



BOOK TWENTY-SIX

The Ten Stages

THUS HAVE I HEARD. Once the Blessed One was sojourning in the heaven of control of others' emanations. Not long after his perfect enlightenment—the second week—he was in the palace of the king of that heaven, a shining, radiantly pure treasury of jewels, together with a large group of enlightening beings, all of them beyond regression and bound to become perfectly enlightened in one lifetime, who had come from different worlds. Those enlightening beings were abiding in the sphere of knowledge of all enlightening beings; their sphere of action was that of ceaseless penetration into the entries of the realm of knowledge of all enlightened ones; they were skilled in showing all feats of power appropriately timed for the development and liberating guidance of all sentient beings; in order to fulfill all the great vows of enlightening beings, in all worlds and times, all ages, and all lands they diligently cultivated practices unceasingly; they had fulfilled the inexhaustible stores of virtue, knowledge, and occult powers of all enlightening beings, for the benefit of all worldly beings; having attained the highest ultimate reaches of transcendental knowledge and expedient liberative means of enlightening beings, they showed entries into mundane existence and nirvana, while not interrupting the application of means of practices of enlightening beings; sporting freely in the meditations, liberations, concentrations, attainments, and mystic knowledges of enlightening beings, they were skilled in the demonstration of all feats of mystic knowledge; having attained the occult powers and command of enlightening beings, going without effort in a single mental instant to the circles of all buddhas, they acted as leading interlocutors; holding the wheels of teachings of all buddhas, they had gone to make offerings to and wait on many buddhas; they had realized the manifestation of bodies in all worlds engaged in the undertaking of the deeds of all enlightening beings; their voices sounded in all realms without obstruction, and the sphere of knowledge of the mind unobstructed in all places and times was revealed to them; they had thoroughly fulfilled the attainments of qualities of all enlightening beings, and their qualities could never be exhaustively explained even in untold eons. Their names were Diamond Matrix, Jewel Matrix, Lotus Matrix, Matrix

of Glory, Matrix of Lotuslike Splendor, Solar Matrix, Sun Matrix, Earth Matrix, Matrix of Lunar Purity, Matrix of Manifestation of All Arrays of Adornments, Matrix of Illumination of Knowledge, Matrix of Radiance, Matrix of Blossoming Glory, Matrix of Blue Lotus Splendor, Matrix of Celestial Qualities, Matrix of Splendor of Virtue, Matrix of Purity of Unobstructed Knowledge, Matrix of Godlike Majesty, Matrix of Purity, Matrix of Nondefilement, Matrix of Adornment of Varied Eloquence, Matrix of Radiance of Great Webs of Light Beams, Matrix of Radiance of Power of Splendor of Undeified Light, Matrix of Pure Radiance of Accumulated Gold, Matrix of Pure Splendor Adorned by All Characteristics of Enlightening Beings, Matrix of Glorious Adornments of Diamond Flames, Matrix of Beauty of Flames of Light, Matrix of Light of Majesty of the Stars, Matrix of Unhindered Knowledge of the Treasury of the Sky, Matrix of Sweet Sounds with Unobstructed Spheres of Resonance, Matrix of Spells Supporting the Aspirations of All Beings, Matrix of Adornments of the Ocean, Matrix of Majesty of the Polar Mountain, Matrix of Purity of All Qualities, Matrix of Splendor of Those Who Realize Thusness, Matrix of Majesty of the Enlightened, and Moon of Liberation. The Buddha was with innumerable enlightening beings assembled from various buddha-lands, led by Diamond Matrix, these being the main ones.

At that time Diamond Matrix, by the power of Buddha, entered the concentration called Light of the Great Vehicle, and as soon as he had done so there appeared to him as many buddhas as atoms in ten billion buddha-lands from beyond as many worlds as atoms in ten buddha-lands in each of the ten directions, all of whom were alike named Diamond Matrix. Those buddhas said, "It is good that you have entered this concentration of enlightening beings' Light of the Great Vehicle. In this you are supported by the Buddhas numerous as atoms in ten billion buddha-lands beyond worlds as numerous as atoms in ten billion buddha-lands in the ten directions, and by the power of the ancient vow of Vairocana Buddha, and it is also due to the excellence of your virtue and knowledge, so that all enlightening beings may enter the stages of knowledge of the illuminating power of the inconceivable Buddha teachings, to attain all roots of goodness, for skill in analyzing all Buddha teachings, for breadth of knowledge of things, for the exposition of well-constructed teachings, for the purification of holistic knowledge, so as to be unstained by worldly things, for the purification of supramundane roots of goodness, for the discovery of particulars of the sphere of inconceivable knowledge, and for the realization of the sphere of omniscient knowledge: that is to say, it is for the sake of the undertaking and attainment of the ten stages of enlightening beings, for the sake of correct explanation of skill in setting up the stages of enlightening beings, for the sake of proper focusing on the teachings of the buddhas, to distinguish undefiled phenomena, for skill with the light of great wisdom with knowing discernment, for entry into complete definitive adaptive knowledge, for

the light of eloquence to explain without hesitation or obstruction in accord with differences in capability and station, to fulfill the stage of great discursive knowledge, to never forget the determination for enlightenment, to develop all beings to perfection, and to attain skill in discernment in all situations. Furthermore, you should explain this teaching, skill in differentiation of means of revealing truth, by the power of the Buddha, by the aid of the light of knowledge of the Buddha, for the perfect purification of your own roots of goodness, for the thorough purification of the cosmos, for the protection of sentient beings, for the body of knowledge of the body of reality, to receive the anointment of all buddhas, for the manifestation of the most exalted being in all worlds, to completely transcend all worldly paths, to purify the path to the supramundane, to fulfill omniscience.”

Then those buddhas gave the enlightening being Diamond Matrix physical invincibility, the ability to teach with unhindered presence of mind, pure knowledge of differentiation, the power of unflinching recollection, skill with certain intellect, unflinching understanding in all situations, the invincible power of the perfectly enlightened, indomitability of power and expertise of a buddha, attainment of discernment and teaching by the discursive knowledge of the omniscient, and gave him the well-arrayed physical, verbal, and mental adornments of all buddhas. Why? Because of his attainment of the reality of this concentration in accord with its name; because of the upshot of his past vows; because of his thoroughly pure determination; because of his purification of his sphere of knowledge; because of his having stored well the provisions for the Path; because of his having accomplished well what he had to do; because of his being an immeasurable vessel of remembrance; because of his having purified clear faith; because of his having mastered the method of concentration spells without corruption; because of his being perfectly stamped with the seal of self-knowledge; and because of his being perfectly stamped with the seal of knowledge of the realm of reality.

Then those buddhas, by their occult power, extended their right hands from where they were and rubbed the head of Diamond Matrix, at which point the enlightening being arose from that concentration and said to the other enlightening beings, “Perfectly sure, O blessed offspring of the Victorious, is the vow of enlightening beings, unadulterated, impossible to see in its entirety, vast as the cosmos, including all space, eternal, rescuing all beings, wherein alone the blessed enlightening beings enter the stage of knowledge of the past buddhas, enter the stage of knowledge of the future buddhas, and enter the stage of knowledge of the present buddhas. There are ten stages of enlightening beings that enter into the stage of knowledge of the buddhas. And what are these ten stages of enlightening beings that have been, will be, and are being explained by the buddhas of the past, future, and present? Having meditated on them, I will now tell you. They are the enlightening beings’ stage called Extreme Joy, that called Purity, that called Refulgence, that called

Blazing, that called Difficult to Conquer, that called Presence, that called Far-Going, that called Immovable, that called Good Mind, and the stage of enlightening beings called Cloud of Teaching. These are the ten stages of enlightening beings that have been, will be, and are expounded by the buddhas of the past, future, and present. I have never seen any buddha-land where the buddhas do not elucidate these ten stages of enlightening beings. Why? This is the supreme light of teaching method to purify the path of enlightening being—that is the definition of the specifics of the ten stages. Inconceivable is this realm of knowledge of the ten stages.”

Then Diamond Matrix, having mentioned the names of these ten stages, fell silent and gave no further definitions.

Thereupon the assembly of enlightening beings became anxious, having heard only the names of the stages, their definition not having been explained. They wondered why Diamond Matrix remained silent after mentioning only the names of the ten stages and did not analyze them further.

At that time there was among the assembly of enlightening beings an enlightening being named Moon of Liberation who knew what was on the minds of the assembly of enlightening beings and who asked Diamond Matrix in verse,

O ye of pure intent, mindfulness, knowledge, and virtue,
Having mentioned the supreme stages, why do you not explain
them?

All these honored enlightening beings are sure in mind;
Why, having mentioned the stages, do you not define them?

These experienced offspring of buddhas want to hear—
Please explain the meanings and ways of the correct stages.

This assembly is quiet, free from sloth, pure;
Purified, steadfast, full of virtue and knowledge.

All stand there gazing respectfully,
Desirous, as bees for honey, for the ultimate ambrosia.

Having heard this, the wise, experienced Diamond Matrix spoke to please the assembly:

Difficult, supreme is this, rare, the revelation of enlightening
beings' practice.

Supreme is the discernment of the practices of the stages whence
buddhahood is attained.

Subtle, hard to see, beyond thought, beyond the ground of mind,
hard to approach,

It is the realm of the wise with untainted minds, hearing which
confuses the worldly.

Keeping the mind as stable as diamond, believe in the supremacy
of buddha-knowledge:

Knowing the mind-ground is selfless, then one can hear this subtle
knowledge.

Like colors painted in the sky, like the wind in space—
So is this undefiled knowledge of Buddha hard to see, though it
be defined.

Such is my understanding of that—it's hard to find anyone in the
world who knows it,
Or even believes in it—thus I cannot explain this ultimate.

This having been said, the enlightening being Moon of Liberation said to Diamond Matrix, “Pure is this assembly that has gathered, enlightening beings with thoroughly purified aspiration, thoroughly purified will, who have done their work well, who have attended hundreds of thousands of billions of buddhas, who have thoroughly gathered the provisions for the Path, who have attained immeasurable knowledge and virtue, who are free from folly and confusion, free from affliction, impurity, and attachment, who are firm in determination and faith, whose undivided attention is on these buddhas’ teachings. Speak, therefore, for the enlightening beings directly witness this realm.”

Diamond Matrix said, “What though this assembly of enlightening beings is pure, with thoroughly purified aspirations and will, having done their work well, having well attended countless buddhas, having attained immeasurable virtue and knowledge, free from folly and delusion, undefiled, with well-established determination and zeal, with undivided attention on these teachings of buddhas, yet because of the lack of benefit and the suffering in the long night of ignorance for those others who would give rise to dissent and doubt upon hearing of such inconceivable states, it is out of compassion for them that I want to remain silent.”

Then Moon of Liberation again asked Diamond Matrix for this doctrine: “Very well, explain by the power of the Enlightened—these inconceivable stations will be well protected and believed in. Why? Because that naturally occurs when these stages are being explained: this is what all buddhas keep in mind, and all enlightening beings are intent on the protection of this knowledge. Why? This is the fundamental practice, and this is the fulfillment of the Buddha teachings. It is like the instruction of combinations of letters—it begins and ends with the basic characters; there is nothing expressed by combinations of letters without indication of the basic characters. In the same way all the Buddha teachings are based on the stages and their practices are fulfilled thereby. The

consummations of the stages lead to the attainment of the knowledge of the independent. Therefore speak; the realized ones, the saints, the perfectly enlightened ones will protect and support you.”

At this point those enlightening beings uttered verses in one voice asking Diamond Matrix for this teaching:

O ye of supreme wisdom and boundless eloquence,
Speak the finest words, in accord with ultimate truth.

With recollection, steadfastness, pure knowledge, pure resolve to
attain the ten powers,
And discerning intellect, explain these ten supreme stages.

Tranquil, disciplined, with accumulated goodwill, free from
afflictions, delusion, pride, and views,
Free from doubt, this assembly hopes for your explanation.

As the thirsty desire cool water, the hungry food, the sick
medicine,
And bees honey, so does this assembly desire your words.

Therefore, ye of pure knowledge, speak of the exalted stages, free
from taint,
Joined to the ten powers, unobstructed, producing all good states.

At that time a radiance called “light of power of enlightening beings” emanated from the circle of hair between the eyebrows of Shakyamuni Buddha, accompanied by innumerable rays of light, illuminating all worlds in all ten directions, stopping all evils and suffering, eclipsing all realms of demons, illuminating the circles of innumerable buddhas, revealing the features, occult powers, and mystic transfigurations in the inconceivable realm of the buddhas, illuminating the enlightening beings empowered to teach in the circles of all buddhas in all worlds in the ten directions; having shown the inconceivable mystical power of the Buddha, it formed a great tower of networks of clouds of light up in the sky and remained there.

In the same way, lights called “light of power of enlightening beings” emanated from the circle of hair between the eyebrows of the other buddhas, accompanied by innumerable beams of light, illuminating all worlds in the ten directions, stopping all evils and suffering, eclipsing all realms of demons, illuminating the circles of innumerable buddhas, revealing the features, occult powers, and mystic transfigurations in the inconceivable realm of buddhas, illuminating the enlightening beings empowered to teach in the circles of all buddhas in all worlds in the ten directions; having revealed this inconceivable mystic power of buddhas, and having illuminated the circle of Shakyamuni Buddha and the body

of the enlightening being Diamond Matrix, in the same way the beams formed a great tower of webs of clouds of light up in the sky and remained there.

Thus by means of the light beams emanated from the circle of hair between the eyebrows of Shakyamuni Buddha, those worlds and those circles of buddhas and the bodies and sitting places of their enlightening beings were clearly illumined. By the lights emanated by those other buddhas, this world system, the circle of Shakyamuni Buddha, and the body and sitting place of Diamond Matrix were seen clearly illumined.

Then, from the great tower of webs of clouds of light, by the power of the Buddha, this sound emerged:

By those with the ten powers, peerless, equal to space, with
boundless virtues,
By the teachings of Shakyamuni, by those beyond all men and
gods, is this miraculous display made.

By the power of the buddhas, open the storehouse of the Kings of
Truth
And reveal the supreme practice and stages of knowledge
distinctly.

Those who hear this supreme teaching will also be
Empowered and supported by the buddhas and enlightening
beings,
Who will cause them to attain buddhahood once they attain the
ten powers,
After having gradually fulfilled the undefiled ten stages.

Even sunk in the ocean or thrown into the holocaust,
They will be able to hear this teaching, without doubt.

But those stuck to folly, suspicious and unreceptive,
Will never get to hear it.

The path of knowledge of the stages, supreme, from entry,
station, and attainment,
Please explain in order, including the practice and sphere of
action.

Then Diamond Matrix, looking over the ten directions, in order to increase the purity of this assembly, at this juncture spoke these verses:

Subtle and hard to know is the path of the great sages,
Nonconceptual, beyond conception, most difficult to contact.
It is pure, known only to the wise,

Its nature is quiescent, without extinction or origination.
 Inherently empty, utterly tranquil, nondual, inexhaustible,
 Liberated from all states, impartially reaching nirvana,
 Without extremes or mean, not expressed by words,
 Outside of time, like the sky,
 Quiescent, ultimately silent, realized by the enlightened,
 Most difficult to express by any manner of speaking:
 Such are the stages and their practice—
 Most difficult to speak of, more difficult to hear.

Beyond thought and the path of mind,
 Elicited by knowledge, realized by the highest sages,
 Not revealed by the elements of matter and sense,
 Unattainable by mind, intellectually inconceivable:
 Just as the tracks of a bird in the sky
 Cannot be described or seen even by the enlightened,
 In the same way all the stages
 Cannot be told of, much less heard.

I will tell just the beginning, then,
 Out of kindness, compassion, commitment:
 I will tell of them in order; yet not by spheres of thought
 But by knowledge are they to be fulfilled as one wishes.

Such a realm is hard to see, impossible to tell of—
 It just rests in one's own mind;
 But I will speak out by the power of Buddha—
 It should be heard with concentration and respect.

This entry of knowledge, being as such,
 Cannot be explained even in eons:
 I will now give a summary,
 According to the meaning of the teaching as it is.

Attend respectfully, blessed ones;
 I will speak by the power of Buddha.
 I will utter the voice of the highest teaching,
 In appropriate words, with examples.

Though it is difficult to express in speech,
 Yet mine is the power to do so,
 By the immeasurable power of Buddha and the power of the
 body of light
 That have entered into me.

“Now then, in beings who have well-developed roots of goodness,
 who have done their tasks well, who have accumulated provisions for

the Path, who have attended buddhas in the world, who have consolidated pure practices, who are in the care of spiritual friends, who have thoroughly purified their intentions, who have great determination, who are endowed with supreme zeal, and who actualize pity and compassion, the aspiration for enlightenment is aroused, for the quest of enlightened knowledge, for the attainment of the ten powers, for the attainment of great expertise, for the attainment of the enlightened quality of impartiality, for the salvation of all beings, for the purification of great mercy and compassion, for the attainment of knowledge of all in the ten directions, for the unobstructed purification of all buddha-lands, for awareness of past, present, and future in a single instant, and for expertise in turning the wheel of the great Teaching.

“This intention of enlightening beings, furthermore, is aroused and guided by great compassion, controlled by wisdom and knowledge, sustained by skill in means, stabilized by will and determination, immeasurable as the power of buddhas, clearly distinguishing the power of sentient beings and the power of Buddha, focused on unfragmented knowledge, in accord with spontaneous knowledge, completely receptive to the guidance of wisdom and knowledge of all Buddha teachings; it is as ultimate as the cosmos, as enduring as space, abiding forever.

“With this arousing of the mind the enlightening being is beyond the stage of mundane beings, has entered the rank of enlightening beings, is born in the family of the enlightened, cannot be slandered by any racial slur, has left all mundane paths and has entered the transmundane Path, is stationed in the reality of enlightened beings, is properly established in the abode of enlightening beings, has attained equanimity, is established in the lineage of buddhas of past, present, and future, certain to become perfectly enlightened. Established in these things, the enlightening being is established in the first stage of enlightening beings, that of Extreme Joy, by attainment of imperturbability.

“Here, standing on the stage of Extreme Joy of enlightening beings, one is filled with extreme joy, filled with calm, filled with happiness, filled with ebullience, filled with exaltation, filled with delight, greatly invigorated, most uncontentious, most harmless, and free from anger.

“Thus is the enlightening being extremely joyful when stationed in the enlightening beings’ stage of joy; one becomes extremely joyful thinking of the buddhas, of the Buddha teachings, of the enlightening beings, of the practices of enlightening beings, of the purification of the transcendent ways, of the eminence of the stages of enlightening beings, of the indestructibility of enlightening beings, of the teachings of the buddhas, and of the ability to benefit beings; and, thinking of the means of entry into the knowledge of all buddhas, the enlightening being is imbued with extreme joy. ‘Detached am I from all mundane objects; I have entered the vicinity of buddhahood; I have left behind the stage of infantile ignorance and drawn near to the stage of knowledge; I am cut off from all evil and states of misery; I am a refuge for all beings; I am near to the vision of all buddhas; I am born in the realm of all buddhas;

I have reached equality to all enlightening beings; gone from me are all fears and terrors—thus thinking, the enlightening being gives rise to extreme joy. Why? Because that is what happens to all fears with the enlightening being's attainment of the stage of joy—fears such as fear of not surviving, fear of ill repute, fear of death, fear of states of misery, fear of intimidation by groups—all these fears leave. Why is that? Inasmuch as the very concept of self is gone, there is no self-love, much less any love for material things; therefore there is no fear of not surviving. One does not seek any honor from anyone, but rather thinks one should provide others with sufficient means of subsistence, therefore there is no fear of ill repute. And because one has no view of self, one has no concept of self and therefore no fear of dying. Thinking that when one is dead, one will certainly not be separated from the buddhas and enlightening beings, one therefore has no fear of states of misery. Thinking that there is no aspiration in any world equal to, much less greater than, one's own aspiration for enlightenment, there is no fear of intimidation by groups. Thus all fears and terrors are removed.

“Furthermore, the enlightening being, due to having made great compassion foremost, strives all the more with an indestructible, extraordinary will, for the fulfillment of all roots of goodness, by mastery of perfect faith, by purity of intention, by wealth of true understanding, by having developed mercy and compassion, by having attained great kindness, by indefatigability of mind, by adornment with conscience, by attainment of joy in tolerance, by honor and respect for the teachings of the completely enlightened, by tireless collection of roots of goodness night and day, by service to good spiritual friends, by enjoyment of true teaching, by insatiable search for learning, by correct contemplation of the teachings as they are heard, by mental nonattachment, by absence of craving for gain, honor, or fame, by absence of desire for goods, by tireless production of a jewel-like mind, by seeking the stage of omniscience, by concentration on the powers, expertise, and unique buddha-qualities of all enlightened ones, by unattached seeking of the transcendent ways, by abandonment of all deception and dishonesty, by acting in accord with one's words, by constant preservation of truthful speech, by not allowing the family of the enlightened to die out, by not abandoning the teachings of enlightening beings, by mountainlike imperturbability of mind, by discerning knowledge of all mundane doings, by attainment of the transmundane path of relinquishment, by constant seeking of the supreme ultimate.

“Imbued with these ways of purifying the stages, enlightening beings are well established in the stage of Extreme Joy. Once established in this stage, enlightening beings undertake great vows, great resolutions, great undertakings such as the following: They undertake a first great vow to make offerings to each and every buddha, in the best of forms, with the highest purity of faith, as extensively as the cosmos, to the furthest reaches of space, throughout all time. They undertake a second great

vow to maintain the eye of the teachings spoken by all buddhas, to associate with all buddhas and enlightening beings, to preserve the teachings of all complete buddhas, to take in all truths, to the extent of the cosmos, to the furthest reaches of space, throughout all time, without ceasing, in all eons for as many buddhas as appear in the world. They undertake a third great vow to go to all places in all worlds where buddhas appear—from their existence in the heaven of satisfaction, descending into the human world, entry into the womb, abiding in the womb, birth, youthful enjoyments, married life, renunciation, practice of austerities, conquering demons, enlightenment, being requested to teach, setting the wheel of the great teaching in motion, and entry into great absolute nirvana—to go to all places at once, taking the lead in making offerings, receiving the teaching, and applying it in practice, to the extent of the cosmos, to the farthest reaches of space, throughout all time, without ceasing in all eons for as many buddhas as appear in the world, until the attainment of great absolute nirvana. They undertake a fourth vow to bring forth the determination to disseminate instruction in the accomplishment of means of purification of the ways of transcendence, accurate explanation of the path of the stages, the practices of all enlightening beings, bringing forth their total and particular aspects, with consideration of their common and distinctive features, as they are formed and dissolved, the many extensive immeasurable holistic practices of all buddhas and enlightening beings contained in the ways of transcendence, purifying all the stages of enlightening beings, vowing to call forth this aspiration to the extent of the cosmos, to the furthest reaches of space, throughout all time. They undertake a fifth great vow to fully develop all beings, corporeal or immaterial, thinking, nonthinking, or neither, born of eggs, wombs, moisture, or spontaneously, in all realms contained in the worlds of desire, forms, and formlessness, bound to the six paths of mundane existence in all places of birth, caught up in names and forms—to develop them to lead them into the Buddha teaching, to free them from all mundane groupings, to establish them in omniscience, to develop and mature all beings forever, to the extent of the cosmos, throughout the reaches of space, for all time, for as many eons and beings as there be. They undertake a sixth great vow for direct knowledge of the innumerable distinctions in all the worlds of the ten directions, variously reflecting one another, subtle and gross, upside-down, inverted, and upright, their appearance and consolidation—they vow to comprehend the distinctions of worlds, to the extent of the cosmos, throughout the reaches of space, for all time. They undertake a seventh great vow, to show all beings the purification of all lands in one land and one land in all lands, the adornment of innumerable buddha-lands with arrays of light, entering into the supreme realm of buddhas from which all afflictions are removed, completely purified and filled with wise beings, showing this to all beings to please them in accord with their mentalities, vowing to thoroughly purify all buddha-lands, to the extent

of the cosmos, to the farthest reaches of space, throughout all time, unceasing for as many eons and buddha-lands as there may be. They undertake an eighth great vow, to work with the same one determination as all enlightening beings, to build up roots of goodness without opposition, to be equally focused on the same one object as all enlightening beings, to be in concert with all enlightening beings, to manifest appearances of Buddha as desired, to attain the knowledge of the powers of the Enlightened at will, to attain ever-present mystic knowledge, to travel to all worlds, to appear in the circles of all buddhas, to adapt to all situations, to attain realization of the inconceivable great vehicle, to continue to carry out the practices of enlightening beings, vowing to enter the great vehicle, to the extent of the cosmos, to the furthest reaches of space, throughout all time, unceasing for as many eons and practices as there may be. They undertake a ninth great vow to carry out the practice of enlightening beings, riding on the wheel that never rolls backward, by means of fruitful words, thoughts, and deeds, so that those who see them will surely realize buddhahood, those who hear what they say will attain knowledge, and so that those who have pure faith will be freed from afflictions—they vow to attain a state like a master physician, to attain embodiment of magical fulfillment of aspirations, to carry out the practices of enlightening beings as extensively as the cosmos, to the farthest reaches of space, throughout all time, unceasing for as many eons and as many practices as there be, that their deeds not be in vain. They undertake a tenth great vow, to awaken completely to unexcelled perfect enlightenment in all worlds, to show at every point—without leaving one place—birth, leaving home, transfiguration, austere practice, conquering demons, sitting at the pinnacle of enlightenment, turning the wheel of the teaching, and final absolute nirvana, to attain the knowledge of power of the vast realm of buddhahood and in each instant show all sentient beings the emergence of a buddha in accordance with their mentalities so that they may attain enlightenment and perfect peace, to universally realize the nirvana of all phenomena by one perfect enlightenment, to please all beings according to their mentalities with a single utterance, to show great ultimate nirvana without cutting off the power of practice, to show the construction of all teachings of the stages of great knowledge, to pervade all worlds by the mystic power of the knowledge of truth and the mystic knowledge of illusoriness, vowing to bring forth great knowledge to the extent of the cosmos, to the farthest reaches of space, throughout all time, never ceasing for all eons, for all true enlightenments.

“Thus, having brought to the fore such great aspirations, great purposes, great undertakings, through ten great vows, enlightening beings stationed in the stage of Extreme Joy undertake countless consummate vows, which they undertake in ten ultimate terms: that is, to the ultimate extent of living beings, to the ultimate extent of worlds, to the ultimate extent of space, to the ultimate extent of the cosmos, to the ultimate

extent of the realm of nirvana, to the ultimate extent of the emergence of buddhas, to the ultimate extent of enlightened knowledge, to the ultimate extent of realms of mental objects, to the ultimate extent of entries of knowledge into the sphere of buddhas, to the ultimate extent of the courses of worlds, the courses of teachings, and the courses of knowledge. Enlightening beings vow that their undertakings shall be coterminous with living beings, worlds, space, the cosmos, nirvana, the emergence of buddhas, enlightened knowledge, mental objects, entries of knowledge into the sphere of buddhas, the courses of worlds, the courses of teachings, and the courses of knowledge; and that just as all of these are endless, so shall the enlightening beings' roots of goodness be endless.

"In those who have taken such vows upon themselves, the workable mind and the gentle mind are incorruptibly pure. The enlightening beings have faith in the perfectly enlightened buddhas' attainments of past practices, their realization of the transcendent ways, their consummate attainment of the stages, their consummate attainment of the powers, their complete fulfillment of expertise, the indestructibility of unique qualities of buddhahood, the inconceivability of buddhahood, the attainment of the sphere of buddhas, which is infinitely various, the attainment of immeasurable knowledge, the complete entry into the realm of those who arrive at Thusness. Enlightening beings believe in the consummation of the fruits; in sum, they believe in the practice of enlightening beings, including all that upon which is based the teaching of the stage of knowledge of enlightened ones.

"Furthermore, it occurs to the enlightening beings that these qualities of buddhahood are so profound, so detached, so peaceful, so empty, so signless, so desireless, so undefiled, so vast, so immeasurable, so supreme, so hard to approach.

"What is more, enlightening beings reflect, ignorant creatures, because of continually slipping into erroneous views, because of minds shrouded by the darkness of ignorance, because of being puffed up with pride, because of conceptions, because of mental fixations of desires caught in the net of craving, because of hopes pursued by actions in the tangle of deceit and falsehood, because of deeds connected with envy and jealousy producing mundane states, because of accumulation of actions rife with passion, hatred, and folly, because of the flames of mind ignited by anger and resentment, because of undertakings of actions bound up with delusion, because of seeds in the mind, intellect, and consciousness bound to the flows of lust, existence, and ignorance, therefore produce sprouts of subsequent life in the world. That is to say, name and form are born together, inseparable; and by the development of name and form, the assembly of six sense mediums takes place; once the mediums are formed, from their mutual contact sensation comes to be; and that sensation being enjoyed and sought more and more, the operation of craving grows; craving being developed, existence comes to be;

once there is existence, birth, death, sorrow, lamentation, suffering, sadness, and anxiety appear. Thus does the mass of suffering of sentient beings arise. Seeing these beings' inability to escape from this mass of suffering—not realizing it is without self or anything pertaining to self, that it is unreal, insubstantial, void, inert, ineffective, insensate as wood and stone, like a reflection—the enlightening beings develop great compassion to rescue them and free them from their miseries, and develop great kindness to bring them to endless bliss and nirvana.

“Thus, abiding in the first stage, by sympathy and kindness and by supreme will the enlightening beings, relinquishing all things with an equanimous mind, cultivate great relinquishments in a spirit of most urgent quest for enlightened knowledge. These relinquishments are: relinquishment of goods, food, stores, houses, gold, jewels, all kinds of treasure and money, jewelry and adornments, animals and vehicles, pleasant ponds, parks, forest retreats and monasteries, servants and employees, spouses and children, home, city, town, society, homeland, metropolis, and all parts of the body. Thus, having become indifferent to these, the intellect most ardently seeking enlightened knowledge relinquishes all things. Thus does the great relinquishment of those in the first stage of enlightening beings come to be.

