

## Praises in the Tushita Heaven Palace

At that time, because of the Buddha's spiritual power, in each of the ten directions there was a Great Bodhisattva, each of whom was accompanied by Bodhisattvas as many as dust motes in ten thousand Buddha kshetras. They were from worlds beyond lands to the number of dust motes in ten thousand Buddha kshetras, and they all came to the Buddha's place.

Their names were: Vajra Banner Bodhisattva, Solid Banner Bodhisattva, Courageous Banner Bodhisattva, Bright Light Banner Bodhisattva, Wisdom Banner Bodhisattva, Jeweled Banner Bodhisattva, Vigorous Banner Bodhisattva, Apart-From-Filth Banner Bodhisattva, Constellation Banner Bodhisattva, and Dharma Banner Bodhisattva.

And the countries from which they came were called: Wonderful Jeweled World, Wonderful Bliss World, Wonderful Silver World, Wonderful Gold World, Wonderful Mani World, Wonderful Vajra World, Wonderful Padma World, Wonderful Utpala World, Wonderful Chandana World, and Wonderful Fragrance World.

Each of them had purely cultivated Brahma Conduct in the presence of the Buddhas, specifically: Inexhaustible Banner Buddha, Wind Banner Buddha, Liberation Banner Buddha, Awesome Manner Banner Buddha, Bright Mark Banner Buddha, Constant Banner Buddha, Most Supreme Banner Buddha, Comfortable Banner Buddha, Brahma Banner Buddha, and Contemplating Banner Buddha.

All of these Bodhisattvas having arrived at the Buddha's place, bowed at the Buddha's feet. Then using the Buddha's spiritual power, they created by transformation wonderful jeweled treasury lion thrones. Jeweled nets covered and encircled them, filling every part. All of the multitudes of Bodhisattvas, according to the direction from which they came, sat on them in full lotus.

Their bodies all emitted hundreds of thousands of millions of nayutas of asamkhyeyas of pure bright light. This measureless light had arisen from the great vows of the Bodhisattvas' pure mind-jewel, which is apart from the host of transgressions and evils.

They displayed all of the Buddhas' comfortable, pure Dharmas. Using all the Bodhisattvas' level and equal power of vows, they were able to universally save

and protect all living beings. All in the world were happy to see them. And their seeing was not in vain, for they all became subdued.

These multitudes of Bodhisattvas had already accomplished measureless merit and virtue, which is to say, they could pervasively roam throughout all Buddhas' countries without obstruction. They could see the pure Dharma body which was without reliance. By means of the wisdom body, they manifested measureless bodies. They pervaded the ten directions to serve all Buddhas, and entered into all Buddhas' measureless, boundless, inconceivable, Dharmas of self-mastery. They dwelt in measureless doors of All-Wisdom. With the bright light of wisdom they understood well all Dharmas. In the midst of all Dharmas they attained fearlessness, and accordingly proclaimed the Dharma with unending eloquence, to the exhaustion of the boundaries of the future. By means of great wisdom, they opened Dharani doors.

With the pure wisdom eye, they entered the profound Dharma Realm. Their states of wisdom had no boundaries, being ultimately pure, like empty space.

Just as it is in the Tushita Heaven Palace of this world where all of the multitudes of Bodhisattvas came and assembled in this way, so too, in all of the Tushita Heaven Palaces of the ten directions, all those Bodhisattvas having the same name also came and assembled together. And in those countries from where they came, all the Buddhas' names were identical with these, without any discrimination.

At that time, from the wheels of the World Honored One's two knees, there was emitted hundreds of thousands of millions of nayutas of bright light, which universally illumined all worlds in the ten directions, to the exhaustion of the Dharma Realm and the realm of empty space. In all worlds, all those Bodhisattvas could see the appearance of this Buddha's spiritual transformations, and all these Bodhisattvas could also see the appearance of the spiritual transformations of all those Thus Come Ones.

All of these Bodhisattvas had, in the past together with Vairochana Thus Come One, planted identical good roots, and cultivated the Bodhisattva conduct. They had already awakened to and entered all Buddhas' comfortable, most profound liberation, and had attained the non-discriminating body of the Dharma Realm.

They entered all lands, without having a place of dwelling. They saw measureless Buddhas and went to serve them all. Within a single thought, they traveled throughout the Dharma Realm, comfortably and without obstruction. Their minds and thoughts were pure, like priceless jewels. All the measureless, numberless Buddhas, Thus Come Ones, constantly aided them with protective mindfulness,

and together endowed them with strength. They had ultimately reached the foremost other shore.

