

The Ten Patiences

At that time Universal Worthy Bodhisattva said to all the Bodhisattvas, “Disciples of the Buddha, Bodhisattvas Mahasattvas, should embody ten kinds of patience. If they acquire these patiences, they will attain the Ground of Unhindered Patience of All Bodhisattvas, and be unimpeded and unlimited with respect to all Buddhadharmas.

What are the ten? They are Patience with Sounds, Patience with the Agreeable, Patience with the State of Mind in which No Mental Objects Arise, Patience in Perceiving All as Illusions, Patience in Perceiving All as Mirages, Patience in Perceiving All as Dreams, Patience in Perceiving All as Echoes, Patience in Perceiving All as Reflections, Patience in Perceiving All as Conjured Effects, and Patience in Perceiving All as the Void. These ten kinds of patience have been proclaimed, are being proclaimed, and shall be proclaimed by all Buddhas in the three periods of time.

Disciples of the Buddha, what constitutes the Bodhisattva Mahasattva's Patience with Sounds? It means that when he hears the sounds of Dharma being proclaimed by all the Buddhas, he is not alarmed, frightened or overawed. Rather, with deep faith and understanding, he awakens to the Dharma, pursues it with delight, recollects it with a focused mind, learns and practices it, and abides steadfastly in it. This is called Patience with Sounds, the first kind of patience of a Bodhisattva Mahasattva.

Disciples of the Buddha, what constitutes the Bodhisattva Mahasattva's Patience with the Agreeable? The Bodhisattva ponders and contemplates all Buddhadharmas, regards them impartially and does not violate them, complies with and understands them, purifies his mind with them, abides properly in and practices them, and enters and becomes accomplished in them. This is called Patience with the Agreeable, the second kind of patience of a Bodhisattva Mahasattva.

Disciples of the Buddha, what constitutes the Bodhisattva Mahasattva's Patience with the State of Mind in which No Mental Objects Arise? Disciples of the Buddha, this Bodhisattva Mahasattva perceives neither the slightest dharma coming into being, nor the slightest dharma ceasing to be. Why is this? Where there is no coming into being, there is no ceasing to be. Where there is no ceasing to be, there is no reaching an end. Where there is no reaching an end, there is

freedom from defilement. Where there is freedom from defilement, there is no discrimination. Where there is no discrimination, there is no attachment to a location. Where there is no attachment to a location, there is tranquility. Where there is tranquility, there is renouncing of desires. Where there is renouncing of desires, there is absence of effort. Where there is effortlessness, there is no longing. Where there is no longing, there is no residing. Where there is no residing, there is no going or coming. This is called Patience with the State of Mind in which No Mental Objects Arise, the third kind of patience of a Bodhisattva Mahasattva.

Disciples of the Buddha, what constitutes the Bodhisattva Mahasattva's Patience in Perceiving All as Illusions? Disciples of the Buddha, this Bodhisattva Mahasattva realizes that all dharmas invariably are like illusions arising from causes and conditions. Through a single dharma, he understands many dharmas. Through many dharmas, he understands a single dharma.

Once this Bodhisattva realizes that all dharmas are like illusions, he fathoms lands, beings, and dharma realms. He realizes the equality of worlds, the equality of the appearances of Buddhas, and equality of the three periods of time. He accomplishes all kinds of spiritual powers and transformations.

Just as an illusion is not an elephant, not a horse, not a carriage, not a pedestrian, not a man, not a woman, not a boy, not a girl, not a tree, not a leaf, not a flower, not a fruit, not earth, not water, not fire, not wind, not day, not night, not sun, not moon, not half a month, not one month, not one year, not a hundred years, not one eon, not many eons, not concentration, not distraction, nor is it homogeneous, nor heterogeneous, nor uniform, nor variable, nor broad, nor narrow, nor abundant, nor scarce, nor finite, nor infinite, nor coarse, nor fine, nor any of the various kinds of phenomena or their aspects. The various phenomena are not illusions. Illusions are not the various phenomena. Yet, due to illusions, various different phenomena manifest.

The Bodhisattva Mahasattva is the same way. He regards all worlds as illusory—namely, the world of karma, the world of afflictions, the world of lands, the world of dharmas, the world of time, the world of inclinations, the world of formation, the world of destruction, the world of movement, and the world of deliberate action.

When the Bodhisattva Mahasattva contemplates all worlds as illusory, he perceives no beings coming into being, no beings ceasing to be, no lands coming into being, no lands ceasing to be, no dharmas coming into being, and no dharmas ceasing to be.

He does not see a past that can be differentiated, a future that is evolving, or a present that maintains its status quo even for the space of a single thought.

He neither contemplates bodhi nor differentiates bodhi. He neither sees the Buddhas' appearance nor sees the Buddhas' nirvana. He neither sees them as having dwelt in great vows, nor sees them as having entered the proper position of Buddhahood. He never goes beyond their being equally illusory.

Although this Bodhisattva accomplishes Buddhalands, he knows that lands have no differentiation. Although he is accomplished in the realms of sentient beings, he knows that there is no differentiation among sentient beings. Although he contemplates the entire Dharma Realm, he abides peacefully in the Dharma nature, tranquil and unmoving. Although he comprehends the equality of the three periods of time, he does not violate the convention of differentiating the three periods of time. Although he realizes (the emptiness of) the skandhas and the locations, he forever severs all dependencies. Although he liberates sentient beings, he realizes that all in the Dharma Realm are equal and devoid of the various differences.

Although he knows that all dharmas are beyond language and inexpressible, he always speaks the Dharma with infinite eloquence. Although he is not attached to the work of transforming sentient beings, he does not renounce great compassion, and he turns the Dharma wheel to rescue all.

Although he expounds past causes and conditions for them, he knows that causes and conditions are essentially devoid of evolvment. This is called Patience in Perceiving All as Illusions, the fourth kind of patience of a Bodhisattva Mahasattva.

Disciples of the Buddha, what constitutes the Bodhisattva Mahasattva's Patience in Perceiving All as Mirages? Disciples of the Buddha, this Bodhisattva Mahasattva knows that all worldly phenomena resemble mirages. Like mirages, they have no location, are neither inside nor outside, neither existent nor nonexistent, neither annihilated nor eternal, neither of one color nor of many colors nor colorless. They are simply spoken of and manifested according to the beings of the world.

The Bodhisattva in this way practices genuine contemplation. He understands all dharmas and at once realizes all levels of cultivation, thus attaining perfection. This is called Patience in Perceiving All as Mirages, the fifth kind of patience of a Bodhisattva Mahasattva.

Disciples of the Buddha, what is meant by the Bodhisattva Mahasattva's Patience in Perceiving All as Dreams? Disciples of the Buddha, this Bodhisattva Mahasattva knows that all worldly phenomena resemble dreams. Like dreams,

they are neither of the world nor apart from the world; they are neither of the Desire Realm nor of the Form Realm nor of the Formless Realm; they neither come into being nor cease to be; they are neither defiled nor pure, and yet they make their appearance.

The Bodhisattva Mahasattva is the same way. He understands all in the world are the same as dreams in their absence of change. They resemble dreams in their (lack of) inherent nature, in the attachments they produce, in their separateness from the inherent nature, in their fundamental nature, in their manifestations, in their lack of disparities, in their discriminatory thinking, and in the insight derived when one awakens from them. This is called Patience in Perceiving All as Dreams, the sixth kind of patience of a Bodhisattva Mahasattva.

Disciples of the Buddha, what constitutes the Bodhisattva Mahasattva's Patience in Perceiving All as Echoes? Disciples of the Buddha, this Bodhisattva Mahasattva listens to Buddhas speak the Dharma, contemplates the nature of all dharmas, perfects his study and cultivation, and arrives at the opposite shore. He knows that all sounds are like echoes in that they neither come nor go, but merely seem to exist.

Disciples of the Buddha, this Bodhisattva Mahasattva contemplates how the Thus Come Ones' sound comes neither from within nor from without nor from in between within and without. Although he comprehends that their sound comes neither from within nor from without nor from in between, he realizes that the words and phrases spoken are the manifestation of skillful and clever expedients.

Like echoes in a valley, this sound arises from conditions yet remains unopposed to the Dharma nature. It causes all sentient beings to gain the kind of understanding appropriate to their individual differences, thereby enabling them to cultivate and study. Consider Lord Sakra's wife, the asuraking's daughter Saci, who can, without conscious intention, produce a thousand kinds of sound in a single sound. The Bodhisattva Mahasattva is the same way. He enters the realm of nondiscrimination, masters a versatile sound that adapts to beings of different capacities, and eternally turns the Dharma wheel in boundless worlds.