“Thus, based on compassion, kindness, and relinquishment, the enlightening beings, for the sake of the salvation and liberation of all beings, more and more seek mundane and transcendental benefits for them, and while seeking arouse an unwearying mind. Thus do the enlightening beings become indefatigable and, being indefatigable, become expert in all learning. Thus in possession of learning, by intelligent consideration of what should and should not be done, the enlightening beings arrive at what is variously appropriate for inferior, mediocre, and superior beings, according to their power and endowments, thus attaining knowledge of the world and humanity. And the enlightening beings, knowing the world, acting in accord with time and measure, adorned with constant modesty and conscience, strive for the benefit of self and others. Thus the enlightening beings become modest and conscientious. And in those efforts the enlightening beings become uninterested in mundane satisfactions and attain nonreceding, undiminishing power; hence the arising of enlightening beings' stable support of power. Thus stably empowered, the enlightening beings work on service to buddhas and receive their instructions. Hence arise in the enlightening beings the elements that purify the ten stages—faith, compassion, kindness, relinquishment, indefatigability, knowledge of the teachings, knowledge of the world and humanity, modesty and conscience, stable power, and attendance on buddhas.

“Enlightening beings in this stage of Joy get to see many buddhas, by broad vision and by the power of vows seeing many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions, many billions, many trillions of buddhas. Having

seen those buddhas, those saints, those completely enlightened ones, by broad vision and the power of vows, the enlightening beings honor and serve them with supreme zeal, presenting them with the necessities of life, such as food, clothing, drink, vessels, bedding, and medicines, and they also bring comforts for enlightening beings, and they also respect and support the religious community. These supreme roots of goodness the enlightening beings dedicate to consummate enlightenment.

“From this service of buddhas arise means of development of beings, and the enlightening beings develop sentient beings to maturity by giving and by kind speech, the other two means of salvation helping out by the power of faith, though as yet without complete knowledge and attainment. Of the ten transcendent ways, the transcendent way of giving is foremost; not that the others are not cultivated, but they are practiced according to the enlightening beings’ power and endowment. And as the enlightening beings serve the buddhas and work for the development of sentient beings, practicing to accumulate these elements that purify the stages, thus do the enlightening beings’ roots of goodness, dedicated to universal knowledge, become more and more purified and capable of application as desired. Just as when gold is plunged into fire over and over by a skilled smith, it becomes more and more purified and workable and can be made into various ornaments as desired, in the same way as the enlightening beings attend buddhas and work for the perfection of sentient beings and cultivate the factors that purify the stages, so do their roots of goodness become more and more purified and useful.

“Then the enlightening beings in this stage should ask buddhas, enlightening beings, and spiritual friends about the characteristics and attainments of this first stage and should be tireless in seeking fulfillment of the components of this stage. In the same way, in order to fulfill the components of the stages of enlightening beings up to the tenth, the enlightening beings should become versed in the problems and solutions of the stages, in the formation and dissolution of the stages, in the forms and actions of the stages, in the attainments and cultivation of the stages, in the purification of the elements of the stages, in the progression from stage to stage, in the attainment of each stage without regression, in the purification of all stages of enlightening, and in the accession to the stage of enlightened knowledge.

“There is no cease in the ascent of the enlightening beings who are skilled in fostering the forms of practice of the stages up to accession to the tenth stage; by unceasing progress on the Path and by the light of knowledge of the stages, the enlightening beings attain the light of buddha-knowledge. It is like a skilled caravan leader who, wanting to lead a large caravan to a great city, first finds out about the qualities of the road to be traveled, the defects of the road, the best places to stop along the way, the places not to stop, and what is to be done about provisions for the trip, thus knowing well how to get to the great city, from

the beginning to the end of the journey. Thus, by fully preparing for the way by this intelligent consideration, the caravan leader finally reaches the great city along with the caravan, without the caravan or himself being beset by difficulties in desolate places. In the same way the enlightening beings, as clever caravan leaders, when established in the first stage of enlightening beings, become familiar with the issues and solutions of the stages, the formation and dissolution of the stages, the practical aspects of the stages, the attainments and cultivation of the stages, the purification of the elements of the stages, the progression from one stage to another, the consolidation of each stage, the special knowledge of each stage, attainment of each stage without regression, and accession to the stage of buddha-knowledge by means of the quality of purification of all the stages of enlightening beings. Then the enlightening beings, having gotten together provisions of great virtue and knowledge, and having well established a store of knowledge, wishing to lead the great caravan of sentient beings to the city of omniscience, first inquire into and find out the qualities of the path of the stages, deviations from the path of the stages, errors on the path of the stages, the best of stations along the path of the stages, and what is to be done about the provisions of virtue and knowledge for the path of the stages, asking buddhas, enlightening beings, and spiritual friends about this to become versed in how to reach the great city of omniscience. Thus, by intelligent consideration of the way before proceeding and by thus fully preparing provisions of virtue and knowledge, the enlightening beings lead the great caravan of sentient beings according to their maturity across the wasteland of the mundane whirl to the great city of omniscience, without either the caravan or the enlightening beings being beset by the ills of the wasteland. Thus enlightening beings should work tirelessly on the cultivation of stages.

“This is a brief explanation of enlightening beings’ entry into the first stage of Extreme Joy. Enlightening beings in this stage are mostly monarchs of a continent, having attained great power and sovereignty, guardians of right, wise and capable, taking good care of beings with great generosity, undertaking unlimited acts of charity to rid beings of the taint of envy and discontent. And whatever acts the enlightening beings undertake, whether by giving, or by kind speech, or by beneficial action, or by cooperation, those acts are never apart from thoughts of Buddha, of the Teaching, of the Community, of enlightening being, of the practices of enlightening beings, of the transcendent ways, of the stages, of the expertise and unique qualities of buddhas, of omniscience complete in all respects. To what purpose? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which they give up all comforts and go forth in conformity with the teaching of Buddha. Having gone forth, enlightening beings instantly attain a hundred concentrations and see a hundred buddhas and acknowledge their power; they stir a hundred worlds, go to a hundred lands,

illumine a hundred worlds, mature a hundred beings, live for a hundred eons, penetrate a hundred eons past and future, contemplate a hundred teachings, and manifest a hundred bodies, each body manifesting a company of a hundred enlightening beings. Then enlightening beings with superior power of commitment, by the quality of excellence of vows, transform their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances in countless ways.”

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

Having accumulated pure qualities and attained virtues,
Done service, following enlightened kindness and compassion,
Embodying supreme faith and pure goodwill,
They produce an incomparable mind for enlightened knowledge.

Intent on the power, purification, and energy of the all-knowing
buddhas,
To attain the state of the Victorious and save the world,
The supreme will arises to develop great compassion,
Turn the wheel of the teaching, and purify the buddha-lands.

To know all times in an instant without discriminating thought,
To clarify good timing in the world in its variety,
Seeking, in short, all the qualities of the Guides,
This noble mind, immeasurable as space, is born.

Commanded by wisdom, led by compassion, endowed with skill
in means,
Pure in resolution and intent, measureless in power,
Unobstructed, direct, not relying on another’s guidance,
Knowledge of the supreme mind equal to the enlightened,
With the birth of this mind-jewel of enlightening beings
One transcends the sphere of the ignorant and reaches the sphere
of buddhas,
Is born in the family of the enlightened, impeccable,
Gone to equality with buddhas, certain of highest enlightenment.

Once one produces this mind, one attains this stage,
The will immovable as a mountain,
Joyful and happy, serene, resolute, and forceful,
With a buoyant mind,
Nonviolent, harmless, free from anger,
Modest and respectful, with superior honesty, self-controlled;
One remembers the immeasurable knowledge that saves the
world
And becomes joyful in anticipation of that state.

When one attains this stage, five fears depart—
 Not being able to make a living, dying, reputation, misery, fear
 of groups—
 Thus fear is gone: why?
 Because there is no attachment to self.

Those free from fear and full of compassion and kindness,
 With faith, respect, and modesty, rich in virtues,
 Practicing good day and night, seek the teaching for the sake of
 truth
 And not for enjoyment of mundane desires.

Considering well the teachings they have heard with unattached
 minds,
 Their will for enlightenment directed without desire for gain,
 Seeking knowledge and power, the purifying teachings of
 buddhas,
 They work on the ways of transcendence, free from delusion and
 conceit.

Acting in accord with their words, steadfast in truthful speech,
 They do not sully the family of buddhas, carrying out the study
 of enlightenment;
 Detached from mundane doings, wishing benefit for the world,
 Tireless in good works, they climb ever higher.

Thus seeking the truth, intent on the quest for virtue,
 They undertake the vow to behold the buddhas;
 To preserve the true teaching and approach the seers,
 They undertake the vows of those whose acts are supreme.

To develop beings and purify the buddha-land,
 To populate their land with enlightening beings,
 With unity of purpose, not in vain,
 They seek enlightenment everywhere.

They undertake many such vows, which are infinitely extensive,
 Enduring as space, beings, time, the nature of things, nirvana,
 The world, the emergence of buddhas,
 And the ground of knowledge.

They will their vows to last as long as there are mental objects
 And access to knowledge, endless in the world as long as it
 operates:
 “When these end, may my undertakings end too—
 May I attain practice enduring as these.”

Thus thoroughly dedicated, with harmonious, flexible minds,
They put faith in the virtues of buddhas and observe sentient
beings:

Knowing beings are conditioned, out of compassion they feel
They should rescue suffering beings from afflictions.

For that purpose they undertake various kinds of giving—
Of kingship, all kinds of treasures, horses and elephants,
Their heads, hands, feet, eyes, even their blood and flesh—
All they give away, without becoming distressed in mind.

They seek out various teachings, indefatigable;
Learned, they accord with the ways of the world.
Knowing the world, modest and steadfast,
They serve innumerable buddhas with reverence and respect.

Thus they practice constantly, day and night,
Their virtue refined as gold in fire;
Thus having made the preparations for the ten stages,
They attain freedom from hindrance, having destroyed the
obstacles.

Just as a caravan leader, for the benefit of the great caravan,
Asks about the features of the road and then goes safely,
So do enlightening beings in the first stage setting out
Reach enlightenment unhindered, by way of the ten stages.

Stationed here, they become virtuous sovereigns,
Guiding aright, nonviolent and benevolent;
Leaders of the whole continent, they bring all people
To relinquishment and the highest buddha-knowledge.

Having boldly abandoned rulership in search of truth,
They betake themselves to Buddha's teaching and begin to
practice it;
Attaining a hundred concentrations and seeing a hundred
buddhas,
They shake a hundred lands and travel as illuminators.

They purify a hundred beings, seek out a hundred doors of truth,
And penetrate a hundred eons, manifesting a hundred bodies;
They manifest a hundred enlightening beings, or even more,
The power of their supreme vows immeasurable.

“This is an explanation of the excellent first stage of enlightening
beings seeking benefit for all worlds. Such is the first stage of enlight-
ening beings, which is called Extreme Joy.”

Having heard about the supreme felicitous realm of this stage, the enlightening beings were delighted, their minds and thoughts pure: getting up from their seats and rising into the air, they scattered flowers all around, uttering words of praise:

Excellent, Diamond Matrix, replete with great wisdom and expertise;
You have explained well this stage practiced by enlightening beings.

The assembly pure in mind, Moon of Liberation asks
To hear about the next highest, second stage.

How should the mind be directed to see the second stage?
Speak forth, O wise one—the enlightening beings desire to hear.

The enlightening being Diamond Matrix said, “The enlightening beings who have successfully accomplished the requirements of the first stage and seek the second stage should activate ten mental dispositions: honesty, gentleness, capability, docility, tranquillity, goodness, non-defilement, nonattachment, broad-mindedness, and magnanimity. When these ten dispositions are operative, one is established in the second stage of enlightening beings, the stage of Purity.

“Enlightening beings in the stage of Purity naturally become imbued with ten virtuous ways of acting: they avoid taking life, they abandon weapons and hostility, they have conscience and sympathy and are compassionate and kind to all living beings, wishing for their welfare. They do not harm living beings even in their fantasies, much less injure other beings by gross physical harm with the conception of beings as such.

“The enlightening beings also abandon taking what is not given. They are satisfied with what they have and do not desire others’ possessions. Thinking of things that belong to others as belonging to others, they do not give rise to any intention to steal and do not take even so much as a blade of grass or a leaf that is not given to them, much less take the necessities of life from others.

“The enlightening beings also abandon sexual misconduct. They are satisfied with their own spouses and do not desire the spouses of others. They do not give rise to desire for others’ spouses, much less have sexual intercourse with them.

“The enlightening beings also abandon false speech, speaking truthfully, according to what is so, in a manner appropriate to the time, and acting accordingly. Even in dreams they do not speak falsehood with the intention to deceive by concealing what they see, believe, wish, intend, or desire; they do not tell lies even in dreams, much less consciously.

“The enlightening beings also abandon malicious talk and are not

divisive or annoying to sentient beings. They do not gossip or tell tales here and there to cause division; they do not break up those who are together or increase the division of those already split. They do not enjoy disunion, do not delight in separation, and do not speak words that cause division, whether they are true or not.

“The enlightening beings also abandon coarse speech and give up speech that is out of place, crude, dirty, harsh to others, openly or covertly annoying to others, vulgar, worldly or impure, unpleasant to hear, provocative, irritating, outrageous, displeasing, disagreeable, unpleasant, destructive to self or others. Having given up such speech, the enlightening beings speak words that are unabrasive and gentle, agreeable, sweet, causing pleasure, delightful, beneficial, pure, pleasant to the ears, congenial, likable, elegant and clear, understandable, worth hearing, not mixed up, desirable to many people, liked by many people, pleasing to many people, agreeable to many people, enlightening, beneficial and pleasurable to all beings, mentally uplifting, purifying self and others.

“The enlightening beings also abandon useless speech; they speak prudently, in accord with time, truthfully, meaningfully, rightly, logically, instructively. They speak words with content, carefully considering and guarding their speech, in accord with the occasion, in well-regulated order, reflecting even before telling a joke, and never, of course, chattering at random.

“The enlightening beings also become free from covetousness, not even conceiving any craving for others’ wealth, pleasures, enjoyments, goods, and possessions, much less desiring to possess what belongs to others; they do not seek or hope for or desire gain.

“The enlightening beings also become free from malevolence and anger; they are kind to all beings, desirous of their welfare, sympathetic, solicitous, loving, protective of all, attentive to what is good for them. Giving up everything of the nature of the blemish of anger, resentment, and unfriendliness, opposition, and attack inflamed by ill will and hostility, the enlightening beings are to reflect on what is beneficial, considering what is called for by kindness for the welfare and happiness of all beings.

“The enlightening beings also come to have right insight and follow the right Path. They give up divination and various misguided views, see rightly, do not practice deception, and set their minds on the Buddha, Teaching, and Community.

“As the enlightening beings constantly preserve these ten virtuous ways, they evoke this intent: ‘Whatever ills, states of woe, and pitfalls beset sentient beings, all are caused by practicing nonvirtuous action, so I myself will abide in right action and also lead others to right action. Why? It is impossible to get others to abide in right action as long as one does not abide in right action oneself.’

“They also think thus: the realms of hells, animality, and ghosthood are established by the practice of bad ways of action, and the states from

humanity up to the highest realm of existence are established by the practice of good ways of action. The ten ways of good action on a higher level practiced by wisdom, due to narrowness, fear of the world, lack of great compassion, and following the speech of another, develop the vehicle of hearers. Purified on a yet higher level, because of not being led by another, because of self-realization without following anyone, because of self-enlightenment without seeking from another, because of lack of great compassion and skill in means, and because of profound understanding of conditionality, they develop the vehicle of individual illuminates. Purified on an even higher level, by immeasurable broad-mindedness, sympathy and compassion, absorption of skill in means, undertaking of great vows, not abandoning sentient beings, and focus on the vast knowledge of buddhahood, they make for the breadth of practice to purify the stages of enlightening beings and the ways of transcendence. Purified on a yet higher level, they are conducive to the perfection of all characteristics of enlightenment, up to endowment with the ten powers and the full realization of all qualities of buddhahood. Therefore, by means of these ways of good action, having undertaken them all equally, effort should be made to accomplish the complete purification of all of their aspects.

“They also realize this: bad actions at their worst, when developed and done a lot, are the cause of hell; at a middling degree, they are the cause of animality; at their least they are the cause of the underworld. Taking life leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: a short life and much sickness. Stealing leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: material poverty and common possession of property. Sexual misconduct leads to hell, to animality, to the underworld, but if one is born human, it brings about two consequences: an unruly society and an unfaithful spouse. Lying leads to hell, to animality, to the underworld, but if one is born human it brings on two consequences: much slander and unreliability. Divisive talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: a broken home and a wretched family. Harsh talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: hearing what is displeasing, and argumentativeness. Confused, senseless talk leads to hell, to animality, to the underworld, but if one is born human it brings about two consequences: one’s words will not be believed and one’s speech will be unclear. Covetousness leads to hell, to animality, to the underworld, but then if one is born human it brings about two consequences: dissatisfaction and ambitiousness. Anger leads to hell, to animality, to the underworld, but then if one is born human it brings on two consequences: falling into bad views and becoming tricky and deceitful. Thus these ten bad ways of action tend to the formation of an immeasurably great mass of misery—so let us leave behind these ten bad ways of action and enjoy the delights of the garden of righteousness.

“Having abandoned these ten bad ways of action, they live by the ten good ways of action and also lead others to them. Even more do the enlightening beings arouse toward all sentient beings desire for their welfare and happiness, with kindness, sympathy, compassion, and desire to care for them and protect them, thinking of all beings as equal to themselves, thinking of them as examples and teachers.

“This is what the enlightening beings think: ‘Alas, these beings have fallen into wrong views; their thinking and disposition of mind is wrong: traveling on erroneous paths, in the midst of entanglements, they should be set by us on the true way, the road of right insight, in accord with reality. Alas, these beings are at odds, argumentative, involved in disputes, always burning with anger and hatred—we should establish them in the exercise of unexcelled great kindness. Alas, these beings are insatiable, coveting others’ goods, following bad ways of making a living—we should establish them in pure deed, word, thought, and livelihood. Unfortunately, these beings follow the motivations of lust, hatred, and delusion, are burned by the flames of various afflictions, and do not seek a means of final escape from them—we should lead them to nirvana, where all afflictions cease and there are no ills. Regrettably, these beings are veiled by the darkness and obscurity of delusion and covered by the darkness of ignorance; they have entered a vast tangle of darkness, have become far estranged from the realm of wisdom and fallen into a great darkness, entered a wilderness of erroneous views—we should clarify their eye of unobstructed wisdom, so they will know all things as they really are without being directed by another. Alas, these beings are traveling in the desert of routine existence; they are in trouble, uneasy, fallen into a great pitfall, facing a fall into the realms of hells, animality, or the underworld; they are ensnared in the dangerous net of false views, entangled in delusion; they have gone off on the wrong road, are blind, lack a guide, and think what is not salvation is salvation; bound by the rope of demons, they are taken in by the thieving sense objects, are without a good guide, and have entered a thicket of demonic dispositions, becoming far estranged from the enlightened mentality: we should save them from such hardships of the wasteland of the mundane whirl and should settle them in the city of fearlessness, the city of all knowledge, where there is no affliction or pain. These beings, unfortunately, are sunk in the waves of great torrents, plunged into the flows of desire, existence, ignorance, and views, swept along by the current of the mundane whirl, fallen into the river of craving, into a great rapids, unable to see objectively, going along the creepers of thoughts of lust, malice, and viciousness, caught by the denion of the view of real existence of the body, plunged into the swirling abyss of desire, into the midst of passion for enjoyment, cast up on the land of self-conceit, rotten inside with misconduct and bad behavior, unable to escape the danger of the village of the six senses, without anyone to rescue them, without a savior or protector, without a refuge: we should bring forth great compassion, virtue, and power, and set them on the jewel island of omniscience, free

from troubles, free from passion, peaceful, happy, free from danger, beyond all fears. These beings are unfortunately locked up in much suffering, sadness, and irritation, in bonds of love and hate, like and dislike, in sadness and grief, in the fetters of craving, in the tangles of illusion, deceit, and ignorance, in the prison of the triple world: we should lead them to nirvana, detached from the triple world, the city of fearlessness, where all suffering ceases, free from obstruction. Alas, these beings are attached to self and possessions, unable to get out of clinging to the elements of body and mind, acting according to delusions, dwelling in the desolate village of the senses, attacked by the vipers of physical constituents, besieged by the murderous bandits of the body-mind clusters, experiencing immeasurable pain: we should bring them to supreme bliss, free from all attachments—that is, to nirvana void of all obstructions. It is a pity that the aspirations of these beings are base and narrow and they lack the will for highest omniscience; even if they want to escape, they think of the vehicles of those aiming for individual enlightenment and liberation alone—we should set them in the unexcelled Great Vehicle of universal salvation in accord with focus on the great resolution for supreme buddhahood and the perspicacity of omniscience.’

“Thus many buddhas come within the range of perception of the enlightening beings who are in accord with the sustaining power of morality, who have skillfully activated sympathy, compassion, and kindness, who are unsolicited good friends to all beings, who have not abandoned sentient beings, who skillfully accomplish what is to be done, who are stationed in the enlightening beings’ stage of purity, by the enlightening beings’ great vision and willpower: the enlightening beings perceive enormously many buddhas, many hundreds, thousands, millions, billions, trillions of buddhas, by their tremendous vision and the power of their vows. Having seen those buddhas, they honor and pay respect and homage to them with lofty intent, and provide them with the necessities—clothing, food and drink, bedding, and medicine; they also provide comforts for enlightening beings and pay respect to the religious community. They dedicate these roots of goodness to unexcelled perfect enlightenment. Also they attend those buddhas and respectfully learn from them the ten ways of virtuous action and never forget them as they have learned them; over countless eons rid of the defilements of envy and bad behavior, they therefore attain purity of generosity and morality.

“Just as gold becomes more and more free from all impurities when put in vitriol, so do enlightening beings in this stage of Purity, by virtue of riddance of the impurities of envy and bad behavior, accomplish purity of generosity and morality. Among the four means of salvation, kind speech is paramount in them; among the ten transcendent ways, morality is paramount. This does not mean they do not practice the rest—they do so as best they can, as is appropriate.

“This is a brief explanation of the second stage of enlightening beings,

the stage of Purity. Many of the enlightening beings in this stage are sovereigns, lords of four continents and masters of the law, competent, powerful, able to rid beings of the impurities of bad behavior, to set them on the ten paths of virtuous conduct. Whatever acts the enlightening beings undertake, whether by way of giving, or kind speech, or beneficial action, or cooperation, all of it is done with no other thoughts in mind but thoughts of the Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, the expertises, the unique qualities of buddhas, and all aspects of omniscience. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which they give up all comforts and go forth into the teaching of Buddha. Having gone forth, in a single instant they suddenly attain a thousand concentrations, see a thousand buddhas and recognize their power, shake a thousand worlds, go to a thousand fields, illumine a thousand worlds, mature a thousand beings, live for a thousand eons, penetrate a thousand eons past and future, contemplate a thousand teachings, and manifest a thousand bodies, each body manifesting a company of a thousand enlightening beings. Then enlightening beings with superior power of commitment, by the quality of excellence of vows, transform their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances in countless ways.”

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

They are gentle, honest, mild, capable,
Of goodwill, docile, unalloyed, unattached, of lofty awareness;
With breadth of mind they enter the second stage.

Here, they are bearers of virtue, imbued with good.
Avoiding the taking of life, their minds are free from viciousness.

They do not take what is not given or take others' spouses.
They are truthful, do not slander, are not harsh in speech.
They have no desire for others' possessions, are kind-hearted,
Follow the right Path, and have no deceitful mind.
With phantom bodies, beautifully adorned,
They honor the Teacher and are always diligent.

The pains of hells and animal realms,
Punishment in the underworld, eternal burning and hunger,
All are produced by evil doings;
Rejecting them, let us arrive at truth.

From birth in the human realm as desired,
 Up to the peak of existence, free from strife, with the bliss of
 meditation.
 The vehicle of solitary illuminates, the vehicles of disciples and
 buddhas,
 All come to exist from the ten paths of virtue.

Knowing this, enlightening beings are always diligent,
 Firmly abiding by ethics and also inducing others to do so.
 Furthermore, imbued with compassion,
 Knowing beings are suffering, they give rise to sympathy.

“Fallen into wrong views are these ignorant ones,
 With minds quick to anger, hate, and argue,
 Always unsatisfied, seeking objects ever more—
 These beings motivated by desire, hatred, and delusion should be
 liberated.

“They are covered by a great darkness, plunged into delusion,
 On a bad road in a wilderness, in a great net of views;
 In the cage of mundane life, enemies attack them—
 We should liberate those in the cage of the devil.

“Taken by the waves of afflictions, sunk in the torrents,
 They are tormented by a hundred miseries in the triple world,
 Wrapped up in the clusters, thinking of them as self—
 For their sake we strive, to release them from pain.

“Having given up this supreme vehicle of buddhahood,
 Though they aim for escape, their aspiration is low;
 We will establish them in the undefiled knowledge of the
 enlightened.”
 Thus enlightening beings arouse incomparable vigor in the cause
 of enlightenment.

In this stage the great sages, having gathered hundreds of virtues,
 See many buddhas and honor them with offerings.
 Their virtue is burnished the more for countless eons,
 Like gold plunged into vitriol.

Here enlightening beings become monarchs,
 Leading sentient beings by the ten virtues:
 By all the virtue they have amassed,
 They will to become saviors of the world, rich in the ten powers.

Willfully giving up the pleasures of kingship,
Gone forth into the supreme Teaching, steadfast,
Full of vigor, they attain supreme concentration
And instantly see a thousand buddhas.

The enlightening beings in this stage also display
Many spiritual powers, of such worthy intentions;
Beyond this, imbued with the power of vows and knowledge,
They guide beings with many kinds of miracles.

“Thus has been explained the second stage, exalted, of enlightening beings, who work for the weal of all worlds.”

Having thus heard of the supreme stages of practice in the sphere of enlightening beings, inconceivable, the enlightening beings in the audience, delighted, scattered multitudes of flowers from the sky, saying, “Excellent! Well have you explained, out of compassion for all beings, the body of conduct of the wise, the sphere of the second of the highest stages. Truthfully, without falsehood or change, have you explained the delightful practice of enlightening beings, with supreme clarity, for the welfare and happiness of all beings. Go on to speak of the third of the most excellent stages—let this superlative realm be told of as it is, linked with true knowledge and action. Tell of the path of the conduct of the Victorious, the practice of charity and morality of the sages, patience, energy, tranquillity, wisdom, skillfulness, supreme kindness, and compassion—tell all, omitting naught.”

Moon of Liberation said, “O Diamond Matrix, tell of the disposition of those who approach the third stage.”

Diamond Matrix said, “The enlightening beings who have thoroughly purified the mind in the second stage come to the third stage. One enters the third stage by ten conscious focusings of the mind: purity, stability, disillusion, dispassion, nonregression, steadfastness, ardor, tirelessness, high-mindedness, and magnanimity. By consciously focusing the mind on these ten things, one enters the third stage.

“Furthermore, the enlightening beings in this third stage examine the impermanence of all that is conditioned, as it truly is; and they examine the painfulness, impurity, unreliability, destructibility, instability, instantaneous arising and passing away, not-coming-to-be-previously, not-reaching-the-past, and nonperdurance in the present of all that is conditioned. Seeing all conditioned things in this way, the enlightening beings, seeing themselves without refuge, without protection, in grief, sadness, distress, bound by likes and dislikes, with much suffering, dejection, and turmoil, without resources, burned by the fires of lust, hatred, and delusion, filled with many diseases, cause their minds to be more and more liberated from all conditioned things and direct their minds toward enlightened knowledge. The enlightening beings also rec-

ognize the inconceivability of enlightened knowledge and recognize its incomparability, its immeasurability, its difficulty of access, its independence, its freedom from afflictions, its freedom from distress, and how it arrives at the city of fearlessness and never comes back from it, and how it saves many people.

“Thus observing the immeasurability of enlightened knowledge, and observing how full of ills all conditioned states are, the enlightening beings further develop ten feelings toward sentient beings: the feeling that they are without a leader or a refuge; the feeling that they are always destitute; the feeling that they are burned by the fire of passion, hostility, and folly; the feeling that they are locked in the prison of existence; the feeling that they are always veiled in sleep in the thickets of afflictions; the feeling that they are incapable of viewing things objectively; the feeling that they have abandoned the desire for good; the feeling that they have lost the way to enlightenment; the feeling that they go along with the flow of the mundane whirl; the feeling that they have lost the means to liberation.

“Seeing the world of sentient beings so full of afflictions, the enlightening beings arouse their energy, thinking, ‘I should rescue and liberate these beings; I should purify and emancipate them; I should lead them, direct them, make them happy, develop them, and cause them to reach perfect peace.’

“Thus disillusioned with all conditioned things, considerate toward all sentient beings, seeing the benefit in omniscience, taking refuge in enlightened knowledge, dedicated to the salvation of all beings, the enlightening beings reflect thus: ‘By what means can these beings, fallen as they are into so much misery, be lifted out of it and established in the ultimate bliss of nirvana and be caused to attain freedom from doubt about all things?’ It occurs to these enlightening beings, ‘The means to do this is nowhere else but in the realm of knowledge of unobstructed liberation; and the knowledge of unobstructed liberation is nowhere else but in awareness of all things as they are; and awareness of all things as they are is nowhere else but in transcendent knowledge of the unconditioned and unproduced; and that light of knowledge is nowhere else but in contemplation by the analytic intellect skilled in meditation; and that contemplation by the analytic intellect skilled in meditation is nowhere else but in skill in learning.’

“The enlightening beings thus apply this contemplative knowledge to the quest of the Buddha Way, day and night intent on hearing the Teaching, desirous of the Teaching, enjoying the Teaching, delighted in the Teaching, relying on the Teaching, devoted to the Teaching, concentrated on the Teaching, intent on the Teaching, taking refuge in the Teaching, dwelling on the Teaching, saved by the Teaching, acting in accord with the Teaching.

