

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 sound; 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 undiscriminated 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
Perfecting 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,
Amply 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.