Mahaya Uttaratantra Shastra: The Great Vehicle Treatise of Upper Continuity

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In Sanskrit: Mahāyanottaratantrashastra

In Tibetan: thek-pa chen-po gyü lama’i ten chö

[In English: The Changeless Nature: The Ultimate Mahayana Treatise on the Changeless Continuity of the True Nature

Homage to all Buddhas and Bodhisattvas.

1. The entire body of this treatise can be condensed into the following seven vajra points: Buddha, Dharma, Sangha, Buddha-nature, enlightenment, qualities and activity.

2. These are in a natural order, and one should know the first three as deriving from the introductory and the latter four from the “Wise and Victors’ Qualities” chapters of the Dharanishvararajasutra.

3. From the Buddha, the Dharma; from the Dharma, the realized Sangha; from the Sangha, the presence of the jñana-nature – the essence; when this jñana is ultimately made manifest there is supreme enlightenment, powers and so on, endowed with every ability to accomplish the good of each and everyone.

4. I bow down to the beginningless, to the centreless and infinite, to peace, to buddhahood, fully self-awakened and self-blossomed which, once purified and made manifest, shows the fearless, permanent path which will bring realisation to those with no realisation and which, wielding the supreme sword and vajra of knowledge and compassionate love hews down the seedlings of sufferings and destroys the walls of doubt surrounded by dense mistaken views.

5. Buddhahood is endowed with two-fold value. It is uncreate and spontaneous—not to be realised through external causes. It is possessed of knowledge,
compassionate love and ability.

6 It is uncreated because its nature is without beginning, middle or end. It is said to be spontaneity since it is peace, holder of dharmakaya.

7 Its realisation is not due to any external causes since it has to be realised through one's pure apperceptive cognition. It is knowledge since it is realisation of these three. It is great compassionate love because it shows the way.

8 It is ability because it removes suffering and defilements by jnana and compassion.

Through these first three there is value for oneself and through the latter three there is value for others.

9 I bow down to the sun of dharma, which is neither existence nor non-existence, nor existence with non-existence, nor other than existence and non-existence: the unexaminable, beyond all verbal definition, the self-cognisant — peace, the stainless, brilliant with the light of jnana, which completely destroys craving for, aversion to or dullness towards mental objects.

10 The dharma is that imbued with the very characteristics of the two truths; that which is, and that which causes, freedom from bondage. Inconceivable, not two and concept-free, purity, clarity and the remedy.

11 'Freedom from bondage' covers the truths of cessation and the path and these each have qualities three, for each, respectively:

12 Inconceivability (since it defies examination by thought, expression by speech and it is the knowledge of the realised), absence of two and to be concept-free (peace), purity and so on, these three being like the sun.

13 I bow down to those whose mind is no longer obscured, who possess jnana-perception — awareness of total purity present in limitless beings. As the nature of mind is clarity, they see defilements to be without essence and hence truly realise the ultimate no-self the peace within all beings. Thus they know the all-pervasive presence of perfect buddhahood in each and every one of them.

14 The sangha of the wise, who never regress, possess insurpassable qualities because they have pure perception: how-it-isness, manyness and the inner jnana.

15 The deeply-realised have how-it-isness because they have understood the peaceful nature of all beings, their absolute purity by nature, and that all defilements have been extinct from the very beginning.
16 They have manyness through intelligence which understands the ultimate object of knowledge; it perceivesthat all beings have the nature of omniscience.

17 Such understanding is that which is seenby self-cognisant jnana. This is completely purebecause the stainless space is free from hindrance and from desire.

18 The 'never regressing deeply-realised' are for all beings a refugebecause of insurpassable buddhajnana and because of their completely pure perception-through jnana.

19 Through the aspects of the teacher, the teaching and the disciples, the refuge is presented as threefold: in relation to the three vehicles and to those whose aspirations are to the three styles of action.

20 Neither both aspects of dharma nor the deeply-realised sangha constitute a supreme refuge that will last forever — because they are to be abandoned, one is an inconstant and one nothing whatsoever and because they have fear.

21 Ultimately, only the buddha constitutes a refuge for beings because that great victor is the embodiment of dharma which is the ultimate attainment of the sangha.

22 'Rare and supreme' because of being a most rare occurrence, stainless, powerful, the ornament of the world, the best possible thing and changeless.

23 That those three, excellent, rare and supreme arise from the suchness, polluted and unpolluted, the qualities of immaculate buddhahood and the victors' deeds – such is knowledge's domain for those who the ultimate perceive.

24 The potential for these three rare and supreme gems is the domain of knowledge of the omniscient. In respective order there are four reasons for these four aspects being inconceivable. They are:

25 Pure yet accompanied by defilement, completely undefiled yet to be purified truly inseparable qualities, total non-thought and spontaneity.

26 Since there is that to be realised, the realisation, the attributes of realization and that which brings realisation, then respectively, the first point is the prime cause, that to be purified, and the remaining three points constitute conditions.

27 The buddha-essence is ever-present in everyone because the dharma-kaya of perfect buddhahood pervades all, the suchness is undifferentiated and they have the potential.
28 It is said that all beings possess buddhahood's essence since the buddha-jnana has ever been in them present, also since the immaculate nature is nondual and the buddha-potential is named after its fruit.

29 The meaning intended by 'the ultimate space' should be known through its nature, cause, result, function, endowments, approach, phases, all-pervasiveness, inalterability and the qualities' inseparability.

30 Like the purity of a jewel, space or water
It is always undefiled in essence.
It emerges through aspiration for dharma,
highest prajna, meditation and compassion.

31 Its qualities resemble those
of a valued gem because it is powerful,
of space because it is inalterable
and of water because it moistens.

32 Hostility towards the dharma,
the view that there is a self-entity,
fear of samsara's sufferings
and disregard for benefitting beings
are the four sorts of obscuration

33 of the desire-bound, the mistaken,
sravakas and pratyekabuddhas respectively.
The causes of purification are four qualities:
strong aspiration for dharma and so on.

34 Those whose seed is aspiration for the supreme yana,
whose mother is prajna, originator of the buddha's qualities,
for whom meditative stability is a comfortable womb
and compassion a nanny — these are sons of buddhas born.

35 Its result has the transcendental qualities
of purity, identity, happiness and permanence.
Its function is revulsion for suffering
accompanied by an aspiration, a longing, for peace.

36 In brief the result of these
represents the remedy to both
the four ways of straying from dharmakaya
and to their four antidotes.

37 This is purity because its nature is pure
and all karmic impurities have been removed.
It is true identity because all complications of 'self'
or 'no-self' have been absolutely quelled.

38 It is happiness through the five aggregates', which are of a mental nature, and also their causes' demise. It is permanence since the sameness, of samsara and nirvana, has been realised.

39 Those of compassionate love have, with prajna, completely cut through all self-cherishing. They will not want to enter personal nirvana because they dearly care for every being. Hence by reliance upon these means to enlightenment — wisdom and compassion — the deeply-realised are neither in samsara nor personal nirvana's quiescence.

40 Were there no buddha-nature, there would be no discontent with suffering nor desire, effort and aspiration for nirvana.

41 Perception of suffering, samsara's fault, and happiness, nirvana's quality, is due to the potential's presence. Why should this be? Without such potential It will not be present.

42 Like a great ocean — an inexhaustible abode containing gems of inestimable qualities. Like a lamp-flame because this essence is endowed with inseparable qualities.

43 Because it contains the essence of dharmakaya, the jnana of the Victors and great compassion, then, through environment, jewels and its waters, it has been taught as being similar to an ocean.

44 Since direct cognition, jnana and freedom from stain are inseparable in the immaculate ground they are compared to the light, heat and colour of a flame.

45 Suchness is approached in different ways by ordinary beings, the deeply-realised and the completely-enlightened. Hence the seers of the true nature have taught that all beings have this buddha-essence.

46 Ordinary beings go in a wrong direction.
Those who see the truth revert from this and the tathagatas face it just as it is, unerringly and without conceptual complication.

47 The impure, those both pure and impure and those absolutely perfectly pure are known respectively as ordinary beings, bodhisattvas and tathagatas.

48 The buddha-nature, summarised by the six points on essence and so on, is explained through three phases and by means of three terms.

49 Just as space, concept-free by nature, is all-embracing, so also is the immaculate space, the nature of mind, all-pervading.

51 Since the faults are but accidental whereas its qualities are part of its very character, it is the changeless reality, the same after as it was before.

