

Ten Spiritual Powers

At that time, Universal Worthy Bodhisattva Mahasattva told all other Bodhisattvas: Disciples of the Buddha! A Bodhisattva Mahasattva has ten spiritual powers. What are the ten?

Disciples of the Buddha! With the wisdom-based spiritual power of knowing others' minds, a Bodhisattva Mahasattva recognizes the varied minds of sentient beings in a trichiliocosm: minds of goodness, minds of evil, expansive minds, narrow minds, immense minds, petty minds, minds that follow birth and death, minds that do not follow birth and death, minds of Hearers, minds of Solitarily Enlightened Sages, minds of Bodhisattvas, Hearer's minds for practice, Solitarily Enlightened Sage's minds for practice, Bodhisattvas' minds for practice, minds of devas, minds of dragons, minds of yakshas, minds of gandharvas, minds of asuras, minds of garudas, minds of kinnaras, minds of mahoragas, minds of humans, minds of nonhumans, minds of beings in the hells, minds of animals, minds of those at the place of King Yama, minds of hungry ghosts, and minds of sentient beings in various places of hardship.

Just as a Bodhisattva Mahasattva can discern the limitlessly many different types of minds of sentient beings in one world, likewise he can do so in a hundred worlds, a thousand worlds, a hundred thousand worlds, a hundred billion nayutas of worlds. He can even discern the minds of sentient beings in worlds as many as dust motes in ineffably ineffable Buddhalands.

This is called a Bodhisattva Mahasattva's first wisdom-based spiritual power of skillfully knowing others' minds.

Disciples of the Buddha! With the wisdom-based spiritual power of the unobstructed purity of the heavenly eye, a Bodhisattva Mahasattva sees countless sentient beings in worlds as many as dust motes in ineffably ineffable Buddhalands. He sees infinitely many types of sentient beings, such as beings who die in one place and are born in another, beings in good and evil destinies, beings with blessed or cursed features, beings beautiful or ugly, beings defiled or pure, and other such uncountable kinds of beings. That is to say, he sees devas, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, nonhumans, those diminutive in body, those enormous in body, those small, and those great.

With his unobstructed vision, he clearly discerns the various kinds of sentient beings. He comprehensively and unerringly sees sentient beings according to their

accumulations of karma, their experiences of suffering and happiness, their minds, their discriminations, their views, their speech, their causes, their karmic results, their conditions, and what they give rise to.

This is called a Bodhisattva Mahasattva's second wisdom-based spiritual power of the unobstructed heavenly eye.

Disciples of the Buddha! With the wisdom-based spiritual power of knowing past lives whenever one wishes, a Bodhisattva Mahasattva knows past lives of his own and all sentient beings in worlds as many as dust motes in ineffably ineffable Buddhalands, throughout past eons as many as dust motes in ineffably ineffable Buddhalands.

A Bodhisattva Mahasattva knows everything such as their places of birth, their first names and surnames, their ethnicity, their diet, their pain and pleasure, the causes and conditions under which they have been evolving and transmigrating endlessly in the realms of existence, for life after life since time immemorial. He also knows all matters such as sentient beings' various types and ranks, nationalities, destinies in rebirth, appearances, karmic deeds, bondage, thoughts, causes and conditions that lead to their different lives.

He also recalls that there are as many Buddhas as dust motes in all Buddhalands, in worlds as many as dust motes in all Buddhalands, throughout eons as many as dust motes in all Buddhalands. The Bodhisattva Mahasattva recalls the name of each Buddha, how that Buddha came into the world, his assemblies, his parents, his attendants, his Hearers, his two best disciples, his cities and counties, his leaving home, his attainment of Utmost Proper Enlightenment under the bodhi tree, the places and thrones where he proclaimed so many sutras, how he benefited sentient beings, his life span at that time, his performance of Buddha-deeds, his entry into parinirvana through reliance on the nonresidual parinirvana and how long his Dharma remained after his entry into parinirvana. The Bodhisattva can recall all of this.