“While the enlightening beings are thus focused on the quest for the Buddha Way, there is nothing they do not give up—goods, supplies,

dwelling, precious things, even their own bodies—and because of their desire for truth they do not consider this difficult to do; they only consider it difficult to find a person who utters the truth, who teaches even a single phrase of truth. For the sake of the Buddha Teaching there is no external thing whatsoever that they are attached to that they do not give up, and there is nothing whatsoever within themselves that they do not give up. There is no service to teachers they do not take on; there is no pride or conceit they do not abandon and no humility of action they do not accept; there is no physical suffering they do not bear. They are more glad to hear a single verse of the Teaching that they have not heard than they would be to get a galaxy full of jewels; they are more glad to hear a well-spoken verse than they would be to gain kingship; they are more glad to hear a new phrase of teaching spoken by a complete buddha purifying enlightening practice than they would be to attain godhood for many hundreds of thousands of eons. If someone should declare to the enlightening beings, ‘I too have a phrase of teaching spoken by a perfectly enlightened buddha that purifies the practice of enlightening beings, which I will tell you if you throw yourself in a great blazing pit of fire and endure the agony,’ the enlightening beings think, ‘For the sake of even a single phrase of teaching spoken by a completely enlightened buddha I could even bear to hurl myself from the heavens into a whole galaxy of fire, to say nothing of an ordinary pit of fire. Indeed, we should seek the Buddha Teaching even through all the afflictions and pains of hells, to say nothing of the pains of life in the human world.’ They seek the teachings with such heroic vigor as this; and they contemplate the teachings truthfully as they hear them. Furthermore, having heard these teachings, with profound meditation in their own minds, alone in solitary places, they think, ‘It is by realization and practice of the Teaching through appropriate methods that these doctrines of Buddha are to be followed—they cannot be clarified just by talk.’

“Enlightening beings in this stage of Refulgence leave desires and evil and unwholesome things for the sake of realization of the Teaching and its practical application: with thought and reflection, becoming aloof, joyful and blissful, they attain the first stage of meditation and abide there. By cessation of thought and reflection, inner purity, and mastery of single-mindedness, free from thought and cogitation, concentrated, joyful and blissful, they attain and abide in the second stage of meditation. By freedom from desire for joy they abide in equanimity; with mindfulness and precise knowledge, they experience physical bliss: as the sages say, those who are dispassionate, mindful, blissful, and detached from joy attain to and abide in the third stage of meditation. By the abandonment of pleasure and pain, and by the disappearance of former joy and dejection, free from both pleasure and pain, equanimous, with pure mindfulness, they attain to and abide in the fourth stage of meditation.

“By transcendence of all perceptions of form, by disappearance of all perceptions of objects, by not placing the attention on various perceptions, they attain to and abide in the realm of infinity of space, aware of infinite space. Totally transcending the realm of infinity of space, they attain to and abide in the realm of infinity of consciousness, aware of boundless consciousness. By totally transcending the realm of infinity of consciousness, they attain to and abide in the realm of nothingness, aware of the absence of anything at all. Totally transcending the realm of nothingness, they attain to and abide in the realm of neither perception nor nonperception. This is done on a basis not of enjoyment, but only for the purpose of accomplishment of practical application of the Teaching.

“With minds imbued with kindness, broad-minded, magnanimous, nondualistic, immeasurable, free from hostility and enmity, unobstructed, unafflicted, extending everywhere, they travel to the farthest reaches of the cosmos, reaching all worlds throughout space. In the same way, with minds imbued with compassion, joy, and equanimity, broad-minded, magnanimous, nondualistic, without hostility or enmity, without obstruction or affliction, reaching everywhere, they roam throughout the cosmos, to all worlds in space. They experience many kinds of miraculous actions, even shaking the earth; being one, they become multiple, and having become multiple, they become one; they are able to appear and disappear; they go through walls and even through mountains, just as through space; they travel sitting through the sky like birds; they emerge from and sink into the earth unhindered as though in water, and walk on water as on earth; they produce smoke and flames like a great bonfire and emit water from their bodies like great clouds, by which torrents this world system, set ablaze, is annihilated; even the sun and moon here, powerful and mighty, they take in hand, and extend their power even up to the heaven of Brahma; by the divine ear, purified, beyond humans, they hear both celestial and human voices, whether soft or loud, far or near, hearing even the sounds of insects; they know the minds of other beings, other persons, as they really are—they know if they are covetous or desireless, if they are hateful or not, if they are deluded or not, if they are afflicted or not, if they are small-minded or broad-minded, if they are magnanimous, if they are beyond measure, if they are confused or not, if they are concentrated or not, if they are liberated or not, if they are defiled or not, if their minds are crude or not—all this they know as it really is; in this way they know the minds of other people as they really are. They remember many former abodes: they remember one lifetime, two, three, four, five, ten, one hundred, two hundred, three hundred, four hundred, five hundred—they remember hundreds of lifetimes, many hundreds of lifetimes, many thousands of lifetimes, many hundreds of thousands of lifetimes, many hundreds of thousands of billions of trillions of lifetimes; they remember the age of becoming, the age of disintegration, the age of becoming and disintegration, and remember

many ages of becoming and disintegration, hundreds of ages, thousands of ages, hundreds of thousands of ages, hundreds of millions of ages, hundreds of billions of ages, up to hundreds of billions of trillions of ages—they know, ‘I was in such and such a place named such and such, of such and such a family, of such and such a caste, with such and such a diet, with such and such a life span, abiding so long, experiencing such and such pleasures and pains; I died there and was born here, died here and was born there’—they know many kinds of former abodes, including their characteristics, appearances, and speech there. With the divine eye, purified, beyond that of humans, they see beings, dying, being born, of good character, of bad character, in good states, in bad states, inferior, superior, following the force of their deeds; they know beings as they truly are: ‘These beings are badly behaved in thought, word, and deed, they slander the sages, they entertain false views; owing to the pursuit of actions based on false views, by that cause, that condition, after the disintegration of the body and death they fall into states of woe and are born in hells. These other beings are virtuous in thought, word, and deed, they do not slander the sages, they see rightly; because of their deeds and undertaking of duty based on right views, after they die they are born in blissful states in heavens.’ Thus, by the divine eye, purified, beyond that of humans, they see beings, their characteristics, appearances, and speech, dying, being born, of good and bad appearance and character, in good or bad states, inferior and superior, according to their deeds—they know them as they truly are. They enter and arise from these meditations, liberations, concentrations, and attainments, without being born by their force. If they see somewhere where the elements of enlightenment may be fulfilled, they are purposely born there by willpower because such is the mental consistency of enlightening beings, having accomplished skill in means.

“The enlightening beings in this stage of Refulgence see many buddhas, by great vision and the power of will—they see many hundreds of buddhas, many hundreds of thousands, millions, billions, trillions of buddhas, by great vision and willpower. Having seen those buddhas, those completely enlightened ones, they honor and make offerings to them with great earnestness, providing them with food, clothing, medicines, and seats and beds. They also provide comforts for enlightening beings and honor the religious community. They dedicate these roots of goodness to consummate enlightenment. They also attend those buddhas, respectfully listen to their teachings, take up and maintain the teachings, cause them to be repeated, and apply and practice them according to their ability. They observe the absence of process and nonextinction and conditionality of all things; all their bonds of desire become weaker, all their bonds to form, all their bonds to existence, all their bonds of ignorance become weaker, and their bonds caused by views have already been removed. Wrong desires are gone from the enlightening beings in the stage of Refulgence because of countless eons of nonaccumulation,

and so are wrong hatred and misguided delusions, because they do not produce or accumulate them. Their roots of goodness become clarified, purified, and useful. Just as gold in the hands of a skillful smith remains the same weight, in the same way the wrong desire, hatred, and delusion are gone from the enlightening beings in the stage of Refulgence, not being accumulated for countless ages, while their roots of goodness become clarified and purified and useful.

“Furthermore, their patience and gentleness are purified, as well as their friendliness, freedom from anger, imperturbability, calmness, freedom from pride and self-abasement, freedom from desire to be honored, freedom from desire for reward for what they do, honesty, and nonentanglement—all these are purified. For them, among the four means of salvation, beneficial action is paramount, and among the ten transcendent ways, transcendent tolerance is paramount, while they practice the others according to their power.

“This is a summary of the third stage of enlightening beings, the stage of Refulgence. The majority of the enlightening beings in this stage are Indras, chiefs of the celestial beings of the thirty-three heavens, capable, powerful, providing means of detaching beings from lust and desire, skilled in extricating beings from the mud of desire. Whatever the enlightening beings do—whether by charity, kind speech, beneficial action, or cooperation—their thoughts are always fixed on Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the transcendent ways, the stages, the expertises and unique qualities of buddhas, including complete omniscience. To what purpose? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which they instantly attain a hundred thousand concentrations, see a hundred thousand buddhas and recognize their power, shake a hundred thousand worlds, go to a hundred thousand lands, illumine a hundred thousand worlds, mature a hundred thousand beings, live for a hundred thousand eons, penetrate a hundred thousand eons past and future, contemplate a hundred thousand teachings, and manifest a hundred thousand bodies, each body accompanied by a hundred thousand enlightening beings. Then enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations of their bodies, auras, mystic powers, vision, spheres of operation, voices, conduct, adornments, power, resolutions, and performances.”

Then Diamond Matrix spoke these verses explaining the meaning of this stage:

With pure minds, full of virtue, keen of mind,
 Dispassionate and unregressing,
 Steadfast, ardent, firm, energetic, magnanimous,
 They enter the third stage.

In the third stage, Refulgence, they contemplate
The principle of suffering, impermanence, impurity,
Dissolution, evanescence, momentariness, inefficiency,
And absence of coming and going, of all that is conditioned.

They see the conditioned as sickness, accompanied by grief and
lament,
Affliction, bound by attraction and aversion,
An abode of suffering and unhappiness, like blazing fire,
All this endlessly arising together.

Disillusioned with all states of being, unattached,
Single-mindedly seeking enlightened knowledge,
They see the knowledge of buddhas as inconceivable,
Unthinkable, incomparable, free from affliction.

Seeing buddha-knowledge free from all ills,
They pity those who are helpless, forever destitute,
Burned by the fires of passion and folly,
Minds bound by a hundred miseries in hellish existences.

They undertake steadfast effort to save those veiled in afflictions,
Those who are without insight, who have little will,
Who are deprived of the jewel of the way of enlightenment,
Following the flow of the mundane whirl, afraid of liberation.

Seeking knowledge, unattached, acting for the sake of the world,
They consider how the liberation of the world may be caused—
It is nowhere but in the unobstructed knowledge of the
enlightened,
And the endless knowledge of Buddhas is born of wisdom.

Reflecting that wisdom comes from learning,
Enlightening beings strive diligently as learners;
Day and night, in the cause of learning, doing nothing else,
They seek the truth as the ultimate goal.

Collections of jewels and pearls, beloved relatives,
Sovereignty, endless kinds of cities and fine abodes,
Spouses and children, agreeable companions—
All they relinquish without attachment for the sake of truth.

Head, hands, feet, eyes, flesh, tongue, teeth, ears,
Heart, blood, bones, marrow,
They gladly give away, not considering it hard,
Only considering it hard to get to hear the truth.

If someone should tell them
 He would give a jewel of the Buddha's teaching
 To anyone who would jump into a blazing fire,
 They would jump in without anxiety.

For a single phrase of the Teaching they would leap
 From the heavens into a galaxy of fire:
 How hard is this supreme enlightenment of buddhas to attain,
 That is gained by such human suffering?

They would endure the unremitting pains of hell
 For as long as it takes to attain the knowledge of the seers,
 To say nothing of the mass of pain of the human world---
 They will accept pain for the sake of the supreme Teaching.

And having heard the Teaching, they think about it reasonably
 And accomplish the four meditations, immeasurable minds,
 Formless trances, and five supreme mystic knowledges,
 But, having mastered them, are not born under their sway.

Here the bearers of virtue pay honor to myriad buddhas
 And with doubt-free minds listen to the Teaching;
 In this stage they become free from error, purified,
 Like gold freed from dross, undiminished.

Here the virtuous ones undertake celestial lordship,
 Powerful, free from lust,
 Making manifold groups of people virtuous and dispassionate,
 Intent on seeking the qualities of buddhahood.

Here enlightening beings undertake vigorous effort;
 Having attained a full hundred thousand concentrations,
 They see buddhas' bodies' various eminent characteristics,
 And infinitely more qualities, by superlative will.

“This has been an explanation of the third stage of enlightening beings, who seek benefit for all people.”

Thus having heard of this far-reaching practice, this lofty, eminent stage, the enlightening beings were delighted and showered the Buddha with flowers. When this teaching was spoken, the oceans and earth trembled; beautiful devoted goddesses reveled in the Teaching in song, while the gods, overjoyed, showered heavenly jewels on the Buddha and said, “A victor who speaks beneficially has arisen, having reached the ultimate weal and virtue. We have now heard of the superlative way, the supreme conduct of enlightening beings, the stage of the wise, which is

hard to get to hear of even in a hundred eons. Speak further, O sage, for the benefit of heaven and earth, of the excellent practice of enlightening beings. This crowd of celestials wants to hear the definitive, exhaustive truth.”

Moon of Liberation said to Diamond Matrix, “Heroic speaker, tell the enlightening beings of the exalted state of those who enter the fourth stage.”

Diamond Matrix said, “Whoever has thoroughly purified vision in the third stage enters the fourth stage. One attains this stage by ten entries into the light of the Teaching: by entry into the light through contemplation of the realms of beings; by entry into the light through contemplation of the realms of the world; by entry into the light through contemplation of the realms of phenomena and principles; by entry into the light through contemplation of the realm of space; by entry into the light through contemplation of the realm of consciousness; by entry into the light through contemplation of the realm of desire; by entry into the light through contemplation of the realm of form; by entry into the light through contemplation of the realm of formlessness; by entry into the light through contemplation of the realm of high-minded devotion; and by entry into the light through contemplation of the realm of inclinations of the magnanimous mind.

“Here, in this fourth stage, called Blazing, simultaneous with the attainment of this stage the enlightening beings are born in the family of buddhas, so as to attain the qualities proper to it by means of ten things that develop and mature knowledge: by nonregressing will; by ultimate unbreakable faith in the three treasures; by contemplation of the origination and extinction of conditioned things; by contemplation of the non-origination of inherent nature; by contemplation of the formation and disintegration of worlds; by contemplation of coming into existence due to actions; by contemplation of the mundane whirl and nirvana; by contemplation of actions of beings and lands; by contemplation of past and future; and by contemplation of nonbeing and nonannihilation. Having embodied these ten things that mature knowledge, enlightening beings are born in the family of buddhas by attainment of the principles that are proper to it.

“Furthermore, the enlightening beings in this Blazing stage carry on examination of the inner body vigorously, with precise awareness and mindfulness, getting rid of worldly desire and dejection. They carry on examination of the external body vigorously, with precise awareness and mindfulness, getting rid of worldly desire and dejection. They do the same to internal sensation, external sensation, and internal and external sensation, to the internal mind, the external mind, and the internal and external mind. They carry on examination of internal phenomena, precisely aware and mindful, getting rid of worldly desire and dejection. They carry on examination of external phenomena, precisely aware and

mindful, getting rid of worldly desire and dejection. They carry on examination of internal and external phenomena, precisely aware and mindful, getting rid of worldly desire and dejection.

“The enlightening beings will and strive for the nonarising of bad and unwholesome states that have not yet arisen; they initiate vigorous effort, commanding the mind and directing it properly. They will and strive for the destruction of bad and unwholesome states that have arisen, initiating vigorous effort, commanding the mind and directing it properly. They will and strive for the arising of good states that have not yet arisen, initiating vigorous effort, commanding the mind and directing it properly. They will and strive for the stabilization, prevention of loss, augmentation, increased production and cultivation, and complete fulfillment of good states that have already arisen, initiating vigorous effort, commanding the mind and directing it properly.

“They develop the basis of mystical power of will combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of energy combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of attention combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the basis of mystical power of contemplation combined with concentration and exertion, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“They develop the faculty of faith, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of recollection, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the faculty of wisdom, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“They develop the power of faith, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of recollection, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the power of wisdom, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“They develop the branch of enlightenment of mindfulness, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of investigation

of things, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of energy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of joy, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of tranquillity, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the branch of enlightenment of concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop the limb of enlightenment of equanimity, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“They develop right thought, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right seeing, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right speech, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right action, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right livelihood, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right effort, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right mindfulness, based on detachment, based on dispassion, based on extinction, given to relinquishment. They develop right concentration, based on detachment, based on dispassion, based on extinction, given to relinquishment.

“Furthermore, all this is due to concern for all beings, due to the support of carrying out past vows, due to being led by great compassion, due to realization of great kindness, due to being principally focused on omniscience, due to being engaged in the full accomplishment of the powers, expertise, unique qualities, marks, embellishments, and voice of all enlightened ones, due to being in quest of the final supreme truth, due to following what is learned of the liberation of the profound teaching of buddhas, and due to reflection on the great power of skill in liberative means.

“Moreover, the enlightening beings in the stage of Blazing are freed from all points of attachment—to what is considered wealth, what is considered one’s own possessions, what is guarded and kept, what is thought of, what is ruminated on, what is conceived of, appearing and disappearing, aroused by attachment to the ideas of a real body, self, being, life, growth, person, personality, mental and physical clusters, elements, and sense mediums. Whatever acts should not be done, are disapproved by perfect buddhas, and provoke affliction, the enlightening beings get rid of; whatever acts should be done, are approved by perfect buddhas, and are appropriate for provisions for the Path of enlightenment, these the enlightening beings take on.

“As the enlightening beings increasingly develop the elements of the Path accomplished by skill in means and wisdom for the attainment of the Path, their minds accordingly become gentle, mild, workable, and altruistic, unafflicted, seeking the final ultimate excellence, seeking higher knowledge, liberating all beings, obeying and respecting their teachers, practicing the teachings as they have learned. They also become grateful and appreciative of what has been done for them, and they become extremely courageous, easy to live with, honest, gentle, uncomplicated, undeluded, free from conceit, easy to talk to, skillfull in grasping the speaker’s meaning. Thus the enlightening beings attain patience, self-control, and tranquillity.

“Thus patient, controlled, and calm, they contemplate the elements of the Path to purify the higher stages with unremitting vigor, unafflicted vigor, unregressing vigor, immense vigor, endless vigor, blazing vigor, unequaled vigor, invincible vigor, vigor in developing all beings to maturity, vigor in discerning what is instructive and what is not. And their mentality becomes more and more purified, their prevailing will doesn’t die out, and their element of zeal blazes; great roots of goodness are produced, and they accomplish destruction of worldly defilements. All their doubts and uncertainties are cut off, and they accomplish presence of mind free from doubt. They also attain joy and serenity. They come into the presence of the power of the enlightened and attain immeasurable will.

“To the enlightening beings in this stage of Blazing, many buddhas become visible, by great vision and willpower: many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many millions of buddhas, many hundreds of millions of buddhas, many billions of buddhas, many trillions of buddhas become visible to the enlightening beings by great vision and willpower. Having seen those enlightened ones, they honor and make offerings to them with great zeal, providing useful items such as clothing, food and drink, bedding, seat cushions, and medicines; they also provide comforts for enlightening beings and pay honor to the religious community. These roots of goodness they dedicate to unexcelled complete perfect enlightenment.

“Also they attend those buddhas and respectfully listen to their teachings, taking them up, remembering them, and putting them into practice to the best of their ability. In many cases the enlightening beings go forth from home into the tutelage of those buddhas. Their will, purpose, devotion, and equanimity are further purified. In this stage of blazing the enlightening beings abide in purity of will, purpose, devotion, and equanimity for many eons, many hundreds and thousands and millions and billions and trillions of eons, and their roots of goodness become radiant with extreme clarity. Just as gold fashioned by a skilled goldsmith into ornaments cannot be outshone by gold that has not been worked, in the same way the roots of goodness of enlightening beings in the stage of Blazing cannot be outshone by the roots of goodness in the lower stages.

And just as the light produced from a jewel, light emanating from a sphere of completely pure radiance, cannot be outshone by other pure lights produced from jewels, and the light cannot be destroyed by any wind, water, or rain, in the same way the enlightening beings in this stage of Blazing cannot be outshone by enlightening beings in the lower stages, and their knowledge cannot be destroyed by the actions of any demons or afflictions.

“Of the four means of salvation, cooperation is predominant in these enlightening beings, and among the ten transcendent ways, energy is predominant—nonetheless they do practice the others as best they can.

“This is a summary of the fourth stage of enlightening beings, the stage called Blazing. Most of the enlightening beings in this stage are celestial sovereigns of the heaven of timely portion, powerful, able to remove beings’ view of a really existent body and establish them in right insight. Whatever actions the enlightening beings in this stage undertake, whether by giving, by kind speech, by beneficial action, or by cooperation, it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the powers, expertise, and unique qualities of buddhas, up to omniscience consummate in all respects. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which they instantly attain a billion concentrations, see a billion buddhas and recognize their power, shake a billion worlds, go to a billion lands, illumine a billion worlds, mature a billion beings, abide for a billion eons, penetrate a billion eons past and future, contemplate a billion teachings, and manifest a billion bodies, each surrounded by a billion enlightening beings. Then enlightening beings with the power of vows, by the excellence of their vows, perform countless transformations of the body, aura, mystic powers, sphere of operation, voice, conduct, adornment, power, resolution, and performances.”

Then Diamond Matrix spoke these verses describing the meaning of this stage:

Those who have accomplished the third stage, Refulgence,
Contemplating the deeds of beings, the world, and phenomena,
With purity of resolution and will, they enter
The realm of space, the realm of mind, and the triple realm.

As soon as those of great power attain the stage of Blazing,
They are born in the family of the Teacher, never to regress,
Inseparable from the Buddha, the Teaching, and the Community,
Viewing the inertness of the continuum of birth and death.

Reflecting on the coming into existence of action that causes the
world to develop,

On cyclic existence, nirvana, lands, and beings,
 As well as phenomena, past and future, nonextinction and
 nonorigination,
 They grow in the family of the Teacher, acting in accord.

Having realized these principles, kind and compassionate,
 They contemplate the phenomena of their bodies and minds;
 They contemplate the inner, outer, and both,
 Reflecting on the four points of mindfulness, free from
 attachment.

From the destruction of evil, having developed good qualities,
 They actualize the four right efforts:
 They develop the four bases of mystic powers, the powers and
 faculties,
 The light of the jewels of the limbs of enlightenment, and thus
 the supreme Path.

They develop these for the benefit of beings, focusing their minds
 on this,
 Their vow supporting them, with compassion foremost,
 Seeking omniscient knowledge, the field of buddhas,
 Thinking of supreme power and the highest path.

Steadfast in seeking also the unshakable state of wisdom
 And the supreme buddha-voice of the Teacher,
 The jewel of the profound path and the abode of liberation,
 They develop great means.

Free from the view of a real body and from all erroneous views,
 Free from ego and possession, from living and gaining,
 In this fourth stage the defilement of attachment
 To the clusters, sense mediums, and elements is removed.

Whatever actions are condemned by buddhas
 As being conducive to affliction and not beneficial
 These enlightening beings abandon and with purified intent
 Undertake good deeds for the benefit of the world.

They become gentle in mind,
 Careful, mild, genial, honest, kind, easy to live with;
 Unafflicted, they seek the highest path in quest of supreme
 knowledge,
 Acting for the benefit of the world.

Respectfully approaching the worthy, wishing to learn,
 They are grateful, easy to teach, not hypocritical.
 Free from pride and guile, equanimous and courageous,
 They arouse nonregressing vigor in cultivation.

Those established in the splendor of this stage
Have their minds set on pure truth;
Their zeal blazes, they increase good qualities—
All defilement, impurity, heedlessness, and doubt vanish.

The enlightening beings here, the best of people,
Pay respect to billions of buddhas, hear their teaching,
And detach from the world to enter it,
Impossible to spoil, like ornaments of gold.

The virtuous state of mind, knowledge, expedient practice,
And the path of purification of the sages in this stage
Cannot be turned back even by billions of demons,
Just as the radiance of jewels cannot be leached away by rainwater.

Those in this stage, worthy of human and celestial respect,
Become lords of the heaven of timely portion, carrying out
 celestial justice;
They withdraw beings from the tangle of views and accumulate
 good
For the sake of enlightened knowledge.

Full of vigor, they see a billion buddhas,
Due to concentration, single-minded:
After that for many eons they carry out beneficial actions,
Supreme undertakings characterized by knowledge.

“Children of Buddha, I have explained this fourth stage of enlightening beings, called Blazing, which is pure and involves the immaculate conduct of those with virtue and knowledge.”

Having thus heard the practice of this excellent stage of the wise, the enlightening beings were pleased, delighted by the teaching. Uplifted, they showered a rain of flowers in the sky, saying, “Well have you spoken, great enlightening one!” The king of gods, with a group of celestials, stood in the sky to honor the Buddha, their minds elevated: delighted, happy, they made clouds of various glows for the Buddha, with pleasing lights. Goddesses in concert sang and played music to offer to the Teacher; manifesting such power of enlightening beings, they spoke these words:

At long last is the will of the Sage fulfilled;
At long last has the Victor attained the emancipation of
 enlightenment.

At long last is Shakyamuni seen in the celestial city,
Having accomplished human and divine weal.

At long last are the waters of the ocean stirred,
At long last is the pure light of the Victor released;

At long last do suffering beings become happy,
At long last is the Teaching of the Compassionate One heard.

At long last is the great Sage met
Who has attained the consummation of all virtues,
Having destroyed the darkness of conceit and heedlessness,
The great mendicant, worthy, respected.

Those who have honored him are gone to heaven,
Enjoying many kinds of happiness;
Those who have honored him put an end to all suffering
And gain supreme knowledge.

The Victor is pure as space,
Undeiled by the world, like a lotus in water,
Like the polar mountain rising from the sea—
So honor the Buddha glad in mind.

Then the wise one Moon of Liberation said to Diamond Matrix,
“Please tell us the characteristics of the fifth stage.”

Diamond Matrix said, “Whoever has fulfilled the path of the fourth stage enters the fifth stage; one enters the fifth stage by tenfold impartiality with purity as the focus of the mind: by impartiality of focus on the purity of the teachings of past buddhas, by impartiality of focus on the purity of the teachings of future buddhas, by impartiality of focus on the purity of the teachings of present buddhas, by impartiality of focus on purity of conduct, by impartiality of focus on purity of mind, by impartiality of focus on purity of removal of views and doubt and uncertainty and perplexity, by impartiality of focus on purity of knowledge of right and wrong paths, by impartiality of focus on purity of knowledge of application and relinquishment, by impartiality of focus on purity of the final ultimate discernment and realization of all the elements of enlightenment, and by impartiality of focus on purity of perfecting all beings.

“Furthermore, the enlightening beings who have reached the fifth stage, from having cultivated these elements of enlightenment and branches of the path, and from having thoroughly purified their intent—practicing what is needed for the quest for a higher path in the future, being supported by the power of vows, compassionately and kindly not abandoning beings, accumulating provisions of virtue and knowledge, never ceasing, putting skill in means into operation, seeing the light of the later stages, seeking the power of the Buddha, being supported by the power of intellect and action and awareness and recollection—attain unwavering attention; and doing so, they accurately know as it really is what the truth of suffering recognized by sages is, what the truth of the cause of suffering is, what the extinction of suffering is, and what the

truth of its attainment is. They become well versed in conventional truth, in ultimate truth, in the truth of characteristics, the truth of distinctions, the truth of structure, the truth of substance, the truth of becoming, the truth of knowledge of extinction and nonorigination, the truth of entry into knowledge of the path; and by having accomplished the continuity of accession to the stages of enlightening beings, they become well versed in the truth of the accumulation of the knowledge of the enlightened.

“They know the conventional truth from satisfying other beings according to their inclinations. They know the ultimate truth by comprehending all in one principle. They know the truth of characteristics from awareness of individual and common characteristics. They know the truth of differentiation from learning the definitions of differentiations in the Teaching. They know the truth of structure from learning the definitions of the clusters, elements, and sense mediums. They know the truth of substance from realizing the pressure of the body and mind. They know the truth of becoming from the continuity of realms of existence. They know the truth of knowledge of extinction and nonorigination from the ultimate extinction of all burning torments. They know the truth of entry into the knowledge of the path from the accomplishment of nonduality. By accomplishment of continuity of accession to the stages of enlightening beings from perfect awareness of all their features, ultimately they know the truth of accumulation of the knowledge of the enlightened. This is, however, on the basis of the power of knowledge in the process of application, not by ultimate exhaustive knowledge.

“By means of the awareness effected by this knowledge of truths, they know in truth that all that is conditional is void, unreal, delusive, deceptive, fooling the ignorant. They become all the more compassionate toward beings, and the light of great goodwill shines forth. Supported by the power of knowledge, with concern for all beings, seeking enlightened knowledge, they examine all conditioned activities, past and future. They know for a fact how the mass of suffering of beings, sprung from ignorance and craving for existence from the past, borne along in the stream of cyclic existence, never having gotten free from the dwelling of the physical and mental clusters, increases, and that it has no self, no being, no life, no soul, no personality, no self or personal possessions. They also know in truth whether or not there is an end, limit, or escape from their deluded wishing for the nonexistent future.

“It occurs to the enlightening beings, ‘How strange and pitiful these ignorant, deluded creatures, whose countless bodies have perished, will perish, and are perishing, yet even while they are passing away they do not give rise to disaffection with the body; they increase the fetters of suffering, flowing along in the stream of the mundane whirl, not turning back from great danger and trouble, not letting go of the dwelling of the body-mind clusters; they do not reject the vipers of the elements, they

are unaware of the prison of greed for happiness; they do not pull out the arrows of pride and views, they do not extinguish the flames of desire, hatred, and delusion; they do not disperse the darkness of ignorance; they do not evaporate the flood of craving; they do not seek an enlightened guide; going along with maniacs, they swim around in the sea of the mundane whirl, in the confusion of grasping of various bad thoughts. Being without refuge, they fall into intense distress and individually experience many pains, such as birth, old age, sickness, death, grief, lament, dejection, mental disturbance. For the sake of these beings, who are suffering distress, without a leader, without a savior, without a refuge, without a reliance, without an island of safety, without direction, in the dark, wrapped up in the shell of ignorance, overcome by darkness, we alone will gather such stores of virtue and knowledge as will enable these beings to be ultimately purified, and finally that they may arrive at the state of unimpeded knowledge of those with the ten powers.'

