

PART EIGHT

The Immovability Ground

H. THE EIGHTH GROUND: THE IMMOVABILITY GROUND

1. THE EIGHTH GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

At that time, the Deva King and those in the deva assembly, hearing of these supreme practices, were filled with joyous delight. Wishing to make offerings to the Tathāgata and to that boundless congregation of great bodhisattvas, ⁽¹⁾

they rained down marvelous blossoms, banners, canopies, incenses, floral garlands, necklaces, and jeweled robes, measurelessly and boundlessly many, of a hundred thousand sorts, all of which were adorned with *maṇi* jewels. ⁽²⁾

Celestial nymphs simultaneously chorused forth heavenly music, sending everywhere about many different sorts of sublime voices as offerings to the Buddha as well to those sons of the Buddha there, all together singing forth these words that they offered in praise: ⁽³⁾

“The All Seeing One most revered among all two-legged beings, out of kindly pity for these beings, manifests his spiritual powers, causing these many sorts of celestial music and sublime sounds to come forth from everywhere so that everyone is able to hear. ⁽⁴⁾

On each hair tip, there are a hundred thousand *koṭis* of *nayutas* of lands as numerous as atoms wherein just such a measureless number of *tathāgatas* abide there, proclaiming the sublime Dharma. ⁽⁵⁾

Within each hair pore there are countless lands, each of which has its four continents and great oceans as well as Mount Sumeru and the Iron Ring Mountains, all of which are seen therein without being cramped for space. ⁽⁶⁾

Within the tip of each hair, there exist the six destinies of rebirth, the three wretched destinies, as well as men and devas, all of the multitudes of dragons and spirits, and the *asuras*, wherein each undergoes retribution in accordance with his karma. ⁽⁷⁾

In all of those lands, there are *tathāgatas* expounding teachings with their marvelous voices, adapting to the minds of all of the different sorts of beings in order to turn the wheel of the supremely pure Dharma. ⁽⁸⁾

In those lands, the beings have all different sorts of bodies.
 Within their bodies, there are in turn many different types of lands.
 Humans, devas, the other destinies—each is different from the others.
 The Buddha, having fully known them, speaks Dharma for them all. (9)

Large lands, in response to thought, transform, becoming small.
 Small lands, in response to thought, transform, becoming large.
 He has such spiritual superknowledges that are so measureless that,
 even if worldlings all described them at once, they could never finish.”
 (10)

Having sent forth everywhere these sublime sounds
 praising the meritorious qualities of the Tathāgata,
 those assembled there, filled with joyous delight, became silent
 and then single-mindedly gazed up, wishing to hear an explanation.

At that time, Liberation Moon Bodhisattva again set forth a request:
 “Everyone in this assembled congregation has become still and quiet.
 We pray that you will describe the practice aspects
 that one sequentially enters in reaching the eighth ground.” (11)

2. VAJRAGARBHA COMMENCES THE EIGHTH GROUND’S EXPLANATION

(A) At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

3. TEN ACCOMPLISHMENTS ASSOCIATED WITH ENTERING THE EIGHTH GROUND

O Son of the Buddha. Here we have the bodhisattva *mahāsattva* who, on seven grounds:

Has well cultivated skillful means together with wisdom;
 Has well purified the paths;
 Has well accumulated the dharmas assisting realization of the path;
 Has been sustained by the power of great vows;¹⁹⁶
 Has received the assistance of the Tathāgata’s powers;¹⁹⁷
 Has been supported by the power of his own goodness;¹⁹⁸
 Has remained always mindful of the Tathāgata’s powers, fearlessnesses, and dharmas exclusive to the Buddhas;¹⁹⁹
 Has well purified his higher aspirations and intentions;²⁰⁰
 Has become able to completely develop merit and wisdom;²⁰¹
 And has practiced the great kindness and the great compassion by which he never forsakes any being. So it is that he enters the path of measureless knowledge.²⁰²

4. TEN TYPES OF COMPREHENSION ASSOCIATED WITH 8TH GROUND ACCESS

(B) He penetratingly comprehends all dharmas:²⁰³

As originally unproduced;
 As non-arising;
 As signless;
 As neither created nor destroyed;
 As inexhaustible and undergoing no transformation;
 As having the nature of being devoid of any inherent nature;
 As of uniformly equal character in the past, present, and future;
 As being amenable to penetration by non-discriminating suchness-cognizing knowledge;
 As being beyond the range of discriminating concepts associated with the mind or mind consciousness;
 And as, in the manner of empty space, devoid of any basis for grasping or attachment.

This penetrating comprehension of all dharmas as comparable in their nature to empty space is synonymous with the realization of the unproduced-dharmas patience.