This Bodhisattva Mahasattva can expertly observe all sentient beings and expound the Dharma to them by means of the hallmark of a vast, long tongue. His voice pervades the lands of the ten directions without hindrance, enabling all therein to hear the Dharma as suited to their individual differences. Though the Bodhisattva knows that sound arises from nowhere, he manifests sounds everywhere. Though he knows there is nothing to say, he extensively expounds all the Dharma. The impartiality of his wonderful voice allows every kind of sentient being to

understand in his or her own way and to attain thorough realization through his or her own wisdom. This is called Patience in Perceiving All as Echoes, the seventh kind of patience of a Bodhisattva Mahasattva.

Disciples of the Buddha, what constitutes the Bodhisattva Mahasattva's Patience in Perceiving All as Reflections? Disciples of the Buddha, this Bodhisattva Mahasattva is neither born in the world nor dies in the world; is neither within the world nor outside of the world; neither cultivates in the world nor fails to cultivate in the world; is neither the same as nor different from those in the world; neither goes to the world nor fails to go to the world; neither dwells in the world nor does not dwell in the world; and is neither of the world nor beyond the world.

He neither cultivates the Bodhisattva's practices nor renounces his magnificent vows. He attaches neither to reality nor to unreality. Although he constantly practices the Dharma of all Buddhas, he is able to manage all worldly affairs. He neither drifts with the worldly currents nor dwells in the Dharma flow.

It is like how the sun, the moon, men, women, houses, mountains, forests, rivers, springs, and so forth are reflected in oil, water, physical entities, gems, mirrors, and other clear surfaces. A reflection is neither the same as nor different from the oil and other substances; it neither separates from nor merges with them. A reflection neither gets carried adrift in a river or stream nor sinks in a pond or well, appearing therein yet all the while untainted. Sentient beings may perceive a reflection as being at one location and not another, but although objects far and near all have reflections, the distance of a reflection does not correspond to the distance of its object.

The Bodhisattva Mahasattva is the same way. He can perceive his own body as well as those of others. His wisdom allows him to perceive these states, yet he does not interpret them as dual and speak of himself and others as being different. He simultaneously appears everywhere in his own country and other countries, all of which are distinctively different from each other.

Just as a seed does not have roots, shoots, stems, nodes, branches, or leaves, yet is capable of producing such things, so too is the Bodhisattva Mahasattva capable in the same way. With expedient means, he distinguishes duality in that which is nondual, and yet he thoroughly understands the nonobstructive reality. This is called Patience in Perceiving All as Reflections, the eighth kind of patience of a Bodhisattva Mahasattva.

When the Bodhisattva Mahasattva achieves this patience, then without traveling to the lands of the ten directions, he is able to appear everywhere in all Buddhalands.

He neither leaves this place nor goes to those places. Like a reflection, he appears everywhere, and thus, his practice is unobstructed.

He causes sentient beings to perceive his different bodies as having the same material reality as all worldly objects. Yet these different forms are actually not different. Difference and nondifference are mutually nonobstructive. This Bodhisattva is born in the Thus Come One's lineage, pure and unimpeded in his body, speech, and thought. Therefore, he is able to attain a pure body capable of assuming boundless physical forms.

Disciples of the Buddha, what constitutes the Bodhisattva Mahasattva's Patience in Perceiving All as Conjured Effects? Disciples of the Buddha, this Bodhisattva Mahasattva knows that all worldly phenomena resemble conjured effects. That is, all sentient beings' mental deeds resemble conjured effects, for they result from awareness and thoughts; all worldly activities resemble conjured effects, for they result from discriminations; all misinterpretations of suffering and happiness resemble conjured effects, for they result from delusive craving; all unreal, worldly dharmas resemble conjured effects, for they manifest through language and speech; and all afflictions and distinctions resemble conjured effects, for they result from cognition.

Furthermore, the purifying and taming [of sentient beings] resembles a conjured effect, for it manifests from nondiscrimination; [the Bodhisattvas'] steadfastness throughout the three periods of time resembles a conjured effect, for it is due to impartiality premised on nonarising; the Bodhisattvas' vow-power resembles a conjured effect, for it is established through extensive cultivation; the Thus Come One's great compassion resembles a conjured effect, for it is manifested by expediency; and the provisional turning of the Dharma wheel resembles a conjured effect, for it is expressed with eloquence arising from wisdom and fearlessness.

Such is the Bodhisattva's understanding of worldly and transcendental conjured effects. His understanding, which is based on direct experience, extensive knowledge, boundless knowledge, factual knowledge, sovereign knowledge, and genuine knowledge, cannot be swayed by delusive views. Nor does his conduct, which conforms to worldly conventions, contravene the truth.

Consider the analogy of a conjured effect that arises neither from the mind, nor from mental dharmas, nor from karma. It is not subject to retribution. It neither is born in the world nor perishes in the world. It cannot be pursued or grasped. It dwells neither for a long time nor for a brief instant. It neither traverses the world nor departs from the world. It is not bound exclusively to one location, nor does it

belong to every location. It is neither measurable nor immeasurable. It neither grows weary and rests, nor is indefatigable. It is neither mortal nor divine, neither defiled nor pure. It undergoes neither birth nor death. It is neither wisdom nor foolishness. It is neither visible nor invisible. It neither relies on the mundane nor enters the Dharma Realm. It is neither intelligent nor dull-witted. There is nothing to grasp at or relinquish. It is neither subject to birth and death nor in nirvana. It neither exists nor does not exist.

The Bodhisattva travels through worlds in this skillful, expedient manner, cultivating the Bodhisattva Path. Well-versed in the dharmas of all worlds, he sends transformation bodies to them. He is attached neither to the mundane nor to his own body. He does not discriminate with regard to the world or his body. He neither dwells in the world nor is apart from the world. He neither dwells in the Dharma nor is apart from the Dharma. Due to his past vows, he does not forsake a single realm of sentient beings, nor does he regulate only a few realms of sentient beings. He neither distinguishes among dharmas nor fails to distinguish among them. He knows that the Dharma nature neither comes nor goes. Although there is nothing to it, he still fills sentient beings with the Buddhadharma. He understands that dharmas are like conjured effects, neither existent nor nonexistent.

Disciples of the Buddha, when the Bodhisattva Mahasattva abides in the Patience in Perceiving All as Conjured Effects in this way, he can fulfill the path of bodhi cultivated by all Buddhas and bring benefit to all beings. This is called Patience in Perceiving All as Conjured Effects, the ninth kind of patience of a Bodhisattva Mahasattva.

When the Bodhisattva achieves this patience, everything he does resembles a conjured effect. He does not rely on any Buddhaland, cling to any worldly thing, or make distinctions within the Buddhadharma. Yet, he proceeds toward the Buddhas' bodhi without weariness, cultivates the Bodhisattva practices, and renounces all confusion. Though he has no body, he manifests every kind of body. Though he has no abode, he dwells in every land. Though he has no form, he manifests every form. Though he is not attached to reality, he clearly perceives the impartial and perfect Dharma nature.

Disciples of the Buddha, since this Bodhisattva Mahasattva does not rely on any dharma whatsoever, he is named the "Liberated One." Having cast out all faults, he is named the "Disciplined One." Unwavering and unflinching, he pervasively enters the assemblies of all Thus Come Ones and is known as "One with Spiritual Powers." Having attained skillful means with regard to the nonarising of dharmas, he is named the "Non-Retreating One." Endowed with such powers that even

Sumeru and the Iron Ring Mountains cannot obstruct him, he is named the “Unobstructed One.”

Disciples of the Buddha, what is the Bodhisattva Mahasattva’s Patience in Perceiving All as the Void?

Disciples of the Buddha, this Bodhisattva Mahasattva understands that all dharma realms resemble the void in that they have no attributes; all worlds resemble the void in that they do not arise; all dharmas resemble the void in that they are nondual; all sentient beings’ deeds resemble the void in that there is nothing done; all Buddhas resemble the void in that they do not make distinctions; all Buddhas’ powers resemble the void in that they are undifferentiated; all dhyana-samadhis resemble the void in that the three periods of time become equal; all dharmas that are spoken resemble the void in that they cannot be verbalized; and all Buddhas’ bodies resemble the void in that they are free from attachment and impediment. The Bodhisattva thus uses the expedient of perceiving all as the void to fathom that all dharmas do not exist.

Disciples of the Buddha, when the Bodhisattva Mahasattva comprehends all dharmas by means of the wisdom of the Patience of Perceiving All as the Void, he attains a body and bodily karma that resemble the void, speech and speech karma that resemble the void, and a mind and mental karma that resemble the void.

Just as the void sustains all dharmas so that there is neither production nor destruction, the Bodhisattva Mahasattva’s Dharma body likewise is free from birth and death. Just as the void is indestructible, the Bodhisattva Mahasattva’s wisdom and powers likewise are indestructible. Just as the void serves as the refuge for all in the world yet itself is not dependent on anything, the Bodhisattva Mahasattva likewise is the refuge for all dharmas yet all the while independent.