Constantly, by means of pure mindfulness, they dwelt in Unsurpassed Enlightenment. In thought after thought they constantly entered the places of All-Wisdom. By means of the small they entered the great. By means of the great, they entered the small, having completely attained self-mastery and unobstructed penetration. Having already attained the Buddha's body, they dwelt together with the Buddhas.

They had obtained All-Wisdom. Their bodies had come forth from All-Wisdom. They were all able to accordingly enter the places of all Thus Come Ones' practices. They opened and revealed measureless Dharma doors of wisdom. They reached the other shore of Vajra Banner's great wisdom. They obtained the Vajra Samadhi and cut off all doubts and delusions. Having already attained all Buddhas' self mastery of spiritual penetrations, everywhere in all countries of the ten directions they taught, transformed, and subdued incalculable hundreds of thousands of billions of living beings, and although they were not attached to any of these numbers, nonetheless, they were well able to cultivate, study, bring expedient means to ultimate perfection, and securely establish all Dharmas.

In this way, hundreds of thousands of billions of nayutas of ineffable, inexhaustibly pure Bodhisattva multitudes who were storehouses of all measureless merit and virtue throughout the three periods of time, all came and assembles at the Buddha's place. Because of this light, they could see all Buddhas' places in the same way.

At that time, Vajra Banner Bodhisattva, receiving the Buddha's spiritual power, universally contemplated the ten directions and spoke these verses:

“The Thus Come Ones do not appear in the world.  
Moreover, there is no Nirvana.  
By means of the power of original great vows,  
They manifest the Dharma of self-mastery.

This Dharma is difficult to conceive of;  
It is not located in the mind's workings.  
When wisdom has arrived at the other shore,  
One sees all Buddhas' states.

The form-body is not the Buddha;  
The same is also true of sound.

Yet it is not apart from forms or sounds  
That one sees the Buddha's power of spiritual penetrations.

One with little wisdom is unable to know  
All Buddhas' true and actual states.  
When one has cultivated pure karma for a long time,  
Then one is able to understand this.

The ones of proper enlightenment have no place they come to,  
Nor is there anywhere they go.  
Their pure and wonderful form-bodies  
Manifest because of spiritual penetrations.

Within measureless world systems,  
The Thus Come Ones' bodies manifest.  
While extensively speaking the subtle, wonderful Dharma,  
Their minds are without any attachments.

With wisdom which is boundless  
They thoroughly understand all Dharmas;  
Universally entering into Dharma Realms,  
They manifest the power of self-mastery.

Living beings as well as all Dharmas  
Are thoroughly understood without obstruction.  
They universally manifest a multitude of forms and images,  
And pervade all kshetras.

If one wishes to seek all-wisdom,  
And quickly accomplish Unsurpassed Enlightenment,  
One should use the pure and wondrous mind  
To cultivate the practices for Bodhi.

If there is one who sees the Thus Come Ones'  
Powers of awesome spirit such as these,  
One should make offerings to the most supreme Honored Ones,  
And not have any doubts."

At that time, Solid Banner Bodhisattva, receiving the Buddha's awesome spiritual power, universally contemplated the ten directions and spoke these verses:

“The Tathagatas are superior beyond compare;  
Inexpressible, deep and profound.  
They transcend the path of words and language,  
And are pure like empty space.

You should contemplate these lions among men,  
With their powers of comfortable, spiritual penetrations,  
Who are already apart from discriminations,  
Yet able to cause those who discriminate to see them.

The Guiding Masters proclaim  
The most profound, subtle, and wonderful Dharma.  
And according to the causes and conditions,  
They manifest incomparable bodies.

This is great wisdom:  
The place of all Buddhas' practices.  
If one wishes to understand,  
Then one should constantly draw near the Buddhas.

With mind karma constantly pure,  
One makes offerings to all Tathagatas.  
One's mind is never weary  
And one is able to enter the Buddha's Way.

Replete with merit and virtue inexhaustible,  
One firmly dwells in the Bodhi mind.  
Thus one casts out the net of doubts  
And contemplates the Buddhas without growing tired.

Thoroughly penetrating all Dharmas,  
One is a true disciple of the Buddha.  
Such a one is able to understand and know  
All Buddhas' powers of sovereignty.

This is what vast and great wisdom proclaims:

Desire is the origin of all Dharmas.  
One should give rise to supreme hopes and expectations,  
And with determination, seek the Unsurpassed Enlightenment.

If there is one who is respectful of the Buddha,  
And mindful to repay the Buddha's kindness,  
That one will never be apart  
From dwelling with all Buddhas.

