



KALAVINKA BUDDHIST CLASSICS

THE FLOWER ADORNMENT SUTRA

An Annotated Translation of
The Avataṃsaka Sutra



Including:

A Commentarial Synopsis
Of the Flower Adornment Sutra



Bhikshu Dharmamitra



VOLUME THREE
CHAPTER 39 – THE GAṄḌAVYŪHA



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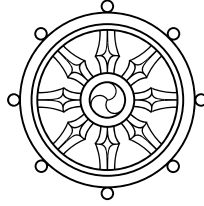
THE FLOWER ADORNMENT SUTRA
An Annotated Translation of the Avataṃsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME THREE
CHAPTER 39

To refrain from doing any manner of evil,
to respectfully perform all varieties of good,
and to purify one's own mind—
This is the teaching of all buddhas.

The Ekottara Āgama Sūtra
(T02 n.125 p.551a 13–14)



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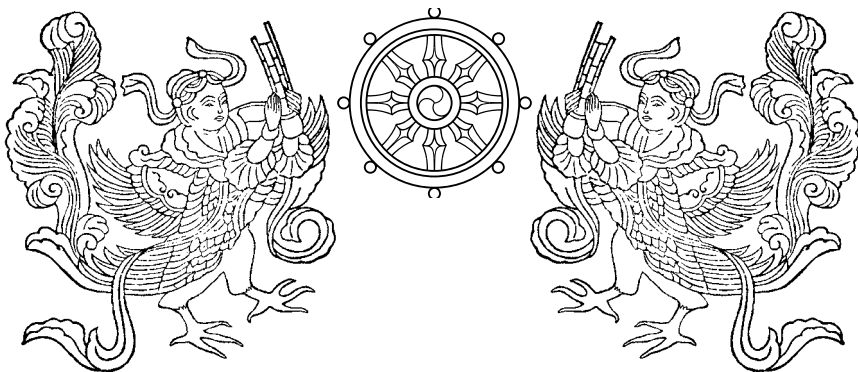
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME THREE



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infinitely expansive, and majestically grand multiverse of countless buddha

worlds while explaining in great detail the cultivation of the bodhisattva path

to buddhahood, most notably the ten highest levels of bodhisattva practice

known as 'the ten bodhisattva grounds.' To date, this is the first and only

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THE FLOWER ADORNMENT SUTRA

VOLUME THREE

The Great Expansive Buddha's Flower Adornment Sutra

The Mahāvaiṣṭhīya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

Translated under Imperial Auspices by
Tripiṭaka Master Śikṣānanda from the State of Khotan

English Translation by Bhikṣu Dharmamitra

CHAPTER 39

Entering the Dharma Realm

At that time, the Bhagavat was abiding in the state of Śrāvastī in the multistory Great Adornment Pavilion in the Jeta Grove within the Garden of the Benefactor of Orphans and the Solitary,¹ together with a congregation of five hundred bodhisattva-mahāsattvas headed by Samantabhadra Bodhisattva and Mañjuśrī Bodhisattva. Their names were:²

Flaming Radiance Banner Bodhisattva, Sumeru Banner Bodhisattva, Jewel Banner Bodhisattva, Unimpeded Banner Bodhisattva, Floral Banner Bodhisattva, Stainless Banner Bodhisattva, Solar Banner Bodhisattva, Sublimity Banner Bodhisattva, Transcendence of the Dusts Banner Bodhisattva, Universal Light Banner Bodhisattva, and Awesome Power of the Earth Bodhisattva.

Awesome Power of Jewels Bodhisattva, Great Awesome Power Bodhisattva, Awesome Power of Vajra Wisdom Bodhisattva, Awesome Power of Transcending the Defilement Bodhisattva, Awesome Power of the Right Dharma Sun Bodhisattva, Awesome Power of a Mountain of Meritorious Qualities Bodhisattva, Awesome Power of Wisdom Radiance Bodhisattva, and Awesome Power of Universal Auspiciousness Bodhisattva.

Earth Matrix Bodhisattva, Space Matrix Bodhisattva, Lotus flower Matrix Bodhisattva, Jewel Matrix Bodhisattva, Solar Matrix Bodhisattva, Pure Virtue Matrix Bodhisattva, Dharma Seal Matrix Bodhisattva, Light Matrix Bodhisattva, Navel Matrix Bodhisattva, and Lotus Flower Virtue Matrix Bodhisattva.

Fine Eye Bodhisattva, Pure Eye Bodhisattva, Stainless Eye Bodhisattva, Unimpeded Eye Bodhisattva, Universally Seeing Eye Bodhisattva, Skillfully Contemplating Eye Bodhisattva, Blue Lotus Eye Bodhisattva, Vajra Eye Bodhisattva, Jewel Eye Bodhisattva, Empty Space Eye Bodhisattva, Joyous Eye Bodhisattva, and Universal Eye Bodhisattva.

Celestial Crown Bodhisattva, Wisdom Crown Everywhere Illuminating the Dharma Realm Bodhisattva, Bodhimaṇḍa Crown Bodhisattva, Crown Everywhere Illuminating the Ten Directions Bodhisattva, Crown of All Buddhas' Matrix Bodhisattva, Crown Transcending All Worlds Bodhisattva, Universally Illuminating

Crown Bodhisattva, Indestructible Crown Bodhisattva, Crown Holding all Tathāgatas' Lion Throne Bodhisattva, and Crown Universally Illuminating the Dharma Realm's Empty Space Bodhisattva.

Brahman King Topknot Bodhisattva, Dragon King Topknot Bodhisattva, Light of All Transformation Buddhas' Topknots Bodhisattva, All Bodhimaṇḍas' Topknot Bodhisattva, Sound of the Ocean of All Vows Sovereign Jewel Topknot Bodhisattva, All Buddhas' Light Maṇi Jewel Topknot Bodhisattva, Topknot Adorned with Sovereign Jewels Revealing the Identical Character of All Space Bodhisattva, Topknot Draped with Sovereign Maṇi Jewel Banners and Nets Revealing All Tathāgatas' Spiritual Transformations Bodhisattva, Topknot Emanating the Sound of All Buddhas' Turning of the Dharma Wheel Bodhisattva, and Topknot Speaking the Sound of All Names of the Three Periods of Time Bodhisattva.

Great Light Bodhisattva, Stainless Light Bodhisattva, Jewel Light Bodhisattva, Dust-Transcending Light Bodhisattva, Flaming Light Bodhisattva, Dharma Light Bodhisattva, Quiescent Light Bodhisattva, Solar Light Bodhisattva, Light of the Sovereign Masteries Bodhisattva, and Celestial Light Bodhisattva.

Merit Banner Bodhisattva, Wisdom Banner Bodhisattva, Dharma Banner Bodhisattva, Spiritual Superknowledges Banner Bodhisattva, Light Banner Bodhisattva, Floral Banner Bodhisattva, Jewel Banner Bodhisattva, Bodhi Banner Bodhisattva, Brahman Banner Bodhisattva, and Universal Light Banner Bodhisattva.

Brahman Sound Bodhisattva, Ocean Sound Bodhisattva, Great Earth Sound Bodhisattva, World Leaders' Sound Bodhisattva, Sound of Colliding Mountains Bodhisattva, Sound Pervading the Entire Dharma Realm Bodhisattva, Thunder Sound Shaking the Ocean of All Dharmas Bodhisattva, Māra-Vanquishing Sound Bodhisattva, Thunder Sound of the Cloud of Great Kindness and Skillful Means Bodhisattva, and Comforting Sound Extinguishing All Worlds' Sufferings Bodhisattva.

Risen from Dharma Bodhisattva, Risen from Victory Bodhisattva, Risen from Wisdom Bodhisattva, Risen from a Sumeru of Merit Bodhisattva, Risen from Merit Coral Bodhisattva, Risen from Fame Bodhisattva, Risen from Universal Light Bodhisattva, Risen from Great Kindness Bodhisattva, Risen from a Wisdom Sea Bodhisattva, and Risen from the Buddha's Lineage Bodhisattva.

Light Supremacy Bodhisattva, Virtue Supremacy Bodhisattva, Ascendant Supremacy Bodhisattva, Universal Radiance Supremacy

Bodhisattva, Dharma Supremacy Bodhisattva, Moon Supremacy Bodhisattva, Empty Space Supremacy Bodhisattva, Jewel Supremacy Bodhisattva, Banner Supremacy Bodhisattva, and Wisdom Supremacy Bodhisattva.

Śāla Sovereign King Bodhisattva, Dharma Sovereign King Bodhisattva, Elephant Sovereign King Bodhisattva, Brahman Sovereign King Bodhisattva, Mountain Sovereign King Bodhisattva, Manifold Sovereign King Bodhisattva, Swift Sovereign King Bodhisattva, Quiescent Sovereign King Bodhisattva, Motionless Sovereign King Bodhisattva, Strength Sovereign King Bodhisattva, and Supreme Sovereign King Bodhisattva.

Quiescent Sound Bodhisattva, Unimpeded Sound Bodhisattva, Earthquake Sound Bodhisattva, Oceanic Quaking Sound Bodhisattva, Cloud Sound Bodhisattva, Dharma Light Sound Bodhisattva, Empty Space Sound Bodhisattva, Sound Proclaiming All Beings' Roots of Goodness Bodhisattva, Sound Manifesting All Great Vows Bodhisattva, and Bodhimaṇḍa Sound Bodhisattva.

Sumeru Light Awakening Bodhisattva, Empty Space Awakening Bodhisattva, Transcending Defilement Awakening Bodhisattva, Unimpeded Awakening Bodhisattva, Thorough Awakening Bodhisattva, Universal Illumination of the Three Times Awakening Bodhisattva, Vast Awakening Bodhisattva, Universal Clarity Awakening Bodhisattva, and Dharma Realm Light Awakening Bodhisattva.

In all, there were five hundred bodhisattva-mahāsattvas such as these. All of these bodhisattvas had entirely perfected the conduct and vows of Samantabhadra:

Their spheres of cognition were unimpeded, for they pervaded the *kṣetras* of all buddhas;

They manifested countless bodies, for they drew near to all *tathāgatas*;

The vision of their purified eyes was unobstructed, for they observed all buddhas' spiritual transformations;

They were unlimited in the places to which they went, for they were forever traveling to pay their respects where all *tathāgatas* achieved the right enlightenment;

Their radiance was boundless, for their wisdom light everywhere illuminated the ocean of all true dharmas;

They were inexhaustible in speaking Dharma, for they could hold forth endlessly, doing so with pure eloquence throughout boundless kalpas;

They were commensurate with the realm of empty space, for their wisdom's actions were all completely purified;

There had no particular place in which they dwelt, for they adapted to the minds of beings in manifesting their form bodies;

They had extinguished the cataracts of the delusions, for they completely understood that the realms of beings contained no beings at all; and

They possessed wisdom commensurate with empty space, for they illuminated the Dharma realm with an immense net of light.

He was also together with a congregation of five hundred *śrāvaka* disciples, all of whom had awakened to the truths and all of whom had achieved realization of ultimate reality, had deeply penetrated the nature of dharmas, had forever escaped the ocean of existence, had, in reliance upon the qualities of the Buddha, left behind the bonds of the fetters, had come to dwell in the unimpeded stations, had made their minds so quiescent as to be like empty space, had forever cut off any doubts in the buddhas, and had developed deep faith in and proceeded into the ocean of the Buddha's knowledge.

He was also together with countless world leaders, all of whom had made offerings to countless buddhas. They were always able to benefit all beings, serving them as unsolicited friends. They were constantly diligent in protecting them, having made vows to never forsake them. They had entered the gateways of the world's especially excellent wisdom and had been born from the Buddha's teaching. They protected the Buddha's right Dharma and generated great vows to prevent the severance of the lineage of the buddhas. They had been born into the clan of the Tathāgata and sought to acquire all-knowledge.

At that time, the bodhisattvas, the venerable *śrāvaka* disciples, the world leaders, and those in their retinues all had this thought:

As for the Tathāgata's sphere of action, the range in which the Tathāgata's knowledge functions, the Tathāgata's empowerments, the Tathāgata's powers, the Tathāgata's fearlessnesses, the Tathāgata's samādhis, the Tathāgata's dwelling places, the Tathāgata's sovereign masteries, the Tathāgata's bodies, and the Tathāgata's knowledge, these are all such that, of all the world's devas or humans, none would be able to reach a penetrating comprehension of them, none would be able to enter them, none would be able to have resolute faith in them, none would be able to completely know them, none would be able to accept them, none would be able to contemplate them, none would be able to selectively distinguish among them, none would be able to explain them, none would be able to elucidate them; and none would be able to cause beings to completely understand them.

They would remain unable to do so unless they were assisted by the power of all buddhas' assistance, by the power of the Buddha's spiritual superknowledges, by the power of the Buddha's awesome virtue, by the power of the Buddha's original vows, by the power of past-life roots of goodness, by the power of having been drawn forth and sustained by good spiritual guides, by the power of deep and pure faith, by the power of immensely clear understanding, by the power of pure resolve to progress toward bodhi, and by the power of a vast vow to seek all-knowledge.

We only wish that the Bhagavat would adapt to us and to all beings in accordance with our many different desires, many different understandings, many different kinds of knowledge, many different languages, many different masteries, many different dwelling grounds, many different degrees of purification of the faculties, many different motivations and methods, many different spheres of mind, many different ways of relying on the meritorious qualities of the Tathāgata, and many different ways of hearing and accepting all the Dharma that has been proclaimed. Then, having done so, may the Bhagavat reveal:

His past resolve to set out in the quest for all-knowledge;
 His past generation of the bodhisattva's great vows;
 His past purification of the *pāramitās*;
 His past entry onto the bodhisattva grounds;
 His past fulfillment of the bodhisattva practices;
 His past perfection of expedient means;
 His past cultivation of all paths;
 His past acquisition of the dharmas of emancipation;
 His past feats of the spiritual superknowledges; and
 The causes and conditions of his previous lifetimes as well as:
 His realization of the universal and right enlightenment;
 His turning of the wheel of the sublime Dharma;
 His purification of his buddha land;
 His training of beings;
 His opening of the Dharma city of all-knowledge;
 His revealing of all beings' paths;
 His entry into the places in which all beings dwell;
 His acceptance of the gifts of all beings;
 His instruction to all beings about the merit of giving; and
 His displaying for all beings the appearance of all buddhas.

We wish that, for our sakes, he will speak about all dharmas such as these.

Then, aware of the thoughts that had arisen in the minds of all the bodhisattvas and taking the great compassion as his body, the great compassion as his gateway, the great compassion as foremost, and taking the dharma of great compassion as his method, the Bhagavat then filled all of empty space and entered the lion sprint samādhi. Having entered this samādhi, the entire world became everywhere purified.³

At this time, the Greatly Adorned Pavilion suddenly became boundlessly vast. The ground beneath it became composed of vajra covered by kings of jewels. Countless jewel flowers and all kinds of *maṇi* jewels were spread about everywhere within it so that every place overflowed with them. *Vaiḍūrya* formed its pillars and it was composed of combinations of the many kinds of jewels. It was adorned with greatly radiant *maṇi* jewels with *jambūnada* gold and sovereign wishing jewels arranged around its top as adornments. It was surrounded by tall towers off in the distance and roads ran off from its sides so that the buildings connected with each other and the windows and doorways each shone light on the other. The steps and railings were fully adorned in many ways with all kinds of marvelous jewels. All of those jewels displayed images of humans and devas. They were solid, marvelously fine, and foremost in the entire world.

A net of *maṇi* jewels stretched all across it from above and banners and pennants stood alongside all the doors. They all emanated brilliant light that everywhere pervaded the Dharma realm. Outside of this site of enlightenment, there were so innumerably many cascades of steps and railings as to be indescribable. None of them were not made entirely of *maṇi* jewels.

Then, again because of the Buddha's spiritual powers, that Jeta Grove suddenly became so expansively vast as to equal in its dimensions buddha lands as numerous as the atoms in inconceivably many buddha *kṣetras*. It was inlaid with adornments created from all the marvelous jewels. Indescribably many jewels were spread all about across its grounds. *Asaṃkhyeyas* of jewels composed its walls. Jeweled palm trees served as adornments along its pathways where, in addition, between them, there were countless fragrant streams brimming with scented waters the currents of which stirred whirling eddies in which jeweled blossoms twirled to the right, following the direction of the flow, spontaneously proclaiming the sounds of the Buddha's Dharma.

Inconceivably many buds of *puṇḍarīka* lotus flowers made of inconceivably fine jewels blossomed fragrantly all across the surface of these waters. Trees with blossoms made of the many kinds of jewels were planted all along the banks. All kinds of different terraces and open halls, inconceivably marvelous in appearance, were arrayed in sequential rows along the shore, all of them draped with *maṇi* jewel nets from which *asaṃkhyeyas* of jewels emanated brilliant light. *Asaṃkhyeyas* of jewels graced those grounds on which many varieties of sublime incense burned, sending forth mists of fragrant vapors.

Countless jeweled banners of every different sort also stood there, namely jeweled incense banners, jeweled robe banners, jeweled pennant banners, jeweled silk banners, jeweled blossom banners, jeweled necklace banners, jeweled garland banners, jeweled bell banners, *maṇi* jewel canopy banners, and great *maṇi* jewel banners.

In addition, there was a *maṇi* jewel banner that shone with pervasively illuminating radiance, a sovereign *maṇi* jewel banner that recited the sounds of all *tathāgatas'* names, a leonine sovereign *maṇi* jewel banner, a sovereign *maṇi* jewel banner that narrated stories of the ocean of all *tathāgatas'* previous lives, and a sovereign *maṇi* jewel banner that displayed images of the entire Dharma realm. These were present in stately rows everywhere throughout the ten directions.

Then, in the sky above the Jeta Grove, there were:

- Inconceivably⁴ many celestial palace clouds;
- Countless incense tree clouds;
- Ineffably many Mount Sumeru clouds;
- Ineffably many music clouds emanating sublime sounds singing the praises of the Tathāgata;
- Ineffably many clouds of lotus flowers made of jewels;
- Ineffably many clouds of jeweled thrones draped with celestial robes on which bodhisattvas sat, praising the Buddha's meritorious qualities;
- Ineffably many *maṇi* jewel clouds displaying the images of heavenly kings;
- Ineffably many clouds of real white pearls;
- Ineffably many clouds of ruby towers adorned with ornaments;
- and
- Ineffably many clouds that sprinkled down solid-vajra pearls.

These phenomena all remained there in the sky, everywhere encircling the area, serving as adornments. And why did this occur? It did so:

- Due to the inconceivability of the Tathāgata's roots of goodness;
 Due to the inconceivability of the Tathāgata's pure dharmas;
 Due to the inconceivability of the Tathāgata's awesome powers;
 Due to the inconceivability of the Tathāgata's ability to miraculously transform one body so that it pervades all worlds;
 Due to the inconceivability of the Tathāgata's ability to use his spiritual powers to cause all buddhas and their buddha lands' adornments to enter into his own body;
 Due to the inconceivability of the Tathāgata's ability to everywhere manifest reflected images of the entire Dharma realm within one atom;
 Due to the inconceivability of the Tathāgata's ability to reveal all buddhas of the past within one pore;
 Due to the inconceivability of the Tathāgata's emanation of rays of light, each one of which is able to everywhere illuminate all worlds;
 Due to the inconceivability of the Tathāgata's ability to emanate from one pore clouds of transformations as numerous as the atoms in all buddha *kṣētras* that completely fill all buddha lands; and
 Due to the inconceivability of the Tathāgata's ability to reveal within but one pore the kalpas of formation, abiding, and destruction of all worlds of the ten directions.

And just as one observed the pure adornments of the Buddha's land here within this Jeta Grove's Garden of the Benefactor of Orphans and the Solitary, so too could one also observe this in all worlds of the ten directions throughout the entire Dharma realm and the realm of empty space, as follows:

- One saw the body of the Tathāgata dwelling in the Jeta Grove together with a congregation full of bodhisattvas;
 One saw clouds everywhere raining all kinds of adornments;
 One saw clouds everywhere raining all kinds of jewels that shone with dazzling radiance;
 One saw clouds everywhere raining all kinds of *maṇi* jewels;
 One saw clouds everywhere raining all kinds of adorned canopies that completely covered the buddha *kṣētra*;
 One saw clouds everywhere raining all kinds of heavenly bodies;
 One saw clouds everywhere raining all kinds of flowering trees;
 One saw clouds everywhere raining all kinds of robe-bearing trees;⁵
 One saw clouds continuously and uninterruptedly raining all kinds of jeweled garlands and necklaces all over the great earth;
 One saw clouds everywhere raining all kinds of articles of adornment;
 One saw clouds everywhere raining incense vapors in the shapes of all kinds of beings;

One saw clouds everywhere continuously raining all kinds of nets of subtle and marvelous flowers made of jewels;

One saw clouds everywhere raining all kinds of celestial maidens who held jeweled banners and pennants as they circled about hither and thither up in the sky;

One saw clouds everywhere raining all kinds of lotus flowers made of the many kinds of jewels that spontaneously emanated the sounds of many different types of music from between their flower petals; and

One saw clouds everywhere raining all kinds of lion thrones adorned with jeweled nets and necklaces.

Then, off in the easterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Golden Lamp Cloud Banner with a buddha named Vairocana's Supreme Virtue King. Within that buddha's congregation, there was a bodhisattva named Light of Vairocana's Vows who, accompanied by bodhisattvas as numerous as the atoms in an ineffably great number of buddha *kṣetras*, came to where the Buddha dwelt, whereupon they all used their spiritual powers to cause all kinds of different clouds to come forth and fill the entire sky, namely clouds of heavenly flowers, clouds of heavenly incense, clouds of heavenly powdered incense, clouds of heavenly garlands, clouds of heavenly jewels, clouds of heavenly adornments, clouds of heavenly jeweled canopies, clouds of fine heavenly robes, clouds of jeweled heavenly banners, and clouds adorned with all kinds of marvelous heavenly jewels.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the easterly direction a jewel-adorned tower with a jeweled lotus dais lion throne that everywhere illuminated the ten directions. Over it hung a net canopy made of wish-fulfilling jewels that spread forth and covered them all. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the southerly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Vajra Treasury with a buddha named Invincible Treasury King of Universal Light. Within that buddha's congregation, there was a bodhisattva named King of Indestructible Vigor who, together with bodhisattvas as numerous as the atoms in an ineffably great number of buddha *kṣetras*, came to

where the Buddha dwelt, carrying nets consisting of all kinds of precious incense, carrying necklaces made of all kinds of jewels, carrying floral sashes made of all kinds of jewels, carrying garlands made of all kinds of jewels, carrying all kinds of vajra necklaces, carrying all kinds of nets made of *maṇi* jewels, carrying sashes made of all kinds of jeweled robes, carrying sashes made of all kinds of jeweled necklaces, carrying sashes made of all kinds of supremely radiant *maṇi* jewels, and carrying necklaces made of all kinds of leonine *maṇi* jewels. Using their spiritual powers, they caused all these adornments to fill up that entire ocean of worlds.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the southerly direction a tower adorned with *maṇi* jewels that everywhere illuminated the world together with a jeweled lotus dais lion throne that everywhere illuminated the ten directions. Over it hung a net canopy made of all kinds of jeweled flowers that spread forth and covered them all. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the westerly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Sumeru Mountain Banner of *Maṇi* Jewel Lamps with a buddha named Dharma Realm Wisdom Lamp. Within that buddha's congregation, there was a bodhisattva named King of Universally Supreme and Unsurpassable Awesome Virtue who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, then came to where the Buddha dwelt and, all using their spiritual powers, conjured phenomena that filled the entire Dharma realm, namely:

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of all different kinds of perfumes and burning incense;

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of all different kinds of varicolored perfumes;

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of radiant sovereign *maṇi* jewels as numerous as all the atoms in the entire great earth;

Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of all kinds of different banners adorned with flaming-light wheels;

- Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of all different kinds of colored vajra treasuries adorned with sovereign *maṇi* jewels;
- Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of banners made of *jambūnada* gold and *maṇi* jewels that everywhere illuminated all worlds;
- Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of *maṇi* jewels that manifested the appearance of the entire Dharma realm;
- Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of sovereign *maṇi* jewels that manifested the appearance of the major marks and secondary characteristics of all buddhas;
- Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of sovereign *maṇi* jewels that manifested the appearance of the causes and conditions of the events of all *tathāgatas'* previous lives while also proclaiming the practices in which all bodhisattvas engage; and
- Sumeru Mountain clouds as numerous as the atoms in an ineffably great number of buddha *kṣetras* consisting of sovereign *maṇi* jewels that manifested the appearance of all buddhas sitting in the site of enlightenment.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the westerly direction a tower made of the king of all types of incense that had a jeweled net of real pearls draped over it. They also transformationally created a jeweled lotus dais lion throne adorned with banners reflecting images of Indra. Over it hung a net canopy that spread forth and covered them all which was composed of marvelously colored *maṇi* jewels. Crowns of sovereign wish-fulfilling gems adorned their heads. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the northerly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Jeweled Robe Radiance Banner with a buddha named Great Radiance Illuminating the Spacious Dharma Realm. Within that buddha's congregation there was a bodhisattva named Unimpeded Supremacy Treasury King who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, using their spiritual

powers, they all conjured an adorning array of all kinds of jeweled robe clouds that completely filled all of empty space, namely:

- Clouds of yellow-colored jewel light robes;
- Clouds of robes imbued with the fragrance of all different kinds of incense;
- Clouds of robes adorned with solar banner sovereign *maṇi* jewels;
- Clouds of robes adorned with gold-colored flaming *maṇi* jewels;
- Clouds of robes adorned with the flaming light of every sort of jewel;
- Clouds of robes adorned with supremely marvelous *maṇi* jewels arrayed in the images of all the stars and constellations;
- Clouds of robes adorned with *maṇi* jewels emanating the radiance of white jade;
- Clouds of robes adorned with *maṇi* jewels emanating universally illuminating radiance of especially excellent refulgence;
- Clouds of robes adorned with *maṇi* jewels emanating a universally illuminating radiance possessed of awesomely powerful flaming brilliance; and
- Clouds of *maṇi* jewel robes forming an ocean of adornments.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the northerly direction a tower adorned with an ocean of *maṇi* jewels along with a lotus dais lion throne composed of *vaiḍūrya* gems. Over it hung a net canopy that spread forth and covered them all which was composed of leonine awesomeness sovereign *maṇi* jewels. Pristine sovereign jewels formed the bright pearls in their topknots. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the northeasterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣētras*, there was a world known as Net of Pure Light Inspiring Universal Joyousness with a buddha named Unimpeded Eye. Within that buddha's congregation, there was a bodhisattva named Moon King Manifesting Dharma Realm Vows who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, using their spiritual powers, they all conjured an adorning array of tower clouds that spread completely over all worlds of the ten directions, namely jeweled tower clouds, incense tower clouds, burning incense tower clouds, floral tower clouds, sandalwood tower clouds, vajra tower clouds, *maṇi* jewel tower clouds, gold tower clouds, robe tower clouds, and lotus flower tower clouds.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the northeasterly direction a tower graced with immense *maṇi* jewels and gateways to the entire Dharma realm along with a lotus dais lion throne made of the peerless king of all types of incense. Over it hung a net canopy that spread forth and covered them all which was composed of *maṇi* jewel flowers. They wore crowns of sovereign *maṇi* jewels from the treasury of marvelous jewels. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the southeasterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Banner Adorned with Incense Clouds with a buddha named Dragon's Sovereign Mastery King. Within that buddha's congregation, there was a bodhisattva named King of the Dharma's Flaming Wisdom Light who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, using their spiritual powers, they all conjured an adorning array of clouds that completely pervaded all of empty space, namely:

- Clouds of light spheres the color of gold;⁶
- Clouds of light spheres the color of countless jewels;
- Clouds of light spheres the color of the Tathāgata's mid-brow hair mark;
- Clouds of light spheres the color of various jewels;
- Clouds of light spheres the color of a lotus flower seed pod;
- Clouds of light spheres the color of many-jeweled trees;
- Clouds of light spheres the color of the Tathāgata's crowning *uṣṇīṣa*;
- Clouds of light spheres the color of *jambūnada* gold;
- Clouds of light spheres the color of the sun; and
- Clouds of light spheres the color of the stars and moon.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the southeasterly direction a tower of light made of the most supreme *vairocana* jewels and a vajra *maṇi* jewel lotus flower dais lion throne. Over it hung a net canopy that spread forth and covered them all which was composed of sovereign *maṇi* jewels emanating the fiery radiance of the many kinds of jewels. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the southwesterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha

kṣetras, there was a world known as Sunlight Maṇi Jewel Matrix with a buddha named Wisdom Moon King Who Everywhere Illuminates All Dharmas. Within that buddha's congregation, there was a bodhisattva named Wisdom Banner King Who Vanquishes All Demon Armies who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon he emanated from all his pores phenomena that were commensurate in their vastness with the entire realm of empty space, namely sending forth:

- Floral flaming-radiance clouds;
- Incense flaming-radiance clouds;
- Jewel flaming-radiance clouds;
- Vajra flaming-radiance clouds;
- Burning incense flaming-radiance clouds;
- Lightning flash flaming-radiance clouds;
- Vairocana *maṇi* jewel flaming-radiance clouds;
- All kinds of golden light flaming-radiance clouds;
- Flaming-radiance clouds of light from supreme treasuries of sovereign *maṇi* jewels; and
- Flaming-radiance clouds matching the light of the ocean of all *tathāgatas* of the three periods of time.

Every one of these phenomena issued from his pores and everywhere filled the realms of space.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the southwesterly direction an immense tower made of *maṇi* jewels that everywhere revealed a web of brilliant light throughout the Dharma realm's ten directions. They also created a fragrant flaming-radiance lamp jeweled lotus flower dais lion throne. Over it hung a net canopy that spread forth and covered them all which was composed of immaculate matrix *maṇi* jewels. They wore crowns adorned with sovereign *maṇi* jewels that emanated the sounds of all beings setting forth on the path. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the northwesterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Sovereign Maṇi Jewel Treasury of Vairocana's Vows with a buddha named Universally Radiant Supreme Sumeru King. Within that buddha's congregation, there was

a bodhisattva named Banner of the Light of Vows and Wisdom⁷ who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, in each succeeding moment, he emanated clouds of images from all of his major marks, secondary signs, pores, and other parts of his body, emanating image clouds that completely filled all of empty space, namely:

- Clouds of images of all *tathāgatas* of the three periods of time;
- Clouds of images of all bodhisattvas;
- Clouds of images of all *tathāgatas'* congregations;
- Clouds of images of all *tathāgatas'* transformation bodies;
- Clouds of images of all *tathāgatas'* previous-life bodies;
- Clouds of images of all *śrāvaka* disciples and *pratyekabuddhas*;
- Clouds of images of all *tathāgatas'* sites of enlightenment;
- Clouds of images of all *tathāgatas'* spiritual transformations;
- Clouds of images of all world leaders; and
- Clouds of images of all pure lands.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the northwesterly direction a tower adorned with *maṇi* jewels that everywhere illuminated the ten directions and a jeweled lotus dais lion throne that everywhere illuminated the world. Over it hung a net canopy that spread forth and covered them all which was composed of true pearls emanating insuperable radiance. They wore *maṇi* jewel crowns emanating pervasively radiant light. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then, off in the direction of the nadir, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Universal Illumination of the Halos of All Tathāgatas with a buddha named King Having a Banner of Marks and Wisdom as Unimpeded as Space. Within that buddha's congregation, there was a bodhisattva named King of Valiant Wisdom Demolishing All Obstacles who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came to where the Buddha dwelt, whereupon, he emanated sound clouds from all of his pores:

- Emanating sound clouds speaking of the ocean of all beings' languages;
- Emanating sound clouds speaking of the ocean of methods of cultivation used by all bodhisattvas of the three periods of time;

- Emanating sound clouds speaking of the ocean of methods of bringing forth vows used by all bodhisattvas;
- Emanating sound clouds speaking of the ocean of all bodhisattvas' methods for achieving complete purification of the *pāramitās*;
- Emanating sound clouds speaking of all bodhisattvas' complete fulfillment of the practices throughout all *kṣetras*;
- Emanating sound clouds speaking of all bodhisattvas' perfection of the use of feats of spiritual powers;⁸
- Emanating sound clouds speaking of all *tathāgatas*' reaching the site of enlightenment, vanquishing Māra's armies, gaining the universal and right enlightenment, and using feats of spiritual power;
- Emanating sound clouds speaking of the ocean of names of sutra gateways taught by all *tathāgatas* in turning the Dharma wheel;
- Emanating sound clouds speaking of the ocean of all skillful means used in implementing dharmas adapted to what is appropriate in instructing and training beings; and
- Emanating sound clouds speaking of the ocean of all skillful means adapted to the time, adapted to roots of goodness, and adapted to vows in everywhere causing beings to gain wisdom.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the direction of the nadir a tower adorned with many kinds of jewels that displayed the appearance of all *tathāgatas*' temple halls as they also created a lotus dais lion throne made from all types of jewels. They wore crowns of *maṇi* jewels displaying reflected images of all sites of enlightenment. Together with his entire retinue, he then sat there in the lotus posture.

Then, off in the direction of the zenith, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Proclamation of the Endlessness of the Buddha Lineages with a buddha named Voice of the Sphere of Light of Universal Knowledge. Within that buddha's congregation, there was a bodhisattva named Different Vows of the Dharma Realm⁹ who, together with bodhisattvas as numerous as the atoms in an ocean of worlds, came forth from the site of their own Dharma assembly to the place in this Sahā World where Śākyamuni Buddha dwelt. Then, from his major marks and secondary characteristics, from all of his pores, from all parts of his body, from all of his joints, from all of his adornments, and from all parts of his robes, he displayed images of all buddhas of the past, including Vairocana and the others, displayed images of all buddhas of the future, including those

who have already acquired their predictions and those who have not yet received their predictions, and displayed images of all buddhas of the present throughout the ten directions along with all their lands and their congregations. Furthermore:¹⁰

He also displayed images from the ocean of their previous lives' practice of *dāna pāramitā*,¹¹ while also showing all beneficiaries of their giving;

He also displayed images from the ocean of their previous lives' practice of *śīla pāramitā*;¹²

He also displayed images from the ocean of their previous lives' practice of *kṣānti pāramitā*¹³ during which they endured the severance of limbs and yet their minds remained undisturbed;

He also displayed images from the ocean of their previous lives' valiant and unretreating practice of vigor *pāramitā*;

He also displayed images from the ocean of their previous lives' quest to practice the ocean of all *tathāgatas'* *dhyāna pāramitā*¹⁴ and their subsequent attainment of success in this;

He also displayed images from the ocean of their previous lives' production of valiant resolve and sacrifice of everything in seeking the Dharma established by all buddhas' turning of the Dharma wheel;

He also displayed images from the ocean of their previous lives' delight in seeing all buddhas, delight in practicing the path of all bodhisattvas, and delight in teaching all realms of beings;

He also displayed images from the ocean of their previous lives' great vows of all bodhisattvas that they brought forth and then used as means of purification and adornment;

He also displayed images from the ocean of their previous lives' valiant and pure practice of the powers *pāramitā* as perfected by the bodhisattvas of the past; and

He also displayed images from the ocean of their previous lives' practice of the knowledge *pāramitā* as completely fulfilled by all bodhisattvas of the past.

Such images of those oceans of their previous lives' practices completely filled the vast Dharma realm.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the direction of the zenith a tower adorned with a treasury of all varieties of vajra as well as a lotus dais lion throne made of *indranīla* sapphires and sovereign vajra gems. Over it hung a net canopy that spread forth and covered them all that was composed of sovereign *maṇi* jewels that shone with the

light of all jewels. Sovereign *maṇi* jewels proclaiming the names of all *tathāgatas* of the three periods of time formed the bright pearls in their topknots. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

All such bodhisattvas of the ten directions and their retinues were born from the conduct and vows of Samantabhadra Bodhisattva. They used their purified wisdom eyes to see all buddhas of the three periods of time and everywhere hear the ocean of sutras proclaimed by all the buddhas, the *tathāgatas*, as they turned the wheel of Dharma.

They had already arrived at the far shore of perfection in all bodhisattvas' sovereign masteries. In each successive mind-moment, they manifested great spiritual transformations and drew near to all the buddhas, the *tathāgatas*. With but one body, they completely filled up all worlds and were thus present in the congregations at the Dharma assemblies of all *tathāgatas*.

They were everywhere able to manifest a sphere of cognition in which all worlds appeared within one atom. In their teaching and maturation of all beings, they never missed the correct timing and, from within but one of their pores, there came forth the sounds of all *tathāgatas* teaching the Dharma. Furthermore:

They knew all beings were like conjured illusions, knew all buddhas were like reflections, knew all instances of taking on births in any of the rebirth destinies were like dreams, knew all karmic consequences were like images reflected in a mirror, knew all instances of production were like mirages seen in the hot season, and knew all worlds were like mere transformations.

They had perfected the Tathāgata's ten powers, fearlessnesses, heroic bravery, and sovereign masteries, had become able to roar the lion's roar, had deeply entered the great ocean of inexhaustible eloquence, had acquired the knowledge of all dharmas of the ocean of all beings' languages, and had reached the point that whatever they practiced throughout the realm of empty space and the Dharma realm had become entirely unimpeded;

They knew all dharmas unimpededly. They had already purified the spheres of cognition of all bodhisattvas' spiritual superknowledges, had become heroically brave in their practice of vigor, had vanquished the armies of Māra, and constantly used their wisdom to achieve a completely penetrating comprehension of the three periods of time;

They knew all dharmas as like empty space, were entirely free of any indulgence in disputation, and were free of any grasping or

attachment. Although they were diligently vigorous, they knew that all-knowledge finally had no place from which it comes forth and, although they contemplated the spheres of cognition, they knew that anything that exists is ultimately inapprehensible.¹⁵

They used their knowledge of skillful means to enter the entire Dharma realm, used the wisdom that knows uniform equality to enter all lands, used their powers of transformation to cause all worlds to mutually interpenetrate with all other worlds, and took on births in all places.

They saw the many different forms and characteristics of all worlds. Within extremely tiny realms, they manifested vast *kṣetras*. Within vast realms, they manifested extremely tiny *kṣetras*. In one mind-moment's instant in the dwelling place of one buddha, they acquired the assistance of all buddhas' awesome spiritual powers so that they everywhere saw the ten directions without any confusion. In but one *kṣaṇa*'s instant, they were able to go forth to visit all of them.

That all of these bodhisattvas filled up the Jeta Grove in this way was entirely due to the awesome spiritual powers of the Tathāgata.

At that time, although the most senior *śrāvaka* disciples including Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Revata, Subhuti, Aniruddha, Nanda, Kapphiṇa, Kātyāyana, Pūrṇa, and others were present there in the Jeta Grove, none of them saw:

- The Tathāgata's spiritual powers;
- The Tathāgata's adornments;
- The Tathāgata's sphere of action;
- The Tathāgata's easeful mastery;
- The Tathāgata's spiritual transformations;
- The Tathāgata's venerable supremacy;
- The Tathāgata's marvelous practices;
- The Tathāgata's awesome virtue;
- The Tathāgata's sovereign power; or
- The Tathāgata's purification of the *kṣetra*.

Nor did they see:

- The bodhisattvas' inconceivable realms;
- The bodhisattvas' great congregations;
- The bodhisattvas' universal interpenetration;
- The bodhisattvas' universal reach;
- The bodhisattvas' universal paying of respects;
- The bodhisattvas' spiritual transformations;
- The bodhisattvas' easeful mastery;

The bodhisattvas' retinues;
 The bodhisattvas' regions;
 The bodhisattvas' adorned lion thrones;
 The bodhisattvas' palaces;
 The bodhisattvas' dwelling places;
 The bodhisattvas' sovereign mastery in the samādhis they enter;
 The bodhisattvas' contemplations;
 The bodhisattvas' emergence;
 The bodhisattvas' heroic bravery;
 The bodhisattvas' offerings;
 The bodhisattvas' receiving of predictions;
 The bodhisattvas' ripening;
 The bodhisattvas' heroic stalwart strength;
 The bodhisattvas' purification of the Dharma body;
 The bodhisattvas' perfect fulfillment of the wisdom body;
 The bodhisattvas' manifestations of the vow body;
 The bodhisattvas' perfection of the physical body;
 The bodhisattvas' purity of complete fulfillment of their major marks;
 The bodhisattvas' adornment with the many hues of their eternally
 shining radiance;
 The bodhisattvas' emanation of nets of great radiance;
 The bodhisattvas' generation of clouds of transformations;
 The bodhisattvas' pervasive physical presence throughout the ten
 directions; or
 The bodhisattvas' perfect fulfillment of the practices.

All of the phenomena such as these were not seen at all by any of the great disciples in the *śrāvaka*-disciple sangha. And why is this? It is for these reasons:

Because their roots of goodness were not of the same sort;
 Because they did not previously cultivate the roots of goodness of the
 sovereign masteries that enable one to see the buddhas;
 Because they did not previously praise the pure qualities of all buddha
kṣetras among the worlds of the ten directions;
 Because they did not previously praise the many different spiritual
 transformations of the buddhas, the *bhagavats*;
 Because, while in the midst of transmigration in *saṃsāra*, they did not
 previously resolve to gain *anuttara-samyak-saṃbodhi*;
 Because they did not previously influence others to abide in the resolve
 to realize bodhi;
 Because they were previously incapable of preventing the lineage of
 the Tathāgata from being cut off;

Because they did not previously attract all beings;
 Because they did not previously encourage others to cultivate the bodhisattva's *pāramitās*;
 Because previously, when abiding in the midst of *saṃsāra*'s births and deaths, they did not exhort beings to seek the Supremely Victorious One's eye of great wisdom;
 Because they did not previously cultivate the roots of goodness that produce all-knowledge;
 Because they did not previously perfect the Tathāgata's world-transcending roots of goodness;
 Because they did not previously acquire knowledge of the spiritual superknowledges used in purifying buddha *kṣetras*;
 Because they did not previously acquire the sphere of cognition known to the eyes of all bodhisattvas;
 Because they did not previously seek the world-transcending roots of goodness conducive to exclusive realizations of bodhi;
 Because they did not previously bring forth the great vows of all bodhisattvas;
 Because they were not previously born through the aid of the Tathāgata's assistance;
 Because they did not previously realize all dharmas are like an illusion and bodhisattvas are like a dream; and
 Because they did not previously acquire the great bodhisattvas' vast joyous delight.

All of these phenomena are spheres of cognition perceived by Samantabhadra Bodhisattva's wisdom eye that are not held in common with any adherents of the two vehicles. It is for these reasons that the great *śrāvaka* disciples:

Were not able to see them;
 Were not able to know them;
 Were not able to hear them;
 Were not able to enter into them;
 Were not able to acquire them;
 Were not able to bear them in mind;
 Were not able to contemplate them;
 Were not able to assess them;
 Were not able to meditate on them; and
 Were not able to distinguish them.

Consequently, although they were abiding in the Jeta Grove, they did not witness any of the Tathāgata's great spiritual transformations. Furthermore, the great *śrāvaka* disciples:

Did not have roots of goodness such as these;
 Did not have wisdom eyes such as these;¹⁶
 Did not have samādhis such as these;¹⁷
 Did not have liberations such as these;
 Did not have spiritual superknowledges such as these;
 Did not have qualities of awesome virtue such as these;
 Did not have powers such as these;
 Did not have sovereign masteries such as these;
 Did not have stations in which they dwelt such as these; and
 Did not have spheres of cognition such as these.

Therefore, as regards phenomena such as these:

They were not able to know them;
 They were not able to see them;
 They were not able to enter into them;
 They were not able to realize them;
 They were not able to abide in them;
 They were not able to understand them;
 They were not able to contemplate them;
 They were not able to endure them;
 They were not able to progress toward them; and
 They were not able to roam about within them.

They were also unable to extensively:

Expound on them for others;
 Explain them for others;
 Praise them for others;
 Reveal them for others;
 Lead others into them;
 Encourage others to advance into them;
 Induce others to progress toward them;
 Induce others to cultivate them;
 Induce others to abide securely within them; or
 Induce others to realize and enter them.

And why was this? It was because all of those great disciples:

Had relied upon the *śrāvaka*-disciple vehicle to gain emancipation;
 Had achieved success in the *śrāvaka*-disciple path;
 Had fulfilled the *śrāvaka*-disciple practices;
 Had come to abide securely in the fruits of the path acquired by the
śrāvaka disciples;
 Had acquired definitive knowledge of the truth of absence of inherent
 existence;

Had come to always abide in the apex of reality;¹⁸
 Had achieved the ultimate realization of quiescence;
 Had abandoned the great compassion;
 Had become indifferent to beings; and
 Had come to abide in their own endeavors.¹⁹

It was also because, with regard to [the Buddha's] wisdom:²⁰

They were unable to accumulate it;
 They were unable to cultivate it;
 They were unable to securely abide in it;
 They were unable to vow to seek it;
 They were unable to successfully develop it;
 They were unable to purify it;
 They were unable to progress into it;
 They were unable to completely comprehend it;
 They were unable to know or see it; and
 They were unable to realize and attain it.

Consequently, although they did reside within the Jeta Grove, facing the Tathāgata, they still did not see such vast spiritual transformations as these that he manifested there.

Sons of the Buddha, this is comparable to the circumstance found along the banks of the Ganges River where there are countless hundreds of thousands of *koṭīs* of hungry ghosts who are naked, famished, thirsty, their entire bodies burning, over whom the crows, vultures, and wolves struggle with each other to come and pounce on them and seize them.

They are driven by thirst and wish to find water to drink, yet, even though they live there on the banks of the river, they still do not see the river. If they were to see it at all, they would only see it as completely dried up. Why? This is because they are covered by deep and thick karmic obstacles.

So too it is with those great *śrāvaka* disciples, for, although they reside within the Jeta Grove, they still do not see the Tathāgata's vast spiritual powers. This is because their eyes are covered by cataracts of ignorance that lead to forsaking all-knowledge. This is due to their never having planted roots of goodness in the ground of omniscience.

It is as if there is someone in the midst of a great congregation who, having fallen into a peaceful sleep, suddenly sees in his dreams the great city of Śakra, lord of the devas, that is known as Sudarśana or "Good to Behold," along with his palace, gardens, groves, many different kinds of refined adornments, hundreds of thousands of

myriads of *koṭīs* of devas' sons and devas' daughters everywhere scattering heavenly flower petals completely covering those grounds, seeing too the many different kinds of robe trees that produce marvelous robes, the many different kinds of flowering trees that bloom with marvelous blossoms, the music trees that emanate the sounds of celestial music, the heavenly consorts singing with lovely voices, and the countless devas who delight in the pleasures there. Even as that person sees himself dressed in celestial robes, living there and wandering around everywhere there, everyone in that immense congregation, although residing in the same place, neither knows of nor sees any of this.

And how could this be so? It would be because everything seen in that dream remained invisible to everyone in that great congregation. So too it is in the case of all these bodhisattvas and world rulers²¹ [who were able to see these phenomena]:

- Because they had long accumulated the power of roots of goodness;
- Because they had made the vast vow to attain all-knowledge;
- Because they had trained in all buddhas' meritorious qualities;
- Because they had cultivated the adorned path of the bodhisattvas;
- Because they had perfectly fulfilled the dharmas of the wisdom of all-knowledge;
- Because they had completely fulfilled the conduct and vows of Samantabhadra;
- Because they had progressed into the wisdom grounds of all bodhisattvas;
- Because they roamed and delighted in the samādhis in which all bodhisattvas dwell; and
- Because they had already become able to unimpededly contemplate the realms of all bodhisattvas' wisdom.

Therefore they were all able to witness the inconceivable freely implemented spiritual transformations manifested by the Tathāgata, the Bhagavat, whereas all the great disciples in the community of *śrāvaka* disciples remained unable to see them and unable to know them. This was because they did not possess the purified eyes of the bodhisattvas.

It is as if, in the Himalaya Mountains where there are many kinds of medicinal herbs, there was an especially good physician who, on encountering them, was able to distinguish them all, whereas all the hunters and herders that constantly dwell in those mountains did not even see those herbs. This circumstance is just like that, for all those bodhisattvas had entered wisdom's spheres of cognition and become

equipped with the powers of their sovereign masteries. Hence they were able to see the vast spiritual transformations manifested by the Tathāgata.

All the great disciples sought only to serve their own self-benefit and did not wish to benefit others. They sought only to gain peace for themselves and did not wish to bestow peace on others. Thus, even though they dwelt within this grove, they still did not know or see this.

By way of analogy, suppose that the earth contained deposits of the many different precious and rare jewels and there was some man possessed of clearly penetrating intelligence who was well able to distinguish everything contained in those hidden treasuries. Because this man also possessed the power of immense merit, he was able to take whatever he pleased to care for his parents, provide compassionate relief to his relatives and retinue, and ensure that, among those who are old, sick, or destitute, there were none who were not equally provided with material support. Suppose, too, that there was someone who had no wisdom and no merit. Although he, too, might go to that place where there are repositories of jewels, he would not be able to recognize them, would not even notice them, and would not acquire any benefit for himself.

This circumstance is just the same, for the great bodhisattvas, possessed as they were of the purified wisdom eye, were able to enter the Tathāgata's inconceivable and extremely profound spheres of cognition, were able to observe the Buddha's spiritual powers, were able to enter the Dharma's gateways, were able to roam about in the ocean of samādhis, were able to make offerings to all buddhas, were able to use right Dharma to awaken beings, and were able to use the four means of attraction to attract beings, whereas the great *śrāvaka* disciples were unable to see the Tathāgata's spiritual powers and were unable to see the congregation of bodhisattvas.

It is as if there were a blind man who had arrived at a great isle of precious jewels where, whether walking, standing, sitting, or lying down, he was unable to see any of those many jewels, and, because he could not see them, he was unable to pick them up and unable to put them to use. So too it was in this circumstance, for, even though the great disciples dwelt in this grove close to the Bhagavat, they still did not see the Tathāgata's freely implemented spiritual powers and could not see the great congregation of bodhisattvas. Why not? This was because they did not possess the bodhisattvas' unimpeded

and purified eyes, could not awaken to and sequentially enter the Dharma realm, and could not see the freely implemented powers of the Tathāgata.

It is as if there were someone who had acquired the purified eye known as “stainless radiance” so that his vision was unimpeded by any darkness or physical forms. In that case, even in the dark of night, when dwelling in a population of countless hundreds of thousands of myriads of *koṭīs* of people, whether walking, standing, sitting, or lying down, there would be no forms, features, or manners of deportment that this clear-eyed person could not see in their entirety, whereas no one in that population of people would be able to observe the deportment or the goings and comings of that clear-eyed man.

So too it was with the Buddha who had completely developed the wisdom eye’s unimpeded purification so that he was able to clearly see everything in the entire world, whereas none of the great disciples were able to see either any of his spiritual transformations or any of the congregation of great bodhisattvas surrounding him.

It is also as if there were a bhikshu in the midst of the great assembly who had entered the universal-pervasion meditative absorptions, namely:

- The universal pervasion of earth absorption;
- The universal pervasion of water absorption;
- The universal pervasion of fire absorption;
- The universal pervasion of wind absorption;
- The universal pervasion of blue absorption;
- The universal pervasion of yellow absorption;
- The universal pervasion of red absorption;
- The universal pervasion of white absorption;
- The universal pervasion of heavens absorption;
- The universal pervasion of the bodies of the various beings absorption;
- The universal pervasion of the sound of all languages absorption; and
- The universal pervasion of all objective conditions absorption;

Those who had entered these meditative absorptions would see whatever objective condition they focused on, whereas, with the sole exception of others who had entered this same *samādhi*, no one else in that great assembly would be able to see any of these things. So too it was with the buddhas’ inconceivable realm of cognition as revealed by the Tathāgata. The bodhisattvas saw it entirely, whereas none of the *śrāvaka* disciples could see it at all.

It is also as if there were someone who had an invisibility elixir that, when he applied it to his eyes, while in the midst of some assembly, he could go and come or sit down and stand up without anyone there being able to witness this, whereas he himself would still be able to see everything happening in that congregation. One should realize that the Tathāgata is just like this, for he has transcended the world and yet he is able to see everywhere within the world. With the exception of the great bodhisattvas who have set out toward the realm of all-knowledge, [no one else could see these phenomena], for this is not something that the *śrāvaka* disciples would be able to see.

Again, this is like when, once a man²² is born, two devas constantly follow him, one of whom is called “Identically Born” and the other of whom is called “Identically Named.” Those devas are always able to see that man, whereas that man does not see those devas. One should realize that the Tathāgata’s circumstance is just like this, for, as he manifests great spiritual superknowledges in the midst of an immense congregation of bodhisattvas, the great *śrāvaka* disciples are all still unable to see this.

It is as if there were a bhikshu who had acquired the sovereign mastery of mind by which he entered the complete cessation absorption in which none of the actions of the six sense faculties continue to function and he no longer apprehends or is even aware of anything that is spoken. Because he is sustained in this by the power of meditative concentration, he does not enter *parinirvāṇa*. So too it was with the *śrāvaka* disciples. Although they continued to reside within the Jeta Grove and were completely endowed with the six sense faculties, they still did not know, did not see, did not understand, and did not enter the Tathāgata’s sovereign masteries or any of the endeavors carried out by those in the congregation of bodhisattvas.

And why was this the case? This is because the Tathāgata’s sphere of cognition is extremely deep and vast, difficult to perceive, difficult to know, difficult to fathom, and difficult to assess. It transcends all worlds and is inconceivable and indestructible. It is not a sphere of cognition accessible to any of the adherents of the two vehicles. Therefore the Tathāgata’s freely implemented use of the spiritual powers, the assembly of bodhisattvas, the Jeta Grove’s pervasive presence in all pure worlds, and all other phenomena such as these were such that none of the great *śrāvaka* disciples could know or see them because they were not suitable vessels for [being able to see] them.

At that time, Light of Vairocana's Vows Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

You should all contemplate
the inconceivability of the Buddha's enlightenment²³
as, within this Jeta Grove,
he manifests the power of his spiritual superknowledges.

The awe-inspiring spiritual powers of the Well Gone One
that he has displayed here are endlessly many.
Everyone in the entire world is deluded,
hence they are all unable to understand them.

The Dharma King's profound and marvelous dharmas
are measureless and inconceivable.
No one in the entire world
can fathom the spiritual superknowledges that he manifests.

Because he completely understands dharmas as signless,
he is therefore known as "the Buddha,"
yet he is endowed with the adornment of the signs
that one could never completely finish praising.

Now, within this grove,
he has displayed great spiritual powers
that are so extremely profound and boundless,
that words could never describe them.

You should contemplate the great awe-inspiring virtue
of this measurelessly vast assembly of bodhisattvas
that has come here from the lands of the ten directions
in order to see the Bhagavat.

They have completely fulfilled the vows they have made
and they are unimpeded in their spheres of action.
Of all who reside in the world,
there are none who can completely fathom them.

All the *pratyekabuddhas*
as well as those great *śrāvaka* disciples—
they are all unable to know
the range of the bodhisattvas' practice.

The great wisdom of the bodhisattvas
has reached its ultimate culmination on the grounds.
They have raised high their banner of heroic bravery
that is invincible and unshakable.

The spiritual transformations manifested
by the measureless samādhi power
of all these great and famous eminences
fill up the entire Dharma realm.

At that time, King of Indestructible Vigor Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

You should all contemplate these sons of the buddhas,
these treasuries of wisdom and meritorious qualities,
who have completed the bodhi practices
and who bring peace and security to the entire world.

Their minds originally possess clear and penetrating understanding
and they have skillfully entered all the samādhis.
Their wisdom is boundless
and its range of application is measureless.

Now, this Jeta Grove
is entirely adorned in many different ways.
This congregation of bodhisattvas has gathered like clouds
to dwell near to the Tathāgata.

Contemplate the ocean of this measurelessly vast assembly
which is entirely free of attachments.

They have come from the ten directions to pay their respects here
and have taken their seats on their jeweled lotus flower thrones.

They have neither any coming, nor any abiding,
nor anything on which they rely, nor any conceptual proliferation.
They are undefiled and possessed of unimpeded minds
that reach to the very ends of the Dharma realm.

They have raised up the banner of wisdom,
and are solid and unshakable.
They have realized the nonexistence of transformational dharmas
and yet manifest transformationally created phenomena.

They simultaneously go forth to pay their respects
wherever all buddhas are dwelling
in countless *kṣetras* throughout the ten directions,
and yet still do not divide their bodies as they do so.

You should contemplate this lion of the Śākya clan,
his sovereign mastery of the powers of spiritual superknowledges,
and his ability to cause the congregations of bodhisattvas
to all come forth and gather here.

The Dharma of all buddhas is uniformly equal
throughout the Dharma realm.

It is due to the ways it is spoken that it differs.

Those in this assembly all thoroughly comprehend this.

All buddhas always dwell serenely
at the apex of the Dharma realm's uniformity
and expound on the different dharmas
with inexhaustibly many expressions.

At that time, King of Universally Supreme and Unsurpassable
Awesome Virtue Bodhisattva, aided by the Buddha's spiritual pow-
ers, surveyed the ten directions and then spoke these verses:

You should contemplate the Unsurpassed Eminence²⁴
and the fullness of his vast sphere of wisdom.²⁵

He skillfully comprehends what is and is not the right time,
and expounds on the Dharma for beings.

He utterly demolishes all the heterodox theories
of the many adherents of non-Buddhist paths
and, everywhere adapting to beings' minds,
he manifests the powers of his spiritual superknowledges.

The Rightly Enlightened One is neither measurable
nor is he measureless.

Whether it be measurability or immeasurability,
the Muni has entirely transcended it all.

Just as it is with the sun in the sky
whose illumination reaches all places,
so too it is with the Buddha's wisdom
that completely penetrates all dharmas of the three times.

Just as on the fifteenth night of the month
when the orb of the moon is undiminished,²⁶
so too it is with the Tathāgata
whose white dharmas²⁷ of pristine purity are all perfectly complete.

Just as the sun in the middle of the sky
moves along without pausing for even a moment,
so too it is with the Tathāgata
whose spiritual transformations continue constantly.

Just as the *kṣētras* of the ten directions
exist without being obstructed by space,
so too it is with the Lamp of the World's
manifesting of transformations in the world.

Just as the world's ground
is what the many kinds of beings depend on for support,
so, too, the Lamp of the World's Dharma wheel
is what they depend on in this very same way.

Just as a fiercely swift wind
is unimpeded in its motion,
so too it is with the Buddha's Dharma
in its swift pervasion of the entire world.

Just as a great sphere of water²⁸
is what the world depends on to abide,
so too it is with the sphere of wisdom
on which all buddhas of the three times rely.

At that time, Unimpeded Supremacy Treasury King Bodhisattva,
aided by the Buddha's spiritual powers, surveyed the ten directions
and then spoke these verses:

Just as the great mountain of jewels
liberally benefits all sentient beings,
so too it is with the mountain of the Buddha
who everywhere benefits those in the world.

Just as the waters of the great sea
are clear, clean, and free of filth or turbidity,
so, too, when one sees the Buddha,
one is then able to dispel all thirst-driven cravings.

Just as Mount Sumeru
rises up from the midst of the great ocean,
so, too, the Lamp of the World
rises up from the ocean of the Dharma.

Just as the ocean is so replete with the many kinds of jewels
that all who seek them become completely satisfied,
so, too, it is with the wisdom he gained independent of a teacher.
All who perceive it become awakened.

The Tathāgata's extremely deep wisdom
is measureless and incalculable.
Hence the power of his superknowledges
makes manifest what is inconceivable.

Just as a master conjurer
manifests all different kinds of phenomena,
so, too, the wisdom of the Buddha
reveals the power of his miraculous transformations.²⁹

Just as a wish-fulfilling jewel
is able to fulfill all desires,

so, too, the Jina, the Supremely Victorious One,³⁰
fulfills all pure aspirations.

Just as a luminous pristine jewel
everywhere illuminates all things,
so, too, the Buddha's wisdom
everywhere illuminates the minds of the many beings.

Just as an eight-faceted jewel
reflects light in all directions,
so, too, the Unobstructed Lamp
everywhere illuminates the Dharma realm.

Just as a water-clarifying pearl
is able to clarify all turbid waters,
so, too, when one sees the Buddha,
all one's faculties become completely purified.

At that time, the bodhisattva known as Moon King Manifesting
Dharma Realm Vows, aided by the Buddha's spiritual powers, sur-
veyed the ten directions and then spoke these verses:

Just as the *indranīla* sapphire gem
is able to make all colors turn blue,
so, too, those who see the Buddha
all then bring forth the bodhi practices.

Within each and every atom,
the Buddha manifests his spiritual powers,
causing measurelessly and boundlessly many
bodhisattvas to all achieve purity.

These extremely deep and sublime powers
are so boundless as to be unknowable.
No one in the world is able to fathom
the bodhisattvas' sphere of cognition.

The bodies manifested by the Tathāgata
are adorned with their marks of purity.
They everywhere enter the Dharma realm
and lead the bodhisattvas to perfection.

Within inconceivably many buddha lands,
they achieve the right enlightenment.
They are all completely full
of all the bodhisattvas and world leaders.

The unexcelled honored one of the Śākya clan
who has achieved sovereign mastery in all dharmas
manifests spiritual powers
that are boundless and immeasurable.

The many different practices of the bodhisattva
are immeasurable and inexhaustible.
The Tathāgata's miraculous powers³¹
are all revealed for their sakes.

These sons of the Buddha thoroughly cultivate and train
in the realm of extremely deep dharmas,
and become perfectly accomplished in the unimpeded knowledge
by which they clearly understand all dharmas.

It is with the Well Gone One's awesome spiritual powers
that he turns the wheel of the Dharma for the sake of the many.
His spiritual transformations are everywhere fully present,
causing the entire world to become purified.