52 Just as space pervades all but remains absolutely unaffected, because of its extreme subtlety, similarly this, present in all beings, remains absolutely taint-free.

53 Just as universes always arise and disintegrate in space, so also do the senses arise and disintegrate in the uncreate space.

54 Just as space has never been consumed by fire, likewise this is never consumed by death, sickness and ageing's fires.

55 Earth is supported by water, water by air, air is supported by space but space is supported neither by air, water nor earth.

56 In a similar way the aggregates, the elements and the senses are based upon karma and defilements. Karma and the defilements are always based Upon a mode of thought which is wrong.

57 This improper mode of thought has its basis in the mind's purity whereas
the true nature of mind has no basis in any of the many phenomena.

58 The aggregates, entrances and elements should be known as being similar to earth. The karma and defilements of beings are to be known as similar to water.

59 The improper mode of thought is similar to air whereas the true nature is like the element of space — it has no base and no abiding.

60 The improper mode of thought abides within the true nature of mind. This improper mode of thought gives rise to karma and the defilements.

61 From karma and defilements’ waters arise the aggregates, entrances and elements, arising and disintegrating just as everything begins and has an end.

62 The nature of mind is like the space element: it has neither causes, nor conditions nor these in any combination, nor any arising, destruction or abiding.

63 This true nature of the mind - clarity, is, like space, unchanging; not becoming defiled by desire and so on, passing impurities which from improper thinking spring.

64 It is not produced by the waters of karma, defilements and so forth nor will it be burnt by the cruel fires of ageing, sickness and death.

65 One should know that the fires three — of death, sickness and age — are similar respectively to the fires which blaze at the end of time, in the hells and ordinarily.

66 Free from birth, ageing, sickness and death, they have realised the true nature, just as it is. On account of this the wise have awakened compassion for beings, and even though free from the miseries of birth and so on they demonstrate these.
67 The sufferings of ageing, sickness and death — these the deeply-realised have radically removed. They are without them because their birth is not brought about by karma and the defiled.

68 Since they have seen the truth, just as it is, their compassionate nature shows birth, ageing, sickness and death even though they have transcended birth and the rest.

69 Those by ignorance blinded see the sons of the victors — the ones who have realized this changeless true nature — as having birth and so on. This is indeed a wonder!

70 Those who have reached the domain of realisation appear within the immature's field of experience. Therefore the skills and compassion of these friends for beings are truly excellent.

71 Even though they have transcended everything worldly, the world they do not leave. They act within the world for the world but unblemished by worldly impurity.

72 A lotus, born of water, by water is unblemished. Similarly, even though they are born in the world, by worldly things they are unblemished.

73 In order to accomplish their task their brilliant intelligence is like a fire blazing without cease. They always rest evenly immersed in meditative stability upon peace.

74 Due to previous impetusand their being ideation-free, no effort need be made to bring beings to maturity.

75 They know precisely the ways and means to train anyone and whichever teaching, physical form, mode of conduct or action would be appropriate.

76 Like this, those of unhindered intelligence excellently engage themselves in benefitting beings as limitless as the sky, continually and spontaneously.

77 The way in which these bodhisattvas act in the worlds to help beings during the post-meditation phase is the same as the tathagatas' way of truly liberating beings.

78 Although this is true, the differences between these bodhisattvas and the buddhas are like those between the earth and an atom or between an ox's hoof-print and the ocean.

79 Because it has inexhaustible qualities, its nature is not to alter. It is the refuge of beings because it has no limits in the future, right to the very end.
It is always non-dual because it is non-conceptual. It is also of indestructible character because, by nature, it is uncreate.

80 This has no birth because it is permanent, no death because it is everlasting, no harm because it is peace and no ageing because it is unchanging.

81 It has no birth in a mental form because it is permanent. It has no death through inconceivable death and transmigration, because it is everlasting.

82 It is unharmed by the disease of the finer karmic imprints because it is peace. It has no ageing produced by untainted karma because it is immutable.

83 This uncreated space has the attributes of permanence and so forth which should be known respectively through the first pair of verses and likewise the next pair and the next pair and the last.

84 Being endowed with inexhaustible qualities it has the attribute of permanence, the quality of not altering. Because it equals the furthest end its attribute is everlastingness, the nature of a refuge.

Because its very character is not to conceptualize, it has the attribute of peace; the non-dual true nature. As its qualities are not things fabricated, its attribute is immutability; the changeless nature. It is the dharmakaya.

It is the tathagata. It is the highest truth. It is the ultimately-true nirvana. Like the sun and its rays, these aspects are inseparable: so there is no nirvana apart from the Buddhahood itself.

85. In brief, since the meaning of this untainted space is divided into four aspects, dharmakaya etc., should be known as four synonyms for it.

86. That inseparable from the Buddha qualities, the achievement of the potential, just as it is, the true nature, neither false nor unreliable and that having, from the very beginning, the very nature of peace itself.

87. Buddhahood is every aspect of true and perfect enlightenment. Nirvana is total removal of impurities, along with their latencies. In the true sense, these are not different.

88. Liberation’s characteristic is to be inseparable from its qualities – complete, numberless, inconceivable and stainless as they are. Such liberation as this is the tathagata.

89. Compare this to artists specialized in drawing one part to another, yet whichever part one knew the others had not mastered.

89 Their king and ruler gives them a canvas, with the order, “all of you must now away and paint my picture!”
Having this received they commence its painting as best as they can but one of them departs to some far and foreign land.

Since this man was missing, through going to another place, the portrait in all its parts could not be finished. Thus is an example made.

The “artists” are generosity, skilful conduct, patience et cetera. Voidness, endowed with every finest aspect, is said to be like the royal picture.

Prajña, jñana and perfect freedom are like the sun’s light, beams and orb, because they are respectively bright, radiant and pure, and since they are inseparable.

Therefore until the achievement of Buddhahood nirvana is never achieved, just as without sunlight and sun rays the sun could never be seen.

Thus as the victor’s essence been described through a tenfold presentation. One should understand from the following examples its presence within the confines of the defilements.

Similar to a Buddha in a decaying lotus, honey amidst bees, grains in their husks, gold in filth, a treasure in the ground, shoots and so on piercing through fruits, a Buddha-statue inside tattered rags,

a monarch in a poor and ugly woman’s womb or a precious image inside some clay, this nature is within all beings present but obscured by the impurity of passing defilement.

The impurities correspond to the lotus, the insects, the husks, filth, the ground, the fruit, the tattered rags, the woman strongly afflicted by burning sorrows and the clay. The Buddha, the honey, the grains, the gold, the treasure, the nyagrodha tree, the precious statue, the supreme ruler of the continents and the precious image correspond to this supreme, immaculate nature.

Someone endowed with pure vision, upon seeing the tathagata shining with a thousand marks adorned within a decaying lotus, would remove him from the prison of those petals of that “flower of water born”.

Similarly the sugatas (with their Buddha eyes) see their own true nature even in those in the worst of hells and, their nature being compassion present until the very end, they bring freedom from all those veils.

Once the sugata inside the closed decaying lotus had been seen by someone with divine vision, the petals were sliced asunder. Likewise, when the Buddhas see the presence of perfect Buddhahood, in beings but obscured by an impure shell of desire, hatred and so on, through their compassion those victors destroy such obscuration.

A clever man trying to get honey amidst swarms of insects would, having spotted it, employ skilful means to separate that honey from the host of bees and
then actually obtain it.

103 Likewise the great sages with their omniscient vision, upon seeing the honey-like causal ground, the essence, cause total, radical relinquishment of the bee-like obscurations.

104 The man who tries to get the honey surrounded by myriads of bees disperses all the bees and procures the honey as he planned. The untainted intelligence which is in all beings is like the honey: the Buddhas, skilful victors over bee-like defilements, like the man.

105 Kernels of grains, still in their husks, are unusable for man. Whoever wants them as food must remove them from their husks.

106 Similarly, whilst Buddhahood, present in all beings but mixed with defilement-impurities, has not been from defilement freed then Buddha-activity in the three worlds will not be accomplished.

107 Incompletely-threshed kernels of rice, buckwheat and barley that have not been de-husked still have their husks and beards. Just as these are not usable, tasty food for men, likewise the “lord of all qualities” present in living beings, and whose corps has not yet been freed from defilement, will not give the taste of the joy of Dharma to beings afflicted by defilement-hunger.

108 The gold of a man on a journey dropped into a place containing filth arot. Being of indestructible nature, for many centuries that gold remained in that same place yet quite unchanged.

