Bodhisattva who has first brought forth the mind for Anuttarasamyaksambodhi."

"Why is this? Disciple of the Buddha, the Bodhisattva does not limit himself. For the sake of going to that many world systems to attain understanding and knowledge, he brings forth the Bodhi mind. For the sake of understanding the world system of the ten directions, he brings forth the Bodhi mind. That is to say, he desires to understand that wonderful world systems are just coarse world systems, and coarse world systems are just wonderful world systems."

"World systems which face upwards are just overturned world systems, and overturned world systems are just world systems which face upwards; small world systems are just great world systems and great world systems are just small world systems; wide world systems are just narrow world systems and narrow world systems are just wide world systems; a single world system is just ineffable world systems and ineffable world systems are just a single world system; ineffable world systems enter a single world system and a single world system enters ineffable world systems; defiled world systems are just pure world systems and pure world systems are just defiled world systems. He desires to know that within

the tip of a single hair there are all the world systems' different natures, and within all world systems there is the single substantial nature of a single tip of a hair.”

“He desires to know that within a single world system there comes into being all world systems, and he desires to know that all world systems are without a substantial nature. Because he desires in a single thought, to exhaustively know all the vast and great world systems without obstruction, he brings forth the mind for Anuttarasamyaksambodhi.”

“Disciple of the Buddha, moreover, putting this analogy aside, suppose there is a person, who in a single thought-moment, is able to know the number of kalpas of coming into being and destruction of asamkhyeya world systems in the east, and each thought is like this to the exhaustion of asamkhyeya kalpas. There is no one who is able to know the limit of the number of these kalpas. Suppose there is a second person who in a single thought is able to know the number of kalpas the former person knew in asamkhyeya kalpas. In the same way, expand this until it reaches the tenth person. In the south, west, and north, the four intermediaries, above and below, it is also like this.”

“Disciple of the Buddha, the limit of the number of kalpas of coming into being and destruction of those asamkhyeya world systems in the ten directions can be known. Yet, the limit of the merit and virtue and good roots of the Bodhisattva who first brings forth the mind for Anuttarasamyaksambodhi, cannot be known. Why? Because the Bodhisattva has no uniform limit. He brings forth the mind for Anuttarasamyaksambodhi only for the sake of knowing the number of kalpas of coming into being and destruction of those world systems. He brings forth the mind for Anuttarasamyaksambodhi in order to totally know the kalpas of coming into being and destruction of all world systems, exhaustively without remainder.”

“That is to say, he know that long kalpas are equal to short kalpas, and short kalpas are equal to long kalpas. A single kalpa is equal to countless kalpas, and countless kalpas are equal to a single kalpa. Kalpas which have Buddhas are equal to kalpas which do not have Buddhas, and kalpas which do not have Buddhas are equal to kalpas which have Buddha. Within a kalpa with a single Buddha there are ineffable Buddhas, and within a kalpa with ineffable Buddhas there is a single Buddha. Measureable kalpas are equal to measureless kalpas, and measureless kalpas are equal to measureable kalpas. Exhaustible kalpas are equal to inexhaustible kalpas, and inexhaustible kalpas are equal to exhaustible kalpas. Ineffable kalpas are equal to a single thought, and a single thought is equal to ineffable kalpas. All kalpas enter non-kalpas, and non-kalpas enter all kalpas. Because he desires to within a single thought, exhaustively know the kalpas of

coming into being and destruction of all world systems in the past, present, and in the future, he brings forth the mind for Anuttarasamyaksambodhi. This is called the adornment of great vows of first bring forth the mind, the spiritual penetration and wisdom which comprehend all kalpas.”

“Disciple of the Buddha, putting this analogy aside, suppose there is a person who in a single thought-moment is able to know all the various different understandings of all living beings in asamkhyeya world systems in the east, and he does so in thought after thought, exhausting asamkhyeya kalpas. Suppose there is a second person, who within a single thought-moment, is able to know all the different understandings of the living beings which the first person knew in asamkhyeya kalpas, and he too does so exhausting asamkhyeya kalpas. In the same way expand this until it reaches the tenth person. In the south, west, and north, the four intermediaries, above and below, it is also like this.”

“Disciple of the Buddha, the limits of the various different understandings of those living beings in the ten directions can be known, but no one is able to know the limits of the merit and virtue and good roots of the Bodhisattva who first brings forth the mind for Anuttarasamyaksambodhi.”

“Why is this? Disciple of the Buddha, the Bodhisattva has no uniform limit. In order to know those living beings’ understandings he brings forth the mind for Anuttarasamyaksambodhi. He brings forth the mind for Anuttarasamyaksambodhi in order to exhaustively know the various different understandings of all living beings in all world systems.”

“That is to say, because he desires to know all the different understandings without boundary; because he desires to know a single living beings’ understanding is equal to countless living beings’ understandings; because he desires to attain the light of expedient wisdom of ineffable different understandings; because he desires to totally know each of the different understandings of the ocean of living beings, exhaustively without remainder; because he desires to know living beings’ various limitless understandings of the past, present, and future, whether good or bad; because he desires to totally know their similar understandings and their dissimilar understandings; because he desires to totally know that understanding all is just understanding one, and understanding one is just understanding all; because he desires to obtain the Thus Come Ones’ powers of understanding.”

“It is because he desires to totally know the understanding which is surpassed and the unsurpassed understanding; the understanding which has a remainder and the understanding which has no remainder; the differences of the equalled understanding and the unequalled understanding; it is because he desires to totally

know the understanding which relies on something and the understanding which has no reliance; the understanding which is common and the uncommon understanding; the understanding which has a boundary and the understanding which has no boundary; discriminatory understandings and non-discriminatory understandings; good understandings and the understandings which are not good; and worldly understanding and the understandings which are beyond the world.”