The Tathāgata's wisdom is perfectly fulfilled
and its domain is pure as well.
Like a great dragon king,³²
he everywhere rescues the many kinds of beings.

At that time, King of the Dharma's Flaming Wisdom Light Bodhisattva,
aided by the Buddha's spiritual powers, surveyed the ten directions
and then spoke these verses:

None of the great *śrāvaka* disciples
of any of the *tathāgatas* of the three periods of time
could ever know of a buddha
what transpires even as he merely lifts or sets down his foot.

Nor could any of the *pratyekabuddhas*
of the past, the future, or present
ever know of a *tathāgata*
what transpires even as he merely lifts or sets down his foot.

How much the less might a common person,
entangled by the bonds of the fetters
and having a mind and consciousness blanketed by ignorance,
then ever be able to know the Master Guide?

The unimpeded wisdom of the Rightly Enlightened One
utterly surpasses the path of verbal description
and his capacities are unfathomable.
Who then could possibly know or perceive this?

Just as no one could fathom the farthest boundaries
of the radiance of the brightly shining moon,
so too it is with the Buddha's spiritual powers,
for there is no one who could see where they end.

Every one of the skillful means and transformations
 he produces in each successive mind-moment
 are such that one could never completely comprehend them
 even by exhausting limitless kalpas in attempting to do so.

If one were to ponder his all-knowledge,
 his inconceivable dharmas,
 and each one of his gateways of skillful means,
 one could never discover their boundaries.

However, if one were to make a vast vow
 intent on gaining this Dharma,
 one would not find it difficult
 to know and see this realm of cognition.

If one were to arouse heroic bravery and then diligently cultivate
 this inconceivably vast ocean of Dharma,
 then one's resolve would remain unimpeded
 as one entered these gateways of skillful means.

Once one's mind has become disciplined
 and one's resolute vows have also become broadly inclusive and vast,
 then one will become bound to acquire the great bodhi,
 the domain of the Jina, the Supremely Victorious One.

At that time, Wisdom Banner King Who Vanquishes All Demon
 Armies Bodhisattva, aided by the Buddha's spiritual powers, sur-
 veyed the ten directions and then spoke these verses:

The wisdom body is not this body.
 It is unimpeded and inconceivable.
 If there was anyone who attempted to conceive of it,
 none of them could even come close to doing so.

It is through inconceivable karmic works
 that one produces this pure body.
 It is extraordinary in its marvelous adornments
 and it is not attached to any of the three realms of existence.

Its radiance illuminates everything
 and thus the Dharma realm becomes entirely purified.
 It opens the gates of the Buddha's bodhi
 and produces the many varieties of wisdom.

Just like the sun that shines in the world,
 it everywhere sends forth the light of wisdom,
 leaves all of the dusts' defilements far behind,
 and utterly extinguishes all obstacles.

It everywhere purifies the abodes in the three realms of existence,
 forever cuts off the stream of births and deaths,
 brings about complete success in the bodhisattva path,
 and produces the unexcelled awakening.

He manifests boundlessly many forms,
 yet there is nothing in these forms that he relies on.
 Although his manifestations are countless,
 all of them are inconceivable.

When, in but one instant of bodhi,
 he is able to awaken to all dharmas,
 how could one ever hope to fathom
 the bounds of the Tathāgata's wisdom?

In but one mind-moment, he clearly comprehends
 all dharmas of the three periods of time.
 Hence it is said that the Buddha's wisdom
 is endless and unassailable.

It is in this way that the wise
 should focus their contemplations on the Buddha's bodhi.
 This contemplation is inconceivable, for,
 in contemplating it, one finds it cannot be grasped.

Bodhi is indescribable,
 for it entirely surpasses the path of speech.
 All buddhas come forth from this,
 This Dharma is inconceivable.

At that time, King of the Banner of the Light of Vows and Wisdom
 Bodhisattva, aided by the Buddha's spiritual powers, surveyed the
 ten directions and then spoke these verses:

If they³³ are able to skillfully contemplate
 the endless ocean of bodhi,
 they will be able to abandon deluded thought
 and decisively resolve to uphold the Dharma.

If they acquire such decisively resolute mind,
 they will be able to cultivate the marvelous practices,
 pursue inward reflection in the stillness of *dhyāna*,
 and forever cut off all doubts.

Their resolve will remain invulnerable to weariness
 and they will remain free of indolence as well.
 They will continuously increase in the progress of their cultivation
 toward the ultimate realization of the Dharma of all buddhas.

Their faith and wisdom have already been completely developed.
 Still, in each successive mind-moment, they are caused to increase.

They always delight in and always contemplate the Dharma that has nothing that can be grasped and nothing on which it depends.

They entirely dedicate all meritorious practices they have cultivated throughout countless *koṭīs* of thousands of kalpas to the path that all buddhas have sought.

Although they abide within *samsāra*, their minds still remain free of any defiling attachments. They abide securely in the Dharma of all buddhas and always delight in the Tathāgata's practices.

Everything within the world—the aggregates, the sense realms, and other such dharmas—They entirely abandon them all for they seek only to acquire the qualities of the Buddha.

Common people, entangled in falseness and delusion, always flow along in the world's cyclic existence. The bodhisattvas' minds are unimpeded in striving to rescue them and bring about their liberation.

The bodhisattvas' practices are difficult to completely praise for no one in the entire world could even conceive of them. They everywhere dispel all sufferings and universally bestow happiness on all the many kinds of beings.

They have already acquired the wisdom of bodhi and also take pity on all the many kinds of beings. Their light illuminates the world as they proceed to liberate all beings.

At that time, King of Valiant Wisdom Demolishing All Obstacles Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke these verses:

Even in countless thousands of *koṭīs* of kalpas, it would be difficult to even hear the word "buddha," how much the more so to also draw near to him and then forever cut off all one's doubts.

The Tathāgata, the Lamp of the World, has a penetrating comprehension of all dharmas. He everywhere generates merit³⁴ throughout the three times and thereby enables all beings to become purified.

The Tathāgata's marvelous form body is admired and praised by everyone. If one always gazed up at it for a *koṭī* of kalpas, one's mind would still never be fully satisfied.

Wherever there are sons of the Buddha
 who contemplate the Buddha's marvelous form body,
 they will certainly forsake all attachments to existence
 and dedicate their efforts to the path that leads to bodhi.

The Tathāgata's marvelous form body
 constantly expounds teachings with a far-reaching voice
 that speaks with unimpeded eloquence
 and opens the gates leading to the Buddha's bodhi.

He enlightens beings,
 countless and inconceivably many,
 causes them to enter the gateway of wisdom,
 and gives them predictions of future bodhi.

The Tathāgata comes forth into the world
 and serves as a great field of merit for the world.
 He everywhere guides all sentient beings
 and causes them to accumulate meritorious practices.

If anyone makes offerings to the Buddha,
 they will forever eliminate any peril of the wretched destinies,
 will do away with all their sufferings,
 and will perfect the wisdom body.

If on seeing the one most revered of all two-legged beings,
 one is able to bring forth the great resolve,
 such a person shall always encounter the Buddha
 and grow in the power of his wisdom.

If on seeing the one supreme among men,
 one decisively resolves to progress toward bodhi,
 such a person shall be able to realize of himself
 that he is definitely bound to realize right enlightenment.

At that time, the Bodhisattva known as King of the Different Vows,
 Wisdom, and Spiritual Superknowledges of the Dharma Realm,
 aided by the Buddha's spiritual powers, surveyed the ten directions
 and then spoke these verses:

The supremely honored one among the Śākyans
 is replete in all the meritorious qualities.
 The minds of those who see him become purified
 whereupon they dedicate themselves to gaining great wisdom.

The Tathāgatas,³⁵ possessed of the great kindness and compassion,
 come forth and appear within the world
 to turn the unexcelled wheel of Dharma
 for the universal benefit of all the many kinds of beings.

For countless kalpas, the Tathāgata
has diligently toiled for the sake of beings.
How could all those in the world
ever be able to repay the Great Teacher's kindness?

One should rather endure all manner of sufferings
for countless kalpas within the wretched destinies
than ever abandon the Tathāgata
and thus thereby seek to gain emancipation.

One should rather substitute for all beings
in completely undergoing all their sufferings
than ever abandon the Buddha
and thereby seek to gain peace and happiness.

One should rather reside in the wretched destinies
and yet still always be able to hear the Buddha's name
than wish to be reborn in the good destinies
and have even a short time where one never hears the Buddha's name.

One should rather be born into the hells
enduring each one of them for countless kalpas
than ever become distantly separated from the Buddha
and thereby seek to escape the wretched destinies.

Why might one prefer to abide for a long time
in all the wretched destinies?
It would be in order to be able to see the Tathāgata
and bring about the growth of one's wisdom.

If one were to succeed in seeing the Buddha,
one could thereby do away with all sufferings
and be able to enter the domain
of all *tathāgatas'* great wisdom.

Were one to succeed in seeing the Buddha,
one could abandon all one's obstacles,
bring about the growth of endless merit,
and perfect the path to bodhi.

The Tathāgata is able to forever sever
all the doubts entertained by beings.
By according with their aspirations,
he everywhere enables them all to gain complete satisfaction.

At that time, Samantabhadra Bodhisattva-mahāsattva completely surveyed this entire congregation of bodhisattvas and, adopting methods³⁶ commensurate with³⁷ the Dharma realm, methods commensurate with the realm of empty space, methods commensurate

with the realms of beings, and methods commensurate with the three periods of time, commensurate with all kalpas, commensurate with all beings' karma, commensurate with all beings' aspirations, commensurate with all beings' convictions, commensurate with all beings' faculties, commensurate with all beings' time of maturation, and commensurate with the reflections of the light of all dharmas, he then used these methods to present for the bodhisattvas ten kinds of Dharma instructions with which to open, reveal, illuminate, and expound on this lion sprint samādhi. What then were those ten? They were as follows:

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate³⁸ with the Dharma realm the sequence of all buddhas' emergence and the sequence of all *kṣetras'* creation and destruction as these phenomena occur within all buddha *kṣetras'* atoms.

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space, within all Buddha *kṣetras*, the sounds of praises of the Tathāgata's qualities which continue on to the end of all future kalpas;

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space the *tathāgatas'* emergence in the world within all buddha *kṣetras* and their teaching of measurelessly and boundlessly many gateways to right enlightenment;

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space the presence in all buddha *kṣetras* of buddhas sitting in their sites of enlightenment, surrounded by congregations of bodhisattvas;

Dharma instructions in which he expounded on the emanation of transformation bodies that stream forth from their pores in every mind-moment, filling the Dharma realm in numbers equal to that of all buddhas of the three periods of time;

Dharma instructions in which he expounded on its capacity to cause one body to fill up the ocean of all *kṣetras* of the ten directions, manifesting equally everywhere.

Dharma instructions in which he expounded on its capacity to cause the appearance of the spiritual transformations of all buddhas of the three periods of time to manifest everywhere in all spheres of cognition.

Dharma instructions in which he expounded on its capacity to cause the appearance within all buddha *kṣetras'* atoms of the various spiritual transformations performed for countless kalpas by all buddhas

of the three periods of time who are as numerous as the atoms in all buddha *kṣetras*.

Dharma instructions in which he expounded on its capacity to cause all of their pores to send forth until the very end of all future kalpas the sound of the ocean of great vows made by all buddhas of the three periods of time which serves for all bodhisattvas as a means of initiation and transformative guidance; and

Dharma instructions in which he expounded on its capacity to cause the Buddha's lion throne to become equal in size to the Dharma realm, to cause the bodhisattva congregation and the adornments of the site of enlightenment to become equally large and no different, and to also cause the turning of the Dharma wheel and the exposition of the many different kinds of sublime teachings to continue on to the very end of all future kalpas.

“Sons of the Buddha, these ten are chief among them. Still, there are additional Dharma instructions such as these that are as numerous as the atoms in an ineffable number of buddha *kṣetras*. However,³⁹ all of these lie solely within the sphere of the Tathāgata's wisdom.”

At that time, wishing to proclaim this meaning once again, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva contemplated the Tathāgata, contemplated the congregation, contemplated all buddhas' inconceivable sphere of action, contemplated the countless samādhis of the buddhas, contemplated the inconceivable ocean of worlds, contemplated the inconceivable knowledge that knows dharmas to be like magical illusions, contemplated the inconceivable identity of all buddhas of the three periods of time, and contemplated their measureless and boundless means of expression through language, whereupon he spoke these verses:

Within each and every pore,
there are oceans of *kṣetras* as numerous as atoms.
In all of them there are *tathāgatas* seated there,
all of whom are accompanied by assemblies of bodhisattvas.

Within each and every pore,
there is an ocean of countless *kṣetras*
in which buddhas abide on the throne of bodhi
and appear in this way throughout the Dharma realm.

Within each and every pore,
there are buddhas as numerous as the atoms in all *kṣetras*
who are surrounded by assemblies of bodhisattvas
for whom they speak on Samantabhadra's practices.

Even as the Buddha sits within one land,
 he completely fills the realms of the ten directions
 and clouds of countless bodhisattvas
 all come forth and gather wherever he dwells.

These bodhisattvas, the oceans of meritorious qualities,
 as numerous as the atoms in a *koṭī* of *kṣetras*
 all come forth from within these assemblies
 and everywhere fill the realms of the ten directions.

They all abide in Samantabhadra's practices
 and all roam the ocean of the Dharma realm,
 everywhere appearing in all *kṣetras*,
 where they equally enter the assemblies of all buddhas.

They sit peacefully within all the *kṣetras*,
 listening to teachings on all dharmas,
 and in each and every one of those lands,
 they cultivate the practices throughout a *koṭī* of kalpas.

The practices that the bodhisattvas cultivate
 are universally radiant practices from the ocean of Dharma.
 They enter the ocean of great vows
 and dwell on the grounds of the Buddha's sphere of action.

They completely comprehend the practices of Samantabhadra,
 bring forth the dharmas of all buddhas,
 become fully possessed of the Buddha's ocean of qualities,
 and extensively manifest feats of the spiritual superknowledges.

Their clouds of bodies as numerous as atoms
 fill up and pervade all the *kṣetras*,
 everywhere rain down the Dharma as the elixir of immortality,
 and enable beings to abide in the path of the Buddha.

At that time, because the Bhagavat wished to enable the bodhisattvas to abide securely in the Tathāgata's vast lion sprint samādhi, he then emanated an immense beam of light from the white hair mark between his brows. That light known as "universal illumination of the Dharma realm's gateways of the three periods of time" had a retinue of light rays as numerous as the atoms in an ineffable number of buddha *kṣetras*. It everywhere illuminated all buddha lands in the oceans of worlds throughout the ten directions.

At that time, that great assembly of bodhisattvas within the Jeta Grove all saw that, in every atom in all buddha *kṣetras* throughout the Dharma realm and the realm of empty space, there were buddha lands as numerous as the atoms in all buddha *kṣetras*, buddha lands

that had many different names, many different physical forms, many different manifestations of purity, many different abodes, and many different shapes and characteristics.

In each one of all those lands such as these, there was a great bodhisattva within a site of enlightenment, seated on a lion throne, realizing the universal and right enlightenment, who was entirely surrounded by an immense congregation of bodhisattvas as the world's rulers then presented offerings to him.

In some cases, they saw him in the midst of an immense congregation spanning the breadth of an ineffable number of buddha *kṣetras*, emanating a marvelous voice that pervaded the Dharma realm as he turned the wheel of right Dharma.

In some cases, they saw him in a deva palace, a dragon palace, a *yakṣa* palace, or a palace of the *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, nonhumans, or others.

In some cases, they saw him among humans, within a town or village, or within a grand dwelling place in the royal capital at which times he would appear as a member of many different clans, as bearing many different names, as possessing many different kinds of bodies, as displaying many different kinds of appearances, as emanating many different kinds of light, as adopting many different kinds of personal deportment, as entering many different kinds of samādhis, or as manifesting many different kinds of spiritual transformations.

And in some cases, [they saw him] using various different voices himself or else saw him causing various different bodhisattvas in various different great assemblies to use various different modes of expression to teach various different dharmas.

And just as, in this very assembly, an immense congregation of bodhisattvas observed the great supernatural powers used by all these buddhas, these *tathāgatas*, in their extremely deep samādhis, so too did this also occur in this same way throughout the oceans of all regions to the very ends of the Dharma realm and the realm of empty space, off in the directions of the east, west, south, north, the four midpoints, the zenith, and the nadir where they dwelt in a manner reliant upon the minds and mental conceptions of those beings there, doing so from the very beginnings of the past on through to the present, wherein, in every place so large as the point of a hair within the physical body of a land, within the physical body of any being, or within all the paths throughout all of empty space—in every one of these places, there existed in a sequentially orderly fashion *kṣetras*

as numerous as atoms that all arose from many different kinds of karma. All of them had sites of enlightenment and congregations of bodhisattvas, all of whom saw in this very same way that the buddhas' spiritual powers did not interfere with the three periods of time and did not interfere with those worlds even as they manifested their appearance to the minds of all those beings in a manner adapted to all of those beings' aspirations, sending forth to them sublime voices that everywhere entered into the midst of all of those congregations in which they everywhere appeared directly before all beings in different kinds of physical forms, yet with wisdom that did not vary as they never desisted either from presenting appropriately adapted explanations of the Buddha's Dharma for their sakes or from continuing to teach and train all beings.

As for those who observed these spiritual powers of the Buddha, they were:

Those who had been attracted and sustained by Vairocana Tathāgata through the power of past-life roots of goodness;

Those who had been drawn forth in the past through the use of the four means of attraction;

Those who had become ripened by seeing, hearing, recalling, or drawing near to him;

Those whom he had taught in the past, thereby enabling them to arouse the resolve to realize *anuttara-samyak-saṃbodhi*;

Those who, in the past, had planted the same kinds of roots of goodness under other buddhas; or

Those who had been taught and ripened in the past through skillful means for attaining all-knowledge.

It was for reasons such as these that they had each entered the Tathāgata's inconceivable and extremely deep samādhis and his powers of the great spiritual superknowledges that manifested throughout the Dharma realm and the realm of empty space:

Some entered by way of the Dharma body;

Some entered by way of the form body;

Some entered by way of practices perfected in the past;

Some entered by way of perfect fulfillment of the *pāramitās*;

Some entered by way of pure adornments related to his sphere of action;

Some entered by way of the bodhisattva grounds;

Some entered by way of the powers arising through realization of right enlightenment;

Some entered by way of undifferentiated great spiritual transformations arising from the samādhis in which the Buddha abides;

Some entered by way of the Tathāgata's knowledge of the powers and fearlessnesses; and

Some entered by way of the Buddha's ocean of unimpeded eloquence.

All of those bodhisattvas relied upon many different convictions, many different paths, many different gateways, many different means of entry, many different means of penetration through reasoning, many different modes of compliance, many different kinds of wisdom, many different provisions for enlightenment, many different kinds of skillful means, and many different kinds of samādhis to enter such gateways of skillful means emerging from the Buddha's ocean of spiritual superknowledges, gateways that are as numerous as the atoms in ten ineffables⁴⁰ of Buddha *kṣetras*.

What then is meant by "many different kinds of samādhis"? They are as follows:

The samādhi of the universal adornment of the Dharma realm;

The samādhi of the unimpeded sphere of action that everywhere illuminates all three periods of time;

The samādhi of the Dharma realm's undifferentiated light of wisdom;

The samādhi of entry into the Tathāgata's realm of unshakability and irreversibility;

The samādhi of the universal illumination of boundless space;

The samādhi of entry into the Tathāgata's powers;

The samādhi of adornment by the Buddha's fearless and valiant swiftness;

The samādhi of the treasury of the swirling rotation of the entire Dharma realm;

The samādhi of the moon-like omnipresent appearance throughout the Dharma realm by using an unimpeded sound to commence the great proclamation of Dharma;

The samādhi of the universally pure light of Dharma;

The samādhi of the silken banner of the unimpeded Dharma king;

The samādhi of the complete vision of the ocean of all buddhas in all objects;

The samādhi of the manifestation of bodies in all worlds;

The samādhi of entry into the realm of the Tathāgata's undifferentiated body;

The samādhi of the treasury of great compassion that adapts to the transformations in all worlds;

The samādhi of the realization of the traceless nature of all dharmas;

- The samādhi of the realization that all dharmas are ultimately quiescent;
- The samādhi in which, even though one cannot apprehend the inherent existence of anything at all, one is still able to manifest transformations that appear throughout the world;
- The samādhi of the universal entry into all *kṣetras*;
- The samādhi of the adornment of all buddha *kṣetras* through the realization of right enlightenment;
- The samādhi of the contemplation of the different physical features of all world leaders;
- The samādhi of the unimpeded contemplation of all beings' spheres of experience;
- The samādhi able to produce the mother of all *tathāgatas*;
- The samādhi enabling cultivation and entry into the path of all buddhas' oceans of qualities;
- The samādhi of the manifestation of spiritual transformations in every realm to the end of future time;
- The samādhi of entry into the ocean of all *tathāgatas*' past lives' practices;
- The samādhi of the protection and preservation of the lineage of all *tathāgatas*' to the end of future time;
- The samādhi of the complete purification of the ocean of all buddha *kṣetras* of the present throughout the ten directions by the power of definite understanding;
- The samādhi of the instantaneous illumination of all buddhas' abodes;
- The samādhi of the unimpeded entry into all objective realms;
- The samādhi causing all worlds to become one buddha *kṣetra*;
- The samādhi producing all buddhas' transformation bodies;
- The samādhi of the knowledge of the ocean of all faculties through sovereign vajra wisdom;
- The samādhi of the knowledge of all *tathāgatas* as possessing the same single body;
- The samādhi in which everything arrayed throughout the entire Dharma realm abides in one mind-moment;
- The samādhi in which everything contained in the vast lands throughout the entire Dharma realm appears as a manifestation of nirvāṇa;
- The samādhi that enables one to dwell in the most superior abodes;
- The samādhi displaying the appearances of the different types of bodies of the various kinds of beings that live in all buddha *kṣetras*.
- The samādhi in which one everywhere enters the wisdom of all buddhas;
- The samādhi of the knowledge of the nature and characteristics of all dharmas.

- The samādhi of the instantaneous knowledge of the dharmas of the three periods of time;
- The samādhi in which, in every instant, the Dharma realm body appears everywhere;
- The samādhi in which, with the lion's courageous wisdom, one knows the sequence of all *tathāgatas*' coming forth into the world;
- The samādhi of the perfect fulfillment of the wisdom eye in all objective realms throughout the Dharma realm;
- The samādhi of the courageous progression into the ten powers;
- The samādhi of the emanation of all qualities' perfectly full radiance to everywhere illuminate the world;
- The samādhi of the treasury of immovability;
- The samādhi in which teaching one dharma causes the universal penetration of all dharmas;
- The samādhi of the explanation of one dharma through the discussion of all kinds of linguistic distinctions;
- The samādhi of expounding on all buddhas' non-dual Dharma;
- The samādhi of the knowledge of the unimpeded boundaries of the three periods of time;
- The samādhi of the knowledge of all kalpas as no different;
- The samādhi of entry into the ten powers' subtle methods;⁴¹
- The samādhi of the uninterrupted perfection of all bodhisattva practices in all kalpas;
- The samādhi of the manifestation of bodies throughout the ten directions;
- The samādhi of sovereign mastery in realizing the right enlightenment throughout the Dharma realm;
- The samādhi of the production of all peaceful and secure feelings;
- The samādhi of the adornment of the realm of empty space through the production of all adornments;
- The samādhi of the emanation in every instant of a cloud of transformation bodies as numerous as all beings;
- The samādhi of the Tathāgata's moonlight in empty space;
- The samādhi of the constant vision of all *tathāgatas* dwelling in space;
- The samādhi of the revelation of all buddhas' adornments;
- The samādhi of the lamp illuminating all dharmas' meanings;
- The samādhi of the illumination of the sphere of the ten powers;
- The samādhi of the appearance of the banners of all buddhas of the three periods of time;⁴²
- The samādhi of the single esoteric matrix of all buddhas;
- The samādhi of the moment-to-moment accomplishment of all endeavors;

- The samādhi of the inexhaustible treasury of merit;
 The samādhi of the vision of the Buddha's boundless domain;
 The samādhi of the solid abiding in all dharmas;
 The samādhi of the revelation of all *tathāgatas'* transformations causing all to know and see;
 The samādhi of the constant appearance of the buddha sun in every moment;
 The samādhi of the complete knowledge of all dharmas of the three periods of time in but one day;
 The samādhi of the omnipresent voice proclaiming the nature of all dharmas to be quiescence;
 The samādhi of the vision of the power of all buddhas' sovereign mastery;
 The samādhi of the Dharma realm's blooming lotus flower;
 The samādhi of the contemplation of all dharmas as like empty space in their having no place to abide;
 The samādhi of the ocean of the ten directions' entry into one region;
 The samādhi of entry into the entire Dharma realm's beginningless basis;
 The samādhi of the ocean of all dharmas;
 The samādhi in which one uses a quiescent body to emanate every kind of radiance;
 The samādhi of the instantaneous manifestation of all spiritual superknowledges and great vows;
 The samādhi of the realization of right enlightenment at all times and in all places;
 The samādhi of entry into the entire Dharma realm through one adornment;
 The samādhi of the omnipresent appearance of the body of all buddhas;
 The samādhi of the vast and especially excellent superknowledges that know all beings;
 The samādhi in which one's body instantaneously pervades the entire Dharma realm;
 The samādhi of the revelation of the One Vehicle's pure Dharma realm;
 The samādhi of entry into the universal gateway's Dharma realm by which one manifests the great adornments;
 The samādhi of the sustenance of the Dharma wheel of all buddhas;
 The samādhi in which one uses all Dharma gateways to adorn one Dharma gateway;
 The samādhi in which one uses an Indra's net of conduct and vows to gather in all realms of beings;

- The samādhi in which one distinguishes all the world's gateways;
 The samādhi in which one sits on a lotus flower and roams about using
 feats of spiritual power;⁴³
 The samādhi of spiritual superknowledges by which one knows all
 beings' many kinds of differences;
 The samādhi in which one causes one's body to constantly appear
 before all beings;
 The samādhi by which one knows all beings' ocean of different voices
 and languages;
 The samādhi of spiritual superknowledges that know all beings' dif-
 ferent kinds of knowledge;
 The samādhi of the treasury of the great compassion's equal regard
 for all;
 The samādhi of all buddhas' entry into the Tathāgata's apex of realiza-
 tion; and
 The lion sprint samādhi by which one contemplates all *tathāgatas'* sta-
 tions of liberation.

It is through the use of just such samādhis as numerous as the atoms in an ineffable number of buddha *kṣetras* that those bodhisattvas entered the ocean of spiritual transformations of Vairocana Tathāgata's samādhi in which, in each successive mind-moment, one completely fills the entire Dharma realm.

All of those bodhisattvas had become completely endowed with acuity and sovereign mastery in great wisdom and the spiritual superknowledges. They dwelt on the grounds and used vast wisdom to everywhere contemplate everything. They were born from the lineage of wisdom. The wisdom of all-knowledge always manifested directly before them. They had acquired the purified wisdom eye that had left behind all the obscurations of delusion.

They served all beings as teachers who train them. They dwelt in the Buddha's uniform equality and remained free of any discriminations regarding any dharmas. They possessed a completely penetrating comprehension of the objective realms and knew the entire world to be by nature quiescent.

They had no place upon which they depended. They went forth everywhere to pay their respects in all buddha lands, and yet, in doing so, they remained free of any attachment. They were entirely able to contemplate all dharmas and yet, in doing so, they had no place in which dwelt.

They everywhere entered the palace of all wondrous dharmas and yet they had no place from which they came. They taught and trained

everyone in all worlds. They everywhere revealed for beings the station of peace and security. Wisdom and liberation constituted the bases of their practices.

They constantly relied on the wisdom body and dwelt at the very peak of the transcendence of desire. They stepped beyond the ocean of all stations of existence and unveiled the very apex of reality.⁴⁴ The light of their wisdom was perfectly full. They everywhere perceived all dharmas and dwelt in solid and unshakable samādhi.

They constantly aroused the great compassion for all beings even as they realized all gateways into the Dharma were like illusions, realized all beings were like dreams, realized all *tathāgatas* were like reflections, realized all speech was like echoes, and realized all dharmas were like transformationally created phenomena.

They were well able to accumulate especially superior practices and vows. Through skillfulness in purification, they had achieved the perfect fulfillment of wisdom. Their minds had reached the utmost degree of quiescence. They skillfully entered the domain of the complete-retention *dhāraṇīs*. By being well equipped with the power of samādhi, they were heroically brave and free of timidity.

Having acquired the bright wisdom eye, they dwelt at the furthest reaches of the Dharma realm and had reached the station where no inherent existence can be apprehended in any dharma. They had cultivated the great ocean of boundless wisdom, reached the far shore of the perfection of the knowledge *pāramitā*, and were sustained by the *praññā pāramitā*.

With the superknowledges *pāramitā*, they everywhere entered the world;

Relying on the samādhi *pāramitā*, they acquired the sovereign masteries of the mind;

With knowledge free of inverted views, they knew all meanings;

With their skillfully distinguishing knowledge, they provided instruction in the treasury of Dharma;

With their completely manifesting knowledge, they provided explanations of phrases in the texts;

With the power of great vows, they are endlessly devoted to teaching the Dharma;

With their fearlessnesses, they roared the great roar of the lion and always delighted in contemplating the dharma of baselessness;⁴⁵

With the pure Dharma eye, they everywhere contemplated all things;

With the moon of pure wisdom, they illuminated the creation and destruction of worlds; and

With the light of wisdom, they illuminated the real truths.

Their merit and wisdom were like a vajra mountain and were indescribable even by resort to any analogy. Through their thorough contemplation of all dharmas, their wisdom and faculties increased. With their courage and vigor, they utterly vanquished the many kinds of *māras*. Their measureless wisdom's awesome radiance burned with flaming brilliance. Their bodies were superior to those of everyone in the world.

They had acquired unimpeded wisdom in fathoming all dharmas by which they were well able to awaken to the bounds of the finite and the infinite, dwell at the apex of universality, and enter the apex of reality.⁴⁶ The contemplative wisdom of signlessness always manifested directly before them. They had skillfully perfected the bodhisattva practices. They used non-dual wisdom to know all objective spheres, everywhere saw all of the worlds' destinies, and went forth everywhere to all buddha lands. Their lamps of wisdom shone in perfect fullness so that no darkness interfered with their perception of all dharmas. They emanated the light of pure Dharma which illuminated the realms of the ten directions.

They served the entire world as genuine fields for the planting of merit. If anyone so much as saw or heard them, then whatever they wished for would always be fulfilled. Their merit was so lofty and immense that it surpassed that of everyone in the world. They courageously and fearlessly vanquished all proponents of non-Buddhist paths. They expounded with sublime voices that reached everywhere in all *kṣetras*. Their minds never grew weary of going everywhere to see all buddhas. They had already achieved sovereign mastery in the Buddha's Dharma body. Adapting to those who should be taught, they manifested bodies for their sakes by causing [the manifestations of] one body to fill all buddha *kṣetras*.

They had already achieved sovereign mastery in the use of the pure spiritual superknowledges and had already boarded the ship of wisdom that is unimpeded in sailing wherever it chooses. Their wisdom had become so perfectly full that it reached everywhere throughout the entire Dharma realm. They were like the sun which, when it rises, it illuminates the entire world. Adapting to beings' minds, they manifested their physical appearance. Knowing all beings' faculties, natures, and aspirations, they entered the realm of noncontentiousness with respect to all dharmas. They realized that the nature of all dharmas was one of nonproduction and non-arising. They were able to cause the small and the large to freely interpenetrate.

They decisively and completely understood the extremely profound import of the ground of buddhahood, used endless statements in explaining extremely profound meanings and, with but one statement, expounded on the ocean of all sutras. They acquired the body equipped with the great wisdom *dhāraṇī* with which, whatever they took in and retained, they never forgot. In but one mind-moment, they could recall the events occurring in countless kalpas and, in but a single mind-moment, knew all the knowledge possessed by all beings of the three periods of time. They constantly used all *dhāraṇī* gateways to expound on the boundless ocean of the Buddha's dharma. They always turned the irreversible wheel of pure Dharma, thereby enabling all beings to develop wisdom.

They had acquired the wisdom light of the Buddha's sphere of cognition and entered into the extremely deep "superior vision" *samādhi*. They had entered the apex of nonattachment to any dharmas and possessed sovereign mastery in the supreme knowledge of all dharmas. All their spheres of experience were as if adorned with purity. They everywhere entered the ten directions of the entire Dharma realm and, no matter what region it might be, there were none they had not reached. Even in every dust mote, they manifested the realization of right enlightenment. Whatever was colorless by nature, they could cause to appear in every hue and they could cause all regions to completely enter but one region.

All of those bodhisattvas possessed a treasury of boundlessly many qualities of merit and wisdom such as these. They were always praised by all buddhas and were such that, even if one used many different kinds of phrasing to describe their meritorious qualities, one would never be able to finish doing so. None of them were not present there in the Jeta Grove where they deeply entered the great ocean of the Tathāgata's qualities and were all illuminated by the radiance of the Buddha.

At that time, as they attained the light of the inconceivable right Dharma, those bodhisattvas' minds became suffused with immense joyous delight whereupon they each transformationally manifested many different kinds of great adornment clouds. Those clouds streamed forth from their bodies, their towers, their adornments, the lion thrones on which they sat, and everything in the Jeta Grove and filled up the ten directions of the entire Dharma realm as, in each successive mind-moment:

They emanated immense clouds of light that filled the ten directions,
all of which were able to awaken all beings;

They emanated clouds of all kinds of bells adorned with *maṇi* jewels that, as they filled the ten directions, emitted sublime sounds spreading the praises of the qualities of all buddhas of the three periods of time;

They emanated clouds of all kinds of music that, as they filled the ten directions, expounded in their musical sounds on the consequences of all beings' karma;

They emanated clouds of all bodhisattvas' many different kinds of vows, practices, and physical features that, as they filled the ten directions, expounded on the bodhisattvas' great vows;

They emanated clouds of all *tathāgatas*' freely implemented spiritual transformations that, as they filled the ten directions, broadcast the sounds of the speech of all the buddhas, the *tathāgatas*;

They emanated clouds of all bodhisattvas' bodies adorned with the major marks and secondary signs that, as they filled the ten directions, spoke of the sequential order of all *tathāgatas*' appearing in all lands;

They emanated clouds of the sites of enlightenment of the *tathāgatas* of the three periods of time that, as they filled the ten directions, revealed the adornment with meritorious qualities of all *tathāgatas* when they reached the universal and right enlightenment;

They emanated clouds of dragon kings that, as they filled the ten directions, rained down all kinds of fragrances;

They emanated clouds of the bodies of world leaders that, as they filled the ten directions, proclaimed the practices of Samantabhadra Bodhisattva; and

They emanated clouds of pure buddha *kṣetras* adorned with all kinds of jewels that, as they filled the ten directions, revealed all *tathāgatas* turning the wheel of right Dharma.

It was because they had attained the light of the inconceivable Dharma and because it is the way of the Dharma that matters occur in this way—it was for these reasons that these bodhisattvas emanated such clouds of adornment as numerous as the atoms in an ineffable number of buddha *kṣetras*, all of which emanations were transformationally produced by their great spiritual powers.

At that time, Mañjuśrī Bodhisattva, aided by the Buddha's spiritual powers and wishing to summarize the feats of spiritual transformation that had just occurred in this Jeta Grove, surveyed the ten directions and spoke these verses:

You should all contemplate this Jeta Grove that,
due to Buddha's awesome spiritual powers, is limitlessly vast.

Every sort of adornment has been manifested here
and it has filled all ten directions of the Dharma realm.

All the lands throughout the ten directions
have become arrayed with countless kinds of great adornment.
Within the scenes appearing in his throne and the other objects,
the physical appearances of those phenomena are all clearly shown.

There flow forth from the pores of all these sons of the Buddha
jeweled flaming-light clouds with their many different adornments
as well as resounding emanations⁴⁷ of the Tathāgata's wondrous voice,
all of which everywhere pervade all *kṣētras* of the ten directions.

Within the jeweled trees' blossoms these marvelous bodies appear.
Their bodies' forms and features the same as a Brahma Heaven king's.
When they rise from *dhyāna* absorption and proceed to roam about,
their awesome deportment in going and stopping is forever serene.

Within every one of the pores of the Tathāgata,
there always appear inconceivably many transformation bodies,
all of which resemble that of Samantabhadra, the great bodhisattva,
in the ways they are adorned with the many different signs.

Up in the sky above the Jeta Grove,
all those adornments send forth wondrous voices
that everywhere speak of the bodhisattvas of the three periods of time
and their perfection of the ocean of all meritorious qualities.

All the jeweled trees within the Jeta Grove
also emanate the sounds of countless wondrous voices
expounding on each of the differences in the ocean of various deeds
as they are carried out by all the many types of beings.

In all the phenomena there within the Grove,
there appear every feat of great spiritual powers
as numerous as the atoms in the oceans of *kṣētras* in the ten directions
that ever were produced by all *tathāgatas* of the three periods of time.

All the lands throughout the ten directions,
as numerous as the atoms in the ocean of all *kṣētras*,
all enter into the pores of the Tathāgata
in which the sequences in their adornment are all shown and seen.

All of those adornments show the buddhas
as numerous as the beings throughout the world.
Every one of them emanates rays of bright light as, in various ways,
they adapt to what is fitting in teaching the many kinds of beings.

Of all those clouds of especially marvelous adornments, including
fragrances, flaming light, many kinds of flowers, and jewel treasuries,

there are none not so vast as to equal the expanse of empty space as they everywhere pervade all the lands of the ten directions.

All of the adorned and marvelous sites of enlightenment of all buddhas of the ten directions and three periods of time—the images of every one of their forms are all clearly shown in the scene arrayed here within this garden and grove.

All these sons of the Buddha of Samantabhadra have adorned *kṣetras* for an ocean of hundreds of thousands of kalpas. Their numbers are so measureless as to equal the number of all beings. There are none of them not seen here within this grove.

At that time, because they were illuminated by the light of the Buddha's samādhi, all those bodhisattvas then gained entry into samādhis like those described earlier, whereupon every one of them acquired entryways into the great compassion as numerous as the atoms in an ineffable number of buddha *kṣetras* with which they bestowed benefit and happiness on all beings.

From every one of the pores on their bodies, there streamed forth rays of light as numerous as the atoms in an ineffable number of buddha *kṣetras* and every light ray transformationally manifested bodhisattvas as numerous as the atoms in an ineffable number of buddha *kṣetras*. With forms and features resembling those of world leaders, those transformation bodies appeared directly before all beings everywhere throughout the ten directions of the Dharma realm where they adopted many different kinds of skillful means in teaching and training those beings:

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the impermanence of all the heavenly palaces;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the manner in which all beings take on rebirths;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying all bodhisattvas' cultivation of the practices;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying spheres of experience as like dreams;⁴⁸

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying bodhisattvas' great vows;

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the shaking and movement of worlds;

- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the distinctions between worlds;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the appearance of taking birth in the world;⁴⁹
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the practice of *dāna pāramitā*;⁵⁰
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying all *tathāgatas'* cultivation of meritorious qualities and many different austere practices as they practice *śīla pāramitā*;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying even the severance of limbs while practicing *kṣānti pāramitā*;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the diligent cultivation of *vīrya pāramitā*;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying all bodhisattvas' cultivation of the samādhis, the *dhyaṇa* absorptions, and the liberations;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the perfect fulfillment of the light of wisdom arising from the path to buddhahood;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying instances of so diligently seeking the Buddha's Dharma that, for the sake of single passages or one sentence, they sacrificed countless physical lives;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying instances of drawing near to all buddhas and, with tireless mind, posing questions to them about all dharmas;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying adaptation to beings' timing and aspirations, going to where they abide, and using skillful means to enable their ripening, thereby causing them to abide in the light of the ocean of all-knowledge;
- Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the quelling of many kinds of *māras*, the restraint of non-Buddhist traditions, and the manifestations of the bodhisattva's merit and wisdom;
- Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of all skills and arts;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of the distinctions existing among all beings;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of all the distinctions existing among all dharmas;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of the distinctions existing in all beings' aspirations;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of all beings' faculties, practices, afflictions, and habitual karmic propensities;

Some showed gateways of knowledge as numerous as the atoms in ineffably many buddha *kṣetras* portraying the knowledge of all beings' many different kinds of karmic actions; and

Some showed gateways as numerous as the atoms in ineffably many buddha *kṣetras* portraying the awakening of all beings.

Using gateways of skillful means such as these that are as numerous as the atoms in ineffably many buddha *kṣetras*, they go wherever beings dwell and ripen them, doing so in these ways:

Perhaps they go to the palaces of devas;

Or they go to the palaces of dragons;

Or they go to the palaces of *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃmaras*, or *mahoragas*;

Or they go to the palaces of Brahma Heaven kings;

Or they go to the palaces of human kings;

Or they go to the palace of King Yama;

Or they go to the abodes of animals, hungry ghosts, or hell-dwellers.

Then, using impartially bestowed great compassion, impartially bestowed great vows, impartially bestowed wisdom, and impartially bestowed skillful means, they attract those beings, among whom:

There are some who, having seen them, become susceptible to training;

There are some who, having heard about them, become susceptible to training;

There are some who, having brought them to mind, become susceptible to training;

There are some who, having heard the sounds of their voices, become susceptible to training;

There are some who, having heard their names, become susceptible to training;

There are some who, having seen the light of their auras, become susceptible to training;

Or there are some who, having observed their nets of light, become susceptible to training.

So it is that, adapting to beings' inclinations, they go wherever they may dwell and enable them to benefit.

Sons of the Buddha, because they wish to ripen all beings, all the bodhisattvas in this Jeta Grove sometimes appear as dwelling in palaces with many different kinds of adornments or sometimes they manifest as dwelling in their own tower, sitting on a jeweled lion throne, surrounded by a congregation at a site of enlightenment where everyone throughout the ten directions is enabled to see this. And, even as this occurs in this way, they still never leave the presence of the Tathāgata here in this Jeta Grove.

Sons of the Buddha, these bodhisattvas sometimes manifest clouds of countless transformation bodies and sometimes manifest their bodies as dwelling alone without any companions at all, in particular as follows:

- They may manifest in the body of a *śramaṇa*;
- Or they may manifest in the body of a brahman;
- Or they may manifest in the body of an ascetic;
- Or they may manifest in a body that is robust and strong;
- Or they may manifest in the body of a master physician;⁵¹
- Or they may manifest in the body of a leader of merchants;
- Or they may manifest in the body of one who practices a pure livelihood;
- Or they may manifest in the body of a female musician or performer;
- Or they may manifest in the body of someone devoted to serving the devas;
- Or they may manifest in the body of a skilled craftsman or artisan.

They travel to every village, town, city, royal capital, or hamlet, where, adapting to whatever is appropriate for the residents, they adopt various forms and appearances, various styles of deportment, various voices, various ways of speaking, and live in various dwelling places where they carry out the bodhisattva practices in all worlds [interconnected] like the net of Indra.

In so doing, they sometimes expound on all the world's skilled crafts and livelihoods, sometimes expound on all the world-illuminating lamps of wisdom, sometimes expound on the adornments created by the power of all beings' karmic actions, sometimes expound on the establishment of the stages of all the vehicles [for

gaining liberation] throughout the lands of the ten directions, and sometimes expound on the sphere of all dharmas illuminated by the lamp of wisdom, thereby teaching and ripening all beings. And yet, even as they do, they still never leave the Tathāgata's presence in this Jeta Grove.

At that time, Mañjuśrī the Youth came out from his Tower of Skillful Abiding together with countless bodhisattvas who cultivated the same practices as well as:

Vajra spirits who always followed along, serving and protecting him;
Many-bodied spirits who everywhere make offerings to buddhas on behalf of beings;

Foot-travel spirits⁵² that long ago made the solid vow to always follow him;

Earth spirits who delight in listening to the sublime Dharma;

Water spirits who always cultivate the great compassion;

Fire spirits whose wisdom light emanates intensely bright illumination;

Wind spirits with *maṇi* jewel crowns;

Regional spirits who are knowledgeable and experienced in all ceremonial protocols pertaining to the ten directions;

Night spirits who diligently extinguish the darkness of ignorance;

Day spirits who are single-minded and tireless in expounding on the Buddha as the sun;

Sky spirits who adorn the entire sky throughout the Dharma realm;

Ocean spirits who everywhere liberate beings by helping them across the ocean of existence;

Mountain spirits who always diligently accumulate a stock of roots of goodness as high as a mountain which serves them as provisions for the path to all-knowledge;

City spirits who always diligently guard all beings' city of the resolve to attain bodhi;

Great dragon kings who always diligently guard the unexcelled city of the wisdom of all-knowledge;

Yakṣa kings who always diligently guard all beings;

Gandharva kings who always increase beings' happiness;

Kumbhāṇḍa kings who are always diligent in doing away with the rebirth destiny of the hungry ghosts;

Garuḍa kings who constantly vow to rescue all beings by pulling them out of the ocean of the stations of existence;

Asura kings who have vowed to develop the *tathāgatas'* body that is taller than that of anyone else in the world;

Mahoraga kings who, whenever they see the Buddha, are filled with delight, and bow in reverence;
 Great deva kings who always abhor involvement in *saṃsāra* and constantly delight in seeing the Buddha;
 Kings of the Mahābrahmā Heaven who revere, praise, and make offerings to the Buddha.

Together with a congregation of bodhisattvas such as these who were adorned with such meritorious qualities, Mañjuśrī emerged from his dwelling place and came forth to pay his respects to the Buddha, whereupon he circumambulated the Bhagavat countless times with his right side toward him and then made many different kinds of offerings to him of various gifts. After making these offerings, they withdrew and then headed south where they sojourned among the people.

At that time, aided by the Buddha's spiritual powers, the Venerable Śāriputra saw Mañjuśrī Bodhisattva with the congregation of bodhisattvas adorning his presence as they left the Jeta Grove and headed south to travel among the people. He then thought, "I should now go off toward the south with Mañjuśrī."

Then, surrounded by six thousand bhikshus, the Venerable Śāriputra emerged from his dwelling place and came to pay his respects to the Buddha, whereupon he bowed down in reverence at the Buddha's feet and reported this to the Bhagavat. Then, after receiving the Bhagavat's assent, Śāriputra circumambulated him three times and then withdrew, proceeding then toward where Mañjuśrī had gone.

These six thousand bhikshus were those who had been dwelling together with Śāriputra and who had not left the home life for long. In particular, they were: Oceanic Awakening Bhikshu, Well Born Bhikshu, Merit Light Bhikshu, Great Youth Bhikshu, Born of Lightning Bhikshu, Pure Conduct Bhikshu, Celestial Virtue Bhikshu, Sovereign Wisdom Bhikshu, Supreme Brahman Bhikshu, Serene Wisdom Bhikshu, and others such as these, six thousand in all. They had all made offerings to countless buddhas, had deeply planted roots of goodness, possessed vast powers of comprehension, had brilliantly penetrating eyes of faith, were possessed of expansive minds, contemplated the realms of the Buddha, completely understood the fundamental nature of dharmas, liberally benefited beings, and always delighted in diligently seeking to acquire the Buddha's meritorious qualities. They had all been brought to complete development by the teachings contained in Mañjuśrī's discourses on the Dharma.

At that time, as the Venerable Śāriputra traveled along the road, he contemplated all those bhikshus and then spoke to Oceanic Awakening Bhikshu, saying:

Oceanic Awakening, you should observe Mañjuśrī Bodhisattva's adornment with the major marks and secondary signs of physical purity that no god or man could ever conceive of;

You should observe the penetrating brilliance of Mañjuśrī's aura that causes countless beings to feel joyous delight;

You should observe Mañjuśrī's adornment with a net of light rays which extinguish beings' measureless suffering and anguish;

You should observe the abundance of Mañjuśrī's congregation of followers, all of whom were attracted and sustained by that bodhisattva's past roots of goodness;

You should observe the road on which Mañjuśrī travels that is level and adorned to a distance of eight paces to the left and right;

You should observe Mañjuśrī's abode, for, even as he goes all around throughout the ten directions, his site of enlightenment always follows along and turns with him;

You should observe the road on which Mañjuśrī travels that is abundantly replete in adornments with measureless merit and which, on both the left and right sides, has great treasuries of many different kinds of precious jewels which just spontaneously emerge there;

You should observe the treasuries of adornments emerging between every tree, all of which flow forth from the roots of goodness produced by Mañjuśrī's past offerings to the buddhas;

You should observe the world leaders' raining down of clouds of gifts and their bowing down in reverence, doing so in order to make offerings to Mañjuśrī; and

You should observe that, when all buddhas, the Tathāgatas, are about to teach the Dharma, they all emanate light from the white hair mark between their brows which comes, illuminates Mañjuśrī's body, and then enters the crown of his head.

Then, for the sake of those bhikshus, the Venerable Śāriputra proclaimed, praised, explained, and expounded on Mañjuśrī the Youth's complete adornment with countless meritorious qualities such as these.

After those bhikshus heard him speak in this way, their minds were purified, their resolute faith was strengthened, they felt joy they could not contain, their entire bodies felt uplifted with delight, their bodies acquired a state of pliancy, their faculties were suffused with blissful contentment, they became rid of all their worries, and their defilement obstacles were all extinguished.

They were then always able to see buddhas, they deeply sought right Dharma, they became equipped with the faculties of bodhisattvas, they acquired the bodhisattva's powers, and they spontaneously developed the great compassion and made the great vows. They then entered into the extremely profound realm of the perfections whereupon the ocean of the buddhas of the ten directions thenceforth always appeared directly before them.

They experienced the deep arising of aspiring faith in all-knowledge and then straightaway addressed the Venerable Śāriputra, saying, "We wish only that the Great Master would lead us to that *ārya's* dwelling place so that we might pay our respects to him."

Śāriputra then traveled on together with them. Once they had arrived there, he addressed Mañjuśrī, saying, "O Worthy One. These bhikshus wish to pay their respects to you."

Then Mañjuśrī the Youth who was surrounded by countless bodhisattvas possessed of spiritual powers,⁵³ turned toward them together with his immense congregation, doing so in the same way that an elephant king turns, whereupon he cast his gaze upon those bhikshus.

Those bhikshus then bowed down in reverence at his feet, respectfully pressed their palms together, and spoke these words:

May the Worthy One, Mañjuśrī, our preceptor, Śāriputra, and the Bhagavat, Śākyamuni, all bear witness to this request: We only pray that, by the power of the roots of goodness of our paying respects, bowing in reverence, and all of our other actions, we may be able to completely acquire just as the Worthy One has them, a physical form like this, a voice like this, major marks and secondary signs like these, and spiritual powers like these.

Mañjuśrī Bodhisattva then told those bhikshus:

O Bhikshus, if there be any son of good family or daughter of good family who perfects ten dharmas by which one progresses into the Great Vehicle, they will be able to swiftly enter onto the ground of the Tathāgata, how much the more so might they reach the bodhisattva grounds. What then are those ten? They are as follows:

With tireless resolve, accumulate all roots of goodness;

With tireless resolve, see all buddhas, serve them, and make offerings to them;

With tireless resolve, seek to acquire all dharmas of the Buddha;

With tireless resolve, practice all the *pāramitās*;

With tireless resolve, perfect all the bodhisattva samādhis;

With tireless resolve, enter all three periods of time in succession;
 With tireless resolve, everywhere accomplish the purification of
 buddha *kṣetras* throughout the ten directions;
 With tireless resolve, teach and train all beings;
 With tireless resolve, perfect the bodhisattva practices in all *kṣetras*
 and in all kalpas; and
 With tireless resolve, for the sake of ripening one being, cultivate
pāramitās as numerous as the atoms in all buddha *kṣetras*, per-
 fect one of the Tathāgata's powers, and then, for the sake of rip-
 ening all realms of beings, sequentially perfect all of the other
 powers of the Tathāgata.

O Bhikshus. If a son of good family or daughter of good family were to perfect deep faith and bring forth these ten kinds of tireless resolve, then they would be able to increase all types of roots of goodness, would leave behind all the rebirth destinies within *saṃsāra*, would step entirely beyond all worldly lineages, would never fall onto the grounds of *śrāvaka* disciples or *pratyekabuddhas*, would attain birth into the family of all *tathāgatas*, would become equipped with all the bodhisattva vows, would train in all the Tathāgata's meritorious qualities, would cultivate all the bodhisattva practices, would acquire the Tathāgata's powers, would vanquish the many kinds of *māras* and the adherents of non-Buddhist paths, and would also extinguish all afflictions, enter the bodhisattva grounds, and draw near to the ground of the Tathāgata.

At that time, having just listened to this Dharma, those bhikshus then acquired a *samādhi* known as "the unimpeded eye that sees all buddhas' sphere of action." Because they acquired this *samādhi*:

They saw all buddhas, *tathāgatas*, with all their congregations in all of the measureless and boundlessly many worlds of the ten directions;
 They also saw all beings in all the rebirth destinies throughout those worlds of the ten directions;
 They also saw all the various differences in all those worlds;
 They also saw all the atoms in all those worlds;
 They also saw all the palaces adorned with many different kinds of jewels in which all the beings in those worlds dwelt;
 They also heard all those buddhas, *tathāgatas'*, use of many different languages and voices and completely understood their exposition of dharmas through the use of particular phrases, expressions, and close explanations;
 They were also able to observe the faculties and mental dispositions of all those beings in all those worlds;

They were also able to bring to mind ten past and future lifetimes of all beings in those worlds;

They were also able to bring to mind the events that transpired in each of those worlds throughout ten past and future kalpas; and

They were also able to bring to mind with regard to all those *tathāgatas* the events occurring in ten of their previous lives, including ten instances of their attaining right enlightenment, ten instances of their turning the Dharma wheel, ten kinds of use of their spiritual superknowledges, ten ways in which they expounded on the Dharma, ten kinds of teachings and remonstrances, and ten ways in which they spoke with eloquence.

Moreover, they immediately perfected a myriad ways of invoking their bodhi resolve, a myriad samādhis, and a myriad *pāramitās*, all of which they purified. They also acquired the perfectly fulfilled light of great wisdom and acquired ten kinds of bodhisattva superknowledges whereby, with gentleness and sublimity, they dwelt in a solid and unshakable bodhi resolve.

Mañjuśrī Bodhisattva then exhorted all those bhikshus, instructing them to abide in Samantabhadra's practices. Then, having dwelt in Samantabhadra's practices, they would be able to enter the ocean of great vows. Having entered the ocean of great vows, they would then be able to perfect the ocean of great vows. Due to perfecting the ocean of great vows, they would then be able to gain purity of mind. Due to gaining purity of mind, they would then be able to acquire physical purity. Due to acquiring physical purity, they would then be able to acquire buoyant physical agility. Due to acquiring physical purity and buoyant physical agility, they would be able to irreversibly acquire great spiritual superknowledges. Due to acquiring these spiritual superknowledges, they would then be able, even without ever leaving the presence of Mañjuśrī, to manifest their bodies in the dwelling places of all buddhas everywhere throughout the ten directions, whereupon they would then be able to completely perfect all dharmas of the Buddha.

At that time, after exhorting those bhikshus to resolve to attain *anuttara-samyak-saṃbodhi*, Mañjuśrī Bodhisattva gradually traveled south, passing through inhabited areas until, having reached a place to the east of Dhanyākara, or Merit City, he then dwelt at the site of a great stupa temple in the Adornment Banner *Śāla* Tree Grove, a place in which buddhas of the past had dwelt as they taught beings. This was also a place where, in the past, the Bhagavat had cultivated bodhisattva practices, a place where he had been able to relinquish in

countless ways what is difficult to relinquish. It is for this reason that the fame of this grove was known everywhere in countless buddha *kṣetras*. This place is one in which offerings are always being made by devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans and nonhumans.

At that time, after Mañjuśrī and his retinue had arrived there, he then taught in this very place The Sutra on the Universal Illumination of the Dharma Realm, a sutra that had a retinue of a hundred myriads of *koṭīs* of *nayutas* of sutras. When he taught this sutra, countless hundreds of thousands of *koṭīs* of dragons living in the great ocean all came to where he was. Having heard this Dharma, they felt a deep revulsion toward the dragon rebirth destiny and sought to correctly pursue the path to buddhahood, whereupon they became able to relinquish their dragon bodies and take rebirth among devas and humans.

A myriad dragons then achieved irreversibility in their quest to gain *anuttara-samyak-saṃbodhi*. In addition, there were measurelessly and countless many beings who were able to receive training in the Three Vehicles.

Then, having heard that Mañjuśrī the Youth was at the great stupa temple in the Adornment Banner Sāla Tree Grove, the inhabitants of Dhanyākara came forth from that city as a great congregation of countless people wishing to pay their respects where he was staying.

At that time, there was an *upāsaka* named Great Wisdom together with a retinue of five hundred other *upāsakas*, namely: Sudatta Upāsaka, Vasumitra Upāsaka, Merit Light Upāsaka, Possessed of Fame Upāsaka, Benevolence Fame Upāsaka, Moon Virtue Upāsaka, Fine Intelligence Upāsaka, Great Intelligence Upāsaka, Worthy Protector Upāsaka, Worthy Supremacy Upāsaka, and other such *upāsakas*, five hundred in all, who came to pay their respects to Mañjuśrī the Youth. They bowed down in reverence at his feet, circumambulated him three times to his right, withdrew, and then sat off to one side.

There were also five hundred *upāsikās*, namely: Great Intelligence Upāsikā, Light of Goodness Upāsikā, Marvelous Body Upāsikā, Delightful Body Upāsikā, Worthy Upāsikā, Worthy Virtue Upāsikā, Worthy Light Upāsikā, Banner Light Upāsikā, Virtue Light Upāsikā, Fine Eyes Upāsikā, and other such *upāsikās*, five hundred in all, who came to pay their respects to Mañjuśrī the Youth. They bowed down in reverence at his feet, circumambulated him three times to his right, withdrew, and then sat off to one side.

There were also five hundred youths, namely: the youth Sudhana or “Good Wealth,” the youth Good Practice, the youth Good Moral Virtue, the youth Good Deportment, the youth Good Courage, the youth Good Contemplation, the youth Good Intelligence, the youth Good Awakening, the youth Good Eyes, the youth Good Arms, and the youth Good Light and other such youths, five hundred in all, who came to pay their respects to Mañjuśrī the Youth. They bowed down in reverence at his feet, circumambulated him three times to his right, withdrew, and then sat off to one side.

There were also five hundred maidens, namely: the maiden Fine Worthy who was the daughter of the householder Great Wisdom, the maiden Worthy Name, the maiden Beautiful Countenance, the maiden Solid Intelligence, the maiden Worthy Virtue, the maiden Possessed of Virtue, the maiden Brahman Legacy, the maiden Virtue Light, the maiden Good Light, and other such maidens, five hundred in all who came to pay their respects to Mañjuśrī the Youth. They bowed down in reverence at his feet, circumambulated him three times to his right, withdrew, and then sat off to one side.

At that time, Mañjuśrī the Youth, on seeing that the people of Dhanyākara had all arrived and gathered there, adapted to their dispositions by manifesting a body possessed of the sovereign masteries that emanated such awesomely splendid light that it obscured the appearance of that great assembly. With masterful great kindness, he caused them to experience clarity and coolness. With masterful great compassion, he aroused the intention to teach the Dharma. With masterful wisdom, he knew the nature of their dispositions. And with vast eloquence, he began to teach the Dharma for them.

At this time, he also contemplated the causes and conditions by which Sudhana, “Good Wealth,” came to have his name. He then perceived that: When this youth first entered the womb, a tower made of the seven precious things spontaneously emerged in his household; beneath this tower, there had been seven buried treasures; the earth covering those treasures spontaneously split open and sent forth sprouts of the seven precious things, namely gold, silver, *lapis lazuli*, crystal, true pearls, mother-of-pearl, and carnelian; after the youth Sudhana had dwelt in the womb for ten months, he was born with a physical form and limbs that were handsome and fully formed; his seven great treasures, each fully seven cubits in length, width, and depth, rose up from the earth and shone with dazzling radiance; and, within that household, there spontaneously appeared five hundred

jeweled vessels which in turn were spontaneously filled to the brim with many different kinds of things. In particular, there were:

- Vajra vessels filled with all kinds of incense;
- Incense wood vessels filled with all different kinds of robes;
- Beautiful jade vessels filled with all different kinds of supremely flavored food and drinks;
- Maṇi* jewel vessels filled with many different kinds of extraordinary precious jewels;
- Gold vessels filled with silver;
- Silver vessels filled with gold;
- Gold and silver vessels filled with *lapis lazuli* and *maṇi* jewels;
- Crystal vessels filled with mother-of-pearl;
- Mother-of-pearl vessels filled with crystal;
- Carnelian vessels filled with true pearls;
- True pearl vessels filled with carnelian;
- Fiery *maṇi* jewel vessels filled with water-clarifying *maṇi* jewels; and
- Water-clarifying *maṇi* jewel vessels filled with fiery *maṇi* jewels.

In this way, there were five hundred jeweled vessels that spontaneously appeared while, at the same time, a rain of the many kinds of jewels sprinkled down along with all kinds of other valuables that caused all the storerooms in the house to become completely filled. Due to the occurrence of these phenomena, his parents, relatives, and fortune tellers henceforth called this child “Sudhana” or “Good Wealth.” Mañjuśrī also knew of this youth:

- That he already made offerings to past buddhas;
- That he had deeply planted roots of goodness;
- That he possessed vast resolute faith;
- That he always delighted in drawing near to good spiritual guides;
- That he was free of fault in all his physical, verbal, and mental actions;
- That he had purified the bodhisattva path;
- That he sought to acquire all-knowledge;
- That he was a vessel with the capacity to attain buddhahood;
- That his intentions were as pure as empty space; and
- That his dedications directed toward attaining bodhi were free of any obstacles.