5. THE UNPRODUCED DHARMAS PATIENCE BASIS FOR "PROFOUND PRACTICE"

(c) Son of the Buddha, when the bodhisattva acquires this patience, he immediately achieves entry into the eighth ground, the Ground of Immovability, and becomes a "profound practice" bodhisattva who is unfathomable and free of any discriminations, one who has transcended all signs, all conceptual thought, and all attachments, one who has reached a state that is immeasurable and boundless, one who cannot be matched by any *śrāvaka*-disciple or *pratyekabuddha*, one who has abandoned all contentiousness, and one in whom quiescence is directly manifest.

6. "PROFOUND PRACTICE" LIKE A MONK WITH SUPERKNOWLEDGES & DHYĀNAS

This circumstance is comparable to that of a bhikshu who has perfected the spiritual superknowledges and whose mind has achieved sovereign mastery, one who has proceeded through the sequential development of the absorptions to the point of entering the absorption of complete cessation and has become one wherein all movement of the mind, all recollective thought, and all discriminations have entirely ceased.

In just such a way, when this bodhisattva *mahāsattva* comes to dwell on the Ground of Immovability, he immediately relinquishes all deliberately effortful practice and acquires the dharma of effortlessness. As for any undertakings of body, speech, and mind as well as any mental exertion, these all completely cease. He then abides in practice accomplished as the fruit of karmic rewards.²⁰⁴

7. 8TH GROUND LIKENED TO AWAKENING FROM A RIVER-FORDING DREAM

His situation is like that of a person who, in the midst of a dream, sees that he has tumbled into the waters of a great river, and then, wishing to get across, brings forth great bravery and pursues some means to accomplish this. Then, due to bringing forth great bravery and enacting some means to accomplish this, he suddenly wakes up. Having awoken, he then desists from everything he was doing.

So too it is with the bodhisattva. Having seen that beings are being swept along in the four floods,²⁰⁵ he exerts himself with great bravery and brings forth great vigor to rescue them and bring them across. Due to his bravery and vigor, he then succeeds in reaching the Ground of Immovability. Then, having reached this station, there is none of his deliberate effortfulness that does not cease entirely. He then no longer manifests any duality-based practice or practice grounded in phenomenal characteristics.

8. 8TH GROUND LIKENED TO THE BRAHMA WORLD'S ABSENCE OF AFFLICTIONS

Son of the Buddha, this situation is comparable to what occurs when one is reborn into the Brahma World wherein, of all the afflictions associated with the desire realm, none of them fail to cease. So too it is when one comes to dwell on the Ground of Immovability. All activity associated with the mind or mind consciousness no longer manifests. This bodhisattva *mahāsattva* no longer even manifests the arising of any thought associated with being a bodhisattva, any thought associated with buddhahood, any thought associated with bodhi, or any thought associated with nirvāṇa, how much the less would he bring forth any sort of thought associated with the world.

9. THE BUDDHAS' MANIFESTATION BEFORE THE 8TH GROUND BODHISATTVA

Son of the Buddha, on account of the power of his original vows, the Buddhas, the Bhagavats, personally manifest directly before the bodhisattva who dwells on this ground, bestowing on him the knowledge of the Tathāgatas, causing him to pass through the gateway leading into the flow of the Dharma.

10. THE BUDDHAS' PRAISE & INSTRUCTIONS FOR THE 8TH GROUND BODHISATTVA

(D) They then speak as follows:

This is good indeed, good indeed. Son of Good Family, this patience is the foremost among them all, one that accords with all dharmas of the Buddhas. Still, Son of Good Family, you have not yet acquired all of our ten powers, our fearlessnesses, and

our eighteen dharmas exclusive to the Buddhas. Hence, out of a desire to perfectly realize these dharmas, you should bring forth the diligent application of vigor even while, at the same time, you must never relinquish this gateway of patience.

(E) Furthermore, Son of Good Family, although you have indeed acquired this quiescent liberation, still, the foolish common people have not yet been able to acquire that realization. All of the different sorts of afflictions continue to manifest in them and all the different sorts of ideation and discursive thought always assail and injure them. Out of kindly pity, you should bear in mind the plight of these beings.

(F) Additionally, Son of Good Family, you should bear in mind your original vow to bestow great and universal benefit on all beings, in every instance causing them to enter the gateway of inconceivable wisdom.

(G) Also, Son of Good Family, this essential nature of all dharmas²⁰⁶ always abides and never changes whether buddhas come forth into the world or do not come forth into the world. It is not through acquiring this dharma that they are designated as “*tathāgatas*.” Even all those who pursue the Two Vehicles practice are equally able to acquire this dharma that is free of discriminating thought.

(H) Furthermore, Son of Good Family, you should behold the measurelessness of our physical signs, the measurelessness of our wisdom, the measurelessness of our lands, the measurelessness of our skillful means, the measurelessness of our light auras,²⁰⁷ and also the measurelessness of our pure voices. It is only fitting that you should now perfect these phenomena yourself.