"Whatever goodness the enlightening beings undertake with this mind which has realized well-considered knowledge, they undertake it all for the salvation of all beings, for the benefit of all beings, for the happiness of all beings, out of compassion for all beings, so that all beings will be free from trouble, for the liberation of all beings, to take care of all beings, for the purification of all beings, to lead all beings to freedom, for the ultimate nirvana of all beings.

"The enlightening beings in this fifth stage, the stage Difficult to Conquer, become all the more mindful, by not forgetting the nature of things; they become wise, by certain knowledge; they become wayfarers, by realizing the hidden meanings intended by the scriptures; they become conscientious because of protecting self and others; they become steadfast, by maintaining disciplined behavior; they become awake because of careful consideration of what is true and what is not; they become followers of knowledge because of not being led by others; they become followers of wisdom because of skill in expression distinguishing the meaningful and meaningless; they become skilled in maturing beings because of skill in effecting higher knowledge; they become accomplished in mystic knowledge because of skill in accomplishing meditation; they become skilled in expedients because of adaptation to the world; they become tireless because of accumulation of virtues; they become ceaselessly energetic because of seeking knowledge; they become unflagging in determination because of having accumulated great kindness and compassion; they become devoted to tireless seeking because of being in quest of the ten powers, infallible expertise, and unique qualities of buddhas; they become imbued with well-accomplished attention because of having accomplished buddha-land adornment; they become engaged in various good works because of having accumulated the distinctive marks and embellishments of buddhahood; they become constantly engaged in right effort because of seeking the physical, verbal, and mental adornments of the enlightened; they become most respectful in conduct

because of listening to all enlightening beings and expounders of truth; they become unhindered in mind because of continually traveling through the world by the great skill in means of enlightening beings; they become undistracted at all times because of application of effort to the full development of all beings.

“Thus engaged, the enlightening beings develop people by means of charity, kind speech, beneficial action, and cooperation; they develop people by showing forms, by revelation of enlightening action, by making clear the greatness of the enlightened, by showing the ills of the mundane whirl, by lauding the knowledge of buddhas, and by production of great spiritual manifestations and application to various practices and works.

“The enlightening beings, thus engaged in the development of sentient beings, with minds continually following buddha-knowledge, engaged in unregressing goodness, intent on the search for supreme truth, practice whatever in the world would benefit sentient beings, such as writing, teaching, mathematics, sciences of various realms or elements; medical sciences; prevention of consumption, epilepsy, and possession; warding off poison, zombies, and witchcraft; song and dance, drama, music, storytelling, and entertainment; the construction of villages, cities, parks, canals, reservoirs, ponds abounding in lotuses, groves producing flowers, fruits, and medicines; the discovery of gold, jewels, and other precious substances; methods of pointing out the signs of the sun, moon, planets, stars, constellations, movements of the earth, omens, dreams, and the characteristics of coordination of general and specific actions and forms of limbs and parts of the body; points of cultivation of discipline, meditation, mystic knowledge, the immeasurables and formless states—and whatever else is not harmful or injurious, that which is conducive to the benefit and well-being of all creatures, that the enlightening beings undertake, guided by compassion, to establish them in the way of buddhas.

“To the enlightening beings in this stage, Difficult to Conquer, there appear many buddhas, by great vision and willpower—many hundreds of buddhas, many thousands, many hundreds of thousands, many millions, many billions, many trillions of buddhas. Having seen those buddhas, the enlightening beings honor and serve them with great resolution, providing the necessities of life, also providing comforts for enlightening beings and honoring the religious community, and dedicate these roots of goodness to unexcelled, complete, perfect enlightenment. The enlightening beings also attend those buddhas and with greatest respect and reverence listen to, take up, and remember their teachings and, having heard them, apply them as much as possible.

“Many enlightening beings go forth from society into the tutelage of those buddhas and, having gone forth, become holders of learning and preachers of the Teaching. Moreover, they become preachers who have attained command of the practices they have learned, because of not

forgetting what they have learned from billions of buddhas over billions of eons.

“The roots of goodness of many eons of the enlightening beings in this stage are refined, purified thoroughly, and become more radiant, over hundreds and thousands and millions and billions of eons, just as gold adorned with jewels becomes brighter, purer, and more radiant. Because of accomplishment of the virtues of application of knowledge, they also become impeccable in conduct. Just as the light of the sun, moon, planets, and stars cannot be diverted by the winds and is not of a class with the winds, in the same way the roots of goodness of the enlightening beings in the Difficult to Conquer stage, in accord with the thought of the skillful, wise, knowing mind, cannot be surpassed by any who learn or attain individual liberation, and are not of the same class as the worldly.

“For enlightening beings in this stage the transcendent way of meditation is paramount, while they practice the rest as best they can. This is the stage of enlightening beings called Difficult to Conquer. Most of the enlightening beings in this stage become celestial sovereigns of the heaven of complete satisfaction, capable, powerful, able to detach beings from all false teachers and to establish them in the truth. Whatever acts they undertake, whether by giving, kind speech, beneficial action, or cooperation, it is all never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the conduct of enlightening beings, the ways of transcendence, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all respects. Why? Because they want to be the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by the energy of which they instantly attain a trillion concentrations, see a trillion buddhas and perceive their power, shake a trillion worlds, go to a trillion lands, illumine a trillion realms, mature a trillion beings, abide for a trillion eons, penetrate a trillion eons past and future, contemplate a trillion doctrines, and manifest a trillion bodies, each appearing surrounded by a trillion enlightening beings.

“Beyond that, enlightening beings with the power of vows, by the excellence of their vows, perform countless transformations of body, aura, mystic powers, vision, sphere of operation, voice, conduct, adornments, power, resolution, and performances.”

Then Diamond Matrix spoke these verses describing this stage:

Thus purified in the excellent practices of the fourth stage,
 They contemplate the equality of the buddhas of past, present,
 and future—
 In conduct, mental attainment, purity of the Path,
 And freedom from doubt—and enter the fifth stage.

Their bow is recollection, their arrows the spiritual faculties,
undeflected;
Their horses the right efforts, the bases of mystic power their
chariot,
The five powers their armor, which no bandits can break
through;
Heroic, never retreating, they enter the fifth stage.

Clothed in conscience and modesty, wise, with the fragrance of
pure conduct,
With the garland of the elements of enlightenment, the unguent
of high meditation,
With excellent methods adorned by wisdom and reflection,
Entering the garden of mental command, they come to this fifth
stage.

The four bases of mystic power their feet, pure mindfulness their
necks,
Noblest kindness and compassion their eyes, lofty wisdom their
teeth,
The roar of selflessness overcoming the thieving afflictions,
The human lions, equanimous, wise, enter this fifth stage.

Having attained this excellent fifth stage,
They further cultivate the luster of the pure path:
With a pure intent, to attain buddhahood,
They think of compassion and kindness, without distress.

By gathering stores of virtue and higher knowledge,
By many means they observe the range of the stages.
Mindful of the power of the Buddha, imbued with intelligence
and reason,
They contemplate the four truths completely.

They delve into the ultimate truth, the conventional truth,
The truth of characteristics, of distinctions, and structure,
The truth of substance, of the tainted and annihilation,
The truth of the Path, up to the truth of the unobstructed.

Yet though their subtle discernment seeks the truth
They do not attain highest unobstructed liberation;
Still, by great knowledge and application they surpass
All virtues of which worldlings are capable.

Thus having developed veritable discernment of truth,
They know the conditioned is unreal by nature and valueless.

They gain the light of compassion and kindness of buddhas yet
 more,
 Seeking enlightened knowledge for the benefit of sentient beings.

They observe the past and future of the conditioned,
 Those shrouded in the darkness of delusion, caught up in
 suffering,
 And rescue worldlings bound to this mass of suffering,
 Though they are without self or soul and equal to grass and trees.

“Because of two simultaneous afflictions are you reborn,
 Past, present, and future; you find no end to suffering.”
 They see these people are lost, not turning back
 From the mundane whirl, though it has no being of its own.

Dwelling in the clusters, with the serpents of the senses,
 Infested with errant views, hearts burning with fire, shrouded in
 darkness,
 Sunk in a flood of craving through lack of insight,
 Without the guidance of Buddha, they are stranded in the sea of
 suffering.

Knowing this, enlightening beings strive yet more diligently,
 Undertaking the liberation of all sentient beings:
 They become mindful, discerning, intent, steadfast;
 They become conscientious, hence awake and full of wisdom.

They do not cease their accumulation of virtue and higher
 knowledge;
 Without weariness or laxity seeking power,
 They develop lands, features, and voices of buddhas
 Unceasing, all their deeds being for the weal of the living.

In order to mature people, they establish arts and skills—
 Writing, printing, mathematics, medical sciences,
 Exorcism, antidotes, curing,
 Establishing excellent education, compassionate, kind, intelligent.

Witty in the finest song and dance, they build delightful places—
 Canals, parks with flowers and fruits, places to sit,
 Doing many things for the pleasure of beings,
 Even revealing many kinds of treasure troves.

Mastering observation of the movements of celestial bodies and
 earth

As well as physiognomy,
They accomplish formless meditations, mystic knowledges, and
the immeasurables,
Desiring well-being and happiness for the world.

Arriving in the Difficult to Conquer stage, practitioners of higher
wisdom
Serve billions of buddhas and hear their teaching:
Their goodness and heart become more radiant,
Like gold sprinkled with jewels.

As the jewel palaces of the constellations
Are not swept away by the wind, so are enlightening beings
Unaffected while working in the world for beings' sake,
Like lotuses to which water does not cling.

In this stage, those experienced lords of contentment
Destroy the actions of false teachers, the abodes of manifold
views.
All the good they do is in the cause of enlightened knowledge,
Wishing to become saviors of beings, rich in the ten powers.

Arousing superior energy, unflagging,
They serve a trillion buddhas;
Having attained concentration, they shake a trillion worlds,
Bearing the undertakings of the virtuous.

“Thus have enlightening beings, excellent guardians of the living,
told of the fifth stage, called Difficult to Conquer, in myriad different
ways.”

Having heard of the superior practice of this exalted stage of the wise,
the host of enlightening beings, delighted, showered flowers and sprinkled
the Buddha with sublime jewels radiating pure light, uttering praise. A
hundred thousand celestial beings in the sky, pleased, scattered exquisite
varicolored celestial jewel dust on the Buddha, presenting incense, gar-
lands, perfumes, parasols, decorative banners and pennants, and orna-
mental crescents. The commanding lord of the celestials, along with all
heavenly hosts, hovering in the empyrean, well pleased and serene,
showered clouds of jewels in offering to the Victor, urging the enlight-
ening beings to speak. A thousand goddesses in the sky sang pleasantly
and played music, singing as with one voice in praise of the Buddha,
destroyer of the fire of afflictions:

Empty nature quiescent, all things are signless,
Equal to space, beyond discriminating thought, totally pure;

Beyond motion or stillness, beyond philosophy, all equal in suchness,
By their suchness, the essence of things is beyond thought.

Those who understand all things thus
Are unmoved by existence or nonexistence:
With compassion for the world, striving for liberation,
They are offspring of Buddha, born from the Teaching.

They practice generosity without concern for appearances,
With well-disciplined minds, fundamentally tranquil, extremely calm:
They tolerate what is made in the world, knowing the imperishable truth;
They are endowed with vigor and strength, detached from all things.

Having fully entered into meditation, exhausted afflictions, they are purified;
Knowing all things, they are centered in primordial emptiness.
Rich in knowledge and practical power, they are always devoted to the welfare of the world,
For they are great beings, offspring of Buddha, having extinguished all evil.

Having uttered a thousand such songs, those beautiful goddesses hovered in the sky silently gazing at the Buddha, serene, enraptured with admiration for the Teaching. Moon of Liberation said, continuing, to Diamond Matrix, "What are the characteristics of attainment of the next stage after this fifth one?"

The enlightening being Diamond Matrix said, "Those who have thoroughly fulfilled the path of the fifth stage of enlightening beings enter into the sixth stage. They enter by way of ten equalities of things: by the equality of signlessness of all things; by the equality of nonorigination of all things; by the equality of absence of characteristic marks of all things; by the equality of nonbirth of all things; by the equality of detachment of all things; by the equality of primordial purity of all things; by the equality of nonconceptuality of all things; by the equality of all things in neither coming nor going; by the equality of all things in being like illusions, dreams, reflections, echoes, the moon's image in the water, or apparitions; and by the equality of nonduality of existence and nonexistence of all things. Thus observing all things in terms of their intrinsic nature and according with it without opposition, they attain the sixth stage of enlightening beings, the stage of Presence. But this is only by penetrating conformative tolerance; they have not yet attained the tolerance of the nonorigination of things.

“Thus understanding all things in their intrinsic nature, enlightening beings, all the more guided by compassion, commanded by great compassion, in order to completely fulfill great compassion, observe the formation and disintegration of the world. While observing the formation and disintegration of the world, it occurs to them, ‘The origins of worldly ways are all due to attachment to self. In those who have no attachment to self the development of worldly ways does not take place.’

“It also occurs to them, ‘These beings, intellectually infantile, attached to their selves, covered by the blinders of nescience, seeking existence and nonexistence, thinking illogically, gone on a wrong path, acting perversely, accumulate conditioned states of good, bad, and immobility. The mental seed conceived and planted by those conditioned states, imbued with taint and grasping, leads to future birth, old age, and death, coming into being as a result of renewed existence. In the field of action, in the darkness of ignorance, with the moisture of craving and the flow of egotism, the net of views grown, the sprouts of name and form appear. Having appeared, they grow, and, name and form having developed, the five senses become operative. From the intercourse of the operative senses comes contact. From the intercourse of contacts comes sensation. After sensation there is desire; thence craving and grasping grow. Once grasping is developed, becoming comes into existence. Once becoming has come into existence, the five clusters emerge. The five clusters having emerged, they progressively deteriorate in the five courses of existence. Having deteriorated, they disintegrate. From deterioration and disintegration there is anguish. Caused by anguish, all troubles of sadness, lament, pain, and dejection arise together. And yet there is no one who collects these. Of their own nature, spontaneously they disintegrate; there is no one who disintegrates them.’

“In this way enlightening beings examine interdependent origination in order of progression. They think: ‘Not knowing the truth in the highest sense is called ignorance. The fruit of action fashioned by ignorance is conditioning. The initial mentation based on conditioning is consciousness. The four grasping clusters arising together with consciousness are name and form. The development of name and form is the six sense mediums. The conjunction of the sense faculties, objects, and consciousnesses is tainted contact. Born together with contact is sensation. Clinging to sensation is craving. Craving develops into grasping. Tainted action issuing from grasping is becoming. The outcome of action is birth, the emergence of the clusters. The development of the clusters is old age. The disintegration of the aged clusters is death. The mental anguish of the dying, the disintegrating, who are deluded and attached, is grief; crying out in grief is lament; in the five senses it is pain; in the vision of the mind it is dejection. The coming into being of much pain and dejection is torment. Thus this whole mass of suffering, this tree of suffering, grows, without any agent or knower.’

“They also think, ‘From attachment to an agent, actions are cognized—

where there is no doer, doing cannot, in the ultimate sense, be found either.' They also think, 'All that is in the world is only mind. These twelve elements of becoming analyzed and explained by the Buddha are also all based on one mind. Why? Whenever the mind is aroused with desire for a thing, that is consciousness, and the "thing" is conditioning. The delusion of conditionings is ignorance. Name and form are born together with the ignorant mind. The development of name and form is the six sense mediums. Connected with the six mediums is contact. Born together with contact is sensation. Obsession with sensation is craving. The unrelenting seizing of what is picked up by craving is grasping. The conjunction of these elements of existence is becoming. The emergence of becoming is birth. The full development of birth is old age. The end of old age is death.'

"The ignorance there tends to produce two kinds of effects: as an object, it confuses beings, and it provides a cause for the development of conditioning. Conditionings also tend to produce two kinds of effects: they manifest future development and provide a cause for the emergence of consciousness. Consciousness also tends to produce two kinds of effects: it makes the continuity of existence and also provides cause for the development of name and form. Name and form also tend to produce two kinds of effects: they make mutual support and also provide cause for the development of the six sense mediums. The six sense mediums also tend to produce two kinds of effects: they show the differentiation of their own spheres and provide cause for the emergence of contact. Contact also tends to produce two kinds of effects: it contacts objects and provides cause for the emergence of sensation. Sensation also occasions two kinds of effects: it effects reception of the desired, of that which is not desired, and of that which is neither, and it also provides cause for the emergence of craving. Craving also occasions two kinds of effects: it creates intense desire for desirable things and provides cause for the emergence of grasping. Grasping also occasions two kinds of effects: it creates bondage by afflictions and provides cause for the emergence of becoming. Becoming also occasions two effects: it creates a tendency toward other courses of existence and provides cause for the emergence of birth. Birth also occasions two effects: it produces the emergence of the clusters and provides cause for old age. Old age also occasions two effects: it produces changes in the faculties and provides the cause for meeting in death. Death also occasions two effects: it destroys the compounded and causes continuation through lack of perfect knowledge.

"Therein, 'conditionings grounded on ignorance' means the continuation and support of conditionings by ignorance as a cooperating cause. 'Consciousness grounded on conditionings' means the continuation and support of consciousness by conditioning as a cooperating cause. 'Name and form grounded on consciousness' means the continuation and support of name and form by consciousness as a cooperating cause. 'The six sense mediums grounded on name and form' means the con-

tinuation and support of the six sense mediums by name and form as a cooperating cause. 'Contact grounded on the six sense mediums' means the continuation and support of contact by the six sense mediums as a cooperating cause. 'Sensation grounded on contact' means the continuation and support of sensation by contact as a cooperating cause. 'Craving grounded on sensation' means the continuation and support of craving by sensation as a cooperating cause. 'Grasping grounded on craving' means the continuation and support of grasping by craving as a cooperating cause. 'Becoming grounded on grasping' means the continuation and support of becoming by grasping as a cooperating cause. 'Birth grounded on becoming' means the continuation and support of birth by becoming as a cooperating cause. 'Old age and death grounded on birth' means the continuation and support of old age and death by birth as a cooperating cause.

"The extinction of conditionings due to the extinction of ignorance means the stilling and nonestablishment of conditionings due to the nonexistence of ignorance as a cooperating cause. The extinction of consciousness due to the extinction of conditionings means that without conditionings as a cooperating cause, consciousness is stilled, unsupported. The extinction of name and form due to the extinction of consciousness means that without consciousness as a cooperating cause, name and form are stilled, unsupported. The extinction of the six sense mediums due to the extinction of name and form means that without name and form as a cooperating cause, the six sense mediums are stilled, unsupported. The extinction of contact due to the extinction of the six sense mediums means that without the six sense mediums as a cooperating cause, contact is stilled, unsupported. The extinction of sensation due to the extinction of contact means that without contact as a cooperating cause, sensation is stilled, unsupported. The extinction of craving due to the extinction of sensation means that without sensation as a cooperating cause, craving is stilled, unsupported. The extinction of grasping due to the extinction of craving means that without craving as a cooperating cause, grasping is stilled, unsupported. The extinction of becoming due to the extinction of grasping means that without grasping as a cooperating cause, becoming is stilled, unsupported. The extinction of birth due to the extinction of becoming means that without the cooperating cause of becoming, birth is stilled, unsupported. The extinction of old age and death due to the extinction of birth means that without the cooperating cause of birth, old age and death are stilled, unsupported.

"Ignorance, craving, and grasping are the continuation of the course of affliction. Conditioning and becoming are the continuation of the course of action. The rest are the continuation of the course of suffering. The preceding and the succeeding annihilated by analysis, these courses are cut off. Thus these three courses—affliction, action, and suffering—have no self and have nothing to do with anything pertaining to self; becoming and decaying, it is all in essence like a hollow reed.

“Also, what are called conditionings grounded on ignorance are connected to the past; consciousness up to sensation are connected to the present; craving up to becoming are connected to the future. Henceforth there is continuation of this. The extinction of conditionings due to the extinction of ignorance is the cutting off of their connection—the same is true of the rest.

“Furthermore, the state of triplex suffering is due to these twelve elements of becoming. Therein, ignorance, conditioning, up to the six sense mediums are the suffering that is due to conditionality; contact and sensation are the suffering that is due to pain; the rest of the elements of becoming are the suffering that is due to disintegration. The extinction of conditionings due to the extinction of ignorance is the cutting off of the triplex suffering. The same is so of the rest. ‘Conditionings grounded on ignorance’ means the nature of conditioning being produced by causal relations; the same is so of the rest. The extinction of conditioning due to the extinction of ignorance means the nonexistence of conditioning; this is so of the rest too. ‘Conditionings grounded on ignorance’ means attachment to origination; ‘the extinction of conditioning due to the extinction of ignorance’ means attachment to annihilation. This is so of the rest too. ‘Conditionings grounded on ignorance’ is viewing it according to existence, and this is so of the rest too. The ‘extinction of conditionings due to the extinction of ignorance’ is viewing it according to annihilation, and this is so of the rest too.

“Enlightening beings contemplate interdependent origination in these ten patterns, forward and backward: that is, in terms of the interconnection of the elements of becoming, in terms of being all together in one mind, in terms of differentiation of one’s own action, in terms of inseparability, in terms of the procession of the three courses of affliction, action, and suffering, in terms of the connection of past, present, and future, in terms of accumulation of the three kinds of suffering, in terms of production by causes, in terms of attachment to origination and annihilation, and in terms of contemplation of becoming and annihilation.

“Enlightening beings thus contemplate interdependent origination in ten patterns; because of contemplating it in terms of being without self, without being, without soul, without person, inherently empty, without doer or subject, the door of emptiness and liberation becomes manifest to them. Because of the nullity of own-being of these elements of becoming, being in the presence of ultimate liberation, no sign of any thing occurs to them. In those who have thus entered into emptiness and signlessness, no desire whatsoever arises, except, led by great compassion, for the full development of sentient beings: thus the door of liberation of wishlessness becomes manifest to them. Causing these three doors of liberation to become manifest, they leave behind the ideas of self and other, of agent and perceiver, of being and nonbeing. All the more, filled with compassion, they work to perfectly attain the elements of enlightenment which they have not yet attained.

“The enlightening beings think, ‘That which is fabricated goes on because of linkage—without linkage it does not proceed; the fabricated goes on because of assemblage—without assemblage it does not go on. Having recognized the many ills and bad effects of the fabricated states of conditioning, we should cut off this linkage, this assemblage. But we should not go to the ultimate cessation of the created, for the sake of the full development of sentient beings.’ This abode of transcendent wisdom, encountered by enlightening beings examining the many ills of fabricated conditioned states, by nature without inherent existence, unborn and not annihilated, is called the presence of unattached knowledge; it is realized by undertaking great compassion and not abandoning duty to living beings, by merging with its light. Endowed with such knowledge, illumined by transcendent wisdom, they bring together the cooperating causes conducive to the elements of enlightenment, but they do not abide in the created state. They also observe the essential nullity of conditioned states, but they do not settle down in that, because they have not yet completely fulfilled the elements of enlightenment.

“The enlightening beings in this stage, the stage of Presence, realize the concentration of enlightening beings called ‘entry into emptiness.’ They attain absorption in emptiness of inherent nature, emptiness of ultimate reality, supreme emptiness, great emptiness, emptiness of union, emptiness of production, nonconceptual emptiness according to reality, emptiness of concern, emptiness of disconnection and nondisconnection. With these ten doors of concentration on emptiness in the forefront, a hundred thousand doors of concentration on emptiness become manifest to them, and so do a hundred thousand doors of concentration on signlessness and a hundred thousand doors of concentration on wishlessness.

“Furthermore, the enlightening beings in this stage of Presence fully develop unbreakable intent, certain intent, good intent, profound intent, unretreating intent, unrelenting intent, pure intent, endless intent, intent to seek knowledge, intent to perfectly unite means and wisdom. These ten intents of enlightening beings lead to the enlightenment of buddhas; the enlightening beings become courageous and do not retreat before verbal opposition; they enter the stage of knowledge; they give up the stages of listeners and individual illuminates, being wholly directed toward buddha-knowledge. They also become immune to the doings of demons and afflictions, and become firmly established in the light of enlightening beings. They also become fully imbued with the practices of the principles of emptiness, signlessness, and wishlessness, and they become one with the contemplations of means and wisdom, and they become filled with the elements of enlightenment.

“In the enlightening beings in this stage of Presence, the abode of transcendent wisdom becomes paramount, and they attain the third acceptance of these principles, that of keen accord, by following them without opposition.

“To the enlightening beings in this stage many buddhas become

visible, by great vision and willpower—many hundreds of buddhas, many thousands, hundreds of thousands, millions, billions, trillions of buddhas. Having seen these buddhas, with great zeal they pay honor and respect to them, providing them with offerings of food, clothing, bedding, medicines, and other furnishings, and also bring comforts for enlightening beings, and also honor the religious community. They dedicate all these roots of goodness to perfect enlightenment. They also attend those buddhas and listen to their teachings in person with great respect and appreciation of their rarity, taking up the teachings and remembering them. Having heard the teachings, they practice them by means of true application, wisdom, knowledge, and illumination, and effectively preserve them in action. They reach further into the store of teachings of the enlightened.

“The roots of goodness of the enlightening beings in this stage of Presence become more and more radiant over many eons, over hundreds, thousands, millions, billions, trillions of eons. Just as gold covered with jewels becomes even more radiant, so do the roots of goodness of enlightening beings in this stage, cultivated by expedient means and wisdom, become all the more radiant. They also become more and more tranquil and imperturbable. Just as moonlight refreshes and delights people and cannot be diverted by the four winds, in the same way those roots of goodness of enlightening beings in the stage of Presence quench the fires of afflictions of countless beings and make them refreshed and happy, and those roots of goodness cannot be diverted by the four demons.

“Among the ten transcendent ways, transcendent wisdom is paramount in these enlightening beings, but they also practice the others as best they can. This is a brief summary of the sixth stage of enlightening beings, called the stage of Presence, most of the enlightening beings in which are masters of emanation, expert and powerful in stopping people’s conceit, skilled in drawing people away from the conditions of pride and arrogance. They cannot be distracted by the interrogations of all listeners. They are skilled in introducing beings into interdependent origination. Whatever actions they undertake, whether by giving, or by kind speech, or by beneficial action, or by cooperation, all of it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all respects. Why? To become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Those who seek to be thus undertake the appropriate effort, by which exertion they instantly attain a hundred trillion concentrations, see a hundred trillion buddhas and recognize their power, shake a hundred trillion worlds, go to a hundred trillion lands, illumine a hundred trillion worlds, mature a hundred trillion beings, remain for a hundred

trillion eons, penetrate a hundred trillion eons past and future, contemplate a hundred trillion doctrines, manifest a hundred trillion bodies, each body manifesting a company of a hundred trillion enlightening beings. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transfigurations of body, aura, mystic powers, vision, sphere of operation, voice, conduct, adornment, power, resolution, and performance.”

Then the great enlightening being Diamond Matrix uttered these verses describing this stage:

Having fulfilled the practice of the path of the fifth stage,
Realizing knowledge of the signlessness, formlessness, and
birthlessness of things,
Knowledge of their nonorigination, primordial purity, and
inexpressibility,
Thus enlightening beings enter the sixth stage.

The objective eye tracing phenomena consistently
Without rejection or attachment, without false ideas,
Knowing them to be of the nature of illusion, apart from being
and nonbeing,
Enlightening beings enter the higher sixth stage.

Stable in keen accord, full of knowledge and power,
They observe becoming and decay in all worlds.
The becoming of the world is in essence the becoming of the dark
of delusion;
When that delusion is destroyed, becoming is nonexistent.

They contemplate conditional creation, ultimately empty,
Without contradicting the causal relations of action or the
function of names;
Knowing in truth action has no agent,
They look upon the fabricated as like dense clouds, without will.

Not knowing the truth in the highest sense is ignorance;
Action and consciousness are the results thereof;
Then, born together based on consciousness are name and form;
Thus all come into being, the whole mass of suffering.

They realize the three realms are only mind—
And the twelve elements of becoming are in one mind,
Born of desire and produced by the mind;
Thus extinction and becoming, too, are distinctions of the mind.

The function of ignorance is dual; it creates delusion,
 And in delusion also provides a cause for sensations;
 And so on, up to old age, degeneration, and death—
 The production of all suffering from this has no end.

It cannot be cut off under conditions of ignorance,
 But having stopped this continuous production, all ceases
 completely—
 Delusion, craving, and grasping are the courses of affliction;
 Action and becoming are conditionings, the rest are suffering.

From delusion to the sense mediums is suffering due to
 conditionality,
 Contact and the development of sensation are suffering due to
 painfulness,
 The rest of the elements are suffering due to degeneration;
 If their development is stopped, that suffering has no self.

The forerunners are ignorance and conditioning;
 Consciousness and sensation operate in the present;
 Craving, becoming, and suffering take place in the future;
 Those who observe unattached cut off their inception and
 progress.

The condition of delusion creates bondage;
 The end of bondage is the extinction of conditions.
 The production of result by cause does not happen without cause;
 Enlightened knowledge sees it as void of inherent existence.

Following delusion is the cause and force of becoming;
 Opposing it, all becoming is cut off by the annulment of the
 cause.
 Those with unattached minds observe in ten ways
 The profound interrelation of one thing and another.

Intention, the elements of becoming, and the locus of action
 Are inseparable in the forefront of the three courses;
 Unoriginated and unperishing is the procession of conditions,
 The cause and destruction of the three forms of suffering, origin
 and extinction.

Thus do enlightening beings comprehend interdependent
 origination—
 Like illusion, unreal, without knowing or doing,
 Like a dream, like a reflection, void of intrinsic being,
 Like the mirage of the ignorant and deluded.