At that time, after Mañjuśrī Bodhisattva had contemplated Sudhana the Youth in this way, he provided him with kind and gentle instruction and expounded for his benefit on all dharmas of the buddhas, in particular:

- He explained the dharma of all buddhas’ accumulation;⁵⁴
- He explained the dharma of all buddhas’ continuity;⁵⁵

He explained the dharma of all buddhas' sequential appearance;
 He explained the dharma of the purity of all buddhas' congregations;
 He explained the dharma of all buddhas' turning of the Dharma wheel
 to provide teaching and guidance;
 He explained the dharma of all buddhas' possession of the major
 marks and secondary signs;
 He explained the dharma of the perfection of all buddhas' Dharma
 body;
 He explained the dharma of all buddhas' eloquence in verbal expres-
 sion;
 He explained the dharma of all buddhas' brilliantly shining light; and
 He explained the dharma of all buddhas' non-dual identity.

At that time, after Mañjuśrī the Youth had explained these dharmas
 for Sudhana the Youth and that immense congregation, he earnestly
 encouraged and instructed them so that they felt empowered and
 delighted and then resolved to attain *anuttara-samyak-saṃbodhi*. He
 also caused them to recall their past lives' roots of goodness. Then,
 having accomplished these matters, he continued to teach Dharma for
 those beings according to what was fitting, after which he departed.

At that time, after Sudhana the Youth had heard from Mañjuśrī
 about all of these many different meritorious qualities of the Buddha,
 he single-mindedly and diligently sought to attain *anuttara-samyak-
 saṃbodhi*. Then, as he followed along after Mañjuśrī, he spoke these
 verses:

The three realms of existence form the city's outer walls,
 pride makes up its inner walls,
 the rebirth destinies serve as the city's gates,
 and the waters of desire fill the city's moat.

Blanketed by the darkness of delusion,
 burned by the blazing flames of greed and hatred,
 and taking the king of *māras* as their ruler,
 the young and foolish all dwell within it.

With craving acting as the rope that binds,
 flattery and deviousness serving as the bit and bridle,
 and doubts covering their eyes,
 they enter the paths of wrong action.

Due to the flourishing of miserliness, jealousy, and arrogance,
 they enter the three wretched destinies
 or fall into the other rebirth destinies
 to endure the sufferings of birth, aging, sickness, and death.

May the pure sun of your sublime wisdom
and the perfectly full orb of your great compassion
be able to dry up the ocean of our afflictions.
I pray that you will devote some of your attention to this.

May the pure moon of your sublime wisdom
and the immaculate orb of your loving-kindness
be able to bestow peace on everyone.
I pray that you will let their illumination fall on me.

O King who rules over the entire Dharma realm
for whom the Dharma jewel serves as the guide
as you roam unimpeded through the sky of Dharma—
I pray you will assent to instruct me.

O great caravan leader equipped with merit and wisdom
who courageously leads the quest to attain bodhi
and everywhere bestows benefit on the many kinds of beings—
Please offer me your protection.

O you whose body has donned the armor of patience
and whose hand has raised up the sword of wisdom,
by masterfully subduing the armies of Māra,
I pray that you will assent to rescue me.

O you who dwell on the summit of the Sumeru of Dharma
and are always respectfully served by the maidens of samādhi,
may you eradicate now the *asuras* of the afflictions.
I pray, O Indra, that you will extend your regard to me.⁵⁶

In the foolish common person's abode of the three realms of existence,
actions influenced by the afflictions are the cause of earthly destinies.

O Worthy One who bestows the training on everyone,
please, like a lamp, reveal the path to me.

O you who have left behind all the wretched destinies,
have purified all the courses of good karmic action,
and have stepped entirely beyond all worldly existences,
please show me the gateway to gain liberation.

Worldlings are held in the grasp of the inverted views,
the perceptions of permanence, pleasure, self, and purity.
O you who, with the wisdom eye, was able to abandon them all,
please open the gateway by which I may gain liberation.

O you who know well the wrong and right paths,
who distinguish between them with a fearless mind,
and who decisively understands all things,
please show me the road to the attainment of bodhi.

O you who stand on the ground of the Buddha's right views,
 who causes the tree of the Buddha's qualities to grow,
 and who rains down the blossoms of the Buddha's sublime Dharma,
 please show me the path to the attainment of bodhi.

The buddhas of the past, the future, and the present
 who, in place after place, appear everywhere
 are like the sun which rises and shines on the world.
 Please explain for me the path that they have taught.

O you who know well the nature of all karmic actions,
 who deeply comprehend all vehicles' practices,
 and who are a man possessed of decisive wisdom,
 please show me the path of the Mahāyāna's Great Vehicle.

Great compassion forms the hubs for its wheels of vows,
 faith serves as its axles, solid patience acts as its linchpins,
 and it is adorned with the jewels of the meritorious qualities.
 Please enable me to enter this vehicle.

The complete-retention *dhāraṇīs* act as its great cargo trunk,
 kindly sympathy forms its well-adorned canopy,
 and the bells of eloquence resound as they shake.
 Please enable me to enter this vehicle.

The *brahmacarya* is what serves as its cushions,
 samādhi is what serves as its maiden attendants,
 and its Dharma drum reverberates with a marvelous sound.
 Please bestow this vehicle on me.

The four means of attraction are its inexhaustible treasury,
 the meritorious qualities are its adorning jewels,
 and a sense of shame and dread of blame are its bridle and harness.
 Please bestow this vehicle on me.

It always turns the wheel of giving,
 it is constantly scented with the incense of pure moral precepts,
 and it is adorned with solid patience.
 Please enable me to enter this vehicle.

It has a storage chest of *dhyāna* samādhi,
 a yoke made of wisdom and skillful means,
 and it never turns back from its training of beings.
 Please enable me to enter this vehicle.

The purity of great vows serves as its wheels,
 the complete-retention *dhāraṇīs* provide its enduring power,
 and it is brought to completion by its possession of wisdom.
 Please enable me to enter this vehicle.

The practices of Samantabhadra form its pervasive adornments,⁵⁷
 the mind of compassion guides its slow rolling on,
 and, wherever it goes, it is fearless.
 Please enable me to enter this vehicle.

It is as solid as vajra,⁵⁸
 its skillful means are like magical conjurations,
 and it is unimpeded in all things.
 Please enable me to enter this vehicle.

It is vast in scope and utterly pure,
 it everywhere bestows happiness on beings,
 and it is equal in its range to empty space and the Dharma realm.
 Please enable me to enter this vehicle.

Its wheels which purify all karma and afflictions
 cut off all the sufferings of cyclic existence,
 and it vanquishes *māras* and the adherents of non-Buddhist paths.
 Please enable me to enter this vehicle.

Its wisdom fills up the ten directions,
 its adornments pervade the Dharma realm,
 and it everywhere fulfills beings' aspirations.⁵⁹
 Please enable me to enter this vehicle.

It is as pure as empty space,
 it entirely extinguishes cravings and views,
 and it benefits all beings.
 Please enable me to enter this vehicle.

By the power of vows, it travels swiftly,
 with the mind of meditative absorption, it abides securely,
 and it everywhere transports all sentient beings.
 Please enable me to enter this vehicle.

Like the earth itself, it does not tremble at all,
 and, like water, it benefits everyone.
 It is in these ways that it transports beings.
 Please enable me to enter this vehicle.

The four means of attraction are its round and full orb and
 the complete-retention *dhāraṇīs* create its pure radiance.
 Please show me and enable me to see
 a sun of wisdom like this.

O you who have already entered the city of the Dharma King,
 have already donned the crown of the Wisdom King,
 and have already put on the fine robes of the sublime Dharma,
 I pray that you will be able to look on me with kindness.

At that time, Mañjuśrī Bodhisattva turned around just as an elephant king turns, cast his gaze on Sudhana the Youth, and spoke thus: “Good indeed! Good indeed! Son of Good Family, you have already resolved to attain *anuttara-samyak-saṃbodhi* and also wish to draw near to the good spiritual guide to inquire about the bodhisattva practices and cultivate the bodhisattva path.

“Son of Good Family, drawing near to and making offerings to the good spiritual guide is the very first of the causes and conditions essential to achieving all-knowledge. Therefore, you must not grow weary of this.”

Sudhana addressed him, saying:

I wish only that the Ārya will extensively explain for me:

- How one should train in the bodhisattva practices;
- How one should cultivate the bodhisattva practices;
- How one should progress into the bodhisattva practices;
- How one should carry out the bodhisattva practices;
- How one should purify the bodhisattva practices;
- How one should reach a penetrating comprehension of the bodhisattva practices;
- How one should perfect the bodhisattva practices;
- How one should comply with the bodhisattva practices;
- How one should bear in mind the bodhisattva practices;
- How one should broaden the bodhisattva practices; and
- How one should bring about the swift fulfillment of Samantabhadra’s practices?

Then, for the sake of Sudhana the Youth, Mañjuśrī Bodhisattva spoke these verses:

It is good indeed, O Treasury of Meritorious Qualities,
that you have been able to come to me.
You have aroused the mind of great compassion
and diligently seek the unexcelled enlightenment.

You have already made the vast vow
to extinguish the sufferings of beings
and cultivate the bodhisattva practices
for the sake of everyone in the world.

If there be any bodhisattva
who is not wearied by the sufferings of *saṃsāra*,
then he may fully accomplish Samantabhadra’s path
and remain unconquered by anything.

O you light of merit, you awesome force of merit,
you abode of merit, you ocean of pure merit—

You have vowed to cultivate Samantabhadra’s practices
for the sake of all living beings.

You will see all the boundlessly many buddhas
abiding throughout the ten directions,
will hear the Dharma proclaimed by all of them,
and will retain it all without ever forgetting it.

Throughout the ten directions,
you will everywhere see countless buddhas.
You will perfect the ocean of vows
and will completely accomplish the bodhisattva practices.

If you enter the ocean of skillful means,
if you dwell securely in the Buddha’s bodhi,
and if you remain able to follow the training of the Master Guide,
you are bound to attain all-knowledge.

Throughout all the *kṣetras*
and for kalpas as numerous as their atoms,
you have cultivated Samantabhadra’s practices
and have perfected the path to bodhi.

In countless *kṣetras*,
across a boundless ocean of kalpas,
you have cultivated Samantabhadra’s practices
and completely fulfill all the great vows.

All of these countless beings,
on hearing of your vow, are delighted.
They all arouse the resolve to attain bodhi
and vow to train in the vehicle of Samantabhadra.

At that time, after Mañjuśrī Bodhisattva had spoken these verses, he told Sudhana the Youth, “It is good indeed, good indeed, Son of Good Family, that you have resolved to attain *anuttara-samyak-sambodhi* and seek the bodhisattva practices. Son of Good Family, it is a rarity for there to be any being at all who can resolve to attain *anuttara-samyak-sambodhi*. But to be able after having aroused the resolve to then seek the bodhisattva practices—that is doubly rare.

Son of Good Family, if one wishes to perfect the wisdom of all-knowledge, he should resolutely seek a true good spiritual guide. Son of Good Family, when searching for a good spiritual guide, one must not be overcome by weariness, and when one sees one’s good spiritual guide, one must not develop a sense of self-satisfaction. One should comply with all instruction provided by the good spiritual guide. One must not find fault with any of the skillful means adopted by one’s good spiritual guide.

Son of Good Family, south of here, there is a country known as Rāmāvarānta or ‘Supreme Bliss.’ There is a mountain in that land known as Sugrīvo, or ‘Marvelous Peak.’ On that mountain, there is a bhikshu named Meghaśrī, or ‘Virtue Cloud.’ You may go there and ask him how a bodhisattva trains in the bodhisattva practices, how a bodhisattva cultivates the bodhisattva practices, and so forth, including asking him how a bodhisattva may swiftly fulfill Samantabhadra’s practices. Meghaśrī Bhikshu should be able to explain these matters for you.”

At that time, after hearing these words, Sudhana the Youth was filled with joyous delight and exultation. He bowed down his head in reverence at Mañjuśrī’s feet, circumambulated him countless times, and gazed up at him in attentive admiration as tears of sadness flowed down his countenance. He then respectfully withdrew and traveled south.

1 – Meghaśrī

[At that time, Sudhana the Youth traveled south] toward Rāmāvarānta where he climbed up Sugrīvo Mountain and looked all over that mountain, searching to the east, west, south, north, the four mid-points, above, and below, all the while feeling admiration for Meghaśrī Bhikshu and yearning to meet him. Then, after doing this for seven days, he saw that bhikshu on another mountain where he was engaged in slow walking meditation.

After seeing him, he then went there to pay his respects, bowed down in reverence at his feet, circumambulated him three times, stood before him, and said, “Oh, Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi*. However, I do not yet know how a bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva practices, and so forth, including how he should go about swiftly fulfilling Samantabhadra’s practices. I have heard that the Ārya is well able to guide and instruct me on these matters. Please bestow your kindness on me and teach me how a bodhisattva may attain *anuttara-samyak-saṃbodhi*.”

At that time, Meghaśrī Bhikshu spoke to Sudhana, saying:

It is, good indeed, good indeed, Son of Good Family, that you have been able to resolve to attain *anuttara-samyak-saṃbodhi* while also being able to inquire about the bodhisattva practices. A circumstance such as this is a rarity among rarities. This refers to:

- Seeking the bodhisattva practices;⁶⁰
- Seeking the bodhisattva's sphere of cognition;
- Seeking the bodhisattva's path of transcendence;
- Seeking the bodhisattva's path of purification;
- Seeking the bodhisattva's purification of the vast resolve;
- Seeking the bodhisattva's perfection of the spiritual superknowl-
edges;
- Seeking the bodhisattva's manifestation of the gates to liberation;
- Seeking the bodhisattva's manifestation of the accomplishment of
karmic works within the world;
- Seeking the bodhisattva's adaptation to beings' mental disposi-
tions;
- Seeking the bodhisattva's gateways to nirvāṇa and *samsāra*;⁶¹ and
- Seeking the bodhisattva's contemplation of both the conditioned
and the unconditioned with a mind that remains free of attach-
ment.

Son of Good Family, having acquired mastery over the power of resolute conviction, the purified eye of faith, and the brilliantly shining light of wisdom, I everywhere contemplate all spheres of cognition, leave behind all obstacles, skillfully contemplate with the brightly penetrating and universally seeing eye, and embody the pure practices. I travel to pay my respects in all lands throughout the ten directions where I reverently make offerings to all buddhas. Remaining ever mindful of all the buddhas, the *tathāgatas*, and comprehensively upholding all buddhas' right Dharma, I always see all buddhas throughout the ten directions. That is to say, off to the east, I see one buddha, two buddhas, ten buddhas, a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, a *koṭī* of buddhas, a hundred *koṭīs* of buddhas, a thousand *koṭīs* of buddhas, a hundred thousand *koṭīs* of buddhas, a *nayuta* of *koṭīs* of buddhas, a hundred *nayutas* of *koṭīs* of buddhas, a thousand *nayutas* of *koṭīs* of buddhas, a hundred thousand *nayutas* of *koṭīs* of buddhas, and so forth until we come to my seeing numberlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, indescribably many, inconceivably many, immeasurably many, ineffably many, and ineffably-ineffably many buddhas, and so forth until we come to my seeing buddhas as numerous as all the atoms on the continent of Jambudvīpa, buddhas as numerous as the atoms on all four continents, buddhas as numerous as the atoms in a thousand worlds, buddhas as numerous as the atoms in two thousand worlds, buddhas as numerous as the atoms in three thousand worlds, buddhas as numerous as the atoms in a buddha *kṣetra*, and

so forth until we come to my seeing buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.⁶²

And just as it is in the east, so too it is in the south, west, and north, in the four midpoints, and in the zenith and the nadir where, in every one of those regions, I see all of those buddhas' many different forms and characteristic signs, many different appearances, many different spiritual superknowledges, many different ways in which they freely wander at will, many different variously adorned congregations, many different forms of boundlessly illuminating brilliant radiance, many different lands, many different life spans, and many different manifestations of gateways to achieving right enlightenment adapted to beings' many different kinds of mental dispositions as, in all those circumstances, they roar the lion's roar in the midst of their immense congregations.

Son of Good Family, I have acquired only this Dharma gateway of the universal vision with which I bear in mind all buddha's spheres of cognition and light of wisdom. How then could I completely know the boundless wisdom and gateways of pure practice that are possessed by all the great bodhisattvas, namely:

[Those who have attained] the mindfulness-of-the-Buddha gateway of "universal illumination with the light of wisdom" by which they always see the many different kinds of palaces in the buddha lands of all buddhas, all of which are purified;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "enabling all beings" by which they adapt to all beings' mental dispositions and enable them all to see the Buddha and attain purity;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "enabling secure establishment in the powers" by which they are caused to enter the ten powers of the Tathāgata;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "enabling secure establishment in the Dharma" by which they see countless buddhas and hear the Dharma;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "the brilliant illumination of all regions" by which they see in all worlds the ocean of all buddhas who are all the same and no different;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "entry into the invisible regions" by which they see all buddhas' masterful feats of the spiritual powers in even the tiniest spheres of objective experience;

[Those who have attained] the mindfulness-of-the-Buddha gateway of "abiding in all kalpas" by which they always see in all

kalpas all of the endeavors of the Tathāgata and never even briefly lose sight of them;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “dwelling at all times” by which they always see the *tathāgatas* at all times, draw near to them, and never separate from them;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in every *kṣetra*” by which, in all lands, they see the buddhas’ peerless bodies which surpass all others;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in all periods of time” by which, in accordance with their own mental dispositions, they everywhere see all *tathāgathas* of the three periods of time;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in all objective spheres” by which they see in all spheres of experience all *tathāgatas*’ sequential appearance in the world;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in quiescence” by which, in one mind-moment, they see in all *kṣetras* all buddhas’ manifesting entry into nirvāṇa;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in detachment” by which, in one day, they see all buddhas leaving their abodes;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in vastness” by which their minds always contemplate the bodies of every buddha filling up and pervading the entire Dharma realm;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in the extremely minute” by which they see that, even on the tip of one hair, there are an ineffable number of *tathāgatas* appearing in the world, whereupon they go to wherever they are dwelling to serve them;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in adornments” by which, in one mind-moment, they see that all *kṣetras* have buddhas attaining the universal and right enlightenment and manifesting spiritual transformations;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding of the capacity to serve” by which they see all buddhas appearing in the world, emanating the light of wisdom, and turning the wheel of the Dharma.

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in the mind of sovereign mastery” by which they realize that all buddhas may manifest their appearances in ways adapted to one’s own mental dispositions;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in individual karma” by which they realize that, in order to enable them to awaken, they may manifest mirroring appearances corresponding to beings’ accumulated karma;

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in spiritual transformations” by which they see the vast lotus flower on which the Buddha sits pervading the Dharma realm and then fully blooming; and

[Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in empty space” by which they contemplate the cloud of all the Tathāgata’s bodies that adorn the Dharma realm and the realm of empty space?

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in a country to the south of here known as Sāgaramukha or “Ocean Gateway,” there is a bhikṣu known as Sāgaramegha or “Ocean Cloud.” You should go to him and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?” Sāgaramegha Bhikṣu will be able to distinguish and explain the causes and conditions for developing vast roots of goodness. Son of Good Family, Sāgaramegha Bhikṣu:

Will enable you to enter the vast ground of the provisions for enlightenment;

Will enable you to develop the power of vast roots of goodness;

Will explain for you the causes for resolving to attain bodhi;

Will enable you to produce the light of the vast vehicle;

Will enable you to cultivate the vast *pāramitās*;

Will enable you to enter vast ocean of practices;

Will enable you to fulfill the vast sphere of vows;

Will enable you to purify the gateway to vast adornments; and

Will enable you to develop the power of vast kindness and compassion.

At that time, Sudhana the Youth bowed down in reverence at the feet of Meghaśrī Bhikṣu and circumambulated him to his right as he gazed up at him. He then respectfully withdrew and departed.

2 – Sāgaramegha

At that time, Sudhana the Youth single-mindedly reflected on the teachings of the good spiritual guide:

- He contemplated with right mindfulness the gateways of the light of wisdom;
- He contemplated with right mindfulness the gateways of the bodhisattva liberations;
- He contemplated with right mindfulness the gateways of the bodhisattva samādhis;
- He contemplated with right mindfulness the gateways of the bodhisattvas [which were like] a great ocean;⁶³
- He contemplated with right mindfulness the gateways of all buddhas' direct manifestations;
- He contemplated with right mindfulness the gateways of all buddhas' locations in the [ten] directions;⁶⁴
- He contemplated with right mindfulness the gateways of all buddhas' guiding regulations and principles;
- He contemplated with right mindfulness the gateways of all buddhas' co-extensiveness with the realm of empty space;
- He contemplated with right mindfulness the gateways of all buddhas' successive appearance [in the world]; and
- He contemplated with right mindfulness the gateways of skillful means that all buddhas enter.

He then traveled gradually toward the south until he reached the country of Sāgaramukha where he went to the abode of Sāgaramegha Bhikshu and bowed down in reverence at his feet. After circumambulating him, with palms pressed together, he addressed him with words such as these: "O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi*. I wish to enter the ocean of unexcelled knowledge. However, I do not yet know with regard to the bodhisattva:

- How can one leave behind one's worldly lineage and acquire birth into the lineage of the Tathāgata?
- How can one cross beyond the ocean of *saṃsāra* and enter the ocean of the Buddha's knowledge?
- How can one leave the ground of the common person and enter the ground of the Tathāgata?
- How can one cut off the stream of *saṃsāra* and enter the stream of the bodhisattva practices?

How can one demolish the wheel of *saṃsāra* and perfect the wheel of the bodhisattva vows?

How can one demolish the realms of Māra and manifest the realms of the Buddha?

How can one dry up the ocean of desire and increase the ocean of the great compassion?

How can one close the gates of the manifold difficulties and the wretched rebirth destinies and open the gates to the heavens and nirvāṇa?

How can one escape from the city of the three realms of existence and enter the city of all-knowledge?

And how can one relinquish all objects of enjoyment and use them to greatly benefit all beings?

Then Sāgaramegha Bhikshu spoke to Sudhana, saying, “Son of Good Family, have you already resolved to attain *anuttara-samyak-saṃbodhi*?”

Sudhana replied, “Yes, I have already resolved to attain *anuttara-samyak-saṃbodhi*.”

Sāgaramegha then said:

Son of Good Family, if beings have failed to plant roots of goodness, then they will be unable to resolve to attain *anuttara-samyak-saṃbodhi*. Hence it is essential:

To acquire the universal gateway of the light of roots of goodness;

To acquire the light of the true path’s *saṃādhi* and wisdom;

To produce a vast ocean of many different kinds of merit;

To incessantly increase the white dharmas of pristine purity;

To tirelessly serve the good spiritual guide;

To not be concerned for one’s own body or life and not hoard anything;

To have nothing that one stores up on one’s own behalf;

To maintain a mind that is as equanimous as the earth and that regards no one as either above or below one;

To be inclined by nature to always regard all beings with kindness and sympathy;

To remain attentively mindful of and never forsake those in any of the rebirth destinies in any of the realms of existence; and

To constantly delight in contemplating the realm of the Tathāgata.

If one proceeds in this manner, only then can one bring forth the resolve to attain bodhi. By “bringing forth the resolve to attain bodhi,” I refer to the following:

Bringing forth the mind of great compassion with which one rescues all beings everywhere;

Bringing forth the mind of great kindness with which one equally
 protects everyone in all worlds;
 Bringing forth the blissful mind with which one causes all beings
 to extinguish all their sufferings;
 Bringing forth the beneficent mind with which one causes all
 beings to abandon evil dharmas;
 Bringing forth the sympathetic mind with which, wherever there
 are those beset with fear, one protects them all;
 Bringing forth the unimpeded mind with which one abandons all
 obstacles;
 Bringing forth the vast mind with which one completely pervades
 the entire Dharma realm;
 Bringing forth the boundless mind commensurate with the realm
 of empty space with which there is no place one does not go;
 Bringing forth the expansive mind with which one sees all
tathāgatas;
 Bringing forth the pure mind with which one's knowledge does
 not oppose any dharmas of the three periods of time; and
 Bringing forth the mind of wisdom with which one everywhere
 enters the ocean of all-knowledge.

Son of Good Family, I have dwelt in this country of Sāgaramukha for twelve years during which I have always taken the great ocean as my object of contemplation. In particular, I refer to the following:

I have contemplated the great ocean as measurelessly vast;
 I have contemplated the great ocean as extremely deep and difficult to fathom;
 I have contemplated the great ocean as becoming gradually more deep and vast;
 I have contemplated the great ocean as adorned with countless extraordinary and marvelous jewels;
 I have contemplated the great ocean as having accumulated a measureless amount of water;
 I have contemplated the great ocean's waters as having inconceivably many different colorations;
 I have contemplated the great ocean as the dwelling place for countless creatures;
 I have contemplated the great ocean as containing many different kinds of large-bodied creatures;
 I have contemplated the great ocean as able to take in the rains sent down by immense clouds; and
 I have contemplated the great ocean as neither increasing nor decreasing.

Son of Good Family, as I was engaged in these contemplations, I also had these thoughts regarding what exists in the world:

Could there be anything that surpasses this ocean in its vastness, or not?

Could there be anything that surpasses this ocean in its measurelessness, or not?

Could there be anything that surpasses this ocean in its depth, or not?

And could there be anything that surpasses this ocean in its extraordinariness, or not?

Son of Good Family, as I was pondering these thoughts, an immense lotus flower suddenly emerged from the depths of this ocean. It had a stem made of unexcelled *indranīla* sapphires,⁶⁵ a seed pod made of *vaiḍūrya* gems, petals made of *jambūnada* gold, a dais made of *kālaguru* incense, and stamens made of emeralds. Releasing its fragrance, it blossomed fully, spreading out over the great ocean.

A hundred myriad *asura* kings supported its stem.

A hundred myriad *maṇi* jewels formed an adorning net canopy that spread out over it from above.

A hundred myriad dragon kings rained down fragrant waters.

A hundred myriad *garuḍa* kings held in their beaks pearl strands and jeweled silken sashes that draped down and encircled it.

A hundred myriad *rākṣasa* kings looked on with minds imbued with loving-kindness.

A hundred myriad *yakṣa* kings bowed down in reverence.

A hundred myriad *gandharva* kings played many different kinds of musical praises as offerings.

A hundred myriad heavenly kings rained down heavenly flowers, heavenly garlands, heavenly incense, heavenly burning incense, heavenly perfume, heavenly powdered incense, and marvelous heavenly robes as well as heavenly banners, pennants, and canopies.

A hundred myriad Brahma Heaven kings bowed down in reverence.

A hundred myriad devas from the Pure Abodes pressed their palms together in reverence.

A hundred myriad wheel-turning kings each made offerings of seven-jeweled adornments.

A hundred myriad ocean spirits simultaneously appeared and bowed down in reverence.

A hundred myriad delectable-light *maṇi* jewels shone forth with universal illumination.

A hundred myriad pure-merit *maṇi* jewels served as adornments.
A hundred myriad universal-radiance *maṇi* jewels formed a pure treasury.

A hundred myriad especially superior *maṇi* jewels shone with resplendent radiance.

A hundred myriad marvelous-core *maṇi* jewels shone with boundless illumination.

A hundred myriad *jambu*-banner *maṇi* jewels were arrayed in sequential rows.

A hundred myriad vajra lion *maṇi* jewels served as indestructible and immaculate adornments.

A hundred myriad solar-core *maṇi* jewels provided a vast display of purity.

A hundred myriad delightful *maṇi* jewels contained many different colorations.

And a hundred myriad wish-fulfilling *maṇi* jewels formed an endless array of adornments that shone with dazzling radiance.

This immense lotus flower arising through the power of the Tathāgata's roots of world-transcending goodness inspired faith and delight in all the bodhisattvas. It was born from the illusory nature of dharmas, was born from the dream-like nature of dharmas, and was born from pure karma. It was adorned by the dharma gateway of noncontentiousness, penetrated the seal of the unconditioned, and dwelt within the gateway of the unimpeded.

It completely filled all lands of the ten directions and accorded with the extremely deep realm of all buddhas. Even if one praised its qualities for countless hundreds of thousands of kalpas, one could still never come to the end of them.

At that time, I saw that atop that lotus flower there was:

A *tathāgata* seated in the lotus posture whose body extended from here up to the peak of existence;

His inconceivable jeweled lotus flower throne;

His inconceivable congregation at the site of enlightenment;

His inconceivable and completely perfected major marks;

His inconceivable perfectly fulfilled secondary signs;

His inconceivable transformations produced by the spiritual superknowledges;

His inconceivable pure form and appearance;

His inconceivable summit mark the peak of which none could ever see;

His inconceivable mark of the vast and long tongue;

His inconceivable skillful discourse;
 His inconceivable perfectly fulfilled voice;
 His inconceivable boundless powers;
 His inconceivable pure fearlessnesses; and
 His inconceivable great eloquence.

I also then brought to mind that buddha's inconceivable past cultivation of the practices and saw his inconceivable use of spiritual transformations in attaining enlightenment,⁶⁶ his inconceivable sublime voice in expounding the Dharma, his inconceivable manifestation of adornments of the universal gateway, his various inconceivable phenomena to his left and right, and his inconceivable fulfillment of benefit for everyone.

At that very time, this *tathāgata* straightaway extended his right hand and stroked the crown of my head, whereupon he expounded for my sake on the Dharma gateway of the universal eye by which:

One opens and reveals the realms of all *tathāgatas*;
 One reveals the generation of all bodhisattvas' practices;
 One clearly explains all buddhas' sublime Dharma in which the sphere of all dharmas is entirely subsumed;
 One is able to purify all buddha lands;
 One is able to vanquish the adherents of all heterodox paths and their erroneous doctrines;
 One is able to destroy all armies of *māras*;
 One is able to cause all beings to be filled with joyous delight;
 One is able to illuminate the actions of all beings' minds;
 One is able to completely understand all beings' faculties; and
 One is able to adapt to beings' minds and thereby enable them all to awaken.

It is from that *tathāgata* that I heard this Dharma gateway, absorbed and retained it, studied and recited it, bore it in mind, and meditated on it.

Even if there were to be some person who used enough ink to fill a great ocean and used a heap of brushes the size of Mount Sumeru in an attempt to record the contents of this gateway of the universal eye, even so, he could not thereby manage to record even a minor fraction of what is contained within but one statement on but one meaning of but one dharma contained in one gateway topic within but one of its chapters. How much the less might he be able to record all that it contains.

Son of Good Family, I spent twelve hundred years under that buddha absorbing and retaining contents of this universal eye Dharma gateway such as these. In every one of those days:

By the light of the “retaining what has been heard” *dhāraṇī*, I received countless chapters;
 By the light of the “quiescence gateway” *dhāraṇī*, I entered countless chapters;
 By the light of the “boundless turnings” *dhāraṇī*, I comprehensively penetrated countless chapters;
 By the light of the “grounds-adapted contemplation” *dhāraṇī*, I analyzed countless chapters;
 By the light of the “awesome powers” *dhāraṇī*, I comprehensively absorbed countless chapters;
 By the light of the “lotus flower adornment” *dhāraṇī*, I drew forth and implemented the meaning of countless chapters;
 By the light of the “pure speech” *dhāraṇī*, I expounded on countless chapters;
 By the light of the “empty space treasury” *dhāraṇī*, I revealed countless chapters;
 By the light of the “mass of light” *dhāraṇī*, I deduced the broader implications of countless chapters; and
 By the light of the “oceanic treasury” *dhāraṇī*, I analytically distinguished the contents of countless chapters.

Whenever any being comes to me from the ten directions, whether he be a deva or deva king, a dragon or dragon king, a *yakṣa* or *yakṣa* king, a *gandharva* or *gandharva* king, an *asura* or *asura* king, a *garuḍa* or *garuḍa* king, a *kiṃnara* or a *kiṃnara* king, a *mahoraga* or a *mahoraga* king, a human or a human king, a brahma heaven deva or a brahma heaven king—in all such circumstances as these in which someone comes to me, I introduce and explain all of these matters for them, extolling and praising these matters in ways that cause them to cherish and delight in them, progress into them, and then become securely established in this universal eye Dharma gateway into the light of the practices of buddhas and bodhisattvas.

Son of Good Family, I know only this universal eye Dharma gateway. As for the bodhisattva-mahāsattvas:

Who have deeply entered the ocean of all bodhisattva practices and cultivate in accordance with the power of their vows;
 Who have entered the ocean of great vows to dwell in the world for countless kalpas;
 Who have entered the ocean of all beings to benefit them extensively by adapting to their mental dispositions in doing so;
 Who have entered the ocean of all beings’ minds to bring forth the ten powers and the light of unimpeded wisdom;

Who have entered the ocean of all beings' faculties to enable the training of them all by teaching them in accordance with the appropriate timing;

Who have entered the ocean of all *kṣetras* to fulfill their original vows to purify the buddha *kṣetras*;

Who have entered the ocean of all buddhas due to their vow to always make offerings to all *tathāgatas*;

Who have entered the ocean of all dharmas to be able to use wisdom to awaken to and penetrate them all;

Who have entered the ocean of all meritorious qualities to cultivate every one of them and thus enable their complete fulfillment; and

Who have entered the ocean of all beings' languages to turn the wheel of right Dharma in all *kṣetras*—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, traveling to the south from here for a distance of sixty *yojanas*, off to the side of Lañka Road, there is a village known as Sāgaratīra or "Ocean Shore" where there is a bhikshu known as Supraṭiṣṭhita or "Well Established." You should go pay your respects to him and inquire of him about how one is to purify the bodhisattva practices.

Then Sudhana the Youth bowed down in reverence at the feet of Sāgaramegha, circumambulated him to his right as he gazed up at him in admiration, respectfully withdrew, and then departed.

3 – Supraṭiṣṭhita

At that time, Sudhana the Youth:

Single-mindedly recalled the teachings of that good spiritual guide;

Single-mindedly recalled that universal eye Dharma gateway;

Single-mindedly recalled the Buddha's spiritual powers;

Single-mindedly retained the cloud of Dharma statements;

Single-mindedly entered the gateways into the ocean of Dharma;

Single-mindedly contemplated the distinctions among the dharmas;

Deeply entered the vortex of the Dharma;

Everywhere entered the sky of Dharma;

Purified and cured the cataract-like obstacles to seeing the Dharma;

and

Closely contemplated the location of the jewels of the Dharma.

He then gradually traveled southward until he arrived at the village on Lañka Road known as Sāgaratīra or “Ocean Shore” where he searched the ten directions, wishing to see Supratiṣṭhita, whereupon he saw this bhikshu engaged in walking meditation as he walked back and forth up in the sky where countless devas reverently circumambulated him, scattered celestial flowers, and played heavenly music. Countless pennants, banners, and silk streamers everywhere filled the sky where they had been presented to him there as offerings.

Up in the open sky, the great dragon kings created as an offering an inconceivable display of *agaru* incense clouds, quaking thunder, and lightning.

As an offering, the *kiṃnara* kings played many kinds of music with which they praised him in accordance with the Dharma.

With minds full of joyous delight, as an offering, the *mahoraga* kings spread across the sky a circular array of inconceivably beautiful robes of the finest sorts.

As an offering, the *asura* kings released an inconceivable array of *maṇi* jewel clouds, countless rays of light, and many different kinds of adornments, all of which completely filled the sky.

Up in the sky, the *garuḍa* kings manifested in the form of pure youths who were surrounded by countless maiden attendants, youths who, having ultimately perfected the mind free of any intention to kill or injure, pressed their palms together as an offering.

There were inconceivably many *rākṣasa* kings surrounded by countless *rākṣasas* whose physical forms had grown immense and extremely fearsome in their appearance. On observing Supratiṣṭhita Bhikshu’s freely invoked thoughts of loving-kindness, they bent their bodies deferentially low and pressed their palms together as they gazed up in admiration, doing so as an offering.

All around the four sides of this scene, respectfully serving as protectors, there were inconceivably many *yakṣa* kings, each of whom was surrounded by his own retinue.

Inconceivably many Brahma Heaven kings up in the sky stood with bodies bowing deferentially low and palms pressed together as they deferred to the customs of humans in praising him.

Inconceivably many devas of the Pure Abode Heavens floated up in the sky, together with their palaces, reverently pressing their palms together as they made vast vows.

At that time, having observed these phenomena, the mind of Sudhana the Youth became filled with joyous delight, whereupon he pressed his palms together, bowed down in reverence, and spoke as follows:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. However, I do not yet know with regard to the bodhisattva:

How does he cultivate the dharmas of the Buddha?

How does he accumulate the dharmas of the Buddha?

How does he become completely equipped with the dharmas of the Buddha?

How does he become habitually imbued with the dharmas of the Buddha?

How does he bring about the growth of the dharmas of the Buddha?

How does he assemble the dharmas of the Buddha?

How does he achieve the ultimate realization of the dharmas of the Buddha?

How does he purify the dharmas of the Buddha?

How does he deeply purify the dharmas of the Buddha?

And how does he reach a penetrating comprehension of the dharmas of the Buddha?

I have heard that the Ārya is well able to lead and provide instruction. I wish only that you would feel kindness and pity for me and expound on these matters for my sake:

How can the bodhisattva never lose the ability to see the Buddha and always be able to diligently cultivate in his presence?

How can the bodhisattva never be separated from the bodhisattvas and develop the same roots of goodness as the bodhisattvas possess?

How can the bodhisattva never become separated from the dharmas of the Buddha and use wisdom to understand and realize them all?

How can the bodhisattva never abandon the great vows and be able to benefit all beings everywhere?

How can the bodhisattva never abandon the many practices and tirelessly abide in them throughout all kalpas?

How can the bodhisattva never leave the buddha *kṣetras* and become everywhere able to accomplish the purification of all worlds?

How can the bodhisattva never be separated from the Buddha's powers and be able to know and see all of the Tathāgata's masterful feats of spiritual power?

How can the bodhisattva never abandon the realm of the conditioned and still never abide in it so that, everywhere in all the rebirth destinies of existence, as if producing spiritual transformations, he may manifest the appearance of undergoing births and deaths as he cultivates the bodhisattva practices?

How can the bodhisattva never lose the ability to hear the Dharma and be able to receive all the right teachings of all buddhas?

And how can the bodhisattva never be separated from the light of wisdom and everywhere enter the stations of wisdom practice throughout all three periods of time?

At that time, Supraṭiṣṭhita Bhikṣu spoke to Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to bring forth the resolve to attain *anuttara-samyak-saṃbodhi* and now have also resolved to ask about the dharmas of the Buddha, the dharmas of all-knowledge, and the dharmas of a self-accomplished one.⁶⁷

Son of Good Family, I have already perfected the gateway of a bodhisattva's unimpeded liberations. Whether coming or going or walking or standing, as I engage in meditative reflection and cultivate investigative contemplation, I immediately acquire the light of wisdom that is known as "ultimately unimpeded." Because I have acquired this wisdom light:

I am unimpeded in knowing all beings' mental actions;
 I am unimpeded in knowing all beings' deaths and births;
 I am unimpeded in knowing all beings' past lives;
 I am unimpeded in knowing all beings' circumstances in future kalpas;
 I am unimpeded in knowing all beings' present-life circumstances;
 I am unimpeded in knowing the many different distinctions in all beings' languages and speech;
 I am unimpeded in resolving all beings' doubting questions;
 I am unimpeded in knowing all beings' faculties;
 I am unimpeded in being able to go to all beings when they should be amenable to accepting the teachings;
 I am unimpeded in knowing all the divisions of time on down even to all of the *kṣaṇas*, *lavas*, and *muhūrtas* of the day and night;⁶⁸

I am unimpeded in knowing the sequences involved in the flowing on of the ocean of the three periods of time; and

I am unimpeded in being able to use my body to go to the buddha *kṣetras* everywhere throughout the ten directions.

And why is this so? This is due to having acquired spiritual powers associated with non-abiding and karmic inaction.⁶⁹

Son of Good Family, because I have acquired these spiritual powers, I may walk, stand, sit, or lie down in space, may become invisible or visible, may manifest one body or many bodies, may pass through walls as if they were empty space, may sit in space in the lotus posture, may freely come and go like a bird in flight, may enter the earth as if it were water, may walk on water as if it were the earth, or may send forth smoke and flames from my entire body either upward or downward as if from an immense bonfire. So, too:

Sometimes I may cause the entire great earth to quake;

Sometimes I may use my hand to rub the sun or moon;

Or I may manifest a body so tall that it reaches all the way up to the palaces of the Brahma Heaven;

Or I may manifest clouds of burning incense;

Or I may manifest clouds of flaming jewel light;

Or I may manifest clouds of transformations;

Or I may manifest clouds of light-ray nets, all so vast as to spread across the ten directions;

Or, in but a single mind-moment, I may pass beyond one world to the east, two worlds, a hundred worlds, a thousand worlds, a hundred thousand worlds, and so forth until we come to the passing of countless worlds on up to the passing of an ineffable-ineffable number of worlds;

Or I may pass beyond worlds as numerous as the atoms in Jambudvīpa;

Or I may pass beyond worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which, in the presence of each of those buddhas, the *bhagavats*, I listen to them teach the Dharma, whereupon I manifest in each of those buddhas' lands different bodies as numerous as the atoms in countless buddha *kṣetras*. Then each of these bodies sends down a rain of offering gift clouds as numerous as the atoms in countless buddha *kṣetras*, including: clouds of all kinds of flower blossoms; clouds of all kinds of incense; clouds of all kinds of garlands; clouds of all kinds of powdered incense; clouds of all kinds of perfume; clouds of all kinds of canopies; clouds of all

kinds of robes; clouds of all kinds of banners; clouds of all kinds of pennants; and clouds of all kinds of curtains.

I use clouds of all kinds of bodies to present these offerings. I take in and retain all that every one of these *tathāgatas* proclaims. I recall all the adornments of every one of those lands.

And just as described above with reference to the east, so too is this so with regard to the south, the west, the north, the four mid-points, the zenith, and the nadir. In all such worlds as these, any one of those beings who so much as sees my physical form shall definitely attain *anuttara-samyak-saṃbodhi*.

I clearly see all the beings in all those worlds and, as befits their large or small size, their superiority or inferiority, their suffering or their happiness, I manifest a form that matches theirs and then teach them and enable them to succeed in this. Wherever there are any beings at all who draw near to me, I enable them all to become securely established in a Dharma gateway such as this.

Son of Good Family, I know only this unimpeded gateway of liberation of swiftly making offerings to all buddhas everywhere and bringing about the development of beings. As for the bodhisattvas who observe:

- The moral precepts of the great compassion;
- The moral precepts of the *pāramitās*;
- The moral precepts of the Great Vehicle;
- The moral precepts of the bodhisattva path;
- The unimpeded moral precepts;
- The moral precepts of never retreating and falling away;
- The moral precepts of never abandoning the resolve to attain bodhi;
- The moral precepts of always taking the dharmas of a buddha as one's objective focus;
- The moral precepts of always maintaining the intention to attain all-knowledge;
- The moral precepts that are like the sky;
- The moral precepts independent of anything in any world;
- The faultless moral precepts;
- The undamaged moral precepts;
- The moral precepts free of deficiencies;
- The unadulterated moral precepts;
- The moral precepts free of turbidity;
- The moral precepts free of regrets;
- The pure moral precepts;

The unsullied moral precepts; and
The immaculate moral precepts –

How could I know of or be able to speak about meritorious qualities such as these?

Son of Good Family, south of here, there is a country known as Draviḍa. There, in a city named Vaṣitā⁷⁰ or “Sovereign Mastery” there is a man known as Megha. You should go pay your respects to him and ask him how one should train in the bodhisattva practices and how one should cultivate the bodhisattva path.

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him to his right as he gazed up at him in admiration, after which he respectfully withdrew and departed.

4 – Megha

At that time, Sudhana the Youth single-mindedly recalled the Dharma light Dharma gateway, whereupon he progressed into it with deep faith, focused his attention on the Buddha and the uninterrupted lineage of the Three Jewels, and praised the lineage of dispassion.⁷¹ He also bore in mind the good spiritual guides and their comprehensive illumination of the three periods of time, recalled the great vows to everywhere rescue all beings, nonattachment to the conditioned, ultimate reflective meditations on the inherent nature of all dharmas, the ability to purify all worlds, and the mind free of attachment even to the congregations of all buddhas.

He then gradually traveled south to the city of Vaṣitā where he searched for Megha until he saw him in the marketplace, seated on a lion seat for teaching Dharma where he was surrounded by a crowd of ten thousand people, expounding on a Dharma gateway known as “the adornments of the syllabary wheel.”⁷²

Sudhana the Youth then bowed down in reverence at his feet, circumambulated him countless times, stood before him with palms pressed together, and spoke these words:

O Ārya, I am one who has previously resolved to attain *anuttara-samyak-sambodhi*. However, I do not yet know with regard to the bodhisattva:

How does he train in the bodhisattva practices?

How does he cultivate the bodhisattva path?

How does he never lose the resolve to attain bodhi even as he flows along in the rebirth destinies of all realms of existence?

How does he maintain an impartial mind that is steadfast and unshakable?

How does he acquire a pure mind invulnerable to interference by anyone?

How does he produce the never-wearying power of great compassion?

How does he enter the *dhāraṇīs* and achieve thorough purification?

How does he produce the vast light of wisdom that dispels all darkness with regard to all dharmas?

How does he acquire the power of the unimpeded knowledge with respect to eloquence that demonstrates a decisive and complete understanding of the treasury of all extremely profound meanings?

How does he acquire the power of right mindfulness by which he recalls and retains the entire sphere of all the different dharmas?

How does he acquire the power to purify the rebirth destinies and everywhere expound on all dharmas in all the rebirth destinies?

And how does he acquire the power of wisdom that is able to decisively distinguish the meanings of all dharmas?

At that time, Megha spoke to Sudhana the Youth, asking, "Son of Good Family, are you one who has already resolved to attain *anuttara-samyak-saṃbodhi*?"

Sudhana replied, "Yes, I have already resolved to attain *anuttara-samyak-saṃbodhi*."

Megha then descended from the lion seat, went to Sudhana, and made a full reverential prostration, after which he scattered gold and silver flowers and priceless jewels and pearls, as well as supremely fine powdered sandalwood incense. He draped him with many different robes, scattered many different kinds of fragrant flowers, and presented him with many different gifts as offerings. After this, he stood before him and uttered praises, saying:

Son of Good Family, it is good indeed, good indeed that you have been able to bring forth the resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family, if there is anyone who is able to bring forth the resolve to attain *anuttara-samyak-saṃbodhi*:

He becomes one who will never sever the lineage of all buddhas;

He becomes one who will purify all buddha *kṣetras*;

He becomes one who will ripen all beings;

- He becomes one who will completely comprehend the nature of all dharmas;
- He becomes one who will awaken to and understand the seeds of all karmic actions;
- He becomes one who will achieve the perfect fulfillment of all practices;
- He becomes one who will never cut off [the lineage of] any of the great vows;
- He becomes one who will understand in accordance with reality the lineage of dispassion;
- He becomes one who will be able to clearly see the differences in the three periods of time;
- He becomes one who will cause resolute faith to be forever solid;
- He becomes one who will be supported by all *tathāgatas*;
- He becomes one who will be borne in mind by all buddhas;
- He becomes one who will be the same as all the bodhisattvas;
- He becomes one who will elicit the praise and delight of all worthies and *āryas*;
- He becomes one who will be revered by all Brahma Heaven kings;
- He becomes one to whom all rulers of the devas will make offerings;
- He becomes one who will be protected by all *yakṣas*;
- He becomes one who will be served and guarded by all *rākṣasas*;
- He becomes one who will be respectfully welcomed by all dragon kings;
- He becomes one who will be praised in song by all *kiṃnara* kings;
- He becomes one who will be praised and celebrated by all world leaders; and
- He becomes one who enables all realms of beings to gain peace and security, doing so:
- Because he causes them to abandon the wretched rebirth destinies;
 - Because he causes them to escape stations of rebirth beset by the difficulties;⁷³
 - Because he severs the roots of all forms of poverty;
 - Because he produces happiness for all devas and humans;
 - Because, on meeting good spiritual guides, he draws near to them;
 - Because, when he hears [teachings of] the vast Dharma, he absorbs and retains them;
 - Because he resolves to attain bodhi;

Because he purifies his resolve to attain bodhi;
 Because he illuminates the bodhisattva path;
 Because he enters the wisdom of the bodhisattvas; and
 Because he dwells on the bodhisattva grounds.

Son of Good Family, you should realize that the endeavors of a bodhisattva are extremely difficult. It is difficult for them to come forth and it is difficult to encounter them. To actually see a bodhisattva is doubly rare. The bodhisattva:

Serves as a mother and father for all beings because he aids their growth and success;
 Serves as a rescuer for all beings because he extricates them from every kind of suffering and difficulty;
 He serves as a support for all beings because he protects the inhabitants of the world;
 He serves as a rescuer and protector for all beings because he causes them to avoid terrifying circumstances;
 He is like the wheel of wind which sustains the existence of all worlds because he prevents beings from falling into the wretched destinies;
 He is like the great earth because he promotes the growth of beings' roots of goodness;
 He is like the great ocean because he possesses a completely full and inexhaustible reservoir of merit;
 He is like the shining sun because the light of his wisdom shines everywhere;
 He is like Mount Sumeru because his roots of goodness reach soaring heights;
 He is like a bright moon because the light of his wisdom comes forth and manifests;
 He is like a courageous general because he crushes the armies of Māra;
 He is like a ruler because he acts with sovereign mastery in the city of the Buddha's Dharma;
 He is like a fierce blaze because he completely incinerates beings' self-cherishing thoughts;
 He is like a great cloud because he sends down the measureless rain of the sublime Dharma;
 He is like the seasonal rains because he produces growth in the sprouts of all roots of faith;
 He is like a ship captain because he guides others to the places where they may cross the ocean of Dharma;

He is like a bridge because he enables others to cross over the ocean of *saṃsāra*.

It was in ways such as these that Megha praised Sudhana. Having produced joyous delight in all the bodhisattvas, he then sent forth from his mouth many different kinds of light that everywhere illuminated the worlds of the great trichiliocosm. After the beings in them encountered this light, all the dragons, spirits, and other such beings on up to the Brahma Heaven devas came to where Megha was, whereupon Megha, that great eminence, immediately used skillful means to teach, expound, and explain in detail for them the Syllabary Wheel Chapter's adorning Dharma gateway. After those beings heard these dharmas, they all became irreversible in their progress toward *anuttara-samyak-sambodhi*.

At this point, Megha again ascended to his original seat and spoke to Sudhana, saying:

Son of Good Family, I have already acquired the "sublime sounds" *dhāraṇī* with which I can distinguish and know throughout the worlds of the great trichiliocosm all the deva languages as well as all the languages used by the dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, nonhumans, and Brahma Heaven devas. And just as this is true of the worlds within this great trichiliocosm, so too is this also true of the countless worlds throughout the ten directions which amount to as many as an ineffable-ineffable number of worlds.⁷⁴

Son of Good Family, I know only this Dharma gateway of the light of the bodhisattva's sublime sounds *dhāraṇī*. But, as for the bodhisattva-mahāsattvas:

Who are able to everywhere enter the ocean of all beings' many different kinds of perception, the ocean of their many different kinds of [linguistic] conventions, the ocean of their many different kinds of designations, and the ocean of their many different kinds of languages;

Who are able to everywhere enter the explanations of the ocean of the deeply secret Dharma instructions, the explanations of the ocean of all ultimate Dharma instructions, the explanations of the ocean of Dharma instructions on the presence within but one objective condition of all objective conditions throughout all three periods of time, the explanations of the ocean of superior Dharma instructions, the explanations of the ocean of supremely superior Dharma instructions, the explanations of the ocean of different Dharma instructions, and the explanations of the ocean of all different Dharma instructions; and

Who are able to everywhere enter the ocean of all the world's
mantra techniques, all of its realms of adornment with sounds,
and all of its different syllabary wheels—

How could I be able to know of or be able to speak about such meri-
torious qualities as these?

Son of Good Family, traveling south from here, there is a village
known as Vanavāsī or “Forest Abode” in which there is an elder
known as Mukṭaka or “Liberated One.” You should go there, pay
your respects to him, and ask him:

How should a bodhisattva cultivate the bodhisattva practices?

How should a bodhisattva perfect the bodhisattva practices?

How should a bodhisattva accumulate the bodhisattva practices?

And how should a bodhisattva reflect upon the bodhisattva prac-
tices?

Because of the good spiritual guide, Sudhana the Youth developed
deep reverential esteem for the dharma of all-knowledge, deeply
established roots of pure faith in it, and deeply increased the benefit
he derived from it. He then bowed down at Megha's feet and, with a
flood of tears of sadness streaming down his face, he circumambu-
lated him countless times as he gazed up at him in fond admiration.
He then respectfully withdrew and departed.

5 – Mukṭaka

At that time, Sudhana the Youth:

Reflected on the radiance-adorned gateway of all bodhisattvas' *dhāraṇī*
of unimpeded understanding;

Deeply entered the gateway of all bodhisattvas' ocean of languages;
Brought to mind all bodhisattvas' gateway of knowing the subtle skill-
ful means for all beings;

Contemplated all bodhisattvas' gateway of the pure mind;

Perfected all bodhisattvas' gateway of the light of roots of goodness;

Purified all bodhisattvas' gateway of teaching beings;

Clearly understood all bodhisattvas' wisdom gateway by which they
attract beings;

Strengthened all bodhisattvas' gateway of vast aspiration;

Held firmly to all bodhisattvas' gateway of supreme aspiration;

Purified all bodhisattvas' gateway of the many different forms of reso-
lute faith; and

Reflected upon all bodhisattvas' gateway of the measureless mind of
goodness.

His vows became steadfast, his mind became free of weariness, he donned every form of armor, and his vigor's determination became irreversible. He became possessed of indestructible faith and his resolve became as solid as vajra and as invincible as a *nārāyaṇa* stalwart.⁷⁵

He preserved and retained the teaching of all his good spiritual guides and, in all spheres of experience, he acquired indestructible wisdom and the purified universal gateway. He was unimpeded in whatever he practiced. His wisdom light became so perfectly full that it everywhere illuminated everything. He achieved the complete fulfillment of the *dhāraṇī* light of all the grounds.

He completely understood the Dharma realm's various distinctions have nothing on which they depend and have no basis for their abiding, that they are possessed of a uniform non-duality, and that their inherent nature is pure even as they everywhere manifest their adornment. In whatever he practiced, he achieved a state of ultimate realization characterized by pure wisdom and freedom from all attachments.

With unimpeded knowledge, he knew the different dharmas throughout the ten directions and traveled to the different places throughout the ten directions without any physical weariness. He acquired a complete understanding of all karmic actions throughout the ten directions. There were none of the different buddhas throughout the ten directions that he did not directly see and he deeply entered all of the different times throughout the ten directions. The pure and sublime Dharma completely filled his mind, the universal wisdom samādhi brightly illuminated his mind, and his mind constantly and everywhere entered the sphere of uniform equality.

He was illuminated and touched by the Tathāgata's wisdom and the current flowing toward all-knowledge continued without interruption. Whether in body or mind, he never departed from the Buddha's Dharma. He was aided by the spiritual powers of all buddhas and was illuminated by the light of all *tathāgatas*. He perfected the great vows, his vow-generated bodies everywhere pervaded the web of all *kṣetras*, and the entire Dharma realm entered his own body.

Sudhana gradually traveled for twelve years until he reached the city of Vanavāsī where he searched all around for Mukṭaka the Elder. Once he encountered him, he made full reverential prostrations, stood up, pressed his palms together, and addressed him, saying:

O Ārya, because I am now able to meet a good spiritual guide, I have obtained a vast and excellent benefit. How is this so? As for good spiritual guides:

- They are only rarely met;
- They are only rarely heard;
- They only rarely appear;
- One is only rarely able to serve them;
- One is only rarely able to draw near to them;
- One is only rarely able to receive what they pass on;
- One only rarely encounters them;
- One is only rarely able to dwell together with them;
- One is only rarely able to please them; and
- One is only rarely able to follow them.

That I have now been able to meet him is an excellent benefit for me.

O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi*:

- Because I wish to serve all buddhas;
- Because I wish to meet all buddhas;
- Because I wish to see all buddhas;
- Because I wish to contemplate all buddhas;
- Because I wish to know all buddhas;
- Because I wish to realize all buddhas' uniform equality;
- Because I wish to make the great vows of all buddhas;
- Because I wish to fulfill all buddhas' great vows;
- Because I wish to become equipped with all buddhas' wisdom light;
- Because I wish to perfect all buddhas' many practices;
- Because I wish to acquire all buddhas' spiritual superknowledges;
- Because I wish to become equipped with all buddhas' powers;
- Because I wish to acquire all buddhas' fearlessnesses;
- Because I wish to hear all buddhas' Dharma;
- Because I wish to receive all buddhas' Dharma;
- Because I wish to uphold all buddhas' Dharma;
- Because I wish to understand all buddhas' Dharma;
- Because I wish to protect all buddhas' Dharma;
- Because I wish to become of the same substance as the community of all bodhisattvas;⁷⁶
- Because I wish to possess roots of goodness that are the same as and no different from those of all bodhisattvas;
- Because I wish to fulfill the *pāramitās* of all bodhisattvas;
- Because I wish to perfect whatever all bodhisattvas cultivate;
- Because I wish to make the pure vows of all bodhisattvas;

Because I wish to acquire the awesome spiritual qualities of all
 buddhas and bodhisattvas;
 Because I wish to acquire the inexhaustible light of great wisdom
 of the Dharma treasury of all bodhisattvas;
 Because I wish to acquire the vast treasury of all bodhisattvas'
 samādhis;
 Because I wish to perfect all bodhisattvas' measureless and incal-
 culable treasury of spiritual superknowledges;
 Because I wish to use the treasury of great compassion to teach
 and train all beings so that they are all enabled to achieve the
 ultimate goal;
 Because I wish to manifest the treasury of spiritual transformations;
 Because I wish with my own mind to achieve sovereign mastery
 of the treasury of all sovereign masteries; and
 Because I wish to enter the treasury of purity and use all the
 marks as adornments.

O Ārya, I have now come to the Ārya with such resolve, such inten-
 tions, such inclinations, such wishes, such hopes, such consider-
 ations, such veneration, such skillful means, such ultimate aims,
 and such humility. I have heard that the Ārya is well able to guide
 and instruct the entire community of bodhisattvas and that he is
 able to use skillful methods:

To explain what they can acquire;
 To show their path;
 To provide their bridge for crossing over;
 To transmit their Dharma gateways;
 To do away with the obstacles of confusion and inverted views;
 To extract the arrows of perplexity;
 To rend the net of doubts;
 To illuminate the dense thicket of the mind;
 To wash away the mind's defilements and turbidity;
 To enable the mind to gain pristine purity;
 To cause the mind to become clear and cool;
 To rectify any flattery or deviousness in the mind;
 To cut off the mind's involvement in *saṃsāra*;
 To halt the mind's involvement in what is bad;
 To loosen the mind's attachments;
 To liberate the mind from its points of attachment;
 To turn the mind away from its objects of defiled craving;
 To enable one to quickly enter the realm of all-knowledge;
 To enable one to quickly reach the city of the unexcelled Dharma;

To enable one to abide in the great compassion;
 To enable one to abide in the great kindness;
 To enable one to enter the bodhisattva practices;
 To enable one to cultivate the gateways to samādhi;
 To enable one to enter the stations of realization;
 To enable one to contemplate the nature of dharmas;
 To enable one to increase in strength; and
 To enable one to cultivate the practices by which one maintains a
 mind of equal regard for everyone.

I hope, O Ārya, that you will explain for me how a bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva path, how he may accord with what is to be cultivated and then swiftly acquire purity, and how he may swiftly acquire complete clarity of understanding.

At that time, by the power of his past roots of goodness, by the power of the Buddha's awesome spiritual power, and by the power of being borne in mind by Mañjuśrī the Youth, Mukṭaka the Elder immediately entered a bodhisattva samādhi gateway known as "the boundless revolving *dhāraṇī* of the universal integration of all buddha *kṣētras*." Once he had entered this samādhi, he acquired a purified body in which, within that very body, he revealed in each of the ten directions buddhas as numerous as the atoms in ten buddha *kṣētras* along with their buddha lands, their congregations, all their different kinds of light, and all their adornments.

He also revealed the past practices of those buddhas, the spiritual transformations wrought by their spiritual superknowledges, all their great vows, their path-assisting dharmas, their practices leading to emancipation, and their pure adornments. He also revealed therein those buddhas' realization of the universal and right enlightenment, their turning of the wheel of the sublime Dharma, and their teaching of beings.

All such phenomena as these were entirely and unimpededly revealed within his body, including all their different physical forms and characteristics and all their different sequences of appearance in the world. All of these were shown there in accordance with the manner in which they originally occurred and without any of these appearances being mixed together with any others. These included their many different lands, their many different congregations, their many different sites of enlightenment, and their many different kinds of adornments.

The buddhas who appeared therein manifested many different kinds of spiritual powers, established many different vehicles and paths, and showed many different approaches to establishing vows.

In some instances, they appeared as dwelling in a world's Tuṣita Heaven palace, accomplishing buddha works there. In other instances, they appeared as descending from a world's Tuṣita Heaven palace and then accomplishing buddha works. In this way, they were sometimes shown as dwelling in the womb, or as taking birth, or as dwelling in the palace, or as leaving the home life, or as going to the site of enlightenment, or as demolishing the armies of Māra, or as surrounded by devas and dragons, or as being requested to teach the Dharma by world leaders, or as turning the wheel of the Dharma, or as entering *parinirvāṇa*, or as having their *śarīra* relics divided up, or as having commemorative stupas and temples erected for them.