How could a person with wisdom  
Having seen or heard the Buddha,  
Not cultivate pure vows  
And walk the Buddha's path?"

At that time, Courageous Banner Bodhisattva, receiving the Buddha's spiritual  
power, universally contemplated the ten directions, and spoke these verses:

"Just like clear and pure eyes  
Which, because of the sun, can see a multitude of forms,  
So too, the pure mind in the same way  
Can see the Tathagata by means of the Buddha's power.

Just as with the power of vigor  
One is able to fathom the source of the sea,  
So too, the power of wisdom  
Enables one to see measureless Buddhas.

Just as a rich, fertile field  
Will certainly nourish and make grow what is planted in it,  
So too, the pure mind ground  
Produces all Buddhadharmas.

Just as a person who obtains a store-house of jewels  
Leaves the bitterness of poverty forever,  
The Bodhisattva who obtains the Buddhadharma  
Is apart from filth and purifies his mind.

Just as Agada medicine is able to eradicate all poisons,  
So too, the Buddhadharma in the same way  
Eradicates the distress of all afflictions.

A true and actual Good Knowing Advisor  
Is one whom the Thus Come Ones praise,  
For it is because of his awesome spirit  
That one gets to hear all Buddhadharmas.

Throughout numberless kalpas  
One might offer wealth and jewels to the Buddha,  
But if one does not know the Buddha's actual mark,  
One still cannot be said to be truly giving.

A multitude of measureless forms and marks  
Adorns the Buddhas' bodies.  
Yet it is not by means of forms or marks  
That one is able to see the Buddhas.

The Thus Come Ones of Equal and Proper Enlightenment  
Are tranquil and constantly unmoving  
Yet they are able to universally manifest bodies  
Which pervasively fill up realms in the ten directions.

Just as the realm of empty space  
Is neither produced nor extinguished,  
So too, all Buddhas' Dharmas  
Ultimately are not produced or destroyed."

At that time, Bright Light Banner Bodhisattva, receiving the Buddha's spiritual power, universally contemplated the ten directions, and spoke these verses:

"In the world of humans and in the heavens above  
In all the world-realms there are  
One can universally see the Thus Come Ones'  
Pure and exquisite form bodies.

Just as the power of a single mind  
Is able to produce all kinds of thoughts,  
So too, the Buddha's single body  
Universally manifests all Buddhas.

Bodhi is a non-dual Dharma.

Furthermore, it is without any marks.  
Yet within the midst of dual Dharmas,  
There manifest the marks of the adorned body.

Upon understanding the Dharma nature is empty and still,  
And arises like an illusion,  
Then that which one practices is without exhaustion:  
In this way, the Guiding Master appears.

All Buddhas of the three periods of time  
Have Dharma bodies which are completely pure.  
According to those who should be transformed,  
They can universally manifest wonderful form bodies.

The Thus Come One does not think to himself,  
“I will make a body like this.”  
Rather it naturally reveals itself,  
And he never gives rise to distinctions.

He makes no discrimination about the Dharma Realm,  
And also does not rely on it.  
Yet, in the midst of the mundane world,  
He manifests measureless bodies.

The Buddha's body is changeless.  
However, it does transform.  
For in the midst of the unchanging Dharma  
He makes appear shapes by transformation.

Proper Enlightenment cannot be measured.  
It is equal to the Dharma Realm and empty space.  
Unfathomable in its depth and vastness,  
It is completely cut off from the path of words and language.

The Thus Come One is skillfully able to penetrate;  
He practices the Way in every place.  
He can travel without obstruction  
To the multitudes of countries in the Dharma Realm.”

At that time, Wisdom Banner Bodhisattva received the Buddha's spiritual power,  
universally contemplated the ten directions, and spoke these verses:

“If a person can believe and receive  
All-Wisdom without obstruction.  
And if he cultivates Bodhi practices,  
His mind will be limitless.

Within all countries  
The Buddha universally manifests measureless bodies.  
Yet these bodies do not have a location.  
Nor do they dwell in Dharmas.

Each and every Tathagata  
Makes appear bodies by means of spiritual powers.  
Throughout inconceivable kalpas,  
No calculations or reckonings can reach their end.

As to all living beings of the three periods of time,  
Their number can completely be known,  
But the number of bodies revealed by the Thus Come Ones,  
Cannot be ascertained.

Sometimes they manifest one or two;  
At other times, limitless bodies.  
Although universally manifesting in lands of the ten directions,  
In fact, they are not two kinds.