“It is because he desires to obtain the unobstructed wisdom of the Thus Come Ones’ liberation of all wondrous understandings, great understandings, limitless understanding and the understanding of the proper position; it is because he desires to use limitless expedients to totally know the realm of all living beings in the ten directions, and each living beings’ pure understandings, defiled understandings, broad understandings, general understandings, detailed understandings, and coarse understandings, exhaustively without remainder.”

“It is because he desires to totally know profound, esoteric understandings; understanding of expedient methods; discriminating understandings; spontaneous understandings; understandings which arise in accordance with cause; understandings which arise according to conditions; and the net of all understandings, totally without remainder, that he brings forth the mind for Anuttarasamyaksambodhi.”

“Disciple of the Buddha, putting this analogy aside, suppose there is a person, who, within a single thought-moment, is able to know all the different roots of all living beings in countless world systems in the east. In thought after thought like this he passes through asamkhyeya kalpas. Suppose there is a second person who, within a single thought-moment, is able to know all the different roots which the person before knew in thought after thought for asamkhyeya kalpas. In the same way extend this until it reaches to a tenth person. In the south, west, and north, the four intermediaries, above and below, it is also like this.”

“Disciple of the Buddha, the boundaries of all the different roots of all the living beings in these world systems in the ten directions can be known. But no one is able to know the boundaries of the merit and virtue and good roots of the Bodhisattva who first brings forth the mind for Anuttarasamyaksambodhi.”

“Why is this? It is because the Bodhisattva has no uniform limit. It is only for the sake of knowing all the roots of the living beings in those worlds, that he brings forth the mind for Anuttarasamyaksambodhi.”

“It is for the sake of exhaustively knowing within all world systems, all the various different roots of all living beings; and speaking broadly, it is because he desires to

exhaustively know, up to and including the net of all roots, that he brings forth the mind for Anuttarasamyaksambodhi.”

“Disciple of the Buddha, putting this analogy aside, suppose there is a person, who, in a single thought-moment, is able to know all the various desires and pleasures of all the living beings in countless world systems in the east. In thought after thought like this he exhausts asamkhyeya kalpas. In succession, extend this until it reaches to a tenth person. In the south, west, and north, the four intermediaries, above and below, it is also the same way.”

“Disciple of the Buddha, the limits of the desires and pleasures of all these living beings in the ten directions can be known, but no one is able to know the limits of the merit and virtue and good roots of the Bodhisattva who first brings forth the mind for Anuttarasamyaksambodhi.”

“Why is this? Disciple of the Buddha, the Bodhisattva does not limit himself. He brings forth the mind for Anuttarasamyaksambodhi only for the sake of knowing all of those living beings’ desires and pleasures. It is for the sake of exhaustively knowing all the various desires and pleasures of all living beings in all world systems; and speaking extensively, it is because he desires to exhaustively know, up to and including the net of all desires and pleasures, that he brings forth the mind for Anuttarasamyaksambodhi.”

“Disciple of the Buddha, putting this analogy aside, suppose there is a person, who within a single thought-moment, is able to know all the various expedient methods of the living beings in countless world systems in the east. In succession, extend this until it reaches to a tenth person. In the south, west, and north, the four intermediaries, above and below, it is also like this.”

“The limits of the various expedient methods of these living beings in the ten directions can be known. But no one is able to know the limit of the merit and virtue and good roots of the Bodhisattva who first brings forth the mind for Anuttarasamyaksambodhi.”

“Why is this? Disciple of the Buddha, the Bodhisattva has no uniform limit. He brings forth the mind for Anuttarasamyaksambodhi only for the sake of knowing the various expedient methods of the living beings in those world systems. It is in order to exhaustively know the various expedient methods of all living beings in all world systems; and, speaking extensively, it is because he desires to exhaustively know the net of all expedient methods, that he brings forth the mind for Anuttarasamyaksambodhi.”

“Disciple of the Buddha, putting this analogy aside, suppose there is a person who in a single thought-moment is able to know the various different kinds of minds of living beings in countless world systems in the east. Extend this until it reaches to the world systems of the ten directions. The limits of all those living beings’ various different minds can be known. But no one is able to know the limit of the merit and virtue of the good roots of the Bodhisattva who first brings forth the mind for Anuttarasamyaksambodhi.”

“Why is this? Disciple of the Buddha, the Bodhisattva has no uniform limit. He brings forth the mind for Anuttarasamyaksambodhi only for the sake of knowing those living beings’ minds. It is for the sake of knowing to the exhaustion of the Dharma Realm and the reaches of space, the various minds of boundless living beings, up to and including wishing to exhaustively know the net of all minds, that he brings forth the mind for Anuttarasamyaksambodhi.”

“Disciple of the Buddha, putting this analogy aside, suppose there is a person who, within a single thought-moment, can know the various different kinds of karma of living beings in countless world systems in the east. Extend this until the limits of the various different karma of the living beings in the ten directions can be known. But of the Bodhisattva who first brings forth the mind for Anuttarasamyaksambodhi, the limit of his good roots cannot be known.”

“Why is this? Disciple of the Buddha, the Bodhisattva has no uniform limit. He brings forth the mind for Anuttarasamyaksambodhi only for the sake of knowing those living beings’ karma, and because he desires to totally know the karma of all the living beings of the three periods of time, up to and including wishing to totally know the net of all karma.”

“Disciple of the Buddha, putting this analogy aside, suppose there is a person who in a single thought-moment is able to know the various afflictions of all the living beings in countless world systems in the east. In thought after thought he does so exhausting asamkhyeya kalpas. There is no one who is able to know the limit of those various different afflictions. And suppose there is a second person, who, within a single thought-moment, is able to know all of the different afflictions of the living beings which the previous person knew in asamkhyeya kalpas. He also does so, to the exhaustion of asamkhyeya kalpas. In succession, extend this until it reaches a tenth person. In the south, west, and north, the four intermediaries, above and below, it is also like this.”

“Disciple of the Buddha, the limit of the different afflictions of these living beings in the ten directions can be known. But the limits of the good roots of the

Bodhisattva who first brings forth the mind for Anuttarasamyaksambodhi, cannot be known.”