All of those *tathāgatas* were shown among beings, in the midst of all different kinds of congregations, in all different kinds of worlds, in all different kinds of rebirth destinies, and among those in all different kinds of clans, among those with all different kinds of dispositions, among those performing all different kinds of karmic actions, among those speaking all different kinds of languages, among those having all different kinds of faculties and natures, and among those beset by all different kinds of afflictions, latent tendencies, and habitual karmic propensities.

They were shown therein as abiding in extremely small congregations, in vast congregations, or as abiding in congregations an entire *yojana* wide, or as abiding in congregations ten *yojanas* wide, or as abiding in congregations as many *yojanas* wide as the number of atoms in an ineffable-ineffable number of buddha *kṣetras* in which, using all different kinds of spiritual superknowledges, all different kinds of phrasings, all different kinds of voices, all different kinds of Dharma gateways, all different kinds of complete-retention *dhāraṇī* gateways, all different kinds of eloquence gateways, oceans of all different kinds of truths of the *āryas*, and all different kinds of fearlessnesses, as they roared the lion's roar and spoke about beings' many different kinds of roots of goodness and many different kinds of mindfulness, as they transmitted the many different kinds of bodhisattva predictions, and as they explained the many different kinds of dharmas of the Buddha.

Sudhana the Youth was able to hear and take in all that was spoken by all those *tathāgatas*. He was also able to see all of those buddhas'

and bodhisattvas' inconceivable samādhis and spiritual transformations.

At that time, Mukataka the Elder emerged from samādhi and spoke to Sudhana the Youth, saying:

Son of Good Family, I have already entered and emerged from the liberation gateway of the Tathāgata's unimpeded adornments. Son of Good Family, when I enter and emerge from this liberation gateway, I immediately see off to the east, in the Jambūnada Golden Light World, Sovereign Dragon King Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Vairocana Treasury Bodhisattva.

I also see off to the south, in the Swift Powers World, Universal Fragrance Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Mind King Bodhisattva.

I also see off to the west, in the Fragrant Light World, Sumeru Lamp King Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Unimpeded Mind Bodhisattva.

I also see off to the north, in the Kaṣāya Banner World, Indestructible Vajra Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Heroic Vajra Steps Bodhisattva.

I also see off to the northeast, in the All Supremely Marvelous Jewels World, Eye Beholding the Realm of the Inapprehensible Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Skillful Transformations of the Inapprehensible Bodhisattva.

I also see off to the southeast, in the Fragrant Flame and Sound World, Fragrant Lamp Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Vajra Flaming Wisdom Bodhisattva.

I also see off to the southwest, in the Universally Radiant Wisdom Sun World, Dharma Realm Wheel Banner Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Banner Displaying All Transformations Bodhisattva.

I also see off to the northwest, in the Universally Pure World, All Buddha Jewels' Lofty and Supreme Banner Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Dharma Banner King Bodhisattva.

I also see off in the direction of the zenith, in the Buddhas' Endless Sequential Appearances World, Banner of Boundless Perfectly Fulfilled Wisdom Light Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Dharma Realm Gateway Banner King Bodhisattva.

I also see off in the direction of the nadir, in the Buddha Light World, Unimpeded Wisdom Banner Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Banner King of All Worlds' Kṣetras Bodhisattva.

Son of Good Family, in each of the ten directions, I see *tathāgatas* such as these as numerous as the atoms in ten buddha *kṣetras*. Those *tathāgatas* do not come here to this place nor do I go to where they are located. If I wish to see Amitābha Tathāgata from the World of Bliss, then, in response to such a wish, I immediately see him. So too, if I wish to see the Sandalwood World's Vajra Radiance Tathāgata, the Sublime Fragrance World's Jewel Radiance Tathāgata, the Lotus Flower World's Jeweled Lotus Radiance Tathāgata, the Marvelous Gold World's Quiescent Light Tathāgata, the Sublime Joy World's Unshakable Tathāgata, the Fine Abiding World's Lion Tathāgata, the Mirror Light World's Lunar Enlightenment Tathāgata, or the Jeweled Lion Adornment World's Vairocana Tathāgata, then, in every case, I immediately see all the *tathāgatas* such as these.

In so doing, those *tathāgatas* do not come here, nor does my body go there to pay respects to them. I realize that all buddhas as well as my mind are all like a dream. I realize that all buddhas are like reflected images and that my mind is like the water [in which they are reflected]. I realize that all buddhas' forms and features as well as my own mind are all like conjured illusions. I realize that all buddhas on the one hand and my mind on the other—these are all like mere echoes. In this way, I realize that recollections such as these as well as the buddhas that are seen—they all arise from one's own mind.

Son of Good Family, you should realize that the bodhisattva's cultivation of the Buddha's dharmas, his purification of the buddha *kṣetras*, his accumulation of the marvelous practices, his training of beings, his generation of the great vows, his entry into the inconceivable liberation gateway of wandering and sporting with sovereign mastery in all-knowledge, his acquisition of the Buddha's bodhi, his manifestation of the great spiritual superknowledges, his going everywhere throughout the ten directions of the Dharma realm, and his use of subtle wisdom in everywhere entering all kalpas—all phenomena such as these arise from one's own mind.

Therefore, Son of Good Family:

- One should use good dharmas to support one's mind;
- One should use the waters of Dharma to moisten one's mind;
- One should purify one's mind in the spheres of experience;
- One should use vigor to fortify one's mind;
- One should use patience to broaden one's mind;
- One should use realizations of wisdom to enable one's mind to become immaculately pure;
- One should use wisdom to clarify and sharpen one's mind;
- One should use the Buddha's sovereign masteries to open and develop one's mind;
- One should use the Buddha's equal regard for everyone to make one's mind vast in its scope; and
- One should use the Buddha's ten powers to illuminate and investigate one's mind.

Son of Good Family, I have only achieved entry into and emergence from this liberation gateway of the Tathāgata's unimpeded adornments. As for the bodhisattva-mahāsattvas:

- Who have acquired unimpeded wisdom;
- Who abide in unimpeded practices;
- Who have attained the samādhi in which one always sees all buddhas;
- Who have attained the samādhi in which one does not reside beyond nirvāṇa's threshold and completely understands this samādhi's realm of the universal gateway;
- Who abide in the uniform equality of all dharmas of the three periods of time;
- Who are able to skillfully divide their bodies and go everywhere in all *kṣetras*;
- Who abide in all buddhas' realm of uniform equality;
- Who make all the realms of the ten directions manifest directly before them;
- Who have nothing they do not completely understand through their wise contemplation; and
- Who manifest within their own bodies the creation and destruction of all worlds and yet never generate any dualistic perceptions with respect to their own bodies and all worlds—

As for such marvelous practices as these, how could I know of or be able to speak about them?

Son of Good Family, traveling south from here to the very boundary of Jambudvīpa, there is a country known as Milaspharaṇa in

which there is a bhikshu known as Sāgaradhvaja or “Ocean Banner.” You should go there, pay your respects to him, and ask him how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

Sudhana the Youth then bowed down in reverence at the feet of Mukta the Elder, circumambulated him to his right as he gazed up at him, proclaimed his praises, and thought of him with fond longing as tears of sadness flowed down his face. He then single-mindedly brought to mind:

Reliance on the good spiritual guides;
 Service to the good spiritual guides;
 Reverence for the good spiritual guides;
 That it is because of the good spiritual guides that one may attain the cognition of all-knowledge;
 Refraining from opposition to the good spiritual guides;
 Refraining from any flattery or deception in one’s thoughts about the good spiritual guides;
 Always mentally complying with the good spiritual guides;
 Conceiving of the good spiritual guides as like a kindly mother due to whom one abandons all nonbeneficial dharmas; and
 Conceiving of the good spiritual guides as like a kindly father due to whom one produces all good dharmas.

He then respectfully withdrew and departed.

6 – Sāgaradhvaja

At that time, Sudhana the Youth single-mindedly focused his right mindfulness on the teachings of that elder and contemplated the teachings of that elder:

He recollected his inconceivable gateways to bodhisattva liberation;
 He reflected upon his inconceivable bodhisattva wisdom light;
 He deeply entered his inconceivable gateways to the Dharma realm;
 He progressed into his inconceivable gateways to the bodhisattva’s universal penetration;
 He clearly saw his inconceivable spiritual transformations of the *tathāgatas*;
 He completely understood his inconceivable pervasive entry into the buddha *kṣetras*;
 He distinguished among his inconceivable adornments with the Buddha’s powers;
 He reflected upon his inconceivable bodhisattva samādhis and liberations as well as his spheres of experience and stages [of the path];

He gained a complete comprehension of his inconceivable and ultimately unimpeded presence in different worlds;

He cultivated his possession of the bodhisattva's inconceivably strong determination; and

He made his inconceivable great bodhisattva vows and pure karmic works.

He then gradually traveled southward to the borderlands of Jambudvīpa, to the village of Mali where he searched all around for Sāgaradhvaja Bhikshu. He then saw him alongside his meditation walkway where, sitting in the lotus posture, he had entered samādhi. He had left behind outward and inward breathing, he had become free of discriminating thought and awareness, and his body remained calm and motionless.

From the bottom of his feet, he was sending forth countless groups of hundreds of thousands of *koṭīs* of elders, lay disciples, and brahmins, all of whose bodies were graced with all different kinds of adornments and all of whom wore jeweled crowns on their heads and had gleaming jewels set in their topknots. They all went forth everywhere throughout all the worlds of the ten directions in which they sent down a rain of all kinds of jewels, all kinds of necklaces, all kinds of robes, all kinds of food and beverages that accorded with the Dharma and were supreme in their flavors, all kinds of flower blossoms, all kinds of garlands, all types of incense, all sorts of perfumes, and all kinds of other desirable and delightful life-enhancing gifts. They everywhere rescued and gathered in all the poor and destitute beings and comforted all the beings who were tormented by sufferings. They then caused them all to be delighted, to acquire purified minds, and to attain complete success in the path to unexcelled bodhi.

From both of his knees, he sent forth countless groups of hundreds of thousands of *koṭīs* of *kṣatriyas* and brahmins, all of whom were possessed of sharp intelligence and all of whom, in their many different physical appearances, their many different physical forms, and their many different types of robes, were possessed of the most marvelous adornments. They went forth everywhere throughout all worlds of the ten directions in which, using pleasing words and joint endeavors, they attracted the many beings, in particular bringing sufficiency to the poor, bringing cures to the sick, bringing security to the endangered, halting threats to those in fear, and bringing happiness to those beset by suffering and despair. They also used skillful means by which they exhorted and guided them and caused them to abandon evil and securely establish themselves in good dharmas.

From his waist, he sent forth countless rishis just as numerous as beings themselves, some of whom wore robes made of grasses or robes made of tree bark and all of whom carried ablution pitchers. Serene in their deportment, they traveled around everywhere, going and coming throughout the worlds of the ten directions in which, from up in the sky, they used the sublime voice of a buddha to praise the Tathāgata and expound on all dharmas. In some cases, they expounded on the path of *brahmacarya*,⁷⁷ thereby causing beings to practice it and train their sense faculties. In some cases, they spoke of all dharmas' absence of any inherently existent nature, thereby causing beings to meditate on it and thus develop wisdom. In some cases they expounded on the principles contained in the world's treatises. Or then again, they offered instruction in attaining the wisdom of all-knowledge and the skillful means for gaining emancipation, thereby causing beings to follow the appropriate sequences for cultivating their own karma.

From both sides of his body, he sent forth an inconceivable number of dragons and an inconceivable number of dragon maidens who manifested all of the dragons' inconceivable spiritual transformations by sending down rains from:

- Inconceivably many clouds of incense;
- Inconceivably many clouds of flowers;
- Inconceivably many clouds of garlands;
- Inconceivably many clouds of jeweled canopies;
- Inconceivably many clouds of jeweled banners;
- Inconceivably many clouds of marvelous jeweled adornments;
- Inconceivably many clouds of immense *maṇi* jewels;
- Inconceivably many clouds of jewel necklaces;
- Inconceivably many clouds of jeweled seats;
- Inconceivably many clouds of jeweled palaces;
- Inconceivably many clouds of jeweled lotus flowers;
- Inconceivably many clouds of jeweled crowns;
- Inconceivably many clouds of devas; and
- Inconceivably many clouds of celestial nymphs.

These were present everywhere in the sky where they served as adornments. They filled all worlds throughout the ten directions where they were presented as offerings in the congregations of all buddhas and caused all the beings there to feel joyous delight.

From the *svastika* mark on the front of his chest, he sent forth countless hundreds of thousands of *koṭīs* of *asura* kings, all of whom

manifested their sovereign mastery of the powers of conjuration with which they caused hundreds of worlds to all be seized by a great quaking movement, they caused the waters of all the oceans to spontaneously leap up as if boiling, and they caused the peaks of all the kings of mountains to knock against each other. Of all the heavens' palaces, there were none not shaken, of all the *māras*' light, there was none not obscured, and of all the armies of *māras*, there were none not vanquished.

This everywhere caused beings to relinquish their thoughts of arrogance, to rid themselves of angry or malicious thoughts, to smash their mountains of afflictions, to cease their dealing in the many kinds of evil dharmas, to increase their devotion to noncontentiousness, and to become forever joined in harmony and goodness.

In addition, they used the power of their conjurations to awaken beings, doing so:

- By enabling them to extinguish the evil of karmic offenses;
- By enabling them to fear existence in *saṃsāra*;
- By enabling them to escape from all rebirth destinies;
- By enabling them to abandon defiling attachments;
- By enabling them to abide in the resolve to attain unexcelled bodhi;
- By enabling them to cultivate all the bodhisattva practices;
- By enabling them to abide in all the *pāramitās*;
- By enabling them to enter into all the bodhisattva grounds;
- By enabling them to contemplate all the gateways to the sublime Dharma; and
- By enabling them to know all the skillful means of all buddhas.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

Then, for those who should gain liberation through the teachings of the two vehicles, he sent forth from his upper back countless hundreds of thousands of *koṭīs* of *śrāvaka* disciples and *pratyekabuddhas* [who taught those beings in these ways]:

- For those attached to the existence of a self, they taught the nonexistence of a self;
- For those attached to the conception of permanence, they taught the impermanence of all conditioned things;
- For those inclined to lust, they taught the meditation on impurity;⁷⁸
- For those inclined toward hatred, they taught meditation on the mind of loving-kindness;
- For those inclined to delusion, they taught meditation on causal origination;

For those equally inclined to all of the afflictions, they taught the dharma of maintaining states of mind consistent with wisdom;

For those who delighted in attachment to their spheres of experience, they taught the dharma of the nonexistence of anything whatsoever;⁷⁹ and

For those who delighted in attachment to stations [of cultivation] characterized by quiescence, they taught the dharma of vowing to everywhere benefit all beings.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

From both of his shoulders, he sent forth countless hundreds of thousands of *koṭīs* of *yakṣa* and *rākṣasa* kings who manifested in all different kinds of forms with all different kinds of appearances, some tall, some short, all of them fearsome. Surrounded by measurelessly large retinues, they served as guardians for all beings devoted to doing good deeds as well as for all of the worthies and *āryas* and the congregations of bodhisattvas whether they were still on the verge of reaching the stages of right abiding or had already reached the stages of right abiding.⁸⁰

Some of them manifested as vajra-wielding spirits who guarded buddhas and the abodes of buddhas or manifested as those who everywhere guarded those in all worlds. Where there were those living in fear, they caused them to attain peace and security. Where there were those afflicted by sickness, they caused them to be cured. Where there were those tormented by sufferings, they caused them to avoid them. Where there were those who had committed evil deeds, they caused them to renounce them and repent of them. Where there were those beset by disastrous misfortunes, they caused those circumstances to disappear.

In ways such as these, they benefited all beings and enabled them all to abandon the wheel of *saṃsāra* and turn the wheel of right Dharma.

From his belly, he sent forth countless hundreds of thousands of *koṭīs* of *kiṃnara* kings, each of whom was surrounded by retinues of countless *kiṃnara* maidens. He also sent forth countless hundreds of thousands of *koṭīs* of *gandharva* kings, each of whom was surrounded by retinues of countless *gandharva* maidens. They each:

Played countless hundreds of thousands of types of celestial music;

Sang the praises of the true nature of all dharmas;

Sang the praises of all buddhas;

Sang the praises of resolving to attain bodhi;

Sang the praises of cultivating the bodhisattva practices;
 Sang the praises of all buddhas' gateways to realizing right enlighten-
 ment;
 Sang the praises of all buddhas' gateways to turning the Dharma
 wheel;
 Sang the praises of all buddhas' gateways to the manifestation of spiri-
 tual transformations;
 Revealed and expounded on all buddhas' gateways to *parinirvāṇa*;
 Revealed and expounded on the gateways to preserving and protect-
 ing all buddhas' teachings;
 Revealed and expounded on the gateways to delighting all beings;
 Revealed and expounded on the gateways to the purification of all
 buddha *kṣetras*;
 Revealed and expounded on the gateways to revealing all of the sub-
 lime dharmas;
 Revealed and expounded on the gateways to abandoning all obstacles;
 and
 Revealed and expounded on the gateways to producing all roots of
 goodness.

Their [actions] such as these occurred everywhere throughout the ten directions of the Dharma realm.

From his mouth,⁸¹ he sent forth hundreds of thousands of *koṭīs* of wheel-turning sage kings fully endowed with their seven treasures and surrounded by their fourfold armies:

They emanated the light of great relinquishing and rained down
 countless jewels so that all who were poor and destitute became suf-
 ficiently endowed with wealth and were caused to forever cut off the
 practice of taking what has not been given;
 They relinquished countless hundreds of thousands of beautiful
 female attendants, doing so with no thoughts of attachment, thereby
 causing beings to cut off the practice of sexual misconduct;
 They caused beings to bring forth thoughts of loving-kindness and
 refrain from cutting short the lives of others;
 They caused beings to ultimately always engage in truthful speech and
 refrain from false, devious, and nonbeneficial discourse;
 They caused beings to adopt speech intended to attract others and
 refrain from speech conducive to estrangement;
 They caused beings to practice gentle speech and refrain from harsh
 and evil speech;
 They caused beings to always speak with profound, definite, and clear
 meaning while refraining from the use of meaningless and frivolous
 discourse;

They spoke on having but little desire, thereby causing beings to do away with lust and have minds free of defilements;

They spoke on the great compassion, thereby causing beings to do away with anger and purify their minds; and

They spoke on the ultimate truth, thereby causing beings to contemplate all dharmas, deeply penetrate causes and conditions, thoroughly understand the principles of the truths, extract the thorns of wrong views, smash the mountain of doubts, and do away with all obstacles.

Their endeavors such as these filled the entire Dharma realm.

From his eyes, he sent forth countless hundreds of thousands of *koṭīs* of suns that completely illuminated all the great hells and all the wretched destinies and enabled those within them to leave behind their sufferings. They also illuminated all the regions in those worlds and dispelled the darkness there. They also illuminated all beings throughout the ten directions and enabled them to leave behind the cataracts of their delusions.

They emanated pure light into defiled and turbid worlds, emanated yellow-gold light into silver worlds, emanated silver-colored light into yellow-gold worlds, emanated crystal-colored light into *vaiḍūrya* worlds, emanated *vaiḍūrya*-colored light into crystal worlds, emanated carnelian-colored light into *musāragalva* worlds, emanated *musāragalva*-colored light into carnelian worlds, emanated the colored light from solar-core sovereign *maṇi* jewels into *indranīla* sapphire worlds, emanated the colored light from *indranīla* sapphires into solar-core sovereign *maṇi* jewel worlds, emanated the colored light from moonlight net core sovereign *maṇi* jewels into red true pearl worlds, emanated the colored light from red true pearls into moonlight net core sovereign *maṇi* jewel worlds, emanated light the color of all different kinds of jewels into worlds consisting of but one type of jewel, emanated light the color of but one jewel into worlds consisting of many different kinds of jewels, illuminated the dense thickets of all beings minds, enabled the accomplishment⁸² of beings' countless works, adorned the realms in all worlds, and enabled the minds of all beings to become clear and cool and filled with immense delight. Their endeavors such as these filled the entire Dharma realm.

From the white hair mark between his brows, he emanated countless hundreds of thousands of *koṭīs* of Śakras, lords of the devas, all of whom exercised sovereignty in all realms. The light from the *maṇi* jewels set in their topknots illuminated all the heavenly palaces, caused all the Sumerus, the kings of all mountains, to quake,

caused all the great congregations of devas to awaken, praised the power of merit, spoke about the power of wisdom, stimulated the power of their delight, sustained the power of their resolve, purified their power of mindfulness, strengthened the power of their resolve to attain bodhi, praised delight in seeing the Buddha, thus causing the elimination of worldly desires, praised delight in hearing the Dharma, thus causing weariness with worldly spheres of experience, and praised delight in contemplative wisdom, thus causing the severance of worldly defilements. This brought an end to warring with the *asuras*, brought about the severance of affliction-ridden disputation, extinguished thoughts fearful of death, inspired vows to quell the *māras*, proliferated the establishment of right Dharma as solid as Sumeru, the king of mountains, and facilitated the accomplishment⁸³ of all works undertaken by beings. Their endeavors such as these occurred everywhere throughout the Dharma realm.

From his forehead, he emanated countless hundreds of thousands of *koṭīs* of Brahma Heaven devas whose forms and appearances were handsome and without peer anywhere in the world. Their awesome deportment was serene and their voices were beautiful and sublime. They encouraged the buddhas to speak the Dharma, praised the meritorious qualities of the buddhas, caused all the bodhisattvas to feel delighted, and were able to bring about the accomplishment⁸⁴ of beings' countless works everywhere throughout the worlds of the ten directions.

From the top of his head, he emanated congregations of bodhisattvas as numerous as the atoms in countless buddha *kṣetras*, all of whom had the major marks and the secondary characteristics adorning their bodies. They all emanated boundless light and taught the many different kinds of practices, that is to say:

They praised giving, thereby causing beings to relinquish miserliness and encounter worlds adorned with the many kinds of marvelous jewels;

They proclaimed the praises of the meritorious qualities of upholding the moral precepts, thereby causing beings to forever cut off the many kinds of evil and abide in the bodhisattva's precepts of great kindness and compassion;

They taught that all stations of existence are like a dream;

They taught that all sensual pleasures are flavorless, thereby causing beings to escape the bonds of the afflictions;

They taught the power of patience, thereby causing beings' minds to acquire sovereign mastery in all dharmas;

They praised the [Buddha's] golden-colored body, thereby causing beings to abandon the defilement of hatred, take up the counteractive practices, and cut off rebirths in the path of the animals;

They praised the practice of vigor, thereby causing them to leave worldly neglectfulness far behind and diligently cultivate the countless sublime dharmas;

They also praised *dhyāna pāramitā* for their sakes, thereby causing them to acquire sovereign mastery over all their thoughts;

They also expounded on *prajñāpāramitā* and explained right views for their sakes, thereby causing beings to delight in the masterful exercise of wisdom and in the elimination of the poison of wrong views;

They also expounded for their sakes on adapting to all the different endeavors occurring in the world, thereby enabling beings to freely take on births in all the rebirth destinies even though they have already escaped *samsāra*;

They also manifested spiritual transformations for their sakes and taught sovereign mastery over the length of one's life span, thereby causing beings to make the great vows;

They also expounded for their sakes on the successful development of the power of the complete-retention *dhāraṇīs*, on the power of bringing forth great vows, on the power of purifying *samādhis*, and on the power of sovereign mastery in taking on rebirths; and

They also expounded for their sakes on the many different kinds of knowledge, namely:

The knowledge that everywhere knows beings' faculties;

The knowledge that everywhere knows all their mental activity;

The knowledge that everywhere knows the Tathāgata's ten powers; and

The knowledge that everywhere knows all buddhas' sovereign masteries.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

From the very summit of his head, he sent forth countless hundreds of thousands of *koṭīs* of *tathāgata* bodies. Their bodies were peerless and purely adorned with all the major marks and secondary signs. Their awesome radiance was gloriously bright, making them appear like mountains of real gold. Their countless light rays everywhere illuminated the ten directions and emanated marvelous sounds that, filling the entire Dharma realm, revealed the measureless powers of the great spiritual superknowledges.

They rained down the Dharma rains for the sake of everyone in the world, doing so in these ways:

- For the sake of bodhisattvas sitting in the sites of enlightenment, they rained down the Dharma rain of the universal realization of equality;
- For the sake of bodhisattvas at the stage of the crown-anointing consecration, they rained down the Dharma rain of entry into the universal gateway;
- For the sake of bodhisattvas at the stage of the Dharma prince, they rained down the Dharma rain of universal adornment;
- For the sake of bodhisattvas at the stage of the pure youth, they rained down the Dharma rain of mountain-like solidity;
- For the sake of bodhisattvas at the stage of irreversibility, they rained down the Dharma rain of the oceanic treasury;
- For the sake of bodhisattvas at the stage of realization of right resolve, they rained down the Dharma rain of universal spheres of experience;
- For the sake of bodhisattvas at the stage of complete repletion in skillful means, they rained down the Dharma rain of the inherent nature gateway;
- For the sake of bodhisattvas at the stage of nobility, they rained down the Dharma rain of adaptation to the world;
- For the sake of bodhisattvas at the stage of cultivation, they rained down the Dharma rain of universal compassionate sympathy;
- For the sake of bodhisattvas at the stage of beginning training, they rained down the Dharma rain of treasury accumulation;
- For the sake of bodhisattvas at the stage of initial generation of the resolve, they rained down the Dharma rain of the attraction of beings;
- For the sake of bodhisattvas at the stage of resolute faith, they rained down the Dharma rain of the universal manifestation of endless spheres of experience;
- For the sake of form realm beings, they rained down the Dharma rain of the universal gateway;
- For the sake of Brahma Heaven devas, they rained down the Dharma rain of the universal treasury;
- For the sake of the Paranirmita Vaśavartin Heaven devas, they rained down the Dharma rain of the generation of powers;
- For the sake of the hordes of *māras*, they rained down the Dharma rain of the banner of the mind;
- For the sake of Transformational Bliss Heaven devas, they rained down the Dharma rain of pure mindfulness;
- For the sake of the Tuṣita Heaven devas, they rained down the Dharma rain of the generation of resolve;

For the sake of the Yāma Heaven devas, they rained down the Dharma rain of joyous delight;
 For the sake of the Trāyastriṃśa Heaven devas, they rained down the Dharma rain of the swift adornment of the realm of empty space;
 For the sake of the *yakṣa* kings, they rained down the Dharma rain of joyous delight;
 For the sake of the *gandharva* kings, they rained down the Dharma rain of the vajra wheel;
 For the sake of the *asura* kings, they rained down the Dharma rain of great spheres of experience;
 For the sake of the *garuḍa* kings, they rained down the Dharma rain of boundless light;
 For the sake of the *kiṃnara* kings, they rained down the Dharma rain of wisdom supreme throughout all worlds;
 For the sake of the human kings, they rained down the Dharma rain of the absence of pleasure-based attachments;
 For the sake of the dragon kings, they rained down the Dharma rain of banners of joyous delight;
 For the sake of the *mahoraga* kings, they rained down the Dharma rain of the great cessation;
 For the sake of the beings in the hells, they rained down the Dharma rain of adornment with right mindfulness;
 For the sake of the animals, they rained down the Dharma rain of the treasury of wisdom;
 For the sake of beings in the realms of King Yāma, they rained down the Dharma rain of fearlessness; and
 For the sake of beings dwelling in the stations beset by the difficulties,⁸⁵ they rained down the Dharma rain of universal comfort.

They thereby enabled them all to enter the congregations of the worthies and *āryas*. Their endeavors such as these filled the entire Dharma realm.

From every one of the pores of his body, Sāgaradhvaḥa Bhikṣhu emitted nets of light rays as numerous as the atoms in an *asaṃkhyeya* of buddha *kṣetras* and every one of those nets of light rays included *asaṃkhyeyas* of forms and appearances, *asaṃkhyeyas* of adornments, *asaṃkhyeyas* of spheres of experience, and *asaṃkhyeyas* of karmic deeds that completely filled the ten directions of the entire Dharma realm.

At that time, Sudhana the Youth single-mindedly contemplated Sāgaradhvaḥa Bhikṣhu and felt deep admiration for him, whereupon: He brought to mind his samādhis and liberations;
He contemplated his inconceivable bodhisattva samādhis;

He contemplated his ocean of inconceivable skillful means devoted to
 benefiting beings;
 He contemplated his inconceivable gateways of effortless universal
 adornment;
 He contemplated his pure knowledge regarding the adornments of the
 Dharma realm;
 He contemplated his knowledge regarding receiving the Buddha's
 empowerments;
 He contemplated his generation of the bodhisattva's powers of sover-
 eign mastery;
 He contemplated his strengthening of the power of the bodhisattva's
 great vows; and
 He contemplated his broadening of the power of the bodhisattva's
 practices.

In this way, he stood there, meditatively contemplating him for one
 day and one night, and then on through seven days and seven nights,
 a half month, a month, and then for six months in all. He then con-
 tinued doing so for an additional six days, after which Sāgaradhvaja
 Bhikshu arose from samādhi. Sudhana the Youth then praised him,
 saying:

O Ārya, this is so rare and extraordinary:

A samādhi such as this is the most extremely profound;
 A samādhi such as this is the most vast;
 A samādhi such as this has a measureless sphere of experience;
 A samādhi such as this has inconceivable spiritual powers;
 A samādhi such as this has incomparable radiance;
 A samādhi such as this has countless adornments;
 A samādhi such as this has indomitable awesome power;
 A samādhi such as this has impartial spheres of experience;
 A samādhi such as this everywhere illuminates the ten directions;
 and

A samādhi such as this bestows unlimited benefit because it is
 able to extinguish the measureless suffering of all beings,
 which is to say:

Because it is able to cause all beings to leave behind the suf-
 fering of poverty;
 Because it allows them to escape from the hells;
 Because it allows them to avoid rebirth in the animal realm;
 Because it closes the gates to the difficulties;⁸⁶
 Because it opens the paths to rebirth among humans and
 devas;

- Because it causes joy and bliss for the beings in the human and deva realms;
- Because it causes them to cherish and delight in the spheres of experience encountered in the *dhyānas*;
- Because it is able to increase their happiness in conditioned existence;
- Because it is able to reveal the bliss of escaping the stations of existence;
- Because it is able to lead beings to resolve to attain bodhi;
- Because it is able to cause them to increase the practices that produce merit and wisdom;
- Because it is able to cause them to increase the mind of great compassion;
- Because it is able to cause them to produce the power of great vows;
- Because it is able to cause them to completely understand the bodhisattva path;
- Because it is able to cause them to acquire the adornment of ultimate wisdom;
- Because it is able to cause them to enter the realm of the Great Vehicle;
- Because it is able to completely illuminate the practices of Samantabhadra;
- Because it is able to cause them to attain the wisdom light of the bodhisattva grounds;
- Because it is able to cause them to perfect all of the bodhisattva vows and practices; and
- Because it is able to cause them to become securely established in the realm of the wisdom of all-knowledge.

O Ārya, please tell me: What is the name of this samādhi?

Sāgaradhvaja Bhikshu replied:

Son of Good Family, this samādhi is known as “the universal eye acquired through equanimity.” It is also known as “the pure light of the realm of *prajñāpāramitā*” and as “the gateway of universal adornment and purification.”

Son of Good Family, it is due to my cultivation of *prajñāpāramitā* that I have acquired this universal adornment and purification samādhi as well as a hundred myriads of *asaṃkhyeyas* of other such samādhis.

Sudhana the Youth then said, “O Ārya, are the spheres of experience of this samādhi ultimately only like these?”

Sāgaradhvaja replied:

Son of Good Family, when one enters this samādhi:

- One is unimpeded in completely knowing all worlds;
- One is unimpeded in going to visit all worlds;
- One is unimpeded in going beyond all worlds;
- One is unimpeded in the adornment of all worlds;
- One is unimpeded in the improvement of all worlds;
- One is unimpeded in the purification of all worlds;
- One is unimpeded in seeing all buddhas;
- One is unimpeded in contemplating all buddhas' vast awesome virtue;
- One is unimpeded in knowing all buddhas' sovereign mastery of the spiritual powers;
- One is unimpeded in realizing all buddhas' vast powers;
- One is unimpeded in entering the ocean of all buddhas' meritorious qualities;
- One is unimpeded in receiving the countless sublime dharmas of all buddhas;
- One is unimpeded in entering the cultivation of the marvelous practices in the Dharma of all buddhas;
- One is unimpeded in realizing all buddhas' equal knowledge in turning the wheel of Dharma;
- One is unimpeded in entering the ocean of all buddhas' congregations;
- One is unimpeded in contemplating the Dharma of the buddhas of the ten directions;
- One is unimpeded in using the great compassion to gather in the beings of the ten directions;
- One is unimpeded in always filling the ten directions with the great kindness;
- One is unimpeded in remaining mentally insatiable in seeing the buddhas of the ten directions;
- One is unimpeded in entering the ocean of all beings;
- One is unimpeded in knowing the ocean of all beings' faculties; and
- One is unimpeded in knowing the different capacities for knowledge of all beings' faculties.

Son of Good Family, I know only this one "light of *prajñāpāramitā*" samādhi. As for the bodhisattvas:

- Who have entered the ocean of wisdom;
- Who have purified the sphere of the Dharma realm;

Who have a penetrating knowledge of the destinies [to which all dharmas lead],⁸⁷
 Who pervade countless *kṣetras*;
 Who have achieved sovereign mastery of the complete-retention *dhāraṇīs*;
 Who have purified the *samādhis*;
 Whose spiritual superknowledges are vast;
 Whose eloquence is inexhaustible;
 Who skillfully explain the grounds; and
 Who are refuges for beings—

How could I know their marvelous practices, explain⁸⁸ their meritorious qualities, comprehend what they practice, understand their spheres of experience, fathom their vow power, enter their essential gateways, acquire a penetrating comprehension of their realizations, speak about their aspects of the path, abide in their *samādhis*, see their minds' spheres of cognition, or acquire their wisdom of uniform equality?

Son of Good Family, traveling south from here, there is an abode known as *Samudravetāḍī* or "Ocean Tides," in which there is a park known as *Samantavyūha* or "Universal Adornment." There is an *upāsikā* in that park known as *Āśā*. You should go find her and ask, "How should one train in the bodhisattva practices?" and "How should one cultivate the bodhisattva path?"

Then, in the presence of *Sāgaradhvaja Bhikshu*, *Sudhana* the Youth, had acquired the solid body, had gained the wealth of sublime Dharma, had entered the deep spheres of experience, had developed brightly penetrating wisdom, had entered brilliantly luminous *samādhis*, had come to dwell in pure understanding,⁸⁹ and had perceived the extremely profound Dharma. His mind then dwelt securely in the pure gateways and the light of his wisdom filled the ten directions. His mind was filled with delight and he was overcome with measureless joy.

He then prostrated himself in reverence at the feet of *Sāgaradhvaja Bhikshu* and circumambulated him countless times as he gazed up at him respectfully, pondered and contemplating him, sighed with admiration, bore his name in mind, envisioned his countenance and demeanor, recollected the sound of his voice, and thought about his *samādhi*, his great vows, and the domain of his practice. Then, having received the pure light of his wisdom, he respectfully took his leave and traveled on.

7 – Āśā

At that time, having received the powers bestowed by the good spiritual guide, Sudhana the Youth relied on the good spiritual guide's instruction, recalled the good spiritual guide's words, and felt deep affection for the good spiritual guide. He then had this thought: "It is because of the good spiritual guide that I have been enabled to see the Buddha and it is because of the good spiritual guide that I have been enabled to hear the Dharma. The good spiritual guide is my master teacher, for it is he who has shown and guided me in the Buddha's Dharma. The good spiritual guide is my very eyes, for it is he who has enabled me to see the Buddha as comparable to empty space. And the good spiritual guide is my bridge, for it is he who has enabled me to enter the lotus flower pond of the buddhas, the *tathāgatas*."

He then gradually traveled southward until he reached the place known as Ocean Tides where he saw Universal Adornment Park surrounded by a perimeter wall made of the many kinds of jewels. In it there were:

- All kinds of jeweled trees arranged in beautifying rows;
- All kinds of jeweled blossoming trees raining down many kinds of marvelous blossoms that scattered across its grounds;
- All kinds of jeweled incense trees the fragrant vaporous mists from which everywhere scented the air throughout the ten directions;
- All kinds of jeweled garland trees that rained down large garlands of jewels that hung down in place after place;
- All kinds of sovereign *maṇi* jewel trees that rained down immense *maṇi* jewels that were spread about everywhere, completely covering those grounds;
- All kinds of jeweled robe trees that rained down the many different colors of robes that, appearing in response to what was needed, were spread around everywhere;
- All kinds of musical trees that, when blown and moved by the breeze, produced sounds that were more beautiful than heavenly music; and
- All kinds of adornment-bearing trees, each of which rained down precious, unique, and marvelous objects of amusement that were spread about in place after place as adornments.

Its grounds were immaculate and free of either high or low places. Within it, there were hundreds of myriads of temple halls composed of immense *maṇi* jewels, hundreds of myriads of towers covered with

jambūnada gold, hundreds of myriads of palaces adorned with inlaid *vairocana maṇi* jewels, and a myriad bathing ponds composed of the many different kinds of jewels. These had railings made of the seven types of precious jewels which encircled their perimeters and also had steps on all four sides which were made of the seven types of precious jewels.

These ponds were filled with clear waters possessed of the eight qualities that were fragrant with scents like those of celestial sandalwood incense. Gold sand was spread across their bottoms and their sides were inlaid all around with water-clarifying pearls. As geese, ducks, peacocks, and *kokila* birds sported about in them, their calls sent forth harmonious and lovely sounds.

Bejeweled *tāla* trees formed an encircling line of trees all around them. They were covered by suspended nets of jewels from which there hung all kinds of gold bells. As subtle breezes wafted through and gently shook them, they constantly sent forth beautiful sounds.

Immense curtains of jewels were set up there and jeweled trees encircled the area. Countless *maṇi* jewel banners had been raised there, the light from which sent its illumination everywhere to a distance of a hundred thousand *yojanas*.

In addition, there were a hundred myriad ponds the bottoms of which were coated with a clay consisting of *kālānusāri* sandalwood incense. All kinds of marvelous jewels formed blossoming lotus flowers that spread across the surface of their waters. The colored light from immense *maṇi* jewel flowers cast their brilliant radiance all about within that park.

There was also a vast palace known as Beautiful Banners which had marvelous jewels from the treasury of the ocean that formed its grounds and *vaiḍūrya* gems that composed its pillars. Its roof was made of *jambūnada* gold adorned with radiant-core *maṇi* jewels. Countless sovereign jewels emanated intensely brilliant flaming light.

The lateral chambers of the multistoried tower were decorated with many different kinds of adornments. Sovereign *anuracita* incense and sovereign awakening incense exuded marvelous fragrances that everywhere scented the air. Within that palace, there were also countless jeweled lotus flower thrones which were arrayed all around. In particular, there were:

Maṇi jewel lotus flower thrones casting their brilliant illumination in the ten directions;

Vairocana maṇi jewel lotus flower thrones;
 World-illuminating *maṇi* jewel lotus flower thrones;
 Marvelous treasury *maṇi* jewel lotus flower thrones;
 Lion treasury *maṇi* jewel lotus flower thrones;
 Stainless treasury *maṇi* jewel lotus flower thrones;
 Universal Gateway *maṇi* jewel lotus flower thrones;
 Light-adorned *maṇi* jewel lotus flower thrones;
 Lotus flower thrones made with pristine sovereign *maṇi* jewels from
 the great ocean's treasury; and
 Vajra lion *maṇi* jewel lotus flower thrones.

Within that park, there were also a hundred myriad different kinds of canopies. In particular, there were robe canopies, garland canopies, incense canopies, flower canopies, branch canopies, *maṇi* jewel canopies, real gold canopies, adornment canopies, music canopies, elephant king canopies produced by spiritual transformations, horse king canopies produced by spiritual transformations, and canopies made of the *maṇi* jewels worn by Śakra, lord of the devas. There were a hundred myriad canopies such as these.

There were also a hundred myriad immense jeweled nets that stretched across and covered the area from above. In particular, there were jeweled bell nets, jeweled canopy nets, jeweled body nets, ocean treasury true pearl nets, nets of purple *vaiḍūrya* and *maṇi* jewels, lion *maṇi* jewel nets, moonlight *maṇi* jewel nets, nets of many different types of incense of all different forms and appearances, jeweled crown nets, and jewel necklace nets. There were a hundred myriad types of nets such as these.

[The park] was illuminated by the brilliant illumination of a hundred myriad kinds of great lights. In particular, there was light from flaming-light *maṇi* jewels, light from solar-core *maṇi* jewels, light from moon banner *maṇi* jewels, light from scented flaming-light *maṇi* jewels, light from supreme treasury *maṇi* jewels, light from lotus flower treasury *maṇi* jewels, light from flaming-light banner *maṇi* jewels, light from immense lamp *maṇi* jewels, light from *maṇi* jewels everywhere illuminating the ten directions, and light from scented radiance *maṇi* jewels. There were a hundred myriad types of brilliant illumination such as these.

And there was the constant raining down of:

Hundreds of myriads of adornments;

Hundreds of myriads of clouds of *kālānusāri* sandalwood incense emanating marvelous sounds;

Hundreds of myriads of *mandāra* blossoms surpassing even those in the heavens that scattered down everywhere;
 Hundreds of myriads of necklaces surpassing even those in the heavens that served there as adornments;
 Hundreds of myriads of jeweled garland sashes surpassing even those in the heavens that were draped everywhere;
 Hundreds of myriads of marvelous multicolored robes surpassing even those in the heavens;
 Hundreds of myriads of varicolored *maṇi* jewels, the marvelous radiance from which sent their illumination everywhere;
 Hundreds of myriads of deva sons who gazed up in delight and admiration and then made full reverential prostrations;
 Hundreds of myriads of palace maidens who flew down from the sky; and
 Hundreds of myriads of bodhisattvas who respectfully drew near and always delighted in hearing the Dharma.

At that time, Āśā, the Upāsikā, was sitting on a throne made of gold. She was wearing a filigree tiara of real pearls from the ocean treasury and her arms were adorned with jeweled gold bracelets that surpassed even those of the gods. She had flowing indigo hair, a net made of immense *maṇi* jewels that adorned her head, earrings made of lion mouth *maṇi* jewels, and a necklace made of wish-fulfilling sovereign *maṇi* jewels. A lace mesh made of every kind of jewel draped down and covered her body. A hundred thousand *koṭīs* of *nayutas* of beings bent their bodies low as a sign of respect as, off to the east, there were countless beings coming to pay respects to her, including devas from the Brahma Heaven, the Brahma Retinue Heaven, the Great Brahma Heaven, the Brahma Assistants Heaven, the Paranirmita Vaśavartin Heaven, and so forth. These also included all kinds of humans and nonhumans. This was also occurring in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Of those who came to see this *upāsikā*, all of those suffering with illnesses found that they disappeared entirely. They left behind the defilement of the afflictions. The thorns of their wrong views were pulled out, the mountains of their various obstacles were crushed, and they entered unimpededly pure spheres of experience. They increased in the radiance of all their roots of goodness, increased in the development of their faculties, entered the gateway of all-knowledge, and entered the gateways of every kind of complete-retention *dhāraṇī*. The gateways of all of the samādhis, the gateways of all the great vows, the gateways of all the marvelous practices, and all the

gateways to the meritorious qualities all manifested directly before them. Their minds became vast, they became fully possessed of the spiritual superknowledges, and their bodies became unimpeded in their ability to go everywhere.

At that time, Sudhana the Youth entered Universal Adornment Gardens, whereupon he searched all around and saw Āśā, the Upāsikā, seated on her marvelous throne. He then approached her to pay his respects, bowed down in reverence at her feet, circumambulated her countless times, and addressed her, saying, "O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and how one should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction on these matters. Please explain this for me."

Āśā then spoke to him, saying:

Son of Good Family, I have only acquired this single bodhisattva liberation gateway. Still, if there is anyone who sees me, hears me, brings me to mind, dwells together with me, or provides contributions to me, then they will not have done so in vain.

Son of Good Family, if there is any being who has not planted roots of goodness, who has not been drawn forth and accepted by the good spiritual friend, and who has not received the protection of the buddhas, then such a person would never even be able to see me.

Son of Good Family, where there are beings who do succeed in seeing me, then they all become irreversible in their progress toward *anuttara-samyak-saṃbodhi*.

Son of Good Family, buddhas from the east always come here, sit on a jeweled throne, and speak Dharma for me. So too do all buddhas come here from the south, the west, the north, the four midpoints, the zenith, and the nadir, whereupon they too sit on a jeweled throne and speak Dharma for me.

Son of Good Family, I never leave this circumstance in which I see the buddhas, hear them teach the Dharma, and dwell together with the bodhisattvas.

Son of Good Family, this immense congregation of mine consists of eighty-four thousand *koṭīs* of *nayutas* of beings, all of whom dwell together and practice with me in this park, and all of whom have become irreversible in their progress toward *anuttara-samyak-saṃbodhi*. All of the other beings dwelling in this park have also entered the station of irreversibility.

Sudhana then asked, “O Ārya, was your own resolve to attain *anuttara-samyak-saṃbodhi* made long ago or more recently?”

She replied:

Son of Good Family, I recall that, in the past, under Burning Lamp Buddha, I cultivated the practice of *brahmacarya*, revered him, made offerings to him, listened to him teach the Dharma, absorbed it, and retained it. Before that, under Stainless Buddha, I left the householder’s life, trained in the path, and then learned and retained right Dharma. Before that, I did so under Marvelous Banner Buddha. Before that, I did so under Supreme Sumeru Buddha. Before that, I did so under Lotus Virtue Treasury Buddha. Before that, I did so under Vairocana Buddha. Before that, I did so under Universal Eye Buddha. Before that, I did so under Brahman Lifespan Buddha. Before that, I did so under Vajra Navel Buddha. And before that, I did so under Varuṇa Deva Buddha.

Son of Good Family, I recall that, in this same way, throughout the past, during the course of countless lives in countless kalpas, under buddhas as numerous as the sands in thirty-six Ganges Rivers, I sequentially served, revered, and made offerings to them all, listened to them teach the Dharma, absorbed it, retained it, and purely cultivated the practice of *brahmacarya*. As for the time previous to that, since that is the exclusive domain of a buddha’s knowledge, it is not a matter that I am able to assess.

Son of Good Family:

The bodhisattva’s initial generation of the resolve is measureless,
this because it completely fills the entire Dharma realm;

The bodhisattva’s gateway of great compassion is measureless,
because it everywhere enters all worlds;

The bodhisattva’s gateway of great vows is measureless, because
it reaches to the very ends of the ten directions of the Dharma
realm;

The bodhisattva’s gateway of great kindness is measureless,
because it extends to all beings everywhere;

The practices cultivated by the bodhisattva are measureless,
because they are cultivated in all *kṣētras* and in all kalpas;

The bodhisattva’s *saṃādhi* power is measureless, because it
makes him irreversible in the bodhisattva path;

The bodhisattva’s power in the complete-retention *dhāraṇīs* is
measureless, because it enables him to retain the contents of
all worlds;

- The bodhisattva's power of the light of wisdom is measureless, because it enables him to enter all three periods of time;
- The bodhisattva's power of the spiritual superknowledges is measureless, because it brings about his appearance everywhere throughout the network of all *kṣetras*;
- The bodhisattva's power of eloquence is measureless, because, through his use of but one voice, everyone is able to gain complete understanding;
- The bodhisattva's pure body is measureless, because it entirely pervades all buddha *kṣetras*.

Sudhana the Youth then asked, "O Ārya, how much longer will it be before you attain *anuttara-samyak-saṃbodhi*?"

She replied:

Son of Good Family:

- It is not for the sake of teaching and training only one being that the bodhisattva⁹⁰ resolves to attain bodhi;
- It is not for the sake of teaching and training only a hundred beings that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching and training only an ineffable-ineffable number times an ineffable-ineffable number of beings that the bodhisattva resolves to attain bodhi;⁹¹
- It is not for the sake of teaching only the beings of one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching only the beings in an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;
- It is not for the sake of teaching only the beings in worlds as numerous as the atoms in the continent of Jambudvīpa that the bodhisattva resolves to attain bodhi;
- It is not for the sake of teaching only the beings in worlds as numerous as the atoms in one great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching only the beings in worlds as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of great trichiliocosms that the bodhisattva resolves to attain bodhi;
- It is not for the sake of making offerings to only one *tathāgata* that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of making offerings to only an ineffable-ineffable number times an ineffable-ineffable number of *tathāgatas* that the bodhisattva resolves to attain bodhi;
- It is not for the sake of making offerings to only all the *tathāgatas* who have sequentially come forth into the world in one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not be-

ing for the sake of making offerings only to the *tathāgatas* who have sequentially come forth into an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;

It is not for the sake of making offerings only to the number of *tathāgatas* that have sequentially come forth into the world in worlds as numerous as the atoms in one great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of making offerings only to *tathāgatas* that have sequentially come forth into the world in worlds as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of buddha *kṣetras* that the bodhisattva resolves to attain bodhi;

It is not for the sake of purifying only one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of purifying only an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;

It is not for the sake of purifying only worlds as numerous as the atoms in all the worlds in a great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of purifying only worlds as numerous as the atoms in all the worlds in an ineffable-ineffable number times an ineffable-ineffable number of great trichiliocosms that the bodhisattva resolves to attain bodhi;

It is not for the sake of sustaining and preserving the legacy Dharma of only one *tathāgata* that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only an ineffable-ineffable number times an ineffable-ineffable number of *tathāgatas* that the bodhisattva resolves to attain bodhi;

It is not for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi; and

It is not for the sake of sustaining and preserving the legacy Dharma of only the *tathāgatas* appearing in worlds as numerous as all the atoms on the continent of Jambudvīpa that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in worlds as numerous as all the atoms in an ineffable-ineffable number times an ineffable-ineffable number of Buddha *kṣetras* that the bodhisattva resolves to attain bodhi.

In this same way, and to state it simply:

It is not for the purpose of fulfilling only the vows of one buddha;

It is not for the purpose of going to only one buddha *kṣetra*;

It is not for the purpose of entering the congregation of only one buddha;

It is not for the purpose of sustaining the Dharma eye of only one buddha;

It is not for the purpose of turning the Dharma wheel of only one buddha;

It is not for the purpose of knowing the sequence of kalpas in only one world;

It is not for the purpose of knowing the ocean of thoughts of only one being;

It is not for the purpose of knowing the ocean of faculties of only one being;

It is not for the purpose of knowing the ocean of karmic deeds of only one being;

It is not for the purpose of knowing the ocean of conduct practiced by only one being;

It is not for the purpose of knowing the ocean of afflictions of only one being; and

It is not for the purpose of knowing the ocean of affliction-based habitual karmic propensities of only one being and so forth until we come to its not being for the purpose of knowing the ocean of affliction-based habitual karmic propensities of only beings as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of buddha *kṣetras* that the bodhisattva resolves to attain bodhi.

Rather:

It is out of a wish to teach and train all beings without exception that the bodhisattva resolves to attain bodhi.

It is out of a wish to serve and make offerings to all buddhas without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to purify all buddha lands without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to protect and preserve the right teachings of all buddhas without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to completely fulfill the vows of all *tathāgatas* without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to go to all buddha lands without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to enter the congregations of all buddhas without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to know the sequences of kalpas of all worlds without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to know the ocean of thoughts of all beings without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to know the ocean of faculties of all beings without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to know the ocean of karma of all beings without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to know the ocean of conduct practiced by all beings without exception that the bodhisattva resolves to attain bodhi;

It is out of a wish to extinguish the ocean of afflictions of all beings without exception that the bodhisattva resolves to attain bodhi; and

It is out of a wish to rescue all beings without exception from their ocean of affliction-based habitual karmic propensities that the bodhisattva resolves to attain bodhi.

Son of Good Family, to state what is essential, it is for the purpose of adopting the practice of hundreds of myriads of *asaṃkhyeyas* of skillful means such as these that the bodhisattva resolves to attain bodhi.

Son of Good Family, the bodhisattva's practice everywhere penetrates all dharmas, this because he perfects them all, and everywhere enters all *kṣētras*, this because he purifies them all.

Therefore, Son of Good Family, it is only when the purification of all worlds has come to an end that my vows will come to an end, and it is only when the rescue of all beings from their affliction-based habitual karmic propensities has come to an end that my vows will be entirely fulfilled.

Sudhana the Youth then inquired, "O Ārya, what then is the name of this liberation?"

She replied:

Son of Good Family, this liberation is known as "the banner of sorrowless security."⁹²

Son of Good Family, I know only this single gateway to liberation. As for the bodhisattva-mahāsattvas whose minds:

Are like an ocean because they are able to contain the Dharma of all buddhas;
 Are like Mount Sumeru because their resolve is unshakably solid;
 Are like the “excellent when seen” medicine because they are able to cure the grave illnesses of beings which arise from afflictions;
 Are like the brightly shining sun because they are able to dispel the darkness of beings’ ignorance;
 Are like the great earth because they are able to serve as the place that supports all beings;
 Are like the good winds because they are able to benefit all beings;
 Are like a bright lamp because they are able to produce the light of wisdom;
 Are like a great cloud because they are able to send down the rain of the dharma of quiescence for all beings;
 Are like the brightly shining moon because they are able to emanate the light of merit for all beings; and
 Are like Śakra, lord of the devas because they are able to protect all beings—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, still in this Ocean Tides region, there is a country known as Nālayus in which there is a rishi known as Bhīsmottaranirghoṣa. You should go there to pay your respects and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet, circumambulated her countless times, and gazed up at her in attentive admiration as tears of sadness flowed down his face. He then reflected as follows:

To realize bodhi is difficult;
 To draw near to a good spiritual guide is difficult;
 To meet a good spiritual guide is difficult;
 To acquire the faculties of a bodhisattva is difficult;
 To purify the faculties of a bodhisattva is difficult;
 To encounter a same-practice good spiritual friend⁹³ is difficult;
 To carry out meditative contemplations in accordance with principle is difficult;
 To carry out one’s cultivation in accordance with the teachings is difficult;

To encounter the skillful means by which one develops a wholesome mind is difficult; and

To encounter circumstances conducive to increasing the light of the dharmas of all-knowledge is difficult.

Having reflected in this manner, he respectfully took his leave and traveled on.

8 – Bhīṣmottaranirghoṣa

At that time, Sudhana the Youth reflected accordingly on the bodhisattva's right teaching and reflected accordingly on the bodhisattva's purification of his practice. He then:

Resolved to increase the power of his bodhisattva merit;

Resolved to clearly see all buddhas;

Resolved to bring forth [the enlightenment of] all buddhas;

Resolved to increase [his practice of] the great vows;

Resolved to everywhere perceive all dharmas of the ten directions;

Resolved to illuminate the true nature of all dharmas;

Resolved to demolish all obstacles;

Resolved to contemplate the Dharma realm without obscurations;

Resolved to become adorned with the jewel of pure intention; and

Resolved to vanquish all the many kinds of *māras*.

He then gradually traveled along until he reached the country of Nālayus where he searched around everywhere for Bhīṣmottaranirghoṣa. He then saw a great forest adorned by the presence of an *asaṃkhyeya* of trees. In particular, there were:

Many different kinds of leafy trees with luxuriant foliage that spread out widely;

Many different kinds of flowering trees with blossoms that were fresh and gloriously beautiful;

Many different kinds of fruit trees with fruits that were continuously ripe;

Many different kinds of jeweled trees that rained down fruits made of *maṇi* jewels;

Immense sandalwood incense trees that were everywhere growing in rows;

All kinds of *agaru* incense trees that always emanated fine fragrances;

Mind-pleasing incense trees graced by their marvelous fragrance;

Pātālī trees that surrounded the area on all four sides;

Nyagrodha trees whose trunks were tall and straight;

Jambū trees that always rained down sweet fruits; and

Utpala blossoms and *padma* blossoms that adorned the ponds.⁹⁴

Sudhana the Youth then saw that rishi beneath a sandalwood tree, sitting on a grass mat, leading a group of a myriad disciples, some of whom wore deer skins, some of whom wore clothing made of tree bark, and some of whom wore robes made of woven grasses. Wearing headbands and having hair that hung down, they completely surrounded that rishi.

Having seen him, Sudhana went up to him to pay his respects, made full reverential prostrations, and spoke in this way:

I have now succeeded in meeting a true good spiritual guide:

The good spiritual guide is the gateway to all-knowledge, for he enables me to enter the true path;

The good spiritual guide is the vehicle leading to all-knowledge, for he enables me to reach the ground of the Tathāgata;

The good spiritual guide is the ship that sails toward all-knowledge, for he enables me to arrive at the jeweled isle of wisdom;

The good spiritual guide is the torch that lights the way to all-knowledge, for he enables me to produce the light of the ten powers;

The good spiritual guide is the path that leads to all-knowledge, for he enables me to enter the city of nirvāṇa;

The good spiritual guide is the lamp that illuminates the way to all-knowledge, for he enables me to recognize the safe and dangerous paths;

The good spiritual guide is the bridge that leads to all-knowledge, for he enables me to cross over dangerous and evil places;

The good spiritual guide is the parasol on the way to all-knowledge, for he enables me to bring forth the coolness of the great kindness;

The good spiritual guide is the eye that sees the way to all-knowledge, for he enables me to see the gateway of the nature of dharma; and

The good spiritual guide is the tide that transports me to all-knowledge, for he enables me to become completely filled with the waters of the great compassion.

Having spoken in this way, he got up, circumambulated him countless times, stood before him with palms pressed together, and addressed him, saying, “O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and cultivate the bodhisattva path. I have heard that the Ārya is well able to offer

guidance and instruction. I pray then that he will speak on these matters for my sake.”

Bhīsmottaranirghoṣa then turned to look at his congregation of disciples and spoke in this way:

Sons of Good Family, this youth is one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Sons of Good Family:

This youth is one who everywhere bestows fearlessness on all beings;

This youth is one who everywhere promotes the benefit of all beings;

This youth is one who always contemplates the ocean of all buddhas’ wisdom;

This youth is one who wishes to drink all of the Dharma rains of the elixir of immortality;

This youth is one who wishes to fathom the entire vast ocean of Dharma;

This youth is one who wishes to cause beings to abide in the ocean of wisdom;

This youth is one who wishes to everywhere send forth vast clouds of compassion;

This youth is one who wishes to everywhere rain down the vast rain of Dharma;

This youth is one who wishes to use the moon of wisdom to illuminate the entire world;

This youth is one who wishes to extinguish the searing heat of the world’s afflictions; and

This youth is one who wishes to cause the growth of all sentient beings’ roots of goodness.

Having heard these words, everyone in that congregation of rishis took up many different kinds of supremely marvelous and fragrant flowers and scattered them over Sudhana. They then prostrated their bodies before him in reverence, circumambulated him respectfully, and spoke in this way:

Now, this youth:

Is certainly bound to rescue all beings;

Is certainly bound to extinguish all the sufferings of the hells;

Is certainly bound to forever cut off descent into the path of animal rebirth;

Is certainly bound to turn away from the realms of King Yama;

Is certainly bound to close the gates to the abodes beset by the [eight] difficulties;

- Is certainly bound to dry up the ocean of cravings and will certainly cause beings to forever do away with the mass of sufferings;
- Is certainly bound to forever dispel the darkness of ignorance;
- Is certainly bound to forever sever the bonds of cravings, will certainly surround the world with a great ring of mountains of merit, and will certainly reveal to the world a Mount Sumeru of immense jewels of wisdom;
- Is certainly bound to bring forth the rising sun of pure wisdom; and
- Is certainly bound to open and reveal the Dharma treasury of roots of goodness and will certainly enable those in the world to clearly distinguish what is hazardous and what is easy.

Bhīsmottaranirghoṣa then told that group of rishis, “Sons of the Buddha, if there is anyone who is able to resolve to attain *anuttara-samyak-saṃbodhi*, he will certainly be bound to achieve complete success in the path to all-knowledge. Because this son of good family is one who has already resolved to attain *anuttara-samyak-saṃbodhi*, he is bound to purify the ground of meritorious qualities of all buddhas.”

Bhīsmottaranirghoṣa then spoke to Sudhana the Youth, saying, “Son of Good Family, I have acquired the bodhisattva liberation known as ‘the banner of invincibility.’”

Sudhana then inquired, “O Ārya, as for this ‘banner of invincibility’ liberation, what is its sphere of experience like?”

Bhīsmottaranirghoṣa Rishi then extended his right hand, rubbed the crown of Sudhana’s head, and grasped Sudhana’s hand, at which point Sudhana immediately saw himself go off and enter worlds of the ten directions as numerous as the atoms in ten buddha *kṣetras*, whereupon he arrived in the abodes of buddhas as numerous as the atoms in ten buddha *kṣetras* in which he saw those buddhas’ *kṣetras*, their congregations, those buddhas’ major and secondary signs, and their many different kinds of adornments, this even as he also heard those buddhas expounding on the Dharma in ways suited to whatever pleased the minds of the beings there. He completely understood every word and phrase they spoke and absorbed and retained their teachings without mixing them up or confusing them.