109 A god with perfect divine vision noticed it there told someone, “There is gold here. Once you have cleansed this most valued thing then do what can be done with such a precious substance.”

110 In a similar way, the Victors see the quality of beings, which has sunken into the filth-like defilements, and shower upon them true Dharma’s rain that they be purified of defilement’s mire.

111 Just as the gold fallen into the place arot with garbage was seen there by a god who then with great insistence showed the man that most supremely-beautiful of things, so that it might be completely cleansed, so also do the victors perceive that most precious, perfect Buddhahood within all beings has fallen in the defilements’ great mire and so they teach them all the Dharma in order that in may be purified.

112 Were there an inexhaustible treasure underground beneath the house of a poor man, neither would he know of its presence nor could the treasure tell him: “Here I am”.

113 Similarly, as beings have not realized the very precious treasure contained within their mind, the immaculate true nature to which nothing need to be
added and from which nothing need to be taken, they continually experience many kinds of suffering of “deprivation”.

114 The jewel treasure contained in the poor man’s house would not tell him: “I the precious treasure am here” and the man would never know it there. All beings, who have the dharmakaya treasure within the mansion of their mind, are to that poor man similar. So the Great Sages have taken worldly birth in a most perfect way so that those that treasure could obtain.

115 Just as the imperishable quality of germinating in the seeds of mangoes and other fruits, in the presence of prepared soil, water and so on, the body of a kingly tree will gradually produce,

116 So also within the rind-confine of beings’ ignorance etc, is contained the pure Dharma nature. Likewise, when by virtue it is sustained, it will the very substance of a “king of victors” gradually attain.

117 Just as a tree grows from within a banana or mango fruit’s skin, due to conditions—humidity, sunlight, air, soil, space and time, likewise is the seed and germ of perfect Buddhahood contained within the skin of that “fruit”—sentient beings’ defilements; due to virtue’s condition, this true nature will be seen and augment.

118 A god, having by the road a precious image of a tathagata discovered, all wrapped in smelly tattered rags, would tell someone the fact of it lying there at the roadside, so that it might be recovered.

119 Similarly, when the Buddhas, of unhindered vision, see the very “substance” of the tathagatas (even in animals present) but wrapped within the envelope of defilement, they also show the means by which it may be set free.

120 A god with divine vision who had perceived the tathagata image, precious by nature yet wrapped in smelly rags and lying by the road, would point it out to folk that it might be freed. Just like that, the victors see (even in animals) the Buddha-nature, lying by samsara’s road, wrapped in defilements tattered garb and they teach the Dharma in order that it might be liberated.

121 An ugly looking woman, having no one to whom to turn and staying in a pauper-home may hold the glory of a king within her very womb yet not know this ruler of men to be within her present.

122 Worldly existence is like the pauper hostel and impure beings are like the pregnant woman. Having his being within her, she has a protector and the embryo is like the immaculate nature.

123 The woman is dressed in dirty clothes, her form unpleasant and in the pauper-home she must endure the worst of sorrows, even though a ruler dwells within her womb. Similarly, even though within them they have a protector residing, beings believing themselves undefended can never find their peace of
mind, being by defilement overpowered – so in the “ground of suffering” they remain.

124 Upon seeing a complete and peaceful statue, cast in gold yet still its mould, externally like clay, those who know would remove the outer covering to cleanse the gold that lies within.

125 The perfectly-enlightened perfectly see that the nature of mind, clarity, is covered by transient impurities. Hence from these obscurations they cleanse beings, who are like mines of precious gems.

126 Just as an expert removes all the clay, knowing the nature of the peaceful statue in bright stainless gold which it contains, so likewise the omniscient know the peace of mind like the cleansed gold: chipping away, by means of Dharma explanation, they clean away each and every obscuration.

127 Inside the lotus, the bees, the husk, the filth, the ground, the fruit skin, the tattered rags, the woman’s womb and the clay mould there are

128 the Buddha, the honey, the kernel, the gold, the treasure, the great tree, the precious image, the universal monarch and the golden figure.

129 Similarly, it is said that the shell of defilements covering the nature of beings is beginningless and unconnected with it and that the stainlessness of that nature of mind is beginningless.

130 Desire, aversion and ignorance, these in their strongly active state or as latent imprints, that to be abandoned through insight, that to be abandoned through cultivation, the impurities present in the impure and the impurities present in the pure –

131 These nine have been illustrated by the examples of the lotus “shell” and so on. The “shell” of subsidiary defilements divides into infinite categories.

132 Summarized briefly, the nine impurities, desire and so on, have been well illustrated through nine examples – the lotus “shell” and so forth respectively.

133 The pollutions respectively cause the four impurities of ordinary beings, one of Arhats, two of beings training in Dharma and two impurities of the wise.

134 The mind is delighted by the “mud-born” – the lotus but later becomes dismayed – such is desire’s happiness.

135 When bees are very irritated, they sting. Likewise, once anger has arisen, to the heart it brings but suffering.

136 Just as kernels of rice and other grains are covered outwardly by husks and skins, so similarly is the vision of the very essence obscured by the “shell” of
Filth is something unpleasant – like such filth is the active state, causing those who are involved in gratification to indulge.

When the wealth was covered, they, not knowing, its treasure could not obtain. In a similar way the spontaneously-arising is concealed by ignorance's latent traces.

Just as the germ and so on split the husk of their grain by their gradual growth, so insight into thatness dispels likewise “obscurations to be abandoned through insight”.

Those who, through following the path of the realized, have overcome the very pith, the beliefs that the destructible and multiple could be a self, still have obscurations to be abandoned through the jñāna of the path of cultivation. These have been illustrated as being like those tattered rags.

In the seven deep levels the impurities which remain are comparable to impurities in the confine of a womb. Release from them is like freedom from that womb whilst non-conceptual jñāna is like finally maturing.

The impurities related to the three deep levels should be known as similar to the traces of clay. These are those to be eliminated by the vajra-like samadhi of the “Great”.

Thus the nine impurities, desire etc., correspond to the lotus and the rest. The Buddha-nature corresponds to the Buddha and so on being the three natures' union.

Its three natures are the dharmakaya, the suchness and the potential. These should be understood respectively through the three, one and five examples.

The dharmakaya should be known as two: the perfect immaculate Dharmadhatu and the favourable conditions for this – the teachings in their profound and manifold aspects

As it transcends the world, there is no example for it manifest within the world; therefore it has been represented by corresponding the essence to the tathagata’s form.

The teachings in their aspect subtle and deep should be known as like honey’s taste unique whilst the teachings in their manifold aspect as like grains within their various husks.

Suchness is said to be similar to the substance of gold because this essence is immutable, perfectly pure and most noble.

One should know the potential as having aspects two, similar to the treasure and the tree grown from the fruit: that since beginningless time
naturally-present and that perfected through proper cultivation.

150 From this twofold potential there is achievement of the three kayas of the Buddha: the first kaya through the former and the other two through the latter.

151 The essence-kaya, magnificent, should be known as being similar to the statue made of precious substance, because that is natural and not-created and it is a treasure of jewel qualities.

152 The perfect expression is like the chakravartin, being endowed with the greater Dharma’s majesty. Like the golden image are the emanations having the very nature of a representation.

153 This ultimate truth of the spontaneously-born is to be understood through faith alone – The orb of the sun may shine but it cannot be seen by the blind!

154 There is nothing whatever to remove from this, nor the slightest thing thereon to add. Truly beholding the true nature – when truly seen–complete liberation.

155 The Buddha-nature is devoid of any affect – such an intrinsic characteristic would be completely foreign. Yet it is not devoid of the supreme qualities, whose intrinsic characteristics are undifferentiable from its domain.

156 He had taught in various places that every knowable thing is ever void, like a cloud, a dream or an illusion. Then why did the Buddha declare the essence of Buddhahood to be there in every sentient being?

157 There are five mistakes: faint-heartedness, contempt for those of lesser ability, to believe in the false, to speak about the true nature badly and to cherish oneself above all else. So that those in whom these above were there might rid themselves of them, therefore was it declared.

158 The ultimate true nature is always devoid of any thing compounded: so it is said that defilements, karma and their full ripening are like a cloud etc.

159 The defilements are said to be like clouds, karma is likened to the experience in dreams and the full ripening of karma and defilements – the aggregates – are likened to conjurations.

160 Previously was it thus presented. Then, further to this, the presence, of the Buddha- nature, was taught ultimately in the “changeless continuity”, as here so that these five faults could be abandoned.

