

"The Ultimate Mahayana Treatise

on

The Changeless Continuity of the True Nature"

The Changeless Nature

(the mahayanottaratantrasastra)

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Introduction

In Sanskrit the MahayanottaratantraSastra,
 In Tibetan the thek.pa.chen.po'.rgyud.bla.ma'.bsten.bchos,
 In English the "Ultimate Mahayana Treatise on the
 Changeless Continuity"

Homage to all the 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 dharanisvararajasutra

3 From the buddha, the dharma,
 from the dharma, the realised sangha,
 from the sangha, the presence
 of the jnana-nature - the essence;
 when this jnana is ultimately made manifest
 there is supreme enlightenment, powers and so on,
 endowed with every ability to accomplish
 the good of each and everyone.

Part One: The Goal to be Achieved

The Three Jewels

A. The First Vajra Point: The Buddha

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 cause 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 .

B. The Second Vajra Point: The Dharma

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.

C. The Third Vajra Point: The Sangha

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 everyone of them.

14 The sangha of the wise, who never regress,
possess unsurpassable 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 perceives
that all beings have the nature of omniscience.

17 Such understanding is that which is seen by self-cognisant jnana. This is completely pure because the stainless space is free from hindrance and from desire.

18 The never regressing deeply-realised are for all beings a refuge because 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.

Part II. The Basis for this Achievement

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 realisation 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.

The Fourth Vajra Point – The Buddha Nature

27 The buddha-essence is ever-present in everyone because the dharmakaya 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 non-dual 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 midwife - 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.

50 This, the general characteristic of all,
permeates the good, the bad and the ultimate,
like space permeates all forms
whether lesser, mediocre or perfect.

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.

In the impure phase

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.

In the Phase of Partial Purity – Realised Bodhisattvas

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 realised
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 impetus and 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 benefiting 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.

In the perfectly-pure phase: buddhahood

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 uncreate 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 conceptualise,
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 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.
 Compare this to artists specialised 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!"

90 Having this received they commence its painting
 as best they can
 but one of them departs to some far and foreign land.

97 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.

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

93 Prajna, jnana 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.

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

95 Thus has 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.

*{9 Examples Showing the Purification of Stains from this
Changeless Essence}*

96 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,

97 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.

98 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.

99 Someone endowed with pure divine 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'.

100 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.

101 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 essence 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.

102 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 it 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 realised
 the very precious treasure contained within their mind,
 the immaculate true nature to which nothing need be added
 and from which nothing need 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 this 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 within 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 fruitskin, 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 Summarised 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 arhants, 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 ignorance.

137 Filth is something unpleasant - like such filth is the active state, causing those who are involved in gratification to indulge.

138 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.

139 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'.

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

141 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 jnana is like finally maturing.

142 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'.

143 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.

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

145 The dharmakaya should be known as two:
 the perfectly immaculate dharmadhatu
 and the favourable conditions for this -
 the teachings in their profound and manifold aspects.

146 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.

147 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.

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

149 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 indifferentiable from its domain.

The Purpose of the Teachings Concerning the Buddha Nature

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,
 prajna, jnana 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.

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.

A Detailed Explanation of these 8 Points

1 and 2 – Nature and Cause

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 jnana
 regarding all phenomena.

171 Buddhahood is indivisible yet one can categorise
 according to its qualities of purity;
 the two qualities of jnana and freedom -
 comparable to the sun and to the sky.

172 This lucid clarity is uncreate.
 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 jnanas, considered as being
 the non-conceptual jnana and the ensuing jnana.

3 – Fruit

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-conceptualising jnana .

178 Authentic attainment of the buddhakayas,
 endowed with those qualities which are supreme of all,
 is taught as being the result of the jnana which 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 jnana '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.

4 – Function

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 benefitting 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-realised to be tasted,

187 for the bliss felt in samadhi to be experienced
 and for the essence, the deep nature, to be realised.
 Therefore, when considered in a very fine way,
 the Tathagatas, who give birth to true bliss,
 are like space, devoid of reasons.

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

189 Being untainted and all-embracing,
 and since they are the uncreate 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.
 Jnana is considered as all-embracing
 because it is unattached and unimpeded.

191 They are uncreate 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 for 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.

5 – Endowments

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 vimuktikaya 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 jnana and not within the scope of the three prajnas. Therefore the jnana-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-realised 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 peace, since it is cessation's truth, all-embracing since all has been understood, concept-free, since it does not dwell, un-clinging, 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.

6 – Actualization

205 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.

206 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.

207 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.

208 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.

209 That called 'the omniscience of the self-existent', 'buddhahood', 'supreme nirvana', 'inconceivability', 'victory over the enemy' and 'the own-nature'

210 is categorised according to its qualities of profoundness, vastness and magnanimity, through the essence kaya and so on - the kayas three.