Just as the void is beyond birth and death yet accommodates all births and deaths in the world, the Bodhisattva Mahasattva likewise is without aims or achievements yet manifests aims and achievements, leading all those in the world to cultivate purity. Just as the void lacks boundaries, yet can manifest infinitely many boundaries, the Bodhisattva likewise has no karma or retribution, yet is able to manifest all sorts of karma and retribution.

Just as the void neither travels nor remains still, yet can reveal all sorts of magnificence, likewise the Bodhisattva Mahasattva neither travels nor remains still, yet is able to discern all practices. Just as the void neither has form nor lacks form, yet can display all the various forms, likewise the Bodhisattva has neither worldly nor transcendental form, yet can display all forms.

Just as the void is neither distant nor close, yet lasts forever and manifests all things, likewise the Bodhisattva Mahasattva is neither distant nor close, yet is able to dwell forever and display all the practices of Bodhisattvas.

Just as the void is neither clean nor polluted, yet not apart from cleanliness and pollution, likewise the Bodhisattva Mahasattva is neither impeded nor unimpeded, yet not apart from impediment and nonimpediment.

Just as the whole world appears before the void, yet the void does not appear before the whole world, likewise all dharmas appear before the Bodhisattva Mahasattva, yet he does not appear before all dharmas.

Just as the void enters all and knows no bounds, likewise the Bodhisattva Mahasattva enters all dharmas and his Bodhisattva resolve knows no bounds.

Why is that? The reason is that what the Bodhisattva does is like the void. That is to say, all his cultivation, all his adornment and purification, and all his accomplishments are completely impartial, being of one single substance, flavor, and capacity, and resembling the void in its purity and all-pervasiveness.

In this way the Bodhisattva certifies to the knowledge of all dharmas and does not discriminate among any of them. He adorns and purifies all Buddhalands, perfects all independent bodies, and discerns all directions without confusion.

He possesses all powers and cannot be vanquished. He has perfected all the boundless meritorious virtues, plumbed the depths of all profound dharmas, and mastered all Paramitas.

Sitting on all vajra seats everywhere, he universally utters sounds that accord with all kinds of beings. He turns the Dharma wheel for the sake of those in all worlds without ever missing the right opportunity. This is called Patience in Perceiving All as the Void, the tenth kind of patience of a Bodhisattva Mahasattva.

The Bodhisattva Mahasattva, upon accomplishing these kinds of patience, attains a body that comes from nowhere, since it goes nowhere. He attains a body that is unproduced, since it never ceases to be. He attains a body that is unmoving, since it never decays. He attains a body that is unreal, since it is beyond falseness. He attains a body of a single attribute, since it is free of attributes. He attains limitless bodies, since the Buddhas' powers are limitless. He attains an impartial body, since it is identical to Thusness. He attains an undifferentiated body as a result of impartially contemplating the three periods of time.

He attains a body that reaches all places, since his pure eyes perceive impartially without hindrance. He attains a body free from desires, since he knows that all dharmas neither unite nor separate. He attains a body as boundless as the void,

since he has a treasury of blessings and virtue as inexhaustible as the void. He attains a body endowed with impartial eloquence based in the infinite and perpetual Dharma nature because he knows that the marks of all dharmas are just a single mark and that their nature is no-nature, like the void.

He attains a body of measureless and unobstructed sound, because he is unobstructed like the void. He attains a body endowed with all skillful, pure Bodhisattva practices, because he is unhindered in all places like the void. He attains a body of the successive continuity of the oceans of all Buddhadharmas, because like the void it cannot be brought to an end. He attains a body that can display limitless Buddhalands in every Buddhaland, since he is free from greed and attachment, and is boundless like the void. He attains a body that can display all sovereign dharmas without rest, for he resembles the void and the ocean in their boundlessness.

He attains a body of all indestructible and solid strengths, as a result of sustaining all worlds like the void. He attains a body endowed with keen faculties and as strong and indestructible as vajra, because like the void he cannot be burned by any of the kalpic fires. He attains a body with the strength to uphold the entire world as a result of having power of wisdom like the void.

Disciples of the Buddha, these are the ten kinds of patience of a Bodhisattva Mahasattva.

At that time Universal Worthy Bodhisattva Mahasattva, wishing to restate the meaning of his teachings, spoke the following verses:

Take, for example, a person in the world who
Learns of the site of a treasure trove;
The prospect of uncovering it
Is cause of great joy in his heart.

That is what happens when the greatly wise
Bodhisattva, true disciple of the Buddha,
Encounters the Dharma of all Buddhas
Which is profound, tranquil, and markless.

Upon hearing this profound Dharma,
His mind is set at peace,
Free from panic and terror,
Free from every fear.

The Great Knight in quest of bodhi
Hears this extensive sound.

With a mind pure and patient,
He is free of doubt in this regard.

Mindful of the Dharma he has heard
In all its profound, subtle wonder,
He is bound to accomplish All-Wisdom
And be a great teacher for humans and gods.

The Bodhisattva who hears this sound
Rejoices in his heart
And brings forth a resolute vow
To seek the Dharma of all Buddhas.

Through his delight for bodhi,
His mind is gradually subdued
And his faith made to grow;
He neither opposes nor disparages the Dharma.

Hence when he hears this sound,
In his mind patience takes root,
Wherein he dwells without wavering
To cultivate the Bodhisattva's practices.

In his quest for bodhi,
He focuses his cultivation on its path—
Vigorous and never retreating,
He dismisses no beneficial restraints.

Seeking the path of bodhi,
His mind is free from fear.
Hearing the Dharma, he grows more vigorous
In presenting offerings to the Buddhas to delight them.

Just as a person of great blessings who
Acquires a treasury of fine gold
Carries the gold with him,
Fashioning it into ornaments.

In the same way, the Bodhisattva.
Hearing the Dharma's profound meaning,
Ponders it, expanding his oceanic wisdom,
And cultivates the dharma of compliance.

He understands to accord with the existence of dharmas.
He understands to accord with the nonexistence of dharmas.
In this way he tallies with every dharma,
Thus achieving an understanding of all dharmas.

Accomplishing the pure mind
Brings thorough understanding and great joy.
Knowing that dharmas arise from conditions,
He cultivates with diligent zeal.

Impartially contemplating all dharmas,
He comes to know their inherent nature.
Not opposing the treasury of Buddhadharma,
He awakens universally to all dharmas.

Constantly fortifying his resolve with joy,
He thereby purifies and adorns the Buddhas' bodhi;
Immovable as Mount Sumeru,
He single-mindedly quests for Right Enlightenment.

With vigorous resolve,
He cultivates the path of Samadhi.
Through measureless eons of diligent practice,
He never retreats or falters.

The Dharma the Bodhisattva enters
Is what is practiced by the Buddhas.
Comprehending this principle,
His mind never grows weary or lax.

As the Peerless One taught,
He regards all dharmas impartially.
Bearing everything equally with patience,
He is able to achieve the wisdom of impartiality.

Following what the Buddhas taught,
He accomplishes the dharma of patience.
Understanding the dharmas in accord with Thusness,
He does not differentiate among them.

In the Heaven of the Thirty-three,
All the celestial princes
Share a single vessel of food--
Yet every prince's food tastes different.

The various foods that are eaten
Do not come from the ten directions.
According to the karma of their cultivation,
These foods naturally appear in the vessel.

A similar thing happens to Bodhisattvas
As they contemplate all dharmas,
Which arise from causes and conditions
Yet do not come into being or cease to be.

Since they do not cease to be, they have no end.
Since they have no end, they are free of defilement.
Thus, regarding the ever-changing worldly dharmas,
The Bodhisattva knows them to be beyond change.

Without change, there is no location.
Without a location, there is quiescence.
With his mind undefiled by attachments,
He vows to liberate all sentient beings.

Concentrating on the Buddhadharma,
He is never distracted or moved.
With a heart of compassionate vows,
He acts expediently in the world.

Diligent in his quest for the Ten Powers,
He abides in the world but does not dwell.
Neither going nor coming,
He expediently and skillfully expounds the Dharma.

This patience is supreme.
Understanding that dharmas are endless,
He enters the true Dharma Realm
Without actually entering anything.

The Bodhisattva dwelling in this patience
Universally sees all Thus Come Ones
Simultaneously bestowing a prediction upon him.
This is called being offered a position by the Buddhas.

Comprehending that dharmas in the three periods of time
Are characterized by stillness and purity,
He is able to transform sentient beings
And set them in a wholesome path.

All the various dharmas in the world
Are nothing more than illusions.
Once the Bodhisattva can understand them thus,
His mind will not be swayed.