He gained the knowledge of those buddhas’ use of all different kinds of understanding to achieve the purification of their vows, also gained the knowledge of those buddhas’ use of purified vows to perfect the powers, also saw those buddhas’ manifestations of forms and appearances adapted to beings’ mental dispositions, also saw those

buddhas' immense nets of light rays of many different colors that were perfectly fulfilled in their purity, also gained the knowledge of those buddhas' unimpeded power arising from their great light of wisdom, and also saw himself there in the presence of those buddhas where he remained in some cases for one day and night, in other cases, for seven days and nights, or in other cases for a half month, or a month, or a year, or ten years, or a hundred years, or a thousand years, or a *koṭī* of years, or an *ayuta* of years, or a *nayuta* of years, or for half of a kalpa, or for a whole kalpa, or for a hundred kalpas, or a thousand kalpas, or a hundred thousand *koṭīs* of kalpas, and so forth on up to his remaining in the presence of some buddhas even for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Then, due to being illuminated by the wisdom light of the bodhisattva's "banner of invincibility" liberation, Sudhana the Youth acquired the light of the "*vairocana* treasury" samādhi;

Due to being illuminated by the light of the samādhi of the "inexhaustible knowledge" liberation, he acquired the light of the "universal integration of all regions" *dhāraṇī*;

Due to being illuminated by the light of the "vajra wheel *dhāraṇī*" gateway, he acquired the light of the "mind of ultimately pure wisdom" samādhi;

Due to being illuminated by the light of the *prajñāpāramitā* of the "universal gateway adornment treasury," he acquired the light of the "Buddha's space treasury sphere" samādhi; and

Due to being illuminated by the light of the "Dharma wheel of all buddhas" samādhi, he acquired the light of the "endless knowledge of the three periods of time" samādhi.

Bhīsmottaranirghoṣa Rishi then released Sudhana's hand, whereupon Sudhana immediately saw himself return to his original place. Then that rishi spoke to Sudhana, saying, "Son of Good Family, do you now recall this?"

Sudhana replied, "Yes, I do. This occurred due to the powers of the Ārya, the good spiritual guide."

The Rishi then said:

Son of Good Family, I know only this bodhisattva's "banner of invincibility" liberation. As for the bodhisattva-mahāsattvas:

Who have perfected all the especially excellent samādhis;

Who have achieved sovereign mastery over all times;

Who in but a single mind-moment bring forth the measureless wisdom of all buddhas;

Who are adorned with the Buddha's lamp of wisdom with which
 they everywhere illuminate the world;
 Who in but a single mind-moment everywhere enter the spheres
 of experience of all three periods of time;
 Who divide their bodies and travel everywhere throughout the
 lands of the ten directions;
 Whose wisdom bodies everywhere enter the entire Dharma realm;
 Who adapt to the minds of beings and everywhere appear directly
 before them;
 Who contemplate the faculties and actions of beings and then
 benefit them accordingly; and
 Who emanate pure light which is so very pleasing to behold—
 How could I know of or be able to speak about:
 Their meritorious qualities and practices;
 Their especially excellent vows;
 Their adornment of the *kṣetras*;
 The spheres of cognition related to their wisdom;
 The range of actions in their *samādhis*;
 The transformations produced by their spiritual superknowl-
 edges;
 Their easeful mastery of the liberations;
 The differences in their physical characteristics;
 The purity of their voices; or
 The light of their wisdom?

Son of Good Family, south of here, there is a village known as *Īṣāṇa*
 in which there is a brahman named *Jayoṣmāyatana* or "Supreme
 Heat." You should go there, pay your respects, and ask, "How
 should the bodhisattva train in the bodhisattva practices and how
 should he cultivate the bodhisattva path?"

Sudhana the Youth was then filled with joy and exultation, where-
 upon he bowed down in reverence at his feet, circumambulated him
 countless times as he continued to gaze up at him in attentive admi-
 ration. He then respectfully withdrew and traveled southward.

9 – *Jayoṣmāyatana*

At that time, because Sudhana the Youth had been illuminated by the
 bodhisattva's "banner of invincibility" liberation:

He dwelt in the inconceivable spiritual powers of all buddhas;
 He realized the bodhisattva's inconceivable liberations, spiritual super-
 knowledges, and wisdom;

He acquired the wisdom light of the bodhisattva's inconceivable samādhi;
 He acquired the wisdom light of the perpetually imbued cultivation samādhi;
 He acquired the wisdom light of the samādhi in which one completely realizes that all spheres of cognition abide in dependence on perceptions;
 He acquired the light of the wisdom that is the most supreme in all worlds;
 He manifested his body in all places;
 He used ultimate wisdom in teaching the dharmas of non-duality, nondiscrimination, and uniform equality;
 He used bright and pure wisdom to illuminate all spheres of experience;
 He was able to patiently accept with pure and resolute faith whatever dharmas he heard;
 He possessed a decisive and complete understanding of the nature of dharmas;
 His mind never relinquished the marvelous practices of the bodhisattva;
 He was forever irreversible in his quest for all-knowledge;
 He acquired the light of the wisdom of the ten powers;
 He was always insatiable in diligently pursuing his quest to acquire the sublime Dharma;
 Through right cultivation, he entered the Buddha's spheres of cognition;
 He produced the bodhisattva's measureless adornments and boundless great vows, all of which he had already purified;
 Through the use of inexhaustible wisdom, he knew the boundless web of worlds; and
 With a mind free of trepidation or weakness, he liberated a measureless ocean of beings.

[Moreover]:

He completely understood the bodhisattvas' boundlessly many realms of practices;
 He observed the many different kinds of differences in the boundlessly many worlds;
 He saw the many different kinds of adornments existing in the boundlessly many worlds;
 He penetrated the very subtle sense objects in the boundlessly many worlds;
 He knew the many different names of the boundlessly many worlds;

He knew the many different kinds of languages used in the boundlessly many worlds;
 He knew of the many different kinds of convictions of the boundlessly many beings;
 He saw the many different kinds of practices of the boundlessly many beings;
 He saw the practices leading to ripening of the boundlessly many beings; and
 He saw the different types of perceptions of the boundlessly many beings.

Recalling his good spiritual guides, he continued to gradually travel onward until he reached the village of Īśāna. There he saw that Jayoṣmāyatana or “Supreme Heat” who was cultivating the austerities in quest of all-knowledge. He had built a bonfire that blazed on all four sides like an immense mountain. In the middle, there was a mountain of knives that was precipitously steep, rising endlessly upward. He climbed to the top of that mountain and then cast his body down into the flames.

Sudhana the Youth then bowed down in reverence at his feet, pressed his palms together, stood before him, and spoke these words: “O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in this. Please speak about these matters for my sake.”

The Brahman then said, “Son of Good Family, if you are now able to climb this mountain of knives and throw yourself down into this bonfire, all of the bodhisattva practices will be purified.”

Sudhana the Youth then had this thought:

To even acquire a human body is difficult;
 To abandon the [eight] difficulties is difficult;
 To acquire a circumstance free of the difficulties is difficult;
 To obtain the pure Dharma is difficult;
 To encounter a Buddha is difficult;
 To become possessed of complete faculties is difficult;
 To hear the Dharma of the Buddha is difficult;
 To meet good people is difficult;
 To encounter a genuine good spiritual guide is difficult;
 To adopt right teachings that accord with principle is difficult;
 To acquire right livelihood is difficult; and

To practice in accordance with the Dharma is difficult. Could this not be Māra or an emissary of Māra? Could this not be a dangerous and evil minion of Māra who is falsely manifesting the appearance of a bodhisattva and a good spiritual guide, one who wants to create an obstacle to my planting roots of goodness, one who wants to create an obstacle to my continuing this life, one who aims to obstruct my cultivation of the path to all-knowledge, one who wants to drag me into the wretched destinies, one who wishes to obstruct my gateways into the Dharma, and one who aims to obstruct my acquisition of the dharmas of a buddha?

When he had this thought, a myriad Brahma Heaven devas appeared in the sky and spoke thus:

Son of Good Family, do not think in this way, do not think in this way. This *ārya* who stands before you now has acquired the light of the vajra flame samādhi. He applies immense vigor in the liberation of beings, doing so with an irreversible resolve by which he wishes to dry up the entire ocean of desire and craving, wishes to rend the entire net of false views, wishes to burn up all the fuel of the afflictions, wishes to illuminate the entire dense forest of delusions, wishes to cut off all fear of aging and death, wishes to demolish all obstacles throughout the three periods of time, and wishes to emanate the light of all dharmas.

Son of Good Family, all of us Brahma Heaven devas have been very much attached to the wrong views and all of us have considered ourselves to be possessed of sovereign mastery, to be the creators, and to be supreme beings.

We saw the Brahman subjecting his body to the five types of burning,⁹⁵ whereupon our minds no longer delighted in our palaces, and we no longer found any flavor in the *dhyāna* absorptions. We then all came together to pay our respects to the Brahman.

The Brahman then used the power of his superknowledges to reveal his great ascetic practices. He spoke the Dharma for our sakes and enabled us to extinguish all our views, to rid ourselves of all pride, to abide in great kindness, to practice great compassion, to bring forth great determination, to resolve to attain bodhi, to always see the buddhas, to constantly listen to the sublime Dharma, and to maintain unimpeded resolve in all places.

There were also a myriad *māras* in the sky who then sprinkled down heavenly *maṇi* jewels over the Brahman and told Sudhana:

Son of Good Family, when this brahman subjected his body to the five types of burning, the light from his fires so outshone our palaces and their adornments that by comparison they resembled

mere lumps of powdered ink. This caused us to no longer feel any delight in them, whereupon we came with our retinues to pay our respects to him. This brahman then spoke the Dharma for our sakes, thereby enabling all of us and all of the countless other devas' sons and devas' daughters to become irreversible in the quest to attain *anuttara-samyak-sambodhi*.

There were also a myriad Paranirmita Vaśavartin deva kings up in the sky who each scattered down heavenly flowers and spoke in this way:

Son of Good Family, when this brahman subjected his body to the five types of burning, the light from his fires so outshone our palaces and their adornments that by comparison they resembled mere lumps of powdered ink. This caused us to no longer feel any affectionate attachment to them. We then came with our retinues to pay respects to him. This brahman then spoke the Dharma for our sakes, thereby enabling us:

- To gain sovereign mastery over our own minds;
- To gain sovereign mastery even in the midst of the afflictions;
- To gain sovereign mastery in taking on rebirths;
- To gain sovereign mastery over all karmic obstacles;
- To gain sovereign mastery in all samādhis;
- To gain sovereign mastery over the adornments;
- To gain sovereign mastery over the length of our life spans;
- And so forth on up to our being able to gain sovereign mastery in all the dharmas of a buddha.

There were also a myriad Transformational Bliss deva kings up in the sky who made celestial music as respectful offerings. They spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five types of burning, the light from his fires illuminated our palaces and their adornments and our celestial nymphs. This was able to cause us to no longer derive pleasure from them. We then ceased our pursuit of the sensual pleasures, whereupon our bodies and minds reached a state of supple pliancy. We then came with our retinues to pay our respects to him. The brahman then spoke the Dharma for our sakes, thereby enabling our minds to become purified, enabling our minds to become radiantly immaculate, enabling our minds to become thoroughly suffused with goodness, enabling our minds to gain a state of pliancy, enabling our minds to become filled with delight, and so forth on up to its enabling us to acquire the purified ten powers, to acquire purified bodies, to produce

countless bodies, and so forth on up to its enabling us to acquire the buddha body, the buddha speech, the buddha voice, the buddha mind, and the complete perfection of the knowledge of all modes.

There were also a myriad Tuṣita Heaven deva kings, their deva sons, their deva daughters, and a measurelessly large retinue who rained down from the sky many different kinds of marvelous incense. They then bowed down in reverence and spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, this caused us devas and our retinues to no longer delight in our palaces, whereupon we came together to pay our respects to him. We listened to him speak on the Dharma in ways that enabled us to no longer have any desire for any objects of the senses, to have but few desires and be easily satisfied, to feel delighted in mind, to feel mentally fulfilled, to produce roots of goodness, to resolve to attain bodhi, and so forth on up to its enabling us to progress toward the perfect fulfillment of all dhar-
mas of a buddha.

There were also a myriad Trāyastriṃśa Heaven devas surrounded by their retinues, including their devas' sons and devas' daughters, all of whom rained down from the sky celestial *māṇḍārava* flowers as respectful offerings. They then bowed down in reverence and spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, this caused all of us devas to no longer delight in heavenly music, whereupon we came together to pay our respects to him. The Brahman then spoke for our sakes on the impermanence and destruction of all dhar-
mas, thereby causing us to abandon all of the pleasures of the sense desires, to cut off our pride and neglectfulness, and to cherish unexcelled bodhi.

Moreover, Son of Good Family, when we had just seen this brahman, the summit of Mount Sumeru shook and moved in six ways, whereupon we were seized with fright and were all inspired to arouse the unshakably solid resolve to attain bodhi.

There were also a myriad dragon kings, namely Airāvana Dragon King, Nandopananda Dragon King, and others, all of whom rained down black sandalwood incense from the sky as countless dragon maidens played celestial music and rained down marvelous celestial flowers and celestial perfumes as respectful offerings. They then spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires everywhere

illuminated all the dragon palaces, causing the entire congregation of dragons to abandon fear of the burning sands and fear of the golden-winged *garuḍa* birds. Our anger was extinguished, our bodies felt fresh and cool, and our minds became free of defilement and turbidity. As we listened to the Dharma, we developed resolute faith and came to feel weariness and revulsion toward rebirth among the dragons. With deep sincerity, we repented of our karmic obstacles and resolved to attain *anuttara-samyak-saṃbodhi* so that we might dwell in all-knowledge.

There were also a myriad *yakṣa* kings there in the sky who presented all different kinds of gifts as respectful offerings to the Brahman and Sudhana, whereupon they spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, together with our retinues, we aroused thoughts of kindness and pity for beings. All the *rākṣasas*, *kumbhāṇḍas*, and others also aroused thoughts of kindness. Because of those thoughts of kindness, they no longer tormented or harmed beings and then came to see us. We all then no longer felt delight in and attachment to our palaces.

We then went together to pay our respects to him. The Brahman then spoke the Dharma for our sakes in ways that were fitting, whereupon we all became peaceful and happy in body and mind. He also caused countless other *yakṣas*, *rākṣasas*, and *kumbhāṇḍas* to resolve to attain unexcelled bodhi.

There were also a myriad *gandharva* kings who, from up in the sky, spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated our palaces and caused all of us to enjoy inconceivable feelings of measureless happiness. Because of this, we all came and paid our respects to him, whereupon this brahman spoke the Dharma for our sakes in a way that was able to cause us to become irreversible in our quest to attain *anuttara-samyak-saṃbodhi*.

There were also a myriad *asura* kings who emerged from the great ocean, stood there in the sky, knelt down on their right knees, pressed their palms together, bowed in reverence before them, and then spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, all of our *asura* palaces, the great oceans, and the great earth all quaked and shook. This caused us to abandon our pride and neglectfulness. Consequently, we all came forth

to pay our respects to him. We heard teachings on Dharma from him [urging us] to relinquish flattery and deviousness, to dwell securely on the ground of patience, to acquire unshakably solid [samādhi], and to fulfill the ten powers.

There were also a myriad *garuḍa* kings headed by King Mahāvegadhāri or “Heroically Powerful Grip.” Up in the sky, they transformed into the appearance of non-Buddhist youths⁹⁶ who chanted these words:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated our palaces which then quaked and shook, whereupon we were all seized with terror. As a consequence, we all came here to pay our respects to him.

The brahman then spoke the Dharma for our sakes in ways that were fitting to cause us to cultivate great kindness, praise great compassion, cross beyond the ocean of *saṃsāra*, rescue beings from the mud of sensual desires, praise the resolve to attain bodhi, develop skillful means and wisdom, and train beings in ways that are fitting.

There were also a myriad *kiṃnara* kings who, from up in the sky, sang these words:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the palaces in which we dwell, the *tāla* trees, the jeweled bell nets, the jeweled silken streamers, the music trees, the marvelous jewel trees, and all of our musical instruments all spontaneously emanated the sounds of the Buddha’s voice, the sounds of Dharma, the sounds of the irreversible bodhisattva sangha, and the sounds of vows to seek the unexcelled bodhi.

They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who has resolved to attain bodhi. They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who is cultivating the ascetic practices, who is relinquishing what is difficult to relinquish, and so forth until we come to “who is purifying the practices leading to all-knowledge.” They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who is proceeding to the site of enlightenment, and so forth until we come to, “in a particular region, in a particular land, there is a particular *tathāgata* who, having completed his buddha works, is entering *parinirvāṇa*.”

Son of Good Family, suppose that there was some man who ground to fine dust all the grasses and trees on the continent of Jambudvīpa. One might be able to know the full extent of the

number of these dust motes. But when it comes to the number of bodhisattva names, *tathāgata* names, the great vows they made, the practices in which they engaged, and so forth, the sounds of which emanated from our palaces' jeweled *tāla* trees and so forth, including from our musical instruments—there is no one who could ever know the full extent of their number.

Son of Good Family, due to hearing these sounds of the Buddha, sounds of the Dharma, and sounds of the bodhisattva sangha, we were filled with immense delight and were moved to come and pay our respects to him. The Brahman then spoke Dharma for our sakes in a manner that was fitting to cause us and countless other beings to become irreversible in our quest to reach *anuttara-samyak-saṃbodhi*.

There were also countless desire-realm devas up in the sky who used marvelous gifts which they presented as respectful offerings as they chanted these words:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated the Avīci Hells as well as all the other hells and then caused all the sufferings being endured there to cease. Because we saw the light from these fires, our minds became filled with pure faith. Due to having minds filled with faith, once those lifetimes came to an end, we were reborn in the heavens.

Out of gratitude for his kindness, we came to see him and looked up to him with insatiable reverence and admiration. Then the Brahman spoke Dharma for our sakes in such a way that it caused countless beings to arouse the resolve to attain bodhi.

At that time, having heard Dharma such as this, Sudhana the Youth's mind was filled with immense delight. He then produced thoughts that inspired him to look upon the Brahman as a true good spiritual guide, whereupon he bowed his head down to the ground in reverence and announced: "I have produced an unwholesome thought toward the great Ārya and good spiritual guide. O Ārya, please accept my repentance of this transgression."

The Brahman then spoke these verses for Sudhana:

If there be any bodhisattva
 who complies with the teaching of the good spiritual guide,
 then he becomes free of all doubts and trepidation
 and dwells securely in the unwavering mind.

One should realize that such a person as this
will certainly reap the vast benefit
through which he comes to sit beneath the bodhi tree
and realize the unexcelled enlightenment.

Sudhana the Youth then climbed that mountain of knives and threw himself down into that bonfire. Before he reached the middle of it, he immediately attained the bodhisattva's fine dwelling samādhi. On first touching the flames, he also attained the bodhisattva's quiescent bliss and spiritual superknowledges samādhi.

Sudhana then addressed him, saying, "O Ārya, this is so extraordinary. Even with such a mountain of knives and such a great fiery blaze, when my body touched them, I felt peaceful, secure, and happy."

The Brahman then spoke to Sudhana, saying:

Son of Good Family, I have only acquired this bodhisattva's endless wheel liberation. As for the bodhisattva-mahāsattvas:

Whose flaming light of great meritorious qualities is able to burn
up all beings' views and afflictions so completely that none
remain;

Who have achieved definite irreversibility;

Whose hearts are inexhaustible;

Whose minds are free of indolence;

Whose minds are neither timid nor weak-willed;

Who bring forth resolve like that of Vajragarbha Nārāyaṇa;

Who swiftly cultivate all the practices and whose minds are never
listless;

Whose vows are like a whirlwind;

Who everywhere support everyone; and

Who vigorously implement their great vows without ever retreat-
ing from any of them—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as *Siṃhavijṛmbhita* or "Lion's Sprint" in which there is a young maiden named *Maitrāyaṇī*. You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet, circumambulated him countless times, and then respectfully withdrew and departed.

10 – Maitrāyaṇī

At that time, Sudhana the Youth aroused thoughts of the highest esteem toward the good spiritual guide, developed a vast and pure conviction, always remained mindful of the Great Vehicle, focused on seeking the Buddha’s wisdom, and yearned to see the buddhas. The sphere of cognition that contemplates dharmas and unimpeded wisdom always manifested directly before him. He decisively and completely knew:

- The ultimate extent of the reality of all dharmas;
- The ultimate extent of the eternally abiding;
- The ultimate extent of all *kṣaṇas* of the three periods of time;
- The ultimate extent of comparability to empty space;
- The ultimate extent of non-duality;
- The ultimate extent of the nondiscrimination of any dharma;
- The ultimate extent of the noncontradiction among all meanings;
- The ultimate extent of the nondeterioration of all kalpas; and
- The ultimate extent of all *tathāgatas’* boundlessness.

His mind was free of any discriminations among all buddhas. He had destroyed the net of the many mental conceptions, had abandoned all attachments, refrained from seizing on any buddha’s congregation, and also refrained from seizing on the Buddha’s pure land. He realized all beings have no self, realized all sounds are like echoes, and realized all forms are like reflected images.

He then gradually traveled south until he reached the city of Simhaviṣṭambhita where he searched all around for Maitrāyaṇī, the young maiden, and heard that this maiden was the daughter of King Simhaketu or “Lion Banner,” that she was attended by a group of five hundred young maidens who served in her retinue, and that she dwelt in the Vairocana Treasury Hall where she taught the sublime Dharma while sitting on a seat with dragon-supremacy sandalwood legs that was covered with celestial robes made of gold-thread lace.

Having heard this, Sudhana then proceeded to the gates of the king’s palace where he sought to have an audience with that maiden. He saw that a measurelessly large congregation was arriving and entering the palace. Sudhana asked those people, “What are you now going in to see?”

They all replied, “We wish to pay our respects to the young maiden, Maitrāyaṇī, and then listen to her teach the sublime Dharma.”

Sudhana the Youth then had this thought, “Since the gates of this royal palace are not blocked, I too should go ahead and enter here.” Having entered, Sudhana then saw that Vairocana Treasury Hall had grounds made of crystal, pillars made of lapis lazuli, walls made of diamonds, and perimeter walls made of *jambūnada* gold. A hundred thousand lights formed its windows which were adorned with *asaṃkhyeyas* of *maṇi* jewels. Mirrors made from precious treasury *maṇi* jewels and decorated with the world’s most supremely fine *maṇi* gems were arranged all around as adornments while, suspended over her, there was a net of countless jewels with a hundred thousand gold bells that rang with marvelous sounds. Such were the inconceivably many-jeweled adornments beautifying that hall.

The skin of that young maiden, Maitrāyaṇī, was the color of gold, her eyes were violet blue, and her hair was indigo colored. She expounded the Dharma with a sublimely pure voice.

Having seen her, Sudhana then bowed down in reverence at her feet, circumambulated her countless times, pressed his palms together, and stood before her. He then said, “O Āryā, I have already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake.”

Then that young maiden, Maitrāyaṇī, spoke to Sudhana, saying, “Son of Good Family, you should contemplate the adornments in my palace.”

Sudhana then bowed down in reverence and went all around, closely contemplating those features. He saw in every wall, in every pillar, in every mirror, in every aspect, in every shape, in every *maṇi* jewel, in every adornment, in every gold bell, in every jewel tree, in every jeweled image, and in every jewel necklace, the appearance in all of them of all *tathāgatas* throughout the Dharma realm, beginning with their initial resolve and continuing on to their cultivation of the bodhisattva practices, their fulfillment of their great vows, their complete development of the meritorious qualities, their realization of the universal and right enlightenment, their turning of the Dharma wheel, and so forth on up to their manifestation of entry into nirvāṇa.

Of all these reflecting images, there were none not entirely displayed just as clearly as if one were seeing reflected on the surface of still waters the many images in space including those of the sun,

moon, stars, and constellations. All the phenomena such as these appeared due to the power of the past lives' roots of goodness planted by the young maiden, Maitrāyaṇī.

Then Sudhana the Youth, bearing in mind those images of all buddhas that he had just seen, pressed his palms together and gazed up in admiration at the young maiden, Maitrāyaṇī. The young maiden then informed Sudhana, "Son of Good Family, this is 'the *prajñāpāramitā* universal adornment gateway.' I sought and acquired this dharma under buddhas as numerous as the sands in thirty-six Ganges Rivers during which those *tathāgatas* each caused me to enter this *prajñāpāramitā* universal adornment gateway through a different entryway. Whatever any buddha had already expounded upon was never redundantly taught by those other buddhas."

Sudhana then asked her, "O Āryā, what is this *prajñāpāramitā* universal adornment gateway's sphere of experience like?"

The maiden replied:

Son of Good Family, on entering this *prajñāpāramitā* universal adornment gateway, as I progress into it, reflectively contemplate it, and bear in mind and distinguish its aspects, I then acquire the universal gateway *dhāraṇī*, whereupon a hundred myriads of *asaṃkhyeyas* of *dhāraṇī* gateways all manifest directly before me, including the following *dhāraṇī* gateways:

- The buddha *kṣetra dhāraṇī* gateway;
- The buddha *dhāraṇī* gateway;
- The Dharma *dhāraṇī* gateway;
- The beings *dhāraṇī* gateway;
- The *dhāraṇī* gateway of the past;
- The *dhāraṇī* gateway of the future;
- The *dhāraṇī* gateway of the present;
- The ultimate extent of the eternally abiding *dhāraṇī* gateway;
- The merit *dhāraṇī* gateway;
- The merit-based path provision *dhāraṇī* gateway;
- The wisdom *dhāraṇī* gateway;
- The wisdom-based path provision *dhāraṇī* gateway;
- The vows *dhāraṇī* gateway;
- The distinguishing of vows *dhāraṇī* gateway;
- The accumulation of practices *dhāraṇī* gateway;
- The pure practices *dhāraṇī* gateway;
- The perfectly fulfilled practices *dhāraṇī* gateway;
- The karmic deeds *dhāraṇī* gateway;

- The nondeterioration of karmic deeds *dhāraṇī* gateway;
 The flowing onward of karmic deeds *dhāraṇī* gateway;
 The creation of karma *dhāraṇī* gateway;
 The abandonment of evil karmic deeds *dhāraṇī* gateway;
 The cultivation of correct karmic deeds *dhāraṇī* gateway;
 The sovereign mastery over karmic deeds *dhāraṇī* gateway;
 The good practices *dhāraṇī* gateway;
 The sustaining of good practices *dhāraṇī* gateway;
 The samādhi *dhāraṇī* gateway;
 The samādhi-accordant *dhāraṇī* gateway;
 The contemplation samādhi *dhāraṇī* gateway;
 The samādhi spheres of cognition *dhāraṇī* gateway;
 The emergence from samādhi *dhāraṇī* gateway;
 The spiritual superknowledges *dhāraṇī* gateway;
 The ocean of mind *dhāraṇī* gateway;
 The various types of mind *dhāraṇī* gateway;
 The straight mind *dhāraṇī* gateway;
 The illumination of the mind's dense thickets *dhāraṇī* gateway;
 The training of the mind in purity *dhāraṇī* gateway;
 The cognition of beings' origins *dhāraṇī* gateway;
 The cognition of beings' afflicted conduct *dhāraṇī* gateway;
 The cognition of affliction-based habitual karmic propensities
dhāraṇī gateway;
 The cognition of affliction-related expedients *dhāraṇī* gateway;
 The cognition of beings' resolute convictions *dhāraṇī* gateway;
 The cognition of beings' practices *dhāraṇī* gateway;
 The cognition of the differences in beings' practices *dhāraṇī* gate-
 way;
 The cognition of beings' natures *dhāraṇī* gateway;
 The cognition of beings' inclinations *dhāraṇī* gateway;
 The cognition of beings' perceptions *dhāraṇī* gateway;
 The universal vision of the ten directions *dhāraṇī* gateway;
 The speaking on Dharma *dhāraṇī* gateway;
 The great compassion *dhāraṇī* gateway;
 The great kindness *dhāraṇī* gateway;
 The quiescence *dhāraṇī* gateway;
 The path of speech *dhāraṇī* gateway;
 The expedience or nonexpedience *dhāraṇī* gateway;
 The adaptation *dhāraṇī* gateway;
 The differentiation *dhāraṇī* gateway;
 The universal entry *dhāraṇī* gateway;

The apex of the unimpeded *dhāraṇī* gateway;
 The universally pervasive *dhāraṇī* gateway;
 The buddha dharmas *dhāraṇī* gateway;
 The bodhisattva dharmas *dhāraṇī* gateway;
 The *śrāvaka*-disciple dharmas *dhāraṇī* gateway;
 The *pratyekabuddha* dharmas *dhāraṇī* gateway;
 The worldly dharmas *dhāraṇī* gateway;
 The world creation *dhāraṇī* gateway;
 The world destruction *dhāraṇī* gateway;
 The world abiding *dhāraṇī* gateway;
 The pure world *dhāraṇī* gateway;
 The defiled world *dhāraṇī* gateway;
 The manifestation of purity in defiled worlds *dhāraṇī* gateway;
 The manifestation of defilement in pure worlds *dhāraṇī* gateway;
 The entirely defiled world *dhāraṇī* gateway;
 The entirely pure world *dhāraṇī* gateway;
 The level world *dhāraṇī* gateway;
 The non-level world *dhāraṇī* gateway;
 The inverted world *dhāraṇī* gateway;
 The Indra's net world *dhāraṇī* gateway;
 The world-transformation *dhāraṇī* gateway;
 The cognition of thought-dependent abiding *dhāraṇī* gateway;
 The entry of the subtle into the coarse *dhāraṇī* gateway;
 The entry of the coarse into the subtle *dhāraṇī* gateway;
 The vision of all buddhas *dhāraṇī* gateway;
 The differentiation among the Buddha's bodies *dhāraṇī* gateway;
 The Buddha's adornment with a net of light rays *dhāraṇī* gateway;
 The Buddha's perfectly complete sound *dhāraṇī* gateway;
 The Buddha's Dharma wheel *dhāraṇī* gateway;
 The complete development of the Buddha's Dharma wheel *dhāraṇī* gateway;
 The differentiated Dharma wheel of the Buddha *dhāraṇī* gateway;
 The undifferentiated Dharma wheel of the Buddha *dhāraṇī* gateway;
 The explanation of the Buddha's Dharma wheel *dhāraṇī* gateway;
 The turning of the Buddha's Dharma wheel *dhāraṇī* gateway;
 The ability to do the Buddha's works *dhāraṇī* gateway;
 The distinguishing the Buddha's congregations *dhāraṇī* gateway;
 The entry into the ocean of the Buddha's congregations *dhāraṇī* gateway;

The universal illumination of the Buddha's powers *dhāraṇī* gateway;

The buddhas' samādhis *dhāraṇī* gateway;

The buddhas' transformational uses of samādhi *dhāraṇī* gateway;⁹⁷

The buddhas' abodes *dhāraṇī* gateway;

The buddhas' empowerment *dhāraṇī* gateway;

The buddhas' transformations *dhāraṇī* gateway;

The buddhas' cognition of beings' mental actions *dhāraṇī* gateway;

The transformations manifested by the buddhas' spiritual super-knowledges *dhāraṇī* gateway;

The abiding in the Tuṣita Heaven Palace and so forth on through to manifesting entry into nirvāṇa *dhāraṇī* gateway;

The benefiting of countless beings *dhāraṇī* gateway;

The entry into extremely profound Dharma *dhāraṇī* gateway;

The entry into the sublime Dharma *dhāraṇī* gateway;

The bodhi resolve *dhāraṇī* gateway;

The arousing of bodhi resolve *dhāraṇī* gateway;

The factors supporting the bodhi resolve *dhāraṇī* gateway;

The vows *dhāraṇī* gateway;

The practices *dhāraṇī* gateway;

The spiritual superknowledges *dhāraṇī* gateway;

The final emancipation *dhāraṇī* gateway;

The purity of the complete-retention *dhāraṇī* gateway;

The purity of the circle of knowledge *dhāraṇī* gateway;

The purification of wisdom *dhāraṇī* gateway;

The immeasurability of bodhi *dhāraṇī* gateway; and

The purity of one's own mind *dhāraṇī* gateway.

Son of Good Family, I know only this *prajñāpāramitā* universal adornment gateway. As for the bodhisattva-mahāsattvas:

Whose minds are as vast as the realm of empty space;

Who enter into the Dharma realm;

Whose merit has become fulfilled;

Who dwell in the world-transcending dharmas;

Who remain distant from worldly practices;

Whose wisdom eyes have no obscurations;

Who everywhere contemplate the Dharma realm;

Whose wise minds are as vast as empty space;

Who clearly perceive all spheres of objective experience;

Who have acquired the treasury of great light of the unimpeded ground;

Who are well able to distinguish the meaning of all dharmas;
 Who may engage in worldly practices and yet not be defiled by
 worldly dharmas;
 Who are able to benefit the world without being harmed by the
 world;
 Who everywhere serve as refuges for the entire world;
 Who everywhere know all beings' mental actions;
 Who adapt to what is suitable for others when speaking Dharma
 for their sakes; and
 Who at all times are constant in their sovereign mastery—

How could I know of or be able to speak about their meritorious
 qualities and practices?

Son of Good Family, south of here there is a country known as
 Trinayana or "Three Eyes" in which there is a bhikshu known as
 Sudarśana or "Good to Behold." You should go there, pay your
 respects to him, and ask, "How should a bodhisattva train in the
 bodhisattva practices and how should he cultivate the bodhisattva
 path?"

Sudhana the Youth then bowed down in reverence at her feet, cir-
 cumambulated her countless times as he gazed up at her in fond
 admiration, respectfully withdrew, and departed.

11 – Sudarśana

At that time, Sudhana the Youth reflected as follows:

He reflected on the extreme profundity of the practices in which a bod-
 hisattva dwells;
 He reflected on the extreme profundity of the dharmas a bodhisattva
 realizes;
 He reflected on the extreme profundity of the stations a bodhisattva
 enters;
 He reflected on the extreme profundity of the subtle knowledge
 regarding beings;
 He reflected on the extreme profundity of the world's dwelling in
 dependence on perceptions;
 He reflected on the extreme profundity of the practices in which beings
 engage;
 He reflected on the extreme profundity of beings' mental streams;
 He reflected on the extreme profundity of beings' similarity to mere
 reflections;
 He reflected on the extreme profundity of beings' names;

He reflected on the extreme profundity of beings' languages;
He reflected on the extreme profundity of the adornments of the
Dharma realm;
He reflected on the extreme profundity of the planting of causes that
occurs through karmic actions; and
He reflected on the extreme profundity of karmic deeds as adornments
of the world.

He then traveled onward until he arrived in the country known as
Trinayana where he searched all over in its cities, villages, hamlets,
neighborhoods, markets, rivers, plateaus, mountains, and valleys,
looking everywhere for Bhikshu Sudarśana. Finally, he saw him in a
forest where he was engaged in back-and-forth walking meditation.

He was in the prime of his life and was possessed of a splendid
appearance and a delightfully handsome physical presence. His hair
was indigo colored, coiled in an orderly rightward swirl, and, on the
crown of his head, he had the fleshy *uṣṇīṣa* prominence. His skin was
the color of gold. His neck had the three horizontal creases. His fore-
head was broad, flat, and evenly proportioned. His eyes were long in
their lateral proportions and widely set, like blue lotus flowers. His
lips and mouth had the immaculately red hue of the *bimba* fruit.

His chest had the mark of the *svastika* emblem. His body had the
seven prominences. His arms were slender and long. His fingers had
the proximal webbing. There were vajra wheel emblems on his palms
and soles. His body was especially marvelous and was like that of a
deva from the Pure Abode Heaven. He was as vertically erect and
straight as the trunk of the *nyagrodha* tree. His body was completely
endowed with all of the major marks and secondary signs. It was like
the king of mountains in the Himalayas and it was graced with vari-
ous adornments.

His gaze was unblinking. His aura was two meters wide. His
wisdom was as vast as a great ocean. His mind was unmoved by
any sense objects. Whether it be sunken or agitated states, applica-
tion or non-application of cognition, or the various permutations of
conceptual elaborations—he had laid all those things to rest, for he
had acquired the even-minded sphere of cognition practiced by the
Buddha.

He used the great compassion in teaching all beings. His mind
never abandoned them for even a moment. He was motivated by the
wish to benefit all beings and make them happy, by the wish to reveal
the vision of the Tathāgata's Dharma eye, and by the wish to tread the
very path traveled by the Tathāgata himself.

He was neither slow nor hurried in his pace as, engaged in deep investigative contemplation, he continued his meditative walking in which he was attended and surrounded by a congregation of countless devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, Śakras, Brahma Heaven kings, world-protecting devas, humans, and nonhumans as:

The spirits hosting each of the directions took turns in accordance with their particular region, preceding and leading him along;

The foot-travel spirits held jeweled lotuses that supported every placement of his feet;

The spirits possessed of inexhaustible radiance emanated light that dispelled the darkness;

Jambudhvaja forest spirits scattered a sprinkling of the many different kinds of flowers;

The unmoving-treasure earth spirits displayed all the treasuries of jewels;

The universal-radiance sky spirits adorned the sky;

The perfected-virtue ocean spirits sprinkled down a rain of *maṇi* jewels;

The stainless-treasure Mount Sumeru spirits bowed down their heads in reverential prostrations and then, out of respect, bent low their bodies and held their palms pressed together;

The unimpeded-power wind spirits sprinkled down a rain of wonderfully fragrant flowers;

The springtime-harmony night spirits dressed themselves in adornments and prostrated their entire bodies in reverence; and

The constant-awareness day spirits held up universal-illumination-of-all-directions *maṇi* jewel banners and stood there in the sky, emanating great radiance.

Sudhana the Youth then approached the Bhikshu, bowed down in reverence at his feet, and, with stooped torso and pressed palms, addressed him, saying:

O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi* and I seek the bodhisattva practices. I have heard that the Ārya is well able to provide instruction in the path of all bodhisattvas. Please teach me how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

Sudarśana replied, saying:

Son of Good Family, I am young in years and have only recently left the home life. Still, in this life, I have purely cultivated the practice of *brahmacarya* under buddhas as numerous as the sands in thirty-eight Ganges Rivers, in some cases purely cultivating *brahmacarya*

under a buddha for one day and one night, sometimes purely cultivating *brahmacarya* under a buddha for seven days and seven nights, sometimes remaining under a buddha for a half month or a month, one year, a hundred years, ten thousand years, a *koṭi* of years, a *nayuta* of years, and so forth on up to an ineffable-ineffable number of years, or one small kalpa, or half of a great kalpa, or for one great kalpa, or for a hundred great kalpas, and so forth on up to even an ineffable-ineffable number of great kalpas during which I listened to the teaching of the sublime Dharma, took on the practice of their teachings, acquired the adornment of purified vows, entered the stations they had realized, purely cultivated all the practices, and fulfilled the ocean of practices related to the six *pāramitās*.

I also observed those buddhas as they attained enlightenment, proclaimed the Dharma, each one of them in different ways. Then, without mixing them up or confusing them, I sustained and preserved their legacy teachings all the way up until the time of their [Dharma's] complete disappearance.

I also knew the vows that those buddhas originally made and used the power of vows enhanced by samādhi to purify the lands of all buddhas. Using the power of the "penetrating all practices" samādhi, I purely cultivated the practices of all bodhisattvas. Through the emancipating power of the vehicle of Samantabhadra, I achieved the purification of the *pāramitās* of all buddhas.

Furthermore, Son of Good Family, even as I am engaged in this meditative walking:

In but a single mind-moment, through the purification of wisdom, everything throughout the ten directions manifests directly before me;

In but a single mind-moment, by passing through an ineffable-ineffable number of worlds, all worlds manifest directly before me;

In but a single mind-moment, by perfecting the power of great vows, I purify an ineffable-ineffable number of buddha *kṣētras*;

In but a single mind-moment, by fulfilling the knowledge of the ten powers, all the different practices of an ineffable-ineffable number of beings manifest directly before me;

In but a single mind-moment, by perfecting the power of Samantabhadra's conduct and vows, the pure bodies of an ineffable-ineffable number of buddhas all manifest directly before me;

In but a single mind-moment, by perfecting the power of vows through which, with a pliant mind, one makes offerings to the

tathāgatas, I pay reverence and make offerings to *tathāgatas* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*;

In but a single mind-moment, through the power of the Dharma wheel sustaining *dhāraṇī*, I take in the Dharma of an ineffable-ineffable number of *tathāgatas* and realize an *asaṃkhyeya* of different dharmas;

In but a single mind-moment, through the power of vows like Indra's net, an ocean of an ineffable-ineffable number of bodhisattva practices all manifests directly before me and I become able to purify all practices;

In but a single mind-moment, due to the vow power by which one enters and purifies all samādhi gateways from within but one samādhi gateway, an ocean of an ineffable-ineffable number of samādhis all manifests directly before me;

In but a single mind-moment, due to the vow power by which one completely knows the ultimate extent of all faculties and sees all faculties in one faculty, an ineffable-ineffable number of faculties all manifest directly before me;

In but a single mind-moment, due to the vow power by which one turns the Dharma wheel in all times, resolving that, even were the realms of beings to end, the turning of the Dharma wheel will never end, different times as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* all manifest directly before me; and

In but a single mind-moment, due to the vow power by which the light of one's wisdom knows in all worlds all divisions of time throughout the three periods of time, the ocean of an ineffable-ineffable number of circumstances within all three periods of time all manifests directly before me.

Son of Good Family, I know only this bodhisattva's liberation gateway, "the lamp of compliance." As for the bodhisattva-mahāsattvas:

Who are like vajra lamps;

Who are truly and rightly born into the house of the Tathāgata;

Who have completely perfected the undying life faculty;

Who always keep lit the unextinguishable lamp of wisdom;

Whose bodies are so solid they cannot be either impeded or destroyed, yet appear in bodies with forms and appearances like illusory conjurations;

Who, in accordance with the countless variations of the dharma of conditioned origination, adapt to beings' minds and manifest for every one of them with forms and appearances unmatched

anywhere in the world that cannot be injured by poison, knives,
or fire disasters;

Who are like mountains of vajra that cannot be destroyed by any-
one;

Who vanquish all the *māras* and adherents of non-Buddhist paths;

Whose bodies are marvelously fine, like mountains of real gold;

Who, among all devas and men, are the most especially excep-
tional;

Whose fame has spread so widely that no one does not hear and
know of them;

Who, as they contemplate all worlds, they all manifest directly
before their very eyes;

Who, when expounding on the treasury of profound Dharma, are
as inexhaustible as the ocean;

Who emanate immensely brilliant light that everywhere illumi-
nates the ten directions; and

Who are such that, anyone who so much as sees them will cer-
tainly crush the great mountains of all their obstacles, will cer-
tainly extricate all their roots of bad actions, and will certainly
be caused to plant vast roots of goodness—

Such people are but rarely ever encountered and but rarely ever
come forth into the world. This being so, how could I know of or be
able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a country known as
Sumukha, or “Renowned” where, on an island in the river, there is
a youth named Indriyeśvara or “Sovereign Lord.” You should go
there, pay your respects to him, and ask, “How should a bodhisat-
tva train in the bodhisattva practices and how should he cultivate
the bodhisattva path?”

At that time, Sudhana the Youth:

Wished to achieve the most ultimate realization of the bodhisattva’s
courageous and pure practices;

Wished to acquire the light of the bodhisattva’s great powers;

Wished to cultivate the practices leading to the bodhisattva’s insuper-
able and inexhaustible meritorious qualities;

Wished to fulfill the bodhisattva’s solid and great vows;

Wished to establish the bodhisattva’s vast and profound resolve;

Wished to uphold the bodhisattva’s countless supreme practices and
maintain an insatiable resolve to acquire the bodhisattva’s dharmas;

Wished to access the meritorious qualities of all bodhisattvas;

Wished to always attract and guide along all beings;

Wished to step beyond the dense thickets and vast wilderness of *samsāra*; and

Always delighted in seeing and hearing the good spiritual guides and in tirelessly serving them and making offerings to them.

He then bowed down in reverence at the feet of Bhikshu Sudarśana, circumambulated him countless times as he continued to gaze up at him in attentive admiration, respectfully withdrew, and then departed.

12 – Indriyeśvara

At that time, having received Bhikshu Sudarśana’s teachings, Sudhana the Youth bore them in mind, recited them, retained them, reflected on them, cultivated them, reached a completely clear and definite understanding of them, and then awakened to and entered that Dharma gateway.

Then, surrounded by a multitude of devas, dragons, *yakṣas*, and *gandharvas*, he traveled toward the country of Sumukha where he searched around everywhere for the youth Indriyeśvara. Then devas, dragons, *gandharvas*, and other such beings appeared in the sky and told Sudhana, “Son of Good Family, this youth is just now living on that river island.”

Sudhana then went to where he was and saw him surrounded by ten thousand youths delighting in scooping up piles of sand. Having seen him there, Sudhana then bowed down in reverence at his feet, circumambulated him countless times, respectfully pressed his palms together, withdrew to one side, and addressed him, saying, “O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi*. However, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I hope that you will explain these matters for me.”

Indriyeśvara then spoke to him, saying:

Son of Good Family, in the past, under Mañjuśrī the Youth, I cultivated and trained in writing, mathematics, calculation, printing, and other such dharmas and then straightaway succeeded in awakening to and entering the Dharma gateway into knowledge of all skills, arts, and spiritual superknowledges.

Son of Good Family, because of this Dharma gateway, I was able to know the realms and foundations of the world’s writing, mathematics, calculation, seal-carving, and other such dharmas. I also

became able to cure stroke, seizures, wasting disorders, possession by ghosts and *māras*, and all other sicknesses such as these.

I also became able to construct cities, villages, parks, groves, viewing towers, palaces, residential buildings, houses, and the many other kinds of places. I also became skilled in the preparation of many different kinds of life-prolonging elixirs, also became skilled in planning and management in agriculture, trade, and all kinds of livelihoods, in all of which I learned precisely what was right in taking, relinquishing, advancing, and retreating.

I also became skilled in distinguishing the characteristics of beings' physiognomy, in distinguishing whether they do what is good or do what is evil, in distinguishing whether they are bound for rebirth in good destinies or are bound for rebirth in bad rebirth destinies, and in distinguishing that this particular person should succeed in the path of the *śrāvaka*-disciple vehicle, that this other person should succeed in the path of the *pratyekabuddha* vehicle, and that this other person should succeed in entering the ground of all-knowledge. Thus I was able to know all matters such as these while also being able to enable beings to train in these dharmas and increase the certainty that they will achieve ultimate purification.

Son of Good Family, I also became able to know the bodhisattva's methods of making numerical calculations, thereby knowing for instance:

- That a hundred *lakṣas* equals a *koṭī*;
- That a *koṭī* times a *koṭī* equals an *ayuta*;
- That an *ayuta* times an *ayuta* equals a *nayuta*;
- That a *nayuta* times a *nayuta* equals a *bimbara*;
- That a *vimbara* times a *vimbara* equals a *kaṅkara*;
- That, extrapolating this series on forward, an *utpala* times an *utpala* equals a *padma*;
- That a *padma* times a *padma* equals a *saṃkhyā*;
- That a *saṃkhyā* times a *saṃkhyā* equals a *gati*;
- That a *gati* times a *gati* equals an *upaga*;
- That an *upaga* times an *upaga* equals an *asaṃkhyā*;
- That an *asaṃkhyā* times an *asaṃkhyā* equals an *asaṃkhyāparivarta*;
- That an *asaṃkhyāparivarta* times an *asaṃkhyāparivarta* equals an *aparimāṇa*;
- That an *aparimāṇa* times an *aparimāṇa* equals an *aparimāṇaparivarta*;
- That an *aparimāṇaparivarta* times an *aparimāṇaparivarta* equals an *aparyanta*;
- That an *aparyanta* times an *aparyanta* equals an *aparyantaparivarta*;

- That an *aparyantaparivarta* times an *aparyantaparivarta* equals an *asamanta*;
- That an *asamanta* times an *asamanta* equals an *asamantaparivarta*;
- That an *asamantaparivarta* times an *asamantaparivarta* equals an *agaṇeya*;
- That an *agaṇaneya* times an *agaṇaneya* equals an *agaṇaneparivarta*;
- That an *agaṇanīyaparivarta* times an *agaṇanīyaparivarta* equals an *atulya*;
- That an *atulya* times an *atulya* equals an *atulyaparivarta*;
- That an *atulyaparivarta* times an *atulyaparivarta* equals an *acintya*;
- That an *acintya* times an *acintya* equals an *acintyaparivarta*;
- That an *acintyaparivarta* times an *acintyaparivarta* equals an *ameya*;
- That an *ameya* times an *ameya* equals an *ameyaparivarta*;
- That an *ameyaparivarta* times an *ameyaparivarta* equals an *anabhilāpya*;
- That an *anabhilāpya* times an *anabhilāpya* equals an *anabhilāpyaparivarta*;
- That an *anabhilāpyaparivarta* times an *anabhilāpyaparivarta* equals an *anabhilāpya-anabhilāpya*; and
- That an *anabhilāpya-anabhilāpya* times an *anabhilāpya-anabhilāpya* equals an *anabhilāpya-anabhilāpya-parivarta*.

Son of Good Family, I have used these bodhisattva calculation methods to calculate and know the number of grains of sand in vast accumulations of sand that stretch across a distance of countless *yojanas*. I have also thereby been able to calculate and know with regard to all worlds in the east their many different distinctions and their sequential establishment while also being able to do so in the same way with regard to all worlds in the south, the west, the north, the four midpoints, the zenith, and the nadir.

I have also been able to calculate the breadth and size of all worlds throughout the ten directions along with all their names, the names of all their kalpas, the names of all their buddhas, the names of all their dharmas, the names of all their beings, the names of all their karmic works, the names of all their bodhisattvas, and the names of all their truths, thereby completely knowing all these things.

Son of Good Family, I know only this Dharma gateway into the light of knowledge of all skills, arts, and great spiritual superknowledges. As for the bodhisattva-mahāsattvas:

- Who are able to know the number of all beings;
- Who are able to know the number of types of all dharmas;
- Who are able to know the number of differences in all dharmas;

Who are able to know the numbers of all three periods of time;
 Who are able to know the number of all beings' names;
 Who are able to know the number of all dharmas' names;
 Who are able to know the number of all *tathāgatas*;
 Who are able to know the number of all buddhas' names;
 Who are able to know the number of all bodhisattvas; and
 Who are able to know the number of all bodhisattvas' names—

How could I be able to describe their meritorious qualities, explain what they practice, reveal their spheres of cognition, praise their supreme powers, distinguish their inclinations, proclaim their possession of the provisions for the path, show their great vows, praise their marvelous practices, explain their practice of the perfections, expound on their purity, or reveal the light of their extraordinarily superior wisdom?

Son of Good Family, south of here, there is a great city known as Samudrapraṭiṣṭhāna or "Ocean Dwelling" in which there is an *upāsikā* known as Prabhūtā or "Fully Endowed." You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

When Sudhana the Youth heard these words:

All the hairs on his body stood on end and he was filled with joyous delight;
 He acquired a faith-filled resolve that was like a rare and precious jewel;⁹⁸
 He developed the resolve to bestow vast benefit on beings;
 He became able to clearly see the sequence of all buddhas' appearances in the world;
 He became able to comprehend extremely profound wisdom and purify the sphere of Dharma;⁹⁹
 He manifested his bodies in all the rebirth destinies in ways adapted to each of them;
 He came to completely know the sphere of cognition that perceives the uniform equality of the three periods of time;
 He developed a great ocean of inexhaustible meritorious qualities;
 He emanated the light of the sovereign mastery of great wisdom; and
 He opened the locks on all the gates leading out of the city of the three realms of existence.

He then bowed down in reverence at his feet, circumambulated him countless times as he attentively gazed up at him in admiration, and then respectfully withdrew and departed.

13 – Prabhūtā

At that time, as he contemplated and reflected on the teachings of the good spiritual guides, Sudhana the Youth was like a great ocean that insatiably takes in all the rain from the immense clouds. He then had these thoughts:

The teachings of the good spiritual guides are like the spring sun, for they are able to spur growth in the sprouts and roots of all good dharmas;

The teachings of the good spiritual guides are like the full moon, for they cause everything they illuminate to become clear and cool;

The teachings of the good spiritual guides are like the Himalaya mountains in the summer, for they are able to rid all creatures of their burning thirst;

The teachings of the good spiritual guides are like the sun shining on a fragrant flower pond, for they are able to cause the lotus flowers of all good thoughts to blossom;

The teachings of the good spiritual guides are like an immense isle of jewels, for they enable the many different jewels of Dharma to completely fill one's mind;

The teachings of the good spiritual guides are like the *jambū* tree, for they enable one to gather together all the flowers and fruit of merit and wisdom;

The teachings of the good spiritual guides are like the great dragon king, for they enable one to act with easeful mastery in the spiritual powers;

The teachings of the good spiritual guides are like Mount Sumeru for they are the dwelling place of countless good dharmas, just as that mountain is the dwelling place of the Trāyastriṃśa Heaven devas; and

The teachings of the good spiritual guides are like Śakra, ruler of the devas, for they are surrounded by a congregation that none can out-shine and are able to vanquish the *asura* armies of the heterodox paths.

Reflecting in this way, he then gradually traveled onward until he reached the city of Samudrapraṭiṣṭhāna where he searched in place after place for this *upāsikā*. Then the many people there all told him: "Son of Good Family, this *upāsikā* lives in this city in a house where she dwells."

Having heard this, he then went to pay his respects and stood at her door with palms pressed together. Her house was vast, decorated

with many different kinds of adornments, and was surrounded by a perimeter wall made of many kinds of jewels. All four sides had doors adorned with jewels.

Having entered, Sudhana saw the Upāsikā seated there on a jeweled seat. She was in the prime of her youth, of fine appearance, and delightfully beautiful. She was dressed in white, had flowing hair, and wore no necklaces at all. With the exception of the buddhas and bodhisattvas, no one else could match her physical appearance or the radiance of her awesome virtue.

She had arranged within her house ten *koṭīs* of seats that surpassed anything possessed by either humans or gods. All of these things had been brought about through the power of that bodhisattva's karmic works. There were no robes, food, drink, or any other kinds of life-sustaining things within her house. There was only a small bowl that had been placed in front of her.

She was also surrounded by a myriad young maidens who were awe-inspiring in their deportment and physical appearance and who were like celestial nymphs. Marvelous jeweled ornaments adorned their bodies. Their voices were beautiful and marvelous, such that whoever heard them felt pleased. They constantly served her to the left and right, drawing close and gazing up at her in admiration as they observed her with bodies respectfully stooped and heads held down, responding as appropriate to her instructions.

Those maidens' bodies emitted a marvelous perfume that everywhere imbued everything with its scent. If any being so much as encountered this scent, they would all achieve irreversibility, become free of thoughts of anger or injuriousness, become free of thoughts of enmity, become free of jealous or miserly thoughts, become free of thoughts of flattery or deviousness, become free of treacherous or devious thoughts, become free of thoughts of loathing or affection, become free of thoughts of hatred, become free of base or inferior thoughts, and become free of arrogant thoughts. They would produce thoughts of equal regard for all, arouse thoughts of great kindness, generate thoughts to benefit others, dwell in thoughts consistent with the moral codes, and abandon thoughts of desire or covetousness.

When others heard their voices, they became filled with abundant joyous delight. When others saw their bodies, they all abandoned the defilement of lust.

Having seen the Upāsikā Prabhūtā, Sudhana then bowed down in reverence at her feet, respectfully circumambulated her, pressed his palms together, stood before her, and addressed her, saying, "O Āryā,

I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction. Please speak about these matters for my sake.”

She then spoke to him, saying:

Son of Good Family, I have acquired the bodhisattva’s liberation gateway of the treasury of endless merit whereby, with such a small bowl as this, I am able to adapt to the many different kinds of desires and delights of all beings and produce many different kinds of delectably flavored food and drink and enable them all to be filled to satisfaction.

This is so no matter whether it be for a hundred beings, a thousand beings, a hundred thousand beings, a *koṭī* of beings, a hundred *koṭīs* of beings, a thousand *koṭīs* of beings, a hundred thousand *koṭīs* of *nayutas* of beings, and so forth on up to an ineffable-ineffable number of beings. Even if there were beings as numerous as the atoms in the entire continent of Jambudvīpa, beings as numerous as the atoms in all four continents, beings as numerous as the atoms in a small chiliocosm’s worlds, a mid-sized chiliocosm’s worlds, a great chiliocosm’s worlds, and so forth on up to beings as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, or even if there were all beings in all worlds of the ten directions—still, I could adapt to their individual desires and delights and thereby enable them all to be completely filled to satisfaction, and yet their food and drink would be inexhaustible and would not even be diminished in quantity at all.

And just as this would be so with regard to food and drink, so too would this be so with regard to the many different kinds of supremely flavored delicacies, the many different kinds of seats, the many different kinds of robes, the many different kinds of bedding, the many different kinds of carriages, the many different kinds of flowers, the many different kinds of garlands, the many different kinds of incense, the many different kinds of perfumes, the many different kinds of burning incense, the many different kinds of powdered incense, the many different kinds of precious jewels, the many different kinds of necklaces, the many different kinds of banners, the many different kinds of pennants, the many different kinds of canopies, and the many different supremely marvelous means of subsistence. In all such cases, in accordance with whatever their minds find delightful, I enable them all to become completely satisfied.

Son of Good Family, if the adherents of the *śrāvaka*-disciple or *pratyekabuddha* paths in a world off to the east were to eat the food I provide them, then they would all attain the corresponding fruits of their *śrāvaka*-disciple and *pratyekabuddha* paths, and would thus abide then in their very last physical body.

Just as this would be so in that single world, so too would this also be the case for a hundred worlds, a thousand worlds, a hundred thousand worlds, a *koṭī* of worlds, a hundred *koṭīs* of worlds, a thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of *nayutas* of worlds, worlds as numerous as the atoms in the continent of Jambudvīpa, worlds as numerous as the atoms in all four continents, worlds as numerous as the atoms in a small chiliocosm, worlds as numerous as the atoms in a mid-sized chiliocosm, worlds as numerous as the atoms in a great trichiliocosm, and so forth on up to all the *śrāvaka*-disciple and *pratyekabuddha* adherents in worlds as numerous as the atoms in an ineffable-ineffable number of worlds—even in all those cases, once they had eaten my food, they would all attain the corresponding fruits of their *śrāvaka*-disciple and *pratyekabuddha* paths and would thus abide then in their very last physical body.

And just as this would be so with respect to the east, so too would this also be so with respect to the south, the west, the north, the four midpoints, the zenith, and the nadir.

So too, Son of Good Family, is this also true of all of the bodhisattvas with but one remaining lifetime in one world to the east and so forth on up to a number of worlds to the east as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, for by merely having eaten this food of mine, they will all sit in the site of enlightenment beneath the bodhi tree, will vanquish Māra's armies, and will attain *anuttara-samyak-saṃbodhi*.

And just as this is the case with east, so too is it also so with regard to the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of Good Family, do you or do you not now see this retinue of mine consisting of a myriad maidens?

Sudhana replied, "Yes, I see them."

The Upāsikā then said:

Son of Good Family, these myriad maidens are but those who serve at the head of just such a retinue that altogether is a hundred myriads of *asaṃkhyeyas* in number. All of them share with me:

The same practices;

The same vows;

The same roots of goodness;
 The same path of emancipation,¹⁰⁰
 The same pure resolute convictions,¹⁰¹
 The same pure mindfulness;
 The same pure tendencies;
 The same measureless awakening,¹⁰²
 The same attainment of faculties;
 The same vast resolve,¹⁰³
 The same sphere of practice;
 The same principles;
 The same meanings;
 The same clear understanding of dharmas;
 The same pure forms and appearances;
 The same measureless powers;
 The same supreme vigor;
 The same right Dharma sound;
 The same adaptation of their voices to the types of beings;
 The same voice that is foremost in its purity;
 The same praise of the countless pure meritorious qualities;
 The same pure karmic works;
 The same pure karmic rewards;
 The same great kindness that everywhere rescues everyone;
 The same great compassion that everywhere ripens all beings;
 The same pure physical karmic deeds that adapt to the conjunction and arising of conditions and please those who see them;
 The same pure verbal karmic deeds that adapt to worldly discourse in proclaiming the Dharma's transformative teaching;
 The same going to pay respects in all buddhas' congregations;
 The same going to pay our respects and make offerings to all buddhas in all buddha *kṣetras*;
 The same ability to directly see all Dharma gateways; and
 The same abiding on the bodhisattva's grounds of pure practice.

Son of Good Family, these myriad maidens are able to take such superior food and drink from this bowl, whereupon, in the instant of but a single *kṣaṇa*, they go everywhere throughout the ten directions to make offerings to all those bodhisattvas, *śrāvaka* disciples, and *pratyekabuddhas* abiding in their very last physical body while also going to all the other rebirth destinies including even the rebirth destiny of the hungry ghosts where they enable them all to become completely satisfied.

Son of Good Family, using this bowl of mine, these myriad maidens are able to cause those in the heavens to become completely satisfied with heavenly food while also being able to cause those in the human realm to become completely satisfied with the food that humans consume.

Son of Good Family, wait a moment. You should see this for yourself.

After she said this, Sudhana then saw countless beings enter from the four doors. They were all those whom the Upāsikā had invited to come through the power of her original vows. After they had all come and gathered, they were shown to their seats, whereupon they were provided with food and drink in accordance with their needs so that they were all caused to become completely satisfied. She then informed Sudhana:

Son of Good Family, I know only this liberation gateway of the treasury of endless merit. As for all the meritorious qualities of the bodhisattva-mahāsattvas:

Who are like a great ocean in that they are extremely deep and inexhaustible;

Who are like empty space in that they are boundlessly vast;

Who are like wish-fulfilling jewels in that they fulfill beings' wishes;

Who are like a large city in that one may obtain whatever one seeks to acquire from them;

Who are like Mount Sumeru in that the many different kinds of precious jewels are all completely collected together there;

Who are like a hidden treasury in that they always store up the wealth of Dharma;

Who are like a bright lamp in that they dispel all darkness; and

Who are like a lofty canopy in that they everywhere shade the many kinds of beings—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as Mahāsambhava or "Great Flourishing." There is a householder there known as Vidvān or "Clear Knowledge." You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times while continuing to gaze up at her in tireless admiration, after which he respectfully withdrew and departed.