Whoever meditates thus rests in the emptiness of the wise;
They realize this signlessness of conditions:
Knowing they're completely unreal, they have no wishes,
But they go on living out of compassion for beings.

Thus having accomplished this door of liberation, the great beings
Are even more compassionate in mind and seek the qualities of
buddhahood.
Observing the fabricated is a matter of conjunction,
They become more diligent, replete with many virtues.

Having fulfilled myriad concentrations in emptiness,
As well as signless and wishless liberation,
Their wisdom and conformative acceptance increase,
And their freedom and knowledge mature.

They also serve many buddhas resolutely
And practice the Way in the buddhas' tutelage.
Attaining the treasury of Buddha teachings, they propagate roots
of goodness
Like gold encrusted with jewels.

As moonlight refreshes the minds of people in the world
Undeflected by the four winds,
The light of enlightening beings, overcoming the path of demons,
Quenches the burning of afflictions of those suffering from pain.

Having reached this stage, they become celestial monarchs,
Adept at emanation, destroyers of conceit.
Whatever they do on the path of knowledge
Is insuperable, steadfast, beyond the path of listeners.

Seeking, the enlightening beings, imbued with vigor,
Having attained a hundred trillion consummate concentrations,
See in an instant the buddhas in the ten directions
Blazing like the sun in the midsummer sky.

“Here I have told of the sixth stage of great beings, the stage of Presence, which is profound, hard to see, hard for listeners and self-conquerors to know.”

Now the crowd of celestials, exhilarated, showered clouds of various lights and uttered sweet words full of supreme pure joy, praising the supremely acute mind, master of knowledge, imbued with a hundred virtues, excellent in conduct, blissful, benefactor of the world, one of the lotuses of humanity. The great gods traversing the sky showered sublime immeasurable light on the best of humans, and clouds of fra-

grance of supreme beauty, to destroy afflictions. The host of celestials spoke in sweet, pleasing, beautiful voices of how they had gained supreme benefit on hearing the explanation of this stage. The goddesses, delighted, playing sweet music, spoke in praise of this eminent practice, by the power of Buddha:

Best in conduct among the wise,
Tamers of the tamed, benefactors of the world,
Having transcended the world,
They act in the world, showing the subtle.

They manifest various bodies,
All the bodies one with the essence of things;
Peaceful, uncontentious,
They speak without the idea of having said even a syllable.

They go to a hundred lands and pay respect to the Guides,
Those who are most worthy of honor,
Having given up their concept of a land,
Being masters of knowledge.

They fully develop beings,
Yet have no concept of self or other,
They accumulate highest goodness,
Yet have no attachment to accumulation of good.

Having seen the world burning
With desire, hatred, and delusion,
They get rid of all concepts
And out of compassion undertake higher efforts.

The gods and goddesses, having offered their splendid song, became silent, enraptured, all gazing at Buddha. “This assembly is calm,” they said to the enlightening being; “tell us the features of the seventh stage, abode of virtues.”

The enlightening being Diamond Matrix said, “Any enlightening beings who have thoroughly fulfilled the course of the sixth stage come to the seventh stage. They gain access to the seventh stage by means of ten kinds of special undertaking in the Path which are accomplished by skill in means, transcendent wisdom, and knowledge. What are these ten? They develop a mind well trained in focus on emptiness, signlessness, and wishlessness, yet they collect great provisions of virtue and knowledge. They enter into the selflessness, absence of being, absence of soul, absence of individuality, and absence of personality in all things, yet they do not give up the production of the four immeasurables—immeasurable kindness, compassion, joy, and equanimity. They perform

transcendent practices to increase virtuous ways, yet they do not cling to anything. They become detached from everything in the world, yet they produce arrays of adornments for the world. They become ultimately calm and tranquil due to removal from the fires of afflictions, yet they undertake to accomplish the extinction of the flames of afflictions of lust, hatred, and delusion of all beings. They realize the nonduality of essence of being and nonbeing, all things being like illusions, mirages, dreams, reflections, echoes, apparitions, yet they put into effect resolution in innumerable different deeds and works. They have cultivated the perception that all lands and paths are equal to space, yet they undertake the adornment of buddha-lands. They arrive at the nature of all buddhas as being fundamentally and essentially the reality-body, yet they undertake the production of the adornments of the marks of distinction and embellishments of the physical body of a buddha. They grant that the voice of the buddha is unutterable, free from sound, and by nature ultimately silent, yet they undertake the production of pure arrays of all different tones to communicate with all beings. In a single instant they enter buddhas' awareness of past, present, and future, yet they enter into distinctions of various appearances, ages, and reckonings by discernment of beings' minds. By these ten kinds of special undertaking on the Path, accomplished by skill in means, wisdom, and knowledge, enlightening beings enter the seventh stage; and they are said to be in this stage by virtue of the manifestation of the practice of these undertakings.

“Enlightening beings in this seventh stage penetrate infinite realms of beings, unlimited acts of guidance by which buddhas develop beings, infinite networks of worlds, infinite purification of buddha-lands by the enlightened ones, the infinite variety of phenomena, the infinite realization of knowledge of buddhas, the unlimited methods of calculating ages, the buddhas' immeasurable awareness of past, present, and future, the infinite differences in beings' interests, the infinite variety of manifestations of the material body of buddhas, the infinite variety of mental dispositions and faculties of beings, the infinite gladdening of the stream of beings by the utterances of the buddhas, the infinite variety of mental actions of beings, the buddhas' infinite following of the progress of knowledge, the infinite variety of application to the way of emancipation of the vehicle of listeners, the infinite manifestations of teachings of the Path of the buddhas, the infinite consummation of the attainment of the vehicle of individual illuminates, the infinite teachings of ways of ingress into the profound knowledge of the buddhas, the infinite application of enlightening beings to the conduct of enlightening beings, and the buddhas' infinite teachings of entry into the assembly of the Great Vehicle.

“It occurs to the enlightening beings that the spheres of the buddhas, those who have realized Thusness, the perfectly enlightened ones, are infinite and could not be counted even in hundreds of millions of billions of trillions of eons, and that they themselves should develop these spheres

of buddhas and fulfill them, effortlessly, without vain thought, without false discrimination.

“Thus with perspicacious mystic knowledge, continuous application, replete with skill in means and wisdom, they become well established in these special undertakings on the Path, by unshakable application. While undertaking the accomplishment of the Path, they do not leave it for a moment; even while walking, standing, sitting, reclining, and even sleeping they are devoted to the accomplishment of knowledge. They are free from all obstruction, they maintain proper conduct, and they keep in mind such thoughts, by the inspiration of which they collectively fulfill the ten transcendent ways of enlightening beings. How so? In that way do the enlightening beings dedicate each thought, led by great compassion, to the fulfillment of buddhahood and enlightened knowledge.

“The giving to beings of their own roots of goodness by those attending to living beings compassionately while seeking enlightened knowledge is their transcendent generosity. The extinguishing of the burning of all afflictions is their transcendent discipline. Tolerance toward all beings out of kindness and compassion is their transcendent forbearance. Strength in tireless undertaking of ultimately good practices is their transcendent vigor. Proceeding toward omniscient knowledge without distraction is transcendent meditation. Tolerance in face of the essential nonorigination of all things is their transcendent wisdom. The accomplishment of unlimited knowledge is their transcendent skill in means. The realization of the penetration of knowledge of the ultimate undertaking is their transcendent vowing. Not suffering their path to be cut off by any opponents or gangs of demons is their transcendent power. The accomplishment of knowledge of all things as they are is their transcendent knowledge. Thus are the ten transcendent ways of enlightening beings fulfilled in every instant in this stage, which is called Far-Going. In the same way the four means of salvation, the four powers, the thirty-seven elements of enlightenment, the three doors of liberation—in sum, all aspects of enlightenment—are fulfilled moment to moment.”

When Diamond Matrix had said this, the enlightening being Moon of Liberation said to him, “Are all the elements of enlightenment fulfilled moment to moment only by enlightening beings in the seventh stage, or in all ten stages?”

Diamond Matrix said, “All the elements of enlightenment are fulfilled moment to moment by enlightening beings in all ten stages, but especially in this seventh stage. Why? This stage of enlightening beings fulfills practice that involves appropriate efforts and accedes to the practice of knowledge and mystic knowledge. Now in the first stage of enlightening beings the elements of enlightenment are fulfilled in the enlightening beings moment to moment by focus on all vows; in the second, by removal of mental defilements; in the third, by increase in

commitment and attainment of the illumination of the Teaching; in the fourth, by entry into the Path; in the fifth, by going along with worldly occupations; in the sixth, by entry into the door of the teaching of profundity; and in this seventh stage all elements of enlightenment are fulfilled moment to moment by the establishment of all qualities of buddhahood. What is the reason for this? All the elements of effort to evoke knowledge that are accomplished by enlightening beings in the first through seventh stages are accomplished without effort beginning in the eighth stage, and on until the final end.

“It is as if there are two worlds, one defiled and impure, and one thoroughly pure; it is difficult to cross over the gap between these two worlds, except by the great power of higher knowledge: in the same way it is hard to cross over the gap between alloyed and pure practice of enlightening beings, and it is impossible to do so except by the empowerment of great vows, skill in means, and higher mystic knowledge.”

Moon of Liberation said, “Then is the practice of enlightening beings in this seventh stage to be considered alloyed with afflictions, or pure?”

Diamond Matrix said, “From the first stage of enlightening, all enlightening beings’ practices should be considered free from the blemishes of afflictions, due to the dominance of dedication to enlightenment, but because of being even with the path that accords to their station, up to the seventh stage it cannot be called practice which has completely transcended afflictions. It is like a king riding around on an elephant, recognizing people’s afflictions of suffering and poverty without himself being affected thereby—yet he has not thus far totally gone beyond the human condition. Then if he is born in the Brahma heaven, having relinquished the human body, and ascends to the Brahma palace, with little effort he goes around looking at the universe and shows the radiance of Brahma, he then cannot be called human. In the same way, from the first stage enlightening beings, mounted on the vehicle of the transcendent ways, course through all worlds, recognizing the ills of afflictions, but are not affected by them because of being on the right Path, but thus far cannot be said to have completely gone beyond the ills afflicting all beings. Having given up the practices of the seventh stage, they enter the eighth, and then, mounted on the completely pure vehicle of enlightening beings, traveling around all worlds, they recognize the ills afflicting all worldly beings, but they are not affected by those ills, having totally transcended worldly actions.

“Yet the enlightening beings in this seventh stage have mostly transcended the mass of all afflictions, beginning with greed; enlightening beings practicing this seventh stage, Far-Going, cannot be said either to be defiled with affliction or to be free of affliction. Why? Because they do not act out any afflictions, they cannot be said to be afflicted; because they are seeking buddha-knowledge and have not yet completely fulfilled their aspiration, they cannot be said to be without affliction.

“Enlightening beings in this seventh stage become endowed with

physical, verbal, and mental action that is pure in intent; and they get beyond all bad courses of action that are disapproved of by the enlightened, and continually act in accord with the virtuous paths of conduct recognized by the enlightened. Also, whatever worldly arts and crafts and businesses they do in the fifth stage all operate without effort in the seventh stage. They become universally accepted as teachers, except of perfect buddhas and enlightening beings from the eighth stage on, who have no peer, whether in terms of will or practice. All their meditations, concentrations, attainments, mystic knowledges, and liberations become present to them, in terms of cultivation, but not as yet as mature accomplishments, just as in the eighth stage the power of cultivation of wisdom and means in every thought by enlightening beings in the seventh stage is fulfilled. They attain all the elements of enlightenment to an even greater degree than before.

“In this seventh stage enlightening beings attain an enlightening concentration called perfect conscious ascertainment, one called careful consideration of meaning, one called preeminent intellect, one called store of differentiation of meanings, one called ascertainment of all meanings, one called ascertainment of meanings of things as they are, one called firmly established root, one called door of knowledge and mystic power, one called purification and adornment of the phenomenal realm, one called praise of the enlightened, and a concentration called door of existence and nirvana concealing various meanings. In this way, beginning with these, fulfilling the ways of ingress into great mystic knowledge, they attain a hundred thousand sets of ten concentrations that purify the stages. By attainment of these concentrations in which means and wisdom are purified, and by the power of great compassion, they go beyond the stages of listeners and individual illuminates, and encounter the stage of contemplation with wisdom and knowledge. The unlimited actions of enlightening beings in the seventh stage are carried on without specific marks, as are their unlimited speech and thought. Thoroughly purified is the manifestation of acceptance of the nonorigination of all things.”

Moon of Liberation said, “Are not the unlimited physical, verbal, and mental actions of enlightening beings in the first stage beyond the practice of listeners and individual illuminates?”

Diamond Matrix said, “They are, but that is because of the magnitude of their intense focus on the Buddha Way, not by their own conscious contemplation. But in this seventh stage of enlightening beings they become insuperable because of realization through contemplation in their own sphere of awareness. It is like a prince born of a king and queen, who has the marks of kingship and as soon as he is born is superior to the ministers—that is because of the lordship of the king, not due to thought by his own intellectual power. Then when he grows up, he goes beyond the works of all the ministers because of his own intellectual power. In the same way, enlightening beings excel all listeners and individual illuminates as soon as they are inspired, because of the greatness

of their determination, not because of contemplation by their own intelligence. But enlightening beings in this seventh stage go beyond all listeners and individual illuminates by establishment in greatness and preeminence of their own experiential knowledge. Furthermore, enlightening beings in this seventh stage attain profound, unattached, inconspicuous physical, verbal, and mental action, yet they do not give up intense effort seeking greater excellence, by which questing effort they reach extinction but do not make it their final realization.”

Moon of Liberation said, “From what stage do enlightening beings arrive at extinction?”

Diamond Matrix said, “They arrive at extinction from the sixth stage. In the seventh stage they enter and emerge from extinction in each mental instant, but they may not be said to actually experience extinction. Because of that they are said to have inconceivable physical, verbal, and mental action. It is a marvel how enlightening beings abide in ultimate reality without actually experiencing extinction. Just as a person with good knowledge of the characteristics of the waters of the ocean, educated, wise, and intelligent, with consideration relevant to every point, when on board a ship in the ocean becomes familiar with the winds and the currents and is unscathed by the ocean waters, in the same way enlightening beings in the seventh stage, having entered the ocean of omniscience of the great vehicle on board the vessel of the transcendent ways, abide in the sphere of ultimate reality, the limit of existence, yet do not experience extinction, and are not affected by the ills of thoughts of complete ultimate extinction of the compounded.

“Having attained this power and support of knowledge, by means of great awareness in which concentration, knowledge, and power are developed, by the power of skill in means and wisdom, they also show the face of mundane existence, while their minds are gone to nirvana. They are also surrounded by a great company, yet they have attained to constant detachment of mind. They undertake birth in the world by will-power for the sake of development of beings, but they are not stained by the ills of the world. They also become tranquil, extremely calm and serene, yet by expedient means they ‘burn,’ without, however, being burned by burning. They are born in the knowledge of buddhas and leave the stages of listeners and individual illuminates. While they come to reach the storehouse of the realm of buddha-knowledge, yet they appear to have entered the realm of demons. Though they have completely transcended the paths of the four demons, yet they show the sphere of operation of the demons. They appear to practice the ways of non-Buddhists, yet their minds have not abandoned Buddhism. They appear to follow all worldly occupations, yet they attain the way to transcendence of the world. They acquire adornments surpassing those of all creatures, human, celestial, or fabulous, but they do not take their attention off delight in the way of the enlightened.

“To the enlightening beings in this seventh stage of Far-Going, many

buddhas become visible, by great vision and willpower—many hundreds of buddhas, many thousands, many hundreds of thousands, many hundreds of thousands of millions, many hundreds of thousands of billions, many hundreds of thousands of trillions of buddhas. Having seen those buddhas, they honor and serve them with great zeal, providing them with food and drink, clothing, bedding, medicines, and furnishings, and also providing comforts for enlightening beings and paying respect to the religious community. Those roots of goodness they dedicate to perfect enlightenment. They attend those buddhas and listen to their teachings, take them up and remember them. Having heard the teachings, they put them into practice by means of the light of true attainment, wisdom, and knowledge, and protect them by accomplishing them, and become preservers of the teachings of the buddhas, unfazed by the intelligent questions of all listeners and individual illuminates. Their acceptance of the profound teaching, for the salvation of beings, becomes yet more purified.

“The roots of goodness of enlightening beings in this stage of Far-Going are forged over many eons, are purified, and become workable; they become immaculately pure over hundreds of thousands of millions of billions of trillions of eons. Just as gold studded with all kinds of jewels becomes yet more radiant, more luminous, and all the more outclasses all other ornaments, in the same way the roots of goodness of enlightening beings in this seventh stage of Far-Going, produced by skill in means, wisdom, and knowledge, become all the more radiant, luminous, and immaculate, and cannot be outshone by listeners and individual illuminates. Just as the light of the sun cannot be outshone by the lights of the stars and moon, and dries up most of the swamps and ripens the crops, in the same way those roots of goodness of enlightening beings in this stage of Far-Going cannot be outshone by listeners and individual illuminates, and mostly dry up delusions and their swamps of afflictions, and cause bodies defiled by afflictions to become wholesome.

“For these enlightening beings, among the ten transcendent ways, transcendent skill in means becomes paramount, while they practice the rest as best they can.

“This is a summary exposition of the seventh stage of enlightening beings, called Far-Going, most of the enlightening beings in which become celestial sovereigns with command of others’ emanations, competent and powerful, inexhaustible in evoking clear understanding in beings, and in answering the questions of listeners and individual illuminates, skilled at leading beings into certainty. Whatever acts they undertake, whether by giving, or kind speech, or beneficial action, or cooperation, all of it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertise, and unique qualities of buddhas, including omniscience complete in all

respects. Why? Because they want to become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“Wishing to be thus, they undertake appropriate effort, by whose energy they instantly attain a quadrillion concentrations, see a quadrillion buddhas and recognize their power, shake a quadrillion worlds, go to a quadrillion lands, illumine a quadrillion worlds, develop a quadrillion beings to maturity, live for a quadrillion eons, penetrate a quadrillion eons past and future, contemplate a quadrillion means of teaching, manifest a quadrillion bodies, manifesting each body with a company of a quadrillion enlightening beings. Beyond that, enlightening beings with the power of vows can, by the excellence of their vows, perform countless transformations, of body, aura, mystic powers, vision, sphere of action, voice, conduct, adornment, empowerment, resolution, and performances.”

Then Diamond Matrix spoke these verses describing this stage:

With profound knowledge following the trail of ultimate truth,
Mind stabilized in the sixth stage, perfectly concentrated,
Accomplishing the union of wisdom and means,
They enter the seventh stage of superior practice.

Empty, signless, wishless, yet with compassion and kindness,
Gone to the state of felicity, yet honoring the buddhas,
Tireless in virtue and power, while knowing them to be empty,
They enter the realm of the seventh stage.

In the world, with great forbearance, they've acquired
detachment,
Extinguished the flames of afflictions and stilled worldly cravings,
Coursing in the nonduality of things as like reflections, illusions,
dreams,
Yet they show compassion, and enter the seventh stage.

They purify the land, while their own minds, equanimous, are
without discriminatory thought;
They're endowed with the marks of a buddha, while immovable
in the essence of truth.
They speak for the benefit of the world, while detached from
sound;
And in an instant enter the mind of knowledge of buddhas.

Illumined, they contemplate these teachings.
Entering the higher stage desiring to benefit the world.
In this stage they do endless works for living beings,
Doing the deeds of buddhas, immeasurable.

They understand lands, their various orders and ages,
 Inclinations, intentions, various states of mind,
 And teach without end, faithfully,
 To develop all to maturity.

Those who have reached the supreme Path by this mind of
 knowledge,
 Combining wisdom and means in all their actions,
 Having attained in each moment of thought herein the virtues of
 the Path,
 Fulfill the ten transcendent states.

The seeking of good for all beings is giving;
 Discipline is the cessation of afflictions, tolerance is noninjury;
 Energy is ever-greater vigor in their undertakings;
 Imperturbability on the Path is the meditation of the virtuous.

Acceptance of nonorigination, dispassionate, is supreme wisdom;
 Dedication is skill in means, vowing is seeking greater success;
 Indestructibility hence is power, knowledge is joy in guidance:
 Thus they attain the qualities of enlightenment moment to
 moment.

In the first stage virtues are fulfilled by focus of mind on them;
 In the second, removal of defilement; in the third, cutting of
 bonds;
 In the fourth, the Path; in the fifth, impartial action;
 In the sixth, knowledge of nonorigination operates.

Hence, as soon as they reach the seventh stage,
 They commence virtuous undertakings of many kinds;
 Why? The knowledge and deeds they achieve hence
 Purify all that develops into the eighth stage.

Far-Going is hard to cross; by many developmental practices
 They cross, as one would cross a path between two lands.
 Coursing in the seventh stage, they are undefiled, like kings;
 While established in the Path, yet they have not definitely
 transcended all.

When they reach the eighth stage of knowledge, further,
 They transcend mental objects, established in the action of
 knowledge.
 Just as a god does not look on the world as a human does,
 So do they act, like lotuses unstained.

In this stage they get beyond various afflictions—
Their afflictions are neither active nor completely destroyed.
Being on the Path, they do not act on afflictions,
Yet, filled with zeal for supreme knowledge, their affliction is not
yet ended.

They know various worldly arts and crafts, the use of medicines
and spells,
And are well versed and grounded in all sciences.
They attain meditation, mystic knowledge, and powers, by
cultivation,
And further accomplish various concentrations.

Having transcended the practices of listeners and the self-
awakened,
They are established in the infinite practice of enlightening beings,
Before by determination, from now on by knowledge;
They are like children of kings, full of power when grown.

Having reached profundity, they proceed yet further;
Reaching extinction of mind, still they do not make it their
experience,
Like having gone into the ocean on a steady-faring ship,
Seeing all the water before them yet not being destroyed by it.

Further endowed with the best of means, wisdom, and power,
Rich in virtues of knowledge and action, hard for the world to
know,
They serve millions of buddhas, becoming more pure,
Like gold adorned with jewels.

The light of the eminent wisdom of the sages in this stage
Evaporates the wetness of craving, like the light of the sun.
Having attained this stage, they become commanders,
Capable, skilled in teaching the fruit of knowledge.

Seeking, imbued with stability, vigor, and strength,
They see a quadrillion buddhas
In all directions, by concentration,
And even more, those of immeasurable, superior will.

“This is the seventh stage, called Far-Going, purifying means and wisdom, hard for all worldings and those who practice only for themselves to know.”

Having heard about this excellent practice of the wise, the gods and

celestial hosts were joyful and made offerings to the Buddha and the multitude of enlightening beings, benefactors of the world—they gave flower garlands, banners and pennants, aromatic powders, precious cloth, many splendid parasols studded with jewels, and exquisite clouds of pearl necklaces. The goddesses produced many kinds of music, with pleasing, sweet sounds and superb rhythm, in offering to the Buddha and enlightening beings, sages of eminent character; they said,

All-seer, mighty, foremost and best, who shows the realm of
buddhas for the benefit of the world,
It is you who evoke this music, with the strumming of various
instruments.

On a hairtip more buddhas than grains of sand in trillions of
Ganges rivers
Peaceful, peerless, teach the pure doctrine, preeminent, supreme.

In a single pore are infinite lands, each with four continents and
seas,
As well as polar and peripheral mountains, all seen therein,
uncrowded.

On a point the size of a hairtip are all realms of being—
Ghosts, beasts, fiends, humans and gods, goblins and serpents,
experiencing the various realms of action.

In all the spheres of the lands the supreme wheel of the Purifiers is
turned,
As the buddhas teach while adapting to the minds and thoughts of
beings.

In the body of each being are various lands, in the lands, beings;
Those of higher development are humans and celestials—
Knowing them in their variety, the Buddha teaches them.

A great land comes to seem to be minute, a mote of dust comes
to seem huge—
These and more are the spiritual powers of Buddha, of which all
beings could not exhaustively tell.

When such words of grandeur had been spoken, the assembly, silent, gazed happily at the Best of Speakers. Seeing the assembly had grown silent, Moon of Liberation spoke again: “Please tell us the way into the practice of the eighth stage.”

Diamond Matrix said, “Those who have well accomplished investigation of the seventh stage of enlightening beings, who have purified the

path by wisdom and skill in means, have accumulated ample provisions of virtue and knowledge, have thoroughly committed themselves to the great vow, are surely supported by the empowerment of the Buddha, have acquired the support of the power of their own roots of goodness, have their attention on the powers, expertise, and unique qualities of buddhas, have purified their intent and thought, have attained the power of virtue and knowledge, strive compassionately and follow the Path of infinite knowledge, realize the primordial nonorigination of all things as it really is, and also realize the nonbirth, signlessness, absence of becoming or annihilation, nonconsummation, nonprogression, nonregression, essential nonexistence, equality of beginning, middle, and end, and nonconceptuality of all things, accessible to nonconceptual universal knowledge, equal to thusness—they realize these qualities of all things as they really are. They are wholly detached from mind, intellect, consciousness, thought, and ideation. Unattached, not grasping, equal to space, having entered into the nature of openness—this is called having attained acceptance of the nonorigination of things.

“Then, imbued with this acceptance, as soon as enlightening beings attain the eighth stage, Immovability, they attain the profound abode of enlightening beings, which is hard to know, unadulterated, ungraspable by any notion, unoriginated, measureless, unconquerable by any listeners or individual illuminates, aloof, facing total detachment. Just as when a monk with spiritual powers and ultimate control of mind has, through successive stages, reached the ninth level of attainment, extinction, he becomes free of all stirring cogitation and flowing thoughts, in the same way enlightening beings, as soon as they attain the eighth stage, Immovability, become freed from all efforts and attain the state of effortlessness, freed from physical, verbal, and mental striving, freed from stirring cogitation and flowing thoughts, and become stabilized in a natural state of development.

“It is as if a person in a dream saw himself in a great torrent, he then would make great effort, eagerly striving to get out, and because of that great effort and striving he would wake up, and as soon as he woke up he would be freed from all that effort and striving. In the same way the enlightening beings, seeing the mortal being in the four torrents, desiring to come to the rescue, exert great efforts and striving for awakening of all-knowledge, acting with great vigor; as soon as they reach the stage of Immovability, they become free from all efforts.

“In these enlightening beings no actions based on views, passions, or intentions are manifest. Just as in the Brahma heaven no afflictions of the realm of desire are acted on, in the same way enlightening beings in this stage of Immovability do not carry on action of mind, intellect, or consciousness. They do not even carry on the conduct of Buddhas, of enlightenment, of enlightening beings, of nirvana, or of learners and self-illuminates—how much less would they carry on the conduct of worldlings.

“Furthermore, to the enlightening beings who have reached this stage of Immovability, who are stabilized by the supporting power of their past vows, the buddhas, in the course of that means of access to the Teaching, miraculously effect the bestowal of knowledge of reality and say, ‘Good, good! This is acceptance of the ultimate truth, in accord with the teaching of buddhas. However, you do not yet have our ten powers, expertise, and unique qualities of buddhahood fully developed. Therefore, work vigorously in quest of the full development of buddhahood. Do not let this acceptance go; nevertheless, though you have attained this abode of peace and liberation, you should care for these restless, agitated ignorant beings acting on various afflictions and ravaged by various thoughts. Also, always remember your past vows, the benefit of beings, and the inconceivability of the source of knowledge. Furthermore, the essence of all phenomena remains the same whether or not buddhas emerge; the realm of reality of the essence is permanent, for it is the emptiness and ungraspability of all things. It is not only by this that buddhas are revealed as such—even listeners to the Buddhist teaching and individual illuminates also attain this nonconceptual essence. Yet you should observe the infinity of the body of us buddhas, the infinity of our knowledge, the infinity of the lands of buddhas, the infinity of accomplishments of knowledge, the infinity of spheres of light, and the infinity of purity of voice, and strive to achieve the same. Furthermore, you have only this one illumination, which is the illumination of absence of false ideas about things. But such illuminations of buddhas are endless in extent, endless in action, endless in manifestation, their number being incalculable and immeasurable; you should strive to attain them. Also, observe the infinity of lands in the ten directions, the infinity of beings, and the infinite differentiations of phenomena, and undertake to comprehend them as they actually are.’ Thus do the buddhas present to the enlightening beings immeasurable, incalculable ways of accomplishing knowledge, beginning with these. By these ways of accomplishing knowledge, the enlightening beings, by infinite differentiations of knowledge, cause works productive of knowledge to be consummated.

“I tell you, if the buddhas did not introduce the enlightening beings this way into ways of effecting omniscient knowledge, the enlightening beings would become completely extinct in parinirvana and would cease all work for sentient beings. Therefore, the buddhas give the enlightening beings such infinite tasks to develop knowledge, the knowledge-producing deeds effected in a single instant of which are immeasurably, incalculably greater than all former undertakings from the first inspiration up to the attainment of stability in the seventh stage. Why? Because previously it was practice undertaken with one body, whereas having climbed to this stage the power of practice of enlightening beings is realized by infinite different bodies, by production of infinite voices, by accomplishment of infinite knowledge, by accomplishment of infinite manifestations, by purification of infinite lands, by development of in-

finite beings, by service of infinite buddhas, by realization of infinite principles of buddhahood, by accomplishment of infinite powers of mystic knowledge, by realization of infinite differences of circles of assemblies; by infinite accomplishments of physical, verbal, and mental actions, the power of enlightening beings' practice is fully realized by immovable application.

"It is like a boat going to the ocean—before it reaches the ocean, it is dragged with much effort, but once it reaches the ocean it is propelled without effort by the wind. The distance it travels on the ocean in one day is farther than it could be dragged by force in even a hundred years. In the same way, enlightening beings, having stored provisions of roots of goodness and boarded the ship of the Great Vehicle, reaching the great ocean of practice of enlightening beings, arrive at omniscience in a moment by effortless knowledge, which could not be reached even in countless eons by their former practices involving effort.