All karma is born from the mind.
But since the mind is said to be like an illusion,
If one leaves these discriminations,
All paths of existence will be extinguished.

The mind is like a magician
Who conjures up every image,
Causing the crowd to crave them with delight.
Ultimately there is nothing there.

The world is also thus.
All things are illusions—
Without a nature or an origin,
In spite of their manifold appearances.

The Bodhisattva liberates sentient beings,
Leading them to realize that dharmas are illusory.
Beings are no different from illusions.
Once illusion is understood, there are no beings.

Sentient beings, countries,
And all dharmas in the three periods of time,
Are, without exception,
No more than illusions.

The mind conjures up illusory men and women,
Elephants, horses, oxen, sheep,
Cottages, pools, springs, and such,
Groves, flowers, fruits, and the like.

These illusory things have no sentience,
Nor any place where they dwell.
Characterized by ultimate quiescence,
They manifest in response to discriminations.

The Bodhisattva in this way
Contemplates all in the world.
All dharmas, conditioned or unconditioned,
He understands to be illusory.

Sentient beings and lands
Are created by various kinds of karma.
Entering the illusion-like realm,
The Bodhisattva relies on and attaches to nothing.

Attaining skillful means in this way,
The Bodhisattva is tranquil and free from sophistry.
Dwelling on the ground of nonobstruction,
He universally displays magnificent might.

Courageous disciples of the Buddha!
Comply with and enter the wonderful Dharma.
Deftly observe how every thought
Traps and entangles one in the world.

The myriad thoughts resemble mirages,
Causing beings to be confused.
The Bodhisattva recognizes the true nature of thoughts
And leaves all confusion far behind.

Sentient beings are each distinct,
Their forms and kinds not the same.
Realize that everything comes from thought.
There is no reality to anything.

Sentient beings in the ten directions
Are all obscured by their thoughts.
If they could renounce confused perceptions,
All worldly thoughts would cease to be.

All beings in the world resemble mirages.
They vary only according to thoughts.
Knowing that the world is based on thoughts,
One departs from the three kinds of confusion.

Take the analogy of a mirage on a hot day:
Most people perceive it as water.
In actuality there is no water at all,
And the wise do not seek water there.

For sentient beings it is that way, too.
Their mundane inclinations are mirages,
Figments of their minds,
Yet the state of their minds is unobstructed.

As one transcends thoughts,
One also abandons fallacious arguments.
Then one becomes able to liberate
Those who foolishly cling to thoughts.
Removed from arrogance,
Devoid of worldly thoughts,
One dwells in a realm both finite and infinite:
These are a Bodhisattva's expedients.

The Bodhisattva realizes that mundane dharmas
Are all like dreams.

Neither somewhere nor nowhere,
Essentially, they are eternally quiescent.

There are no distinctions among dharmas.
Like dreams, they are not beyond the mind.
In all worlds in the three periods of time,
Everything is just that way.

Dreams in essence neither arise nor perish;
They have no direction or location.
The Three Realms are all this way;
One who sees this attains liberation of mind.

Dreams are neither of the world
Nor apart from the world.
When such duality is no longer delineated,
One enters the ground of patience.

In a dream one may see
An array of varied images.
Everything in the world is also thus—
Not any different from a dream.

He who dwells in dream-like Samadhi
Knows that everything mundane is like a dream,
And yet not the same as one, nor different;
Neither of one sort, nor many.

Sentient beings' karmic deeds in all lands
May be defiled or pure.

The Bodhisattva understands them exactly as they are,
Equivalent to dreams in every way.

The Bodhisattva understands that his practices
And the great vows he makes
Are all like dreams, and in that way
No different from the mundane.

Knowing the world to be empty and still,
He does not destroy worldly dharmas,
For they are like images in a dream,
Varying in size and color.

This is called Patience in Perceiving All as Dreams.
Through this, the Bodhisattva understands worldly dharmas.
He soon achieves unobstructed wisdom
And saves vast flocks of beings.

Cultivating practices such as these,
The Bodhisattva attains broad understanding.
He skillfully perceives the nature of dharmas,
With no attachment to dharmas in his mind.

In each and every world,
All the various sounds
Are neither inside nor outside.
He knows that they are all like echoes.

Just as in listening to echoes,
One's mind does not discriminate among them,
When the Bodhisattva hears sounds,
His mind is the same way.

He reverently beholds all Thus Come Ones
And listens to the sounds of the Dharma they speak.
Measureless sutras are proclaimed.
He listens, yet remains unattached.

Just as echoes have no origin,
Sounds heard are the same way.
Yet within the sounds, Dharma can be discerned,
Without any mistake or contradiction.

He thoroughly understands all sounds,
Yet does not discriminate among them.

Knowing that all sounds are empty and still,
He sends forth pure, clear sounds everywhere.

Knowing that Dharma is not a matter of language,
He skillfully enters the wordless realm,
And yet can use speech to reveal things,
Much as an echo resonates through the land.

Comprehending the path of language,
Endowed with perception of sound,
He realizes that sounds are essentially void.
Yet he speaks the language of the world.

He reveals how all the sounds in the world
Are both the same and different.
His sound pervades all places,
Enlightening the multitudes of beings.

The Bodhisattva who acquires this Patience
Transforms the world with pure sounds.
He expediently speaks about the three periods of time,
But has no attachment to time.

Wishing to benefit the world,
He single-mindedly seeks after bodhi.
Constantly entering the Dharma nature,
He entertains no discrimination.

He observes that all things in the world
Are quiescent and devoid of an intrinsic nature.
Yet he constantly benefits beings,
Cultivating with an unwavering resolve.

He neither dwells in the world
Nor separates himself from the world.
Relying on nothing in the world,
He is nowhere dependent.

He comprehends the nature of the mundane,
Yet is undefiled by and unattached to it.
Without relying upon the world,
He transforms and liberates those in the world.

He completely knows the intrinsic nature
Of all the dharmas in the world.

He understands that dharmas are nondual,
Yet to nonduality he attaches not.

His mind neither leaves the mundane
Nor dwells in the mundane.
It is not beyond the mundane
That he cultivates All-Wisdom.

Like a reflection in water,
Neither inside nor outside,
The Bodhisattva in quest of bodhi,
Understands that the world is not the world.

He neither dwells in nor transcends the mundane,
For the mundane is beyond words.
He is neither within nor without,
Appearing in the world like a reflection.

Entering this profound meaning,
He leaves defilement and gains total clarity.
Yet he does not forsake his original vow
To be wisdom's lamp shining on all.

The world has no boundaries,
Yet his wisdom infuses it to capacity.
He transforms flocks of beings everywhere,
Enabling them to cast out all attachments.

Contemplating the profound Dharma,
He benefits the multitudes of beings,
Leading them to enter wisdom
And cultivate every path to enlightenment.

The Bodhisattva observes all dharmas,
Realizing that they are all like conjured effects.
Yet he undertakes practices resembling conjured effects,
Never forsaking them to the very end.

In accord with the nature of conjured effects,
He cultivates the Bodhi Path.
All dharmas resemble conjured effects.
So do the Bodhisattva's practices.

Everything in all worlds
and karma without measure

Are equally like conjured effects,
Dwelling ultimately in quiescence.

All Buddhas in the three periods of time
Resemble conjured effects in every way.
Cultivating myriad practices based on their vows,
They transform into Thus Come Ones.

The Buddhas, with great compassion,
Liberate and transform sentient beings.
Such liberation is also like a conjured effect.
By their transformative power, the Buddhas explain the Dharma.

Knowing that all mundane things are conjured effects,
The Bodhisattva does not discriminate among them.
The various distinctions among conjured events
Result from differences in karma.

Cultivating the practices of bodhi,
He adorns the treasury of conjured effects.
With infinite good deeds he adorns it,
Just as karma creates the world.

The dharma of conjured effects is beyond discrimination,
And does not differentiate among dharmas.
Both of these are quiescent,
As are the Bodhisattva's practices.

The sea of conjured effects is understood with wisdom;
The nature of conjured effects imprints all worlds.
Conjured effects neither come into being nor cease to be;
The same is true of wisdom.

With the Tenth Patience he sagaciously observes
Sentient beings and all dharmas:
How quiescent their essential nature is,
Like the void, belonging nowhere.

Attaining to this void-like wisdom,
He leaves all attachments behind forever.
Like the void, empty of everything,
He is unimpeded throughout the worlds.

Patience in Perceiving All as the Void that he achieves—
Its power, like the void, is inexhaustible.
States of being resemble empty space,
Yet he discriminates not as to emptiness.

The void has no essential nature.
It is not subject to annihilation,
And is absent of various discriminations.
The power of wisdom is also like this.

Without a beginning, the void
Has neither a middle nor an end;
Equally unfathomable in its expanse
Is the Bodhisattva's wisdom.