“Why is this? Disciple of the Buddha, the Bodhisattva has no uniform limit. He brings forth the mind for Anuttarasamyaksambodhi only for the sake of knowing the afflictions of the living beings in those world systems. He brings forth the mind for Anuttarasamyaksambodhi in order to exhaustively know the different afflictions of all living beings in all world systems. That is to say, it is because he desires to exhaustively know their light afflictions, heavy afflictions, afflictions of sleep, afflictions of arising of all living beings’ limitless afflictions including their various differences and various awarenesses and contemplations, and to cause them to purify all of their defilements. It is because he desires to exhaustively know their afflictions which rely on ignorance, the afflictions that interact with love, and to cut off the knot of the afflictions of all destinies.”

“It is because he desires to exhaustively know the afflictions of the share of greed, the afflictions of the share of anger, the afflictions of the share of stupidity, and afflictions of the share of an equal share of all of these, and to cut off the root of all afflictions.”

“It is because he desires to completely know the afflictions of self, the afflictions of what belongs to self, the afflictions of the arrogance of self, and to enlighten to all afflictions exhaustively without remainder. It is because he desires to completely know both the fundamental afflictions and subsidiary afflictions which are produced from upside-down discriminations. It is because he wishes to subdue all afflictions, there being sixty-two kinds of views that arise from the view of a body.”

“It is because he desires to completely know the afflictions of coverings and the afflictions of obstructions, that he brings forth a mind of great compassion and of rescuing and protecting. And it is in order to cut asunder the net of all afflictions and to cause the nature of all wisdom to be purified, that he brings forth the mind for Anuttarasamyaksambodhi.”

“Disciple of the Buddha, putting this analogy aside, suppose there is a person who in a single thought-moment uses all kinds of superior tasting food, incense, flowers, clothing, streamers, canopies, as well as Sangharamas and supreme and wondrous palaces, jewelled curtains, nets and screens and different kinds of adorned lion thrones, as well as a multitude of wondrous jewels, to make offerings to countless Buddhas in the east, as well as all of the living beings in countless world systems.”

“He reveres and venerates, worships, and praises them, and he bows to and gazes up at them continuously without cease, passing through countless kalpas. And he exhorts those living beings to all make offerings to the Buddhas, up to the point that after those Buddhas’ extinction, they erect stupas for each one of them. Those pagodas are high and vast as countless worlds, and are made of jewels, and have various kinds of adornments. Within each pagoda there are images of countless Thus Come Ones, whose light shines everywhere in countless world systems, passing through countless kalpas. In the south, north, and west, the four intermediaries, above, and below, it is also like this. Disciple of the Buddha, what do you think? Does this person have much merit and virtue?”

The Heavenly Ruler Shakra said, “Only the Buddha can know this person’s merit and virtue. All others are not able to fathom it.”

“Disciple of the Buddha, this person’s merit and virtue, compared with the merit and virtue of the Bodhisattva who first brings forth the mind, does not reach a hundredth part, nor a thousandth part, nor a hundred thousandth part, up to the point that it does not reach one part in an Upanishad.”

Disciple of the Buddha, putting this analogy aside, suppose there is a second person who within a single thought, is able to do what the person before him did, as well as the acts of making offerings which all the living beings in countless world systems performed throughout countless kalpas. In thought after thought like this, he uses limitless kinds of articles of offerings, to make offerings throughout limitless kalpas to limitless Buddhas, Thus Come Ones, as well as to all of the living beings in limitless world systems.”

“Further, suppose there is a third person, up to the point that there is a tenth person, and they are all like this; within a single thought they make all the offerings which the person before them made in thought after thought. They use boundless, unequalled, uncountable, inestimable, inconceivable, immeasurable, ineffable, ineffably ineffable articles of offerings, to make offerings to boundless, up to and including ineffable Buddhas, as well as all the living beings in those world systems, doing so for boundless kalpas. And after those Buddhas’ extinction, they erect a stupa for each one of them, each stupa is high and vast, and in the same way, abiding for kalpas.”

“Disciple of the Buddha, the aforementioned merit and virtue when compared with the merit and virtue of the Bodhisattva who first brings forth the mind, does not equal a hundredth part, nor a thousandth part, nor a hundred thousandth part, up to and including it does not equal one part in an Upanishad.”

“Why is this? Disciple of the Buddha, the Bodhisattva Mahasattva has no uniform limit. He brings forth the mind for Anuttarasamyaksambodhi only for the sake of making offerings to those Buddhas. He brings forth the mind of Anuttarasamyaksambodhi to make offerings to all of the limitless, ineffably ineffable Buddhas, exhausting the Dharma Realm and the realm of space, throughout the ten directions, in the past, present, and future.”

“After bringing forth this mind, he is able to know the first realization of the right enlightenment up to the nirvana of the Buddhas of the past. He is able to believe in all of the good roots of all Buddhas of the future. And he is able to know all of the wisdom of all Buddhas of the present. This Bodhisattva is able to believe in the merit and virtue of those Buddhas. He is able to accept it, cultivate it, obtain it, know it, be certified to it, and perfect it. He is able to be of an equal, single nature with all Buddhas.”

“Why is this? The Bodhisattva brings forth the mind so that the seed nature of all Thus Come Ones is not cut off. He brings forth the mind in order to fill up all world systems. He brings forth the mind in order to cross over and liberate the living beings of all world systems. He brings forth the mind in order to totally know the coming into being and destruction of all world systems. He brings forth the mind in order to totally know the defilement and purity of all living beings. He brings forth the mind in order to totally know the purity of all world systems in the three realms of existence. He brings forth the mind in order to totally know the pleasures, afflictions and habits in the minds of all living beings. He brings forth the mind in order to totally know about the death in one place and rebirth elsewhere of all living beings. He brings forth the mind in order to totally know the expedient methods of all living beings’ faculties. He brings forth the mind in order to totally know the activities in the minds of all living beings. He brings forth the mind in order to totally know the wisdom of the three periods of time.”