14 – Vidvān

At that time, after Sudhana the Youth had acquired the light of the liberation of the treasury of endless adornment and merit:

He reflected upon that great ocean of merit;
 He contemplated that sky of merit;
 He progressed into that aggregation of merit;
 He climbed up that mountain of merit;
 He gathered together that treasury of merit;
 He entered that deep pool of merit;
 He roamed about on that lake of merit;
 He purified that wheel of merit;
 He saw that treasury of merit;
 He entered that gateway of merit;
 He traveled along that path of merit; and
 He cultivated those seeds of merit.

He then gradually traveled on to that city of Mahāsaṃbhava in which he searched all around for that elder, Vidvān.¹⁰⁴ As he did so:

His mind felt longing and admiration for the good spiritual guides;
 Because the influence of the good spiritual guides permeated his mind, his resolute aspiration to encounter the good spiritual guides was firm;¹⁰⁵
 His mind never retreated in its efforts to search for and see the good spiritual guides;
 His mind was tireless in pursuing his aspiration to tirelessly serve the good spiritual guides;
 He realized that it is due to relying on the good spiritual guides that one is able to fulfill the many kinds of goodness;
 He realized that it is due to relying on the good spiritual guides that one is able to produce the many varieties of merit;
 He realized that it is due to relying on the good spiritual guides that one is able to produce growth in the many practices;
 He realized that it is due to relying on the good spiritual guides that, without further reliance on teachings provided by others, one is able to serve all one's good spiritual friends.

As he reflected in this way, he increased his roots of goodness, purified his deep resolve, enhanced the nature of his faculties, increased his foundation in virtue, augmented his great vows, broadened his great compassion, drew closer to all-knowledge, equipped himself with the path of Samantabhadra, brightly illuminated the right Dharma of all buddhas, and increased [his illumination by] the light of the Tathāgata's ten powers.

Sudhana then saw that householder on a seven-jeweled stage in the market at the city's crossroads where he was sitting on a throne adorned with countless jewels. That throne was marvelously fine, with its main structure composed of pristine *maṇi* jewels, and its feet made of vajra and *indranīla* sapphires. It was crisscrossed with jeweled cords, decorated with five hundred kinds of marvelous jewels, and it was covered with jeweled celestial robes.

Celestial banners and pennants were erected there and an immense net made of jewels was stretched over the area. A grand tent decorated with jewels had been set up there. He was sheltered by a canopy made of *jambūnada* gold supported by *vaiḍūrya* poles held up by his assistants. He was being fanned with immaculate decorated fans made from the feathers of royal geese.

Many marvelous perfumes scented the air and a rain of the many kinds of celestial flowers sprinkled down as, to his left and right, there was the constant playing of five hundred varieties of music, the beautifully sublime sounds of which surpassed even the music of the heavens. Whenever beings heard this music, none of them did not feel pleased and contented by it.

He was surrounded by a retinue of ten thousand followers. Their physical appearances were so splendidly handsome that, on seeing them, people felt joyful. They wore heavenly adornments that were the most incomparably excellent of all those found among either gods or humans. All of them had already perfected the aspirations of the bodhisattva and, in past lives, all of them had developed roots of goodness together with that householder. They stood there serving him and gazing up at him as they received his teachings and instructions.

Sudhana then bowed down in reverence at his feet, circumambulated him countless times, pressed his palms together, stood before him, and addressed him, saying:

O Ārya:

In order to benefit all beings;

- In order to enable all beings to escape from sufferings and difficulties;
- In order to enable all beings to find ultimate happiness;
- In order to enable all beings to escape the ocean of *saṃsāra*;
- In order to cause all beings to abide on the isle of Dharma jewels;
- In order to enable all beings to dry up the river of cravings;
- In order to enable all beings to produce great kindness and compassion;
- In order to enable all beings to abandon sensual craving;
- In order to enable all beings to long for and admire the Buddha's wisdom;
- In order to enable all beings to escape the vast wilderness of *saṃsāra*;
- In order to enable all beings to delight in the Buddha's meritorious qualities;
- In order to enable all beings to escape the city of the three realms of existence; and
- In order to enable all beings to enter the city of all-knowledge—

For reasons such as these, I have already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva path, or how he can serve as a support for all beings.

The Elder then spoke to him, saying:

It is good indeed, good indeed, Son of Good Family, that you have now been able to resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, a person who resolves to attain *anuttara-samyak-saṃbodhi* is only rarely encountered. If someone is able to arouse that resolve, then such a person becomes able to pursue the bodhisattva practices and, in doing so:

- He is constantly insatiable in seeking encounters with the good spiritual guides;
- He never grows weary of drawing near to the good spiritual guides;
- He is always tireless in making offerings to the good spiritual guides;
- He never becomes troubled or distressed in serving the good spiritual guides;
- He never retreats from searching for the good spiritual guides;
- He is unremitting in his fond mindfulness of the good spiritual guides;

He never even briefly desists from serving the good spiritual guides;

He never desists from looking up in admiration to the good spiritual guides;

He is never indolent in carrying out the teachings of the good spiritual guides; and

He never errs or fails in carrying out the intentions of the good spiritual guides.

Son of Good Family, have you seen those in this congregation of mine, or not?

Sudhana replied, “Yes, I have seen them.”

The Householder then said:

Son of Good Family, I have already caused them:

To resolve to attain *anuttara-samyak-saṃbodhi*;

To be born into the clan of the Tathāgata;

To increase in the white dharmas of pristine purity;

To abide securely in the countless *pāramitās*;

To train in the ten powers of the Buddha;

To abandon worldly lineages and instead abide in the lineage of the Tathāgata;

To cast off the wheel of *saṃsāra* and instead turn the wheel of right Dharma;

To extinguish the three wretched destinies and abide in the right Dharma destinies; and

To be able to rescue all beings just as the bodhisattvas do.

Son of Good Family, I have acquired the liberation gateway of producing at will a treasury of merit by which I completely fulfill anyone’s wishes for whatever they may need, including:

Clothing and necklaces;

Elephants, horses, and carriages;

Flowers, scents, banners, and canopies;

Food, drink, and medicinal decoctions;

Shelters and residences;

Beds, seating, lamps, and torches;

Servants, cattle, and sheep; and

All kinds of assistants and messengers.

In this way, I completely satisfy beings with all essential life-supporting provisions up to and including the teaching of the true and sublime Dharma for their benefit. Son of Good Family, wait a moment. You should observe this for yourself.

Just as he said this, countless beings came from all the many different regions, from all the many different worlds, from all the many different countries, and from all the many different cities and towns. Of all different appearances and types and possessed of all different kinds of desires, they all came due to the power of the bodhisattva's past vows. Boundlessly numerous, they all came and congregated there, each with their particular requests corresponding to each of their individual desires.

Then the Householder, knowing that the congregation was assembled, focused his thought for but an instant and then looked up to the sky, whereupon whatever they all required then descended from the sky. Everyone in that congregation was thus entirely satisfied, after which he also taught the many different dharmas for their sakes, in particular:

For those who had become satisfied in their wishes to acquire fine food, he taught them:

The many different kinds of merit-gathering practices;

The practices for leaving behind their poverty;

The practices for knowing all dharmas;

The practices for perfecting Dharma joy and finding sustenance in the bliss of *dhyāna* meditation;

The practices by which one cultivates and becomes completely equipped with the major marks and secondary signs;

The practices by which one increases and perfects one's invincibility;

The practices by which one becomes well able to completely comprehend what constitutes the unexcelled form of sustenance; and

The practices by which one perfects the power of inexhaustible and immense awesome virtue and vanquishes Māra's armies.

For those who had become satisfied in their wishes to acquire exquisite things to drink, he spoke Dharma for them that enabled them to abandon their thirsting attachment for existence in *samsāra* and then penetrate the flavor of the Buddha's Dharma.

For those who sought to acquire the many different kinds of superior flavors, he spoke Dharma for them that enabled them all to experience the characteristically superior flavor known by the buddhas, the *tathāgatas*.

For those who had become satisfied in their wishes to acquire carriages, he taught them the many different Dharma gateways and enabled them all to board the vehicle of the Mahāyāna.

For those who had become satisfied in their wishes to acquire clothing, he spoke Dharma for them in a way that allowed them to acquire the pristine robes of the sense of shame and dread of blame and then eventually acquire the pristine and marvelous form of the Tathāgata.

In this way, there was no one who was not completely satisfied, after which he spoke Dharma for them in accordance with what was appropriate for them. Then, having heard his teachings on Dharma, they all returned to their original places from which they had come.

Then, having shown Sudhana this inconceivable realm of the bodhisattva's liberation, the Householder spoke to him, saying:

Son of Good Family, I know only this liberation gateway of producing at will a treasury of merit. As for the bodhisattva-mahāsattvas' perfection of the jeweled hand that reaches everywhere to cover all lands of the ten directions and then, with the power of sovereign mastery, everywhere rains down all different kinds of life-supporting provisions with which they everywhere fill up the dwelling places of all beings as well as the congregations of all *tathāgatas*, in some cases using these as means to promote the ripening of beings and in some cases using them as offerings to all buddhas, in particular raining down:

The many different colored jewels,
 The many different colored necklaces,
 The many different colored jeweled crowns,
 The many different colored robes,
 The many different colorations of music,
 The many different colored flowers,
 The many different colors of incense,
 The many different colors of powdered incense,
 The many different colors of burning incense,
 The many different colors of jeweled canopies,
 And the many different colors of banners and pennants—

How could I know of or be able to speak about their meritorious qualities and their sovereign mastery in using the spiritual powers?

Son of Good Family, south of here, there is a great city known as Simhapota or "Lion Temple" in which there is an elder known as Ratnacūḍa or "Dharma Jewel Crest." You could go there and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Then Sudhana the Youth, feeling joyous exultation, expressed respect and veneration for the Householder and bowed in reverence to him after the manner of a disciple. He then reflected in this way:

It is because of this householder's protective mindfulness for me that I have been enabled to see the path to all-knowledge, that I never cease to fondly recollect the views of the good spiritual guides, that I never relinquish the mind that feels reverence for the good spiritual guides, that I am always able to comply with the good spiritual guides' teachings, that I possess a resolute and deep faith in the good spiritual guides' words, and that I constantly produce the deep resolve to serve the good spiritual guides.

He then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

15 – Ratnacūḍa

At that time, after Sudhana the Youth had heard of this liberation from Vidvān the Householder, he roamed in his ocean of merit, cultivated his field of merit, gazed up at his mountain of merit, proceeded across his ford of merit, opened up his treasury of merit, contemplated his merit dharma,¹⁰⁶ purified his wheel of merit, tasted of his aggregation of merit, generated his merit power, and grew in his merit's strength.

He then gradually traveled onward until he reached Simhapota or "Lion City" where he searched all around for Ratnacūḍa, the Elder, until he saw this elder in the marketplace. He then immediately went up to him to pay his respects. He bowed down in reverence at his feet, circumambulated him countless times, pressed his palms together, stood before him, and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. It would be good indeed, O Ārya, if you would please teach me about the path of the bodhisattvas so that I may ascend to this path and progress toward all-knowledge.

The Elder then took Sudhana's hand, led him to where he lived to show him his dwelling, and said, "Son of Good Family, you should also look at my house."

Sudhana then saw that his house emanated pure light, that it was made of real gold, that its walls were made of white silver, its hall

was made of crystal, its tower was made of purple *vaiḍūrya*, its pillars were made of carnelian and fine gems, and a hundred thousand kinds of precious jewels everywhere served as adornments. It had a lion throne made of red pearls and *maṇi* jewels. It had a canopy of *maṇi* jewels and was covered by a suspended net of true pearls. It had a pool lined with emerald gems that was filled with fragrant waters and was surrounded all around by rows of countless jeweled trees. The house itself was vast and had ten levels and eight doors.

After he entered it, Sudhana, looked around it in an orderly manner and saw that, on its lowest level, all kinds of food and drink were provided, on the second level, all kinds of jeweled robes were provided, on the third level, all kinds of jewel adornments were distributed, and on the fourth level, palace maidens and marvelous precious jewels were provided.

He saw that, on the fifth level, bodhisattvas abiding on grounds up to the fifth ground had gathered there like clouds where they expounded on various dharmas, engaged in benefiting those in the world, and perfected the *dhāraṇī* gateways, the seals of samādhi, the samādhi practices, and the light of wisdom.

He saw that, on the sixth level, there were all kinds of bodhisattvas who had already perfected the extremely profound wisdom by which one clearly comprehends the nature of all dharmas. They had perfected the unimpeded gateways of the vast complete-retention *dhāraṇī* samādhis, had become unimpeded in whatever they practiced, and refrained from abiding in dualistic dharmas. They had gathered in an ineffable number of marvelously adorned congregations and were analyzing and elucidating the gateways to *prajñāpāramitā*, in particular:

- The treasury of quiescence *prajñāpāramitā* gateway;
- The wisdom that skillfully distinguishes beings *prajñāpāramitā* gateway;
- The unshakable and irreversible *prajñāpāramitā* gateway;
- The light of dispassion *prajñāpāramitā* gateway;
- The matrix of invincibility *prajñāpāramitā* gateway;
- The illumination of the sphere of beings *prajñāpāramitā* gateway;
- The oceanic matrix *prajñāpāramitā* gateway;
- The *prajñāpāramitā* gateway acquired through the universal eye's equanimity;
- The entry into the inexhaustible treasury *prajñāpāramitā* gateway;
- The ocean of all skillful means *prajñāpāramitā* gateway;
- The entry into the ocean of all worlds *prajñāpāramitā* gateway;

The unimpeded eloquence *prajñāpāramitā* gateway;
 The adaptation to beings *prajñāpāramitā* gateway;
 The unimpeded light *prajñāpāramitā* gateway; and
 The constant contemplation of previous-life conditions in spreading
 forth the clouds of Dharma *prajñāpāramitā* gateway.

They discussed hundreds of myriads of *asaṃkhyeyas* of *prajñāpāramitā* gateways such as these.

He saw that, on the seventh level, there were bodhisattvas who had acquired the patience that perceives phenomena as like mere echoes and who used skillful means and wisdom to contemplate and transcend them. They were all able to hear and retain the right Dharma of all buddhas.

He saw that, on the eighth level, there were countless bodhisattvas who had assembled together there, all of whom had acquired the spiritual superknowledges from which they could never fall away. They were able with but one sound to pervade all the *kṣetras* of the ten directions. Their bodies manifested everywhere in all congregations throughout the entire Dharma realm, having none in which they were not everywhere present. They everywhere entered the realms of the buddhas, everywhere saw the bodies of the buddhas, and everywhere served at the head of all buddhas' congregations in which capacity they expounded on the Dharma.

He saw that, on the ninth level, all the bodhisattvas bound to but one more physical life prior to buddhahood were gathered together there.

He saw that, on the tenth level, it was completely filled with all *tathāgatas* who appeared there from the time when they first produced the resolve to when they cultivated the bodhisattva practices, achieved emancipation from birth and death, completely fulfilled their great vows, acquired the power of the spiritual superknowledges, purified their buddha lands, acquired their congregations, turned the wheel of right Dharma, and trained beings.

It was in this way that he was enabled to clearly see all these things.

Having seen all these phenomena, Sudhana then addressed the Elder, saying, "O Ārya, what are the conditions that have brought about the gathering of this pure congregation? The planting of which sort of roots of goodness have led to acquiring rewards such as these?"

The Elder then told him:

Son of Good Family, I recall that, in the past, beyond a period of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a

world named Completely Fulfilled Adornment in which there was a Buddha named Universally Adorned King of the Dharma Realm of Boundless Light Tathāgata, Arhat, the One of Right and Universal Enlightenment who was complete with all ten titles.

When that buddha entered the city, I played music and burned a lump of incense as offerings to him. It was due to then dedicating the merit from this to attaining three objectives that I have acquired these karmic rewards, namely: [dedicating it] to forever abandoning all difficulties and sufferings arising from poverty; [dedicating it] to always being able to see all buddhas and good spiritual guides; and [dedicating it] to always being able to hear right Dharma.

Son of Good Family, I know only this bodhisattva's liberation gateway of the jewel treasury of measureless merit. As for the bodhisattva-mahāsattvas:

Who have acquired the jewel treasury of inconceivable meritorious qualities;

Who have entered the undifferentiated ocean of *tathāgata*'s bodies;

Who have received the undifferentiated cloud of the unexcelled Dharma;

Who have cultivated the undifferentiated meritorious qualities as provisions for the path;

Who have raised up the undifferentiated net of Samantabhadra's practices;

Who have entered the undifferentiated realms of samādhi;

Who possess identical and undifferentiated bodhisattva roots of goodness;

Who abide in the undifferentiated abodes of the *tathāgatas*;

Who realize the undifferentiated uniform equality of the three periods of time;

Who abide in the undifferentiated spheres of experience of the universal eye; and

Who tirelessly remain throughout all kalpas—

How could I know of or be able to speak about their practice of these meritorious qualities?

Son of Good Family, south of here, there is a land known as Vetramūlaka or "Cane Root" in which there is a city known as Samantamukha or "Universal Gateway" in which there is an elder known as Samantanetra or "Universal Eye." You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

16 – Samantanetra

At that time, having heard of this liberation from Ratnacūda the Elder, Sudhana the Youth then:

Deeply entered all buddhas' measureless knowledge and vision;
 Became established in the bodhisattva's countless supreme practices;
 Fully comprehended the bodhisattva's countless skillful means;
 Sought to acquire the bodhisattva's countless Dharma gateways;
 Purified the bodhisattva's measureless resolute faith;
 Brightened and sharpened the bodhisattva's measureless faculties;
 Perfected the bodhisattva's measureless aspirations;
 Gained a penetrating comprehension of the bodhisattva's measureless gateways of practice;
 Grew in the bodhisattva's measureless power of vows;
 Erected the bodhisattva's banner of invincibility;
 Produced the bodhisattva's knowledge; and
 Illuminated the bodhisattva's Dharma.

He then gradually traveled onward until he reached the country of Vetramūlaka in which he searched for the location of that city. Even though he endured hardships in this, he did not fear weariness or suffering, but rather only remained intent on right mindfulness of the good spiritual guides' teachings while yearning to always be able to draw near to, serve, and make offerings to them. He urged on all of his faculties to abandon the many kinds of negligence. After that, he was then able to gain sight of the city of Samantamukha which was surrounded all around by a hundred thousand villages. It had parapets which rose steeply upward and its avenues and streets were broad and level.

He saw that elder and went up to him to pay his respects. He then bowed down in reverence before him, stood with palms pressed together, and addressed him, saying, "O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path."

The Elder then spoke to him, saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to resolve to attain *anuttara-samyak-saṃbodhi*. Son

of Good Family, I recognize all the sicknesses that afflict beings, including those caused by wind, bile, phlegm, or fever and those caused by possession by demonic ghosts or poisoning, and so forth, including all of the injuries due to fire or water. By various means, I can cure all illnesses such as these.

Son of Good Family, all beings of the ten directions who fall ill come to me and I treat them and cure them. I then have them bathed in perfumed waters and dressed in fragrant flower garlands, fine clothes, superior robes, and many different kinds of adornments, after which I see to their being provided with food and drink as well as wealth and jewels so that they are all completely satisfied and do not want for anything.

After that, I then teach the Dharma for each of them in accordance with what is fitting. For those beset by an abundance of sensual lust, I teach them the contemplation of the unlovely. For those beset by an abundance of hatred, I teach them the kindness and compassion contemplations. For those beset by an abundance of delusion, I teach them to distinguish the many different characteristics of dharmas. And for those coursing in an equal measure of all of these afflictions, I reveal to them especially superior Dharma gateways. [Furthermore, for yet others]:

Wishing to enable them to resolve to attain bodhi, I praise the meritorious qualities of all buddhas;

Wishing to enable them to develop the greatly compassionate mind, I reveal the measureless bitter torments of the realms of *saṃsāra*;

Wishing to enable them to increase in their meritorious qualities, I praise the cultivation and accumulation of measureless merit and wisdom;

Wishing to enable them to make the great vows, I praise the training of all beings;

Wishing to enable them to cultivate the practices of Samantabhadra, I speak about the bodhisattvas' cultivation of the web of practices in all *kṣetras* and throughout all kalpas;

Wishing to enable them to possess the Buddha's major marks and secondary signs, I proclaim the praises of *dāna pāramitā*;

Wishing to enable them to acquire the Buddha's pure body that is able to travel everywhere to all places, I proclaim the praises of *śīla pāramitā*;

Wishing to enable them to acquire the Buddha's inconceivably pure body, I proclaim the praises of *kṣānti pāramitā*;

- Wishing to enable them to acquire the Tathāgata's invincible body,
I proclaim the praises of the vigor *pāramitā*;
- Wishing to enable them to acquire the incomparably pure body, I
proclaim the praises of the *dhyāna pāramitā*;
- Wishing to enable them to manifest the Tathāgata's pure Dharma
body, I proclaim the praises of the *prajñāpāramitā*;
- Wishing to enable them to manifest the pure form body of the
Buddha, the Bhagavat, I proclaim the praises of the skillful
means *pāramitā*;
- Wishing to enable them to abide for the benefit of beings through-
out all kalpas, I proclaim the praises of the vows *pāramitā*;
- Wishing to enable them to manifest the pure body that passes
through all buddha *kṣetras*, I proclaim the praises of the powers
pāramitā;
- Wishing to enable them to manifest the pure body that adapts to
beings' minds and thereby pleases them, I proclaim the praises
of the knowledge *pāramitā*; and
- Wishing to enable them to acquire the most ultimately pure and
marvelous of bodies, I proclaim the praises of forever abandon-
ing all bad dharmas.

Then, having engaged in all the forms of giving such as these, they
are each sent back [to their abodes].

Son of Good Family, I also know the methods for blending all
the essential fragrances, in particular peerless incense, *sindhuvārīta*
incense, insuperable incense, awakening incense, *aruṇavati* incense,
kālānusāri sandalwood incense, *uraḡasāra* sandalwood incense,
meghāgaru incense, and unshakable faculties incense. I know the
methods for the blending of all kinds of incense such as these.

Furthermore, Son of Good Family, when I hold up these types
of incense and use them to make offerings, I then everywhere see
the fulfillment of all buddhas' vows, namely the vow to rescue all
beings, the vow to purify all buddha *kṣetras*, and the vow to make
offerings to all *tathāgatas*.

Furthermore, Son of Good Family, when I burn this incense,
every one of these types of incense sends forth countless kinds of
incense that everywhere reach the congregations of all buddhas
throughout the ten directions of the entire Dharma realm. Some
form incense palaces and some form incense halls. In this same way,
they then form the incense railings, incense walls, incense battle-
ments, incense doors and windows, incense multistoried pavilions,
incense half-moon adornments, incense canopies, incense banners,
incense pennants, incense curtains, incense nets, incense images,

incense adornments, incense light, and incense clouds and rain that completely fill up place after place as adornments.

Son of Good Family, I know only this Dharma gateway of delighting all beings by enabling them to everywhere see all buddhas. As for the bodhisattva-mahāsattvas:

Who are like great physician kings who, if one but merely sees them, hears them, bears them in mind, dwells together with them, follows along with them in their travels, or utters their names, one will always benefit from that and will not have done so in vain; and

Who, if any being merely briefly encounters them, he will certainly be enabled to have all his afflictions melt away, will enter the Buddha's Dharma, will leave behind his entire accumulation of sufferings, will forever put to rest all fear of *saṃsāra*, will arrive at the fearless place of all-knowledge, will entirely crush all the great mountains of aging and death, and will come to securely abide in the bliss of uniform quiescence—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a great city known as Tāladhvaja or "Tāla Banner" in which there is a king named Anala. You should go there, pay your respects, and then ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at the feet of Samantanetra and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

17 – Anala

At that time, Sudhana the Youth then brought to mind and reflected upon the teachings of the good spiritual guides, thinking, "The good spiritual guides are the ones who are able to draw me forth, are the ones who are able to protect me, and are the ones who enable me to gain irreversibility in my quest to realize *anuttara-samyak-saṃbodhi*."

As he reflected in this manner, his mind was filled with joyous thought, thoughts of pure faith, vast thoughts, contented thoughts, thoughts of exultation, thoughts of rejoicing, supremely sublime thoughts, peaceful thoughts, thoughts of adornment, thoughts of non-attachment, unimpeded thoughts, thoughts of equal regard for all, thoughts of sovereign mastery, thoughts of abiding in the Dharma,

thoughts of pervading all buddha *kṣetras*, thoughts adorned with the sight of the buddhas, and thoughts of never forsaking [the development of] the ten powers.

He then gradually traveled onward, passing through countries, villages, and towns until he reached the city of Tāladhvaja where he inquired about the location of King Anala's abode. Everyone replied, "This king is now in the main hall, seated on a lion throne, proclaiming and spreading the transformative influence of the Dharma, ruling over and governing beings, restraining those who should be restrained, drawing forth those who can be drawn forth, punishing their crimes, issuing decisions on their disputes, comforting those who have become orphaned or who are weak, in all cases causing them to forever cease killing, stealing, and sexual misconduct while also forbidding lying, divisive speech, harsh speech, and frivolous or lewd speech. He is also persuading his subjects to abandon greed, hatred, and wrong views."

Relying on what all those people had reported, Sudhana the Youth, continuing his search, straightaway went to pay his respects. From a distance, he saw that king sitting on a throne of *nārāyaṇa* vajra with feet made of an *asaṃkhyeya* of jewels. It was adorned with countless jeweled images and was covered with netting woven from gold cord. He had a crown of wish-fulfilling *maṇi* jewels adorning his head, a *jambūnada* gold crescent adorning his forehead, matching hanging earrings made of *indranīla* sapphires, a necklace of priceless *maṇi* jewels adorning his neck, and engraved bracelets made of marvelous celestial *maṇi* jewels that adorned his arms. He had a canopy made of *jambūnada* gold with a central hub inlaid with the many kinds of precious jewels. Its support poles were made of immense lapis lazuli gems, lustrous *maṇi* jewels formed its accessories, various jewels formed the bells that constantly resounded with marvelous sounds and emanated a bright radiance that everywhere pervaded the ten directions. It was just such a jeweled canopy that sheltered him from above.

King Anala possessed great power with which he was able to subdue the masses. He had no enemies able to engage him. The topknot atop his head was secured with an immaculate silk headband. He was surrounded by ten thousand great officials who together managed the king's affairs. Before him were arrayed ten myriads of fierce shock troops with fearsomely threatening forms and countenances who were dressed in rough looking uniforms, and who held weapons

in their bared arms as they glared with such hate-filled gazes that any being seeing them could not fail to be struck with terror.

There were countless beings there who had transgressed against the king's edicts, whether through stealing others' possessions, injuring or killing them, violating their wives, promoting wrong views, generating hatred or grudges, cherishing covetous jealousy, or otherwise engaging in many other kinds of evil deeds. They had been tied up with bonds restraining all five parts of their bodies and dragged up to the king who meted out punishment in accordance with the nature of their transgressions. Their hands or feet were cut off, or their ears and noses were sliced away, or their eyes were plucked out, or they were beheaded or skinned alive, or their bodies were sliced open, or they were boiled or burned alive, or they were driven up a high mountain and pushed off a steep precipice. There were countless cruelties such as these that were inflicted on them so that they screamed and howled like the denizens of the Great Unification Hells.¹⁰⁷

After Sudhana saw all this, he thought, "It is for the sake of benefiting all beings that I seek to follow the bodhisattva practices and cultivate the bodhisattva path. But now this king destroys good dharmas, creates great karmic transgressions, and even torments and afflicts beings to the point of taking their lives, doing so without having any regard for or fear of future rebirths in the wretched destinies. How could I hope to acquire from him the Dharma by which one produces the mind of great compassion and strives to rescue beings?"

When he had this thought, a deva¹⁰⁸ appeared in the sky and told him, "Son of Good Family, you should recall the teachings of the good spiritual guide, Samantanetra, the Elder."

Sudhana then looked up at him and said, "I always bear them in mind and, from the very first, I have never dared to forget them."

The deva replied:

Son of Good Family, you must not depart from the instructions of the good spiritual guides. The good spiritual guides are able to lead you to the safe and secure place free of danger and difficulty.

Son of Good Family, as for the bodhisattva:

His knowledge of how to use skillful means is inconceivable;

His knowledge of how to gather in beings is inconceivable;

His knowledge of how to protect and care for beings is inconceivable;

His knowledge of how to ripen beings is inconceivable;

His knowledge of how to guard beings is inconceivable;
 His knowledge of how to liberate beings is inconceivable; and
 His knowledge of how to train beings is inconceivable.

Then, having heard these words, Sudhana the Youth immediately went to pay his respects to the king. He bowed down in reverence at his feet and then addressed him, saying:

O Ārya, I am one who has resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction. Please speak about these matters for my sake.

Then, after finishing his management of royal matters, King Anala took Sudhana by the hand, led him into his palace, and ordered him to sit down with him, whereupon he told him, "Son of Good Family, take a look around the palace where I live."

As instructed, Sudhana then looked all around and saw that his palace was incomparably large and was made entirely of combinations of marvelous jewels. It was completely surrounded by walls made of the seven types of jewels and it had a tower made of a hundred thousand kinds of gems as well as many different kinds of adornments, all of which were marvelously fine.

It had a net of inconceivable *maṇi* jewels that stretched over the top of it. There were ten *koṭīs* of incomparably beautiful female attendants, all of whom were so impressively lovely in their deportment and manners that, whatever they did, nothing was not splendidly marvelous. They were first to arise and last to take their rest and had pliant minds receptive to instruction.

King Anala then spoke to Sudhana, saying:

Son of Good Family, what do you think? If I was one who truly committed evil deeds such as these, how could I acquire karmic rewards such as these, a physical body such as this, a retinue such as this, an endowment of wealth such as this, and sovereignty such as this?

Son of Good Family, I have acquired the bodhisattva's illusion-like liberation. Son of Good Family, all the beings in this land are for the most part inclined to commit everything from killing and stealing to the holding of wrong views. If I were to resort to other methods, I would be unable to cause them to relinquish their evil deeds.

Son of Good Family, in order to train those beings, I have transformationally created evil people who commit all kinds of karmic

offenses and then undergo all different kinds of excruciating punishments, doing this in order to cause all those beings who commit evil deeds to witness these things and then have thoughts of terror, thoughts inclined to renounce such deeds, and thoughts inclined to trepidation on account of which they will cease all of the evil deeds they do and then resolve to attain *anuttara-samyak-sambodhi*.

Son of Good Family, through the use of these kinds of skillful expedients, I cause beings to relinquish the ten courses of evil karmic actions and abide instead in the ten courses of good karmic action so that they will attain ultimate happiness, ultimate peace and security, and then ultimately dwell on the ground of all-knowledge.

Son of Good Family, I have never tormented or injured even one being through any of my actions of body, speech, or mind.

Son of Good Family, anyone possessed of a mind like mine would rather endure the sufferings of the non-intermittent hells throughout the course of the future than ever produce so much as a single thought intending to inflict any suffering on even one mosquito or one ant, how much the less on a human being, for people are fields for the planting of merit because they are able to bring forth all good dharmas.

Son of Good Family, I know only this illusion-like liberation. As for the bodhisattva-mahāsattvas:

Who have realized the unproduced-dharmas patience;

Who have realized that all rebirth destinies in the realms of existence are like mere conjured illusions;

Who have realized that all bodhisattva practices are like mere magical transformations;

Who have realized that all worlds are like mere reflected images;

Who have realized that all dharmas are like mere dreams;

Who have entered the unimpeded Dharma gateway of the true character of dharmas;

Who have cultivated all the practices as symbolized by Indra's net;

Who use unimpeded wisdom in their practice throughout all realms;

Who have everywhere entered the samādhi of the uniform equality of everything; and

Who have already attained sovereign mastery of the *dhāraṇīs*—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as Suprabha or “Marvelous Radiance” that is ruled by a king known as Mahāprabha or “Great Radiance.” You should go there, pay your respects, and ask him, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of the king and circumambulated him countless times. He then respectfully withdrew and departed.

18 – Mahāprabha

At that time, Sudhana the Youth then single-mindedly recollected the Dharma gateway of the cognition of illusion which that king had acquired. He reflected on that king’s illusion-like liberation, contemplated that king’s illusion-like nature of dharmas, made illusion-like vows, purified illusion-like dharmas, and produced many different kinds of illusion-like transformations everywhere throughout all three illusion-like periods of time.

Reflecting in this manner, he then gradually traveled onward, sometimes arriving at inhabited cities or towns, sometimes passing through the dangers and difficulties of desolate wildernesses, canyons, and gorges, doing so tirelessly and without ever resting. Finally, he reached the great city of Suprabha and inquired of the people there, “Where is the great city of Suprabha?”

The people there replied, “This is indeed the city of Suprabha and it is the abode of King Mahāprabha.”

Feeling joyous exultation, Sudhana the Youth then reflected in this way:

My good spiritual guide is in this very city. Now I will certainly be able to serve him, see him, and:

- Hear of the practices practiced by the bodhisattvas;
- Hear of the bodhisattvas’ essential gateways of emancipation;
- Hear of the dharmas realized by the bodhisattvas;
- Hear of the bodhisattvas’ inconceivable meritorious qualities;
- Hear of the inconceivable sovereign mastery of the bodhisattvas;
- Hear of the inconceivable uniform equality of the bodhisattvas;
- Hear of the inconceivable courage of the bodhisattvas; and
- Hear of the vast purity of the bodhisattvas’ inconceivable spheres of experience.

Having had these thoughts, he then entered the city of Suprabha where he saw that this great city was made of the seven precious things, namely gold, silver, lapis lazuli, crystal, pearls, carnelian, and emeralds. It was encircled by seven concentric deep moats made of the seven precious things that were filled with waters possessed of the eight qualities. The bottoms of the moats were carpeted with gold sand and their waters were everywhere covered with *udumbara* blossoms, *padma* blossoms, *kumuda* blossoms, and *punḍarīka* blossoms. The moats were surrounded by seven concentric rows of jeweled *tāla* trees, and seven kinds of vajra formed each of their perimeter walls. In particular, there was a perimeter wall made of lion light vajra, a perimeter wall made of insurmountable vajra, a perimeter wall made of indestructible vajra, a perimeter wall made of unbreachable vajra, a perimeter wall made of solid and unimpeded vajra, a perimeter wall made of supremely marvelous net treasury vajra, and a perimeter wall made of immaculate purity vajra. All of them were inlaid with adornments consisting of countless marvelous *maṇi* jewels.

It had viewing ports in its parapets made from the many different kinds of jewels. The city was in the shape of an octagon that was ten *yojanas* across. It had eight gates, one of which opened on each of its sides. They were each everywhere adorned with decorations made of the seven precious things. Its grounds were made of *vaiḍūrya* and its many different adornments were especially delightful.

Within that city, there were ten *koṭīs* of avenues and countless myriads of *koṭīs* of beings resided on each of its avenues. There were countless towers made of *jambūnada* gold with nets made of *vaiḍūrya* and *maṇi* jewels suspended overhead, countless silver towers with nets made of true red pearls and *maṇi* jewels suspended overhead, countless *vaiḍūrya* towers with nets made of marvelous-core *maṇi* jewels suspended overhead, countless crystal towers with nets made of immaculate-core *maṇi* jewels suspended overhead, countless world-illuminating *maṇi* jewel towers with nets made of solar-core sovereign *maṇi* jewels suspended overhead, countless sapphire and *maṇi* jewel towers with nets made of wondrous-light sovereign *maṇi* jewels suspended overhead, countless sea-of-beings sovereign *maṇi* jewel towers with nets made of flaming-light sovereign *maṇi* jewels suspended overhead, countless vajra jeweled towers with nets made of banner-of-invincibility sovereign *maṇi* jewels suspended overhead, countless black sandalwood towers with nets made of heavenly *māṇḍārava* flowers suspended overhead, and countless incomparable

sovereign incense towers with nets made of all different kinds of flowers suspended overhead.

That city also had countless *maṇi* jewel nets, countless jeweled bell nets, countless heavenly incense nets, countless heavenly flower nets, countless nets of jeweled images, countless jeweled robe curtains, countless jeweled canopy curtains, countless jeweled tower curtains, and countless jeweled flower garland curtains spread across it. In place after place there were erected jeweled canopies, banners, and pennants.

Right in the very center of this city, there was one tower known as “Right Dharma Treasury” that was adorned with *asaṃkhyeyas* of jewels, the resplendently beautiful radiance of which was of the most incomparably excellent sort. Beings never grew weary of looking at it. That King Mahāprabha always dwelt within it.

At that time, Sudhana the Youth had become free of any affectionate attachment for any of these marvelous jeweled phenomena, the men or women, or any of the spheres of experience associated with the objects of the six senses. Rather, he only pursued right meditative reflection on the most ultimate Dharma and single-mindedly yearned to see the good spiritual guide.

He gradually traveled onward until he saw King Mahāprabha in the intersection of the four avenues, not far from the tower in which he dwelt. He was seated on an extensively adorned lotus flower dais lion throne that was made of wish-fulfilling *maṇi* jewels and which had legs made of purple lapis lazuli gems. There were banners made of gold-embroidered silks and a net made of the many kinds of jewels. It had cushions made from marvelous celestial robes on which the king sat in the lotus posture, his body adorned with twenty-eight of the major marks of a great man as well as with the eighty secondary signs. As he sat there:

He was like a mountain of gold emanating brilliantly flaming colored light;

He was like the sun in a clear sky resplendently beautiful with its awesome shining radiance;

He was like the full moon that brings clarity and coolness to all who view it;

He was like the Brahma Heaven King dwelling in the midst of his congregation of Brahma Heaven devas;

He was also like the great ocean, boundless in his possession of meritorious qualities and Dharma jewels;

He was also like the Himalaya Mountains, adorned with his forest of major marks and secondary signs;
 He was also like an immense cloud in his ability to awaken the many kinds of beings with the quaking of his Dharma thunder;
 He was also like the realm of empty space in his revealing the many different constellations of Dharma gateways;
 He was like Mount Sumeru's fourfold reflection in that he was everywhere reflected in the mind seas of all beings; and
 He was also like an isle of jewels due to his being filled with the many different kinds of wisdom jewels.

In front of the king's throne there were heaps of every kind of precious jewel, including gold, silver, lapis lazuli, *maṇi* jewels, pearls, coral, amber, quartz, cowries, and jade, these as well as robes, necklaces, food and drink, all of these in measureless and boundless abundance in their many different varieties.

He also saw countless hundreds of thousands of myriads of *koṭīs* of marvelous jeweled carriages, heard hundreds of thousands of myriads of *koṭīs* of all kinds of heavenly music being played, saw hundreds of thousands of myriads of *koṭīs* of all kinds of exquisite celestial incense, and saw hundreds of thousands of myriads of *koṭīs* of medicinal decoctions and life-sustaining necessities. All of these kinds of things such as these were of the rarest and finest varieties.

There were countless milk cows with gold-colored hooves and horns, countless thousands of *koṭīs* of beautiful women whose bodies had been made fragrant with the application of superior sandalwood perfumes, who were dressed in celestial robes, jewel necklaces, and various other kinds of adornments, who had none of the sixty-four types of abilities in which they were not thoroughly skilled, who well understood the protocols of worldly sentiments and thus provided for the needs of beings in ways which suited their intentions.

Alongside the intersection of the four avenues of the city and its surrounding towns there were arrayed all of the types of life-sustaining provisions, and alongside every one of those roads there were twenty *koṭīs* of bodhisattvas bestowing all these things on the beings there, doing so:

Wishing to everywhere attract and sustain beings;
 Wishing to cause beings to be delighted;
 Wishing to cause beings to feel joyous exultation;
 Wishing to cause beings' minds to become purified;
 Wishing to cause beings to feel clear and cool;
 Wishing to extinguish beings' afflictions;

Wishing to enable beings to understand all meaningful principles;
 Wishing to induce beings to enter the path to all-knowledge;
 Wishing to induce beings to relinquish hostile thoughts;
 Wishing to induce beings to abandon physical and verbal misconduct;
 Wishing to cause beings to rid themselves of all kinds of wrong views;
 and
 Wishing to cause beings to purify their courses of karmic action.

Sudhana the Youth then prostrated himself in reverence at the feet of the king and respectfully circumambulated him countless times to his right. He then stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake."

The king then spoke to him, saying:

Son of Good Family, I have purified the bodhisattva practice of the banner of great kindness and I have fulfilled the bodhisattva practice of the banner of great kindness.

Son of Good Family, I have posed difficult questions on this dharma to countless hundreds of thousands of myriads of *koṭīs* of buddhas, even to as many as an ineffable-ineffable number of buddhas, and I have also reflected on it, contemplated it, and cultivated its adornment.

Son of Good Family:

I use this dharma in ruling as a king;
 I use this dharma in providing instruction and issuing edicts;
 I use this dharma in attracting and assisting beings;
 I use this dharma in adapting to the world;
 I use this dharma in guiding beings;
 I use this dharma in causing beings to cultivate;
 I use this dharma in enabling beings to progress along and enter
 the path;
 I use this dharma to provide beings with skillful means;
 I use this dharma to enable beings to become imbued with the
 practices;
 I use this dharma to enable beings to develop the practices;

I use this dharma to establish beings in meditative reflection on the nature of all dharmas;

I use this dharma to establish beings in the mind of kindness; and

I take kindness as primary in perfecting the power of kindness.

In this way, I get them to abide in the mind motivated to benefit others, in the mind that bestows happiness, in the mind that is motivated by deep sympathy, in the mind inclined to attract and support others, in the mind inclined to protect beings and never abandon them, and in the mind ceaselessly determined to extricate beings from their sufferings.

I use this dharma to induce all beings to attain the most ultimate sort of happiness, to constantly abide in blissful contentment, to remain free of all physical sufferings, to acquire clarity and coolness of mind, to cut off *saṃsāra's* cravings, to delight in the happiness of right Dharma, to rinse away the filth of the afflictions, to demolish the obstacles created by evil karmic deeds, to interrupt the stream of *saṃsāra*, to enter the ocean of true Dharma, to sever their continuance in the rebirth destinies of the realms of existence, to strive for the attainment of all-knowledge, to purify the ocean of thoughts, and to develop indestructible faith.

Son of Good Family, having already come to dwell in this practice of the banner of great kindness, I am able to use right Dharma to teach and transform the world.

Son of Good Family, all beings in this land of mine are free of any fear of me. Son of Good Family, if there are any beings who are poor, destitute, beset with difficulties, or otherwise in need who come to me with a request for anything they might seek, I open up the storehouses and allow them to freely take whatever they want whereupon I also tell them this: "You must not engage in any sort of evil, you must not injure any being, you must not adopt any of the wrong views, and you must not become attached to anything. You who are so poor and destitute—If you have anything you need, then you should come to me or to the crossroads where all kinds of things are abundantly available for you to take as you will. Have no doubts with regard to any of this."

Son of Good Family, the beings dwelling in this city of Suprabha are all bodhisattvas who have aroused the Great Vehicle practitioner's resolve and who, in accordance with their inclinations, see it in different ways:

They may see this city as but narrow and small or they may instead see this city as immensely vast;

They may see its grounds as composed of dirt and sand or they may instead see it as adorned with many kinds of jewels;
 They may see the perimeter walls as made of amassed dirt or they may instead see encircling walls made of jewels;
 They may see its soils as containing an abundance of tiles and stones, as uneven with elevations and depressions, or they may instead see it to be as level as one's palm and adorned with inlaid patterns of countless immense *maṇi* jewels; and
 They may see its buildings and homes as made of soil and wood or may instead see it as having halls and all kinds of towers with stairs, portholes, gates, railed balconies, doors, and windows, none of which are not composed of marvelous jewels.

Son of Good Family, if there are any beings whose minds are pure, who have planted roots of goodness, who have made offerings to buddhas, who have resolved to progress along the path to all-knowledge, who have taken all-knowledge as the ultimate station, and who were attracted and assisted by me in the past when I was cultivating the bodhisattva practices, then they will see this city as consisting of the many kinds of jewels and as adorned and pure. Anyone else will see it as dirty.

Son of Good Family, all the beings in this land, living in the world in an age beset by the five turbidities,¹⁰⁹ delight in engaging in all kinds of evil deeds. Feeling deep pity for them and wishing to rescue them, I enter this bodhisattva's samādhi gateway known as "taking great kindness as foremost in adapting to the world." When I enter this samādhi, all of those beings' fearful thoughts, tormenting and injurious thoughts, hostile thoughts, and disputatious thoughts—all such thoughts as these then naturally disappear.

And why does this occur? It is in the very nature of this dharma that this occurs when one enters this bodhisattva's samādhi known as "taking great kindness as foremost in adapting to the world."

Son of Good Family, wait a moment. You should see this directly for yourself.

Then King Mahāprabha immediately entered this meditative absorption, whereupon his city, both within and without, quaked and shook in six ways and all the jeweled grounds, jeweled walls, jeweled halls, jeweled palaces, viewing terraces, towers, steps, doors, and windows then emanated marvelous sounds as all of them leaned toward the king, bending themselves in reverential respect. Then, of all the people living there within the city of Suprabha, there were none who did not simultaneously become filled with joyous delight and exultation.

They all then faced the king and bowed down in full reverential prostration. The entire population of the villages, encampments, the city, and its surrounding areas all then came to see the king and bowed to him in joyful reverential respect. Close to the king's residence, even the birds and animals gazed at each other with thoughts of kindness and compassion and then went directly before the king and bowed to him in reverential respect.

Of all the mountains and plateaus as well as the grasses and trees, there were none that did not then turn in the direction of the king and incline themselves in reverential respect. The ponds, springs, and wells as well as the rivers and seas all gushed forth leaping water-spouts and sent waters flowing before the king. A myriad dragon kings produced immense incense clouds that sent out lightning bolts and quaking thunder and then sprinkled down a fine misty rain. Ten thousand deva kings headed by the Trāyastriṃśa Heaven King, the Yāma Heaven King, the Tuṣita Heaven King, the Enjoyment of Transformations Heaven King, the Paranirmita Vaśavartin Heaven King, and other such deva kings appeared in the sky and played many different kinds of music. Countless heavenly maidens sang praises and rained down countless flower clouds, countless incense clouds, countless jeweled garland clouds, countless jeweled robe clouds, countless jeweled canopy clouds, countless jeweled banner clouds, and countless jeweled pennant clouds which appeared in space as adornments and offerings to the king.

The great elephant king, Airāvaṇa, used his masterful spiritual powers to spread out in space countless immense jeweled lotus flowers that trailed down countless jeweled necklaces, countless jeweled silken sashes, countless jeweled garlands, countless jeweled adornments, countless jeweled flowers, countless types of precious incense, and all different kinds of other extraordinarily marvelous phenomena such as these which he presented as adornments. There were countless palace maidens who sang all different kinds of praise songs.

On that continent of Jambudvīpa, there were also countless hundreds of thousands of myriads of *koṭis* of *rākṣasa* kings, *yakṣa* kings, *kumbhāṇḍa* kings, and *piśāca* kings, some of whom dwelt in the great oceans and some of whom dwelt on land, all of whom drank blood, ate flesh, or inflicted cruel injuries on the beings there. All of these then produced thoughts of kindness, vowed to practice whatever is beneficial, clearly recognized what would unfold in later lives, refrained

from committing any kinds of evil deeds, respectfully pressed their palms together, and then bowed down in reverence to the king.

And just as this was so on the continent of Jambudvīpa, so too was this so on the other three continents as well as in all the worlds of the great trichiliocosm, extending even to the hundreds of thousands of myriads of *koṭīs* of *nayutas* of worlds throughout the ten directions where all the toxic evil beings were transformed in the very same way.

King Mahāprabha then emerged from samādhi and told Sudhana: Son of Good Family, I know only this bodhisattva's samādhi gateway that takes the great kindness as foremost in adapting to the world. As for the bodhisattva-mahāsattvas:

Who serve as lofty canopies because their minds of kindness everywhere shade all beings;

Who, in carrying out their cultivation, practice impartiality toward those whose practice is inferior, middling, or superior;

Who serve as the great earth because they are able to use the mind of kindness to support all beings;

Who serve as full moons because the light of their merit equally illuminates everyone in the world;

Who serve as suns shining in a clear sky because the dazzling radiance of their wisdom illuminates the realm of whatever can be known;

Who serve as bright lamps because they are able to dispel the darkness in all beings' minds;

Who serve as water-clarifying jewels because they are able to clarify the turbidities of flattery and deviousness in all beings' minds;

Who serve as wish-fulfilling jewels because they are able to fulfill the wishes in all beings' minds; and

Who serve as great winds because they cause beings to swiftly cultivate samādhi and enter the great city of all-knowledge—

How could I know of their practices;

How could I speak about their virtues;

How could I weigh their immense mountains of merit;

How could I gaze with admiration on their many constellations of meritorious qualities;

How could I contemplate the wind sphere of their great vows;

How could I progress into their extremely profound Dharma gateways;

How could I reveal their immense oceans of adornments;

How could I explicate their gateways of Samantabhadra’s practices;
 How could I open up and reveal the caves of all of their samādhis; and
 How could I praise their clouds of the great kindness and great compassion?

Son of Good Family, south of here there is a royal capital known as Sthirā or “Peaceful Abiding” in which there is an *upāsikā* named Acalā. You should go there, pay your respects, and ask her, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of the king and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

19 – Acalā

At that time, Sudhana the Youth then left that city of Suprabha and traveled on along the road as he:

Mindfully reflected on King Mahāprabha’s teaching;
 Recalled the bodhisattvas’ practice gateway of the banner of great kindness;
 Reflected on the radiant gateway of the bodhisattvas’ adaptation to the world samādhi;
 Increased in their inconceivable power of sovereign mastery of vows and merit;
 Strengthened their inconceivable knowledge of ripening beings;
 Contemplated their inconceivable exclusive experiences and great awesome virtue;
 Recalled their inconceivable different signs;
 Reflected on their inconceivable pure retinues; and
 Reflected on the inconceivable deeds they have done.

He then developed a happy mind, a mind of pure faith, an intensely sharp mind, a joyful mind, an exultant mind, a rejoicing mind, a mind free of turbidity, a pure mind, a solid mind, a vast mind, and an inexhaustible mind. Having reflected in ways such as these, he was moved to tears of sadness. He then brought to mind how truly rare it is to encounter good spiritual guides and how it is that:

They produce all the bases of the meritorious qualities;¹¹⁰
 They produce all the bodhisattva practices;

They produce all bodhisattvas' pure thoughts;
 They produce the sphere of all *dhāraṇīs*;
 They produce the light of all *samādhis*;
 They produce the knowledge and vision of all buddhas;
 They everywhere rain down the Dharma rain of all buddhas;
 They reveal the gateway of the vows of all bodhisattvas;
 They produce the inconceivable light of wisdom; and
 They increase the sprouting of all bodhisattvas' faculties.

He also had this thought:

As for the good spiritual guides:

They are able to everywhere rescue one from all the wretched destinies;
 They are able to everywhere expound on the dharma of equality;
 They are able to everywhere reveal which paths are smooth and which paths are dangerous;
 They are able to everywhere elucidate the abstruse meaning of the Great Vehicle;
 They are able to everywhere encourage beginning to take up Samantabhadra's practices;
 They are able to everywhere guide one to the city of all-knowledge;
 They are able to everywhere enable beings to enter the great ocean of the Dharma realm;
 They are able to everywhere enable one to see the ocean of Dharma of the three periods of time;
 They are able to everywhere introduce one to the sites of enlightenment of the many *āryas*; and
 They are able to everywhere bring about the growth of all the white dharmas of pristine purity.

Just when Sudhana the Youth was reflecting in these ways with such deep sadness, the Tathāgata's emissary devas who always follow along and awaken bodhisattvas then spoke to Sudhana from up in the sky, telling him:

Son of Good Family:

Whoever cultivates in accordance with the good spiritual guide's instructions delights all the buddhas, the *bhagavats*;
 Whoever complies with the instructions of the good spiritual guide is then able to draw near to the ground of all-knowledge;
 Whoever is able to remain free of doubts regarding the instructions of the good spiritual guide then becomes forever bound to encounter all good spiritual friends; and

Whoever vows to never abandon the good spiritual guide is then able to completely fulfill every form of meaningful benefit.

Son of Good Family, you may continue on to the royal capital of Sthirā or “Peaceful Abiding” where you should then go to see the *upāsikā* Acalā, a great good spiritual guide.

Sudhana the Youth then arose from his wisdom light *samādhi* and gradually traveled onward until he reached the city of Sthirā where he searched about everywhere, looking for the present location of *Upāsikā* Acalā. Countless people there all told him, “Son of Good Family, *Upāsikā* Acalā is a young maiden living at home under the protection of her father and mother, together with a group of countless relatives. It is there that she expounds on the sublime Dharma.”

On hearing this, Sudhana the Youth was as filled with joy as one would be on seeing his own parents. He immediately went to the home of *Upāsikā* Acalā where, having entered her household, he saw that their main hall everywhere emanated dazzling golden light. Whoever encountered this light felt clarity and coolness in body and mind. When that light touched Sudhana the Youth, he immediately acquired five hundred *samādhi* gateways, in particular:

The understanding of all rare signs *samādhi* gateway;

The penetration of quiescence *samādhi* gateway;

The renunciation of all worlds *samādhi* gateway;

The *samādhi* gateway acquired through the universal eye’s equanimity; and

The *tathāgatagarbha* *samādhi* gateway.

He acquired five hundred *samādhi* gateways such as these. Because of these *samādhi* gateways, his body and mind became as supple and soft as a seven-day-old embryo and he also then smelled a marvelous fragrance that not even any sort of deva, dragon, *gandharva*, human, or nonhuman would ever be able to possess.

Sudhana the Youth then went before her, paid his respects, respectfully pressed his palms together, and single-mindedly contemplated her. He then saw that, physically, she possessed such extraordinary and marvelously beauty that no woman in any of the worlds of the ten directions could ever match it, how much the less might they ever surpass it.

The marvelous fragrance issuing from her mouth as well as the adornments of her palace and retinue were such that, with the exception of a *tathāgata* or the bodhisattvas who have received the crown-anointing consecration, they could never even be equaled by anyone, how much less could they be surpassed.

Still, of all the beings throughout the worlds of the ten directions, there were none who conceived any thoughts of defiled attachment for this *upāsikā*. Rather, if they merely saw her for but a moment, all their afflictions would then naturally disappear. Just as the hundred myriad Great Brahma Heaven kings could never produce any of the afflictions typical of desire-realm beings, so too, one should realize that all the afflictions of whoever saw this *upāsikā* would also similarly subside. Still, whenever any of the beings throughout the ten directions looked at this woman, they would all gaze at her insatiably with the sole exception of those who were already replete in great wisdom.

Sudhana the Youth then respectfully bent low his torso and pressed his palms together as he contemplated her with right mindfulness. He saw:

That this woman possessed an inconceivable physical majesty;
 That her physical features and countenance were unequalled anywhere
 in the world;
 That her radiance was so penetrating, no physical object could block it;
 That it everywhere benefited beings;
 That her body's pores constantly emanated a sublime fragrance;
 That her retinue was boundless;
 That her palace was of the most superior sort; and
 That her meritorious qualities were so deep and vast that no one could
 know their bounds.

His mind was filled with delight and he then uttered a verse in praise, saying:

Through guarding the purity of precepts,
 cultivating vast patience,
 and practicing irreversible vigor,
 your radiance illuminates the world.

Having spoken this verse, Sudhana the Youth then addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

With a bodhisattva's gentle and mind-pleasing words, *Upāsikā Acalā* comforted Sudhana and said to him:

It is good indeed, good indeed, Son of Good Family, that you have already been able to bring forth the resolve to attain *anuttara-samyak-sambodhi*. Son of Good Family:

I have acquired the bodhisattva's liberation gateway, "the treasury of invincible wisdom";

I have acquired the bodhisattva's practice gateway, "firm determination";

I have acquired the bodhisattva's complete-retention *dhāraṇī* gateway, "the ground of the uniform equality of all dharmas";

I have acquired the bodhisattva's eloquence gateway, "the illumination of all dharmas"; and

I have acquired the bodhisattva's samādhi gateway, "the tireless quest for all dharmas."

Sudhana the Youth then asked:

O Āryā, as for this bodhisattva's liberation gateway, "the treasury of invincible wisdom" and all those other gateways up to and including the samādhi gateway, "the tireless quest for all dharmas," what are their spheres of experience like?

That maiden then replied, "Son of Good Family, these matters would be difficult for you to understand."

Sudhana responded:

I only wish that, aided by the Buddha's spiritual powers, the Āryā would explain these matters for me. Through the assistance of the Good Spiritual Guide, I will be able to have faith in it, will be able to accept it, will be able to know it, and will be able to completely understand it, enter into it, contemplate it, cultivate it, comply with it, abandon all discriminations about it, and realize ultimate equality.

The Upāsikā then replied:

Son of Good Family, in the past, there was a kalpa known as "the immaculate kalpa" in which there was a Buddha known as Long Arms. At that time, there was a king named Bestower of Lightning who had but one daughter who was none other than myself. It happened that, one night after the music had ceased, when my parents and siblings had gone to bed and my five hundred female attendants had also all gone to sleep, I went up to the top of that building to gaze up at the stars and constellations. There, up in the sky, I saw that *tathāgata* who appeared like the king of jeweled mountains. He was surrounded by countless and boundlessly many devas, dragons, and the rest of the eight classes of spiritual beings¹¹¹ in addition to his congregation of bodhisattvas.

That buddha's body everywhere emanated an immense net of light rays that were unimpeded in reaching everywhere throughout the ten directions. That buddha's pores all exuded a marvelous fragrance. When I smelled this fragrance, my body relaxed into a state of pliancy and my mind was filled with joyous delight, whereupon I descended from the building down to the ground where I pressed my palms together and bowed down in reverence to that buddha.

I also saw that buddha's summit mark, the peak of which can never be seen, while also seeing that the lateral dimensions of his body were such that no one could ever know their bounds. Insatiably contemplating that buddha's major marks and secondary signs, I thought to myself, "What kinds of karmic works must this buddha, this *bhagavat*, have done that now: he has acquired such a supremely marvelous body as this; he has so perfectly fulfilled the major marks and secondary signs; he is so fully developed in his radiance; he is attended by such a complete retinue; he has such a finely adorned palace; he has become so entirely pure in his merit and wisdom; he has become so inconceivable in his complete-retention *dhāraṇīs* and *samādhis*; he has such sovereign mastery of the spiritual super-knowledges; and he is so unimpeded in his eloquence?"

Son of Good Family, having known my thoughts, that Tathāgata then spoke to me, saying:

You should arouse the indestructible resolve to extinguish all afflictions;

You should arouse the invincible resolve to destroy all attachments;

You should arouse the irreversible and fearless resolve to enter the gates of the profound Dharma;

You should arouse the patiently enduring resolve to rescue evil beings;

You should arouse the undeluded resolve to everywhere take on rebirths in all the rebirth destinies;

You should arouse the insatiable resolve to ceaselessly seek to see all buddhas;

You should arouse the unquenchable resolve to take in the Dharma rain of all *tathāgatas*;

You should arouse the resolve to pursue right meditative reflection and everywhere produce the light of the Dharma of all buddhas;

You should arouse the vast sustaining resolve to everywhere turn the Dharma wheel of all buddhas; and

You should arouse the vast resolve to distribute the teachings with which to adapt to beings' aspirations in giving them the jewels of the Dharma.

Son of Good Family, when I had heard this Dharma from that buddha, I then sought the realization of all-knowledge, sought a buddha's ten powers, sought a buddha's eloquence, sought a buddha's light, sought a buddha's physical body, sought a buddha's major marks and secondary signs, sought a buddha's congregations, sought a buddha's lands, sought a buddha's awesome deportment, and sought a buddha's life span.

After I produced these types of resolve, they all became as solid as vajra and became such that none of the afflictions or any of the adherents of the two vehicles could ever destroy them.

Son of Good Family, from the time I aroused this resolve to the present, I have passed through a number of kalpas as numerous as all the atoms in Jambudvīpa and during all this time I have never aroused any thoughts of sensual desire, how much the less have I engaged in any such act. Furthermore:

During all those kalpas, I have never had an angry thought toward any of my relatives, how much the less toward any other being;

During all those kalpas, I have never advanced the view imputing the existence of any "self" in relation to one's "person,"¹¹² how much the less have I ever conceived of any possessions as being "mine";

During all those kalpas, even when dying, being born, or abiding in the womb, I have never become confused or deluded, have never had any thoughts imputing the existence of any being, and have never had any indeterminate thought,¹¹³ how much the less might I have done so at any other times;

During all those kalpas, whenever I saw any particular buddha, even if only in a dream, I have never forgotten this, how much the less have I forgotten any whom I have seen with the bodhisattva's ten eyes,¹¹⁴

During all those kalpas, I absorbed and retained the right Dharma of all *tathāgatas* and then never forgot so much as a single passage or sentence of it. I did not even forget so much as any mundane worldly discourse, how much the less might I have forgotten anything uttered by a *tathāgata's* golden mouth;

During all those kalpas, I took in and retained¹¹⁵ the ocean of Dharma of all *tathāgatas*. Of all of its passages and sentences, there were none that I failed to reflect upon and none that I failed to contemplate. So too was this so even with regard to all worldly dharmas;

During all those kalpas, I took in and retained the ocean of all dharmas in this way and yet never failed to achieve samādhi with regard to any one of those dharmas. This was also so with regard even to every other dharma up to and including the dharmas of all of the world's skills and arts;

During all those kalpas, I sustained and preserved the turning of the Dharma wheel of all *tathāgatas*, and, no matter what I was sustaining and preserving, I never lost even one passage or sentence of it. This was also so even to the point that I never brought forth merely worldly knowledge except when I wished to provide guidance to beings;

During all those kalpas in which I saw the ocean of all buddhas, I never failed to fulfill pure and vast vows under even one of those buddhas. In this very same way, I never failed to also do so even in the presence of all of their transformation buddhas;

During all those kalpas when I observed the bodhisattvas cultivating marvelous practices, I never had even one of those practices which I did not perfect;

During all those kalpas, of all the beings I saw, there was not one being that I did not encourage to resolve to attain *anuttara-samyak-sambodhi*, and, during all that time, I never encouraged even one being to produce the resolve of a *śrāvaka*-disciple or *pratyekabuddha* practitioner; and

During all those kalpas, with respect to all those dharmas of the buddhas, there was never even one passage or one sentence about which I ever had any doubt, about which I ever had any duality-based thought, about which I ever had any discriminating thought, about which I ever had differentiating thought, about which I ever had any thoughts of attachment, about which I ever had any thoughts ascribing relative superiority or inferiority, or about which I ever had any thought of fondness or dislike.