"Then when enlightening beings have attained the eighth stage, by the effortless awareness produced by skill in means and knowledge, they contemplate the sphere of omniscience, contemplate the becoming and dissolution of the world. As the world forms, they know it, and as the world disintegrates they know it. They know by what accumulation of actions the world forms, and they know by what ending of actions the world disintegrates. They know how long the world forms and they know how long the world disintegrates. They know how long the world subsists once it has formed, and they know how long the world remains disintegrated. Everywhere, without exception, they know the limitation of the earth element, they know its extensiveness, its infinity, and its differentiation. They know the limitation of the water element, they know the extensiveness, infinity, and differentiation of the water element. They know the limitation, the extensiveness, infinity, and differentiation of the fire element. They know the limitation, extensiveness, infinity, and differentiation of the wind element. They know the minuteness of atomic particles, they know their grossness, their measurelessness, and differentiation. They also know the skill of differentiation of measureless atomic particles. They know how many atomic particles of each element there are in this world; they know how many varieties of precious substances there are and how many atomic particles of precious substances there are. They know how many atomic particles of beings' bodies there are. They know the total number of particles of land masses. They know the grossness of beings' bodies, the fineness of their bodies, and the differentiation of their bodies. They know how many particles are formed into bodies of beings in hell, how many into bodies of animals, of ghosts, of titans, of celestial beings, and of human beings.

"Having penetrated this knowledge of differentiation of atomic particles, they know the formation of the realm of desire as it really is; they know the formation of the realm of form as it really is, and they know

the formation of the formless realm as it really is. They know truly the dissolution of the realm of desire, the dissolution of the realm of form, and the dissolution of the formless realm. They know truly the limitation, the extension, the infinity, and the differentiation of the realm of desire, of the realm of form, and of the formless realm. They know truly what is of these three realms. Furthermore, illumined by well-developed knowledge, versed in knowledge of varieties of bodies of beings, versed in knowledge of differences in bodies of beings, and versed in knowledge of differentiations of land masses, they apply their intelligence to the production of mediums of manifestation as beings; in whatever form beings are born and attain their desires, enlightening beings adopt these forms themselves for the purpose of developing beings to maturity.

“Permeating a billion-world universe, enlightening beings undertake manifestation according to the form of the beings there, according to their various different inclinations, doing so by following knowledge of how to appear as reflections, according to how beings may become ripe for perfect enlightenment and liberation. In the same way they pervade two, three, four, five, ten, twenty, thirty, forty, fifty, up to an unspeakable number of universes and undertake manifestations in the forms of the beings there according to their various inclinations, by means of knowledge of how to appear as a reflection.

“Imbued with such knowledge, well established in this stage, while not moving from one buddha-land, they appear as reflections in the circles of buddhas in untold buddha-lands. According to the differences in beings’ physical characteristics, their colors, appearances, statuses, physical sizes, inclinations, and dispositions, in various circles in various buddha-lands, in each the enlightening beings manifest the appropriate forms. In circles of mendicants they appear as mendicants; in circles of priests they appear as priests; in circles of warriors and administrators they appear as warriors and administrators; in circles of peasants they appear as peasants; in circles of servants they appear as servants; in circles of householders they appear as householders; in circles of various classes of celestial beings they appear as those particular types of celestial beings; and in circles of demons they appear as demons. To beings who should be taught by Buddhist followers, they appear as Buddhist followers. To those who should be taught by individual illuminates, they appear as individual illuminates. To those who should be taught by enlightening beings, they appear as enlightening beings. To those who should be taught by buddhas, they appear as buddhas. Thus, to the extent of the realms of beings’ forms of existence, senses, and inclinations, in the realms of untold buddha-lands, enlightening beings appear differently in accord with each of them. They are free from all discriminatory conceptions of bodies and have realized the equality of bodies; their manifestation of bodies, endless and not in vain, is for the development and education of all.

“They know the body of sentient beings, they know the body of

lands, they know the body of fruition of action, they know the body of Buddhist followers, they know the body of individual illuminates, they know the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, and the body of space. Knowing the wishes of beings, according to time, development, education, progress, and desire, the enlightening beings make the body of beings into their own body. In the same way they make the body of lands, the body of fruition of action, the body of Buddhist followers, the body of individual illuminates, the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, and the body of space into their own body. Knowing the heart's desire of beings, according to their desire, the enlightening beings make their own body into the body of sentient beings. In the same way they make the body of beings into the body of lands, the body of fruition of the Teaching, the body of fruition of action, the body of Buddhist followers, the body of individual illuminates, the body of enlightening beings, the body of buddhas, the body of knowledge, the body of reality, the body of space. Knowing the inclination of sentient beings, the enlightening beings put their own bodies into whatever body they wish.

“The enlightening beings know the embodiments of the bodies of beings as a mass of action, as a mass of consequences, as a mass of afflictions, as a mass of form, and they know formless embodiment. They know the smallness and greatness of bodies of lands, their measurelessness, their defilement and purity, their confusion, their inversion, their evenness, their interaction, and their differentiation of place and time. They know conventional distinctions of bodies of fruition of action; in the same way they know the conventions of distinctions of realization of bodies of Buddhist followers, individual illuminates, and enlightening beings. They know the bodies of buddhas as the embodiment of perfect enlightenment, as the embodiment of vows, as the emanation body, as the embodiment of empowerment, as the body arrayed with marks and embellishments of greatness, as the body of light, as the mentally produced body, as the embodiment of virtue, as the body of reality, and as the body of knowledge. They know the well-considered nature of the bodies of knowledge, their derivation from truth, their inclusion in fruition and effort, their division into mundane and supramundane, their establishment of the Three Vehicles, their generality and uniqueness, their liberative or nonliberative qualities, whether they are proper to those undergoing training or to those beyond it. They know the equality of reality bodies, their indestructibility, their conventional definitions according to situation and agreed usage, their definition in terms of animate and inanimate, and their definition in terms of the realities of Buddha and the realities of the holy community. They know the infinity of bodies of space, their all-pervasiveness, their incorporality, their absence of falsity, and their revelation of bodies of form.

“Having realized such knowledge of bodies, the enlightening beings

become powerful; they acquire control over life span among all beings, by virtue of the power to live endlessly, for untold eons. They acquire control of mind, by virtue of immersion in knowledge of measureless, countless concentrations and contemplations. They acquire control over implements, in terms of demonstration of the creation of many magnificently adorned sites in all worlds. They acquire control over action, in terms of showing the power of fruition of deeds according to the time. They acquire power over birth, in terms of manifesting birth in all worlds. They acquire control over inclination, in terms of showing all worlds filled with buddhas. They acquire control over vows, in terms of manifesting perfect enlightenment in any buddha-land in any time desired. They acquire control over mystic powers, in terms of showing miracles by mystic powers in all buddha-lands. They acquire control of the Teaching, in terms of showing the light of the Teaching in its infinite aspects. They acquire control of knowledge, in terms of showing the power, expertise, unique qualities, special marks and embellishments, and actualization of perfect enlightenment of buddhas. With the attainment of these ten controlling powers of enlightening beings, they are imbued with inconceivable knowledge, incomparable knowledge, immeasurable knowledge, vast knowledge, insuperable knowledge.

“In the enlightening beings who have attained this stage and are imbued with such knowledge, ultimately impeccable conduct of physical, verbal, and mental action operates, led by knowledge, following knowledge, ruled by the ten transcendent ways, with great compassion in the forefront, skill in means well articulated, determination well developed, completely stabilized by the empowerment of Buddha, ceaselessly working for knowledge to benefit beings, aware of the endless distinction in realms of worlds. In sum, the physical, verbal, and mental actions of the enlightening beings who have attained this stage of Immovability operate for the concerted development of all aspects of buddhahood.

“Thus having attained this stage of Immovability, the enlightening beings become well established in willpower, through freedom from the activity of all afflictions; they become firmly established in the power of determination, never deviating from the Path; they become well established in the power of great compassion, not giving up the benefit of sentient beings; they become well established in the power of great kindness, being saviors of sentient beings; they become well established in the power of mnemonic control, not forgetting the teachings; they become well established in the power of elocution, through skill in examination of the distinctions of all the Buddha teachings; they become well established in the power of mystic knowledge, through familiarity with the actions in endless worldly realms; they become well established in the power of vows, never giving up all enlightening practices; they become well established in the power of the transcendent ways, through concerted cultivation of all the Buddha teachings; they become well established in the power of the support of buddhas, confronting omniscient

knowledge in all its aspects. Having attained the support of these powers of knowledge, they show all activities, impeccable and undefiled in all acts.

“This eighth stage of enlightening beings is called Immovable because the enlightening beings cannot be deflected from their course; it is called the stage of nonregression because of the nonregression of knowledge; it is called the stage difficult to reach because of being difficult for any worldlings to know; it is called the stage of youth, because of innocence; it is called the stage of birth, because of power to effect whatever is wished; it is called the stage of perfection, there being nothing further to do; it is called the stage of completion because of having thoroughly accomplished ascertainment by knowledge; it is called the stage of nirvana because of having thoroughly accomplished vows; it is called the stage of empowerment because of being invulnerable to others; it is called the stage of effortlessness because of having been effected by what went before.

“Furthermore, having developed such knowledge, the enlightening beings enter the family of buddhas, are illumined by the light of the virtues of buddhas, accord with the conduct of buddhas, come face to face with the realm of buddhahood, and are constantly sustained by the power of buddhas. They are welcomed by Indra, Brahma, and the world guardians, constantly attended by the thunderbolt bearers; they are never without the power of concentration, able to produce infinite different embodiments, imbued with the power of action in all bodies, consummate in development of great mystic knowledge, in control of endless concentration, receivers of infinite indications of enlightenment, and demonstrators of attainment of perfect enlightenment according to the maturity of sentient beings.

“Having attained such knowledge of this stage and entered the circle of the Great Vehicle, with well-considered wisdom and mystic knowledge, constantly emanating the light of wisdom, having entered the unobstructed path of the realm of reality, able to distinguish many paths in the world, showing all aspects of virtue, in control of their own resolutions, with perspicacious knowledge of past and future, endowed with the knowledge to turn back all demons, having entered the realm and sphere of all enlightened ones, they carry out the conduct of enlightening beings in endless places in the realms of the world, with nonregressing application; thus are they said to have attained the eighth stage of enlightening beings, Immovable.

“Then, having attained the Immovable stage of enlightening beings, they are never without the constant vision of endless buddhas, because of accomplishment of the power of concentration. Yet they never give up extensive meeting and attendance on buddhas: in every age, in every world, they honor, respect, serve, and provide in all ways for many buddhas, many hundreds, thousands, millions, billions, trillions, quadrillions of buddhas; they attend those buddhas and receive from them pro-

visions of illumination through their teachings, beginning with light on the differentiations of worldly realms. They further acquire the treasury of teachings of the buddhas, and become invincible in answering questions in the world.

“Those roots of goodness of theirs, forged and purified over many eons, become more radiant; over many hundreds, thousands, millions, billions, trillions, quadrillions of eons their roots of goodness are further forged, purified, and become more radiant. Just as well-refined gold made by a good goldsmith into an ornament and fastened on the neck or head of an emperor cannot be outshone by the ornaments of all the people in the realm, in the same way the roots of goodness of enlightening beings in this Immovable stage cannot be outshone by all listeners, individual illuminates, and enlightening beings up to the seventh stage.

“The light of wisdom and knowledge of enlightening beings who have reached this stage annihilates the darkness of afflictions of sentient beings, through accomplishment of accurate discernment of the means of knowledge. Just as a great Brahma god of a thousand worlds, pervading the thousand worlds with benevolence, illumines them with light, in the same way enlightening beings in this Immovable stage, pervading up to as many worlds as atoms in a million buddha-lands with the light of goodwill, progressively extinguish the fires of beings’ afflictions and cool them off.

“Among the ten transcendent ways, transcendent vowing becomes predominant in these enlightening beings, while they practice the others as best they can.

“This is a summary of the eighth stage of enlightening beings, called Immovable, the details of which would take forever to explain. Most of the enlightening beings in this stage become great Brahmas, lords of a thousand worlds, supreme, invincible, seeing what is beneficial, imbued with controlling power, capable, mighty, skilled in the presentation of explanation of the transcendent ways of all listeners, individual illuminates, and enlightening beings, insuperable in answering questions about the differentiations of worldly realms. Whatever they do, whether by way of giving, or kind speech, or beneficial action, or cooperation, is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, expertise, and unique qualities of buddhas, and ultimately of omniscience in all its aspects. Why? That they may become the best of beings, unexcelled leaders and guides, and ultimately all-knowing refuges.

“Accordingly, they bring forth such energy, by which they instantly attain as many concentrations as atoms in a million billion-world systems, see as many buddhas as atoms in a million billion-world systems and acknowledge their power, shake as many lands as atoms in a million billion-world systems, illumine as many worlds as atoms in a million

billion-world systems, mature as many beings as atoms in a million billion-world systems, abide for as many eons as atoms in a million billion-world systems, penetrate as many eons past and future as atoms in a million billion-world systems, ascertain as many ways into the Teaching as atoms in a million billion-world systems, and manifest as many bodies as atoms in a million billion-world systems, manifesting each body with a company of as many enlightening beings as atoms in a million billion-world systems; beyond that, enlightening beings with the power of vowing produce, by the excellence of their vows, countless transformations of the body, aura, light, mystic powers, vision, sphere of action, voice, activity, adornment, power, resolution, or performances.”

Then Diamond Matrix spoke these verses describing this stage:

Having purified wisdom and means in the seventh stage,
Well provided for the Way, committed to great vows,
Firmly established, the best of humans, imbued with goodness,
Seeking knowledge, they enter the eighth stage.

With virtue and knowledge, compassion and benevolence,
Going on infinite paths of knowledge, with awareness like space,
With the power of certain understanding of the teachings they
hear,
The great sages attain acceptance of nonorigination, tranquil and
subtle.

Primordially unborn, unoriginated, signless, all is
Imperishable, not having become, unproduced,
Void of essence of being, *thus*, beyond conception;
So they are freed from thought and mentation, just like space.

Accepting all things as such, free from idle fancy,
Profoundly immovable, they arrive at peace of mind.
It can hardly be known by worldlings, by their analytic
reasoning,
Because it is beyond concepts grasping mental images.

Thus stabilized, there is no thinking in their minds,
Like a monk who has reached extinction and attained
nonthought,
Like one dreaming of being in a river freed from concern on
awakening,
Like being in pure heaven, aloof of attachment to pleasure.

On the basis of their previous resolution, the buddhas further
exhort them:

“This tolerance is higher than coronation by the buddhas,
 But our vast knowledge and supreme buddhahood
 Is not yet yours, so begin heroic effort.

“Though you have extinguished the burning of the fire of
 affliction,
 Having seen the world still afflicted, remember your past vows;
 Having thought of the welfare of the world, work in quest
 Of the cause of knowledge, for the liberation of the world.

“The real essence of things is permanent, *suchness*, beyond
 thought,
 In all buddhas, buddhas’ disciples, and individual illuminates—
 It is not by this that the buddhas appear in the world with ten
 powers,
 But only by vast knowledge, unattached to past, present, or
 future.”

Thus do the incomparable ones, worthy of the honor of humans
 and gods,
 Provoke in the enlightening beings thoughts of many aspects of
 knowledge,
 Endless entry into consummation of the Buddha teachings,
 Of which past enlightening practice was not even a fraction.

Having thereby reached this stage of knowledge, these majestic
 people
 Pervade everywhere in an instant, having gained entry into
 knowledge
 And having reached higher mystic knowledge,
 Like a ship on the ocean being borne along by the wind.

Free from mental effort, established in the work of knowledge,
 They discern the becoming, decay, and subsistence of lands
 And penetrate the differentiations of the elements,
 Their fineness, grossness, and distinctions.

They go into every atom in the billion-world system,
 The differentiation of the elements and bodies of beings,
 The distinctions and particles of precious substances in the realms
 of bliss:
 Knowing these, by their range of knowledge they calculate them
 all.

Their minds developed in knowledge, they bring all bodies
 Into their own body, for the benefit of the beings;

Pervading the billion worlds with various forms,
They manifest various bodies in endless worlds.

Just as the sun and moon, while in the sky,
Appear as reflections in water,
Remaining in the highest knowledge of the unmoving essence of
Thusness,
Enlightening beings appear, as reflections, intending to purify the
world.

According to beings' dispositions, and the differences in their
forms,
Enlightening beings appear in all groups, in all worlds:
They appear as disciples, as self-enlightened, as enlightening
beings,
And in the glorified form of buddhas.

Beings, lands, as well as bodies of fruition of deeds,
The various bodies—of reality, of knowledge—the bodies of
sages,
The body of space, majestic, all equal,
They manifest, with various mystic powers, to satisfy the world.

With tenfold control and reflection based on pure knowledge,
Acting in accord with knowledge, following kindness and
compassion,
Doing whatever produces the qualities of all buddhas,
Physically, verbally, mentally, they are stable as a mountain.

All the ten powers of enlightening beings, unshakable,
They attain to, invulnerable to all demons.
Empowered by buddhas, they are honored by the gods
And always attended by thunderbolt-bearers.

The virtues of those who have attained this stage are endless
And could not be exhausted in a billion eons.
Furthermore, they associate with millions of buddhas
And become radiant as regal crowns.

The enlightening beings who have attained this stage
Become great Brahmas, lords of a thousand worlds, rich in virtue.
Able to expound the three vehicles inexhaustibly,
Their pure light of benevolence destroys the afflictions of the
world.

In a single instant they attain concentrations
Numerous as atoms in a million world systems, steadfast,

And see that many abodes of beings in the ten directions;
And those with superior will go even beyond this.

“This has been a summary of the eighth stage of enlightening beings, the details of which would take forever to tell.”

When this stage had been explained, the Buddha’s power shook millions of lands, incalculable, unthinkable. Shining light emanated from the body of the All-Seer; the lands illumined by the light, the beings therein were enraptured. A thousand enlightening beings hovering in the sky presented the Buddha with gifts surpassing those of the gods. The gods of the higher heavens, ecstatic, honored the Ocean of Virtue with a variety of offerings. Then a thousand goddesses, thrilled, their senses all delighted, honored the Teacher with celestial song:

These enlightening beings are all free from defects and defilement,
Impeccably practicing whatever stage they are in;
Considering the weal of the world, they go to all regions,
Showing the way of the Victor, their minds equal to space.

In the realms of humans, celestials, and dragon kings,
The adornments in the ten directions are stamped with higher
blessings;
Greater still, incomparable, is what the enlightening beings
show—
They produce the jewels of the path of knowledge.

In one land unmoving, detached in all lands,
Reaching all worlds like the cool light of the moon,
Their minds have ceased all thought of sound;
Their utterances are like echoes from the mountains.

To those who are weak-minded and prone to dejection
They teach the practice of listeners.
Those of keen mind inclined to analyze conditions
They show the knowledge of the way of individual illuminates.

Those who incline to benevolence, for the good of all,
They show the practice of enlightening beings.
To those of foremost wisdom
They show the peerless body of Buddha.

Like magicians performing magic, they show millions of different
bodies
For the benefit of sentient beings, all of them without real
existence.
Thus do enlightening beings, involved in the magic of knowledge,
Show all practices, all without real existence.

Having uttered these sweet words of what they'd heard, the goddesses, seeing the Buddha, became silent.

"This assembly is calm and clear," said Moon of Liberation; "speak of the practice beyond the eighth stage, of the kings of the true teaching."

Diamond Matrix said, "Enlightening beings who, by means of the mind which has thus reflected on the infinite possibilities of knowledge, are intent upon yet higher tranquillities and liberations, thinking of consummate attainment of yet higher enlightened knowledge, entering into the secret of the buddhas, ascertaining the greatness of inconceivable knowledge, purifying the ascertainment of spell-concentration, extending mystic knowledge, acting in accord with the differences in worlds, cultivating the insuperability of the powers, expertise, and unique qualities of buddhas, following the might of the turning of the wheel of Teaching of buddhas, not abandoning the attainment of empowerment of great compassion, thus come to the ninth stage of enlightening beings.

"Enlightening beings in this stage of the Good Mind accurately know the performance of good, bad, and neutral things, the performance of mundane and transmundane things, the performance of conceivable and inconceivable things, the performance of tainted and untainted things, the performance of regular and irregular things, the performance of things listeners and individual illuminates do, the performance of things enlightening beings do, the performance of things pertaining to buddhahood, and the performance of fabricated and unfabricated things—all these they know as they really are.

"By means of this knowing awareness, they know accurately how all beings get into entanglement of mind, how they get into entanglement in afflictions, entanglement in acts, entanglement in senses, entanglement in resolutions, entanglement in dispositions, entanglement in inclinations and propensities, entanglement in birth, entanglement in the continuation of habit energies, and how they get into entanglement in the definition of what is beneficial, what is not beneficial, and what is neither beneficial nor unbeneficial—all this they know as it really is.

"They also know the compartmentalization of mind of sentient beings—they accurately know their complexity of mind, the dissolution and nondissolution in instantaneous action of mind, the incorporeality of mind, the endless, ubiquitous all-pervasiveness of mind, the luminosity of mind, the defilement or nondefilement of mind, the bondage or liberation of mind, the creation by illusion of mind, the manifestation of mind according to the state of being; they accurately know hundreds of thousands of differences of mind.

"They also know accurately how far-reaching afflictions are, the endlessness of their applications, their inseparable simultaneity, their being the sole cause of the appearance of propensities, their interconnection and disconnection with the mind, their appearance according to the state of being in the continuity of births, their distinction of being in the realm of desire, form, or formlessness, the great blameworthiness of pride stuck with craving ignorance and views, the continuity of the causality of

physical, verbal, and mental actions; in sum, they accurately know the pervasiveness of activities of up to eighty-four thousand afflictions.

“They also accurately know the goodness, badness, or neutrality of actions; whether they are evident or not; their inextricable coexistence with mind; their continuity of fruition through accumulation in spite of their own essence instantly disintegrating; whether or not they have developments; the variety of differences in rewards of pure, impure, and mixed actions; the infinity of the field of action; the difference in holiness and mundanity; how what is produced in the present state is experienced another time around; whether or not actions are a means of release; and whether or not they are sure—in sum, they accurately know as many as eighty-four thousand different aspects of action, as well as how to skillfully ascertain their differences.

“They also know accurately the weakness, mediocrity, and strength of faculties; their disjunction or continuity past to future; their superiority, mediocrity, and inferiority; their inextricable coexistence with afflictions; whether or not they are vehicles of liberation, sure or unsure; their suitability for guidance, according to maturity or immaturity; their nature as grasping of appearances in the rapid disintegration repeated in the net of faculties; the invincibility of the overlordship of faculties; the difference in regressing and nonregressing faculties; their various differences of extent and concurrence—in sum, they accurately know as many as eighty-four thousand different aspects of faculties.

“They also know the weakness, mediocrity, and strength of intentions; their disjunction or continuity past to future; their superiority, mediocrity, and inferiority; their coexistence with afflictions; whether they are vehicles of liberation, sure or not; their nature as grasping of appearances in the rapid disintegration repeated in the net of intentions; the invincibility of the overlordship of intent; the difference in regressing and nonregressing intent; differences in extent and concurrence—in sum, they know as many as eighty-four thousand various aspects of intent.

“They also accurately know the weakness, mediocrity, or strength of dispositions; their disjunction or continuity past and future; their superiority, mediocrity, or inferiority; their concurrence with afflictions; their qualities of being vehicles of liberation or not, sure or not; the certainty or uncertainty of their maturation; their nature of being grasping of appearances in the swift dissolution repeated in the net of dispositions; the invincibility of overlordship of disposition; their persistence and differentiation; differences in extent and concurrence—in sum, they know accurately as many as eighty-four thousand different aspects of inclinations and thousands of various aspects of dispositions.

“They also accurately know the weakness, mediocrity, or strength of wills; their disjunction or continuity past to future; their superiority, mediocrity, or inferiority; their concurrence with afflictions; their quality of being vehicles of liberation or not, sure or not; their certainty or uncertainty of maturity; their being grasping of appearances in the swift

dissolution repeated in the net of wills; the invincibility of the overlordship of will; their persistence and variety; their extent and concurrence—they accurately know as many as eighty-four thousand different aspects of will as well as thousands of ways of thinking.

“They know accurately how propensities are born together with intent and mind; their connection with mind; their disconnection, division, and extent; their never having been uprooted and cast out since beginningless time; their being incompatible with all meditations, liberations, concentrations, trances, and mystic knowledges; their binding of the continuity of existence in the world; their activity of binding the mind since beginningless time; their nature of manifestation of accretions in the realms of sense; their being something to be quelled; their presence or absence in the states of the stages of enlightening; their being extracted only by the path of sages—all this enlightening beings know accurately.

“They also accurately know the variety of births; birth according to actions; the differentiation of hells, animal, ghost, and titan realms, humans and celestials; birth in the realms of form and formlessness; birth in realms with thought and without thought; the sprouting of future becoming from the field of action, the moisture of craving, the darkness of ignorance, and the seeds of consciousness; the concurrence of name and form; continuity due to ignorant craving for becoming; the beginninglessness and endlessness of desire for enjoyment, desire for existence, and the likes of sentient beings; and how birth is brought forth by grasping for things of the world—all this they know as it really is.

“They also know whether or not habit energies are active; infusion by impressions according to involvements; habituation according to activities of beings; habituation according to acts, afflictions, and customs; habituation to good, bad, and neutral customs; habituation dominating future courses of existence; habituation gradually becoming dominant; habituation in which there persist aberrations producing long-lasting affliction; substantial and insubstantial habituation; and permeation by impressions of seeing and hearing Buddhist practitioners, individual illuminates, enlightening beings, and buddhas—all these they know as they are.

“They also know accurately the correct stabilization, incorrect stabilization, and correct and incorrect stabilization of groups of people; their correct stabilization by correct views, their incorrect stabilization by incorrect views, their nonstabilization without either, their incorrect stabilization by one of the five hellish deeds that bring immediate consequence, their correct stabilization by the five religious faculties, their lack of stability without either, their incorrect stabilization in the eight deviations, their correct stabilization in the eightfold right path, their lack of further involvement with either, their indeterminacy without either, their incorrect stabilization on unrelenting envy, jealousy, and lack of sympathy, their stabilization in correctness of practice of the supreme Path of sages, and the indeterminacy of groups apart from both

of these—they know all these as they really are. Enlightening beings who have attained such knowledge are said to be established in the ninth stage, Good Mind.

“Enlightening beings in this stage of Good Mind, knowing the differences in sentient beings’ conduct, undertake to effect their liberation accordingly. They truly know the maturity of sentient beings as well as their discipline; they truly know the teachings of the vehicle of listeners, the teachings of the vehicle of individual illuminates, the teachings of the vehicle of enlightening beings, and the teachings of the stage of buddhahood.

“Knowing all this, they expound teachings to beings so they may realize Thusness. They expound teachings according to differences in mental dispositions, according to differences in propensities, according to differences in faculties, according to differences in inclinations, through approaching knowledge according to differences in spheres of action, through proceeding according to knowledge of all spheres of action, through proceeding according to tendencies toward entanglement according to disposition, through adaptation to the afflictions, actions, and habits of the various states of being, through going along with the structures of groups, according to the application of whatever means by which liberation may be attained, by appearing in endless forms, by appearing in all worlds in ways congenial to the beings there, by knowing how to say everything, and by skill in ascertainment of all specific knowledge necessary for elucidation of the teachings.

“Enlightening beings established in the stage of Good Mind act as preachers of the Teaching and preserve the treasury of teaching of the Enlightened. In these enlightening beings the unadulterated four special knowledges of enlightening beings are always operative. What are the four? They are the special knowledge of principles, of meanings, of expression, and of elocution. By the knowledge of principles they know the specific characteristics of principles; by knowledge of meanings they know the differentiations of principles; by knowledge of expression they know the unconfused teaching of principles; by knowledge of elocution they know the interrelated continuity of principles.

“Also, by specific knowledge of principles they know the nonexistent body of things. By specific knowledge of meanings, they know the beginning and end of things. By specific knowledge of expression they expound the Teaching by means of interconnected representations of all things. By specific knowledge of elocution they can expound the Teaching boundlessly without destroying representations as they are.

“Also, by specific knowledge of principles they know the present differentiation of things. By specific knowledge of meanings they know the past and future differentiation of things. By specific knowledge of expression they expound the Teaching without mixup of past, future, and present. By specific knowledge of elocution they expound the Teaching in each of the past, future, and present by the beginningless and endless light of truth.

“Also, by specific knowledge of principles they know the variety of phenomena and principles. By specific knowledge of meanings they know the variety of meanings. By specific knowledge of expression they expound the Teaching according to the local language. By specific knowledge of elocution they expound the Teaching according to mental dispositions and knowledge.

“Also, by specific knowledge of principles they know the skill of differentiation of direct knowledge of things without mixup. By specific knowledge of meanings they know the arrangement of suchness by inductive knowledge. By specific knowledge of expression they teach by demonstration of conventional knowledge without mixup. By knowledge of elocution they expound the Teaching by familiarity with knowledge of ultimate truth.

“Also, by specific knowledge of principles, they know one indestructible principle in all things. By specific knowledge of meanings, they enter into realization of familiarity with the interdependent origination of matter and mind, senses, sense data, and sense consciousnesses, and the truths. By specific knowledge of expression they teach in words pleasing and easy to understand for all beings. By specific knowledge of elocution they teach by more and more endless illumination of the Teaching.

“Also, by specific knowledge of principles they know the variety of entries into the One Vehicle. By specific knowledge of meanings they know the distinctions of different vehicles. By the specific knowledge of expression they teach without confusing all vehicles. By specific knowledge of elocution they teach each vehicle with endless illumination of principles.

“Also, by the specific knowledge of principles they enter into action in accord with all practices of enlightening beings, practice of knowledge and practice of principles. By the specific knowledge of meanings they comprehend the differentiations of the teaching of the arrangement of the ten stages. By the specific knowledge of expressions they teach by presenting the path without confusion according to the stage. By specific knowledge of elocution they teach each stage in terms of its endless aspects.

“Also, by the specific knowledge of principles they comprehend all buddhas’ attaining enlightenment in an instant. By specific knowledge of meaning they know accord with various differences in times, phenomena, and characteristics. By knowledge of expression they teach by different utterances according to attainment of correct enlightenment. By knowledge of elocution they expound each phrase of the Teaching continuously for endless eons.