“Because he brings forth the mind, all the Buddhas in the three periods of time are mindful of him. He will obtain the unsurpassed Bodhi of all Buddhas of the three periods of time, and then all Buddhas of the three periods of time will bestow upon him the wondrous Dharma. He will have an equal substance and nature with all Buddhas of the three periods of time. He has already cultivated the Dharmas which aid the path of all Bodhisattvas of the three periods of time, so he accomplishes the powers and fearlessnesses of all Bodhisattvas of the three periods of time. He adorns the uncommon Buddhadharmas of all Bodhisattvas of the three periods of time. He completely attains the wisdom of all Bodhisattvas speaking the Dharma in the Dharma Realm.”

“Why is this? He will become a Buddha by bringing forth the mind. You should know that this person is equal with all Buddhas in the three periods of time. He is equal with the states of all Buddhas, Thus Come Ones, of the three periods of time. And he is equal with the merit and virtue of all Buddhas, Thus Come Ones, of the three periods of time. He obtains the Thus Come Ones’ single body and limitless bodies, and the ultimately equal, true and actual knowledge and wisdom.”

“Upon bringing forth the mind, all Buddhas of the ten directions simultaneously praise him. Immediately he is able to speak the Dharma to teach, transform, regulate, and subdue all the living beings in all world systems. He is able to shake all world systems. He is able to shine his light upon all world systems. He is able to eliminate the evil paths of suffering of all world systems. He is able to adorn and purify all lands. And within all world systems he is able to manifest the realization of Buddhahood.”

“He is able to cause all living beings to obtain happiness. He is able to enter the nature of all Dharma Realms. He is able to uphold the seed nature of all Buddhas. He is able to obtain all Buddhas’ light of wisdom. There is not the smallest thing in the three periods of time which this Bodhisattva who first brings forth the mind does not obtain. That is to say, whether it be Buddhas or Buddhadharmas; Bodhisattvas or Bodhisattva Dharmas; Solitarily Enlightened Ones or the Dharmas of Solitarily Enlightened Ones; Sound Hearers or the Dharmas of Sound Hearers; that which belongs to the world or worldly Dharmas; that which is transcendental or transcendental Dharmas; or, living beings or the Dharmas of living beings. He only seeks all wisdom, and towards all Dharma Realms his mind is without attachment.”

“At that time, because of the Buddha’s spiritual power, world systems as many as the dustmotes in ten thousand Buddha kshetras in each of the ten directions shook in six ways, which are: shaking, pervasive shaking, and equal pervasive shaking; surging, pervasive surging, and equal pervasive surging; rising, pervasive rising, and equal pervasive rising; quaking, pervasive quaking, and equal pervasive quaking; roaring, pervasive roaring, and equal pervasive roaring; crashing, pervasive crashing, and equal pervasive crashing. Further, there rained down a multitude of heavenly flowers, heavenly incense, heavenly powdered incense, heavenly flower garlands, heavenly garments, heavenly jewels, and articles of heavenly adornment. Heavenly music was played and there was emitting of heavenly light, as well as heavenly sounds.”

“At that time, passing beyond world systems as numerous as dustmotes in ten Buddha kshetras in each of the ten directions, were Buddhas as numerous as

dustmotes in ten thousand Buddha kshetras, who all had the same name, Dharma Wisdom. Each manifested a body before Dharma Wisdom Bodhisattva and spoke these words, 'Good indeed, good indeed, Dharma Wisdom! You now are one who is able to speak this Dharma. We, Buddhas as numerous as the dustmotes in ten thousand kshetras in each of the ten directions, also speak this Dharma. All Buddhas speak in this way, too. At the time you spoke this Dharma, there were Bodhisattvas as numerous as the dustmotes in ten thousand Buddha kshetras who brought forth the Bodhi mind. We now all confer upon them a prediction that in the future, beyond one thousand ineffable, boundless kalpas, within the same kalpa, they will become Buddhas, appear in the world, and they will all have the title, Pure Mind Thus Come One'.

“The world systems in which they dwell will each be different. We all uphold this Dharma to cause all Bodhisattvas in future worlds who have never heard it before to all hear it. As this Dharma is spoken on the summit of Mount Sumeru in this Saha World, within the four continents under heaven, thus causing all living beings to hear it and afterwards be transformed by it. So too, throughout the ten directions, in hundreds of thousands of millions, nayutas, countless, limitless, boundless, unequalled, uncountable, inestimable, inconceivable, immeasurable, ineffable world systems which exhaust the Dharma Realm and the realm of empty space, this Dharma is also spoken to teach and transform living beings. The ones who speak this Dharma have the same name, Dharma Wisdom.”

“Because of the Buddhas’ spiritual power; because of the power of the World Honored Ones’ basic vows; in order to reveal the Buddhadharma; in order that the light of wisdom shines everywhere; because of the desire to explain true principles; in order to effect the certification to the Dharma nature; in order to cause the assembly to all be happy; because of the desire to reveal the causes of the Buddhadharma; in order to obtain all Buddhas’ equality; and in order to comprehend that Dharma Realms are without non-duality, they speak the Dharma like this.”

At that time, Dharma Wisdom Bodhisattva universally contemplated, exhausting the realm of space, all the multitudes of assemblies in the lands of the ten directions. Because he desired to bring all living beings to accomplishment; because he desired to totally purify all karmic retribution; because he desired to totally reveal the purity of the Dharma Realm; because he desired to pull out the fundamental root of defilement; because he desired to increase vast great faith and understanding; because he desired to bring about the knowledge of all the roots of limitless living beings; because he desired to bring about the knowledge of the equality of Dharmas of the three periods of time; because he desired to bring about

the contemplation of the realm of Nirvana; and because he desired to increase his own good roots of purity, he received the Buddhas' awesome power and spoke these verses, saying:

In order to benefit the world, he brings forth the great mind.
This mind pervades everywhere in the ten directions:
The Dharmas of living beings, lands, and the three periods of time,
Also , the most supreme sea of Buddhas and Bodhisattvas.