(I) Additionally, Son of Good Family, you have just now acquired this one Dharma light,²⁰⁸ namely that all dharmas are unproduced and devoid of any differentiating distinctions.²⁰⁹ Son of Good Family, the Dharma light that the Tathāgatas have acquired is possessed of so countless many circumstances it enters, so countless many implementations, and so countless many permutations that, even in hundreds of thousands of *koṭis* of *nayutas* of kalpas, one could still never succeed in knowing them all. You should cultivate and perfect this dharma.

(J) Also, Son of Good Family, as you contemplate throughout the ten directions the many different distinctions in the immeasurably many lands, the immeasurably many beings, and the immeasurably many dharmas, you should penetrate and comprehend them all in accordance with reality.

Son of the Buddha, the Buddhas, the Bhagavats, bestow upon these bodhisattvas just so countlessly many gateways to the generation of knowledge, thus enabling them to generate countlessly and boundlessly many different works arising from their knowledge.

11. THE IMPORTANCE OF BUDDHAS' APPEARING TO 8TH GROUND BODHISATTVAS

(K) Son of the Buddha, if the Buddhas did not bestow on these bodhisattvas these gateways to the generation of knowledge, they would otherwise straightaway enter final nirvāṇa and abandon all of their works carried out for the benefit of beings. It is because the Buddhas bestow on them just so countlessly and boundlessly many gateways for the generation of wisdom that the wisdom-implementing works these bodhisattvas then generate in but a single mind-moment become so numerous that all of the practices they have cultivated from the time of bringing forth their initial resolve all the way on through to the seventh ground could not even equal a hundredth part, and so forth until we come to their being in aggregate unable to equal even a single part in a hundred thousand *koṭis* of *nayutas* of parts and, in this same way, unable to equal even a single part in an *asaṃkhyeya* of parts, in a *kalā* of parts, in the highest number of parts reachable by calculation, in the highest number of parts describable by analogy, or even in an *upaniṣad*'s number of parts.

12. WHY 8TH GROUND BODHISATTVA'S PRACTICES ARE SO MEASURELESS

And why is this? Son of the Buddha, this bodhisattva formerly employed but one single body in developing his practice. Now, in coming to dwell on this ground, he acquires countless bodies, countless voices, and measureless wisdom while also taking on countless rebirths whereby he engages in the purification of countless pure lands, teaches countless beings, makes offerings to countless buddhas, enters countless gateways into the Dharma, equips himself with countless sorts of spiritual superknowledges, becomes possessed of countless different *bodhimaṇḍa* congregations, abides in countless different sorts of physical, verbal, and mental deeds, and accumulates all of the bodhisattva practices, accomplishing all of this by relying on the dharma of immovability.

13. THIS BODHISATTVA'S PRACTICES LIKENED TO SAILING OUT ONTO THE OCEAN

Son of the Buddha, in this, he is comparable to someone who boards a ship wishing to set sail out onto the great ocean. Before

he has actually reached the ocean, he must tax his strength by devoting much deliberate effort to this end. If he manages to make his way out to sea, he then need only accord with the prevailing winds in continuing to travel along, doing so with no further requirement of human exertion.

Then, due to having finally reached the great ocean, the distance he can then travel in but a single day becomes so great that, were one to compare it with his progress before reaching the ocean, it could not be matched by even a hundred years of those previous methods.

Son of the Buddha, so too it is with bodhisattva *mahāsattva*. Once he has accumulated such a vast store of roots of goodness and sets sail in the ship of the Great Vehicle out onto the ocean of bodhisattva practices, then, in but a single mind-moment, he is able to employ effortlessly implemented knowledge to proceed so far into the realm of the cognition of all-knowledge that his progress then could not be rivaled by even countless hundreds of thousands of *koṭis* of *nayutas* of kalpas of his former deliberately effortful practices.

14. THE BODHISATTVA'S CONTEMPLATION OF BUDDHA'S ALL-KNOWLEDGE

(1) Son of the Buddha, by using effortlessly manifest awakened intelligence produced by great skillful means and cleverly invoked knowledge, the bodhisattva dwelling on the eighth ground contemplates the realm in which the cognition of all-knowledge is implemented.

15. HIS KNOWLEDGE OF THE ARISING AND DESTRUCTION OF WORLDS

In particular, he contemplates the creation of worlds and the destruction of worlds and thus knows that they are created from the accumulation of these particular sorts of karmic deeds, that they are destroyed through the exhaustion of the effects of these particular sorts of karmic deeds, knows when their creation phase occurs, knows when their destruction phase occurs, knows how long their creation phase endures, and knows how long their destruction phase endures. He knows all of these things in accordance with reality.

16. HIS KNOWLEDGE OF THE FOUR ELEMENTAL PHASES

He also knows with respect to the sphere of the earth-element its character on a small scale, its character on a large scale, its character when manifest on an immeasurable scale, and its character in its different manifestations. So too does he know of the spheres of

the water, fire, and wind elements their character on a small scale, their character on a large scale, their character on an immeasurable scale, and their character in their different manifestations.