“Also, by knowledge of principle they know action in accord with all buddhas’ speech, powers, expertises, qualities of buddhahood, great compassion, analytic knowledge, application, teaching, and omniscient knowledge. By knowledge of meaning they know the eighty-four thousand utterances of buddhas according to sentient beings’ mental dispositions, faculties, and different inclinations. By knowledge of ex-

pression they teach the buddhas' sayings according to the differences in actions of all beings. By knowledge of elocution they expound the Teaching by focus on the sphere of practice reflecting the knowledge of the enlightened.

“The enlightening beings who are thus skillful in effectuation of the science of these specific analytic knowledges, having reached the ninth stage, having attained the treasury of teachings of the enlightened, acting as great preachers of the Teaching, come to attain the concentration spell containing meanings, the concentration spell containing principles, the concentration spell containing evocation of knowledge, the concentration spell containing illumination, the concentration spell of good intellect, the concentration spell containing treasures, the concentration spell containing vital energy, the concentration spell leading into nonattachment and nonobstruction, the concentration spell of infinity, and the concentration spell containing a store of various meanings. They attain countless millions of kinds of concentration spells filled by such spell formulae as these. They expound the Teaching by countless millions of skillfully adapted utterances and unlimited adaptive means of eloquent analysis. By means of these countless millions of concentration spells as doors of access, they listen to the Teaching directly from innumerable buddhas of the ten directions and, having heard the Teaching, do not forget it, and also expound it, with innumerable differentiations, as they have heard it. They completely learn teachings from one buddha through the mediums of countless millions of concentration spells, and as from one, so too from endless buddhas, by measure of their will, to a yet greater extent do they receive the light of the means of access to the Teaching, such as cannot be attained by the retentive power of greatly learned disciples who take up and hold what they learn, even in a hundred thousand eons.

“Thus having attained mental command through concentration spells, having attained eloquence, sitting on the seat of teaching, they pervade a billion worlds and expound the Teaching to beings according to the differences in the mentalities of the beings. As they sit on the seat of teaching, their seat of teaching has immeasurably greater splendor than any except those of the buddhas and the enlightening beings who have reached the stage of coronation. Sitting on the seat of teaching, at will they make one utterance causing all congregations to perceive it as various different utterances. At will they convey knowledge by various different utterances and nuances. At will they draw forth ways of entry into the Teaching by emanating beams of light. At will they emit voices from all their pores. At will they bring forth voices of teaching from all forms manifest in the universe. At will they convey knowledge of all phenomena by means of one utterance. At will they make all sounds into the sound of the Teaching. At will they bring forth the voice of the Teaching from the song and music of all worldly realms. At will they draw forth all the different expressions of the Teaching from a single

syllable. At will they draw forth untold ways of entry into the Teaching from each and every atom in the clusters of elements of earth, water, fire, and wind in untold worlds.

“Even if the beings of a billion worlds were to come up, all at the same moment, and ask questions, each of them asking questions with countless nuances, each one asking a different question, the enlightening beings would take in every tone and nuance, and with a single utterance would satisfy all those beings’ minds. Even if the beings of untold worlds all came up in the same moment and asked questions, each with innumerable nuances, each different, the enlightening beings would take them all on instantly and edify them all with a single utterance. Pervading untold worlds, they expound the Teaching according to beings’ dispositions, faculties, and inclinations. Sitting in discourse on the Teaching, receiving the empowerment of the buddhas, they simultaneously face all beings, doing the work of buddhahood.

“All the more do they undertake the absorption of the light of knowledge in this way: ‘Even if on a single point there be buddhas as numerous as atoms in untold worlds teaching in the same immeasurable number of assemblies, each buddha teaching according to the differences of all those innumerable beings, presenting to each being’s disposition of mind an equally immeasurable number of teachings, and as one buddha does in one assembly, so also all buddhas, and as in one point so in all universes, there we should produce a memory of such enormous extent and receive the revelation of the Teaching at once from all the buddhas without missing a single word. We should purify the ability to express with certainty such revelation of wisdom as will instantly satisfy all the beings in the aforementioned assemblies, with their various groups, ways, and tendencies, as well as the beings in so many worlds.’

“Enlightening beings who have reached this stage of Good Mind, becoming all the more single-minded in their focus of attention, day and night, entering the sphere of buddhas, joining the company of buddhas, reach the profound liberation of enlightening beings. Enlightening beings acting in accord with such knowledge never stop the vision of buddhas in concentration—in each age seeing countless buddhas, they honor, respect, and venerate them. With immense vision of buddhas they ceaselessly attend them respectfully and ask the buddhas questions. They attain mental command of the Teaching and can expound it.

“Those purified roots of goodness of enlightening beings become all the more beyond compare. Just as gold fashioned into ornaments, perfected by a skilled goldsmith and put on the head or neck of a universal monarch, cannot be outshone by the adornments of all minor kings and people of the four continents, in the same way the roots of goodness of enlightening beings in the stage of Good Mind, well arrayed by the light of great knowledge, are so purified that they cannot be outshone by all listeners, individual illuminates, and enlightening beings in lower stages. The light of their roots of goodness, shining on the mental tangles of

afflictions of sentient beings, put an end to them. Just as great Brahmās of million-world systems illumine the thickets and lowlands in all worlds of the million-world system, in the same way does the light of roots of goodness of enlightening beings in this stage of Good Mind shine on the mental thickets of afflictions of sentient beings and put an end to them. Of the ten transcendent ways, transcendent power is predominant in these enlightening beings, while they practice the others as best they can.

“This is a summary explanation of the ninth stage of enlightening beings, called Good Mind, the full details of which would take forever to tell. Most of the enlightening beings in this stage become great Brahmās of enormous power, lords of a million worlds, eminent, unsurpassed, seers of what is beneficial, masterful, able and strong in the exposition of the ways of transcendence of all listeners, individual illuminates, and enlightening beings, invincible in answering questions according to beings’ dispositions. Whatever actions they undertake, whether by giving, kind speech, beneficial action, or cooperation, it is never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practices of enlightening beings, the ways of transcendence, the stages, the powers, expertises, and unique qualities of Buddhas, and ultimately omniscience in all its aspects. Why? Because they want to become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

“With this desire they exert their energy, by which exertion of energy they attain in one instant as many concentrations as atoms in countless millions of buddha-lands, see as many buddhas as atoms in countless millions of buddha-lands and become aware of their power, shake as many worlds as atoms in countless millions of buddha-lands, go to as many buddha-lands as atoms in countless millions of buddha-lands, illumine as many lands as atoms in countless millions of buddha-lands, mature as many beings as atoms in countless millions of buddha-lands, abide for as many eons as atoms in countless millions of buddha-lands, penetrate as many eons past and future as atoms in countless millions of buddha-lands, ascertain as many ways of entry into the Teaching as atoms in countless millions of buddha-lands, and manifest as many bodies as atoms in countless millions of buddha-lands, manifesting each body accompanied by as many enlightening beings as atoms in countless millions of buddha-lands. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations, of the body, aura, mystic powers, vision, sphere of action, voice, conduct, adornment, power, resolution, and performances.”

Then Diamond Matrix spoke these verses describing this stage:

Contemplating with immeasurably powerful intellect,
 With very subtle knowledge, atom-splitting knowledge,
 Thus entering into the abode of the secret of buddhas,
 They reach the ninth stage, benefactors of the world.

Their mental command and concentration are great,
Their far-reaching mystic knowledge enters all lands.
With certainty of knowledge and power, this is the abode of
steadfastness of the conquerers—
The wise with commitment and compassion enter this ninth
stage.

Those who have reached this stage, holders of buddhas' treasury,
Know what is good, what is bad, and what is neutral,
What is tainted and worldly, and what is transcendent,
What is conceivable and what is inconceivable.

They examine what is certain and what is uncertain,
And foster the practices accomplishing the Three Vehicles.
Teachings of the stages, according to inclinations and conduct,
They prepare and enter the world accordingly.

With superior subtle intellect following such knowledge,
They search out the mental tangles of sentient beings:
They search out the various tangles of mind
And comprehend who can be taught, what the end and the
beginning are.

They comprehend beginningless afflictions, in their
interrelatedness of application,
As well as the continuity of their courses through compulsive
propensities,
And in terms of the various differences in process of action,
And the vanishing of effect with extinction of cause.

They comprehend which faculties are weak, middling, and
strong,
And continuity between past and future:
Inclinations of various kinds, and whether or not they are pure,
They comprehend, all, eighty-four thousand.

Worldly beings are developed into different dispositions,
Gone into the tangles of afflictions and views, beginningless,
endless, never cut off,
Continually bound up with the mind
Born together with and stuck to inclinations and propensities.

Those inclinations and propensities are not real things,
They have no location and are not apart from mind;
Hard to know, unconquerable by the states of meditation,
They can be cut off only by the diamond thunderbolt of the Path.

Entering the variety of six courses of migration of life,
 Craving being the moisture, ignorance the shade, action the field,
 Consciousness the seeds, name and form the simultaneous
 sprouts—
 Thus do they see beings in the world, beginningless and endless.

Those beings' minds are full of the action of afflictions, according
 to patterns of habit—
 Apart from this they have no desire for further continuation of
 transmigration.
 The enlightening beings know who are stabilized in truth, in
 error, and indeterminate,
 Who are those sunk in views, and who are those with knowledge.

With these reflections, stationed in this stage,
 Enlightening beings reveal the Teaching in different ways
 According to people's dispositions, faculties, and inclinations,
 Versed in analytic knowledge, meanings, elocution, and
 expression.

They are in the position of preachers of the Teaching,
 Like lions, like bulls, like majestic mountains;
 They shower the sweet rain of the elixir of immortality,
 Just as the water spirits fill the sea.

Skilled in seeking out meanings, as well as the essence of things,
 Comprehending all expressions, they have mastered elocution;
 Having attained countless millions of decades of concentration
 spells,
 They hold the Teachings as the ocean holds the rain.

Thus having attained concentration by purification through spells,
 They see thousands of buddhas in one instant;
 And having gained the treasure of the Teaching, they expound it,
 Reaching each and every sphere with its purifying sound.

They set the various beings of the billion worlds
 Free by means of the three treasures,
 Satisfying all according to their faculties and dispositions,
 Like water spirits filling the ocean.

With even greater virtue they exert their energy
 And think how there are, in a minute point,
 Unthinkable numbers of buddhas teaching, and various beings;
 Hearing the teachings, they hold them as the earth holds seeds.

As many beings as there are in the ten directions,
All sit in a single circle of assembly:
Appearing to them all in a single instant, enlightening beings
Will satisfy them all with a single utterance.

Stationed here, masters of the Teaching, highest of humans and
gods,
They become children of buddhas, moving by the teachings:
Day and night they are in the company of the buddhas,
Established in profound tranquillity, firm in knowledge and
liberation.

They attend millions of buddhas
And become purified, like the adornments of a monarch;
Their light overcomes the obscurities of afflictions
Like the light of Brahma illumining a million worlds.

In this stage they become Brahma gods, imbued with virtue,
And satisfy beings with the teachings of the Three Vehicles.
What they undertake is for the benefit of all beings;
Following enlightened knowledge, they attain virtue and
knowledge.

In a single instant they attain as many concentrations
As atoms in immeasurable lands, steadfast:
Seeing the buddhas of the ten directions, they hear the Teaching,
And beyond that, by willpower, they work innumerable
miracles.

“Thus has been told the ninth stage of those contemplating great
knowledge, profound, hard to see, subtle, the ninth stage of enlightening
beings, called Good Mind.”

Thus having heard of unsurpassed practice, millions of celestials of the
Pure Abodes were delighted; they stood in the sky, their senses enrapt-
ured, and paid honor to the Buddha. Endless millions of enlightening
beings hovering in the sky were gladdened; they burnt clouds of incense,
incomparably delightful, destroying the afflictions of the world. The
king of the heaven of power, pleased, was in the sky with a retinue of
trillions, all respectfully showering vestments, beautiful, excellent, by the
hundreds. Many goddesses, their senses delighted, honored the Buddha
respectfully, playing trillions of musical instruments, uttering such words
as these:

The Buddha, sitting in one land,
Appears reflected in all lands;

Bodies of millions of varieties, pleasing,
Pervade the reaches of the cosmos.

From one hair of the Buddha light beams
Emerge, annihilating the afflictions of the world;
The elemental particles of the land may be counted,
But the number of those light beams cannot be known.

Sometimes they show buddhas imbued with supreme
characteristics
Turning the wheel of the highest teaching;
Sometimes there appears the lord of humans, pure and calm,
With his most excellent, unsurpassed conduct, in other lands.

The Guide is seen in the abode of happiness,
Dying there and so coming to earth,
In the womb, thus in millions of lands,
Or seen being born there in the land.

The Guide, going forth for the sake of the world
And becoming supremely enlightened,
So turning the wheel of the Teaching,
Is seen in millions of lands.

Just as a magician versed in the arts of magic
Shows many objects for people,
So does the Teacher, versed in supreme knowledge,
Show all bodies to people.

Empty, quiescent, essentially signless,
The nature of things is equal to space—
The enlightened Teacher, by ultimate truth,
Shows the exalted sphere of buddhas.

As is the essence of the buddhas,
So is that of sentient beings—found in the nature of things.
Signs and signlessness are equal in that way—
All things are ultimately signless.

Those who seek enlightened knowledge
Abandon assumptions, notions, imaginations;
Aware that being and nonbeing are the same in essence,
They will quickly become supreme human leaders.

Having spoken thousands of such sweet words, the goddesses, looking at
the Buddha, became silent and remained quiet. Knowing the assembly

was settled, the fearless Moon of Liberation asked Diamond Matrix, the dauntless enlightening being, "Tell us, in order, all the characteristics, qualities, and sphere of those who come to the tenth stage, as well as their marks and miracles."

Diamond Matrix said, "Those enlightening beings who, having wisely reflected on the possibilities of knowledge up to the ninth stage, have made a thorough and discerning investigation, have thoroughly fulfilled pure practices, have gathered inexhaustible provisions, have acquired great stores of virtue and knowledge, have attained great, far-reaching compassion, are familiar with the distinctions and differentiations of worldly realms, have gone into the thickets of the realms of sentient beings, focus their perception and attention on approaching entry into the sphere of buddhas, and are intent on the powers, expertises, and other qualities of buddhahood, are said to have reached the stage of coronation with omniscience in all its aspects.

"Furthermore, enlightening beings who accord with this knowledge and have reached the stage of coronation realize a concentration called undefiled, one called entry into the analysis of differentiations of the cosmos, one called array of adornments of the pinnacle of enlightenment, one called flower of lights of all appearances, one called oceanic container, one called oceanic plenitude, one called vast as space, once called ascertainment of the intrinsic essence of all things, one called adjusting to the mental behavior of all beings, and one called appearing in the presence of all buddhas. Beginning with these, they realize incalculable millions of concentrations.

"They enter and emerge from all these concentrations, and, having attained skill in concentration, they experience all the effects of concentration. At the end of the incalculable millions of concentrations, one realizes a concentration of enlightening beings called bearing coronation by the special property of omniscient knowledge. At the moment one realizes this concentration, there appears an immeasurable lotus made of the finest jewels, as large as ten billion-world universes, inlaid with all kinds of jewels, beyond the range of all worlds, arisen from transmudane roots of goodness, existing in the realm of the essence of illusoriness, appearing based on the cosmos, beyond the range of the heavens, with a jewel stem, a pericarp of incomparable sandalwood, a fringe of huge emeralds, leaves of shining gold, its body flowering with innumerable rays of light, its interior filled with all the finest jewels, covered with a boundlessly vast net of jewels, surrounded by as many great jewel lotuses as atoms in ten billion-world universes.

"The enlightening being, in a corresponding form, stands by and, immediately upon attainment of the concentration bearing coronation with the special qualities of omniscience, appears seated on the great jewel lotus. As soon as the enlightening being is seated on this great jewel lotus, as many enlightening beings as there are surrounding jewel lotuses come from the ten directions, circle that enlightening being, and sit on

those great surrounding jewel lotuses, and each of them enter a million concentrations, while gazing on the central enlightening being. Immediately upon everyone's entry into concentration, all worlds quake, all ills cease, all universes are pervaded with revealing light, all worlds are purified, the names of all buddha-lands are voiced, all enlightening beings of the same practice gather, all celestial and human music and song sound forth, all beings become blissful, the inconceivable honoring and attendance of all the perfectly enlightened ones commence, and the circles of all the buddhas are made known.

“What is the reason for that? As soon as the enlightening being sits on this great jewel lotus, from the soles of the enlightening being's feet emerge countless millions of light rays, which illumine the uninterrupted great hells in the ten directions and extinguish the torments of the beings in the hells. From the circles on the knees of the enlightening being emerge countless millions of light rays which illumine all the animal realms in the ten directions and extinguish the sufferings of all the animals. From the sphere of the navel emerge countless millions of rays of light which illumine all the ghost realms in the ten directions and extinguish all the pains of all the beings in the ghost realms. From the left and right sides of the enlightening being emerge countless millions of rays of light which illumine the humans in the ten directions and extinguish human sufferings. From both hands emerge countless millions of light rays which illumine the abodes of celestials and titans, extinguishing their pains. From the shoulders emerge countless millions of rays of light which illumine all those in the vehicle of listeners, followers of the elementary teachings in the ten directions, and present to them a way of entry into the light of the Teaching. From the back of the neck emerge countless millions of rays of light which illumine all the individually awakened ones in the ten directions and present to them a method for quiescent concentration. From the face emerge countless millions of light rays which illumine all the enlightening beings in the ten directions, from those who have just been inspired for the first time up to those who have reached the ninth stage, and present to them the principle of wisdom and skill in means. From the circle of hair between the brows of the enlightening being emerge countless millions of rays of light which shine on the abodes of demons in the ten directions and eclipse them, and then illumine the enlightening beings who have reached the stage of coronation and disappear into their bodies. From the top of the head emerge as many rays of light as atoms in countless millions of billion-world universes, illumining the sites of congregation of all buddhas throughout the reaches of the space of the cosmos, then circling the world to the right in ten ways, then stopping in the sky and forming a great circular network of lights, and then proceeding to make a great offering called ‘blazing light’ to all buddhas. That offering is such that the offerings of all enlightening beings from the first inspiration up to the ninth stage cannot compare even to the smallest fraction of it.

“Furthermore, from that great circular network of lights there rain, in all universes in the ten directions, manifestations of flowers, incenses, garlands, perfumes, aromatic powders, robes, parasols, banners, pennants, clothing, ornaments, jewels, and more, all beyond the scope of all worlds, produced by the influence of stores of transmudane roots of goodness, complete in all their features and qualities, sustained by the inconceivable power of nirvana—rains of various arrays of great riches pour as from a great cloud on the places of assembly of each and every buddha. And whoever perceives those offerings becomes assured of perfect enlightenment.

“Then the lights, having made these offerings, again illumine the circles of assembly of all buddhas, then circle the world to the right in ten ways, and disappear into the soles of the feet of those buddhas. Thence it is known to those buddhas and those enlightening beings that in this world, this realm, this place, the enlightening being following such a practice has reached the time of coronation. Then, from incalculable lands in the ten directions, enlightening beings up to the ninth stage come to that enlightening being, encircle the enlightening being, make great offerings, and, while gazing on that enlightening being, enter a million concentrations.

“From the gloriously adorned thunderbolt symbols of well-being on the bodies of enlightening beings who have attained the stage of coronation emerges a great light ray called demon-conqueror, each ray accompanied by countless millions of light rays; having illumined the ten directions and shown countless miracles, the light rays again disappear into the enlightening beings’ thunderbolt symbols of well-being. As soon as those light rays of a hundred thousand higher qualities disappear, there appears an increase in the power and strength of the enlightening being.

“Then there emerges from the circle of hair between the eyebrows of the buddhas beams of light called possessors of omniscient superknowledge, accompanied by countless light beams; illumining all worlds in the ten directions, circling the worlds in ten ways to the right, inspiring many hundreds of quadrillions of enlightening beings, causing all buddhalands to quake in six ways, stopping all death and rebirth in bad conditions, eclipsing all abodes of demons, showing the settings of enlightenment of all buddhas, and illuminating all worlds throughout the cosmos to the furthest reaches of space, then returning again, circling all assemblies of enlightening beings to the right and manifesting an immense array, those beams of light disappear into the top of the enlightening being’s head. The accompanying light beams in the same way enter into the heads of the enlightening beings assembled around that enlightening being who has reached the tenth stage, whereupon they attain a million concentrations that they have never attained before.

“At the same time as those light beams enter the enlightening being’s head, the enlightening being is said to be coronated; in the realm of

perfectly completely enlightened ones, having fulfilled the ten powers, the enlightening being enters the ranks of the perfect buddhas. It is like the son of a universal ruler, the crown prince, borne by the principal wife, becoming imbued with the characteristics of a universal ruler: the universal ruler seats him on a magnificent golden elephant throne and, bringing water from the four seas, setting over the palace great arrays of flowers, incenses, lamps, garlands, perfumes, aromatic powders, cloths, parasols, banners, pennants, music and song, he takes the golden pitcher containing water from the four oceans and anoints the head of his son with the water, whereupon the son joins the ranks of the consecrated rulers. Then, when he has fulfilled the tenfold path of good action, he gains the name of universal ruler, the one who turns the wheel of the law. In the same way, as soon as the enlightening being is coronated by those blessed buddhas, the enlightening being is said to be anointed with great knowledge. And having fulfilled the ten powers by the anointment of complete buddhas, the enlightening being enters the ranks of the truly consummately enlightened ones. This is the enlightening being's anointment, or coronation, with great knowledge, in quest of which the enlightening being undertakes many hundreds of thousands of difficult practices. Thus coronated, matured in immeasurable virtue and knowledge, the enlightening being is said to be established in the tenth stage, which is called Cloud of Teaching.

“Enlightening beings in this stage have accurate knowledge of the totality of the realm of reality, the realm of desire, the realm of form, the formless realm, the realm of worlds, the realm of all beings, the realm of consciousness, the realms of the created and the uncreated, the realm of space, and the teaching of being and nonbeing; they have accurate knowledge of the totality of the realm of nirvana, and of afflictions created by views; they have accurate knowledge of the totality of the becoming and decay of worlds, of the practice of followers of the elementary Buddhist teachings, of the practice of individual illuminates, of the practice of enlightening beings, of the buddhas' powers, expertises, unique qualities of buddhahood, and material and spiritual bodies, of omniscience in all its aspects, of demonstration of attainment of enlightenment and turning the wheel of teaching—in sum, they have accurate knowledge of accomplishment of all the different ways of access to truth. They also have accurate knowledge of the projection of the world, the projection of the cosmos, the projection of Buddhist followers, the projection of individual illuminates, the projection of enlightening beings, the projection of buddhas, and the feasibility or unfeasibility of all projections.

“They also know the basis of all buddhas as it really is; they know, too, the basis of the Teaching, the basis of the Community, the basis of action, the basis of affliction, the basis of time, the basis of commitment, the basis of reverence, the basis of conduct, the basis of ages, and the basis of knowledge, all as they truly are.

“Also, all knowledge of the buddhas entering into subtleties—

knowledge of details of practice, of death in heaven and rebirth on earth, of birth, of leaving home, of attaining enlightenment, of miracles, of setting the wheel of the Teaching in motion, of preaching the truth, of the full details of the Teaching, of the support of the life span, of the manifestation of the body of glorified form, of the orderly guidance of all beings, of manifestation in all worlds, of observing the mental behavior of all beings, of observing past, present, and future in a single instant, of the entire past and future, of the totality of mental actions of beings in all their variety, of the inconceivable powers, expertises, and special qualities of the enlightened, of the ultimate nirvana of the buddhas, of the lasting of the true Teaching based on instruction—beginning with these, they accurately know all the incalculable knowledges of buddhas entering into subtleties.

“They know all the secret matters of the buddhas, such as the secret of the body, the secret of speech, the secret of mind, the secret of consideration of right and wrong timing, the secret of giving enlightening beings predictions of enlightenment, the secret of taking care of sentient beings, the secret of encouragement and censure as means of guidance, the secret of impartiality in timely admonition and instruction, the secret of establishing a variety of vehicles of liberation, the secret of distinction of beings’ conduct and faculties, the secret of penetrating beings’ acts and deeds, the secret of distinction of enlightening beings’ practices and faculties, the secret of enlightenment through practice and realization of inherent power, the secret of the basis of realization of intrinsic essence, the secret of manifestation and liberation, the secret of attraction and expulsion, the secret of showing the attitudes of standing, walking, sitting, and reclining, the secret of provision of food and physical necessities, the secret of showing speech, silence, meditation, liberation, concentration, and attainment; they know all such secret matters of the buddhas as they really are.

“They also accurately realize all the buddhas’ knowledges of the interpenetration of ages, such as one age as containing incalculable ages, incalculable ages as containing one age, calculable ages as containing incalculable ages, incalculable ages as containing calculable ages, a moment of thought as containing ages, ages as containing moments of thought, ages as containing nonages, nonages as containing ages, ages with buddhas as containing ages without buddhas, ages without buddhas as containing ages with buddhas, past ages as containing future and present ages, present ages as containing past and future ages, future ages as containing past and present ages, long ages as containing short ages, short ages as containing long ages, the containment of what is made of perceptions in all ages, the containment of ages in all that is made of perceptions.

“They also accurately know all the complete buddhas’ penetrating knowledges, such as knowledge penetrating a point the size of a hairtip, knowledge penetrating atomic particles, knowledge penetrating reali-

zation of enlightenment in the body and land of a buddha, knowledge penetrating realization of enlightenment with the body and mind of a sentient being, knowledge penetrating the realization of enlightenment in all places, knowledge penetrating demonstration of preposterous actions, knowledge penetrating demonstration of conformist behavior, knowledge penetrating demonstration of unconventional behavior, knowledge penetrating demonstration of conceivable and inconceivable acts, acts that can be recognized by the world and acts that cannot be recognized, knowledge penetrating demonstration of acts that can be understood by buddhas' disciples, acts that can be understood by self-enlightened people, acts that can be understood by enlightening beings, and acts that can be understood by buddhas. Just as such vast extent of knowledge of the buddhas is immeasurable, so also the penetrating knowledge of enlightening beings in this stage is infinite.

“Furthermore, the enlightening beings following this stage attain the liberation of enlightening beings that is called inconceivable, and the liberations called unobstructed, pure discernment, all-sided illumination, treasury of realization of thusness, following the unhindered wheel, comprehending past, present, and future, matrix of the cosmos, radiance of the circle of liberation, and attainment of the realm of totality. Beginning with these, enlightening beings in the tenth stage attain countless hundreds of thousands of doors of liberation, and in the same way they attain hundreds of thousands of concentrations, mental controls, super-knowledges, and spiritual powers; they attain hundreds of thousands of lights of knowledge, mystical transformations, accomplishments of analytic knowledge, masteries of means and wisdom, floods of great compassion, and entries into the controlling powers of enlightening beings.

“By means of intellect in accord with such knowledge, they become imbued with infinite ability to recollect anything. They are able to receive, take in, and hold infinite great revelations, clarifications, and clouds of teachings from the buddhas of the ten directions in a single instant. Just as no place on earth except the ocean can bear, can receive, can take in, can hold the great mass of water showered by the clouds of the oceanic water spirit, in the same way the entries into the mysteries of the buddhas—great revelations, great clarifications, great clouds of teachings—cannot be born, received, taken in, or held by all sentient beings, listeners, or self-enlightened ones, or even by enlightening beings from the first to the ninth stages. It is the enlightening beings in the tenth stage, cloud of teaching, who bear, receive, take in, and hold it all. It is as the ocean bears, receives, takes in, and holds the great clouds of one water spirit, or two, or three, up to the innumerable great clouds of innumerable water spirits in a single moment, because of the immeasurable vast breadth of the ocean. In the same way, enlightening beings in this tenth stage, Cloud of Teaching, bear, receive, take in, and hold, in a single instant, immeasurable great revelations, clarifications, and clouds of great teachings from two, three, up to infinitely many buddhas. Thus this stage is called Cloud of Teaching.”

The enlightening being Moon of Liberation said, “Is it possible to count how many buddhas the enlightening beings receive and hold the great revelations, clarifications, and clouds of teachings from in a single instant?”

Diamond Matrix said, “It is not possible to give a numerical account of how many buddhas enlightening beings receive teachings from in a single instant. I will, however, make a simile. Suppose that in each of the ten directions, in worlds as numerous as atoms in untold quintillions of buddha-lands, and all the realms of beings found therein, there were one being with the mental command to retain whatever he heard, an attendant of buddhas, a great disciple, foremost of the holders of learning, and that being were endowed with such power of skill in learning. Now suppose all the beings in all those worlds were similarly endowed, and what was learned by each one was not learned by another. What do you think—would the learning ability of all those beings be immeasurable?” Moon of Liberation said, “Great, immeasurable would be the learning ability of those beings.” Diamond Matrix said, “I tell you, in an instant the enlightening beings in this stage of Cloud of Teaching bear, receive, take in, and hold from a buddha a great cloud of lights of revelation of teaching called ‘treasury of past, present, and future of the cosmos’—the aforementioned ability in learning cannot compare to the minutest fraction of this ability to hold the cloud of light of revelation of the teaching. And just as they receive this from one buddha, so also do they receive and hold the cloud of lights of revelation of great teaching called ‘treasury of the past, present, and future of the cosmos’ from as many buddhas as atoms in all the worlds of the ten directions, and from yet more, from infinite buddhas, all in a single instant. Hence this stage is called Cloud of Teaching.

“Furthermore, enlightening beings in this stage, by the power of their own vows, cause great clouds of compassion to arise, manifesting the thunder of the great Teaching, flashing the lightning of mystic knowledge, science, and expertise, whipping up a great wind of radiance, covering all with a dense cloud of virtue and knowledge, showing a dense swirl of various bodies, uttering the proclamation of the great Teaching, routing the horde of demons; and, in one instant, throughout as many quadrillions of worlds as atoms in the worlds in the ten directions mentioned above, and throughout yet more worlds, incalculable hundreds of quadrillions of worlds, they show great rains of goodness-bearing elixir of immortality and settle and extinguish all the dust and flames of afflictions of beings produced by ignorance. Hence this stage is called Cloud of Teaching.