161 Not learning in this fashion, some people are disheartened, through mistaken self- contempt, and bodhicitta will not develop in them.

162 Some people, when proud, think, “I am best”, because bodhicitta has dawned in them, and they strongly dwell on the idea that those in whom it has not dawned are inferior.
163 Right understanding cannot arise in those who think like this and so, since they misinterpret the true, they will not understand the truth.

164 Beings’ defects are not the true, being but a fabrication and accidental. In reality, these faults are not entities whereas the qualities are naturally pure.

165 If one clings to the faults, the untrue, and disparages the qualities, the true, one will not have the loving kindness of the wise, which sees the similarity of others and oneself.

166 Through learning in such fashion there will arise enthusiasm, respect, as towards the Buddha, prajña, jñāna and great love.

167 Due to the growth of these five qualities, the unwholesome aspects will be absent and the similarity will be seen. Through faultlessness, inherent qualities and through loving kindness, which sees oneself and others’ similarity, Buddhahood will be swiftly achieved.

*This was the first chapter, on the “Essence of the Tathagatas”, from the analysis of the “Potential for the Rare and Supreme” in the Ultimate Explanatory Mahayana Teaching on the Changeless Continuity.*
CHAPTER II: THE FIFTH VAJRA POINT – ENLIGHTENMENT

168 Purity, achievement, freedom, value for oneself and others, basis, depth, vastness and greatness of nature, their duration and “how-it-isness”

169 Present the state of Buddhahood according to its nature, cause, fruit, function, endowments, manifestation, permanence and inconceivability.

170 That which has been described by “its nature is lucid clarity” is like the sun and the sky, obscured by the thick veils of those multitudes of “clouds” – defilements and cognitive impediments – which are but accidents. Buddhahood has no stain, is endowed with Buddha-qualities, is permanent, everlasting and without change. Its achievement depends upon non-conceptual and analytical jñana regarding all phenomena.

171 Buddhahood is indivisible yet one can categorize according to its qualities of purity; the two qualities of jñana and freedom – comparable to the sun and to the sky.

172 This lucid clarity is uncreated. It is that which pervades without any differentiation, having all Buddhahood’s qualities, far greater in number than the sand grains in the river Ganges.

173 The defilement and cognitive veils are said to be like covering clouds since they are, by nature, non-existent, they spread everywhere and are but accidents.

174 The causes of freedom from these two veils are the two jñanas, considered as being the non-conceptual jñana.

175 Like a lake of purest water gradually overspread by lotuses, Like the full moon set free from Rahu’s mouth, and like the sun liberated from the banked defilement clouds – This is radiantly manifest being stainless and of all qualities possessed.

176 Such Buddhahood is like the Victor, the best of all, like the honey, the kernels, the gold, so valuable, the treasure, the great tree, the image of the Sugata, made of that which is precious and pure, like the monarch of the world and the statue of gold.

177 Purity – no accidental defilements (desire and the others) – is like the waters of the lake and so forth. In brief it is described as being the fruit of the non-conceptualizing jñana.

178 Authentic attainment of the Buddhakayas, endowed with those qualities that are supreme of all, is taught as being the result of the jñana that ensues.

179 This is like the lake of pure water and so on because the silt of desire has been removed and because it causes the waters of meditative stability to sustain the “lotus” beings who are to be trained.
180 It is like the unblemished full moon because being freed from hatred’s Rahu, it embraces all beings with its light of great compassion and loving-kindness.

181 Buddhahood is like the immaculate sun because, being completely freed from the clouds of ignorance, it dispels beings’ darkness with its jñana’s radiance.

182 Because it has peerless qualities, because it gives the taste of true Dharma and because it is free from ignorance’s shell, it is likened to the Sugata, to honey and to the kernel.

183 Because it is naturally pure, because it dispels beings’ poverties by its own wealth of qualities and because it gives total liberation’s fruit, it is likened to gold, a treasure and the great tree.

184 Because it is the “embodiment of jewel qualities”, because it is the “supreme lord of bipeds” and because its form is an image of precious composition, it is likened to the bejewelled, the monarch and the golden.

185 Buddhahood—untainted and all-pervading – is of an indestructible nature because it is everlasting, at peace, permanent and undying. It is the ground for benefiting beings. The tathagatas are like space, the basis for objects of the six sense faculties to be experienced by the excellent.

186 It is the condition for form beyond the four elements to be seen, for the good and pure sound to be heard, for the pure fragrance of perfect conduct of the Sugatas to be smelt, for the flavour of true Dharma of the great and deeply-realized to be tasted, for the bliss in samadhi to be experienced and for the essence, the deep nature, to be realized. Therefore, when considered in a very fine way, the tathagatas, who give birth to true bliss, are like space, devoid of reasons.

187 The function of the two jñanas, expressed concisely, is to be known as perfect fulfilment of the vimuktikaya and accomplishment of the dharmakaya.

188 Being untainted and all-embracing, and since they are the uncreated ground, the vimuktikaya and the dharmakaya should be known as having two attributes and one.

190 One is untainted because the defilements along with their accompanying conditioning, have ceased. Jñana is considered as all-embracing because it is unattached and unimpeded.

191 They are uncreated since their nature is at all times indestructible. This indestructibility has been mentioned and explained as everlastingness and so on.

192 Destructibility is to be known through these four aspects since they are the
counterparts of everlastingness etc – decay, drastic change, interruption and the inconceivable change of death.

193 Since enlightenment is free of these, it should be known as everlasting, at peace, permanent and deathless. This intelligence so stainless is “the ground” because it is the foundation for all virtuous qualities.

194 Just as space, which is without cause, is the cause of seeing, hearing and so on forms, sounds, odours, sensations and mental data,

195 Likewise this is the condition for the untainted qualities to arise as objects of stable beings’ sense faculties through their unimpeded connection with the two kayas.

196 Buddhahood is inconceivable, permanent, everlasting, at peace, immutable, perfectly at peace, all-embracing and concept-free. Like space, it is unclinging, completely unhindered, free of coarse sensation, invisible, imperceptible, wholesome and immaculate.

197 One’s own fulfilment and benefit for beings are manifested through the vimukti kaya and the dharmakaya. These two foundations, of own-value and value-for-others, have the above qualities of inconceivability and so forth.

198 Buddhahood is the domain of omniscient jñana and not within the scope of the three prajñas. Therefore the jñana-kaya should be understood as inconceivable for beings.

199 Being so subtle, it is not an object of study. Being the ultimate truth, it is not contemplation’s domain. Being the profound universal essence, it is not within the scope of the mundane sorts of meditation and so on.

200 This is because the immature have never seen this before – like the blind before visible form. Even the deeply-realized are like the newly born, seeing the sun from within their room.

201 Permanent, since it has no origination, everlasting, since it has no cessation, at peace, being free from both, immutable, since it abides in the true nature,

202 Perfectly at ease, since it is cessation’s truth, all-embracing since all has been understood, concept-free, since it does not dwell, unclinging, since all defilements have been dispelled,

203 Unhindered always, since the obscurations to knowledge have been purified, free from coarse sensations, being without the two and highly-suited,

204 Invisible, since it is formless, imperceptible, because it has no characteristic, wholesome, since its nature is pure and immaculate, all impurities being removed.
Beginningless, centreless and endless, completely indivisible, free from the two, free from the three, stainless and concept-free – such is the Dharmadhatu. Understanding of its nature is the vision of the yogin who abides in meditation.

Unfathomable and greater in number, than the sand-grains of the Ganga, inconceivable and unequalled are the qualities of the immaculate space of the tathagatas – purged of every defect and related conditioning.

By various facets of the true Dharma, through its radiant embodiments and diligence in accomplishing its aim of liberating beings, its deeds are like those of a king of wishing-gems. Although having different “substantial” forms, it is not really of such character.

The form aspects are the cause, establishing worldlings on the path to peace, maturing them and predicting. Moreover these worlds by their presence are ever graced, just as the element of form ever abides in that of space.

That called “the omniscience of the self-existent”, “Buddhahood”, “supreme nirvana”, “inconceivability”, “victory over the enemy” and “the own-nature” is categorized according to its qualities of profoundness, vastness and magnanimity, through the essence kaya and so on—the kayas three.

Of these, the Buddhas’ essence-kaya should be known as that which has the five intrinsic characteristics and, when put concisely, five qualities.