He also recalls the names of Buddhas as many as dust motes in ineffably ineffable Buddhalands. Each name represents Buddhas as many as dust motes in ineffably ineffable Buddhalands. He has complete knowledge of how each of these Buddhas brings forth his initial resolve for bodhi, makes vows and practices, makes offerings to all Buddhas, tames sentient beings, and speaks Dharma for his assemblies. He knows the length of each Buddha's life, his spiritual powers of transformation, and even his entry into nonresidual parinirvana, the length of time his Dharma remains after he enters parinirvana, and the stupas and monasteries

that are constructed with various adornments, causing sentient beings to plant and nurture good roots. The Bodhisattva can know all of this.

This is called a Bodhisattva Mahasattva's third wisdom-based spiritual power of knowing past lives extending back through eons of time.

Disciples of the Buddha! With the wisdom-based spiritual power of knowing future eons of time, a Bodhisattva Mahasattva knows all eons in worlds as many as dust motes in ineffably ineffable Buddhalands. In each eon, the Bodhisattva knows everything about how sentient beings continually die and are reborn within the levels of existence, whether the karmic actions and retributions are wholesome or unwholesome, transcendental or mundane, decisive or indecisive. He knows whether sentient beings have wrong or correct concentration, whether or not their good roots are accompanied by defilements, whether or not they are endowed with good roots, whether or not they can be gathered in by their good roots, whether or not they have accumulated good roots, and whether or not they have accumulated offenses.

He knows all such things throughout worlds as many as dust motes in ineffably ineffable Buddhalands, throughout future eons as many as dust motes in ineffably ineffable Buddhalands.

In each eon, there are names of Buddhas as many as dust motes in ineffably ineffable Buddhalands. Each name represents Tathagatas as many as dust motes in ineffably ineffable Buddhalands. He has complete knowledge of how each and every Tathagata will bring forth his initial resolve for bodhi, make vows and practices, make offerings to all Buddhas, tame sentient beings, and speak Dharma for his congregations. He knows the length of each Buddha's life, his spiritual powers of transformation, and even his entry into nonresidual parinirvana, the length of time his Dharma will remain after he enters parinirvana, and the stupas and temples that will be constructed with various adornments, causing sentient beings to plant and nurture good roots.

This is called a Bodhisattva Mahasattva's fourth wisdom-based spiritual power of knowing future eons of time.

Disciples of the Buddha! With the perfection of the unobstructed purity of the heavenly ear, a Bodhisattva Mahasattva's hearing is perfect, extensive, keen, and penetrating. Unhindered and unimpeded in its reach, the heavenly ear is fully endowed and accomplished. With self-mastery, he can hear or not hear any or all sounds as he chooses.

Disciples of the Buddha! Buddhas as many as dust motes in ineffably ineffable Buddhalands exist in the east. The Bodhisattva Mahasattva can accept and practice all of the profound, vast, pure Dharma with its various distinctions, limitless expedients, and limitless skillful means, that all these Buddhas proclaim, reveal, impart, expound, establish, teach, use to discipline beings, recollect, and analyze.

Further, the Bodhisattva Mahasattva can remember and uphold all of this Dharma, both the meaning as well as the words, whether it is spoken for a single person or an assembly, and including the Buddhas' tone of voice, their articulation, their wisdom, their understanding, their manifestations, their ability to tame, their states of mind, their ground of being, and their ways of transcendence. He never forgets this Dharma, nor dismisses it, nor severs it, nor retreats from it, nor becomes confused.

He explains this Dharma for others so that they in turn awaken to understanding and never forget a single word or sentence of this Dharma. Just as he is able to do this in the east, he can do the same in the south, west, north, the four intermediate directions, as well as above and below.

This is called a Bodhisattva Mahasattva's fifth wisdom-based spiritual power of the unobstructed purity of the heavenly ear.