17. HIS KNOWLEDGE OF ATOMS' MANIFESTATIONS IN WORLDS AND BEINGS

So too does he know of the atoms their character as minutely manifest, their character in their different manifestations, and their character in their different manifestations when manifest on an immeasurable scale. He knows of whichever worlds what constitutes their entire accumulation of atoms as well as the character of those atoms' different manifestations, knowing all of these phenomena in accordance with reality.

So too does he know of whichever world, how many such atoms constitute each of its elemental spheres of earth, water, fire, and wind, how many such atoms form all of their precious things, how many such atoms constitute the bodies of all the beings there, and how many such atoms form the physical mass of those lands, knowing all of these phenomena in accordance with reality.

So too does he know of those beings, both of those who are physically large and of those who are physically small, how many such atoms collectively compose their bodies, knowing this as well of the bodies of the hell-dwellers, the bodies of the animals, the bodies of the hungry ghosts, the bodies of the *asuras*, the bodies of the devas, and the bodies of the humans, knowing of each of them of how many such atoms they are composed.

He acquires just such knowledge as this whereby he knows even of atoms their different sorts of manifestations.

18. HIS KNOWLEDGE OF THE THREE REALMS OF EXISTENCE

So too, he knows of the desire realm, the form realm, and the formless realm the circumstances of their creation, knows of the desire realm, the form realm, and the formless realm the circumstances of their destruction, knows of the desire realm, the form realm, and the formless realm their character on a small scale, their character on a large scale, their character when manifest on an immeasurable scale, and their character in their different manifestations.

He acquires just such knowledge as this whereby he contemplates the different manifestations within the three realms of existence.

19. HIS APPLICATION OF KNOWLEDGE IN ADAPTIVE BIRTHS TO TEACH BEINGS

Son of the Buddha, this bodhisattva also brings forth the light of knowledge by resort to which he teaches beings. In particular,

he thereby becomes thoroughly aware of the different physical bodies of beings, thoroughly distinguishes the character of these beings' physical bodies, and thoroughly contemplates the stations of rebirth into which these beings are born. He then manifests bodies for them in ways adapted to what is appropriate for them, whereupon he then teaches them and brings them to maturation.

This bodhisattva employs his light of knowledge to manifest the taking on of rebirths everywhere throughout an entire great trichiliocosm, doing so in a manner adapted to the differences in beings' bodies and resolute convictions.

So too, everywhere throughout the worlds within two or three great trichiliocosms, within a hundred thousand great trichiliocosms, and even within ineffably many great trichiliocosms, he manifests this taking on of births in a manner adapted to the differences in beings' bodies and resolute convictions.

Because this bodhisattva has perfected wisdom such as this, even as his body remains motionless within a single buddha land, he manifests his bodies everywhere, doing so in the midst of assembled congregations in up to an ineffably great number of buddha lands.

(M) Son of the Buddha, this bodhisattva, adapting to all of the different variations in beings' bodies, minds, and resolute convictions, manifests his own bodies in the midst of the assembled congregations within those buddha lands. In particular, within assemblies of *śramaṇas*, he appears in the form of a *śramaṇa*, within assemblies of brahmins, he appears in the form of a brahmin, and within assemblies of *kṣatriyas*, he appears in the form of a *kṣatriya*. He appears in this same manner within assemblies of *vaiśyas*, within assemblies of *śūdras*, within assemblies of householders, within assemblies in the Heaven of the Four Heavenly Kings, within assemblies in the Heaven of the Thirty-three, within assemblies in the Yāma Heaven, within assemblies in the Tuṣita Heaven, within assemblies in the Transformation of Bliss Heaven, within assemblies in the Paranirmita Vaśavartin Heaven, within assemblies of *māras*, within assemblies in the Brahma Heaven, and so forth on up to his manifestations that appear within assemblies in the Akaniṣṭha Heaven. In each of these cases, he manifests in a form adapted to the particular sorts of beings there.

Also, for the sake of those who should most readily achieve liberation through someone manifesting in the form of a *śrāvaka*-disciple, he then manifests in the form of a *śrāvaka*-disciple. For the sake of those who should most readily achieve liberation

through someone manifesting in the form of a *pratyekabuddha*, he then manifests in the form of a *pratyekabuddha*. For the sake of those who should most readily achieve liberation through someone manifesting in the form of a bodhisattva, he then manifests in the form of a bodhisattva. And for the sake of those who should most readily achieve liberation through someone manifesting in the form of a *tathāgata*, he then manifests in the form of a *tathāgata*.

Son of the Buddha, it is in this way that the bodhisattva manifests bodies in all of these ineffably many buddha lands, doing so in accordance with the distinct differences in beings' resolute convictions.

20. HIS TRANSCENDENCE OF DISCRIMINATIONS & KNOWLEDGE OF 10 BODY TYPES

(IN) Son of the Buddha, this bodhisattva has completely abandoned all discriminations associated with the perceptions of bodies and abides in the awareness of uniform equality in such things.