With that he contemplates the nature of all dharmas:
How everything is like the void,
Neither coming into being nor ceasing to be.
That is the Bodhisattva's attainment.

While abiding in the dharma of emptiness,
He still expounds for sentient beings,
Subduing all the demons
Through the expedients of this patience.

Worldly characteristics, however different,
Are all empty of characteristics.
Entering that which is uncharacterized,
He regards all characteristics as equal.

He uses a single expedient
To universally enter all worlds;
He knows the dharmas of the three periods of time
To be equal in their void-like nature.

His wisdom, his voice,
The Bodhisattva's body—
Their nature is void-like,
Completely quiescent.

These ten kinds of patience
Are cultivated by the disciple of the Buddha;
With his mind deftly dwelling in peace therein,
He expounds dharmas for all sentient beings.

Learning them well,
He achieves great power.
The power of Dharma and the power of wisdom
Provide expedients on his path to bodhi.

Versed in the method of patience,
He accomplishes unimpeded wisdom,
Excelling the multitudes
In turning the unsurpassed Dharma wheel.

His extensive practices
Are immeasurable in scope;
Only the Taming Teachers' sea of wisdom,
Can know them in detail.

Renouncing the self for the sake of cultivation,
He enters the profound Dharma nature.
His mind constantly abides in pure dharmas,
With which he ministers to the multitudes.

The number of sentient beings and dust motes in lands
Could still be reckoned;
But no limit to the Bodhisattva's meritorious virtue
Can be ascertained.

The Bodhisattva manages to achieve
These ten kinds of patience;
His wisdom and practices remain
Unfathomable to the multitudes.

Universal Worthy's Conduct

I. The Universality of Conduct

At that time, Universal Worthy Bodhisattva Mahasattva again addressed the great multitude of all the Bodhisattvas saying: "Disciples of the Buddha, the way this has been proclaimed is just a general discussion of a small portion of the Thus Come One's state that fits the capacity and disposition of living beings. Why is that? All Buddhas, World Honored Ones, appear in the world for the sake of all living beings who lack wisdom and do evil; who calculate a self and what belongs to a self; who are attached to the body; who are upside down and doubt; who hold

deviant views and make discriminations; who are constantly interactive with all bonds and fetters; who flow along with birth and death and leave the path of the Thus Come One far behind.”

“Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas. Why is that? Disciples of the Buddha, if Bodhisattvas were to give rise to thoughts of anger and hatred towards other Bodhisattvas, that would open doors to millions of obstructions.”

“What are the million obstructions? They are: The obstruction of not seeing Bodhi; The obstruction of not hearing proper Dharma; The obstruction of being born in a world that is not pure; The obstruction of being born in the evil destinies; The obstruction of being born in locations of difficulties; The obstruction of having many illnesses; The obstruction of being the object of much slander; The obstruction of being born in destinies where one is obtuse and dull; The obstruction of destroying and losing proper mindfulness; The obstruction of being deficient in wisdom;

Obstruction of the eyes; obstruction of the ears; obstruction of the nose; Obstruction of the tongue; Obstruction of the body; Obstruction of the mind; The obstruction of evil advisors; The obstruction of evil companions and parties; The obstruction of liking to cultivate the small vehicle; The obstruction of liking to associate with the coarse and vulgar; The obstacle of not believing in or liking people of great awesome virtue; The obstruction of liking to dwell together with people whose views are far from proper; The obstruction of being born in an outside-way household; The obstruction of dwelling in demonic states; The obstruction of being distant from the Buddha’s proper teaching; The obstruction of not seeing good companions; The obstruction of finding it hard to plant good roots; The obstruction of increasing in unwholesome Dharmas;

The obstruction of being in low and vile situations; The obstruction of being born in a border region; The obstruction of being born in a household of evil people; The obstruction of being born among evil spirits; evil dragons, evil yakshas, evil gandharvas, evil asuras, evil garudas, evil kinnaras, evil mahoragas or evil rakshasas; The obstruction of not liking the Buddhadharma; The obstruction of practicing Dharmas of foolish youths; The obstruction of having fond attachment to the small vehicle; The obstruction of not liking the great vehicle; The obstruction of one’s nature being often startled and alarmed; The obstruction of

one's mind being constantly worried and troubled; The obstruction of fondly clinging to birth and death;

The obstruction of not concentrating on the Buddhadharma; The obstruction of not liking to see or hear of the spiritual penetrations of self-mastery of a Buddha; The obstruction of not obtaining the faculties of a Bodhisattva; The obstruction of not cultivating the pure conduct of a Bodhisattva; The obstruction of shrinking back from the deep minds of a Bodhisattva; The obstruction of not making the great vows of a Bodhisattva; The obstruction of not making the resolve for all-wisdom; The obstruction of being lax and neglecting the conduct of a Bodhisattva; The obstruction of not being able to purify and regulate all karmas; The obstruction of not being able to attract and hold great blessings; The obstruction of not being able to have keen power of wisdom; The obstruction of being severed from vast, great wisdom; The obstruction of not protecting and upholding all the practices of a Bodhisattva;

The obstruction of liking to slander the words of those of all-wisdom; The obstruction of leaving the Bodhi of all Buddhas far behind; The obstruction of liking to dwell in the states of all the hordes of demons; The obstruction of not single-mindedly cultivating the states of a Buddha; The obstruction of not decisively making the vast vows of a Bodhisattva; The obstruction of not liking to dwell together with Bodhisattvas; The obstruction of not seeking the good roots of a Bodhisattva; The obstruction of one's nature harboring many views and doubts; The obstruction of one's nature constantly being stupid and dark; Because of not being able to practice a Bodhisattva's fair and impartial giving, having the obstruction of not renouncing arise;

Because of not being able to hold the Thus Come One's precepts, having the obstacle of breaking precepts arise; Because of not being able to enter the door of patience, having the obstruction of stupid, harmful hatred and anger arise; Because of not being able to practice the great vigor of a Bodhisattva, having the obstruction of the filth of laziness arise; Because of not being able to obtain all samadhis, having the obstruction of being scattered arise; Because of not cultivating Prajna Paramita, having the obstruction of evil wisdom arise; The obstruction of lacking skill with regard to what is and is not the case; The obstruction of lacking expedient methods for crossing over living beings; The obstruction of not being able to contemplate with a Bodhisattva's wisdom; The obstruction of not being able to understand and know a Bodhisattva's Dharmas of escape; Because of not accomplishing the ten kinds of vast, great eyes of a Bodhisattva, having the obstruction of one's eyes being as if blind from birth;

Because of not hearing unobstructed Dharma, having one's mouth be as if dumb and mute; Because of not being endowed with the marks and characteristics, having one's nose faculty be broken; Because of not being able to discern and understand the languages of living beings, developing an obstruction in the tongue faculty; Because of looking down on living beings, developing an obstruction in the body faculty; Because of one's mind being very crazy and scattered, developing an obstruction in the mind faculty; Because of not maintaining the three categories of vinaya comportment, developing in obstruction to body karma; Because of constantly giving rise to the four kinds of errors, developing an obstruction to speech karma; Because of often producing greed, anger, and deviant views, developing an obstruction to mind karma;

The obstruction of seeking the Dharma with a thieving mind; The obstruction of severing the states of a Bodhisattva; The obstruction of one's mind shrinking back from a Bodhisattva's Dharmas of courage; The obstruction of one's mind becoming lazy on the path of escape of a Bodhisattva; The obstruction of one's mind wishing to stop and rest from the doors of light of wisdom of a Bodhisattva; The obstruction of one's mind weakening in the power of mindfulness of a Bodhisattva; The obstruction of not being able to make dwell and maintain the Thus Come One's teaching Dharmas; The obstruction of not being able to draw near to the Bodhisattva's path of freedom from production; The obstruction of not being able to practice the Bodhisattva paths of non-loss and non-destruction; The obstruction of following the position proper to the two vehicle; And the obstruction of becoming far distant from the seed nature of all Buddhas and Bodhisattvas of the three periods of time."

"Disciples of the Buddha, if Bodhisattvas were to give rise to a single thought of anger towards other Bodhisattvas, that would bring about doors of a million obstructions such as these. Why is that? Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas. Therefore, Bodhisattvas Mahasattvas who wish to quickly perfect all Bodhisattva conducts should diligently cultivate ten kinds of Dharmas. What are the ten? They are: One's mind not abandoning any living beings; Thinking of all Bodhisattvas as being Thus Come Ones; Never slandering any Buddhadharmas; Knowing that countries have no exhaustion or end; Bringing forth deep faith and delight in all Bodhisattva practices; Not renouncing the resolve for Bodhi which is equal to empty space and the Dharma realm; Contemplating Bodhi and entering the Thus Come One's powers; Diligently cultivating unobstructed eloquence; Teaching and transforming

living beings without becoming tired; And dwelling in all world-systems without attachment in one's mind. Those are the ten."