It is uncreated and indivisible, utterly purged, purified of the two extremes, definitely liberated from the obscurations three – the defilements, ideational knowledge and blockages to meditative mastery:

Stainless, completely beyond concept, and through being the domain of the Yogi, and through the Dharmadhatu being, essentially, pure, it is clarit218 y.

The svabhavikakaya is truly endowed with the qualities of immeasurability, unaccountability, inconceivability, incomparability and ultimate purity.

It is respectively immeasurable and so on because it is vast, immeasurable, beyond the scope of intellectual speculation, unique and rid of even the conditioning.

It takes the form of perfect expression because: it uses perfectly the various Dhammas, it manifests real attributes and has uninterrupted activity to benefit beings, being the natural outflow of pure compassion,

it completely, exactly, fulfils aspirations, spontaneously and without conceptual agitation, and because it has miraculous abilities like those of the gem fulfilling all wishes.

It is being shown here in facets five – its uninterrupted speech, emanation
and deeds, these being absolutely uncontrived and it manifesting not its true identity.

219 Just as a gem is actually not the various hues it can pick up, so likewise the all-embracing is not the way it appears to be due to situations of various beings.

220 Through greatest compassion knowing all worlds, having seen all worlds, whilst never leaving the dharmakaya, through various forms, apparitional by nature, the one excellently born into the highest birth

221 Descends from that “Realm of Great Joy”, enters the royal womb and is nobly born on Earth. Perfectly skilled in every science and craft,

222 Delighting in his royal consorts’ company, renouncing, practising the path of difficulty, going to the place called “Enlightenment’s Very Heart”, he vanquishes the hosts of Mara.

223 Then, perfect enlightenment, he turns the wheel of Dharma and passes into nirvana – in all those places, so impure, the nirmanakaya shows these deeds as long as worlds endure.

224 Knowing the means (through such terms as “impermanence”, “suffering”, “non self” and “peace”), the nirmanakaya instils weariness with the world in beings of the three dimensions, thereby causing them to apply themselves to suffering’s transcendence.

225 To those excellently established on the path of peace, who believe themselves nirvana to have reached, he teaches the thatness of all phenomena in “The White Lotus of Dharma” and others,

226 Wherefore they turn away from their former belief and, inspired to well adopt wisdom and skilful means, he brings them to maturity in the highest yana and predicts their enlightenment supreme.

227 Being profound, the very best of all powers and cleverest guidance for the immature according to their specific needs, these are respectively known as “the deep”, “the vast” and “the great by nature”.

228 The first of the above is the dharmakaya whilst the latter are the form kayas. Just as forms abide in space, the latter abide in the former.

229 Through infinite causes, an inexhaustible number of beings, compassionate love, miraculous powers, perfect knowledge, having the very best, mastery over all qualities, having vanquished the evil of death, insubstantiality and being the protector of the worlds—they are permanent:

230 Because, having devoted their bodies, lives and resources, they uphold the true Dharma, because of completely fulfilling their initial promises to benefit beings.
231 Because the stainless and pure compassion of the Buddhas permeates all beings, because they manifest, through the bases of miraculous powers, by which they display abiding.

232 Because, having perfect knowledge, they are freed from believing in a samsara-nirvana duality, because they have very best of bliss of constant and unimaginable samadhis.

233 Because even though they act in the world, by worldly qualities they are unblemished, because, being immortal and having attained the state of peace, there is no opportunity for the evil of death.

234 Because the victors, whose nature is uncreated, have been forever perfectly at peace and because they are most suited as refuge and so forth for those without a source of refuge.

235 The first seven reasons demonstrate the form kayas’ permanence and the last three demonstrate the dharmakaya’s permanence.

236 Since it is ineffable, consists of the ultimately true, is not the object of intellectual investigation, is beyond example, is peerless and comprised of neither conditioned existence nor “peace”, it is the domain of the Buddhas, inconceivable for even the deeply-realized.

237 Inconceivable because it is ineffable, ineffable because it is the ultimately true, intellectually uninvestigable because it cannot be investigated intellectually, intellectually uninvestigable because it cannot be deduced,

238 Non-deducible since it is peerless, peerless because it is uncomprised, uncomprised because it does not abide since qualities and faults are not conceptualized.

239 For five reasons is the dharmakaya inconceivable, being by them extremely subtle, and by the sixth are the form kayas inconceivable, since they are non-substantial.

240 Through their attributes of jñāna unsurpassable, great compassion and others like these, the victors have perfected every quality and are inconceivable. Therefore is this final point, the spontaneously-present, not even understood by great sages who have received empowerment.

This was the second chapter, on enlightenment, from the Analysis of the Potential for the Rare and Supreme in this “Ultimate Mahayana Treatise on the Changeless Continuity of the True Nature.”
CHAPTER III: THE SIXTH VAJRA POINT: QUALITIES

241 Fulfilment for oneself and benefit for the others are the ultimate-true kaya and its dependent relative-true kayas. The fruits of freedom and perfect maturity are their sixty-four qualities.

242 The ground for acquiring fulfilment for oneself is the embodiment of the ultimate truth. The symbolic embodiments of the great sages are the ground for the greatest possible altruism.

243 The first kaya is endowed with freedom’s qualities—powers and so on. The second with maturity’s qualities—the marks of a perfect being.

244 Against ignorance’s veils, the powers are like a vajra and the fearlessnesses in any situation like a lion. Like space are the tathagatas’ distinctive qualities and like the moon in water the two aspects victors manifest.

245 To know the appropriate and the inappropriate, the full maturation of actions, faculties, temperaments, wishes, the paths that lead everywhere,

246 Meditative stability and so on—that unblemished by defilement, remembrance of former states, divine vision and peace the ten powers of perfect knowledge are these.

247 Such powers—the appropriate and inappropriate, full maturations, temperaments, beings’ wishes, the various paths, the defiled and perfectly pure, the groupings of faculties, remembrance of former states, divine vision and the way to exhaust impurity—are like a vajra because they penetrate ignorance’s armour, shatter its walls and hew down its tree.

248 In everything perfectly enlightened, in bringing cease to hindrances, in teaching the path and stating cessation, they have four kinds of fearlessness.

249 Because they themselves know and help others to know every aspect of the knowledge, because they have relinquished and help others relinquish those things which must be relinquished, because they teach and make taught and because they have attained and help attain the utterly stainless highest attainment, they truthfully tell others their own realization and in so doing are unhindered in any way.

250 Just as in all parts of the jungle the king of wild animals is never fearful, moving fearlessly amongst all other animals, so also does that lion, the king of victors, remain, in any gathering, completely fearless, independent, stable and highly skilful.

The eighteen distinctive features of the buddhas

251 The Buddhas are unmistaken and do not noisily chatter, their mindfulness is impeccable and their mind is never not resting in meditation. They do not
harbour ideas of various kinds.

252 Never is their impartiality something undeliberate and their mighty aspiration is never subject to degradation; nor is their diligence, their memory nor their prajña, nor their perfect liberation and perception – the jñana of liberation.

253 Their activities are preceded by jñana and that jñana to time’s injuries is not prone. These eighteen qualities and more are those teachers’ attributes alone.

254 For great sages there are no mistakes, chatter, unmindfulness, mental agitation, various forms of ideation or causal indifference. Aspiration, diligence, memory, perfectly pure and immaculate prajña, constant, perfect liberation and the jñana of perfect liberation, which sees all aspects of the knowable – these are theirs and these never suffer from any deterioration.

255 All three activities, whatever they may be are preceded and accompanied by jñana. Their perfect knowledge constantly and extensively penetrates the three times without hindrance. Such having been realized, the Buddhas, those victorious ones with compassion’s magnificence achieve a perfect and fearless turning of the great wheel of the true Dharma for beings.

256 Earth and the others have properties of specific character – their nature is not that of space. Space’s own intrinsic characteristic, non-obstruction, is absent in matter. Earth, water, fire, air and space are equally common to all the worlds but not even so much as an atom of the distinctive attributes of a Buddha is common to any of the worlds.

The Fruit of Maturation (the 32 Major Marks)

157 Perfectly level and marked with wheels, his feet are broad and ankles unobtrusive. Long are his fingers and toes, which are themselves interwebbed.

258 Soft is his skin and fine his youthful flesh. His body has seven elevated parts. Like an antelope’s are his calves and like an elephant’s are his private parts recessed.

259 His torso is like a lion’s and clavicles not hollow but well-filled. His shoulders are elegantly rounded and rounded, soft and even are his arms.