This bodhisattva knows:

- The bodies of beings;
- The bodies of lands;
- The bodies received as karmic retribution;
- The bodies of *śrāvaka*-disciples;
- The bodies of *pratyekabuddhas*;
- The bodies of bodhisattvas;
- The bodies of *tathāgatas*;
- The knowledge body;
- The Dharma body;
- And empty space bodies.

a. THE BODHISATTVA'S MANIFESTATION OF DIFFERENT BODIES FOR BEINGS

This bodhisattva, knowing beings' resolute convictions, is able to use a being's body to form his own body. So too is he able to turn it into the body of a land, a body received as karmic retribution, or any of the other sorts of bodies, up to and including an empty space body.

He is also able, knowing beings' resolute convictions, to turn the body of a land into his own body. So too is he able to turn it into the body of a being, a body received as karmic retribution, or any of the other sorts of bodies, up to and including an empty space body.

He is also able, knowing what pleases the minds of beings, to turn a karmic retribution body into his own body. So too is he able to turn it into the body of a being, the body of a land, or any of the other sorts of bodies up to and including an empty space body.

He is also able, knowing beings' resolute convictions, to turn his own body into the body of another being, the physical body of a land, and so forth on up to and including an empty space body.

So it is that, adapting to beings' different resolute convictions, he then employs these sorts of bodies to manifest for them just these very sorts of physical forms.

b. THE BODHISATTVA'S KNOWLEDGE OF BEINGS' BODIES

This bodhisattva knows beings' bodies associated with the accumulation of karmic actions, their karmic retribution bodies, their bodies associated with the afflictions, their form-realm bodies, and their formless-realm bodies.

c. THE BODHISATTVA'S KNOWLEDGE OF THE BODIES OF LANDS

He also knows with regard to the bodies of lands:

- Their characteristics when small;
- Their characteristics when large;
- Their characteristics when immeasurable;
- Their characteristics when defiled;
- Their characteristics when pure;
- Their characteristics when vast;
- Their characteristics when inverted;
- Their characteristics when upright;
- Their characteristics when they are universally pervasive;
- And their different sorts of characteristics when existing as parts of a spatially distributed network.

d. HIS KNOWLEDGE OF RETRIBUTION, 2 VEHICLES, AND BODHISATTVA BODIES

He knows with respect to bodies received as karmic retribution, the distinctions in the conventional names applied to them and knows with respect to the bodies of *śrāvaka*-disciples, the bodies of *pratyekabuddhas*, and the bodies of bodhisattvas, the distinctions in the conventional names applied to them.

e. THE BODHISATTVA'S KNOWLEDGE OF TATHĀGATAS' BODIES

He knows with respect to the bodies of *tathāgatas*, their possession of:

- Bodhi bodies;
- Bodies associated with vows;
- Transformationally produced bodies;
- Bodies sustained through their powers;
- Bodies graced with the major marks and subsidiary signs;
- Bodies possessed of awe-inspiring strength;
- Mind-generated bodies;

Merit bodies;
 The Dharma body;
 And the knowledge body.

f. THE BODHISATTVA'S KNOWLEDGE OF THE KNOWLEDGE BODY

He knows with respect to the knowledge body:

Its characteristic of skillful deliberation;
 Its characteristic of selective judgment accordant with reality;
 Its characteristics associated with the practices leading to the fruits of the path;
 Its characteristics associated with the distinctions between what is worldly and what is world-transcending;
 Its characteristics associated with distinctions in the Three Vehicles;
 Its characteristics when shared;
 Its characteristics when exclusive;
 Its characteristics when associated with emancipation;
 Its characteristics when associated with an unemancipated state;
 Its characteristics when associated with the stages of the learner;
 And its characteristics when associated with the stage of those beyond learning.

g. THE BODHISATTVA'S KNOWLEDGE OF THE DHARMA BODY

He knows with respect to the Dharma body its characteristic of uniform equality and its characteristic of indestructibility, knows the characteristics associated with the differentiation in conventional names when adapted to times and when adapted to mundane circumstances, knows the characteristic distinctions in the dharmas associated with beings as opposed to those associated with non-beings, and knows the characteristic distinctions in the dharmas associated with the Buddhas, the Dharma, and the Ārya Sangha.

h. THE BODHISATTVA'S KNOWLEDGE OF THE EMPTY SPACE BODY

He knows with respect to the empty space body its characteristic of immeasurability, its characteristic of universal pervasion, its characteristic of formlessness, its characteristic of non-differentiation, its characteristic of boundlessness, and its characteristic of revealing the existence of form bodies.