Ultimately like space and equal to the Dharma Realm,
Are all the world systems which exist.
He goes to wherever there is the Buddha and the Dharma.
In this way he brings forth the mind without ever retreating.

He is kindly mindful of living beings, without forsaking them for a moment.
Leaving afflictions and harm, he universally benefits them.
His light shines upon the world as a place of refuge;
The protective mindfulness from the ten powers is difficult to conceive of.

The ten directions' countries he completely enters;
All forms and shapes are totally made manifest.
Just as the Buddhas' blessings and wisdom are vast and boundless,
So he accordingly cultivates their causes without any attachments.

There are abiding kshetras facing upwards, or facing downwards;
Coarse, wondrous, or wide, of limitless kinds.
The Bodhisattva who first brings forth the most supreme mind,
Is able to go to all of them without obstruction.

The Bodhisattva's superior conducts are ineffable.
He cultivates all of them without dwelling anywhere.
He sees all Buddhas and is continuously blissful.
And universally enters the most profound ocean of Dharma.

With pity for the flocks of beings in the five destinies,
He causes them to eradicate their defilements and be universally pure.
So that the Buddha seed continues to flourish without being cut off,
He destroys the demons' palaces without remainder.

He already abides in the level nature of the Thus Come Ones.
He well cultivates the path of the subtly wondrous skill-in-means.
Towards the state of the Buddhas, he gives rise to a heart of faith,
And he receives the Buddhas' anointing his crown, with a mind devoid of attachments.

At the place of the Doubly Perfected Honored Ones,
He is mindful of repaying their kindness.
He mind is like Vajra--indestructible.
He can clearly comprehend the Buddhas' conduct,
And spontaneously cultivates the conduct of Bodhi.

All the destinies are different, with thoughts measureless.
The karmic results and minds are also not of one kind.
Up to and including the various differentiations of the root natures:
Upon first bringing forth the great mind, one can clearly see them all.

The mind is vast and expansive, equal to the Dharma Realm,
Without reliance and unchanging like space.
One tends toward the Buddha's wisdom without any grasping,
And comprehends the limits of reality, without discriminations.

He knows the minds of living beings, without the thoughts of living beings.
He penetratingly understands Dharmas without having thoughts of Dharmas.
Although there are differences, everywhere he is without discriminations,
As he travels to all the millions of nayutas of kshetras.

With the treasury of the wondrous Dharmas of limitless Buddhas,
He accords, contemplates, and enters.
He knows all living beings' basic practices, and
Reaches a place like that of the World Honored One

With pure, great, and appropriate vows,
He delights in making offerings to the Thus Come Ones without retreating.
People and gods never grow weary of seeing him. And he is always one of whom
the Buddhas are protective and mindful.

His mind is pure and does not rely on anything.
Although he contemplates profound Dharmas, he does not grasp at them.
He considers them like this for limitless kalpas.
In the three periods of time, he is without any attachments.

His mind is solid and difficult to defeat.
He tends toward Buddha's Bodhi without obstruction.
He resolutely seeks the wondrous path which dispels delusions,
And he travels throughout the Dharma Realm without mentioning his toil.

He knows that the Dharmas of speech are still and extinct.

He only enters true suchness to cut off wrong understanding.
He accordingly contemplates the states of all Buddhas,
And penetrates the three periods of time with a mind which is without
obstructions.

The Bodhisattva upon first bringing forth the great mind,
Is immediately able to travel to kshetras everywhere in the ten directions.
Dharma doors are limitless and ineffable;
His wisdom light universally illumines so that all is understood by him.
Great compassion which widely takes beings across is most incomparable.
His kind heart pervades everywhere and is equal to space,
Yet he does not discriminate between living beings.
With purity like this, he travels in the worlds.

He pacifies all living beings of the ten directions.
All that he does is true and actual.
He always has a pure mind and does not use wrong speech,
And is constantly aided and protected by all Buddhas.

He is completely mindful of everything in the past,
He totally differentiates everything in the future;
Universally he enters the worlds of the ten directions,
In order to rescue living beings and effect their escape.

The Bodhisattva perfects the wondrous wisdom light,
And well comprehends causes and conditions without any doubts.
All confusion and delusion are completely cut off:
In this manner he travels throughout the Dharma Realm.

The palaces of demon kings are all broken up.
The obscuring cataract of living beings is extinguished.
He leaves discriminations and has an unmoving mind,
And well comprehends the state of the Thus Come Ones.

The net of doubts of the three periods of time has already been obliterated.
In the presence of the Thus Come Ones, he gives rise to pure faith.
By means of faith, he realizes unmoving wisdom.
Because of the purity of his wisdom, he understands the true and actual.

In order to cause living beings to escape,
He universally benefits them, exhausting the boundaries of the future.

For a long time he toils, yet his mind is without repulsion,
To the extent that he also calmly endures the hells.

His blessings and wisdom are limitless and totally perfected.
The roots and desires of living beings are all known to him,
As well as all of their karma and actions.
He speaks the Dharma for them as they like it.

He understands that everything is empty and without a self.
He has kind thoughts for living beings without ever forsaking them.
He enters the world everywhere and proclaims
A single, subtly wondrous sound of great compassion.

He emits great light of various colors,
Which universally shines upon living beings and eradicates their darkness.
Within the light are Bodhisattvas seated upon lotus flowers,
Who for the sake of the multitudes, proclaim Dharmas of purity.

On the tip of a single hair he manifests a multitude of kshetras,
And all the great Bodhisattvas fill them up.
The wisdom of the assemblies are each different;
All are able to clearly comprehend the hearts of living beings.

The world systems of the ten directions are ineffable.
In a single thought he pervasively travels to them without exception.
Benefitting living beings and making offerings to the Buddhas,
At the Buddhas' places he asks about the profound meanings.