Disciples of the Buddha! When dwelling in spiritual power devoid of substance, spiritual power devoid of effort, spiritual power based in equality, vast spiritual power, infinite spiritual power, spiritual power devoid of reliance, spiritual power that accord with one's wishes, spiritual power that arises, spiritual power that does not arise, spiritual power that does not retreat, spiritual power that is not cut off, indestructible spiritual power, increasing spiritual powers, and spiritual powers that reach wherever they are sent, a Bodhisattva Mahasattva hears the names of Buddhas in extremely distant worlds, that is, in countless worlds, measureless worlds, even worlds as many as dust motes in ineffably ineffable Buddhalands. He sees himself in each Buddha's presence as soon as he hears that Buddha's name.

Those worlds may be upright or inverted—each unique in shape, locale, and features. Boundless and unobstructed is the assortment of lands and epochs, each adorned with infinite meritorious virtues. Every Tathagata will appear in these worlds to manifest spiritual transformations and praise the unique names of limitless and countless Buddhas. Once this Bodhisattva hears the name of a Tathagata, he sees himself in that Buddha's presence without leaving his original place. There he bows, pays respect, attends and makes offerings to that Buddha. He asks about the Dharma of Bodhisattvas and enters the Buddha's wisdom. He

thoroughly and utterly knows the assemblies and the Dharma spoken in bodhimandas in all Buddhalands, yet remains unattached.

In this way, he passes through as many eons as dust motes in ineffably ineffable Buddhalands, reaching all places throughout the ten directions without going anywhere. Nonetheless, he travels to every land to see the Buddhas, to listen to the Dharma and to inquire about the Path without pausing, giving up, resting, or growing weary. He cultivates the Bodhisattva's practice and realizes his vast vows. To fulfill his vows he never retreats, for he does not wish the vast seed-nature of the Tathagatas to be cut off.

This is called a Bodhisattva Mahasattva's sixth wisdom-based spiritual power of being devoid of substance and unmoving as one reaches to all Buddhalands.

Disciples of the Buddha! With the wisdom-based spiritual power of sentient beings' words and voices, a Bodhisattva Mahasattva understands the various spoken words of sentient beings in worlds as many as dust motes in ineffably ineffable Buddhalands.

He understands the language of sages, the language of those who are not yet sages, the language of heavenly beings, the language of dragons, language of yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans and nonhumans, and so forth to the languages of ineffably ineffable sentient beings. He understands all their individual expressions and distinctions.

In any world that this Bodhisattva enters, he discerns the dispositions and desires of all beings therein. He communicates in ways suited to these beings' dispositions and desires so that they completely understand without a doubt. Just as sunshine appears to illumine all forms so that those with eyes will see clearly, a Bodhisattva Mahasattva is the same way. With the ability to proficiently differentiate all spoken words, he deeply enters all clouds of verbal communication. All of his speech aims to ensure that those intelligent and wise in the world understand.

This is called a Bodhisattva Mahasattva's seventh wisdom-based spiritual power of clearly discerning all words and phrasing.

Disciples of the Buddha! With the wisdom-based spiritual power of producing infinite asankheyas of adorned physical bodies, a Bodhisattva Mahasattva knows that all dharmas are apart from characteristics of form, being free from distinctive characteristics, various characteristics, limitless characteristics, and differentiated characteristics, and not being characterized as green, yellow, red, or white.

A Bodhisattva who enters the Dharma Realm in this way manifests a body that takes on various forms—boundless forms, infinite forms, pure forms, adorned forms, all-pervasive forms, incomparable forms, all-illuminating forms, enhanced forms, harmonious forms, forms replete with various features, forms removed from all vice, forms of awesome impact, honorable forms, inexhaustible forms, forms of intermingling wonders, extremely stately forms, incalculable forms, well-guarded forms, forms capable of maturation, forms that adapt and transform, unobstructed forms, thoroughly lucid forms, unsullied forms, extremely translucent forms, forms of courageous might, forms of inconceivable expedience, incorruptible forms, flawless forms, unclouded forms, well-settled forms, magnificently ornamented forms, forms with various stately features, various forms of subsidiary fine characteristics, forms of dignified nobility, forms of marvelous states, well-polished and glistening forms, forms of a pure and profound mind, forms of blazing luster, forms of supreme grandeur, uninterrupted forms, independent forms,