21. THE BODHISATTVA'S ACQUISITION OF TEN KINDS OF SOVEREIGN MASTERY

{0} Son of the Buddha, having completely developed such knowledge with respect to bodies as this, this bodhisattva acquires:

Sovereign mastery in lifespan;
 Sovereign mastery of mind;
 Sovereign mastery in wealth;
 Sovereign mastery in karmic deeds;
 Sovereign mastery in births;
 Sovereign mastery in vows;
 Sovereign mastery in resolute faith;²¹⁰
 Sovereign mastery in psychic power;
 Sovereign mastery in knowledge;
 And sovereign mastery of the Dharma.

(P) Due to having acquired these ten types of sovereign mastery, he then becomes one whose knowledge is inconceivable, one whose knowledge is measureless, one whose knowledge is vast, and one whose knowledge is invincible.

22. TEN CHARACTERISTIC ASPECTS OF THIS EIGHTH GROUND BODHISATTVA

Having achieved just such penetrating comprehension as this and having achieved just such consummate realization as this, he thus becomes:

One who is absolutely free of fault in physical karmic actions,
 free of fault in verbal deeds, and free of fault in mental deeds;
 One in whom all physical, verbal, and mental karmic acts are
 carried forth in accordance with knowledge;
 One in whom the *prajñāpāramitā* is dominant;
 One in whom the great compassion has become the foremost
 priority;
 One whose expedient means are skillful;
 One who is well able to make distinctions;
 One who is excellent in bringing forth great vows;
 One who is protected by the power of the Buddha;
 One who always diligently cultivates knowledge directed
 toward benefiting beings;
 And one who dwells everywhere throughout the boundlessly
 many different worlds.

Son of the Buddha, to state this in terms of the most essential point, the bodhisattva dwelling on this Ground of Immovability is able to gather all dharmas of the Buddha in all that he does through his physical, verbal, and mental deeds.

23. TEN TYPES OF POWER IN WHICH THIS BODHISATTVA IS WELL ESTABLISHED

Son of the Buddha, the bodhisattva dwelling on this ground:

Becomes well established in the power of the resolute intentions²¹¹ because none of the afflictions function in him;
 Becomes well established in the power of the supreme mind through never departing from the path;
 Becomes well established in the power of the great compassion through never relinquishing his benefiting of beings;
 Becomes well established in the power of the great kindness through striving to rescue and protect everyone abiding in all worlds;
 Becomes well established in power of the *dhāraṇīs* through never forgetting any dharma;
 Becomes well established in power of eloquence through skillfully contemplating and distinguishing all dharmas;
 Becomes well established in the power of the spiritual super-knowledges through going forth everywhere throughout the boundlessly many worlds;
 Becomes well established in the power of the great vows through never relinquishing any of the bodhisattva endeavors;
 Becomes well established in the power of the *pāramitās* through perfecting all dharmas of the Buddha;
 And acquires the power of being protected and borne in mind by the Tathāgatas through his being directed toward the knowledge of all modes and the cognition of all-knowledge.

This bodhisattva who has acquired such powers of knowledge as these is able to manifest all endeavors that are to be accomplished while remaining free of fault in all those endeavors.

24. THE TEN NAMES OF THIS EIGHTH BODHISATTVA GROUND

(Q) Son of the Buddha, this bodhisattva ground of knowledge:

Is known as the Ground of Immovability because no one is able to obstruct or overcome him;
 Is known as the ground of irreversibility because his wisdom never retreats;
 Is known as the ground that is difficult to acquire because no one in the world is able to fathom it;
 Is known as the ground of the pure youth²¹² because he has abandoned all faults;
 Is known as the ground of birth because he possesses sovereign mastery in doing whatever he pleases;
 Is known as the ground of completion because there is nothing more to be done;
 Is known as the ultimate ground because his wisdom has become resolutely decisive;

Is known as the ground of transformations because he achieves complete success in whatever he wishes to do;
 Is known as the ground of sustenance through power because others are unable to move him;
 And is known as the ground of effortlessness because, earlier on, he has already achieved complete development.

25. ADDITIONAL 8TH GROUND BODHISATTVA QUALITIES AND PRACTICE ASPECTS

(R) Son of the Buddha, the bodhisattva who has developed wisdom such as this gains entry into the domain of the Buddhas, becomes illuminated by the Buddha's merit, and accords with the Buddha's awe-inspiring deportment. With the direct manifestation of the realms of the Buddhas, he is always protected and borne in mind by the Tathāgatas. Brahmā, Śakra, the Four Heavenly Kings, and the Vajra-wielding protectors constantly follow and protect him. He never leaves the great samādhis and is able to manifest countless different sorts of bodies each and every one of which is possessed of immense strength. As karmically generated effects, he acquires spiritual superknowledges and samādhis in which he has sovereign mastery.²¹³ Wherever there are beings amenable to being taught, he manifests the realization of right enlightenment.