He thinks of all Thus Come Ones as a father,
And for the sake of living beings he cultivates the conduct of awakening.
His wisdom and skillful means penetrate the treasury of Dharmas,
And he enters the place of profound wisdom without any attachments.

Complying with their thoughts he speaks of the Dharma Realm,
Passing through limitless kalpas which cannot be exhausted.
Although his wisdom well enters, he is without a dwelling place,
Without weariness, satiation, or attachments.

He is born in the family of the Buddhas of the three periods of time,
And is certified to the Thus Come Ones' wondrous Dharma body.
Universally for the sake of the flocks of beings, he appears in many forms.
Just like magician, there is nothing he cannot do.

Perhaps he manifests to be beginning his cultivation of the most supreme
conducts.

Or maybe he manifests birth, or leaving home.
Or he manifests realizing Bodhi under the tree.
Or for the sake of living beings, he manifests entry into Nirvana.

The Bodhisattva abides in rare Dharmas;
They are solely the states of the Buddha, not that of the two vehicles.
His body, mouth and mind have been completely renounced.
According to various kinds of opportunities, he is able to manifest.

The Buddhadharmas which the Bodhisattva has obtained:
If living beings would try to consider them, they would go mad.
His wisdom enters ultimate reality and his mind is without obstruction.
He universally manifests the Thus Come Ones' power of comfort and ease.

In the world he is unequalled,
How much the more his ever-increasing supreme conduct!
Although he has not perfected all wisdom,
Yet he has already attained the Thus Come Ones' power of self-mastery.

He already abides in the ultimate path of the one vehicle,
And deeply enters the subtly wondrous and most superior Dharma.
He knows well what is and is not appropriate for living beings.
In order to benefit them he manifests spiritual penetrations.

His division bodies pervasively fill up all kshetras,
Emitting pure bright light which dispels the world's darkness,
Just like a dragon king who raises a great cloud,
Everywhere raining down a wondrous rain so all are satisfied.

He knows living beings are like an illusory dream;
Because of the force of karma they always flow and turn.
With great compassion and pity he rescues and pulls them out.
For their sakes he explains the unconditioned pure Dharma nature.

The Buddha's power is limitless and his is the same way;
Just like space, it has no boundaries.
In order to cause living beings to obtain liberation,
For a million kalpas he diligently cultivates, yet does not become weary.

With all kinds of meditation's wondrous merit and virtue,
He well cultivates the unsurpassed, foremost karma.
Never renouncing all supreme conduct,
He fixes his thoughts on the achievement of all wisdom.

One body manifests measureless bodies,
Which totally pervade all world systems.
His mind is pure, without discriminations:
One thought of his power which is difficult to conceive of, is like this.

With respect to all worlds he does not discriminate.
Regarding all Dharmas he is without false thinking.
Although he contemplates all Dharmas, he does not grasp at them.
He always rescues living beings, yet none are crossed over.

All worlds are only thoughts:
Within each of them are all kinds of differences.
He knows that the state of thoughts is dangerous and deep,
And manifests spiritual penetrations to rescue beings.

Just like the free and easy power of a magician,
So too are the Bodhisattva's spiritual transformations.
His body pervades the Dharma Realm and space;
According with the minds of living beings, none do not see him.

He is apart from the differentiations of subject and object,
And there is no grasping at defilement or purity.
Whether bound up or liberated, his wisdom is totally forgotten.
He only wishes to bestow happiness on living beings everywhere.

All worlds are only the force of thoughts;
With wisdom he enters them with a fearless heart.
He considers all Dharmas in the same way:
Investigating throughout the three periods of time, there is nothing which can be obtained.

He's able to enter the past and exhaust the boundary of before,
He's able to enter the future and exhaust the boundary of afterwards.
He's able to enter all places in the present,
Constantly and diligently observing them as being non-existent.

He goes along with the still extinct Dharma of Nirvana,
Dwelling without striving and without any reliance.
His mind, like ultimate reality, is unequalled.
He only goes towards Bodhi without ever retreating.

He cultivates supreme conduct without turning back in fear;
He is established in Bodhi and unmoving.

The Buddhas and Bodhisattvas in the worlds
Exhaust the Dharma Realm, so everything is understood.

He wishes to obtain the most supreme, foremost path,
And acts as the king of liberation of all wisdom.
He must quickly bring forth the Bodhi mind,
And forever exhaust all outflows and benefit the flocks of beings.

He tends towards Bodhi with a mind of purity,
His merit and virtue is expansive, great and ineffable,
Which in order to benefit living beings, he names and describes in detail.
All of you worthy ones should well listen to him.

Rendering all measureless world systems into dust;
Within each particle of dust are measureless kshetras.
Within each of these are all the measureless Buddhas:
He is able to clearly see them all without any grasping.

Knowing well living beings, without giving rise to thoughts;
Knowing well speech, without thoughts of speech,
In all worlds his mind is without obstruction,
And all is understood well without any attachment.

His mind is vast like space,
The affairs of the three periods of time are all clearly penetrated.
All doubts and delusions are totally annihilated,
And he properly contemplates the Buddhadharma without any grasping.

To all the limitless lands of the ten directions,
In a single thought he goes with an unattached mind.
He penetrates the multitude of Dharmas of suffering in the world,
And totally abides in the unproduced, ultimate reality limit.

To the measureless and difficult to conceive of places
of the Buddhas' assemblies,
He goes and pays homage.
He is always a superior leader who inquires of the Thus Come Ones,
About all the vows and practices cultivated by the Bodhisattva

He always recollects the Buddhas of the ten directions,
Yet he is without any reliance or grasping.
He forever exhorts living beings to plant good roots,
Adorning countries and causing them to be pure.

All the destinies of birth in the three states of existence,
He contemplates with the eye of non-obstruction.
The nature of all of their habits, roots and understandings,
Which are measureless and boundless, are all clearly seen.