260 His arms are long and his perfectly-pure body by an aura of light is surrounded. His neck is like a conch and without blemish and cheeks like those of the king of beasts’

261 Equal are his forty teeth. They are very pure and closely set, immaculate and evenly aligned; the eye-teeth perfect and excellently white.

262 His tongue is long, unending and inconceivable, with the most perfect faculty of taste. The spontaneously-born one has a voice like the song of the
kalavinka bird or Brahma’s melody.

263 The supreme of beings has beautiful eyes like blue lotuses, and like an ox’s are his eyelashes. With its immaculate white urna hair, his face is handsome to behold; his head bears a mound and his skin is pure, fine and golden.

264 The hairs on his body are exceeding fine and soft, one from each and curling to the right and to the top. His hair is impeccable and like a deep-blue gem. As well-rounded as a perfect nyagrodha tree,

265 the ever-good and incomparable great sage has the strength of Narayana in his body firm. These two and thirty marks, vividly brilliant and beyond any concept’s grasp, are by our teacher taught as those of a lord of men.

266 Just as the form of the autumn moon in a cloudless sky is seen on the azure waters of a lake, so also are the all-embracing one’s form kayas seen by all the victor’s sons in the perfect Buddha mandala.

267 One should know that these sixty-four qualities and their respective causes here follow their order in the “Jewel Discourse” – the Ratna Sutra.

268 Being invulnerable, undisheartened, peerless and motionless, they are illustrated by the examples of a vajra, a lion, space and the clear moon in water.

269 Of these powers and so on, six, three and one, have completely dispelled, respectively, cognitive, meditative balance and those accompanied by their latent conditioning.

270 Thus they have pierced, destroyed and felled the armour-like, wall-like and tree-like. Being firm, resistant, steadfast and invulnerable, these powers of the sages are vajra-like.

271 Why firm? Because they are resistant. Why resistant? Because they are steadfast. Why steadfast? Because they are invulnerable. Since they are invulnerable they are like a vajra.

272 Being fearless, unconcerned and stable, and since his skill is supreme, the lion of men, the one triumphant, is likened to a lion – fearless in the midst of any gathering.

273 Having definite knowledge of everything, he stays absolutely fearless of anyone. Since he clearly sees that even purified beings are not his peers, he remains uninfluenced.

274 Since his noble mind is constantly attentive to each and every phenomenon, he has stability. Having transcended the state of latent ignorance, exceedingly difficult, he possesses skilful mastery.

275 Worldlings, Shravakas, those one sided, the wise and that which spontaneously arises – their understanding being progressively subtler, can be
exemplified through elements five.

276 Buddhas are like earth, water, fire and air, being sustenance for all the worlds. They are like space, being beyond the characteristics of both worldly existence and that which transcends it.

277 Into two and thirty qualities then are aspects of the dharmakaya made, though they are as inseparable as a gem’s colour, its brilliance and its shape.

278 Those attributes, which, when seen, contentment inspire, are known as the “two and thirty” (marks) which are founded in the kayas two—the nirmanakaya and the sambhogakaya which makes the Dharma perfect.

279 Those far from purity and those close to it see these in two ways – as being in the world or as the mandala of the victors – like the form of the moon, beheld in water or in space.

This was the third chapter, on the qualities, from the Analysis of the Potential for the Rare and Supreme, in this Ultimate Mahayana Treatise on the Changeless Continuity of the True Nature.
CHAPTER IV: THE SEVENTH VAJRA POINT: ACTIVITY

280 With respect to the temperaments of students, the means for training them, the trainings which are suited to their temperaments, and their movements in terms of time and space, the all-embracing are always spontaneous in their acts.

281 Endowed with jñāna’s mighty sea, full with a multitude of gem-like qualities, and with the sunlight of virtue and jñāna, the Buddhas have achieved all yanas. Without middle or end – exceedingly vast, Buddha-hood is all-pervading, just like space. Perfectly seeing that this treasure of unsullied qualities is in every being, without the slightest distinction, they dispel defilements’ and knowledge’s cloud lattices with the wind of their perfect compassion.

282 Since thoughts of “for whom”, “by what means”, “through what training”, “where” and “when” do not arise, these masters of wisdom are spontaneous at all times:

283 “For whom” – the temperaments of those to be trained, “by what means” – which of the many training techniques, “through what training” – which actions to use to train them and “where and when” – on what occasion.

284 Buddha-activity is unceasing because it is devoid of conceptualizing with regard to true freedom, freedom’s support, the fruit of freedom, authentic possession of this fruit, the obscurations which veil it and the necessary conditions for breaking through them.

285 Genuine release is the ten levels; its cause is the two accumulations. Its fruit is supreme enlightenment; an enlightenment beings really possess.

286 Its obscuring veils are the endless defilements, the subsidiary defilements and the latencies. Great compassion is the condition for destroying these.

287 These six points should be known as respectively being like an ocean, the sun, space, a treasure, clouds and the wind.

288 The levels are like an ocean whose waters are jñāna and which possesses the qualities as its ocean’s gems. The two-accumulations are like the sun, since by them all beings are sustained.

289 Enlightenment is like space, being vast, centreless and without end. The basic character of beings is like a treasure, being the very nature of utterly perfect enlightenment.

290 The covering defilements are like cloud-hosts, being fleeting, pervasive and not entities. Compassion is like a mighty wind, being ever-present to dispel them.

291 Since their release is for others’ benefit, since they see the equality of themselves and beings and since their deeds have not been fully completed,
their activity is unbroken until samsara’s end.

292 Like Indra, the drum, clouds, Brahma, the sun, a wish-fulfilling gem, [an echo], space and earth is the tathagata.

293 If the ground here had the quality of flawless lapis-lazuli, then one would see appear in it, through its clarity, the king of gods accompanied by hosts of young goddesses,

294 “perfectly Victorious” – his resplendent palace, the divine abodes, other places with various wonders and all the many kinds of enjoyments that gods possess.

295 Seeing these appearances, multitude of men and women living on the earth’s surface would exclaim:

296 “O! May we also, before long, become like this divine king.” prayer, that it be realized, they would truly adopt virtue and persist.

297 Though they may not realize that these are just appearances, they would, nevertheless, through virtue, be reborn as gods when they had departed from the surface of this Earth.

298 These appearances are absolutely unintentional and without shift. However, their presence on Earth is accompanied by great benefit.

299 In a similar way, beings with faultless faith and so forth will, through practising these qualities, see the perfect Buddha manifest in their mind –

300 Endowed with the marks and meaningful signs. They see in walking, standing, sitting, sleeping; enacting all the various modes of conduct,

301 Proclaiming the teaching of peace or, without speaking, remaining in meditation, performing various sorts of miracle and being with magnificence and splendour full.

302 Having seen this and felt aspiration for such Buddhahood, they apply themselves to it most excellently. Through properly adopting its causes, the desired state is reached.

303 These appearances are completely concept-free and involve no shift. Though this be so, they bring to the world tremendous benefit.

304 Ordinary beings are held not to understand that, “these are one’s own mind’s manifestations” yet to see such forms nevertheless bring them benefit.

305 Progressively, through what is seen, established in the yana, they will see the inner true dharma-kaya through the eyes of jñana.

306 If all the earth were rid of fearful places and became flawless lapis, lustrous
and beautiful with all that jewel’s qualities – free from impurity, magnificent and of smooth, even surface, then there would appear, on account of its purity, the various divine abodes and the form of the king of gods. By such a ground's qualities’ gradual disappearance, these things would once again become non-apparent.

307 In order to obtain such a state, many men and women would turn to the “precepts of close observance” – true generosity and so on, scatter flowers and do other like deeds, their mind full of aspiration. In a similar way, in order to become this “mighty victor king” who had appeared in their mind, comparable to pure lapis-lazuli, the victors’ sons develop their “mind” perfectly, their spirit being filled with great joy.

308 Just as the reflection of the form of the king of gods appears in the clear lapis-lazuli ground, so also does the reflection of the king of mighty sages’ form appear in the clear ground that is beings’ minds.

309 For beings, the appearances and disappearances of these reflections occur because of their mind’s either unpolluted or polluted condition. Similar to the manifestation of form in the worlds, these should not be taken as entities “existent” or “extinct”.

310 Through the power of the gods’ former goodness, the Dharma drum in the divine realms, without effort, location, mental form or concept,

311 Exhorts all the uncaring gods over and over again with its throbs of “impermanence”, “suffering”, “no-self” and “peace”.

312 Like this, the all-pervading is without effort and so on, yet his Buddha-speech permeates all beings without exception, teaching the noble doctrine to those of good fortune.