“Furthermore, the enlightening beings in this stage of Cloud of Teaching manifest all the works of buddhas in one world, beginning with abiding in the heaven of satisfaction, then descending to earth, abiding in the womb, birth, leaving home, attaining enlightenment, being requested to teach, setting in motion the wheel of the Teaching, and the stage of great ultimate nirvana, manifesting these to beings

according to their dispositions and capacities for being guided. As they do this in one world, so also do they do the same in two worlds, up to unspeakable, untold numbers of worlds. Having attained such control of knowledge, with absolutely certain great knowledge and mystic knowledge, at will they show a defiled world as pure, show a pure world as defiled, show a narrow world as broad, show a broad world as narrow; in this way, by mystic power, they show magical transformations of all worlds—vast, measureless, minute, erroneous, deranged, inverted, upright, and so on. If they want they can put a whole world, including its peripheral mountains and seas, into a single atom, yet without expanding the atom or shrinking the world, displaying all functions therein. They put two, three, four, five, up to untold numbers of worlds into one atom, yet without expanding the atom, and still displaying all the functions in the worlds. At will they show in one world the arrays of two worlds or, as they wish, show the arrays of up to an untold number of worlds. As they wish, they show the array of one world in two worlds, or in up to an unspeakable number of worlds. As they wish they show in one world the beings in up to an unspeakable number of worlds yet without injuring or troubling those beings. As they wish they show the beings of one world in an unspeakable number of worlds, without injuring or disturbing the beings. As they wish they show the full array of a buddha-realm in a point the size of a hairtip; if they wish they show the full arrays of untold buddha-realms in one point. As they wish they instantly emanate as many bodies as atoms in untold worlds, manifest that many hands on each individual body, and make offerings to the buddhas of the ten directions with those hands; with each hand they sprinkle as many baskets of flowers on those buddhas as there are grains of sand in the Ganges River, and do likewise with fragrances, garlands, perfumes, aromatic powders, robes, parasols, banners, and pennants. They also manifest that many heads on each body, and manifest that many tongues in each head, telling of the glory of the buddhas.

“In the arising of a thought they go throughout the ten directions, in each moment of thought causing the appearance of infinite sets of the process of attainment of enlightenment up to great ultimate nirvana. They also manifest infinite embodiments in all times, and also cause to appear in their own bodies the immeasurable arrays of qualities of lands of infinite buddhas. They also cause the appearance of all worlds becoming and disintegrating in their own bodies. They also emit all whirlwinds from a single pore, yet without hurting or troubling sentient beings. And, if they wish, they can make endless worlds a single body of water and set a great lotus thereon; the array of lights of that great lotus pervades endless worlds, showing therein the branches of the trees of enlightenment and all aspects of omniscience.

“In their own bodies they manifest the lights of the ten directions, including the lusters of jewels, lightning, the lights of the sun and moon, and the lights of all deities of light. With each breath they shake endless

worlds, yet without frightening the sentient beings therein. They also manifest the destruction by gales, fires, and floods in the ten directions. Also they cause the appearance of physical adornments according to the wishes of beings: they manifest the body of Buddha in their own body; they manifest their own body in the body of Buddha; they manifest their own buddha-land in the body of Buddha; they manifest the body of Buddha in their own buddha-land.

“Thus do enlightening beings in this stage of Cloud of Teaching show these and infinitely more magical transformations.”

At that point it occurred to the enlightening beings in the assembly, as well as to the spirits, goblins, nymphs, titans, and various gods, “If the range of performances of mystical powers of enlightening beings is thus measureless, what must that of the buddhas be like?”

Then Moon of Liberation, knowing what was going on in the minds of the congregation, said to Diamond Matrix, “This assembly is in doubt; show something of the miracles of enlightening beings to stop their doubts.”

Then Diamond Matrix entered the concentration of enlightening beings called “revelation of the essence of the body of all buddha-lands,” whereupon all the beings in the assembly perceived themselves being within the body of the enlightening being Diamond Matrix, and there they perceived the formation of a buddha-land, the array of features within which could not be all told of in millions of eons. There the tree of enlightenment was as broad as a million billion-world universes, the lofty tops of its innumerable branches wide enough to fill ten million billion-world universes. On the terrace of enlightenment there was a broad lion seat, with characteristics corresponding to the tree, on which was seen a buddha named King with a Mind Endowed with All Mystic Knowledges, on the supreme place of enlightenment. Thus they saw such magnificent arrays of adornments as could not be all told in a million eons. Then, having displayed this great miracle, Diamond Matrix put all the enlightening beings, gods, dragons, goblins, nymphs, titans, fairies, and other creatures back in their respective places. At that point they all fell silent in unprecedented wonder and stood there looking at Diamond Matrix.

Then Moon of Liberation said to Diamond Matrix, “The range of production of magnificent arrays of this well-nigh inconceivable concentration is most extraordinary—what is the name of this concentration?”

Diamond Matrix said, “It is called ‘revelation of the essence of the body of all buddha-lands.’”

Moon of Liberation said, “What is the arrangement of the sphere of action of this concentration?”

Diamond Matrix said, “By successful cultivation of this concentration, enlightening beings can, at will, show in their own bodies as many buddha-lands as atoms in as many worlds as grains of sand in the Ganges River, and even more. You know, enlightening beings in the stage of

Cloud of Teaching attain many hundreds of thousands of enlightening concentrations like this. Because of this, enlightening beings who have reached even the stage of 'crown prince of the teaching' and are established in the ninth stage, Good Mind, cannot know the body or physical action of enlightening beings in the tenth stage, cannot know their speech or verbal action, cannot know their mind or mental action, cannot know their spiritual powers, cannot know their observation of past, present, and future, cannot know their entry into the state of concentration, cannot know their sphere of knowledge, cannot know their liberation and freedom, cannot know their acts of emanation, mystical power, and radiance, cannot even know, to sum up, even the raising and lowering of their feet as they walk. This is how infinite the enlightening beings' stage of Cloud of Teaching is. This is a brief summary explanation; the full details could never be all told."

Moon of Liberation said, "What is the entrance into the range of the sphere of buddhas like, if the realm and power of the practice of enlightening beings is so infinite?"

Diamond Matrix said, "Your question seems to me like that of a man who picks up a few pebbles and says, 'Which is bigger, the endless realms of the earth or these pebbles?' How can you compare the state of enlightening beings to that of the buddhas, the completely enlightened, who have measureless knowledge? That which can be picked up off the ground by hand is small, while the rest of the earth is immeasurable: in the same way, even this Cloud of Teaching stage of enlightening beings would only be told to a small extent even if it were explained for countless eons—how much the more so of the stage of buddhahood!

"I will now tell you about buddhahood, so you will know; and the buddhas stand before me to bear me witness. Suppose in each of the ten directions as many buddha-lands as atoms in infinite worlds were filled with enlightening beings who had reached this stage: the accomplishments of those enlightening beings effected over endless eons do not amount to the minutest fraction, do not compare at all, to the scope of one moment of knowledge of Buddha. Following this knowledge, enlightening beings, with body, speech, and mind not other than those of Buddha, do not abandon the power of concentration of enlightening beings, yet they visit and attend buddhas, and pay each one honor in all kinds of undertakings for endless eons. Because of their extensive service they receive from the buddhas the illumination of empowerment, and become all the more unfazed in answering questions as variegated as the cosmos, for millions and millions of eons.

"Just as a great ornament, inlaid with great jewels, fashioned by a celestial craftsman, fastened on the head or neck of the king of the gods of controlling power, cannot be outshone by the ornaments of other gods or humans, in the same way the ornament of knowledge gained by enlightening beings in this tenth stage of Cloud of Teaching cannot be

outshone by all sentient beings, Buddhist followers, solitary illuminates, or enlightening beings from the first to the ninth stages. The light of knowledge of the enlightening beings in this stage is conducive to the introduction of sentient beings into omniscience, and cannot be outshone by other lights of knowledge. Just as the light of the great lord god is beyond all realms of birth and delights the bodies of living beings, in the same way the light of enlightening beings in the stage of Cloud of Teaching cannot be eclipsed by all followers, solitary illuminates, and enlightening beings from the first to the ninth stages, and even ultimately leads beings to the state of omniscience.

“Furthermore, enlightening beings following this knowledge are told by the buddhas knowledge of past, present, and future, knowledge of the differentiations of the cosmos, knowledge of pervasion of all worlds, knowledge of the power of the illumination of all worlds, thorough knowledge of all beings, lands, and phenomena, knowledge of the mental behaviors of all beings, knowledge of how to develop all beings to maturity according to the time, with impeccable discipline and skill in analytic knowledge of all things; in sum they are told infinite revelations of omniscient knowledge. In these enlightening beings the transcendent way of knowledge is paramount, while they practice the other transcendent ways according to their power and their lot.

“This is a summary of the tenth stage of enlightening beings, called Cloud of Teaching; it would take forever to tell the full details. Most of the enlightening beings in this stage are great lord gods, capable, mighty in teaching beings the ways of transcendence of disciples, solitary illuminates, and enlightening beings, unfazed in answering questions on the differentiations of the cosmos. Whatever acts they undertake, whether through giving, or kind speech, or beneficial action, or cooperation, it is all never apart from thoughts of Buddha, the Teaching, the Community, enlightening beings, the practice of enlightening beings, the transcendent ways, the stages, the powers, expertises, and unique qualities of buddhahood, and ultimately of omniscience in all its aspects. Why? Because they would become the best of beings, unexcelled leaders and guides, and ultimately omniscient refuges.

Accordingly, they initiate such effort, by which burst of energy they instantly attain as many concentrations as atoms in ten quintillion unspeakable numbers of buddha-lands, see that many buddhas and realize their power, shake that many worlds, go to that many buddha-lands, illumine that many worlds, mature that many beings, abide for that many eons, penetrate that many eons past and future, ascertain that many ways of access to truth, and show that many bodies, each body surrounded by that many enlightening beings. Beyond that, enlightening beings with the power of vows perform, by the excellence of their vows, countless transformations of their bodies, auras, mystic powers, vision, spheres of action, voices, conduct, adornments, powers, resolutions, and performances.”

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These, in sum, are the stages of enlightening beings, the details of which would take forever to tell. These are the stages which have been, will be, and are expounded by the buddhas of past, future, and present.

Furthermore, these ten stages of enlightening beings are to be seen in accord with omniscience in all its aspects, as it gradually becomes manifest.

It is like the water flowing from the lake Heatless; by four great river currents it suffices the continent, inexhaustible, ever increasing, benefiting infinite beings, and finally pours into the great ocean: that water from the very beginning is headed for the ocean. In the same way, the water of roots of goodness flowing from the great lake of the will for enlightenment, by the currents of four great vows and integrative methods of salvation, suffices all realms of beings, inexhaustible, ever increasing, benefiting infinite beings, and finally pours into the great ocean of complete omniscience: that water of roots of goodness from the very beginning is headed for the ocean of omniscience.

Furthermore, those ten stages of enlightening beings are manifested based on enlightened knowledge. It is as the ten great mountains are manifested based on the earth. They are like the Snowy Mountains, Intoxicating with Fragrance Mountain, Crystal Mountain, Wizard Mountain, Yoke-Bearing Mountain, Horse Ear Mountain, Fish-Holding Mountain, the Circular Enclosure Mountains, Endowed with Brightness Mountain, and the polar mountain Wonderfully High. Just as the Snowy Mountains are mines of all kinds of medicinal plants, which may be collected without exhausting them, in the same way an enlightening being in the stage of Joy becomes a mine of all worldly poetry, writing, and the science of magic spells, which may be applied endlessly. Just as the mountain Intoxicating with Fragrance is a mine of all kinds of fragrances, whence all kinds of fragrances may be collected inexhaustibly, an enlightening being in the stage of Purity becomes a mine of the fragrance of all the ethical conduct of enlightening beings, whence the fragrance of all ethical conduct of enlightening beings may be collected inexhaustibly. Just as Crystal Mountain is a mine composed of pure jewels, from which all kinds of jewels may be taken inexhaustibly, in the same way an enlightening being in the stage of Refulgence becomes a mine of all worldly meditations, mystic knowledges, liberations, concentrations, and attainments, inexhaustible in answering questions about all meditations, mystic knowledges, liberations, concentrations, and attainments in the world. Just as Wizard Mountain is a pure jewel abode of wizards with five mystic knowledges, where there are countless such wizards, in the same way an enlightening being in the stage of Blazing becomes a mine of higher knowledges of penetration and explanation of all paths to liberation and paths that do not lead to liberation, inexhaustible in answering questions with higher knowledge of the disparity

between liberative paths and nonliberative paths. Just as Yoke-Bearing Mountain is a pure jewel abode of spirits of great magical powers, where there are countless such spirits, in the same way an enlightening being in the stage Difficult to Conquer becomes a mine of mystic knowledges, spiritual powers, occult transformations, and miraculous effects, able to answer questions about these phenomena inexhaustibly. Just as Horse Ear Mountain is a pure jewel mine of all kinds of fruits, from which all kinds of fruits may be gathered inexhaustibly, an enlightening being in the stage of Presence becomes a mine of penetration and explanation of interdependent origination, inexhaustible in answering questions about realization of the fruits of Buddhist discipleship. Just as Fish-Holding Mountain is a pure jewel abode of all water spirits of great magical powers, where there are countless water spirits, similarly an enlightening being in the stage of Far-Going becomes a mine of teaching of means and wisdom, inexhaustible in answering questions about the realization of the fruits of individual illumination. Just as the Circular Enclosure Mountains are a pure jewel abode of those imbued with power, where there are countless powerful beings, similarly an enlightening being in the stage of Immovability becomes a mine of effects of powers of enlightening beings, inexhaustible in answering questions about the differentiations of worlds. Just as the mountain Endowed with Brightness is a pure jewel home of titans with great magical powers, where there are countless titans, similarly an enlightening being in the stage of Good Mind becomes a mine of application of knowledge of the becoming and passing away of all beings, inexhaustible in answering questions about the formation and disintegration of all worlds. Just as the mountain Wonderfully High is the pure jewel home of divinities of great power, where the divinities are countless, similarly an enlightening being in the stage of Cloud of Teaching becomes a mine of the powers, expertises, and unique qualities of buddhas, inexhaustible in answering questions about the manifestation of the works of buddhas. Just as these ten great mountains exist in the ocean and appear from the ocean, in the same way these ten stages of enlightening beings exist in omniscience and appear from omniscience.

Just as an ocean undeniably counts as an ocean because of ten characteristics—that is, because of progressively becoming deeper, because of not lodging a corpse, because other waters lose their identity in the ocean, because of uniform flavor, because of containing many valuables, because its depths are hard to reach, because it is immeasurably vast, because it is the abode of giant creatures, because the tides do not exceed their bounds, and because it receives all the rains of the clouds without being filled—in the same way the practice of enlightening beings is undeniably counted as such because of ten characteristics: because of gradual deepening of accomplishment of vows, in the stage of Joy; because of not lodging the corpse of bad conduct, in the stage of Purity; because of relinquishment of worldly designations, in the stage

of Refulgence; because of the uniform flavor of unbreakable pure faith in Buddha, in the stage of Blazing; because of innumerable many valuable accomplishments of works in the world by higher knowledge and expedient means, in the stage Difficult to Conquer; because of the hard-to-fathom profundity of examination of interdependent origination, in the stage of Presence; because of immeasurable vastness of skill in discernment, in the stage of Far-Going; because of being the abode of colossal displays of production of supernal manifestations, in the stage of Immovability; because of accurate comprehension of profound liberation and worldly actions without going over the boundary, in the stage of Good Mind; because of receiving the water of the great clouds of revelations of teachings of all buddhas without being sated, in the stage of Cloud of Teaching.

When a great jewel, surpassing the ten classes of jewels, is picked up, fired by a skillful craftsman, well rounded, purified, well polished, skillfully pierced, strung on a precious thread, mounted above a banner on a jewel pole, emanates all kinds of light and becomes recognized by a king, then it serves as a basis for the gathering of all precious things by all beings. In the same way, when enlightening beings' determination for omniscience, surpassing the ten religious groups, is aroused, fired by austerity, frugality, discipline, and training, well rounded by meditation and concentration and absorption, purified by the practices of the Path, polished by expedient means and higher knowledge, pierced by interdependent origination, strung on the variegated precious thread of means and wisdom, mounted atop a banner on a great jewel pole of spiritual power, emanates the light of knowledge of observation of the conduct of living beings, and arrives at coronation with enlightened knowledge by the Buddha; then it becomes a basis for all beings' collection of the jewels of all Buddha works.

Furthermore, this book on the way into the teaching of assembly of the practices of enlightening beings and accumulation of the qualities of omniscience cannot be heard by those who have not planted roots of goodness.

The enlightening being Moon of Liberation said, "With how much virtue do they become imbued who hear the book on the way into the teaching of accumulation of the qualities of omniscience?"

The enlightening being Diamond Matrix said, "As much as derives from omniscience, that much would the quantity of virtue be, owing to the objective embraced by the determination for omniscience. As much virtue as accrues from the objective embraced by determination for omniscience, that much virtue would be attained by turning to this teaching. Why? None but enlightening beings can hear this book on the way into the teaching of accumulation of the qualities of omniscience, or devote themselves to it, or take to it, or take it up, or hold it, or preserve it, much less cultivate it, act on it, apply it, foster it, or attain it. Thus it is those who follow the way to omniscience that can preserve it, those who

hear this book on the way to accumulate the qualities of omniscience, and, having heard it, devote themselves to it, preserve it, and apply it in practice.”

Then, by the spiritual power of Buddha, and as a result of the natural order, the worlds of the ten directions, as many worlds as atoms in a hundred million buddha-lands, quaked in six ways, with eighteen characteristics—they trembled, trembled intensely, trembled everywhere intensely, shook, shook intensely, shook everywhere intensely, quaked, quaked intensely, quaked everywhere intensely, resounded, resounded intensely, resounded everywhere intensely, stirred, stirred intensely, stirred everywhere intensely, roared, roared intensely, roared everywhere intensely. By the power of Buddha, and by the natural order, celestial clouds of flowers and garlands, robes, parasols, jewels, ornaments, banners, and pennants showered. Also magnificent high celestial clouds of solar orb jewels rained, and magnificent high clouds of musical jewels and clouds of pure gold orbs showered, and celestial music and singing was heard. Also clouds of songs of praise of the stage of omniscience, surpassing the celestials, were heard.

As in this world, in the heaven of control of others' emanations, in the palace of the chief god, on the jewel mine seat this teaching was spoken, so it was also throughout all worlds in the ten directions. By the power of Buddha, and by the natural order, from the ten directions, from beyond as many worlds as atoms in a hundred million buddha-lands, there came and assembled as many enlightening beings as atoms in a hundred million buddha-lands; having arrived, pervading the ten directions, they said, “It is very good, Offspring of Buddha, how well you express the true nature of enlightening beings. We also have the same name, Diamond Matrix, and have come here from worlds called Diamond Splendor, from the presence of buddhas called Diamond Banner; in all of those worlds this teaching is also carried on, by the empowerment of the buddhas, in assemblies like this, with the same phrasing and expression driving at the same meaning, with no decrease or increase. We have come here as your witnesses by the power of the buddhas. Just as we have arrived in this world, so have we arrived at the jewel mine throne in the palace of the god king in the heaven of control of others' emanations in the four continents of each and every world in the ten directions.”

Then the enlightening being Diamond Matrix, having looked over the ten directions and the congregations everywhere, observing the cosmos, by way of praising the determination for omniscience, revealing the sphere of enlightening beings, purifying the power of practice, expounding the absorption of omniscience, removing all the defilements of the world, presenting omniscient knowledge, showing the crest of inconceivable knowledge, and revealing the qualities of enlightening beings, spoke these verses by the power of Buddha, describing the meaning of the stages:

Listen to the excellent practices of enlightening beings,
 Who practice calmness and self-control, are tranquil and peaceful
 in mind,
 Who are like the sky, similar to space,
 Who have shed all defilement and abide in knowledge of the
 Way.

Having cultivated good for countless eons
 And served hundreds of thousands of buddhas
 And honored many self-conquerors and saints,
 The will for enlightenment is born for the good of the world.

Born is the will for enlightenment, equal to the Enlightened,
 In those refined by discipline and austerity, who have reached
 ultimate patience,
 Who act with modesty and dignity, born of virtue and
 knowledge,
 Who are broad-minded and intent on enlightened knowledge.

To honor all the buddhas of past, present, and future,
 Purify all lands throughout space,
 Truly comprehend all truths and liberate beings,
 The will for enlightenment is born.

To do good for all is the will for enlightenment born
 In the joyful and benevolent who practice giving,
 Who are always determined to benefit all beings,
 Who apply the virtues of buddhas and pledge to protect the
 living.

Born is the will for enlightenment, for the weal of all beings,
 In those divorced from evil, whose conduct is pure,
 Who practice self-control, whose senses are calm and cool,
 Who have taken refuge in Buddha, intent on enlightening
 practice.

Born is the will for enlightenment, for the benefit of all,
 In those who practice good, vessels of patience and coolness,
 Who know the flavor of virtue, have abandoned arrogance and
 insolence,
 With minds detached and pure, calm and cool.

Initiating pure action, enduring with firmness and vigor,
 Human lions striving for the welfare of all people,
 Having conquered afflictions by persistence in virtue,
 In this state of mind the will for enlightenment is born.

With well-concentrated minds, the darkness of delusion dissolved,
Arrogance gone, they have abandoned defiled paths;
Enjoying the bliss of peace, they have given up attachments to
 routine life—
In this state of mind the will for enlightenment is born.

With minds clear as the sky, with knowledge, abstract and
 applied,
Having killed the demons, dropped afflictions and conceit,
Abiding in the refuge of Buddha, finding the truth, their desire,
In this state of mind their will for enlightenment is born.

Firm in means and intelligence to achieve liberation from the
 realms of being,
Endowed with technique, science, and spiritual power to escape
 the force of evil,
Seeking the qualities of buddhas, desirous of virtue,
In this state of mind their will for enlightenment is born.

Wishing all beings well, having fulfilled the provisions for
 enlightenment,
With determined minds, they do even what may be difficult,
Enlightening beings never giving up their intent to do good;
In this state of mind their will for enlightenment is born.

Thus they should carry out enlightenment practices of multifold
 virtues;
Vowing to follow Buddha's footsteps, they should attain truth
 and spiritual power;
Having purified the three realms of being, they should attain the
 will for enlightenment;
Having purified the three refuges, they should become
 enlightening beings.

This will be reiterated in sum, so listen;
When the will for enlightenment is attained, those who practice
 giving
Then, having reached Extreme Joy, will become lords of the land.

There, protecting beings by providing what they require,
Having established their own giving, they can get others to do so.

Having settled all in enlightenment, they will have perfected
 giving;
By following this principle they will arrive at discipline.

Having achieved right conduct, they will become well behaved;
Thence having reached Purity, they will become lords of four
continents.

Stationed there, protecting beings by stopping evil,
Abiding in their own moral conduct, they can get others to do so
too.

Having settled all in enlightenment, they will have perfected
morality;
By maturation of this practice, they will come to the practice of
forbearance.

Maintaining the practice of right forbearance, they will become
good bearers of patience;
Thence having reached Refulgence, they will become lords of the
thirty-three heavens.

There, protecting beings by stopping the courses of afflictions,
Abiding in their own practice of forbearance, they can get others
to do so too.

Having settled all in enlightenment, they will have perfected
patience;
By maturation of this virtue, they will come to the practice of
vigor.

Having concentrated right energy, they will become good at
maintaining vigor;
Thence having reached Blazing, they will become lords of the
heaven of timely portion.

There protecting beings by stopping wrong views,
They will establish right insight and foster enlightenment by
effort.

Stable in their own practice of vigor, they can exhort others as
well;
Having settled all in enlightenment, they will have perfected
vigor.

By the results of this virtue they will come to the practice of
meditation;
Having conquered all afflictions they will become stabilized in
concentration.

Having concentrated on right meditation, they will become skilled in concentration;
Thence having reached the Difficult to Conquer, they will become lords of the heaven of the satisfied,

There protecting beings by stopping wrong paths,
Having established right teaching and fostered enlightenment by effort.

Abiding in their own practice of meditation, they can urge others to do so too;
Having established all in enlightenment, they will have perfected meditation.

By the results of this virtue they will come to the practice of wisdom;
Having conquered all demons, they will possess wisdom, higher knowledge, and spiritual power.

Having accomplished true wisdom, they will become skilled in mystic knowledge;
Having thence attained Presence, they will become lords of the heaven of pleasant emanations,

There protecting beings by stopping conceit,
Having settled them in emptiness and fostered enlightenment diligently.

Abiding in their own practice of wisdom, they can induce others to do so too;
Having settled all in enlightenment, they will have perfected wisdom.

By the results of this virtue they will practice right means;
Having conquered all views, they will be skilled in right teaching.

By the exercise of right means they will lead beings into enlightenment;
Thence having reached Far-Going, they will become lords of the heaven of control,

There protecting beings by awakening realization,
Enlightening them after having set them in the way of enlightening beings.

Abiding in their own skill in means, they will also exhort others;
Having settled all in enlightenment, they will have perfected
means.

By the powers of this virtue they will come to good vows;
Having conquered false views, they will be wise, having attained
right insight.

Settled in true enlightenment by a rightly resolved mind,
Thence having attained Immovability, they will become Brahma
lords of a thousand worlds,

There protecting beings by teaching the Three Vehicles,
Enlightening them by establishing them in comprehension of the
world.

Abiding by their own vows, they can also induce others;
Having settled all in enlightenment, they will have perfected
commitment.

By the power of this virtue, they will come to the practice of
power,
Certain of perfect enlightenment, once all views are conquered.

By the combined exertions of right power, they will overcome all
those in error;
Thence having attained Good Mind, they will become Great
Brahmas, powerful.

There they will protect beings by teaching the Buddha Vehicle,
Enlightening them by establishing them in the knowledge of
beings' minds.

Steadfast in their own power, they can also induce others;
Having settled all in enlightenment, they will have perfected
power.

By the results of this virtue they will come to the practice of
knowledge,
Enlightening beings, mines of virtue, having conquered the four
demons.

Having attained right knowledge, they will be skilled in true
teaching;
Having thence reached Cloud of Teaching, they will become
great lords, adept.

There they will protect beings by enlightening them in all ways,
Enlightening them by establishing them in highest omniscience.

Stable in their own knowledge, they will also guide others;
When they have settled all in enlightenment, they will have
perfected knowledge.

By the powers of this virtue, they will be victors, lords of the ten
powers,
Imbued with all virtues, omniscient, in the course of nature.

Having contemplated this, the noble should practice with
concentrated minds,
To attain the state of perfect enlightenment, having fulfilled the
ten ways of transcendence.

Thus having attained enlightenment and liberation, and
conquered the four demons,
Having settled all in enlightenment, you will attain perfect peace.

Having heard this and thoroughly known the means and
accomplishment of enlightening beings,
You will attain unobstructed enlightenment, the state of the
Felicitous.

“This has been a summary exposition of the ten stages of enlightening beings, to be seen in accord with omniscience complete in all aspects.”

At that point the billion-world universe quaked in six ways, all kinds of flowers rained steadily, celestial and human music played, and the intoxicating sound was heard to the very summit of existence.

Then the Buddha said, addressing Moon of Liberation and all the other enlightening beings, “Good people, this complete perfect enlightenment, developed over countless eons, I commend to you, entrusting it to you, with the ultimate charge that you will yourselves hold this teaching and also fully elucidate it for others. To put it succinctly, if the Buddha were to remain alive for an eon expounding the glories of this teaching day and night, neither would the glory of this teaching be ended nor would the eloquence of the Buddha be exhausted. Just as the Buddha’s conduct, concentration, wisdom, liberation, knowledge, and vision are measureless and endless, likewise is the case of those who will take up this teaching, preserve it, recite it, write it down, cause it to be written down, master it, put it into action, and fully expound it in the community, who will tell it to people faithfully and respectfully with consideration of how these people might attain the lofty teaching, and get them to reflect on it reasonably, who will write it down in a book and have it kept, respected, taken seriously, and honored in the home, who

will tell the glories of this teaching without envy and speak it so it may be written, told, recited, honored, and revealed: their virtue also has no end.”

Then the Buddha, to again make the bequest of this teaching, spoke these verses:

If the beings I see by my enlightened vision
 Were saints equal to Shariputra,
 And one should honor them for millions of ages,
 As many as the sands of the Ganges River;
 And if someone honored an individual illuminate
 Day and night, cheerful,
 With the finest garlands and such,
 And thereby created excellent virtue;
 And if all were individual illuminates,
 If one honored them diligently
 With flowers and incense, food and drink,
 For many eons,
 Still if one made even one bow to one buddha
 And with a pure mind declared obeisance,
 The virtue would be greater than all that.

If all beings were to become buddhas,
 And someone would honor them as mentioned before,
 With celestial and human flowers of many kinds for many eons,
 One who, at the time of the extinction of the true teaching,
 Having relinquished body and life, would give this scripture, day
 and night,
 Would be superior in virtue.

Whoever wants to honor the buddhas,
 Or individual illuminates or Buddhist disciples,
 Should rouse firm determination for enlightenment
 And always give this lofty scripture.

For this is the king of all good messages;
 It has emerged from all the buddhas.
 The Buddha is in the house
 Where this scripture-jewel is placed.

Who passes on even one line from this scripture
 Will attain pure and endless light;
 One who gives this scripture to others
 Will not be deprived of a syllable, of a meaning.

Supreme is that one among guides of humanity;
No being can be found like this one;
Having heard and accomplished this teaching,
One will be inexhaustible as the ocean.

When the Buddha said this, Moon of Liberation and all the enlightening beings, the celestials, the disciples and other people, and the whole assembly were all transported with joy at the Buddha approving what Diamond Matrix said.