Consider for instance, the pure, full moon,  
Which everywhere appears in all waters.  
Although its reflections are infinite,  
Originally, the moon isn't two.

The same is true for one with unobstructed wisdom,  
Who accomplishes Equal, Proper Enlightenment.  
Although he universally appears in all lands,  
The Buddha's substance is non-dual.

It is neither one, nor two;  
It is also not limitless,  
But merely accords with those who should be transformed  
To display limitless bodies.

The Buddha's body is not of the past,  
Nor is it of the future.  
In a single thought it presently appears,  
Accomplishing the Way and entering Nirvana.

Like forms conjured from an illusion,  
Which are not produced and which do not arise,  
The Buddha's body is also this way:  
It manifests without having been produced.”

At that time, Jeweled Banner Bodhisattva received the Buddha's spiritual power,  
universally contemplated the ten directions, and spoke these verses:

“The Buddha's body has no limit,  
Yet it can manifest bodies that have a limit.  
According to what should be seen,  
The Guiding Master Thus appears.

The Buddha's body has no location,  
Yet it fills up all locations,  
Like emptiness, it has no boundaries.  
Thus it is difficult to conceive of.

It is not the place of the mind's workings,  
Nor does the mind arise within it.  
Within the states of all Buddhas,  
Ultimately, there is neither production nor extinction.

A cataract that covers the eye  
Is neither within nor without  
Those in the world who see the Buddha  
Should know he is also like this.

In order to benefit living beings,  
The Thus Come One comes into the world.

Living beings perceive his coming,  
But in actuality, he does not appear in the world.

It cannot be that one perceives the Buddha  
In a certain country, or on a certain day or night.  
Nor is it possible to delineate him  
In terms of years, months, or a single kshana.

Living beings say:  
“On such and such a day, the Buddha accomplished the Way”;  
Yet the Tathagata’s attainment of Bodhi  
Is actually not fixed to a certain day.

The Thus Come One is apart from discriminations;  
He is not of this world and transcends all calculations.  
All Guiding Masters of the three periods of time  
Appear in this way.

Consider how, although the pure solar orb  
Actually does not unite with the dark of night,  
We still make reference to “day and night” together;  
So, too, do we treat the Dharmas of all Buddhas.

All kalpas in the three periods of time  
Do not unite with the Thus Come Ones.  
Yet we speak of the Buddhas of the three periods of time,  
And also regard the Dharma of the Guiding Master like this.”

At that time, Vigorous Banner Bodhisattva received the Buddha’s spiritual power,  
universally contemplated the ten directions, and spoke these verses:

“All Guiding Masters’ bodies are the same, and  
So too are their meanings.  
Universally in the lands of the ten directions,  
According to potentials, they appear in various ways.

You should contemplate the Honored Muni:  
That which he does is extremely rare and special.  
He completely fills the Dharma Realm,  
And there is nothing left out.

The Buddha's body is not within,  
Nor is it without.  
Because of spiritual power it is revealed;  
The Dharma of the Guiding Master is just like this.

According to the categories of living creatures,  
And the karma they accumulate from previous lives,  
Various kinds of bodies appear,  
And each one of them is different.

The bodies of all Buddhas are like that--  
Limitless and unreckonable.  
With the exception of the Greatly Enlightened Honored Ones,  
No one else can conceive of them.

Just as the self is difficult to conceive of,  
And the mind and its karma cannot be grasped;  
So too, the Buddha is difficult to conceive of,  
It is not through the mind's karma that he appears.

Just as lands cannot be conceived of,  
Yet their pure adornments can be seen;  
So too, the Buddha is difficult to conceive of,  
Yet all of his wonderful marks appear without exception.

Just as all Dharmas  
Arise from a number of conditions,  
So too is seeing the Buddha  
Dependent on a myriad of good karma.

Just as an As-You-Will pearl  
Can fulfill the minds of living beings,  
So too can the Buddhadharma  
Completely fulfill all your wishes.

Within limitless countries  
The Guiding Masters appear in the world.

Because of the power of their vows  
They respond everywhere throughout the ten directions.”

At that time, Apart-From-Filth Banner Bodhisattva received the Buddha’s spiritual power, universally contemplated the ten directions, and spoke these verses:

“The Tathagata’s great wisdom-light  
Universally purifies all worlds.  
Once these worlds have been purified,  
He explains the Buddhadharma.

Supposing there are people who wish to see  
Buddhas equal in number to living beings;  
They will certainly all appear in response to such thoughts;  
Yet there’s actually no place they come to.

One who takes the Buddhas’ state as one’s own,  
And concentrates one’s mind without rest,  
Is one who will get to see Buddhas  
Equal in number to one’s thoughts.