313 Just as the divine drum’s throb sounds for devas, through their karma, so also the sage’s Dharma speech arises in the world due to karma. Just as its sound, without effort, source, form or mind, brings peace, so also, without effort and the others, is peace procured by Dharma.

314 The sound of the drum in the celestial citadel is the cause which both bestows fearlessness, to vanquish Asura armies when through defilement wars occur, and ends divine playfulness. Like this, that arising from the likes of formless meditation proclaims, in the worlds, the way of unsurpassable path of peace, to totally defeat sentient beings’ defilements and suffering.

315 Universal, joyously beneficial and having threefold miracles, the sages’ melody is superior to the celestial cymbals.

316 The mighty sound of the divine drum earthlings’ ears cannot reach. Yet samsara’s subterraneans can hear the throb of Buddha-speech.
317 In the heavens, tens of millions of celestial cymbals resound to reinforce desire’s fires. Yet those whose identity is compassion effect a single melody to extinguish sufferings’ fires totally.

318 The beautiful and pleasant music of cymbals in the heavens creates and increase in their mental agitation. The speech of the tathagatas, whose nature is compassion, turns the mind towards samadhi and stimulates reflection.

319 In brief, it is said that the cause of happiness, for those in each and every universe, in heaven or earth, depends entirely upon that very melody which in every world is manifest all-pervasively.

320 Just as those with no hearing cannot experience subtle sound and even with divine hearing not all sounds can be heard, so also is the subtle Dharma, the domain of the very finest jñana, to be heard by just those few whose mind is undefiled.

321 The rainy season’s clouds continually and effortlessly downpour vast amounts of water onto the earth and are the cause for good and bountiful crops.

322 Likewise clouds of compassion, without any conceptualization, rain down the waters of the victors’ noble teaching and cause the harvests of virtue for sentient beings.

323 Provided that the world is engaged in virtue’s ways, the wind-borne clouds will cause a fall of rain. Likewise compassion’s wind causes Buddha-clouds to cascade their rain of true teachings to increase virtue in beings.

324 In the world, due to great compassionate love and knowledge, the lord of all sage’s clouds abide amidst a space unblemished by either that which changes or the changeless. They have, as their unspoilt essence, samadhi and dharani’s waters, which for the harvest of virtue there are the very cause.

325 Cool, delicious, soft, light water fallen from the clouds acquires many tasted through contact with salty and other grounds. Likewise the rain of the eightfold water of the sublime, falling from the heart of that vastest could of compassionate love, assumes many a flavour according to beings’ various states of mind.

326 Those of appreciative faith, the middling and those with animosity form three groups comparable to humans, peafowl and craving spirits.

327 In the cloudless end of spring, it is men and these non-flying birds, and in the summertime, when it rains, the craving spirits, who suffer. This example is made since, depending on whether there is or not a rain of Dharma from compassion’s multitudes of clouds, then worldly beings will either aspire to or have animosity for Dharma.

328 Deluging mighty raindrops, hurling down hailstones or thunderbolts, clouds
do not consider the small fauna or those run to the hills. Likewise the clouds of
perfect knowledge and compassionate love with their very fine or larger drops,
do not mind that some will purify their defilements and others tend to believe in
a self.

329 In this samsara of beginningless births and deaths, there are five sorts of
sentient being. Just as there is no nice smell in excrement, among those five
there is no contentment. Their sufferings are like the unceasing pain of burns,
wounds, chemical scalds and so on. Compassion’s clouds cause a mighty rain
of true Dharma that will soothe all those.

330 Those endowed with prajña have no longing for even the highest celestial
or human sovereignty, having understood that divine death and transmigration
as well as humans’ constant searching, are “misery”. They have also seen,
through prajña and through following with trust the tathagatas’ excellent
teachings: “this is suffering”, “this is its cause” and “this is its cessation” through
“understanding”.

331 Just as the disease need be diagnosed, its cause eliminated, a healthy state
achieved and the remedy implemented, so also suffering, its causes, its
cessation and the path to be known, removed, attained and undertaken.

332 Without effort and without leaving the Brahma-heaven, Brahma in any
divine abode can manifest his presence.

333 Similarly, without ever departing from dharmakaya, the great victor
effortlessly manifests his emanations in any sphere, to the mature.

334 Without leaving his palace, Brahma manifests in the sensuous realm.
Seeing him there makes its gods abandon seeking sense gratification. Similarly,
the sugatas, while never departing from dharmakaya, are seen in every world-
sphere by those who are ready. This vision is constantly causing them
to relinquish impurity.

335 Due to both the power of his own former prayers and the gods’ virtue,
Brahma appears effortlessly; the Spontaneous One’s emanated form appears
similarly.

336 Descent, entry into the womb, going to his father’s palace, enjoyment,
solitary practise, subduing negativity, attainment of enlightenment, teaching the
path to the citadel of peace – having demonstrated these, the mighty sage
become invisible to those of insufficient maturity.

337 When the sun blazes, lotuses and like flowers open; simultaneously, the
kumuta flowers close up completely. The sun has no thought of “good” or “bad”
that those “water-born” flowers be either open or closed. Like this also is the
“sun” – the perfectly-realized one.

338 The sun, without ideation, by its own light’s radiation, simultaneously
makes lotuses and other things ripen.

339 Similarly, without ideation, the tathagata sun pours forth his rays of true Dharma onto those “lotuses” who are beings to be trained.

340 Through the Dharma and form kayas, the sun of omniscience rises in the firmament of the essence of enlightenment to send forth its sunbeams of jñāna into sentient beings.

341 Due to this, the sugata-sun in countless reflections appears at once in all those “water-vessels” that are the purer sentient beings to be trained.

342 Continually, from amid the sky of all-pervading Dharmadhatu, in manner determined by what they have merited, shines the Buddha-sun on the mountain-like students.

343 Just as the risen sun, with thousands of magnificent rays, having illumined the universe, sheds its light in turn on the highest summits, the medium and the plains, likewise does that sun, the victorious one, confer his light progressively on the multitudes of beings.

344 The sun cannot radiate to the depths of space of every realm, nor show the knowable’s meaning to those obscured in dark ignorance. The one whose identity is compassion shows beings the significance of the knowable–clarity, through spectra of radiant multiple colour.

345 When the Buddha goes to cities, the eyeless see. They experience, through that seeing, the meaningful, free from the various facets of the unbeneficial. Their intelligence illuminated by the light of the Buddha-sun, those blinded by ignorance, fallen into the ocean of existence and veiled by opinions’ darkness, see the essence they had not seen.

346 A wishfulfilling gem, though thought-free, fulfils simultaneously all the wishes of those within its sphere of activity.

347 Likewise, though those of varying aspiration hear various teachings when relying on the wishfulfilling Buddha, he does not so conceive.

348 Such a precious gem bestows on others desired wealth, perfectly, effortlessly and without any concept. Similarly, effortlessly and however appropriate, the mighty sage remains constantly in the world to help others for as long as it persists.

349 Just as it is difficult for beings here desirous of such a gem to encounter one, because they lie underground or in the ocean, so also should one know it to be difficult to see a sugata, for those beings here, poorly fated and in defilements’ grasp.

350 The echo’s sound arises due to others’ faculties of cognition. Concept-free, it is effortless and abides neither without nor within.
Likewise, tathagatas’ speech arises due to others’ cognitive faculties and is concept-free, effortless and abides neither without nor within.

Even though space is nothing whatsoever, non-manifest, not a mental object, without foundation, completely invisible, without form and not demonstrable,

it is “seen” as being “up” or “down” – but space is not like that. Likewise everything seen relating to Buddha is not like him at all.

Everything which grows from the ground develops, becomes firm, and grows up through depending on the thought-free earth.

Likewise every root of beings’ virtue, without exception, increases through dependence on the thought-free Buddha-ground.

Since ordinary beings do not perceive action without effort, these nine examples are taught to annihilate students’ doubts.

These nine examples have been excellently, fully taught in a sutra of name that explains their purpose.

The wise, adorned with great light of wisdom born of such study will swiftly enter all Buddha domains.

The nine examples, such as Indra’s reflection in lapis lazuli, have taught this point. The meanings they illustrate so accurately:

Manifestation, speech, all-pervasiveness, the emanations, the shining forth of jñana, the “mystery” of body, speech and mind and possession of a compassionate nature.

Their mind ideation free, all channels of effort having been pacified totally, is just like Indra’s reflection and so on appearing in stainless lapis lazuli.