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

212 It is uncreate and indivisible, utterly purged, purified of the two extremes, definitively liberated from the obscurations three - the defilements, ideational knowledge and blockages to meditative mastery:

213 stainless, completely beyond concept, and through being the domain of the Yogi, and through the dharmadhatu being, essentially, pure, it is clarity.

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

215 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.

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

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

218 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, practicing 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', 'no 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.

7 – Permanence

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 uncreate, 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 dharmakayas permanence.

8 – Inconceivability

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-realised.

237 Inconceivable because it is ineffable, ineffable because it is the ultimately true, ultimately true because it cannot be investigated intellectually intellectually uninvestigatable 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 conceptualised.

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 jnana 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. '

The Sixth Vajra Point – The Qualities of Buddhahood

241 Fulfilment for oneself and benefit for others are the ultimately-true kaya and its dependent relatively-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 which 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 know
 every aspect of the knowable,
 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 realisation
 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.

251 The buddhas are unmistakable 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 prajna,
nor their perfect liberation and perception -
the jnana of liberation.

253 Their activities are preceded by jnana
and that jnana 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 casual indifference.
Aspiration, diligence, memory, perfectly pure and immaculate
prajna,
constant, perfect liberation and the jnana 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 jnana.
Their perfect knowledge constantly and extensively
penetrates the three times without hindrance.
Such having been realised, 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.

257 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'.

267 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 peer, 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, s_ravakas, those one sided, the wise and that which spontaneously arises - their understandings 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 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 the Ultimate Mahayana
Treatise on the Changeless Continuity of the True Nature.

The Seventh Vajra Point – Buddha Activity

Its Spontaneity

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.

Its Ceaselessness

281 Endowed with jnana's mighty sea,
full with a multitude of gem-like qualities,
and with the sunlight of virtue and jnana,
the buddhas have achieved all yanas.
Without middle or end - exceedingly vast,
buddhahood 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 conceptualising 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 jnana 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.

297 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.

The Nine Examples

292 Like Indra, the drum, clouds, Brahmli,
 the sun, a wish-fulfilling gem, 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, multitudes of men
 and women living on the Earth's surface would exclaim:

296 'Oh may we also, before long, become like this divine king'.
 Having made such a prayer, that it be realised,
 they would truly adopt virtue and persist.

297 Though they may not realise 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 him 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 miracles 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 dharmakaya through eyes of jnana.

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 which 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 the 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 an 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 very finest jnana, 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 conceptualisation, 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 so many tastes through contact with salty and other grounds.

Likewise the rain of the eightfold water of the sublime, falling from the heart of that vastest cloud 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 which will soothe all those.

330 Those endowed with prajna 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 prajna 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 should suffering, its causes, its cessation and the path 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 practice, 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-realised one.

338 The sun, without ideation, by its own light's radiation,
simultaneously makes lotuses bloom 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 jnana 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, though 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 illumined 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 wish-fulfilling 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 wish-fulfilling buddha, he does not so conceive.

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.

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.

350 The echo's sound arises due to others' faculties of cognition. Concept-free, it is effortless and abides not without nor within.

351 Likewise, tathagatas' speech arises due to others' cognitive faculties and is concept-free, effortless and abides neither without nor within.

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

353 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.

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

355 Likewise every root of beings' virtue, without exception, increases through dependence on the thought-free buddha-ground.

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

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

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

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

360 manifestation, speech, all-pervasiveness, the emanations, the shining forth of jnana, the 'mystery' of body, speech and mind and possession of a compassionate nature.

361 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.

362 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.

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

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

365 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 jnana light
 and like the wish-fulfilling gem, perfectly pure, their mind.

367 Like an echo, devoid of any verbalisation 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 buddhas in this 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 which is effortless,
 from this dharmakaya without birth or death,
 he engages in activity, such as manifestation,
 for as long as conditioned existence goes on.

377 Here is a summarised 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 Mahābrahma
 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 wish-fulfilling 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 path
 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'.

Part Three – The Conclusion

The Benefits of this Text

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 buddhafiels, to the dharma-king daily. 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.

380 One who hears but one word of this, and having heard, has faith in it, will attain greater virtue than that of the right conduct of the wise, who, longing for enlightenment, keep 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 prajna removes all defilements and the cognitive. Therefore this prajna is the most excellent thing; its cause is to study such as this.

383 This presence, what it 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, prajna 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 prajna, there is no means for removing these; therefore prajna 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've 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 radiates, 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 deeply-realised 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 for 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.

399 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.

400 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 creates 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!

401 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.

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

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

404 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 Supreme in the Ultimate Mahayana Treatise on the Changeless Continuity.

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'.