"Disciples of the Buddha, once the Bodhisattva Mahasattva dwells secured in these ten Dharmas, then he can perfect ten kinds of purities. What are the ten? They are: The purity of penetrating profound Dharmas; The purity of drawing near to good knowing advisors; The purity of protecting and upholding all Buddhas' Dharmas; The purity of comprehending the realm of empty space; The purity of deeply entering the Dharma realm; The purity of contemplating boundless minds; The purity of having identical good roots with all Bodhisattvas; The purity of not attaching to kalpas; The purity of contemplating the three periods of time; And the purity of cultivating all Buddhas' Dharmas. Those are the ten."

"Disciples of the Buddha, once the Bodhisattva Mahasattva dwells in these ten Dharmas, then he can perfect ten kinds of vast, great wisdom. What are the ten? They are: The wisdom to know the workings of all living beings' minds; the wisdom to know all living beings' karmic retributions; The wisdom to know all Buddhas' Dharmas; The wisdom to know the purport of all profound principles of all Buddhadharmas; The wisdom to know all doors of Dharani; The wisdom to know all eloquence of phrasing; The wisdom of skill-in-means with language to know the sounds and modes of speech of all living beings; The wisdom to make his body appear universally within all worlds; The wisdom to universally appear reflected in all assemblies; And the wisdom to be endowed with all wisdom in every location of undergoing birth. Those are the ten."

"Disciples of the Buddha, once the Bodhisattva Mahasattva dwells in these ten wisdoms, he then can gain entry to ten kinds of universal entrances. What are the ten? They are: All worlds entering into the path of a single hair; The path of a single hair entering into all worlds; The bodies of all living beings entering into a single body; A single body entering the bodies of all living beings; Ineffably many kalpas entering a single thought; A single thought entering ineffably many kalpas; All Buddhadharmas entering a single Dharma; A single Dharma entering all Buddhadharmas; Ineffably many locations entering a single location; A single location entering ineffably many locations; Ineffably many faculties entering a single faculty; A single faculty entering ineffably many faculties; All faculties entering non-faculties; Non-faculties entering all faculties; All thoughts entering a single thought; A single thought entering all thoughts; All spoken sounds entering a single spoken sounds; A single sound entering all spoken sounds; All three periods of time entering a single time; A single time entering all three periods of

time. Those are the ten.”

“Disciples of the Buddha, once the Bodhisattva Mahasattva has made such contemplations, he then dwells in ten kinds of supremely wondrous minds. What are the ten? They are: Dwelling in the supremely wondrous mind of all worldly language as non-language; Dwelling in the supremely wondrous mind of all thoughts of living beings having no place of reliance; Dwelling in the supremely wondrous mind of the ultimate realm of empty space; Dwelling in the supremely wondrous mind of the boundless Dharma realm; Dwelling in the supremely wondrous mind of all profoundly secret Buddhadharmas; Dwelling in the supremely wondrous mind of all deep and indiscriminating Dharmas; Dwelling in the supremely wondrous mind of casting out all doubts and delusions; Dwelling in the supremely wondrous mind of all worlds being level and equal without distinctions; Dwelling in the supremely wondrous mind of the sameness of all Buddhas of the three periods of time; And dwelling in the supremely wondrous mind of the limitlessness of all Buddhas’ powers. Those are the ten.”

“Disciples of the Buddha, once the Bodhisattva Mahasattva dwells in those ten kinds of supremely wondrous minds, he then obtains ten kinds of wisdoms of skill-in-means in Buddhadharmas. What are the ten? They are: The wisdom of skill-in-means to comprehend profound Buddhadharmas; The wisdom of skill-in-means to bring forth vast and great Buddhadharmas; The wisdom of skill-in-means to proclaim various kinds of Buddhadharmas; The wisdom of skill-in-means to enter the equality of Buddhadharmas; The wisdom of skill-in-means to clearly understand discriminated Buddhadharmas; The wisdom of skill-in-means to awaken to understanding of indiscriminated Buddhadharmas; The wisdom of skill-in-means to deeply enter adorning Buddhadharmas; The wisdom of skill-in-means to enter Buddhadharmas through a single expedient; The wisdom of skill-in-means to enter Buddhadharmas through limitless expedients; The wisdom of skill-in-means to know the non-differentiation of boundless Buddhadharmas; And the wisdom of skill-in-means to not retreat in one’s own mind and strength from all Buddhadharmas. Those are the ten.”

“Disciples of the Buddha, once the Bodhisattva Mahasattva has heard these Dharmas, he should bring forth the mind to revere, accept, and maintain them all. Why is that? The Bodhisattva Mahasattva who maintains these Dharmas, with slight expenditure of effort quickly attains Anuttarasamyaksambodhi. He becomes endowed with all Buddhadharmas in all respects the same as the Dharmas of all Buddhas of the three periods of time.”

At that time, through the Buddha's spiritual might, and because the Dharma is that way, throughout the ten directions there were world-systems many as fine motes of dust in ten ineffably many hundred thousand ten million nayutas of Buddha kshetras that experienced the six kinds of quakes. There rained down all sorts of heaven-surpassing clouds of flowers, clouds of incense, clouds of ointments, raiment, canopies, banners, streamers, mani jewels and so forth, including clouds of every kind of adornment. There rained down clouds of groups of musical instruments. There rained down clouds of all Bodhisattvas.

There rained down clouds of ineffably many form marks of Thus Come Ones. There rained down clouds of ineffably many exclamations of praises of all Thus Come Ones. There rained down clouds of sounds spoken by Thus Come Ones that filled all Dharma realms. There rained down clouds of ineffably many adornments of world-realms. There rained down clouds of ineffably many increasing of Bodhi. There rained down clouds of ineffably many radiating lights. And there rained down clouds of ineffably many spiritual powers to speak Dharma. Just as in this world-system with its set of four continents the Thus Come One was seen in the Bodhisattvas' palace under the Bodhi tree in the Bodhi Way place accomplishing Equal and Proper Enlightenment and proclaiming this Dharma, so, too, in all world-systems throughout the ten directions it was also the same way.

At that time, through the Buddha's spiritual might, and because the Dharma is that way, in each of the ten directions, from further than world-systems many as the fine motes of dust in ten ineffably many Buddha kshetras away, there were Bodhisattvas Mahasattvas many as the fine motes of dust in ten Buddha kshetras who came to that land. They filled the ten directions and said these words: "Good indeed, good indeed, disciple of the Buddha, that you are able to speak this profound Dharma of all Buddhas', Thus Come Ones', most great vows and bestowals of predictions. Disciple of the Buddha, all of us have the same name, Universal Worthy, and each of us has come from a universally supreme world-system where a Universal Banner Self-Mastery Thus Come One is, to arrive at this land. All of us through the Buddha's spiritual might, in every single location, proclaim this Dharma. All that is spoken is just the same as here in this assembly with its multitudes. It is all the same, with no elaboration or omission. We have all received the Buddha's awesome spiritual power to come to this Way place and give you certification. And just as all we Bodhisattvas many as the fine motes of dust in ten Buddha kshetras have come to this Way place to give certification, in all of the world-systems throughout the ten directions it is also exactly the same

way.”

At that time Universal Worthy Bodhisattva Mahasattva, through the Buddha’s spiritual might, and through the power of his own good roots, contemplated in the ten directions throughout the Dharma realm, and from a wish to disclose the Bodhisattva conduct, from a wish to proclaim the Thus Come One’s realm of Bodhi, from a wish to speak of the realm of great vows, from a wish to tell the number of kalpas of all world-systems, from a wish to explain all Buddhas’ appearing in accord with time, from a wish to describe all Thus Come Ones’ appearing in accord with living beings whose roots have matured, to inspire them to make offerings; From a wish to make clear how when Thus Come Ones appear in the world their work is not in vain; From a wish to make clear that from good roots which are planted, rewards are certainly obtained; And from a wish to show how Bodhisattvas of great awesome virtue make their shapes appear before all living beings and speak the Dharma for them so they become enlightened, spoke verses saying:

I. The Universality of Conduct

You all should be delighted
And, abandoning all coverings,
With one mind reverently hear
Of Bodhisattvas’ vows and conduct.”

- Past Bodhisattvas’ Conduct

How all past Bodhisattvas,
Supreme lions among men,
Used to cultivate and practice
I now will state in order.

And I will describe all kalpas’ numbers,
All world-systems and all karma,
And how the incomparable Honored Ones
Make appearance among them.