matchless forms, forms filling inexpressibly many Buddhalands, increasing forms, steadfast and receptive forms, forms of supreme virtue, forms complying with the heart's joy, forms of pure understanding, forms of collected wonders, forms of adroit determination, unimpeded forms, forms of spacious clarity, delightfully pure forms, forms apart from defilement, immeasurable forms, forms wondrous to behold, forms pervasively seen, forms appearing according to the time, tranquil forms, forms that abandon greed, forms of true fields of blessings, forms capable of creating peace, forms removed from fear, forms apart from foolish actions, forms of wisdom and courage, forms of unhampered physical characteristics, forms traveling everywhere, forms with minds relying on nothing, forms created by great kindness, forms manifested by great compassion, forms of impartial transcendence, forms replete with blessings and virtues, forms according to the thoughts in the mind, forms of boundless splendid jewels, forms of brilliance from treasure troves, forms inspiring faith and delight in sentient beings, forms in which all wisdom appears,

forms with happy eyes, forms foremost in the ornamentation of jewels forms without location, forms that manifest at will, forms of various spiritual powers, forms of those born in the family of Tathagatas, forms that surpass all analogies, forms pervading the Dharma Realm, forms of those to whom the masses flock seeking instruction, various forms, accomplished forms, forms of transcendence, forms of awesome deportment appropriate to those he teaches, forms that others never tire of seeing, various forms of luminous purity, forms that emanate countless webs of light, forms of an untold variety of radiance, forms with

inconceivable fragrances and light beyond the three realms, forms of solar orbs that shine with infinite brightness, forms that reveal incomparable lunar orbs, forms of immeasurable delightful flower-shaped clouds, adorned forms that produce various clouds of lotus garlands, forms of fragrant flames beyond all worlds perfuming everywhere, forms that generate all Tathagatas' Treasury, forms with indescribable voices that fluently reveal and explain all dharmas, forms that fulfill all the practices of Universal Worthy.

Disciples of the Buddha! The Bodhisattva Mahasattva deeply enters this formless Dharma Realm and manifests various physical bodies such as these, causing those he wishes to transform to see and to think of him. He turns the Dharma wheel for those to be transformed according to their time and according to their characteristics so that they draw close to the Bodhisattva and become enlightened. The Bodhisattva uses various spiritual powers, manifests various kinds of freedom and ease, and employs diverse abilities for those to be transformed.

This is called a Bodhisattva Mahasattva's eighth wisdom-based spiritual power by which he diligently practices and perfects countless physical bodies in order to take beings across.

Disciples of the Buddha! With the wisdom-based spiritual power of knowing all dharmas, a Bodhisattva Mahasattva knows that all dharmas are nameless, without a seed-nature, without coming or going, neither different nor similar, neither diverse nor lacking diversity, neither dual nor nondual, without self-existence, incomparable, neither arising nor ceasing, neither in motion nor destructible, neither solid nor void, neither of one characteristic nor without characteristics, neither nonexistent nor existent, neither dharma nor nondharma, neither compliant with worldly conventions nor not compliant with worldly conventions, neither karma nor not karma, neither retribution nor an absence of retribution, neither conditioned nor unconditioned, neither truth in the primary sense nor not truth in the primary sense, neither the Path nor not the Path, neither transcending nor nontranscending, neither quantifiable nor nonquantifiable, neither of this world nor world-transcendent, neither arising from causes nor not arising from causes, neither determinate nor indeterminate, neither realized nor unrealized, neither emergent nor nonemergent, neither differentiated nor undifferentiated, neither reasonable nor unreasonable.

This Bodhisattva does not grasp at mundane truth, does not dwell in truth in the primary sense, does not differentiate among dharmas, does not establish words, complies with the nature of quiescence, and does not forsake any vows. Because

he perceives the principles and understands the Dharma, he can spread clouds of Dharma and send down a shower of Dharma rain.

Although he knows that the ultimate reality is beyond words, he nevertheless applies boundless eloquence and expedients to sequentially explain it according to the Dharma and principles. Because he has skillfully mastered all dharmas, words and oratory, and he has purified his immense kindness and compassion, he creates words for dharmas that are beyond words, which correspond to, rather than contradict, the Dharma and principles. He explains that all dharmas arise from conditions.