The delight of the hearts of living beings are all clearly known;
In this way he accords with the opportunities to speak Dharma.
Defilement and purity he totally penetrates,
Causing beings to cultivate and enter the path.

All measureless and countless samadhis:
The Bodhisattva in a single thought is able to enter.
From them, his thoughts of wisdom and that which is conditioned,
Are all well understood, and he obtains freedom and ease.

The Bodhisattva attains this vast, great wisdom,
And swiftly goes toward Bodhi without any obstruction.
Because he wishes to benefit the flocks of beings,
In every place he propagates the Dharma of great heroes.

He well knows long and short kalpas of the worlds,
A single month, or half a month, down to a day and night.
Countries are each different, but their natures are level and equal;
He constantly contemplates them diligently without becoming lax.

He universally reaches all the worlds of the ten directions,
Yet he does not grasp at any location.
He adorns and purifies lands totally without remainder,
Any yet has never given rise to discriminations of purity.

Living beings, whether in good places or bad places,
With all their different karma, influences, and retributions:
Complying with them, considering them, he enters the Buddha's powers,
Completely comprehending them all.

The various different natures of all those in the world,
Their various activities while dwelling in the three states of existence,
Sharp roots, mediocre roots and inferior roots:
In this way all are completely contemplated.

The pure and impure, and all kinds of understandings,
Superior, inferior, and mediocre--all are clearly perceived by him.
As for the activities of living beings which lead to various places,
He can completely explain their continuation in the three states of existence.

Dhyana concentrations, liberations and all samadhis,
Defiled and pure, their causes and arisal each are different;
Also included are the different sufferings and pleasures from the past.
He purely cultivates the Buddha's power so all of these can be perceived.

Living beings' karma and delusions continue in all destinies.
Cutting of all destinies, one obtains still extinction.
Whereupon all kinds of outflowing Dharmas will never again arise.
The seeds of these habits are all clearly known.

The Thus Come One has totally put an end to afflictions.
His great wisdom light shines upon the world.
With respect to the Buddha's ten powers,
Although the Bodhisattva has not yet been certified to them, nonetheless he does not doubt them.

The Bodhisattva in a single hair pore,
Universally makes appear the measureless kshetras of the ten directions.
Whether they have defilement or purity,
All the various kinds of karma created are all understood by him.

Within a single particle of dust are measureless kshetras,
And measureless Buddhas and disciples of the Buddhas.
All the kshetras are different but not jumbled.
As with one, so too, all are clearly perceived.

Within a single hair pore are seen the ten directions,
And all worlds exhausting the realm of space.
There is not a single place which is empty without a Buddha.
In this way, the Buddha kshetras are totally purified.

Within a single hair pore are seen Buddha kshetras,
And also are seen all living beings.
The six paths of the three periods of time are each different.
In the time of days, nights, and months, they are liberated or bound.

In this way the Bodhisattvas of great wisdom,
Singlemindedly tend towards the position of Dharma king.
They compliantly consider where the Buddhas dwell,
And obtain boundless, great happiness.

The Bodhisattva's division bodies, measureless millions,
Make offerings to all Thus Come Ones.
With spiritual penetrations which transformationally appear, supreme and

unequaled,
He is able to dwell in all the places where the Buddhas practice.
Measureless Buddhas' places are all penetrated and gazed upon.
All the treasury of Dharmas are doted upon and savored.
He sees the Buddhas, hears the Dharmas and diligently cultivates.
As if drinking sweet dew, his heart is delighted.
He has already obtained the Thus Come One's supreme samadhis.
He well enters all Dharmas and his wisdom increases.
With a heart of faith, unmoving like Sumeru,
He acts as a treasury of merit and virtue for living beings everywhere.
His kind heart is vast and pervades living beings.
He vows that they will quickly realize all wisdom,
Yet, he is always without attachment or a place of reliance.
Apart from all afflictions, he has obtained freedom and ease.
He sympathizes with living beings, using vast wisdom,
And everywhere gathers in all the same as himself.
He knows they are empty, without appearances or actuality,
Yet he cultivates, and his mind neither becomes lax nor retreats.
The measure of the merit and virtue of a Bodhisattva's bringing forth the resolve,
Cannot be completely lauded, even for millions of kalpas.
Because it produces all Thus Come Ones,
The Solitarily Enlightened Ones and Sound Hearers are peaceful and happy.
All living beings in the lands of the ten directions,
Are all given peace for measureless kalpas.
He exhorts them to uphold the five precepts and the ten goods,
And the four dhyanas and the stations of the other four concentrations.
Moreover, for many kalpas he bestows peace and happiness,
Causing them to sever delusions and become Arhats.
Although that collection of blessings is measureless,
It does not compare to the merit and virtue from bringing forth the mind.
He also teaches the millions of multitudes to become enlightened to conditions,
So they obtain the practice of non-contention of the subtly wondrous path.
If that were used to gauge the Bodhi mind,
Neither calculations nor analogies could compare to it.
Within a single thought he is able to traverse kshetras as numerous as dust motes;
In this way he passes through measureless kalpas.

The numbers of these kshetras can still be measured,
But the merit and virtue from bringing forth the mind cannot be known.

In the past, future and present,
The number of all kalpas is without limit or measure.
The number of these kalpas can still be known,
But the merit and virtue from bringing forth the mind is unfathomable.

Using the Bodhi mind to pervade the ten directions,
There are no differentiations which are not known.
In a single thought the three periods of time are all clearly penetrated.
Thereby he benefits measureless living beings.

The living beings of the world systems of the ten directions,
Their desires, understandings, expedient methods, intentions, and what they do,
As well as the bounds of space, can still be fathomed,
But the measure of the merit and virtue from first bringing forth the mind is hard to know.

The Bodhisattva's vows are equal to the ten directions,
His kind heart permeates the flocks of beings everywhere.
All are cause to cultivate and accomplish the Buddha's merit and virtue,
Therefore his power is boundless.