Son of Good Family, from that point onward:

I have always met all buddhas;

I have always met bodhisattvas;

I have always met genuine good spiritual guides;

I have always learned of all buddhas' vows;

I have always learned of the bodhisattva practices;

I have always learned of the gateways into the bodhisattva's *pāramitā* gateways;

I have always learned of the gateways into the wisdom light of the bodhisattva grounds;

I have always learned of the gateways into the bodhisattva's inexhaustible treasuries;
 I have always learned of and entered the gateways into the boundless net of worlds;
 I have always learned of the causal gateway for taking birth in the boundlessly many realms of beings;
 I have always used the light of pure wisdom to extinguish the afflictions of all beings;
 I have always used wisdom to promote the growth of all beings' roots of goodness;
 I have always manifested bodies adapted to whatever all beings find pleasing,¹¹⁶ and
 I have always used pure and supremely marvelous speech to awaken all beings throughout the Dharma realm.

Son of Good Family, I have acquired the bodhisattva's adornment gateway called "the insatiable quest for all dharmas" and I have acquired the complete-retention *dhāraṇī* gateway called "the ground of all dharmas' equality." So it is that I manifest inconceivable sovereign mastery of spiritual transformations. Do you wish to see these, or not?

Sudhana replied, "Indeed, I do wish to see them."

Upāsikā Acālā then sat on her dragon treasury lion throne and entered the bodhisattva's adornment samādhi gateway called "the insatiable quest for all dharmas," the adornment samādhi gateway called "the sphere of efficaciousness," the samādhi gateway called "the manifestation of the wheel of the wisdom of the ten powers," and the samādhi gateway called "the treasury of the endlessness of the Buddha's lineage." She then proceeded to enter a myriad samādhi gateways such as these.

When she entered these samādhi gateways,¹¹⁷ in each of the ten directions there were worlds as numerous as the atoms in an inefable number of buddha *kṣētras* that quaked and moved in six ways. They were all composed of pure lapis lazuli. In every one of those worlds, there were a hundred *koṭīs* of fourfold continents and a hundred *koṭīs* of *tathāgatas* who in some cases dwelt in the Tuṣita Heavens [and in some cases manifested in the other stages of a buddha's life] up to and including their entry into *parinirvāṇa*. Every one of those *tathāgatas* emanated a net of light rays that everywhere pervaded the pure sites of enlightenment and their surrounding congregations throughout the Dharma realm where they turned the wheel of the sublime Dharma and awakened the many kinds of beings.

Upāsikā Acalā then arose from samādhi and asked Sudhana, “Son of Good Family, did you see this, or not?”

Sudhana replied, “Indeed, I saw it all.”

Upāsikā Acalā then said:

Son of Good Family, I have only acquired the light of this samādhi of the insatiable quest for all dharmas with which I speak on the sublime Dharma for the sake of all beings, thereby causing them all to feel happy. As for the bodhisattva-mahāsattvas:

Who are like the golden-winged *garuḍa* birds that roam unimpeded through the skies, for they are able to enter the great ocean of all beings and, seeing those whose roots of goodness have already ripened, they then immediately lay hold of them and place them on the shore of bodhi;

Who are also like the merchants who have gone out and entered the isles of great jewels in that they have sought for and gathered up the Tathāgata’s jewels of wisdom of the ten powers;

Who are also like the fishermen in that they take the net of right Dharma out into the ocean of *saṃsāra* and use it to scoop up all beings from the waters of sensual craving;

Who are like the *asura* king in their ability to everywhere stir up the ocean of afflictions of the great city of the three realms of existence;¹⁸

Who are also like the sun that rises in the sky in that they shine their light on the wet mud of sensual craving and cause it to completely dry up;

Who are also like the full moon that rises in empty space in that they cause the blossoming of the flower of the mind of those who are capable of being transformed;

Who are also like the great earth in that they serve as the uniformly equal support for the countless beings who abide there and increase the growth of their roots and sprouts of all good dharmas;

Who are also like the great winds in that, wherever they go, they are unimpeded and able to uproot the great trees of all the wrong views; and

Who are also like the wheel-turning sage king in that they roam throughout the world, using the four means of attraction to gather in all beings—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a great city known as Amitatosala or “Limitless Tosala” in which there is a wandering

ascetic¹¹⁹ known as Sarvagāmin or “Going Everywhere.” You should go there and ask him, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

20 – Sarvagāmin

At that time, having heard the Dharma from Upāsikā Acalā, Sudhana single-mindedly recalled all of her teachings, all of which he accepted in faith, reflected upon, and contemplated.

He gradually traveled onward, passing through countries and towns until he reached the city of Tosala. He entered that city at sunset and then searched for Sarvagāmin, the wandering ascetic, in place after place among the shops and stalls in the neighborhoods near the intersection of the four roads. To the east of the city, there was a mountain called Sulabha or “Good Gain.”¹²⁰ In the middle of the night, Sudhana the Youth saw on this mountain peak amidst the grasses, trees, cliffs, and peaks, a dazzling light that was like the sunlight at sunrise.

After he saw this phenomenon, he was filled with great happiness and thought, “I will certainly encounter that good spiritual guide in this place,” whereupon he left the city, climbed up that mountain, and saw this wandering ascetic engaged in slow meditative walking on a level area on the mountain. His physical appearance was perfectly complete in awesome radiance the splendor of which not even the Great Brahma Heaven King could approach. He was surrounded by a congregation of ten thousand brahmans. Sudhana then approached him to pay his respects, bowed down in reverence at his feet, circumambulated him countless times, paused before him with palms pressed together, and then said:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

Sarvagāmin then replied, saying:

This is good indeed, good indeed. Son of Good Family, I have already come to securely abide in the bodhisattva practice of going everywhere, have already perfected the samādhi gateway of universal contemplation of the world, have already perfected the power of the independent and effortless spiritual superknowledges, and have already perfected the *prajñāpāramitā* of the universal gateway.

Son of Good Family, everywhere throughout the world, including:

In the many different regions;

Among those of the various forms and appearances;

Among those of the various practices and understandings;

Among those dying and taking birth into all the various rebirth destinies, including the path of the devas, the path of the dragons, and the path of the *yakṣas*, as well as all of the rebirth destinies of the *gandharvas*, the *asuras*, the *garuḍas*, the *kiṃnaras*, the *mahoraḡas*, the hell-dwellers, the animals, the denizens of King Yama's realms,¹²¹ the humans, the nonhumans, and so forth;

Among those who abide in the various kinds of views;

Among those who place their faith in the two vehicles; and

Among those who place their faith and delight in the path of the Great Vehicle—

Among all such beings as these, I use many different kinds of skillful means and many different kinds of gateways to wisdom to benefit them, for instance:

For some, I expound on all of the world's many different kinds of technical skills and arts to enable them to acquire complete knowledge of the *dhāraṇīs* related to all such technical skills;

For some, I expound on the skillful means of the four means of attraction to enable them to succeed in fulfilling the path to all-knowledge;

For some, I expound on the *pāramitās* to enable them to dedicate [their practice to reaching] the stage of all-knowledge;

For some, I praise the resolve to attain the great *bodhi* to prevent them from losing their determination to pursue the unexcelled path;

For some, I praise the bodhisattva practices to enable them to fulfill their vows to purify the buddha lands and liberate beings;

For some, I expound on undergoing many different kinds of agonizing retributions in the hells as a result of engaging in all kinds of evil actions, doing so to cause them to deeply renounce evil karmic deeds;

For some, I expound on making offerings to buddhas, on planting all kinds of roots of goodness, and on definitely gaining the fruit of all-knowledge, doing so to make them feel joyful;

For some, I praise all the meritorious qualities of all the Tathāgatas, the arhats, those of right and universal enlightenment, doing so to cause them to delight in the body of a buddha and seek the realization of all-knowledge;

For some, I praise the awesome virtue of all buddhas to cause them to aspire to acquire the indestructible body of a buddha; and

For some, I praise the Buddha's body possessed of sovereign mastery to cause them to seek a *tathāgata* body which possesses immensely awesome virtue that no one can outshine.

Also, Son of Good Family, within this city of Tosala, in all places, among all the classes of beings, and among the entire human population, whether male or female, using skillful means, I manifest in forms of the same sorts as theirs in which I speak the Dharma for them in accordance with whatever is fitting for them.

Among all those various kinds of beings, none of them are able to know what sort of person I am or from where I have come to them. This is done solely to cause those who are listening to me to cultivate in accordance with what is true.

Son of Good Family, just as I benefit beings here in this city, so too do I also benefit all the people on this continent of Jambudvīpa in this very same way, doing so wherever they dwell in the cities, in their outlying communities, and in the villages.

Son of Good Family, the ninety-six kinds of religious sects on the continent of Jambudvīpa each produce deviant views and thereby develop their attachments. I use skillful means to train them all, thereby causing them to relinquish all their wrong views.

And just as this is so on the continent of Jambudvīpa, so too is this so on the rest of the four continents. And just as this is so on all four continents, so too is this so in all worlds of the great trichiliocosm. And just as this is so throughout the worlds of this great trichiliocosm, so too is this so with regard to the ocean of all beings throughout the countless worlds of the ten directions. For all of them, I adapt to each of their mental dispositions by using many different kinds of skillful means and many different kinds of Dharma gateways as I manifest many different kinds of form bodies and use many different kinds of languages to speak Dharma for their sakes and thus enable them to benefit from this.

Son of Good Family, I know only this bodhisattva practice of going everywhere. As for the bodhisattva-mahāsattvas:

Whose bodies equal the number of all beings;

Who take on bodies no different than those of beings;

Who use transformation bodies to enter all the rebirth destinies;
 Who manifest the taking on of births in all places;
 Who everywhere manifest directly before all beings;
 Whose pure light everywhere illuminates the world;
 Who use unimpeded vows to abide in all kalpas;
 Who acquire all the peerless practices which are [interrelated] like
 Indra's net;
 Who are always diligent in benefiting all beings;
 Who constantly dwell together with them and yet have none of
 them to whom they become attached;
 Who maintain equal regard for everyone throughout all three
 periods of time;
 Who use the knowledge of non-self to manifest universally perva-
 sive illumination; and
 Who use the treasury of the great compassion in all their contem-
 plations—

How could I know of or be able to speak about their meritorious
 qualities and practices?

Son of Good Family, south of here, there is a land known as
 Pṛthurāṣṭra or "Vastness" in which there is an elder, a fragrance
 seller by the name of Utpalabhūti. You should go there, pay your
 respects, and ask him, "How should a bodhisattva train in the
 bodhisattva practices and how should he cultivate the bodhisattva
 path?"

Sudhana the Youth then bowed down in reverence at his feet and
 circumambulated him countless times as he gazed up at him in atten-
 tive admiration. He then respectfully withdrew and departed.

21 – Utpalabhūti

At that time, because of the teachings of the good spiritual guides,
 Sudhana the Youth felt no concern for his own physical life, felt no
 attachment to wealth or jewels, did not delight in crowds of people,
 did not indulge in the five types of sensual pleasures, did not long
 for a retinue of followers, and did not esteem the idea of becoming a
 monarch. Rather:

He wished only to teach and liberate all beings;
 He wished only to purify all buddha lands;
 He wished only to make offerings to all buddhas;
 He wished only to realize the true nature of all dharmas;
 He wished only to cultivate and accumulate the great ocean of all bod-
 hisattvas' meritorious qualities;

He wished only to cultivate all meritorious qualities and never retreat from doing so;

He wished only to constantly cultivate the bodhisattva practices in all kalpas through the power of great vows;

He wished only to enter the congregations of all buddhas;

He wished only to enter one samādhi gateway and thus everywhere manifest sovereign mastery in the spiritual powers of all samādhi gateways;

He wished only to see, with an insatiable mind, all buddhas in but one of the Buddha's pores; and

He wished only to acquire the light of wisdom with respect to all dharmas and thus be able to preserve the Dharma treasury of all buddhas.

Single-mindedly seeking such meritorious qualities of all buddhas and bodhisattvas, he then gradually traveled onward until he reached the country of Pṛthurāṣṭra. Then, having made his way to the abode of that elder, he bowed down in reverence at his feet, circumambulated him countless times, and then stood before him with palms pressed together as he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Accordingly:

I wish to pursue the wisdom common to all buddhas;

I wish to fulfill the measureless great vows of all buddhas;

I wish to purify the supreme form body of all buddhas;

I wish to see the pure Dharma body of all buddhas;

I wish to know the vast wisdom body of all buddhas;

I wish to purify the practices of all bodhisattvas;

I wish to illuminate the samādhis of all bodhisattvas;

I wish to abide securely in the complete-retention *dhāraṇīs* of all bodhisattvas;

I wish to eliminate all obstacles; and

I wish to travel to all worlds throughout the ten directions.

Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path so as to be able to produce the wisdom of all-knowledge.

The Elder then spoke to him, saying:

It is good indeed, good indeed, Son of Good Family, that you were then able to resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family, I am well able to distinguish all types of fragrances and also know the methods used in the blending and creation of all types

of scents, in particular, all types of incense, all types of burned incense, all types of perfumes, and all types of powdered incense. I also know in this same way the place of origin of all the kings of fragrances. I also thoroughly know the fragrances of the heavens, the fragrances of the dragons, the fragrances of the *yakṣas*, and all the fragrances of the *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, nonhumans, and others.

I also skillfully distinguish the fragrances used in the treatment of all diseases, the fragrances that halt the doing of evil, the fragrances that produce happiness, the fragrances that increase afflictions, the fragrances that extinguish afflictions, the fragrances that cause blissful attachment to the conditioned, the fragrances that cause one to renounce the conditioned, the fragrances that cause one to relinquish vanity and negligence, the fragrances that inspire the resolve to practice mindfulness of the Buddha, the fragrances that instigate realized understanding of the Dharma gateways, the fragrances used by the *āryas*, the different fragrances used by all bodhisattvas, the fragrances associated with all the bodhisattva grounds, and other fragrances such as these.

Also, as for their forms, their appearances, their production, their manifestation, their perfection, their purity and preservation, their sphere of application, their powers, their functions, and their origins—I possess a completely penetrating comprehension of all matters such as these.

Son of Good Family, in the human realm there is an incense known as “elephant treasury” which originates from the fighting of dragons. If one burns a lump of it, it immediately produces a great cloud of incense that spreads across the royal capital and, for a period of seven days, sprinkles down a fine rain of incense. If it touches one’s body, one’s body turns the color of gold. If it touches one’s clothes, palaces, or towers, they too become the color of gold. If, due to being wafted in by the wind, it enters one’s palace and beings smell it, then for seven days and seven nights, they are filled with delight, their bodies and minds are blissful and free of all sickness, they do not attack or harm each other, they leave behind all their worries and sufferings, they are not frightened or terrified, they are not thrown into confusion or beset by anger, and they treat each other with thoughts of kindness and pure intentions. Once I know this has come to pass, then I speak Dharma for them and cause them to make the definite resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, Malaya Mountain produces a sandalwood incense known as “ox-head incense.” If someone applies it to his body, even if he enters a fire pit, the fire cannot burn him.

Son of Good Family, there is a fragrance in the ocean known as “invincible.” If one applies it to a drum or conch shell, when sounded, all opposing armies will naturally retreat and scatter.

Son of Good Family, Lake Anavatapta produces an *agaru* incense known as “lotus flower treasury.” If one burns a pellet of that incense the size of a sesame seed, the vapors from that incense will permeate the entire realm of Jambudvīpa. When beings smell it, they abandon all karmic transgressions and become pure in their observance of the moral precepts.

Son of Good Family, there is a type of incense from the Himalaya Mountains known as *aruṇavatī*. If anyone smells this fragrance, his mind becomes resolutely determined to abandon all defiling attachments. Then, when I speak the Dharma for them, none of them fail to acquire the samādhi of immaculate purity.

Son of Good Family, in the realm of the *rākṣasas* there is a type of incense known as “ocean treasury.” That incense is only for the use of the wheel-turning king. If he burns a pellet of it and lets it permeate the area, then the king and his fourfold armies all rise up into the air.

Son of Good Family, in the Good Dharma Hall of the devas¹²² there is a type of incense known as “pure adornment.” If one burns a pellet of it and lets it permeate the area, it everywhere causes all the devas to focus their minds on mindfulness of the Buddha.

Son of Good Family, in the Suyāma Heaven there is a type of incense known as “treasury of purity.” If one burns a pellet of it and lets it permeate the area, then, all of the Suyāma Heaven devas gather like a cloud around the king of that heaven to listen to the teaching of the Dharma.

Son of Good Family, in the Tuṣita Heaven there is an incense known as *sindhuvāritā*. When one pellet of that incense is burned before the throne of a bodhisattva bound to but one more incarnation, it sends forth an immense incense cloud that spreads everywhere across the Dharma realm and rains down all kinds of offerings to all buddhas and bodhisattvas.

Son of Good Family, in the Skillful Transformations Heaven there is an incense known as “mind-captivator.” If one burns a pellet of it, then, for seven days, all kinds of adornments rain down everywhere.

Son of Good Family, I know only this dharma of fragrance blending. As for the bodhisattva-mahāsattvas:

Who have abandoned all the evil habitual karmic propensities;
 Who remain undefiled by worldly desires;
 Who forever sever the snares of the many *māras* of the afflictions;
 Who have stepped beyond all the rebirth destinies;
 Who adorn themselves with the incense of wisdom;
 Who remain free of all defiling attachments to anything in the
 world;
 Who completely perfect the precepts of nonattachment;
 Who purify the wisdom of nonattachment;
 Who course in the realm of nonattachment;
 Who have no attachment to any place;
 Whose minds abide in uniform equality; and
 Who are attached to nothing and depend on nothing—

How could I know their marvelous practices, speak about their meritorious qualities, reveal all their gateways to pure moral precepts, show their faultless conduct, or distinguish their transcendence of defilement in the actions of body, speech, and mind?

Son of Good Family, south of here, there is a great city known as Kūṭāgāra or “Tower” in which there is a ship captain named Vaira. You should go there, pay your respects, and ask him, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

22 – Vaira

At that time, as Sudhana the Youth traveled toward the city of Kūṭāgāra, he contemplated the path, in particular contemplating where it was high or low, contemplating where it was safe or hazardous, contemplating where it was pure or defiled, and contemplating where it was crooked or straight. As he gradually traveled along, he reflected in this way:

I should draw near to that good spiritual guide. As for the good spiritual guide:

He is the cause for successfully cultivating the path of all bodhisattvas;
 He is the cause for successfully cultivating the path of the *pāramitās*;
 He is the cause for successfully cultivating the path of attracting
 [and sustaining] beings;

He is the cause for successfully cultivating the path of unimpededly entering the Dharma realm;
 He is the cause for successfully cultivating the path by which one enables all beings to rid themselves of evil mental tendencies;¹²³
 He is the cause for successfully cultivating the path by which one enables all beings to abandon arrogance;
 He is the cause for successfully cultivating the path by which one enables all beings to extinguish the afflictions;
 He is the cause for successfully cultivating the path by which one enables all beings to relinquish all wrong views;¹²⁴
 He is the cause for successfully cultivating the path by which one enables all beings to remove all the thorns of evil; and
 He is the cause for successfully cultivating the path by which one enables all beings to reach the city of all-knowledge.

And how is this so? This is because it is from the abode of the good spiritual guide that one acquires all good dharmas and it is in reliance upon the powers of the good spiritual guide that one acquires the path to all-knowledge. The good spiritual guide is one who is but rarely seen and rarely encountered.

Reflecting in this manner, he gradually traveled onward until, having reached that city, he saw that ship captain outside the city gates where he was standing on the ocean shore, surrounded by an immense congregation of a hundred thousand merchants and countless others. He was speaking on dharmas related to the great ocean while skillfully offering instruction on the Buddha's ocean of meritorious qualities.

Having seen him there, Sudhana approached him to pay his respects, whereupon he bowed down in reverence at his feet, circumambulated him countless times, stood before him with palms pressed together, and said:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

The Ship Captain replied, saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to bring forth the resolve to attain *anuttara-samyak-sambodhi* and are now also able to inquire:

About the causes for the arising of great wisdom;

About the causes for cutting off all the sufferings of *saṃsāra*;

- About the causes for reaching the great jeweled isle of all-knowledge;
- About the causes for complete success in the indestructible Mahāyāna;
- About the causes for leaving behind the two vehicles practitioners' fear of *saṃsāra* by which they remain in the whirlpool of their quiescent samādhis;
- About the causes of the pure path involved in boarding the vehicle of great vows and going everywhere, unimpededly practicing the bodhisattva practices;
- About the causes of the pure path involved in using the bodhisattva practices to adorn the cultivation of indestructible wisdom;
- About the causes of the pure path involved in the comprehensive and unimpeded contemplation of all dharmas throughout the ten directions; and
- About the causes of the pure path involved in swiftly entering the ocean of all-knowledge.

Son of Good Family, on this city's seashore road I engage in the purifying cultivation of the bodhisattva's practice of the banner of great compassion.

Son of Good Family, I contemplate the poverty-stricken beings on this continent of Jambudvīpa and then, in order to benefit them, I cultivate the austerities and satisfy them in accordance with whatever they wish for. I first use worldly goods to fulfill their wishes and then also provide them with the wealth of the Dharma. In this way:

- I cause them to feel joyous delight;
- I cause them to cultivate meritorious practices;
- I cause them to bring forth the path of wisdom;
- I cause them to increase the power of their roots of goodness;
- I cause them to arouse the resolve to attain bodhi;
- I cause them to purify the vow to attain bodhi;
- I cause them to strengthen the power of great compassion;
- I cause them to cultivate the path by which they are able to extinguish *saṃsāra*;¹²⁵
- I cause them to bring forth the practices by which they do not weary of *saṃsāra*;
- I cause them to attract the ocean of all beings;
- I cause them to cultivate the ocean of all meritorious qualities;
- I cause them to illuminate the ocean of all dharmas;
- I cause them to see the ocean of all buddhas; and
- I cause them to enter the ocean of the wisdom of all-knowledge.

Son of Good Family, as I dwell here, I engage in just such contemplation, just such reflection, and just such benefit of all beings. Son of Good Family, I know all the isles of jewels out in the sea, all the places where jewels are located, all the classes of jewels, and all the species of jewels. I know how to purify all jewels, how to drill through all jewels, how to extract all jewels, and how to make things from all types of jewels. I know all the vessels made of jewels, all the uses of jewels, the spheres of experience associated with all jewels, and the radiance of all jewels.

I know the locations of all dragon palaces, the locations of all *yakṣa* palaces, and the locations of all *bhūta* palaces while also being skilled in avoiding these beings and averting the difficulties they create. I am also skilled in distinguishing the many differences in the relative depth of whirlpools, the distance from crashing surf waves, and the good or bad colorations of the waters.

I am also well able to distinguish in accordance with the sun, moon, stars, and constellations, the speed and distance of travel, the time of the day, night, morning, or afternoon, and the amount of elapsed time, and also know the relative solidity or fragility of a ship's iron and wood structures, the state of a mechanism's lubrication, the depth of the waters, whether there are opposing or favorable winds, and all other such signs of safety or danger, having none of these matters I do not completely understand. Thus, knowing when one should proceed, I then proceed, and, knowing when one should stop, I then stop.

Son of Good Family, it is because I have perfected such wisdom as this that I am ever able to benefit all beings. Son of Good Family, using a fine ship and following a safe route, I transport groups of merchants and also speak about the Dharma for them, thereby causing them to feel delighted. I lead them to the isle of jewels, provide them with all kinds of precious jewels, ensure that they are completely satisfied and then, afterward, I take them back to Jambudvīpa.

Son of Good Family, while transporting them back and forth in this great ship in this way, I have never yet allowed even one of them to come to harm. Any beings who are able to see me and hear the Dharma that I teach:

Will be caused to remain forever free of any fear of the ocean of
saṃsāra;

Will certainly succeed in entering the ocean of all-knowledge;

Will certainly be able to dry up the ocean of craving;

- Will be able to use the light of wisdom to illuminate the ocean of the three periods of time;
- Will be able to put an end to the ocean of all beings' sufferings;
- Will be able to purify the ocean of all beings' minds;
- Will be able to swiftly purify the ocean of all *kṣetras*;
- Will be able to travel and pay their respects everywhere in the ocean of the ten directions;
- Will everywhere know the ocean of all beings' faculties;
- Will everywhere completely understand the ocean of all beings' actions; and
- Will everywhere adapt to the ocean of all beings' minds.

Son of Good Family, I have acquired only this practice of the banner of the great compassion. If anyone so much as sees me, hears me, dwells together with me, or brings me to mind, then none of them will have done so in vain. As for the bodhisattva-mahāsattvas:

- Who are well able to roam about on the great ocean of *saṃsāra*;
- Who remain undefiled by the ocean of all afflictions;
- Who are able to relinquish the ocean of all wrong views;
- Who are able to contemplate the ocean of the nature of all dharmas;
- Who are able to use the four means of attraction to attract the ocean of beings;
- Who have already come to skillfully and securely dwell in the ocean of all-knowledge;
- Who are able to extinguish the ocean of all beings' attachments;
- Who are able to equally abide throughout the ocean of all times;
- Who are able to use the spiritual superknowledges to liberate the ocean of all beings; and
- Who are able to accord with the appropriate time in training the ocean of beings—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city named Nandihāraṃ or "Delightful" in which there is an elder named Jayottama or "Unsurpassed Supremacy." You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration and tears of sadness flowed down his countenance.

Then, with a mind that was insatiable in the search for good spiritual guides, he respectfully withdrew and departed.

23 – Jayottama

At that time, Sudhana the Youth:

Continuously and ceaselessly produced the mind of universal great kindness and the mind moistened by great compassion;
 Cultivated merit and wisdom, the two types of adornment;
 Abandoned the filth of all the afflictions;
 Realized the uniform equality of dharmas;
 Kept his mind free of any judgments as to superiority or inferiority;
 Pulled out all the thorns of bad actions;
 Destroyed all obstacles;
 Drew strength from the practice of vigor as his city wall and moat;
 Took extremely deep samādhi as his park and gardens;
 Used the sunlight of wisdom to dispel the darkness of ignorance;
 Used the breeze of skillful means to cause the flowers of wisdom to bloom;
 Used unimpeded vows to fill the Dharma realm; and
 Caused his mind to always manifest entry into the city of all-knowledge.

Continuing his quest for the bodhisattva path in this way, he gradually traveled along until, reaching the inner precincts of that city, he saw that Jayottama was east of the city at the great adornment banner in the Aśoka or “Sorrow-Free” Forest where he was surrounded by a group of countless merchants and a hundred thousand laymen for whom he adjudicated many different kinds of human affairs on account of which he spoke about the Dharma and thereby enabled them:

To forever uproot all conceit;
 To abandon the concepts of a self and anything belonging to a self;
 To relinquish whatever they had amassed;
 To extinguish the filth of miserliness and jealousy;
 To acquire purity of mind;
 To become free of the turbidity of the defilements;
 To gain the power of pure faith;
 To always delight in seeing the Buddha;
 To absorb and retain the Buddha’s Dharma;
 To develop the power of the bodhisattva;
 To bring forth the bodhisattva practices;

- To enter the bodhisattva samādhis;
- To acquire the bodhisattva's wisdom;
- To abide in the bodhisattva's right mindfulness; and
- To increase in the resolute intentions of the bodhisattva.

Having seen that elder teaching the Dharma for that congregation, Sudhana the Youth then cast his body to the ground as he bowed down in reverence at his feet. After remaining in that prostration for a good while, he rose and addressed him, saying:

O Ārya, I am Sudhana. I am Sudhana. I am solely in search of the bodhisattva practices. How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path? When one is following the course of cultivation and training:

- How can one always be able to teach and liberate all beings?
- How can one always directly see all buddhas?
- How can one always hear the Dharma of all buddhas?
- How can one always sustain and preserve all buddhas' Dharma?
- How can one always enter all Dharma gateways?
- How can one enter all *kṣetras* and train in the bodhisattva practices?
- How can one remain throughout all kalpas, cultivating the bodhisattva path?
- How can one know all *tathāgatas'* spiritual powers?
- How can one receive the protection of all *tathāgatas'*?
- How can one gain the wisdom of all *tathāgatas'*?

That elder then spoke to Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that you have been able to resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I have perfected the bodhisattva's practice gateway of going everywhere using the independent and effortless powers of the spiritual superknowledges.

Son of Good Family, of what does the bodhisattva practice gateway of going everywhere consist? Son of Good Family, taking as my focus all beings of the desire realm in this great trichilocosm, including all devas of the Trāyastriṃśa Heaven, all devas of the Suyāma Heaven, all devas of the Tuṣita Heaven, all devas of the Skillful Transformations Heaven, all devas of the Paranirmita Vaśavartin Heaven, and all of the *māra* devas as well as all the others in the realms of the devas, dragons, *yakṣas*, *rākṣasas*, *kumbhāṇḍas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and non-humans, including those in villages, encampments, cities, towns,

and all other dwelling places—in the midst of all those beings, I teach the Dharma for their sakes, doing so:

- To enable them to abandon what is non-Dharma;
- To enable them to stop their disputation;
- To enable them to do away with war;
- To enable them to halt their angry conflicts;
- To enable them to break off their grudge-ridden feuding;
- To enable them to release themselves from the bonds;
- To enable them to escape their imprisonment;
- To enable them to avoid terrifying circumstances;
- To enable them to cut off the killing of beings, and so forth up to and including cutting off the holding of wrong views;¹²⁶
- To enable them to strictly halt all bad actions and all forbidden endeavors;
- To enable them to comply with all good dharmas;
- To enable them to cultivate and train in all the technical skills and arts that benefit the world;
- To distinguish for their sakes [the teachings of] the many different kinds of treatises so that they may be gladdened and gradually ripened; and
- To adapt to the adherents of the non-Buddhist paths and teach them superior wisdom so they may be caused to cut off all their wrong views and enter the Dharma of the Buddha.

I also teach the transcendentally supreme Dharma even for all the devas of the form realm's Brahma Heaven. And just as I proceed in this way in all the worlds of this great trichiliocosm, so too do I also do so even for all beings in the worlds of the ten directions that are as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*. For all of them I teach the dharmas of a buddha, the dharmas of a bodhisattva, the dharmas of a *śrāvaka* disciple, and the dharmas of a *pratyekabuddha*.

I teach about the hell realms, teach about the beings in the hell realms, and teach about the paths leading to the hell realms. I teach about the animal realms, teach about the different kinds of animals, teach about the suffering experienced by animals, and teach about the paths leading into the animal realms. I teach about the worlds of King Yama, teach about the sufferings in the worlds of King Yama, and teach about the paths leading into the worlds of King Yama. I teach about the worlds of the devas, teach about the bliss of the deva worlds, and teach about the paths leading to the deva worlds. And I teach about the worlds of humans, teach about the suffering and

pleasure of the human worlds, and teach about the paths leading to the human worlds. I do this:

- Wishing to reveal the bodhisattva's meritorious qualities;
- To cause beings to relinquish the faults of *saṃsāra*;
- To cause beings to know and see all the marvelous meritorious qualities of those possessed of all-knowledge;
- Wishing to cause beings to know of the delusion and suffering in all the rebirth destinies of existence;
- To cause beings to know and see the unimpeded dharmas;
- Wishing to reveal the causes of the origination of all worlds;
- Wishing to reveal how nirvāṇa is the most blissful thing in all worlds;
- To cause beings to relinquish all conceptual attachments;
- To cause beings to realize the Buddha's non-dependent Dharma;
- To cause beings to forever extinguish the cycle of all afflictions;
- and
- To cause beings to be able to turn the Tathāgata's wheel of Dharma.

I teach dharmas such as these for the benefit of beings.

Son of Good Family, I know only this pure Dharma gateway of going everywhere to cultivate the bodhisattva practices using the independent and effortless powers of the spiritual superknowledges. As for the bodhisattva-mahāsattvas:

- Who are completely possessed of sovereign mastery in all the spiritual superknowledges;
- Who are all able to go everywhere to all buddha *kṣetras*;
- Who have reached the ground of the universal eye;
- Who all hear all voices and languages;
- Who have achieved sovereign mastery of the wisdom which everywhere penetrates all dharmas;
- Who are free of any disputation;
- Who are incomparably brave and strong;
- Who use their vast and long tongues to send forth the sound of impartial teachings;
- Whose bodies are marvelously fine and identical to those of the other bodhisattvas;
- Who will ultimately be no different from the Tathāgatas;
- Whose wisdom bodies are so vast that they penetrate all three periods of time; and
- Whose spheres of objective experience are as boundless as empty space—

How could I know of or speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a land known as Śroṇāparānta. That country has a city known as Kalingavana in which there is a bhikshuni named Simhavijrmbhitā. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

24 – Simhavijrmbhitā

At that time, Sudhana the Youth then gradually traveled on until he reached the city in that country where he then searched all around for this bhikshuni. Countless people all told him: “Son of Good Family, this bhikshuni resides in Sunlight Park, a place donated by King Jayapraha or ‘Supreme Light’ where she teaches the Dharma for the benefit of countless beings.”

Sudhana the Youth then went to that park where, looking all around, he saw a huge tree in that park that was known as “Full Moon” that, shaped like a tower, emanated a bright light that cast its illumination a full *yojana* all around.

He saw a leafy tree known as “Universal Shelter” that, shaped like a canopy, emanated a purple-blue lapis lazuli light.

He saw a flowering tree known as “Blossom Treasury” that, in its height and breadth, resembled the king of the Himalaya mountains. Like the *pārajātaka* tree of the Trāyastriṃśa Heaven, it endlessly sprinkled down many kinds of marvelous blossoms.

He also saw an “elixir of immortality” fruit tree shaped like a mountain of gold that always emanated light and that was abundantly laden with many different kinds of fruits.

He also saw a uniquely shaped *maṇi* jewel tree known as “Vairocana Treasury” that had mind-king *maṇi* jewels up at the very top and that was adorned all around with *maṇi* jewels appearing in infinitely many different colors.

There was also a robe tree known as “Purity” that had robes of many different colors draping down from it as decorative adornments.

There was also a music tree known as “Joyous Delight,” the sounds of which were more exquisitely marvelous than the music of the heavens.

And there was also a fragrance tree known as “Universal Adornment” that always exuded marvelous fragrances that were unimpeded in everywhere suffusing the ten directions with their scents.

In that park, there were also springs, streams, and ponds, all of which were adorned with the seven precious things and had bottoms coated with *kālānusāri* sandalwood incense gum that had collected and thickened there. Spread all across their bottoms were supremely marvelous sands of gold. They were completely filled with the waters of the eight qualities that were everywhere covered with *utpala* blossoms, *padma* blossoms, *kumuda* blossoms, and *punḍarīka* blossoms and they were surrounded all around by rows of trees adorned with countless jewels.

Beneath those jeweled trees were lion thrones adorned with all different kinds of marvelous jewels. They were spread with celestial robes, imbued with all kinds of marvelous fragrances, hung with all kinds of jeweled silken sashes, graced by jeweled curtains, covered with suspended nets woven with *jambūnada* gold, and hung with slowly swaying jeweled bells sending forth sublime music. Moreover:

Beneath some of the trees, there were lotus dais lion thrones;

Beneath other trees, there were incense-king *maṇi* jewel lotus dais lion thrones;

Beneath other trees, there were sovereign *maṇi* jewel lotus dais lion thrones adorned with dragons;

Beneath other trees, there were sovereign *maṇi* jewel lotus dais lion thrones adorned with groups of jeweled lions;

Beneath other trees, there were *vairocana* sovereign *maṇi* jewel lotus dais lion thrones; and

Beneath other trees, there were ten directions illumining *vairocana* sovereign *maṇi* jewel lotus dais lion thrones.

Every one of those thrones was surrounded by ten myriads of jeweled lion thrones, every one of which was replete with countless varieties of adornments.

The area within this immense park was everywhere so filled with many types of jewels that it resembled a jeweled isle out on the great ocean. Its grounds were spread with *kācalindika* robes that were so soft and pliant that they caused one to feel blissful sensations as, stepping down on them, one’s foot sank into them, and, when one’s foot was raised, it returned to its original appearance.

There were countless varieties of birds singing harmonious and elegant sounds.

The jeweled sandalwood forest was adorned with supremely marvelous adornments that constantly sprinkled down an endless rain of many kinds of exquisite flowers in a manner similar to Śakra's park full of various flowers.

Peerlessly fine imperial fragrances everywhere permeated everything just as they do in Śakra's Sudharma Hall.

All of the music trees, jeweled *pārijātaka* trees, and the nets hung with the many-jeweled bells sent forth the sounds of marvelous music comparable in its beauty to the songs sung by the heavenly nymph, Fine Mouth, in the Paranirmita Vaśavartin Heaven.

All of the wish-fulfilling trees hung with adornments consisting of many different kinds of marvelous robes created an appearance comparable to a great ocean.

There were hundreds of thousands of towers in countless colors adorned with many different kinds of jewels which created an appearance like that of the Trāyastriṃśa Heaven palace's great city of Sudarśana, "Good to Behold."

A jeweled canopy stretched far across it appeared like the profile of Sumeru's peaks and produced a universally illuminating radiance similar to that of the palace of the Brahma Heaven King.

Sudhana the Youth then saw that this immense park with its countless excellent qualities and many kinds of adornments had all been accomplished as the karmic rewards of this bodhisattva, were created by her world-transcending roots of goodness, were results flowing from the merit of the offerings she had presented to all buddhas, and were phenomena unmatched by anything else in any world. Appearances such as these had all been brought together through Siṃhaviṃbhitā Bhikshuni's complete understanding of dharmas' similarity to mere conjured illusions and were the perfected culmination of her vast pure merit and good karmic deeds.

The devas, dragons, and others of the eight groups of spiritual beings as well as countless other beings from the worlds of the great trichiliocosm were all able to enter this park and yet they were not crowded together. How could this be so? This was possible due to this bhikshuni's inconceivable and awe-inspiring spiritual powers.

Sudhana the Youth then saw that Siṃhaviṃbhitā Bhikshuni was seated everywhere on all the lion thrones beneath all those jeweled trees. He saw too that:

Her physical appearance was proper and dignified and her deportment was serene;

All of her faculties were as well trained and compliant as the great king
 of elephants;
 Her mind was as free of the turbidity of the defilements as a clear lake
 of pure waters;
 In her everywhere relieving the wants of beings, she was like a wish-
 fulfilling jewel;
 She was as unstained by worldly dharmas as a lotus flower;
 Her mind was as fearless as the king of lions;
 In guarding and preserving the precepts of purity, she was as unshak-
 able as Mount Sumeru;
 In her ability to cause the minds of those seeing her to become clear
 and cool, she was like the marvelous king of incense;
 In her ability to rid beings of the fever of their afflictions, she was like
 the marvelous sandalwood incense from the Himalaya Mountains;
 In allaying all the sufferings of those who see her, she was like *Śudarśana*
 or "Good to Behold," the king of all medicines;
 In benefiting all who saw her so that they did not come to her in vain,
 she was like the deva, Varuṇa; and
 In her ability to promote the growth of all beings' roots of goodness,
 she was like an especially fine and fertile field.

At every one of those throne sites, the assembled congregations were different from each other and the Dharma gateways she taught were also different:

In one place, he saw her seated there, surrounded by a congregation
 of devas from the Pure Abodes Heaven headed by Maheśvara for
 whom this bhikshuni taught a Dharma gateway known as "endless
 liberation";
 In another place, he saw her seated there, surrounded by a congrega-
 tion of Brahma Heaven devas, headed by the Brahma Heaven King
 known as Rucira for whom this bhikshuni taught a Dharma gateway
 known as "universal gateway of the wheel of different pure voices";
 In another place, he saw her seated there, surrounded by a congregation
 of Paranirmita Vaśavartin Heaven devas' sons and devas' daughters
 headed by the Paranirmitavaśavartin Heaven King for whom this
 bhikshuni taught a Dharma gateway known as "the bodhisattva's
 pure resolve";
 In another place, he saw her seated there, surrounded by a congre-
 gation of Skillful Transformations Heaven devas' sons and devas'
 daughters headed by the Skillful Transformations Heaven King for
 whom this bhikshuni taught a Dharma gateway known as "the skill-
 ful adornment of all dharmas";

- In another place, he saw her seated there, surrounded by a congregation of Tuṣita Heaven devas' sons and devas' daughters headed by the Tuṣita Heaven King for whom this bhikshuni taught a Dharma gateway known as "the turning of the mind treasury";
- In another place, he saw her seated there, surrounded by a congregation of Suyāma Heaven devas' sons and devas' daughters headed by the Suyāma Heaven King for whom this bhikshuni taught a Dharma gateway known as "boundless adornment";
- In another place, he saw her seated there, surrounded by a congregation of Trāyastriṃśa Heaven devas' sons and devas' daughters headed by Śakra, lord of the devas, for whom this bhikshuni taught a Dharma gateway known as "the gateway of renunciation";
- In another place, he saw her seated there, surrounded by a congregation of Hundred Light Rays Dragon King, Nanda Dragon King, Upananda Dragon King, Manasvin Dragon King, Airāvanaṇa Dragon King, Anavatapta Dragon King, and others as well as dragons' sons and dragons' daughters, all of these headed by Sāgara Dragon King for whom this bhikshuni taught a Dharma gateway known as "the radiant adornments of the realm of the Buddha's spiritual superknowledges";
- In another place, he saw her seated there, surrounded by a congregation of *yakṣas* headed by Vaiśravaṇa for whom this bhikshuni taught a Dharma gateway known as "the treasury that rescues beings";
- In another place, he saw her seated there, surrounded by a congregation of *gandharvas* headed by Supporter of the Country Gandharva King for whom this bhikshuni taught a Dharma gateway known as "endless joy";
- In another place, he saw her seated there, surrounded by a congregation of *asuras* headed by Rāhu Asura King for whom this bhikshuni taught a Dharma gateway known as "the wisdom gateway of the Dharma realm's swift adornment";
- In another place, he saw her seated there, surrounded by a congregation of *garuḍas* headed by Agile Grasp Garuḍa King for whom this bhikshuni taught a Dharma gateway known as "terrifying and shaking the ocean of all realms of existence";
- In another place, he saw her seated there, surrounded by a congregation of *kinṇaras* headed by Great Tree Kinnara King for whom this bhikshuni taught a Dharma gateway known as "the light of the Buddha's practices";
- In another place, he saw her seated there, surrounded by a congregation of *mahoragas* headed by Amra Grove Kinnara King for whom this bhikshuni taught a Dharma gateway known as "arousing the Buddha's mind of joyous delight";

- In another place, he saw her seated there, surrounded by a congregation of countless hundreds of thousands of men and women for whom this bhikshuni taught a Dharma gateway known as “the especially excellent practices”;
- In another place, he saw her seated there, surrounded by a congregation of *rākṣasas* headed by Ever Stealing Essential Energies Big Tree Rākṣasa for whom this bhikshuni taught a Dharma gateway known as “generating the mind of compassionate sympathy”;
- In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the *śrāvaka*-disciple vehicle for whom this bhikshuni taught a Dharma gateway known as “the light of supreme wisdom”;
- In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the *pratyekabuddha* vehicle for whom this bhikshuni taught a Dharma gateway known as “the vast light of the Buddha’s meritorious qualities”;
- In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the Great Vehicle for whom this bhikshuni taught a Dharma gateway known as “the wisdom light gateway to the universal gateway *samādhi*”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas at the stage of the initial generation of the resolve for whom this bhikshuni taught a Dharma gateway known as “the accumulation of all buddhas’ vows”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the second ground for whom this bhikshuni taught a Dharma gateway known as “the stainless wheel”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the third ground for whom this bhikshuni taught a Dharma gateway known as “adornment through quiescence”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the fourth ground for whom this bhikshuni taught a Dharma gateway known as “bringing forth the realm of all-knowledge”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the fifth ground for whom this bhikshuni taught a Dharma gateway known as “the treasury of marvelous flowers”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the sixth ground for whom this bhikshuni taught a Dharma gateway known as “the *vairocana* treasury”;

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the seventh ground for whom this bhikshuni taught a Dharma gateway known as “the ground of universal adornment”;

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the eighth ground for whom this bhikshuni taught a Dharma gateway known as “the body that pervades the Dharma realm’s sphere of objective experience”;

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the ninth ground for whom this bhikshuni taught a Dharma gateway known as “adornment through the power of having nothing at all that is apprehensible”;

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the tenth ground for whom this bhikshuni taught a Dharma gateway known as “the unimpeded wheel”; and

In yet another place, he saw her seated there, surrounded by a congregation of vajra-wielding spirits for whom this bhikshuni taught a Dharma gateway known as “the *nārāyaṇa*’s adornment with vajra wisdom.”

Sudhana the Youth saw all such beings from all of the rebirth destinies who had already become ripened, who had already become trained, and thus who were able to become vessels for retaining the Dharma. They all entered this park and sat there surrounding these Dharma thrones. *Simhavijr̥mbhitā* Bhikshuni adapted to the differences in the relative superiority or inferiority of their various aspirations and understandings in teaching the Dharma for their sakes, thereby enabling them to become irreversible in their progress toward *anuttara-samyak-saṃbodhi*. And how could this be so? This bhikshuni had entered:

The *prajñāpāramitā* gateway of the universal eye acquired through equanimity;

The *prajñāpāramitā* gateway of teaching all dharmas of the Buddha;

The *prajñāpāramitā* gateway of the distinctions in the Dharma realm;

The *prajñāpāramitā* gateway of the scattering and demolishing of the sphere of all obstacles;

The *prajñāpāramitā* gateway that brings forth thoughts of goodness in all beings;

The *prajñāpāramitā* gateway of supreme adornment;

The *prajñāpāramitā* gateway of the treasury of unimpeded truth;

The *prajñāpāramitā* gateway of the perfect fulfillment of the Dharma realm;

The *prajñāpāramitā* gateway of the mind treasury; and

The *prajñāpāramitā* gateway of the treasury of universal generation.

These ten *prajñāpāramitā* gateways were foremost among the countless hundreds of myriads of such *prajñāpāramitā* gateways that she had entered. All these bodhisattvas and other beings within this Sunlight Park were those who this *Siṃhavijṛmbhitā* Bhikshuni had first encouraged to bring forth the resolve, had enabled to absorb and retain right Dharma, and had encouraged to reflect upon it and cultivate it and then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Then, when Sudhana the Youth saw that *Siṃhavijṛmbhitā* Bhikshuni had a park and grove such as this, Dharma thrones such as these, meditation walkways such as these, congregations such as these, spiritual powers such as these, and eloquence such as this while also having heard her teaching of inconceivable Dharma gateways such as these, the rain from vast Dharma clouds moistened his mind and he had this thought: "With my right side facing her, I should circumambulate her countless hundreds of thousands of times."

The Bhikshuni then emanated an immense beam of light that everywhere illuminated the park, its congregations, and their adornments. Sudhana the Youth then saw his own body as well as all of the many trees in that park and its groves all circumambulating this bhikshuni in a rightward direction countless hundreds of thousands of myriads of times. When those circumambulations were finished, Sudhana the Youth then pressed his palms together, stood before her, and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

The Bhikshuni replied, "I have acquired a liberation known as 'the perfection of all-knowledge.'"

Sudhana then asked, "O Āryā, why is it known as 'the perfection of all-knowledge'?"

The Bhikshuni replied, "Son of Good Family, in but a single mind-moment, this light of wisdom everywhere illuminates all dharmas of the three periods of time."

Sudhana then asked, "O Āryā, of what does the sphere of experience of this light of wisdom consist?"

The Bhikshuni then said:

When I enter this light of wisdom gateway, I am able to bring forth “the sovereign samādhi of all dharmas” and with this samādhi, I acquire mind-generated bodies which then go to the abodes of all those bodhisattvas who are bound to but one more birth where they dwell in their palaces in the Tuṣita Heavens of the worlds of the ten directions. Then, before every one of those bodhisattvas, I manifest bodies as numerous as the atoms in an ineffable number of buddha *kṣetras*. Every one of those bodies then makes offerings to them as numerous as the atoms in an ineffable number of buddha *kṣetras*. In particular, I manifest in the bodies of deva kings as well as in other ways up to and including in the bodies of human kings, all of whom hold flower clouds, garland clouds, burning incenses, perfumes, powdered incenses, robes, necklaces, banners, pennants, silken streamers, canopies, jeweled nets, jeweled curtains, jewel treasuries, and jewel lamps. I hold up all kinds of adornments such as these and present them as offerings.

And just as I present such offerings to the bodhisattvas abiding in the Tuṣita Heavens, so too do I also present such offerings to them at the stages when they abide in the womb, when they emerge from the womb, when they abide within the household, when they leave behind the householder’s life, when they approach the site of enlightenment, when they realize the universal and right enlightenment, when they turn the wheel of right Dharma, and when they enter *nirvāṇa*. Thus, in all these circumstances, whether they be dwelling in a heavenly palace, a dragon palace, or in other circumstances up to and including also when they dwell in a palace among humans—in every one of those places where the Tathāgatas dwell, I present offerings in this same way.

If there is any being at all who becomes aware of my making offerings to buddhas in this way, they all attain irreversibility in their progress toward *anuttara-samyak-saṃbodhi*. If there is any being at all who comes into my presence, I immediately teach them about the *prajñāpāramitā*.

Son of Good Family:

Whenever I see any being, I do not distinguish any marks of a being. This is because I see them clearly with the wisdom eye;

Whenever I hear any speech, I do not distinguish any marks of verbal discourse. This is because my mind remains entirely free of attachment;

Whenever I see any of the *tathāgatas*, I do not distinguish any marks of a *tathāgata*. This is because I have completely comprehended the Dharma body;

Whenever I sustain the turning the Dharma wheel [of all buddhas],¹²⁷ I do not distinguish any marks of the wheel of Dharma. This is because I have awakened to the inherent nature of dharmas; and

When I pervasively know all dharmas in but a single mind-moment, I do not distinguish any marks of dharmas. This is because I realize that dharmas are like mere conjured illusions.

Son of Good Family, I know only this perfection of all-knowledge liberation. As for the bodhisattva-mahāsattvas:

Whose minds remain free of discriminations even as they know all dharmas;

Who sit erect in one body even as they completely fill the Dharma realm;

Who, even within their own bodies, manifest all *kṣetras*;

Who, even in but a single mind-moment, visit and pay their respects to all buddhas;

Who, even within their own bodies, manifest all the spiritual powers of all buddhas;

Who, even with but one hair, everywhere lift up the worlds of an ineffable number of buddhas;

Who, even within but one pore of their own bodies, reveal the creation and destruction of an ineffable number of worlds;

Who, even in but a single mind-moment, dwell together with an ineffable-ineffable number of beings; and

Who, even in but a single mind-moment, enter an ineffable-ineffable number of all kalpas—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a land known as Durga or “Dangerous Difficulty.” This country has a city known as Ratnavyūha or “Jeweled Adornment” in which there is a woman known as Vasumitrā. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

25 – Vasumitrā

At that time, the light of great wisdom illuminated the mind of Sudhana the Youth, whereupon he then took up the meditative

reflections with which he perceived the nature of all dharmas. Consequently:

- He acquired the *dhāraṇī* gateway of the complete cognition of all speech;
- He acquired the *dhāraṇī* gateway of the preservation of all the wheels of Dharma;
- He acquired the power of the great compassion in which all beings find refuge;
- He acquired the gateway of contemplation of the light of the principles of all dharmas;
- He acquired the purification of vows that completely fill the Dharma realm;
- He acquired the light of wisdom that everywhere illuminates all dharmas of the ten directions;
- He acquired the power of the sovereign masteries by which one everywhere adorns all worlds; and
- He acquired the vows by which one everywhere brings forth the perfect fulfillment of all the deeds of a bodhisattva.

He then gradually traveled onward until he reached the city of Ratnavyūha in the country of Durga in which he searched everywhere for Lady Vasumitrā. In that city, there were people who were unaware of this woman's meritorious qualities and wisdom who thought:

This youth before us now is one whose faculties are calm, one whose wisdom is bright, one who is neither confused nor disturbed, one whose attentive gaze extends just a meter ahead of him, one who is free of weariness or indolence, one who has nothing he is attached to, one who is unblinking in his gaze, and one whose mind is unshakable and as deep and vast as the great ocean.

He should not be having thoughts of desire for this Lady Vasumitrā, should not be having thoughts about her affected by inverted views, should not be conceiving of her as lovely, should not be producing thoughts of desire for her, and should not be one who is captivated by this woman's beauty.

This youth does not engage in the actions of Māra, does not enter the realm of Māra, does not sink into the mud of desire, and does not become entrapped in Māra's snares. He is already able to refrain from doing what should not be done. What then might be his motivation be in searching for this lady?

Among the people there, there were those who were already aware that this woman was one who is wise. They told Sudhana:

It is good indeed, good indeed, Son of Good Family, that you are now able to search for this Lady Vasumitrā. By this alone, you have already acquired vast and wholesome benefit. Son of Good Family:

You should be resolute in seeking the stage of the realization of the fruit of buddhahood;

You should be resolute in wishing to become a refuge for all beings;

You should be resolute in wishing to extricate the poisonous arrows of lust from all beings; and

You should be resolute in crushing all beings' perceptions of a woman's form as lovely.

Son of Good Family, Lady Vasumitrā lives in this city in her own house north of the marketplace.

Having heard these words, Sudhana the Youth was filled with joyous exultation. He then went to her gates where he saw that the house where she dwelt was vast, beautifully adorned, and surrounded by ten concentric rings of jeweled walls, jeweled trees, and jeweled moats.

Those jeweled moats were brimming with perfumed waters and their depths were carpeted with gold sand. All kinds of heavenly jeweled flowers were floating everywhere across the surface of those waters. They included jeweled *utpala* blossoms, *padma* blossoms, *kumuda* blossoms, and *punḍarīka* blossoms.

Palatial halls and towers were spread everywhere about. They were constructed with rows of interspersed and mutually interfacing gateways and windows, each of which was hung with nets of bells and each of which was graced with pennants and banners decorated with countless precious and extraordinary adornments.

The grounds were made of lapis lazuli inlaid with many kinds of jewels. *Agaru* incense was burning there and sandalwood incense perfume had been spread there as well. The breezes which caused strands of many-jeweled bells to sway and resound also scattered all kinds of heavenly flowers that everywhere covered the grounds. The place was so replete with all these many different kinds of beautiful adornments that it was beyond one's ability to describe it. There were treasuries full of the various kinds of precious jewels, hundreds of thousands in number, with which these ten immense parks and groves were adorned.

Sudhana then saw this woman possessed of a beautiful countenance, perfectly full physical form and features, skin the color of gold, and indigo eyes and hair. She was neither tall nor short, neither

heavy nor slight, and so beautiful that no human or deva from the desire-realm could even be compared to her.

Her voice, exquisitely marvelous, surpassed even those heard in the Brahma World, completely embodying all the different types of speech of all beings. There was nothing at all that she failed to completely understand. She possessed a deeply penetrating comprehension of words and their meanings. She was extremely skillful in her discourse, had acquired the wisdom that perceives phenomena as like mere conjured illusions, and had entered the gateway of skillful means.

Her body was graced with necklaces made of many kinds of jewels and other kinds of adornments and wish-fulfilling *maṇī* jewels composed the jeweled tiara crowning her head. She was also surrounded by a retinue of countless followers, all of whom shared equivalent roots of goodness and the same practices and vows. She possessed an immense treasury of inexhaustible merit.

At that time, Lady Vasumitrā emanated an immense radiance from her body that everywhere illuminated all the halls in her house. The bodies of all who were touched by this light felt sensations of clarity and coolness.

Sudhana then went before her to pay his respects and bowed down in reverence at her feet. He then stood before her with palms pressed together and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

She then told him:

Son of Good Family, I have acquired the bodhisattva's liberation known as "the pinnacle of dispassion"¹²⁸ with which I adapt to others' desires and then manifest bodies accordingly. Thus, if a deva sees me, I become a female deva possessed of an incomparably superior form, appearance, and radiance. So too for others, including those in the human realm, the nonhuman realms, and so forth for whom, adapting to whoever sees me, I then manifest in the form of just such a human female or nonhuman female in accordance with their inclinations, thereby allowing them to see me in that form. For instance:

- If there are any beings entangled by the desire-ridden mind who come to see me, I teach the Dharma for them, whereupon, having heard the Dharma, they then abandon sensual desire and acquire the bodhisattva's "sphere of nonattachment" samādhi;
- If there are any beings who see me only briefly, they then abandon sensual desire and acquire the bodhisattva's "joyous delight" samādhi;
- If there are any beings who speak to me only briefly, they then abandon sensual desire and acquire the bodhisattva's "unimpeded voice" samādhi;
- If there are any beings who only briefly grasp my hand, they then abandon sensual desire and acquire the bodhisattva's "traveling to all buddha kṣetras" samādhi;
- If there are any beings who but briefly ascend to my throne, they then abandon sensual desire and acquire the bodhisattva's "light of liberation" samādhi;
- If there are any beings who but briefly gaze at me, they then abandon sensual desire and acquire the bodhisattva's "quiescent adornment" samādhi;
- If there are any beings who merely see me stretching, they then abandon sensual desire and acquire the bodhisattva's "vanquishing proponents of other traditions" samādhi;
- If there are any beings who see me so much as blink an eye, they then abandon sensual desire and acquire the bodhisattva's "light of the buddha realm" samādhi;
- If there are any beings who simply hug me, they then abandon sensual desire and acquire the bodhisattva's "attracting and never forsaking all beings" samādhi;
- If there are any beings who merely kiss my lips, they then abandon sensual desire and acquire the bodhisattva's "increasing all beings' treasury of merit" samādhi; and
- If there are any beings who so much as draw near to me, they are all established in the bodhisattva's liberation that has reached the pinnacle of dispassion and is directed toward the ground of unimpeded all-knowledge.

Sudhana then addressed her, asking, "O Āryā, through the planting of which roots of goodness and through the cultivation of which meritorious deeds have you achieved such sovereign mastery as this?"

She replied, saying:

Son of Good Family, I recall that, in the past, there was a Buddha who appeared in the world who was named Atyuccagāmī or "Lofty Practice." The king's capital city was known as Sumukhā or "Marvelous Gates."

Son of Good Family, that Atyuccagāmī Tathāgata was one who felt deep pity for beings. When, on entering the royal capitol, his feet stepped on the threshold of its gates, that entire city then quaked and shook, whereupon it suddenly grew immensely vast and became adorned with many kinds of jewels emanating countless beams of light that interlaced the penetrating brilliance of their rays. All different kinds of jeweled flowers scattered down and spread across its grounds and all varieties of celestial music then resounded in unison as all the devas came forth and filled the skies above.

Son of Good Family, I was then an elder’s wife named Sumatī or “Fine Wisdom.” On witnessing that buddha’s power, my mind was aroused, whereupon I went with my husband to pay my respects to that buddha at which point I presented a precious coin to him as an offering. The buddha’s attendant at that time was Mañjuśrī the Youth who then spoke Dharma for me, thereby causing me to resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I know only this bodhisattva’s liberation known as “the pinnacle of dispassion.” As for the bodhisattva-mahāsattvas who have perfected boundless skillful means and wisdom, who have accumulated vast treasuries of these, and whose spheres of cognition are incomparable—how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as Śubhapāraṅgama or “Beautiful Crossing” in which there is a layman named Veṣṭhila. He always makes offerings at the stupa of Candanapīṭha or “Sandalwood Throne” Buddha. You should go there, pay your respects, and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

26 – Veṣṭhila

At that time, Sudhana the Youth then gradually traveled onward until he reached the city of Śubhapāraṅgama. When he arrived at that layman’s household, he bowed down in reverence at his feet. He then stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

The Layman then spoke to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “nonentry into the apex of *parinirvāṇa*.” Son of Good Family, I have never had any thought in which I reflected: “This *tathāgata* has already entered *parinirvāṇa*, this other *tathāgata* is now entering *parinirvāṇa*, and this other *tathāgata* will be entering *parinirvāṇa* in the future.” I have realized that, throughout all the worlds in the ten directions, of all the buddhas, the *tathāgatas*, there are ultimately none of them who have actually ever entered *parinirvāṇa* with the sole exception of instances where they have merely manifested that appearance for the sake of training beings.

Son of Good Family, when I opened the gate to the stupa memorializing Candanapīṭha Tathāgata, I acquired a samādhi known as “the endless lineage of the buddhas.” Son of Good Family, I enter this samādhi in each successive mind-moment and, in each successive mind-moment, I acquire the knowledge of all their countless extraordinary deeds.

Sudhana then asked: “What is this samādhi’s sphere of experience like?”

The Layman replied, saying:

Son of Good Family, when I enter into this samādhi, in accordance with the order of their appearance, I see all the buddhas of this world headed by Kāśyapa Buddha, Kanakamuni Buddha, Krakucchanda Buddha, Śikhin Buddha, Vipāśyin Buddha, Tiṣya Buddha, Puṣya Buddha, Puṣyayaśottara or “Unsurpassable Victory” Buddha, and Padmottara or “Unsurpassable Lotus Flower” Buddha. In but a single mind-moment, I am able to see a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, a *koṭī* of buddhas, a thousand *koṭīs* of buddhas, a hundred thousand *koṭīs* of buddhas, an *ayuta* of *koṭīs* of buddhas, a *nayuta* of *koṭīs* of buddhas, and so forth until I am able to see even buddhas as numerous as the atoms in an ineffable-ineffable number of worlds. In this way, I see all of them in accordance with the order of their coming forth into the world.