Although he engages in speech, he has no attachments. With his boundless eloquence, he proclaims all dharmas. He distinguishes, establishes, instructs, and guides to ensure that the nature of all dharmas is totally evident, severing all beings' webs of doubt so that they become pure.

Although he gathers in sentient beings, he does not lose touch with ultimate reality, becomes irreversible in the practice of nonduality, and always expounds practices for entering nonobstruction. By means of myriad wondrous sounds, he never misses an opportunity to send down a universal rain of Dharma that accords with the minds of sentient beings.

This is called a Bodhisattva Mahasattva's ninth wisdom-based spiritual power regarding all dharmas.

Disciples of the Buddha! With the wisdom-based spiritual power of the Samadhi of extinction of all dharmas, a Bodhisattva Mahasattva in thought after thought enters the Samadhi of extinction of all dharmas yet does not retreat from the Bodhisattva Path, abandon the work of a Bodhisattva, or relinquish the heart of great kindness and compassion. He practices the paramitas without rest and tirelessly contemplates all Buddhalands. He does not relinquish the vows of saving sentient beings nor does he cease the work of turning the Dharma wheel.

He does not abandon the work of teaching sentient beings nor does he renounce the practice of making offerings to all Buddhas. He does not renounce entry into the self-mastery of all dharmas nor does he renounce constantly seeing all Buddhas or constantly listening to all dharmas.

Knowing that all dharmas are equal and unimpeded, he effortlessly realizes all of the Buddhadharma and perfects all of his supreme vows. He comprehends the differences among all lands, enters the Buddhas' seed-nature, and arrives at the other shore. In every world, he learns all dharmas, apprehending that dharmas are without characteristics. He knows that all dharmas arise from conditions and are

without a substance or nature; nevertheless, he expediently explains them according to worldly conventions. Though his mind does not dwell upon any dharma, nevertheless, as an expedient he explains various dharmas according to sentient beings' dispositions and desires.

When this Bodhisattva abides in Samadhi, he may stay for one eon, a hundred eons, a thousand eons, a million eons, a hundred million eons, a billion eons, a hundred billion eons, a million nayuta eons, a hundred million nayuta eons, a billion nayuta eons, a hundred billion nayuta eons, countless eons, measureless eons, even ineffably ineffable eons if he wishes. When a Bodhisattva enters this Samadhi of extinction of all dharmas, he may pass through that many eons, yet his body does not disintegrate, waste away, or change. He is neither visible nor invisible. He does not pass away, decay, tire out, or become lax; his endurance is inexhaustible. Although he makes no effort within existence or nonexistence, he accomplishes all the deeds of a Bodhisattva. That is to say, he never abandons sentient beings. He never misses an opportunity to teach and discipline them. He ensures that they grow in all aspects of the Buddhadharma and perfect all the practices of a Bodhisattva.

He utilizes his miraculous powers of spiritual transformation to benefit all sentient beings without ever pausing to rest. For example, he manifests everywhere like light and shadows yet remains still and quiet in Samadhi.

This is called a Bodhisattva Mahasattva's tenth wisdom-based spiritual power of entering the Samadhi of the extinction of all dharmas.

Disciples of the Buddha! A Bodhisattva Mahasattva abiding in these ten kinds of spiritual powers is inconceivable to any heavenly being, inconceivable to any sentient being, any Hearer, any Solitarily Enlightened Sage, and the rest of the Bodhisattvas. None of them can conceptualize his state. This Bodhisattva's body karma is inconceivable, his speech karma is inconceivable, his mental karma is inconceivable, his self-mastery within Samadhi is inconceivable, and his states of wisdom are inconceivable. Other than Buddhas and the Bodhisattvas who have attained this spiritual power, no one else can tell, extol and praise the merit and virtue of this Bodhisattva.

Disciples of the Buddha! These are the ten spiritual powers of a Bodhisattva Mahasattva. If a Bodhisattva Mahasattva abides in these spiritual powers, then he attains all the unobstructed wisdom-based spiritual powers of the three periods of time.