Living beings' desires, understandings, and what delights their hearts,
Their roots, and the expedient methods they practice, are each different.
Within a single thought all are understood.
All wisdom and the wisdom-mind are equal and the same.

All living beings' delusions and karma continue throughout the three realms
without momentary interruption.

The limits of these can still be known,
But the merit and virtue from bringing forth the mind is difficult to conceive.

By bringing forth the mind, one is able to separate from the afflictions of karma,
And make offerings to all Thus Come Ones.

When karma and delusion are left behind and the continuity is severed,
Everywhere throughout the three periods of time, one is liberated.

In a single thought he makes offerings to boundless Buddhas,
And also makes offerings to numberless living beings.
He uses incense, flowers and wondrous garlands,
Jeweled banners, flags, canopies, and superior garments.

Flavorful food, thrones of gems, and promenades:
All kinds of palaces are totally adorned.
There are Vairochana wondrous precious pearls,
And as-you-will manis which produce dazzling light.
In thought after thought like this, he presents them as offerings,
Passing through measureless kalpas which are ineffable.
This person's accumulation of blessings, though great,
Is not as great as the merit and virtue from bringing forth the mind.
Of all the various analogies which can be spoken,
None are able to reach the Bodhi mind.
The honored ones among humans in the three periods of time,
Are all born from bringing forth the resolve.
Bringing forth the mind is without obstruction and without a particular limit;
Those wishing to find its measure cannot attain it.
He vows to certainly perfect the wisdom of all wisdom,
So all living beings are crossed over forever.
Bringing forth the mind is like empty space.
It produces merit and virtue which is the same as the Dharma Realm.
All that is done pervades everywhere without difference.
Forever separating from the multitude of attachments, he is equal to the Buddha.
Of all Dharma doors, none are not entered.
He is able to go to all lands.
The states of all wisdom are totally penetrated,
As all merit and virtue he perfects.
He is able to renounce everything, continuously and forever
He is pure in the categories of precepts and without any attachments.
Replete with unsurpassed, great merit and virtue,
He is always diligent and vigorous without retreating.
He enters profound dhyana concentration and is always meditating;
His vast wisdom mutually responds.
This is the Bodhisattva's most supreme ground,
Which produces all the paths of Universal Worthy.
Of all the Thus Come Ones of the three periods of time,
There are none who are not mindfully protective of one who first brings forth the mind.

Completely, by means of samadhi, dharani,
Spiritual penetrations and transformations, he is adorned.

Living beings of the ten directions are without measure;
World systems and empty space are also like this.
Bringing forth the mind is without measure and surpasses them,
Therefore it is able to produce all Buddhas.

The Bodhi mind is the basis of the ten powers,
It is also the foundation of the four eloquences and fearlessnesses.
The eighteen uncommon (Dharmas) are also like this;
There are none which are not obtained from bringing forth the mind.

The characteristics of the Buddhas' form, their bodies of adornment,
As well as their equal and wondrous Dharma body;
Wisdom, non-attachment, and the one who is worthy of offerings:
All by means of bringing forth the mind come to be.

The vehicles of all the Solitary Enlightened Ones and Sounds Hearers,
The bliss of dhyana samadhi of the form realm,
As well as the samadhis of the formless realm:
Bringing forth the mind acts as the basis for all of them.

The free and easy bliss of humans and gods,
As well as the various joys of all the destinies,
And the multitude of happiness from the roots and powers of vigor, concentration,
and the others;
All of those come from bringing forth the mind.

By means of the cause of bringing forth the vast mind,
One is then able to cultivate the Six Paramitas,
Encouraging all beings to practice proper conduct,
And to receive peace and happiness within the triple realm.

Dwelling in the Buddhas' unobstructed wisdom of the genuine meaning,
All wondrous karma is completely proclaimed.
He is able to cause measureless living beings,
To totally cut off delusion and karma, and to go towards Nirvana.

His wisdom light is like the pure sun,
His many practices are perfect like the full moon,
His merit and virtue is always overflowing like the great ocean,
He is undefiled and unobstructed, just like empty space.

Everywhere producing vows of limitless merit and virtue,
All of which bestow happiness upon all living beings;
Exhausting the boundaries of the future, relying on vows to practice,
He always diligently cultivates to cross over living beings.

His measureless great vows are difficult to conceive,
He vows to cause living beings to be completely pure.
His vows are empty, without appearances or a place or reliance;
Because of the strength of his vows, everything clearly manifests.

He comprehends that the self-nature is like empty space,
Still and extinct, and totally equal.
Dharma doors are numberless and ineffable,
For the sake of living beings, he proclaims them without any attachments.

All the Thus Come Ones of the world systems of the ten directions,
Altogether laud bringing forth of the mind.
This mind is measureless and adorned with virtue;
It is able to arrive at the other shore, the same as the Buddha.

Throughout kalpas as numerous as living beings--
In speaking of its merit and virtue--still it cannot be exhausted.
It abides in the vast household of the Thus Come Ones;
No Dharmas of the triple realm can compare with it.

Desiring to know all Buddhadharmas,
One should quickly bring forth the Bodhi mind!
This mind amongst all merit and virtue, is the most supreme.
One will certainly obtain the Thus Come One's unobstructed wisdom.

The activities in the minds of living beings can be calculated and known;
Lands' particles of dust are the same way.
The limits of space can readily be measured,
Yet the merit and virtue from bringing forth the mind cannot be fathomed.

It produces all Buddhas of the three periods of time;
It achieves all the happiness of the worlds.
Increasing all supreme merit and virtue,
It forever cuts off all doubts and delusions.

Revealing and proclaiming all wondrous states,
Exhaustively doing away with all obstructions,

It brings to completion all pure kshetras,
And produces the wisdom of all Thus Come Ones.

If one wishes to see all Buddhas of the ten directions,
If one wishes to give an inexhaustible treasury of merit and virtue,
And if one wants to put an end to living beings' sufferings and afflictions,
One should quickly bring forth the Bodhi mind!