How the Buddhas in the past
Made great vows to appear in worlds,
And how for living beings
They eradicated suffering and afflictions;

And how all those lions of discourse
Perfected continuity of practice,
And so obtained sameness with the Buddhas
And the state of All-Wisdom.

How they saw in the past
That all lions among people
Sent out great nets of light
Universally illumining worlds of the ten directions.

How they thought and made this vow:
‘I should be a lamp for worlds,
Perfect the Buddha’s merit and virtue,
The Ten Powers, and All-Wisdom.

All the many living beings
Ablaze with greed, hatred and stupidity
I should save and liberate,
Destroying suffering in the evil paths.’

Having made such vows as these,
They were solid and unretreating,
Perfected cultivation of Bodhisattva conduct,
And acquired ten powers of non-obstruction.

After making vows like these,
Never faltering in cultivation,
What they did was not in vain,
And so they are called lions.”

- During the Worthy Kalpa

Within the single Worthy Kalpa
Of the thousand Buddhas to appear,
All their universal eyes
I shall describe in succession.

As within the Worthy Kalpa
Limitless kalpas are the same.

Those future Buddhas' conduct
I shall speak of in detail.

As is one seed of Buddha kshetras,
Limitless kshetras are the same.
Of future ten-powered Honored Ones' conducts,
I now tell you."

- Description of the Conduct

All Buddhas' successive appearances in worlds,
According to their vows and according to their names,
According to the predictions they receive,
And according to their lifespans;
According to the Proper Dharma cultivated by them,
As they intently seek the way of non-obstruction,
According to the living beings they teach,
As their proper Dharma dwells within the world;
According to the Buddha kshetras that they purify,
The living beings as well as the Dharma wheels,
The times and the non-times for proclamations
In purifying flocks of beings progressively;
According to all karma of living beings,
Their actions and their faith and understandings,
Differing in grade: Superior, middling, or inferior,
Transforming them so that they cultivate;
How they enter into wisdoms such as those,
Cultivate those most surpassing conducts,
Always do the deeds of Universal Worthy,
Vastly rescue all living beings;
How their body karma meets with no obstruction,
How the karma of their speech is also pure,
As are too the workings of their minds,
And how none are not that way in the three times;
Bodhisattva conducts such as those,
Which make ultimate the Universal Worthy way
So the pure wisdom sun arises
And universally shines throughout the Dharma Realm,
And all kalpas of the future,

With more countries than mere words can tell,
In one single thought are known completely
Yet no discriminations made about them--
The practitioner can tend towards and enter
Grounds like those, the most supreme.
Of all these Bodhisattva Dharmas
I will speak a minute portion.
How with wisdom which has no bounds or limits
One penetrates the Buddha's states,
Well entering into all of them,
Without retreating as one cultivates,
And perfects the Universal Worthy wisdoms,
Completing all of Universal Worthy's vows,
And entering incomparable wisdom--
I shall talk about this conduct."

II. Universal Worthy Conduct

- The Compassion of Greatly Wise Conduct

-- Entering into Indra's Net of Conduct

In one single mote of dust
Are completely seen all worlds.
If living beings should hear about them,
Their minds would be confused and go insane.

As within a single mote of dust,
So, too, it is in every mote of dust.
All world-systems enter within them.
It is in that way inconceivable.

In every particle of dust
Are Dharmas of the ten directions and three times.
The destinies and kshetras are all limitless,
Yet can be known with all their differences.

In every particle of dust
Are limitless kinds of Buddha kshetras.

Of their various kinds, all limitless,
Not a single one remains unknown.

Everything within the Dharma realm,
With all the varying characteristics
And types of destinies, each having differences,
Can all be discerned and known.”

-- The Subtle Conduct of Deeply Entering Time and Place

With wisdom to deeply enter the fine and subtle,
All world-systems are distinguished in detail.
The coming into being and destruction of each kalpa
Can be completely understood and described.

All kalpas whether long or short are known,
And the three periods of time in just one thought,
With practices of being alike or not the same.
All can be known completely in detail.

Deep entry can be made into all worlds,
Vast and great, or else not vast and great,
One body for limitless kshetras,
And one kshetra for limitless bodies. All existing in the ten directions,
World-systems of the varying kinds,
Vast and great with limitless appearances,
Every one can be entirely known.

Within each of the three periods of time,
For all the countries without limit,
Through endowment with deep, profound wisdom,
The creations and destructions can all be known.

All world-systems of the ten directions,
Whether coming into being or decaying,
Being in that way ineffably many,
Worthy ones of virtue deeply comprehend.

There are either lands and countries

With various adornments as their grounds,
And all the destinies are also thus,
This all because of karma being pure;
Or else there are world-systems
Which have all types of filth mixed in.
This, too, is evoked by living beings.
All is as their conduct.

When limitless and boundless kshetras are understood
To be just one single kshetra,
In that way there is entry to all kshetras,
Their number more than can be known.

All world-systems each and every one,
Completely enter into one kshetra.
Yet the world-systems do not become one,
And moreover they are not confused.

World-systems are either upright or inverted.
They may be high or else they may be low.
All of this is thinking on the part of beings,
And can be known completely in detail.

Extensive as world-systems are,
And so limitless and boundless,
The various kinds are known to be just one,
And the one is known to be the various kinds.

All Buddhist disciples of Universal Worthy
Can, using Universal Worthy's wisdom,
Understand and know all kshetras' number,
Even though that number has no bounds.

They can know the transformations of all worlds,
Kshetras' transformations and living beings' transformations,
Dharmas' transformations and all Buddhas' transformations,
All of these to the utmost point,
And how for every system of worlds,
For all minute or vast and great kshetras,

The various differing kinds of decorations
All arise completely due to karma.

Limitless disciples of the Buddha
Well learn to enter the Dharma realm,
And with self-mastery of spiritual penetrations,
Universally pervade the ten directions.

Through kalpas equal in amount to living beings,
If the names of their world-systems were spoken,
They also would not come to an end,
Unless the Buddha were to state them.

-- Explaining the Secret Workings of the Buddha-Mind

“Of world-systems and Thus Come Ones,
The various names and titles,
Passing through limitless kalpas,
Could not be exhaustively spoken.

How much more does that hold true for surpassing wisdom,
The Dharmas of all Buddhas of the three periods of time,
Which arise directly from the Dharma Realm,
And permeate the Thus Come One’s ground.

With mindfulness that is pure and unobstructed,
And boundless unobstructed wisdom,
Speaking in detail of Dharma Realms,
Their other shore could be attained.”

-- All Buddhas of the Three Periods of Time’s Conduct of Gathering in and
Transforming Beings

All the world-systems in the past,
Vast and great or else minute and subtle,
Which have been adorned through cultivation
In one thought can thoroughly be known.

In their midst the lions among people

Cultivated various Buddha conducts,
Accomplished Equal and Proper Enlightenment,
And manifested all of the self-masteries.

In the same way in the future times,
Successively through kalpas without limit,
The Bodhisattvas can completely know
All the Honored Ones of humankind,
And all their conduct and their vows,
As well as all their states,
How diligent they were in cultivation,
Therein achieving Right Enlightenment,
And know the multitudes of their assemblies,
Their life spans as they transform living beings.

Using all of these portals of Dharma,
Turning Dharma wheels for living beings.
When the Bodhisattvas know in that way,
They dwell on Universal Worthy's conduct ground,
With its wisdom of total comprehension
Which produces each and every Buddha.

All included in the present time,
Each one of the many Buddha lands,
Deeply enters all of these kshetras,
And penetrates throughout the Dharma realm.

Within every one of those world-systems,
Each and every Buddha of the present,
Having obtained mastery of the Dharma,
Proclaims without obstruction whatsoever.

They also know the multitudes of their assemblies,
Their pure lands and powers of responsive transformation,
And how, exhausting limitless ten millions of kalpas,
They constantly consider those affairs.

Of taming masters, honored by the world,
All their awesome spiritual might

And inexhaustible treasures of wisdom
Are every bit completely known to them.”

-- The Unobstructed Conduct of the Six Sense Organs

They bring forth the unobstructed eye,
Unobstructed ear and nose and body,
And an unobstructed vast long tongue,
Bringing happiness to living beings.

Their unobstructed mind, the most supreme,
Of vast, great, universal purification,
With wisdom which is everywhere pervasive
Knows all Dharmas of the three periods of time.”

-- The Conduct of Unending Transformations

They well learn about all transformations,
Transformations of kshetras, transformations of living beings,
Transformations of worlds, and transformations of subduing,
And ultimate transformation to reach the other shore.

The various distinctions of world-realms
All remain and dwell because of thought.
Upon entering expedient wisdom of a Buddha
This is all entirely understood.

In ineffably many multitudes of assemblies
They make appear a body for each one,
Enabling them to all see the Thus Come Ones
Rescuing and saving boundless living beings.”