Here, “pacification of effort” is a proposition. The logical justification is the “mind free of ideation”. The examples, of Indra’s form and so forth, help establish the point of naturalness.

he point that this is making is that the teacher, who is beyond birth and death, effortlessly manifests these nine – appearance etc.

Effortless altruistic action for as long as there is existence – like that of Indra, the drum, clouds, Brahma, the sun, the kingly wishfulfilling gem, an echo, space or the earth is understood by the great yogin alone.

Similar to Indra’s jewel appearance – manifestation, like the divine drum – the perfect bestowing of instruction, the cloud-hosts – those of perfect knowledge and loving compassion with which the all-embracing pervades limitless beings up to the summit of conditioned existence.
366 Similarly to Brahma, they manifest many an emanation without ever departing from their untainted domain. Like the sun, they radiate universally their jñana light and like the wishfulfilling gem, perfectly pure, their mind.

367 Like an echo, devoid of any verbalization is the victors’ speech. Like space, all pervading, formless and permanent, their form and like the earth, the universal ground for the medicinal herbs that are beings’ virtues, is the state of Buddhahood.

368 One sees Buddha in his mind, comparable to pure lapis lazuli, through mind’s purity – development of irreversible faith’s faculty.

369 Since this virtue appears and disappears, the forms of the Buddhas also appear and disappear. However, like Indra, the great sage’s dharmakaya is beyond arising and destruction.

370 Like him, in a way that is effortless, from this dharmakaya without birth or death, he engages in activity, such as manifestation, for as long as conditioned existence goes on.

371 Here is a summarized meaning of the examples taught through an order where dissimilarities are eliminated from the former to the latter.

372 The Buddha is like that reflection, but not the same – that doesn’t have his melody. He is like the celestial drum, but not the same – it is not universally beneficial.

373 He is like the vast cloud, but not the same – it removes not useless seeds. He is like Mahabrahma, but not the same – he does not engender lasting maturity.

374 He is like the form of the sun, but not the same – it cannot vanquish darkness forever. He is like the wishfulfilling gem, but not the same – its appearance is not that difficult to encounter.

375 He is like an echo, but not the same – it arises through circumstance. He is like space, but not the same – that is not the basis for goodness.

376 He is like the mandala of earth, being the supportive ground for absolutely every single goodness in sentient life – mundane and supramundane, because the supramundane arises on the basis of the Buddha’s enlightenment, as do the paths of virtuous acts, concentrative meditation, the limitless contemplations and the formless ones.

This was the fourth chapter, on the tathagatas’ activity, from the Analysis of the Potential for the Rare and Sublime in this “Ultimate Mahayana Treatise on the Changeless Continuity”.
CHAPTER V: BENEFIT

377 Buddha-nature, the Buddha’s enlightenment, Buddhahood’s qualities and the activity of the Buddhas – these are even inconceivable for purified beings, being the domain of experience of their “leaders”.

378 The wise who have trust in this domain of the Buddhas become vessels for multitudes of Buddha-qualities. Genuinely delighting in hosts of inconceivable qualities, they surpass the virtues of every sentient being.

379 One who hears but one word of this and, having heard, has faith in it will attain greater virtue than another who, striving for bodhi, offers golden lands adorned with jewels, equal in number to all the atoms of the Buddhas’ fields, to the Dharma-king daily.

380 One who hears but one word of this and, having heard, has faith in it, will attain greater virtue that that of the right conduct of the wise who, longing for highest enlightenment, keeps effortless right conduct of body, speech and mind – even be it for many cosmic aeons.

381 One who hears but one word of this and, having heard, has faith in it, will attain greater virtue than that of the meditative stability of others whose dhyana rids the three worlds of defilements’ fires and brings achievement of the divine state of Brahma’s paradise, even if it is practised as a means to supreme immutable enlightenment.

382 Generosity brings affluence, right conduct leads to the higher states, meditative stability removes defilements, but prajña removes all defilements and the cognitive. Therefore this prajña is the most excellent thing: its cause is to study such as this.

383 his presence, what is becomes, its qualities, and the accomplishment of the good – these four points are the domain of Buddhas’ perfect knowledge, as explained.

384 Through faith in these, the fact of this presence, it being the power and with qualities endowed, the wise are quickly ripe for tathagata achievement.

385 Through faith, one believes this inconceivable domain present, achievable by “someone like me” and, once attained, to have such qualities and to have possession.

386 Therefore is bodhicitta ever-present in them as the vessel for the qualities of earnest aspiration, joyful endeavour, mindfulness, meditative stability, prajña and the others.

387 As this is ever-present, the sons of the victors do not deviate and paramitas gathered by virtue are perfected to become immaculate.

388 Virtue, the first five paramitas, is brought to perfection by an absence of any
triplistic thought concerning them. They are completely purified by the removal
of their opposites.

389 Virtue born of giving is generosity; of correct action, right conduct.
Forbearance and meditative stability are both born of meditation and joyous
perseverance is for all a companion.

390 “Triplistic thoughts” are considered to be the cognitive obscuration;
avaricious thoughts, and the like, as the defilement obscuration.

391 Other than prajña, there is no means for removing these; therefore prajña is
the best of all the paramitas. Its basis is such study; thus that study is supreme.

392 Thus, on the basis of the trustworthy words of Lord Buddha and that of
reason, have I given this teaching in order to purify myself alone and further to
nurture intelligent beings—those having perfect faith and virtue.

393 Just as, when aided by a lamp, lightning, a gem, the sun or the moon, those
with eyes can see, so likewise, by relying on the great sage, who light of
meanings, terms, Dharma and dharani radiated, have I now properly
expounded this.

394 Whatever has significance, is well-connected with Dharma, is a teaching
which removes all the three worlds’ defilement and shows peace’s benefit: such
is the sage of truth’s teaching. What is contrary to this is something other.

395 Whatever those of perfectly-undistracted mind have expounded, solely in
accordance with the teachings of the victorious one, and which is conducive to
the path for attaining liberation, should also be placed on the head—like the
Buddha’s own speech.

396 Since no one in this world has more Dharma skill than the Buddha, the
omniscient one who properly knows all without exception as being the supreme
suchness, which others know not, then whatever sutras were expounded by the
great sage himself should not be adulterated; such would harm the true Dharma
through destruction of the way of the mighty victor.

397 Those who, through defilement, are by their nature ignorant, revile the
deply-realized and despise their teachings; all that occurs due to
opinionatedness. Therefore the mind should never in the impure prison of fixed
views be confined. Clean cloth may be dyed with colour; never cloth with oil-
stains.

398 Through inferior understanding, absence of aspiration to virtue, indulging in
wrong pride, a nature veiled by neglecting Dharma, mistaking the expedient
meaning or the absolute—thatness, greed’s thirst, ideology’s grip, the influence of
truth despisers, staying away from those holding the teachings and lower
aspiration – thus is the doctrine of “those who defeat the enemy” abandoned.
More than fire, cruel poisonous snakes, murderers and lightning, should the wise fear the loss of these profound teachings. Fire, snakes, enemies and thunderbolts only bring life to an end – they do not take one to the so-frightful state of worst torment.

Even one who, through repeated association with sinful friends, has had harmful intentions towards the Buddha or who commits the most heinous acts of killing father, mother or an Arhat or who created divisions in the noble Sangha will be quickly rid of such things upon sincere reflection about this true nature – how could there be liberation for one whose mind hates Dharma!

Whatever virtue I obtain through having properly explained these seven points – the jewels, the perfectly-pure essence, immaculate enlightenment, its qualities and Buddha-activity, through it may beings see the sage of boundless life, he endowed with limitless light; having seen him, once their stainless Dharma eyes are opened, may they then achieve supreme enlightenment.

On what basis, for which reason, in which way, that which has been explained and those factors favourable, these have been taught by means of stanzas four.

Two have shown the means for purifying oneself, then the causes for the loss and, through stanzas two, an explanation of the fruit.

In brief, the twofold fruit has been explained in what is said in the last; the surrounding mandala, forbearance and the attainment of enlightenment.

This was the fifth chapter, on the benefits, from the Analysis of the Potential for the Rare and Sublime in this “Ultimate Mahayana Treatise on the Changeless Continuity”.

Colophon: Translated from the Indian by the great pandita and scholar Sadzana, grandson of the Brahmin Ratnavajra, great scholar of the “Incomparable City of Glory” (Srinagar) and by the Tibetan translator, the Sakya monk Loden Sherab, in that “Incomparable City of Glory”.