Accomplishing pristine, pure Dharmas,  
Perfecting all merit and virtue,  
One has total concentration  
And never lets one’s mind forsake All-Wisdom.

The Guiding Master, for the sake of living beings,  
Explains the Dharma in accord with what ought to be spoken.  
Complying with potentials which can be transformed,  
He universally manifests most supreme bodies.

The Buddha’s body and those of beings in the world  
Are all without a self.  
Awakening to this, one can accomplish Proper Enlightenment;  
And moreover, proclaim it for living beings.

The lion among men,  
With measureless power of self-mastery,  
Manifests bodies in number equal to minds;  
And these bodies are each different.

The bodies of those in the worlds  
Are the same as Buddhas' bodies.  
One with complete understanding of the self-nature  
Is called a Buddha.

The Thus Come One has universal knowledge and views,  
And completely understands all Dharmas.  
But as to the Buddhadharma and Bodhi,  
Neither one can be obtained.

The Guiding Master has no coming or going;  
Moreover, he has no dwelling place.  
Far apart from all upside-downness,  
He is called one of Equal and Proper Enlightenment.”

At that time, Constellation Banner Bodhisattva received the Buddha's spiritual  
power, universally contemplated the ten directions, and spoke these verses:

“The Thus Come One has no dwelling place,  
And yet universally dwells in all countries.  
Traveling to all lands  
He can be seen in all places.

The Buddha accords with the minds of living beings  
And everywhere reveals all bodies.  
He accomplishes the Way, turns the Dharma wheel,  
And then enters parinirvana.

All Buddhas are inconceivable.  
Who is able to conceive of the Buddha?  
Who is able to perceive Proper Enlightenment?  
Who is able to manifest the most supreme body?

All Dharmas are Thus;  
So too are the states of all Buddhas,  
Even to the point that there is not a single Dharma  
Which is subject to production and extinction in the midst of thusness.

Living beings falsely discriminate:

This is the Buddha, this is the world.  
For one who completely penetrates the nature of Dharmas,  
There is no Buddha and no world.

The Tathagata universally appears before us,  
Causing living beings to believe and be happy.  
The Buddha's substance cannot be obtained;  
Neither can it be seen.

If you can, while within the world,  
Be far apart from all attachments,  
And be happy and unobstructed in mind,  
Then you'll enlighten to the Dharma.

What appears through spiritual powers  
Is called the Buddha.  
At all times throughout the three periods  
He may be sought; but he does not exist.

If one can know this,  
Then the mind and all Dharmas  
Are completely known and perceived;  
And one can quickly become a Tathagata.

Within words and language is revealed  
The self-mastery of all Buddhas.  
Proper Enlightenment transcends words and language;  
Yet words and language are falsely used to express it."

At that time, Dharma Banner Bodhisattva received the Buddha's spiritual power,  
universally contemplated the ten directions, and spoke these verses:

"It would be better to constantly and completely endure  
All of the world's suffering,  
Than to ever be apart from the Tathagatas  
And not see their power of self-mastery.

If there are living beings  
Who have not brought forth the resolve for Bodhi,  
Upon once hearing the Buddha's name,

They will certainly accomplish Bodhi.

If there is a person of wisdom  
Who in a single thought, can bring forth a mind for the Way,  
He will certainly become an Unsurpassed Honored One;  
But he must be cautious not to produce doubts or delusions.

The Tathagata's power of ease and comfort  
Is difficult to meet in measureless kalpas.  
If one produces a single thought of faith,  
One will quickly certify to the Unsurpassed Way.

Supposing within thought after thought,  
One makes offerings to limitless Buddhas  
And yet fails to know the true and actual Dharma:  
Then one cannot be said to be making offerings.

If one hears such Dharmas  
From which all Buddhas are born,  
Although one passes through limitless sufferings,  
Still one does not renounce the practice of Bodhi.

Upon once hearing of great wisdom,  
This Dharma which all Buddhas enter,  
Universally throughout the Dharma Realm,  
One becomes a Guiding Master of the three periods of time.

Although one may exhaust the bounds of the future,  
Pervasively roaming throughout all Buddha lands;  
If one does not seek this wonderful Dharma,  
One will never be able to accomplish Bodhi.

From beginningless time onward, living beings  
Have long revolved in birth and death,  
Not understanding the true and actual Dharma.  
Because of this, all Buddhas come into the world.

All Dharmas are indestructible;  
Nor is there any one who can destroy them.

This comfortable, great, bright light  
Universally appears in the world.”