-- The Conduct of Self-Mastery in the Three Periods of Time

The deep and profound wisdom of all Buddhas
Is like the sun arising in the world.
In each and every one of the countries
It universally appears without resting,
Penetrating all in the world

As being false names with no true actuality.
Living beings as well as the world-realms
Are like dreams and also just like shadows.

Regarding all the worldly Dharmas
Buddhas do not bring forth views of discriminations,
And those who are well free of discriminations,
Also do not see discriminations.

Limitless and boundlessly many kalpas
They understand to be a single thought,
And they also know that thought is without thought.
That is how they see the world.

All the lands and countries without limit
In one thought are entirely transcended,
Yet passing through limitlessly many kalpas
They do not move from their original place.

For them, all the ineffably many kalpas
Are just the shortest possible interval.
They do not see long or short duration
But make ultimate the Dharma of a kshana.

Their mind dwells within world-systems,
And world-systems dwell in their mind,
But towards this, they do not falsely give rise
To discriminations of dual and non-dual.

Living beings and worlds as well as kalpas,
All Buddhas and all Buddhas' Dharmas,
Are all like illusory transformations,
The Dharma Realm being totally one sameness.

Universally in kshetras of the ten directions
They make appear limitlessly many bodies,
Yet they know the bodies arise out of conditions,
And are ultimately without attachment to them.

Based upon non-dual wisdom,
There appear lions among people,
Who are not attached to there being no duality,
Knowing there is neither duality nor non-duality.”

-- The Conduct of Self- Mastery with the Wisdom which is Properly Aware

They clearly understand and know that all that is worldly
Is like a mirage, like light, and like reflections,
Like an echo and like a dream,
Like an illusion and like transformational changes.

In that way, they accord with and they enter
The locations of practice of all Buddhas.
They accomplish the wisdom of Universal Worthy,
And universally deeply illumine the Dharma Realm.

They leave far behind defiled attachments
To living beings and worlds,
Yet expansive is their great compassionate mind
To purify all that is worldly.

The Bodhisattvas are always properly mindful
Discussing the lions’ wondrous Dharma.
They are purified just like empty space,
Yet they establish great expedient means.

They see worldlings as ever confused and upside down,
And so resolve to rescue and cross them over.
What they practice is all completely pure,
And they universally pervade all Dharma Realms.

If seen in their actuality,
All Buddhas and the Bodhisattvas,
Buddhadharmas and worldly dharmas
Are completely undifferentiated.”

-- The Conduct of Manifesting a Body which is not a Body

The Thus Come One's Treasury of the Dharma Body
Universally enters the world.
Although it is present in the world,
Towards the world it has no attachments.

Just as reflected images do not come or go
Within clear, pure water,
You should know it is just the same way
With the Dharma body as it pervades the world.

With such freedom from defilement and attachment,
The body and worlds are both pure,
Still and clear just like empty space,
And all things do not have production.

They know the body does not have an end,
Is without production and without extinction,
Neither permanent nor without permanence
As it manifests throughout all worlds.

They dispel all deviant outlooks,
And open up proper views.
The Dharma nature does not come or go,
And does not attach to a self or what belongs to a self."

--The Conduct of Manifesting Limits where there are no Limits

This is as a master magician
Makes appear all kinds of things,
Which do not come from anywhere
Nor go to any place.

The illusions' nature neither has limits,
Nor is it without limits,
Yet in the midst of the great crowd
Three manifest limits within the limitless.

Using this mind of still samadhi,
They cultivate all wholesome roots.

That produces each and every Buddha,
And is neither limited nor without limits.

Both having limits and not having limits
Are entirely nothing but false thoughts.
In understanding and penetrating every destiny,
They are not attached to limits or no limits.

The deep, profound Dharma of all Buddhas
Is vast, most still and tranquil.
With the depths of limitless wisdom,
They know the profundity of all destinies.

The Bodhisattvas leave confusion and inversion.
The purity of their minds is continuous.
They cleverly with powers of spiritual penetrations
Cross over living beings without limit.”

- The Wisdom of Greatly Compassionate Conduct--The Conduct of Not Dwelling
while Gathering in and Transforming

Those not yet peaceful they make peaceful,
And to the peaceful they show the Way Place.
In that way, they pervade the Dharma realm,
Yet their minds have no attachment.

They do not dwell in the limit of reality,
Nor do they enter into Nirvana.
In that way, they pervade the world,
And enlighten the flocks of beings.

Dharmas' number and all living beings' number
They completely know and yet are not attached to.
They universally rain down the rain of Dharma,
Amplly moistening all in the world.

Universally inside of all worlds
They accomplish Right Enlightenment in thought after thought,
Yet still cultivate the Bodhisattva conduct,

And never do they ever retreat.”

-- The Conduct of Manifesting a Body which is not a Body

All the various Bodies in the world
Are all completely understood and known.
In that way, knowing Dharma of bodies,
They then obtain all Buddhas’ bodies.

They universally know all living beings,
All kalpas along with all kshetras.
In the ten directions without any limits,
There is nothing which does not enter their wisdom sea.

There is no limit to the bodies of living beings,
And they manifest bodies for each one.
The Buddha’s body which has no bounds,
The Wise Ones can all contemplate and see.

All that is known in one thought
Of Thus Come Ones’ appearances in worlds,
Passing though limitless kalpas
Could not be extolled to the end.”

-- The Conduct of Distributing Sharira

The bodies which all Buddhas can manifest,
In every location achieve parinirvana.
In a single thought they are limitless,
And their shariras are each different.

In that way, in the times of the future
There will be those who seek the Buddha fruition.
The ones of decisive wisdom can completely know
Those resolves for Bodhi which are limitless.”

-- The Conduct of Knowing the Greatness of the Buddha-Mind

In that way, in the three periods of time,

All of the Thus Come Ones therein
Can each one be totally known.
That's called dwelling in Universal Worthy's conduct."

-- The Conduct of Deeply Entering the Wheel of Dharma

In that way, discriminately knowing
The limitless conducts and grounds,
They enter the location of wisdom,
And their wheel never retreats.

With subtle, wonderful vast and great wisdom,
They deeply enter the Thus Come One's state.
And having entered they do not retreat.
That is called Universal Worthy's wisdom.

All the most supremely Honored Ones
Universally enter the Thus Come One's state,
Cultivate and do not retreat,
And achieve unsurpassed Bodhi."

-- The Conduct of Knowing Faculties and Capacities

Minds without limit, without bounds,
Karma which for each is not the same,
All accumulate because of thought,
Which they levelly and completely know.

The defiled and the non-defiled,
Minds of study and minds beyond study,
All of the ineffably many minds
In thought after thought they completely know.

Bodhisattvas comprehend that those minds are neither one nor dual,
Not defiled and not pure as well,
That they also are not mixed up or confused,
And that all rises out of minds' own thoughts.

In that way, Bodhisattvas completely, clearly see

That from all the many living beings'
Minds and thoughts each not the same
There arise the many kinds of worlds.

Using such expedients as these,
And cultivating the most supreme conducts,
They are transformationally born from the Buddha's Dharma.
And obtain the name Universal Worthy."

-- The Conduct of Comprehending Worldly Karmic Delusion

Living beings all falsely arise.
The good and evil destinies all are from thought.
Because of it, there may be rebirth in the heavens,
Or there may be falling to the hells.

The Bodhisattvas contemplate the worlds
As arising from false thinking and karma.
Because the false thinking has no bounds,
Worlds, too, are also limitless.

All of the many lands and countries
Appear from the network of thinking.
Through expedient means this network of illusion
Can be totally entered in a single thought."

-- The Conduct of Penetrating the Sense Organs and Realms

Eyes, ears, nose, tongue, body,
And mind faculties are also like that.
The worlds, different because thinking differs,
Can all through sameness be entered.

Each and every single state of vision
Can be entered by limitless eye-organs
With their various kinds of natures which are different,
Limitless and ineffably many.

Yet, what is seen does not have any difference,

And is furthermore not jumbled or confused.
In each, according to individual karma,
The corresponding retribution is undergone.

Universal Worthy, with limitless power,
Completely knows them all in detail.
And each and every single state of vision
Through great wisdom can totally be entered.

In that way, all in the various world-systems
Can totally be known in detail.
What is more, in cultivation of each and every conduct
There is also never any retreat.”

-- The Conduct of Knowing the Four Aspects of Speaking Dharma

Speakings of Buddhas and speakings of living beings,
As well as speakings of all countries,
And speakings that way in the three periods of time
In their differences can totally be known.

The future present in the past,
The present, present in the future,
All three periods of time are reciprocally seen,
Yet every single one of them is clear.

In that way, there are limitless kinds
To enlighten those in the world.
The skillful expedients of all wisdom
Have no boundaries which can be obtained.