Son of the Buddha, it is in this way that the bodhisattva enters the assembly of those who abide in the Great Vehicle, acquires great spiritual superknowledges, emits immensely radiant light, and is unimpeded in entering the Dharma realm. He knows the different variations among the worlds. He manifests all of the magnificent meritorious qualities, has sovereign mastery in whatever he directs his mind to, is well able to bring forth an utterly penetrating comprehension of both the past and the future, and is able to everywhere overcome all of the paths of Māra's deviance. He deeply enters the realms in which the Tathāgatas course and cultivates the bodhisattva practices in countless lands. It is because he has been able to acquire the dharma of irreversibility that he is described as dwelling on the Ground of Immovability.

26. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

(S) Son of the Buddha, having come to dwell on this Ground of Immovability, this bodhisattva, through the power of samādhi, is then always able to directly see measurelessly many buddhas. He never relinquishes his practice of serving and making offerings to them. In each and every kalpa and in each and every world, this bodhisattva sees measurelessly many hundreds of buddhas, measurelessly many thousands of buddhas, and so forth on up to

measurelessly many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reveres, venerates, serves, and presents with offerings. He offers up and bestows upon them all amenities facilitating the sustenance of their lives.

27. THE BODHISATTVA'S FURTHER ACQUISITION OF BUDDHAS' DHARMA LIGHT

Wherever the Buddhas dwell, he acquires the Tathāgatas' treasures of extremely profound Dharma and receives from them measureless Dharma light pertaining to the differences among worlds and other such phenomena. Should anyone approach him and challenge him by posing difficult questions regarding any of the distinctions among worlds or other such matters, no one can prevail over him.

28. THE RADIANCE OF GOOD ROOTS LIKENED TO A SAGE KING'S CROWN

He continues on in this way passing through a period of measurelessly many hundreds of kalpas, measurelessly many thousands of kalpas, and so on up to measurelessly many hundreds of thousands of *koṭis* of *nayutas* of kalpas during which his roots of goodness become ever more radiant in their purity like the real gold that is fashioned into a jeweled crown to be placed on the head of the sage king ruling over the continent of Jambudvīpa. It is of a sort that none of the adornments possessed by any of his government ministers or any of his people could ever rival it.

So too it is with all the roots of goodness possessed by the bodhisattva dwelling on this ground, for they are such that they could never be rivaled by any roots of goodness possessed by followers of the Two Vehicles or by bodhisattvas dwelling on any of the first seven grounds.

Due to dwelling on this ground, the light of his great wisdom is able to everywhere extinguish the darkness of beings' afflictions. This is because he is well able to open up and expound upon the gateways to wisdom.

29. THIS BODHISATTVA'S RADIANCE LIKE THAT OF A BRAHMA HEAVEN KING

Son of the Buddha, just as that lord of a thousand worlds, the king of the Great Brahma Heaven, is able to everywhere extend his mind of kindness and everywhere send forth light that fills up a thousand worlds, so too it is with the bodhisattva dwelling on this ground. He is able to send forth light that illuminates worlds as numerous as the atoms in hundreds of myriads of buddha lands that extinguishes the flames of afflictions of the beings therein and causes them to experience clarity and coolness.

30. THE 8TH GROUND BODHISATTVA'S FOCUS ON THE SKILLFUL MEANS PĀRAMITĀ

Among the ten *pāramitās*, this bodhisattva is especially superior in his practice of the *pāramitā* of vows. It is not that he does not practice the other *pāramitās*. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

31. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 8TH GROUND BODHISATTVA

This has been a summary discussion of all bodhisattva *mahāsattvas*' eighth ground, the Ground of Immovability. Were one to speak of it extensively, one could pursue the discussion for measurelessly many kalpas and yet still be unable to find the end of it.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

Son of the Buddha, the bodhisattva *mahāsattva* dwelling on this ground often serves as a king of the Great Brahma Heaven, the lord over a thousand worlds, who, supreme in his sovereign mastery, is well able to discourse on any principle and is able to bestow the path of the *pāramitās* on *śrāvaka*-disciples, *pratyekabuddhas*, and bodhisattvas. Should anyone challenge his explanations of the differences in world realms, no one is able to prevail over him.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, and joint endeavors as well as any of the other such endeavors he pursues, he never departs from mindfulness of the Buddha, and so forth on up to his never departing from mindfulness of the knowledge of all modes and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

d. THE CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If this bodhisattva brings forth the power of great vigor, then, in but a moment, he acquires a number of *samādhis* as numerous as the atoms in the worlds contained within a hundred myriads of great trichiliocosms. And so it goes on up to his then being able to manifest a following of bodhisattvas serving in his retinue as numerous as the atoms in all the worlds in a hundred myriads of great trichiliocosms.

[†] If this bodhisattva chooses to avail himself of the power of his especially supreme vows, he becomes able then to freely

manifest these phenomena in numbers well beyond these, such that one would never be able to count them even in hundreds of thousands of *koṭis* of *nayutas* of kalpas.

32. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to proclaim his meaning once more, thereupon uttered verses, saying:

Having on seven grounds cultivated expedients and wisdom, having thoroughly assembled path-assisting practices and great vow power, having become supported by those most honored among men, and seeking the supreme knowledge, he ascends to the eighth ground. {12}

He perfects meritorious qualities,²¹⁴ is constant in kindness and pity, possesses wisdom as vast as empty space, and is then able by hearing Dharma, to initiate the power of resolute decisiveness and enter the quiescent unproduced-dharmas patience. {13}

He knows dharmas as unproduced, unarisen, signless, as uncreated, undestroyed, endless, not undergoing transformation, as beyond existence, uniformly equal, cutting short discriminations, as stepping beyond the range of thought, and as abiding like space. {14}

Having perfected this patience, he transcends frivolous theorizing, abides in very deep, motionless, and constant quiescence such as no one in the entire world could ever comprehend, and such as abandons all thoughts, signs, grasping, and attachment. {15}

Dwelling on this ground, he makes no discriminations, like the bhikshu who has entered the cessation absorption, like one in a river-fording dream who, awakening, sees it is nonexistent, and like one who, born in the Brahma Heaven, severs base desires. {16}

By power of original vows, he receives encouragement and guidance, is praised for gaining supreme patience, is given a crown anointing, and is told, "The many Buddha dharmas that we possess, you have now still not acquired. You must bring forth diligent vigor. {17}

Although you have already extinguished the afflictions' fires, the flaming afflictions of the world's beings still blaze on. You must recall your original vow to help beings cross beyond, and influence them all to cultivate the causes leading to liberation. {18}

True constancy of Dharmas' nature and separation from thoughts are of the sort that even adherents of the Two Vehicles can realize. Hence it is not due to this that we are the World Honored Ones, rather it is solely due to extremely deep and unimpeded knowledge." {19}

In this way, those worthy of the offerings of men and devas bestow this wisdom on him, causing him to deeply contemplate it. Thus they completely develop boundlessly many buddha dharmas and, in a single moment, step beyond their many previous practices. (20)

When the bodhisattva dwells on this ground of sublime knowledge, he then acquires vast spiritual superknowledges' powers whereby, in a moment, his transformation bodies pervade the ten directions as he becomes like a ship gone out to sea, carried across by the wind. (21)

The mind effortlessly avails itself of the power of knowledge, entirely knows the creation, destruction, and abiding of lands, all of the differences in each of the different sorts of realms, and is able to utterly know them when small, large, or boundless. (22)

The four great elements throughout the trichiliocosms' worlds, the different sorts of bodies of the beings in the six rebirth destinies, as well as even the atoms forming the many jewels— with his knowledge, he contemplates all of these without exception. (23)

This bodhisattva is also able to know all of the types of bodies and take on the same forms as theirs for the sake of teaching beings. In the countless lands with their many different types, he manifests his forms for them, with none wherein he is not everywhere present. (24)

Like the sun and moon that, abiding in space, display their reflections in all of the bodies of water, he abides in the Dharma realm, remaining motionless, even as, adapting to beings' minds, he manifests reflections in this same way. (25)

Adapting to their minds' predilections²¹⁵ that differ in each case, he manifests bodies in the presence of all beings, doing so with bodies of *śrāvakas*, *pratyekabuddhas*, bodhisattvas, or buddhas, having no type of body that he does not manifest. (26)

Bodies of beings, bodies of lands, karmic retribution bodies, bodies of the various *āryas*, the knowledge body, the Dharma body, and the space-like body, all uniformly equal in character— he manifests them everywhere for the sake of beings. (27)

With ten *ārya* knowledges,²¹⁶ his contemplation extends everywhere. He also adapts kindness and compassion to doing many works, entirely develops all dharmas of a buddha and, in upholding moral precepts, is as immovable as Mount Sumeru. (28)

Completely developed in ten powers, he cannot be moved or shaken, cannot be turned back by any of Māra's hordes, is held in mindfully protected by buddhas, is revered by deva kings, and is constantly served and guarded by traceless vajra-bearers. (29)

The meritorious qualities of those on this ground are boundless, indescribable even in thousands of myriads of *koṭis* of kalpas. He continues by offerings to buddhas to skillfully gain in radiance that becomes like that of a crown adorning the head of the King. ⁽³⁰⁾

The bodhisattva dwelling on this eighth ground often serves as a Brahma Heaven king, lord of a thousand realms, who expounds endlessly on the Three Vehicles, everywhere shines forth his light of kindness, and dispels the afflictions of the many. ⁽³¹⁾

The samādhis he acquires in but a single moment equal in number the atoms in a hundred myriads of worlds. So too is the number of endeavors that he accomplishes, and yet, through vow power, he may even manifest yet more. ⁽³²⁾

The bodhisattva's eighth ground, the Ground of Immovability has thus been summarily explained by me for the sake of all of you. Were one to pursue a vast, sequentially presented analysis of this, even speaking on it for a *koṭi* of kalpas, one still could never finish. ⁽³³⁾