I also see those buddhas when they first aroused the resolve, when they planted roots of goodness, when they acquired the

supreme spiritual superknowledges, when they achieved the realization of their great vows, when they cultivated the marvelous practices, when they acquired the *pāramitās*, when they entered the bodhisattva grounds, when they acquired the pure patiences, when they vanquished the armies of Māra, when they attained the right and universal enlightenment, when they purified the lands, when they were surrounded by congregations, when they emanated great light, when they turned the wheel of the sublime Dharma, and when, using the spiritual superknowledges, they manifested transformations.

As for all the various differences which occurred as these events occurred, I am able to retain them all, remember them all, contemplate them all, distinguish them all, and display the appearance of them all. So too is this true of Maitreya and all the buddhas of the future and Vairocana and all the buddhas of the present.

And just as this is so with respect to this world, in this same way, I am also able to see all buddhas of all the worlds of the ten directions throughout the three periods of time along with their congregations of *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas.

Son of Good Family, I have acquired only this bodhisattva liberation known as “nonentry into the apex of *parinirvāṇa*.” As for the bodhisattva-mahāsattvas:

Who, in but a single mind-moment of cognition, comprehensively know all three periods of time;

Who, in but a single mind-moment, everywhere enter all samādhis;

Whose minds are constantly illuminated by the sun of the Tathāgata’s wisdom;

Who make no discriminations regarding any dharma;

Who completely understand the equality of all buddhas;

Who realize the identity and non-duality of the Tathāgata, themselves, and all beings;

Who realize the inherently pure nature of all dharmas;

Who have no reflective thought and have no movement at all even as they are still able to everywhere enter all worlds;

Who have abandoned all discriminations and dwell in the Buddha’s Dharma seal; and

Who are able to awaken all beings throughout the Dharma realm—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a mountain known as Potalaka where there is a bodhisattva known as Avalokiteśvara.

You should go there, pay your respects, and ask him, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

He then spoke these verses:

Out at sea, there is a mountain where many *āryas* and worthies abide.
Composed of the many jewels, it is the ultimate in pristine purity.
It is everywhere full of flowers, fruits, trees, and forests,
and is entirely replete with springs, creeks, lakes, and ponds.

The heroically brave man there, Avalokiteśvara,
dwells on this mountain in order to benefit beings.
You should go there and inquire about the meritorious qualities.
He will then reveal to you his great skillful means.

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

27 – Avalokiteśvara

At that time, Sudhana the Youth then single-mindedly reflected on that layman’s teachings by which:

He entered the treasury of that bodhisattva’s liberation;
Acquired that bodhisattva’s power of mindfulness;
Recalled the sequence of all those buddhas’ appearance in the world;
Bore in mind the continual successive appearance of those buddhas;
Retained the names of those buddhas according to their sequence;
Contemplated the sublime Dharma taught by those buddhas;
Knew the complete adornments of those buddhas;
Saw those buddhas gain the right and universal enlightenment; and
Completely understood those buddhas’ inconceivable works.

He then gradually traveled onward until he reached that mountain. He then searched about everywhere for this great bodhisattva until, on its western slope, he saw him in a steep-walled valley with brightly reflecting intertwined springs and creeks and with forests, densely luxuriant vegetation, and fragrant and soft grasses that carpeted the ground in rightward-radiating swirls.

Avalokiteśvara Bodhisattva was sitting there in the full-lotus posture on a vajra-jewel stone, surrounded by countless respectful bodhisattvas, all of whom sat there atop jewel stones as he taught them a Dharma discourse on the great kindness and the great compassion with which he encouraged them to devote themselves to gathering in all beings.

Having observed this, Sudhana was overcome with joyous exultation. He then pressed his palms together and gazed attentively, eyes unblinking, at what he beheld there. He then had these thoughts:

The good spiritual guides are the Tathāgata himself;
 The good spiritual guides are the cloud of all dharmas;
 The good spiritual guides are the treasury of all meritorious qualities;
 The good spiritual guides are only rarely encountered;
 The good spiritual guides are the cause of the jewels of the ten powers;
 The good spiritual guides are the endlessly burning torch of wisdom;
 The good spiritual guides are the roots and sprouts of merit;
 The good spiritual guides are the guides on the ocean of wisdom; and
 The good spiritual guides are the provisions on the path to all-knowledge.

He then immediately went to pay his respects to that great bodhisattva. Seeing Sudhana from a distance, Avalokiteśvara Bodhisattva then spoke to him, saying, “Welcome!”:

You have brought forth the Great Vehicle’s resolve to everywhere gather in beings;

You have raised forth the right and straightforward mind especially intent on seeking the Buddha’s Dharma;

You are one of great compassion who deeply esteems the rescue and protection of all;

The marvelous practices of Samantabhadra continuously manifest directly before you;

The deep resolve of your great vows is completely fulfilled and purified;

You diligently seek the Buddha’s Dharma while being well able to take it all in;

You are insatiable in constantly collecting roots of goodness;

You comply with the good spiritual guide and never oppose his teachings;

You are one born from the great ocean of Mañjuśrī’s meritorious qualities and wisdom;

As your mind becomes ripened, you will acquire the empowerment of the buddhas;

You have already acquired the light of vast samādhis;

You are especially intent on seeking the extremely profound and sublime Dharma;

You will always see all buddhas and be filled with great happiness;

Your wisdom is as pure as empty space;

Having gained complete understanding yourself, you then teach this for the benefit of others; and

You are securely established in the light of the Tathāgata's wisdom.

Sudhana the Youth then bowed down in reverence at the feet of Avalokiteśvara Bodhisattva and circumambulated him countless times. He then stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

The Bodhisattva then told him:

It is good indeed, good indeed, Son of Good Family, that you have been able to resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family, I have already perfected the bodhisattva's liberation gateway known as "the practice of the great compassion." Son of Good Family, through this bodhisattva's gateway of the practice of the great compassion, I continuously and incessantly provide impartial teaching to all beings.

Son of Good Family, as I dwell in this gateway of the practice of the great compassion, I always remain in the presence of all *tathāgatas* while manifesting everywhere directly before all beings. I may use giving to attract beings, or I may use pleasing words, beneficial actions, or joint endeavors to attract beings. I may manifest a form body to attract beings or I may manifest nets of pure light of all different inconceivable colors to attract beings. I may use voices, the awesome deportment, the teaching of Dharma, or the manifestation of spiritual transformations to arouse the minds of beings, thereby ripening them. And, in some cases, I manifest in a form identical to theirs and then dwell together with them in order to ripen them.

Son of Good Family, in my cultivation of this gateway of the practice of the great compassion, I vow to always rescue all beings and vow as well that all beings:

- Shall escape the fear of dangerous paths;
- Shall escape the fear of the feverish afflictions;
- Shall escape the fear of doubts and delusions;
- Shall escape the fear of bondage;
- Shall escape the fear of killing or injury;

Shall escape the fear of poverty and destitution;
 Shall escape the fear of not being able to survive;
 Shall escape the fear of ill repute;
 Shall escape the fear of death;
 Shall escape the fear of great assemblies;
 Shall escape the fear of the wretched destinies;
 Shall escape the fear of darkness;
 Shall escape the fear of moving;
 Shall escape the fear of being separated from those one loves;
 Shall escape the fear of coming together with adversaries;
 Shall escape the fear of being subjected to physical torment;
 Shall escape the fear of being subjected to mental torment; and
 Shall escape the fear of worry and grief.

I also make this vow: “I vow that all beings who merely bring me to mind, merely call out my name, or merely see me will be able to avoid whatever frightens them.”

Son of Good Family, after using these skillful means to enable beings to become free of fear, I then teach them how to arouse the resolve to attain *anuttara-samyak-saṃbodhi* and then remain forever irreversible in this resolve.

Son of Good Family, I have attained only this bodhisattva’s gateway of the practice of the great compassion. As for the bodhisattva-mahāsattvas:

Who have already purified all of Samantabhadra’s vows;
 Who have already dwelt in all of Samantabhadra’s practices;
 Who always practice all good dharmas;
 Who always enter all samādhis;
 Who always remain throughout all the boundlessly many kalpas;
 Who always know all dharmas of the three periods of time;
 Who always go to pay their respects in all the boundlessly many
kṣetras;
 Who always halt all beings’ evils;
 Who always increase all beings’ goodness; and
 Who always cut short beings’ drifting along in the flow of
saṃsāra—

How could I know of or be able to speak about their meritorious qualities and practices?

At that time, a bodhisattva from the eastern direction named Ananyagāmin or “Right Progression” descended from space to the peak of the Sahā World’s Iron Ring Mountains. As soon as he placed

his feet on the ground, the entire Sahā World quaked and moved in six ways and then became entirely adorned with the many kinds of jewels. Then Ananyagāmin Bodhisattva emanated rays of light from his body, the brightness of which outshone the light of the sun, moon, stars, and lightning while also diminishing to the appearance of ink blots the light of the devas, the dragons, the rest of the eight types of spiritual beings, Śakra, Brahmā, and the world-protecting kings.

His light everywhere illuminated all realms of the hells, animals, hungry ghosts, and King Yama where it extinguished the many kinds of sufferings in those wretched destinies, prevented the afflictions from arising, and also allowed those beings to escape from all worry and anguish. Further, in all buddha lands there everywhere rained down all varieties of flowers, incense, necklaces, robes, banners, canopies, and all other such adornments, all of which were presented as offerings to the buddhas.

Furthermore, in accordance with whatever delighted the minds of those beings, he everywhere manifested his body in all the palaces, gladdening all those who saw this, after which they all came and paid their respects to Avalokiteśvara.

Then Avalokiteśvara Bodhisattva spoke to Sudhana, asking, “Son of Good Family, did you see Ananyagāmin Bodhisattva arrive in this congregation, or not?”

Sudhana replied, “I did indeed see him.”

Avalokiteśvara then told Sudhana: “You may go and ask him, ‘How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?’”

28 – Ananyagāmin

At that time, having respectfully received his instruction, Sudhana the Youth quickly went to pay his respects to that bodhisattva. After bowing down in reverence at his feet, he stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

Ananyagāmin Bodhisattva then said, “Son of Good Family, I have acquired the bodhisattva’s liberation known as ‘swift travel through the universal gateway.’”

Sudhana replied, “O Ārya, under which buddhas did you acquire this Dharma gateway? Also, how far is it from that *kṣetra* to here, and how long did it take you to come this far?”

The Bodhisattva then told him:

Son of Good Family, this is a matter that would be difficult to understand for it is something that all the world’s devas, humans, *asuras*, *śramaṇas*, brahmans, and others could never completely comprehend. It is only the community of heroically brave, vigorous, irreversible, and dauntless bodhisattvas—those who have already been attracted by all the good spiritual guides, who are born in mind by all buddhas, whose roots of goodness are completely developed, whose aspirations are pure, who have acquired the faculties of the bodhisattva, and who possess the wisdom eye—it is only these who are able to hear this, able to retain this, able to understand this, and able to speak about this.

Sudhana replied, “With the assistance of the buddhas’ spiritual powers and the powers of the good spiritual guides, I will be able to have faith in it and will be able to receive it. Please teach me about this matter.”

Ananyaḡāmin Bodhisattva then said:

Son of Good Family, I have come here to this land from the presence of Samantaśrīsambhava or “Universally Supreme Birth” Buddha in the Śrīgarbhavati or “Marvelous Treasury” world off to the east. It is from that buddha that I acquired this Dharma gateway. It has already been kalpas as numerous as the atoms in an ineffable-ineffable number of worlds since I left that place to come here.

In every mind-moment, I take a number of footsteps as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* and, with every footstep, I pass through buddha *kṣetras* as numerous as the atoms in an ineffable-ineffable number of worlds. I go everywhere in each of those *kṣetras* and then go to the abodes of all those buddhas to present offerings of marvelous gifts to them. All of these gifts are produced by the power of unexcelled resolve. They are gifts bearing the seal of the dharma of wishlessness, gifts in which all *tathāgatas* acquiesce, and gifts that are praised by all bodhisattvas.

Son of the Buddha, I also everywhere see all the beings in those worlds, and, knowing all their minds, knowing all their faculties, and adapting to their particular desires and understandings, I manifest bodies for them and teach the Dharma accordingly. In some cases I emanate light and in some cases I bestow wealth or jewels,

thus incessantly using all different kinds of skillful means to teach and train them.

And just as I do this in the east, so too do I also do this in the south, west, and north as well as in the directions of the midpoints, the zenith, and the nadir.

Son of Good Family, I have acquired only this bodhisattva's liberation of universal and swift travel with which I am able to swiftly go to all places everywhere. As for the bodhisattva-mahāsattvas:

Who go everywhere throughout the ten directions, having no place they do not reach;

Whose spheres of wisdom are the same and no different;

Who thoroughly spread their bodies everywhere throughout the Dharma realm;

Who go to all the rebirth destinies;

Who enter all *kṣetras*;

Who know all dharmas;

Who reach all periods of time;

Who teach all Dharma gateways impartially;

Who simultaneously illuminate all beings;

Who make no discriminations regarding any of the buddhas; and

Who are free of obstacles wherever they go—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as Dvāravatī in which there is a spirit known as Mahādeva. You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

29 – Mahādeva

At that time, Sudhana the Youth then:

Entered the bodhisattva's vast practice;

Sought the bodhisattva's sphere of wisdom;

Saw the bodhisattva's works accomplished with the spiritual super-knowledges;

Bore in mind the bodhisattva's supreme meritorious qualities;

Experienced the bodhisattva's great happiness;

Aroused the bodhisattva's steadfast vigor;
 Entered the bodhisattva's inconceivable sovereign masteries and liberations;
 Practiced on the ground of the bodhisattva's meritorious qualities;
 Contemplated the ground of the bodhisattva's samādhis;
 Dwelt on the ground of the bodhisattva's complete-retention *dhāraṇīs*;
 Entered the ground of the bodhisattva's great vows;
 Reached the ground of the bodhisattva's eloquence; and
 Established himself on the ground of the bodhisattva's powers.

He then gradually traveled onward until he reached that city where he searched about, asking about the present location of Mahādeva. Everyone told him: "He is residing in the inner precincts of this city where he is manifesting an immensely large body as he teaches the Dharma for the masses."

Sudhana then went to where Mahādeva was and bowed down in reverence at his feet. He then stood before him with palms pressed together and said:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

Mahādeva then stretched out four hands and scooped up waters from the four seas with which he rinsed his face. Then he lifted up all kinds of gold-colored flowers, scattered them down over Sudhana, and spoke to him, saying:

Son of Good Family, all bodhisattvas are difficult to ever see, are difficult to ever hear, and only rarely appear in the world. They are foremost among all beings. They are the *punḍarīka* blossoms of all humanity, the refuge for beings, and the rescuers of beings. They serve the entire world as a place of peace and security and serve the entire world as sources of the great light that reveals the peaceful, secure, and right path to the confused and deluded. They serve as great guides who lead beings through the gates of the Buddha's Dharma and they serve as great Dharma generals who are well able to preserve and protect the city of all-knowledge.

The bodhisattvas are just so very difficult to encounter, for it is only those who become free of fault in body, speech, and mind who are then able to see their physical forms, hear their eloquence, and always dwell in their presence.

Son of Good Family, I have already perfected a bodhisattva's liberation known as "the net of clouds."

Sudhana then asked, "O Ārya, as for this 'net of clouds' liberation, what is its sphere of experience like?"

Mahādeva then manifested directly before Sudhana heaps of gold, heaps of silver, heaps of lapis lazuli, heaps of crystal, heaps of *musāragalva*, heaps of emeralds, heaps of great flaming-radiance jewels, heaps of stainless treasury jewels, heaps of great radiance jewels, heaps of jewels everywhere revealing the ten directions, heaps of jeweled crowns, heaps of jeweled insignia seals, heaps of jeweled necklaces, heaps of jeweled earrings, heaps of jeweled bracelets, heaps of jeweled lockets, heaps of pearl nets, heaps of all different kinds of *maṇi* jewels, heaps of all kinds of adornments, and heaps of wish-fulfilling *maṇi* jewels. All of these heaps were the size of large mountains.

He then also manifested all kinds of flowers, all kinds of garlands, all kinds of incense, all kinds of burning incense, all kinds of perfumes, all kinds of robes, all kinds of banners and pennants, all kinds of music, and all kinds of pleasure-inducing objects of the five desires, each of which appeared like heap as high as a mountain. He then also manifested countless hundreds of thousands of myriads of *koṭīs* of maidens. Mahādeva then told Sudhana:

Son of Good Family, you may take these things and offer them to the Tathāgatas, thereby cultivating all kinds of merit, while also giving them to everyone in order to attract beings and enable them to cultivate and train in *dāna pāramitā* and the ability to relinquish what is difficult to relinquish.

Son of Good Family, just as I manifest these things for you and instruct you on the practice of giving, so too and in this very same way do I also do so for all beings. So it is that I imbue them with these roots of goodness, inspire them to respectfully make offerings to the Three Jewels and to their good spiritual guides, instigate them to increase their practice of the good dharmas, and induce them to resolve to attain unexcelled bodhi.

Son of Good Family, wherever there are beings who, attached to the objects of the five types of sensual desires, have become indulgently neglectful, I then show them the impurity of those sense objects. Wherever there are beings who, angry and arrogant, involve themselves in much disputation and struggle, I then manifest for them the most extremely frightful kinds of forms such as those of *rākṣasas* and others who drink blood and feast on flesh,

thereby causing them, having seen this, to be so struck with terror and agitated fright that their minds become subdued and pliant, and, as a consequence, they relinquish their animosity.

Wherever there are beings who are overcome with mental torpor and indolence, I then manifest for them the depredations of kings, thieves, floods, conflagrations, or grave illnesses which, once they have seen them, cause their minds to experience such agitated fearfulness that they realize the existence of such sorrows and sufferings and then goad themselves along.

Using all different kinds of skillful means such as these, I cause beings to relinquish all bad actions and cultivate good dharmas, cause them to do away with all obstacles to the *pāramitās* and equip themselves with the *pāramitās*, and cause them to step beyond the hazardous paths beset with all kinds of obstacles so that they may reach the place free of all obstacles.

Son of Good Family, I know only this “net of clouds” liberation. As for the bodhisattva-mahāsattvas:

Who are like Śakra in their ability to vanquish all the armies of the *asura*-like afflictions;

Who are like a great flood in their ability to everywhere extinguish the fires of all beings’ afflictions;

Who are like a fierce fire in their ability to everywhere dry up the waters of all beings’ cravings;

Who are like a great wind in their ability to everywhere blow down the banners of all beings’ attachments to wrong views; and

Who are also like vajra in their ability to completely crush the mountains of all beings’ mountains of the view of a self—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in the site of enlightenment in Jambudvīpa’s state of Magadha, there is an earth spirit known as Sthāvarā or “Peaceful Abiding.” You should go there, pay your respects to her, and ask, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of Mahādeva and circumambulated him countless times. He then respectfully withdrew and departed.

30 – Sthāvarā

At that time, Sudhana the Youth then gradually traveled onward until he arrived at the abode of the spirit Sthāvarā at the site of enlightenment in the state of Magadha. There were a million earth spirits there who were conversing among themselves, saying:

This youth who has come here is an embryonic *tathāgata*. He will certainly become a refuge for all beings and will certainly become one who destroys all beings' shells of ignorance.

This person has already been born into the lineage of the Dharma King and thus is one who is bound to be crowned with the silken sash of stainless and unimpeded Dharma. He is bound to open the great treasury of the jewels of wisdom and vanquish all the erroneous doctrines of those adhering to deviant paths.

Then Sthāvarā and the million other earth spirits emanated a brilliant light that everywhere illuminated the worlds of the great trichilocosm and everywhere caused the great earth to simultaneously quake and howl. The many different kinds of jeweled objects that everywhere adorned that place emanated interwoven streams of pure penetrating radiance.

All the leafy trees simultaneously produced new growth, all the flowering trees blossomed in unison, and the fruits of all the fruit trees became fully ripened. All the rivers wove together their flowing currents and all the lakes and ponds rose to abundant fullness.

A fine rain of perfume fell, everywhere soaking the ground, whereupon a breeze arose and scattered blossoms everywhere across it as countless musical phrasings simultaneously resounded and all the heavenly adornments emanated exquisite sounds. The kings of bulls, elephant kings, lion kings, and others all felt joyous delight and gambled about, roaring and howling, producing sounds like the crashing together of mountains as the hundred thousand hidden treasures spontaneously welled up from the earth and displayed themselves.

Then Sthāvarā, the earth spirit, spoke to Sudhana, saying, "Welcome, Youth. You have previously planted roots of goodness on these very grounds. I could reveal them to you. Do you wish to see this, or not?"

Sudhana, then bowed down in reverence at the earth spirit's feet and circumambulated her countless times. He then stood before her with his palms pressed together and addressed her, saying, "O Aryā, please do so, as, indeed, I do wish to see them."

Sthāvarā, the earth spirit, then placed her foot on the earth, whereupon hundreds of thousands of *koṭīs* of *asaṃkhyeyas* of jewel treasures spontaneously welled up and emerged from the earth. She then told Sudhana:

Son of Good Family, these jewel treasures that have now appeared here follow along after you. They are the karmic fruition of the roots of goodness you planted in the distant past that have been drawn forth by the power of your karmic merit. You should freely put them to use however you wish.

Son of Good Family, I have acquired the bodhisattva liberation known as “the indestructible treasury of wisdom” and I always use this dharma to assist the development of beings. Son of Good Family, I recall that, since the time of Dīpaṃkara or “Burning Lamp” Buddha, I have always followed along after bodhisattvas, respectfully protecting them. I contemplate all the mental actions and spheres of wisdom of bodhisattvas, all their vows and pure conduct, all their samādhis and vast spiritual superknowledges, their great powers of sovereign mastery, their indestructible dharmas, their travel everywhere to all buddha lands, their everywhere receiving¹²⁹ all *tathāgatas’* predictions, their turning of all buddhas’ wheel of the Dharma, their vast teaching of all the sutra gateways, their immense Dharma light which illuminates everything everywhere, their instruction and training of all beings, and their revealing of all buddhas’ spiritual transformations. I am able to absorb all of this and am able to remember all of this.

Son of Good Family, long ago, in the ancient past, beyond a number of kalpas as numerous as the atoms in Mount Sumeru, there was a kalpa named “Adornment” in which there was a world named Candradhvajā or “Lunar Banner” and a Buddha named Sunetra or “Wondrous Eyes.” It was under that Buddha that I acquired this Dharma gateway.

Son of Good Family, whether entering or emerging from this Dharma Gateway, as I cultivate and develop it, I always see all buddhas and am never apart from them. From the time I first acquired it all the way up to this Bhadra Kalpa, during this period I have encountered *tathāgatas*, arhats, those of right and universal enlightenment, equal in number to all the atoms in an ineffable-ineffable number of buddha *kṣetras*. I have served and made reverential offerings to all of them. I also saw those buddhas when they went to their bodhi thrones and when they revealed their great spiritual powers. I also saw all the meritorious qualities and roots of goodness possessed by all those buddhas.

Son of Good Family, I know only this Dharma gateway of the indestructible treasury of wisdom. As for the bodhisattva-mahāsattvas:

- Who always follow the buddhas;
- Who are able to retain whatever all buddhas teach;
- Who penetrate the extremely profound wisdom of all buddhas;
- Who, in each successive mind-moment, completely pervade the entire Dharma realm, the same as the body of the Tathāgata;
- Who bring forth the mind of all buddhas;
- Who possess the dharmas of all buddhas; and
- Who carry out the deeds of all buddhas—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, on this continent of Jambudvīpa, in the state of Magadha, in the city of Kapilavastu, there is a night spirit known as Vāsantī. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the earth spirit’s feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

31 – Vāsantī

At that time, Sudhana the Youth single-mindedly reflected on the teachings of Sthāvarā and recalled the bodhisattva’s liberation of the indestructible treasury of wisdom, cultivated her samādhis, trained in her principles, contemplated her easeful mastery,¹³⁰ penetrated her subtleties, acquired her wisdom, comprehended her impartiality, came to know her boundlessness, and fathomed her extreme profundity.

He gradually traveled onward until he reached that city and entered its eastern gates. Not long after he came to stand there, he saw that the sun was setting. Bearing in mind compliance with the teachings of all bodhisattvas, he eagerly longed to see that night spirit. Thinking of the good spiritual guides as he would the *tathāgatas*, he further reflected:

It is because of the good spiritual guides that one acquires the universal eye that is everywhere able to clearly see the realms of the ten directions.

It is because of the good spiritual guides that one acquires the vast understanding by which one is everywhere able to completely comprehend all objective conditions.

It is because of the good spiritual guides that one acquires the eye of samādhi that is everywhere able to contemplate all Dharma gateways.

And it is because of the good spiritual guides that one acquires the wisdom eye with which one is everywhere able to clearly illuminate the ocean of *kṣētras* throughout the ten directions.

While he was reflecting in this way, he saw that night spirit up in the sky, in a jeweled tower, sitting on a fragrant lotus dais lion throne. Her body was the color of gold, her eyes and hair were indigo colored, and her physical form was beautiful and well adorned, delighting those who saw her. She was adorned with a necklace composed of the many kinds of jewels, her robe was vermillion red, and her head was crested with a brahman crown.

All the stars and constellations shone forth brightly from within her body. Every pore of her body revealed images of the measurelessly and numberlessly many beings of the wretched destinies who had been liberated by her and thereby spared difficult and dangerous ordeals. Of these beings, some were born in the human realm, some were born in the heavens, some progressed toward the bodhi of the two vehicles, and some cultivated the path to all-knowledge.

Moreover, in every one of her pores, there appeared all different kinds of skillful means she used in teaching, in some cases manifesting bodies for them, in some cases speaking Dharma for them, in some cases revealing the path of the *śrāvaka*-disciple vehicle for them, in some cases revealing the path of the *pratyekabuddha* vehicle for them, and in some cases revealing the practices of the bodhisattvas for them. These included the bodhisattvas' heroic bravery, the bodhisattvas' samādhis, the bodhisattvas' sovereign masteries, the bodhisattvas' abodes, the bodhisattvas' contemplations, the bodhisattvas' swiftness, and the bodhisattvas' easeful mastery in the liberations, the many different ways such as these in which she ripened beings.

On seeing and hearing this, Sudhana the Youth was filled with joyous delight. He then cast his body to the ground and prostrated in reverence at the feet of the night spirit, after which he circumambulated her countless times. He then stood before her with his palms pressed together, and addressed her, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. I hope that, by relying on the good spiritual guides, I might acquire the *tathāgatas'* Dharma treasury of meritorious qualities.

Please show me the path to all-knowledge that, when I practice in accordance with it, will lead to the ground of the ten powers.

That night spirit then told Sudhana:

It is good indeed, good indeed, Son of Good Family, that you have been able to arouse the deep resolve to revere the good spiritual guides, delight in their words, and cultivate in accordance with their teachings, for it is through just such cultivation that you will be certain to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I have acquired the bodhisattva's liberation known as "the Dharma light that dispels the darkness of all beings' delusions." Son of Good Family:

For beings of evil intelligence, I bring forth the mind of great kindness;

For beings who engage in bad karmic deeds, I bring forth the mind of great compassion;

For beings who engage in good karmic deeds, I bring forth the mind of sympathetic joy;

For beings who engage in both good and bad actions, I bring forth the impartial mind;

For defiled beings, I bring forth the mind that causes them to become pure;

For beings who follow wrong paths, I bring forth the mind that induces them to develop right practice;

For beings with inferior beliefs, I bring forth the mind that induces them to develop great beliefs;¹³¹

For beings who delight in *saṃsāra*, I bring forth the mind that enables them to renounce cyclic existence; and

For beings who abide in the paths of the two vehicles, I bring forth the mind that induces them to establish themselves in the path to all-knowledge.¹³²

Son of Good Family, because I have acquired this liberation, I am always accompanied by modes of thought such as these.

Son of Good Family, in the darkness of the night, when the activities of people have quieted down and the ghosts, spirits, thieves, and all kinds of evil beings are roaming about, when there are dense clouds, heavy fog, vicious winds, crashing rains, and the sun, moon, stars, and constellations are all so obscured that one cannot even see any forms—I see all these beings, whether they have gone to sea, or are traveling on land, through the mountains, in the forests, or through desolate wildernesses or other hazardous and difficult circumstances where they may encounter thieves, may run

short of supplies, may become confused and disoriented, may forget and lose their way on the roads, and may become full of dread, agitated, worried, or frightened in straits from which they cannot escape on their own—for all of them, I immediately use all different kinds of skillful means to rescue them from their respective plights.

For those who have encountered difficulties at sea, I may manifest as a ship captain, or else as some king of the fishes, king of the horses, king of the turtles, king of the elephants, king of the *asuras*, or some ocean spirit who, for the sake of those beings, stops the vicious winds and rain, stills the immense waves, and leads them on a route by which they are shown the shores of land, thereby allowing them to avoid the cause of their terror and find safety and security. I also think: “I dedicate these roots of goodness to beings, wishing to enable them to leave behind all their sufferings.”

For all those beings on land who encounter fearsome situations at night, I may manifest as many different kinds of illumination—as the light of the sun, the moon, or the stars and constellations, as the rose-colored sky at dawn, or as lightning in late evening. Or else I may appear as a building providing shelter or as a group of people, thereby enabling them to avoid the danger of fearsome circumstances. I also think: “I dedicate these roots of goodness to beings so that they may all be able to extinguish the darkness of their afflictions.”

Wherever there are any beings who hope for long life, who are fond of a fine reputation, who desire wealth and jewels, who esteem the holding of state office, who are attached to sons or daughters, or who are enamored of wives or consorts, and, so long as those aspirations are not yet realized, are very much prone to being bothered by worries and fears on these accounts—for all of these, I rescue them from their plights so that they are allowed to leave behind their sufferings.

For those traveling in hazardous situations in the mountains who become stranded in difficult circumstances, I appear for them in the form of a good spirit who draws near to provide assistance, appear for them as a fine bird that sings comforting and pleasing songs, appear for them as magical shrubs that stream forth illuminating radiance, or manifest fruit trees for them, manifest springs or wells for them, show them a straight and direct road, or show them level ground, thereby enabling them to avoid and escape all their worries and dangers.

For those traveling through desolate wilderness, dense forests, or dangerous roads in which they become so entrapped in entangling

vines or so immersed in the darkness of clouds and fog that they are overcome with fear, I show them the right road and thereby enable them to escape their plight. I also think, “May all beings chop their way out of their dense jungle of views, rend their entangling net of cravings, escape from the wilderness of *saṃsāra*, extinguish the darkness of the afflictions, enter the level and right road to all-knowledge, and reach the ultimate happiness of the fearless state.”

Son of Good Family, wherever there are any beings who, due to a fond attachment to their country, are beset by distress and worry on that account, I use skillful means to cause them to renounce their attachment. I then think, “May all beings refrain from any attachment to the aggregates and then come to dwell in the realm of the all-knowledge of all buddhas.”

Son of Good Family, wherever there are any beings who always dwell in darkness and undergo all kinds of suffering due to a fond attachment to the village or due to a covetous affection for a house, I speak Dharma for them to induce them to develop the renunciation, find fulfillment in the Dharma, and dwell in reliance on the Dharma. I then think, “May all beings refrain from any attachment to the village of the six sense bases, swiftly gain emancipation from the realm of *saṃsāra*, and ultimately dwell securely in the city of all-knowledge.”

Son of Good Family, wherever there are any beings who, while traveling along on a dark night, become so confused and disoriented about the ten directions that they mistake a level path for one that is dangerous and difficult, mistake a dangerous and difficult path for one that is level, mistake one that ascends for one that descends, or mistake one that descends for one that ascends so that, because of their confusion, they experience great suffering and torment—I then use skillful means to illuminate their location.

For those who wish to find a way out, I show them a door. For those wishing to travel on, I show them the road. For those wishing to cross over a canal, I show them a bridge. For those wishing to ford a river or go beyond the sea, I provide them with a ship or a raft. For those who delight in seeing the sights of some region, I make them aware of which areas are treacherous, which are easy, which are safe, and which are dangerous. For those who wish to find a place to rest, I show them a place with a city, a village, a water source, or a tree. I then think:

Just as I provide illumination in these situations to dispel the darkness of the night, thereby causing such worldly circumstances to be clearly seen, may I also use the light of wisdom to everywhere

illuminate all beings' circumstances as they are enveloped in the darkness of ignorance during their long night of travel through the realm of *saṃsāra*. These beings do not possess the eye of wisdom. Their vision is obscured by the cataracts of inverted views regarding perceptions, thought, and views. Because of this:

- They impute permanence to what is impermanent;
- They impute blissfulness to what is not blissful;
- They impute selfhood to what is entirely devoid of a self;
- They impute loveliness to what is unlovely;
- They rigidly cling to concepts of self, persons, and beings as well as to the dharmas of the aggregates, the sense realms, and the sense bases;
- They are deluded with regard to cause and effect;
- They do not distinguish between good and evil;
- They kill beings and so forth, up to and including holding wrong views;¹³³
- They do not practice filial devotion to their parents;
- They do not revere *śramaṇas* or brahmins;
- They do not know those who are evil;
- They do not recognize those who are good;
- They are covetously attached to evil endeavors;
- They abide in wrong dharmas;
- They slander the Tathāgata;
- They interfere with turning the wheel of right Dharma;
- They disparage, insult, and injure bodhisattvas;
- They slight the Great Vehicle path;
- They cut off the resolve to attain bodhi;
- They turn against and even kill those who have been kind to them;
- They constantly cherish grudges against those who do not treat them with kindness;
- They slander the worthies and *āryas*;
- They draw near to bad companions;
- They steal things from stupas and temples;
- They engage in the five nefarious karmic offenses;¹³⁴ and
- They are bound before long to descend into the three wretched destinies.

May I swiftly bring forth the light of great wisdom to dispel the darkness of these beings' ignorance, thereby inducing them to quickly resolve to attain *anuttara-samyak-saṃbodhi*. Once they have brought forth that resolve, may I show them the vehicle of

Samantabhadra and open the path of the ten powers for them while also showing them the sphere of action of the Tathāgata, the Dharma King. May I also show them all buddhas' city of all-knowledge, all buddhas' practices, all buddhas' sovereign masteries, all buddhas' perfect accomplishments, all buddhas' complete-retention *dhāraṇīs*, and all buddhas' sharing of a single identical body, while also causing them to dwell securely in all buddhas' station of uniform equality.

Son of Good Family, as for all those beings who may be bound up by disease, who have been beset by the effects of old age, who may suffer from poverty, who may have encountered disastrous difficulties, who may be on the verge of undergoing torture for violating the king's law, who may have no one to rely on, or who have become filled with terror, I rescue all of them and enable them to find peace and security. I also think:

May I use the Dharma to everywhere attract beings, thereby enabling them to become liberated from all the afflictions, from birth, aging, sickness, and death, and from worry, lamentation, suffering, and distress. May I lead them to draw near to good spiritual guides, to always practice the giving of Dharma, to diligently practice good karmic deeds, to swiftly acquire the Tathāgata's pure Dharma body, and to dwell in the ultimate and changeless state.

Son of Good Family, for all beings:

Who have entered the dense forest of the various [wrong] views;
 Who dwell in wrong paths;
 Who make erroneous discriminations regarding their spheres of cognition;
 Who always practice bad karmic actions of body, speech, and mind;
 Who mistakenly engage in many different kinds of wrongly conceived ascetic practices;
 Who regard as having reached right enlightenment those who have not reached right enlightenment;
 Who regard as not having reached right enlightenment those who have reached right enlightenment;
 Who are taken in by evil spiritual guides; or
 Who, due to developing wrong views, become bound to fall into the wretched destinies—

I use all different kinds of skillful means to rescue them, to cause them to abide in right views, and to enable them to achieve rebirth among humans and devas. I also think:

Just as I rescue these beings who are bound to fall into the wretched destinies, may I everywhere rescue all beings. May I enable them all to be liberated from all their sufferings and abide in the *pāramitās* and the world-transcending path of the *āryas*. May they achieve irreversibility in their progress toward all-knowledge. May they equip themselves with the vows of Samantabhadra, draw close to all-knowledge, and yet still not abandon the bodhisattva practices or their constant diligence in teaching and transforming all beings.

At that time, wishing to once again proclaim the meaning of this liberation, Vāsantī Night Spirit, aided by the Buddha's spiritual powers, surveyed the ten directions and spoke these verses for Sudhana the Youth:

This gate of liberation I have acquired
produces the light of pure Dharma.
It is able to dispel the darkness of delusion
when one awaits the right time and then expounds it.

Beginning boundlessly many kalpas ago,
I diligently practiced the vast practice of great kindness
that extends everywhere to cover all worlds.
Son of the Buddha, you should cultivate and train in this.

The quiescent ocean of the great compassion
gives birth to the buddhas of the three periods of time
and is able to extinguish the sufferings of beings.
You should enter this gateway.

It is able to produce worldly bliss
and also produces world-transcending bliss
even as it causes joyous delight in one's own mind.
You should enter this gateway.

Having left behind the ills of conditioned existence
and having avoided as well the fruits of the *śrāvaka's* path,
I cultivate the purification of the powers of all buddhas.
You should enter this gateway.

With my eyes extremely well purified
I see everywhere throughout the *kṣetras* of the ten directions
and also see the buddhas there within them,
sitting beneath their bodhi trees,
their bodies adorned with the marks and signs,
as, surrounded by measureless congregations,
from every one of their pores,
there stream forth the many different kinds of light rays.

I see the many different types of beings
dying in this place and taking rebirth in that place
as they travel in cycles in the five destinies of rebirth
and always undergo countless sufferings.

With my ears so extremely well purified
that their hearing has no place it does not reach,
the ocean of all verbal discourse
is completely heard and I am able to remember it all.

As all buddhas turn the wheel of Dharma
with voices which are incomparably sublime,
all of those passages and words they speak,
I am able to retain them all in memory.

With my sense of smell extremely well purified,
there are no dharmas it is impeded in sensing.
It has sovereign mastery in all things.
You should enter this gateway.

My tongue is extremely wide and large¹³⁵
and it is pure, fine, and articulate in speech.
I expound the sublime Dharma in ways that are fitting.
You should enter this gateway.

With my body so extremely well purified,
in all three periods of time, it equally abides in suchness.
Adapting to what is fitting for the minds of beings,
it thus manifests there for all of them.

My mind has become so pure and unimpeded
that, like space, it embraces the myriad appearances.
It everywhere bears in mind all *tathāgatas*
and yet it still does not make any discriminations.

It completely knows [the beings in] the countless *kṣetras*,
the ocean of all their minds,
all their faculties, and all their mental dispositions,
and yet it still does not make any discriminations.

I use the great spiritual superknowledges
to cause countless *kṣetras* to quake
as my bodies all travel everywhere
to train those many beings who are difficult to train.

My merit has become so extremely vast that,
like space, it has become inexhaustible.
I use it to make offerings to all *tathāgatas*
and to bestow abundant benefit on all beings.

My wisdom has become so vast and pure
that it completely knows the ocean of all dharmas
and extinguishes the delusions of beings.
You should enter this gateway.

I know the buddhas of all three periods of time
as well as all their dharmas
and also completely understand their skillful means.
This gateway is completely pervasive and peerless.

In every mote of dust, I see
all *kṣetras* throughout the three periods of time
and I also see all their buddhas.
This is the power of the universal gateway.

In the atoms of the *kṣetras* of the ten directions,
I see Vairocana within them all,
sitting beneath the bodhi tree, attaining buddhahood,
and expounding on the sublime Dharma.

Sudhana the Youth then addressed the night spirit, inquiring, "How long has it been since you resolved to attain *anuttara-samyak-saṃbodhi*? And how long has it been now since you acquired this liberation that enables you to bestow such abundant benefit on beings?"

That spirit then replied, saying:

Son of Good Family, that was in ancient times, back beyond a number of kalpas equal in number to the atoms in Mount Sumeru. It was in a kalpa named "Quiescent Light," in a world named "Producer of Marvelous Jewels" in which there were five *koṭīs* of buddhas who appeared within it. Within that world, there was a set of four continents named "Lamplight of the Jeweled Moon" in which there was a city named "Lotus Flower Radiance" with a king named "Good Dharma Bridge"¹³⁶ who used the Dharma to bestow his transformative influence. Fully endowed with the seven precious things, he ruled over the four continents. That king had a wife, "Dharma Wisdom Moon," who, as the night wore on, fell fast asleep.

At that time, east of that city, there was a great forest named "Peaceful Dwelling" in which there was an immense bodhi tree known as "the body emanating the light of all buddhas' spiritual powers that is adorned with omni-radiant sovereign *maṇi* jewels."¹³⁷ At that time, there was a buddha named "King Who Thunders All Dharmas" who attained right enlightenment as he sat beneath this tree and emanated a vast radiance of countless colors that everywhere illuminated that "Producer of Marvelous Jewels" world.

In the city of "Lotus Flower Radiance," there was a night spirit named "Pure Moon" who then went to the Queen, "Dharma

Wisdom Moon,” and awakened her by shaking the necklace she was wearing. She then told her: “The Lady should know that, within the Peaceful Dwelling Forest, King of All Dharmas’ Thunder Tathāgata has just attained the unexcelled enlightenment.” She then extensively described the buddhas’ meritorious qualities and sovereign mastery of the spiritual powers as well as all the practices and vows of Samantabhadra Bodhisattva, thereby inspiring the Queen to resolve to attain *anuttara-samyak-saṃbodhi*. She then presented offerings to that buddha and his sangha assemblies of bodhisattvas and *śrāvaka* disciples.

Son of Good Family, who else might the Queen, “Dharma Wisdom Moon,” have been? She was none other than myself. Because I resolved to attain bodhi and planted roots of goodness under that buddha, during subsequent kalpas as numerous as the atoms in Mount Sumeru, I was never reborn in any of the wretched destinies—the hell realms, the hungry ghost realms, or the animal realms—nor was I ever born into a family of inferior social station. I have possessed complete faculties, have remained free of the many kinds of sufferings, and have had an especially excellent endowment of merit as I have continued to reside in the celestial and human realms. Nor have I ever been born into bad times. I have never been separated from buddhas, bodhisattvas, or great good spiritual guides and I have always planted roots of goodness under them.

I have passed through kalpas as numerous as the atoms in eighty Mount Sumerus during which I have always enjoyed peace and happiness. Still, I have not yet completely developed all the faculties of a bodhisattva. Having passed through all those kalpas, I then passed through a myriad more kalpas prior to the beginning of this Bhadra Kalpa, at which point there was a kalpa known as “Worry Free Pervasive Illumination” in which there was a world known as “Immaculate Sublime Light.” That world was characterized by a mixture of purity and defilement and there were five hundred buddhas who appeared in it. The first of those buddhas was named Sumeru Banner Quiescent and Marvelous Eyes Tathāgata, Arhat, One of Right and Universal Enlightenment. I was born there as a daughter of a well-known elder. I was named “Light of Sublime Wisdom” and was possessed of especially marvelous beauty.

Due to the power of her vows, that “Pure Moon” night spirit was reborn as a night spirit called “Pure Eyes” in King Marvelous Banner’s royal capital in the “Stainless” four-continent world.

One night, when I had fallen fast asleep alongside my parents, “Pure Eyes” came to me. She made our house tremble, emanated a bright light, and manifested her body, whereupon she praised the Buddha’s meritorious qualities, saying, “Marvelous Eyes Tathāgata is sitting on the bodhi seat where he has just attained right enlightenment.”

She then urged me and my parents as well as our relatives to quickly go and see the Buddha. She then served as our guide in leading us to see the Buddha to whom we then presented an abundance of offerings. When I saw the Buddha, I immediately acquired a samādhi known as “the manifestation of the wheel of wisdom light by which one sees the buddhas training beings throughout the three periods of time.”

Due to having acquired this samādhi, I could recall kalpas as numerous as Mount Sumeru’s atoms, could see the emergence of all the buddhas within them, and could hear those buddhas teaching the sublime Dharma wherever they were. Due to hearing their Dharma teachings, I immediately acquired this liberation known as “the Dharma light that dispels the darkness of all beings’ [delusions].”

Having acquired this liberation, I immediately saw my own body traveling everywhere to worlds as numerous as the atoms in a buddha *kṣetra*. I also saw all the buddhas in those worlds, saw my own body in the presence of those buddhas, saw all the beings of those worlds, understood their languages, recognized the nature of their faculties, and knew how in their past lives they had been attracted and sustained by good spiritual guides. Then, in accordance with their inclinations, I manifested bodies for them in ways that pleased them.

Having acquired this liberation there, it continued to develop in each successive mind-moment with no interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a hundred buddha *kṣetras* without any interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a thousand buddha *kṣetras* without any interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a hundred thousand buddha *kṣetras*. And so it was that this continued in this way in each successive mind-moment until the scope of this vision comprised worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which I also saw all the *tathāgatas* in those worlds and saw my body in

the presence of those buddhas, listening to their teachings on the sublime Dharma, absorbing and remembering them, contemplating them, and definitely understanding them. I also knew the ocean of the past deeds of those buddhas as well as the ocean of their great vows.

Just as those *tathāgatas* purified buddha *kṣētras*, so too did I also purify them. I also saw all the beings in those worlds and, adapting to whatever was suitable for them, I manifested bodies for them with which I taught and trained them. This liberation gateway continued to develop in this way in each successive mind-moment until it filled the entire Dharma realm.

Son of Good Family, I know only this bodhisattva's liberation known as "the Dharma light that dispels the darkness of all beings' [delusions]." As for the bodhisattva-mahāsattvas:

- Who fulfill Samantabhadra's boundless conduct and vows;
- Who everywhere enter the ocean of the entire Dharma realm;
- Who acquire all bodhisattvas' vajra wisdom banner sovereign mastery samādhi;
- Who make the great vows through which they sustain and preserve the lineage of the buddhas;
- Who completely fulfill in each successive mind-moment the ocean of all immense meritorious qualities as they purify all the vast world systems;
- Who use their freely invoked wisdom to teach and ripen all beings;
- Who use their suns of wisdom to extinguish the darkness of all worlds;
- Who use their heroic wisdom to awaken all beings from their slumber;
- Who use their moon of wisdom to resolve the doubts of all beings;
- Who use their pure voices to cut off all attachments to all stations of existence;
- Who manifest all forms of sovereign mastery of the spiritual powers in every atom throughout the entire Dharma realm; and
- Who use the radiantly pure eye of wisdom to equally see the three periods of time—

How could I be able to know about their marvelous practices, speak about their meritorious qualities, penetrate their spheres of cognition, or show their command of the sovereign masteries?

Son of Good Family, on the continent of Jambudvīpa, at the site of enlightenment in the state of Magadha, there is a night spirit known as § Samantagambhīraśrīvimalaprabhā or "Pure Light of Universal Virtue." It was due to her that I originally resolved to attain

anuttara-samyak-saṃbodhi. She has always used the sublime Dharma to awaken me. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then spoke these verses addressed to Vāsantī, the night spirit:

I see your pure body with its marks and signs
surpassing those of anyone in the world,
like that of Mañjuśrī,
and also like the king of jeweled mountains.

Your Dharma body is pure
and it equally pervades all three periods of time.
The worlds all enter into it
and it is unimpeded by their creation and destruction.

I contemplate all the destinies of rebirth
and see your appearances in all of them.
In each and every pore,
even the stars and moons are arrayed there.

Your mind is the epitome of vastness.
Like space itself, it pervades the ten directions.
All buddhas enter into it
and yet it remains pure and free of discriminations.

From every one of your pores,
there emanate countless rays of light
that everywhere rain down ornaments
over all buddhas of the ten directions.

In each and every pore,
there appear countless bodies
that, throughout the lands of the ten directions,
use skillful means to liberate beings.

In each and every pore
there appear countless *kṣetras*
in which, adapting to the aspirations of their beings,
you use many different means to purify them.

Wherever there are any beings
who hear your name or see your body,
they all acquire the benefit of meritorious qualities
and perfect the path to bodhi.

If beings had to live for many kalpas in the wretched destinies
before they were first able to see or hear you,

they should still be happy to endure this,
for you would then extinguish their afflictions.

One could praise the qualities associated with but one of your hairs
for kalpas as numerous as the atoms in a thousand *kṣetras*.

One could completely exhaust the sum of all kalpas in this way
and yet still never come to the end of your meritorious qualities.

When Sudhana the Youth had finished speaking these verses, he bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

32 – Samantagambhīraśrīvimalaprabhā

At that time, Sudhana the Youth completely understood with regard to the night spirit Vāsantī's initial resolve to attain bodhi:

The bodhisattva treasury she had produced;
The bodhisattva vows she had made;
The bodhisattva perfections she had purified;
The bodhisattva grounds she had entered;
The bodhisattva practices she had cultivated;
The path of emancipation she had traveled;
Her luminous ocean of all-knowledge;
Her resolve to rescue all beings;
Her universally pervasive cloud of great compassion; and
Her ability to forever manifest the conduct and vows of Samantabhadra
in all buddha *kṣetras* until the very end of future time.

He gradually traveled along until he met that night spirit, Samantagambhīraśrīvimalaprabhā, or "Pure Light of Universal Virtue," whereupon he bowed down in reverence at her feet and circumambulated her countless times. He then stood before her with palms pressed together and spoke these words:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know just how a bodhisattva should cultivate the bodhisattva grounds, how he should produce the bodhisattva grounds, or how he should perfect the bodhisattva grounds.

The Night Spirit then replied by saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to resolve to attain *anuttara-samyak-saṃbodhi* and now also ask about the cultivation, generation, and perfection of the bodhisattva grounds.

Son of Good Family, the bodhisattva perfects ten types of dharmas by which he is able to perfectly fulfill the bodhisattva practices. What then are those ten? They are as follows:

First, he acquires pure samādhis by which he always sees all buddhas;

Second, he acquires the pure eyes by which he always contemplates all buddhas' adornment with the major marks and secondary signs;

Third, he knows the ocean of all *tathāgatas'* measureless and boundless meritorious qualities;

Fourth, he knows the countless buddhas' ocean of Dharma light commensurate with the Dharma realm;

Fifth, he knows that all *tathāgatas* emit from every one of their pores an immense ocean of light rays as numerous as all beings, rays that then flow forth to benefit all the countless beings;

Sixth, he sees all *tathāgatas* sending forth from every one of their pores an ocean of flaming light with the colors of all jewels;

Seventh, in every mind-moment, he manifests an ocean of all buddhas' transformations that completely fills the Dharma realm and ultimately fathoms the realm of all buddhas and their training of beings;

Eighth, he acquires the voice of the Buddha that speaks the ocean of all beings' languages and turns the Dharma wheel of all buddhas of the three periods of time;

Ninth, he knows the ocean of all buddhas' countless names; and

Tenth, he knows all buddhas' inconceivable powers of sovereign mastery in training beings.

Son of Good Family, if the bodhisattva perfects these ten kinds of dharmas, he will be able to completely fulfill all bodhisattva practices.

Son of Good Family, I have acquired a bodhisattva liberation known as "roaming everywhere in the bliss of quiescent *dhyanā* absorption" with which I everywhere see all buddhas of the three periods of time and also see all the many different variations in those buddhas' pure lands, sites of enlightenment, congregations, spiritual superknowledges, names, discourses on Dharma, life spans, languages, and physical marks, all of which I clearly observe while remaining free of any attachment to them.

And how is this so? This is because I realize with regard to all *tathāgatas* that:

They go nowhere because their migration in the world has been forever extinguished;

They come from nowhere because their essential nature has no arising;
 They have no arising because they are identical with the Dharma body;
 They have no extinction because they have no characteristics of arising;
 They have no reality because they abide in the dharma of the illusory nature of all things;
 They are not false because they benefit beings;
 They do not move at all because they have gone beyond birth and death;
 They do not perish because their nature is one of eternal absence of any transformations;
 They have one sign that lies entirely beyond the reach of any verbal description; and
 They are signless because of the fundamental emptiness of their nature and signs.

Son of Good Family, when, in this way, I entirely know all *tathāgatas*, I clearly and completely comprehend, perfect, develop, meditatively reflect upon, stabilize, and adorn this bodhisattva's liberation gateway of roaming everywhere in the bliss of quiescent *dhyāna* absorption.

Not giving rise to any discursive thinking or discriminations, to use the great compassion to rescue all beings and achieve single-minded stillness, I cultivate the first *dhyāna*.

To put to rest all mental activity, to attract all beings, to manifest the courageous application of the power of wisdom, and to develop a mind of joyous contentment, I cultivate the second *dhyāna*.

To meditate on the inherent nature of all beings and renounce *samsāra*, I cultivate the third *dhyāna*.

To be able to entirely extinguish all beings' many sufferings and feverish afflictions, I cultivate the fourth *dhyāna*.

I nurture and bring to fulfillment the vow to attain all-knowledge, bring forth the ocean of all *samādhis*, enter the gateway of all bodhisattvas' ocean of liberations, achieve easeful mastery of all spiritual superknowledges, perfect all miraculous transformations, and use pure wisdom to everywhere enter the Dharma realm.

Son of Good Family, when I cultivate this liberation, I use all different kinds of skillful means to ripen beings. For instance, for neglectful beings living as householders, I cause them to bring forth:

The reflection on unloveliness;
 The reflection on renunciation;

The reflection on wearisomeness;
 The reflection on oppressiveness;
 The reflection on bondage;
 The reflection on *rākṣasī* she-demons;¹³⁸
 The reflection on impermanence;
 The reflection on suffering;
 The reflection on non-self;
 The reflection on emptiness;
 The reflection on nonproduction;
 The reflection on the absence of inherent existence; and
 The reflection on aging, sickness, and death.

They then naturally refrain from producing pleasure-driven attachments to the five objects of sensual pleasure. I also exhort beings to refrain from attachments to sensual pleasures, to dwell solely in Dharma bliss, to leave behind the householder's life, and to enter into the homeless state.

Where there are beings dwelling at leisure in a vacant place:

I assist them by causing the cessation of all disturbing noises;
 In the quiet of the night, I teach them profound Dharma;
 I provide them with conditions conducive to practicing;
 I open the gateway to leaving behind the household life;
 I show them the right path;
 I create a light for them;
 I dispel all their darkness-induced obstacles;
 I extinguish their fears;
 I praise the act of leaving behind the householder's life;
 I praise the meritorious qualities possessed by the Buddha, the
 Dharma, the Sangha, and the good spiritual guides; and
 I also praise the practice of drawing near to good spiritual guides.

Further, Son of Good Family, when I cultivate this liberation, I enable beings to refrain from bringing forth desires contrary to the Dharma, to refrain from generating wrong discriminations, and to not commit any karmic transgressions. If they have already committed them, I cause them to stop all of them.

If they have not yet produced the good dharmas, have not yet cultivated the practice of the *pāramitās*, have not yet begun the quest for all-knowledge, have not yet developed the great kindness and compassion, or have not yet engaged in the karmic actions resulting in birth among humans or devas—in all such cases, I induce them to engage in these actions. If they have already begun practicing them, I enable them to increase them.

So it is that I bestow such path-facilitating causes and conditions on them, even to the point that I may eventually cause them to acquire the wisdom of all-knowledge.

Son of Good Family, I have acquired only this bodhisattva liberation gateway of roaming everywhere in the bliss of quiescent *dhyāna* absorption. As for the bodhisattva-mahāsattvas:

Who have completely acquired all of Samantabhadra's practices and vows;

Who possess a complete comprehension of the entire boundless Dharma realm;

Who are ever able to increase all roots of goodness;

Who illuminate and perceive the ten powers of all *tathāgatas*;

Who abide in all *tathāgatas'* spheres of cognition;

Who constantly abide in *saṃsāra* with unimpeded minds;

Who are able to swiftly fulfill their vow to attain all-knowledge;

Who are everywhere able to travel and pay their respects in all worlds;

Who are able to contemplate and see all buddhas;

Who are everywhere able to listen to and take on the Dharma of all buddhas;

Who are able to dispel all beings' darkness of delusion; and

Who are able in the great night of *saṃsāra* to manifest the light of all-knowledge—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, not far from here, off to the right of the site of enlightenment, there is a night spirit known as Pramuditānayanajagadvirocana or "Observing Beings with Delighted Eyes." You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Then the night spirit Samantagambhīraśrīvimalaprabhā, wishing to once again proclaim the meaning of this liberation, spoke these verses for Sudhana the Youth:

Those who possess the mind of resolute faith
may see all buddhas of the three periods of time.

Once the eyes of those people have thus become purified,
they become able to enter the ocean of all buddhas.

You should contemplate the bodies of all buddhas
adorned with their pure characteristic signs
as well as the power of their spiritual superknowledges that,
in but a single mind-moment, fill the entire Dharma realm.

In the site of enlightenment, Vairocana Tathāgata
has realized the right enlightenment
and, throughout the entire Dharma realm,
turns the wheel of the pure Dharma.

The Tathāgata knows the nature of dharmas
as quiescent and non-dual.

His pure body adorned with the characteristic signs
is everywhere revealed in all worlds.

The inconceivable body of the Buddha
fills the entire Dharma realm.

It everywhere appears in all *kṣētras*
so that there are none in which it is not seen.

The ever-radiant light rays emitted by the Buddha's body
are equal in number to the atoms in all *kṣētras*.

Their many different pure colors
pervade the Dharma realm in each successive mind-moment.

A single pore of the Tathāgata
streams forth an inconceivable number of light rays
that everywhere illuminate all beings
and cause their afflictions to be extinguished.

A single pore of the Tathāgata
sends forth endless transformations
that completely pervade the Dharma realm
and extinguish the sufferings of beings.

The Buddha expounds with one marvelous voice
that adapts to all types of beings and causes them all to understand.

It everywhere sends down the vast rain of Dharma
and causes them to resolve to attain bodhi.

In the past, when cultivating the practices,
the Buddha had already attracted and accepted me.

As a consequence, I was able to see the Tathāgata,
manifesting everywhere in all *kṣētras*.

Buddhas appear in the world
on a scale commensurate with the number of beings.

Their many different spheres of liberation
are not such as I am able to know.

All bodhisattvas enter into
but a single pore of the Buddha's body.

Such marvelous liberations as these
are not such as I am able to know.

Near here, there is a night spirit
 by the name of "Observing with Delighted Eyes."
 You should go and pay your respects to her,
 and then ask her how to cultivate the bodhisattva practices.

At that time, Sudhana the Youth bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

33 – Pramuditānayanajagadvirocānā

At that time, Sudhana the Youth, revering the teaching of the good spiritual guides and practicing in accordance with the words of the good spiritual guides, reflected in these ways:

- Good spiritual guides are difficult to see and difficult to encounter;
- It is through seeing good spiritual guides that one's mind becomes able to no longer be scattered;
- It is through seeing good spiritual guides that one destroys the mountain of obstacles;
- It is through seeing good spiritual guides that one enters the ocean of the great compassion and rescues beings;
- It is through seeing good spiritual guides that one acquires the light of wisdom that everywhere illuminates the Dharma realm;
- It is through seeing good spiritual guides that one is able to cultivate the path leading to all-knowledge;
- It is through seeing good spiritual guides that one is everywhere able to see the ocean of the buddhas of the ten directions; and
- It is through seeing good spiritual guides that one is able to see the buddhas turning the wheel of Dharma and then remembers [their teachings] without ever forgetting them.

After reflecting in this way, he wished to go and pay his respects to the night spirit known as Pramuditānayanajagadvirocānā or "Observing Beings with Delighted Eyes." At that very moment, that spirit, "Delighted Eyes," came to the aid of Sudhana the Youth, causing him to realize that it is by drawing near to good spiritual guides that one is able to produce all the roots of goodness and then cause them to grow and become fully ripened, [doing so in these ways]:

- By making him realize that, by drawing near to good spiritual guides, one can cultivate the provisions essential to the path;
- By making him realize that, by drawing near to good spiritual guides, one can marshal courageous resolve;
- By making him realize that, by drawing near to good spiritual guides, one can perform indestructible karmic deeds;

- By making him realize that, by drawing near to good spiritual guides, one can acquire invincible power;
- By making him realize that, by drawing near to good spiritual guides, one can enter boundlessly many realms;
- By making him realize that, by drawing near to good spiritual guides, one can continue one's cultivation forever;
- By making him realize that, by drawing near to good spiritual guides, one can accomplish boundless karmic works;
- By making him realize that, by drawing near to good spiritual guides, one can travel along a measurelessly vast path;
- By making him realize that, by drawing near to good spiritual guides, one can acquire the power of swiftly traveling everywhere to pay one's respects in all *kṣetras*; and
- By making him realize that, by drawing near to good spiritual guides, one can go everywhere throughout the ten directions without ever leaving one's original place.

Sudhana the Youth then suddenly had these thoughts:

- By drawing near to good spiritual guides, one can courageously and diligently cultivate the path to all-knowledge;
- By drawing near to good spiritual guides, one can swiftly bring forth an ocean of great vows;
- By drawing near to good spiritual guides, one can undergo boundless suffering on behalf of all beings, doing so to the very end of all future kalpas;
- By drawing near to good spiritual guides, one can don the armor of great vigor and, even as one teaches the Dharma within but a single dust mote, one's voice will pervade the Dharma realm;
- By drawing near to good spiritual guides, one can swiftly go and pay one's respects in the ocean of all regions;
- By drawing near to good spiritual guides, within but a single pore, one can cultivate the bodhisattva practices until the very end of all future kalpas;
- By drawing near to good spiritual guides, in each successive mind-moment, one can engage in the bodhisattva practices and ultimately dwell securely on the ground of all-knowledge;
- By drawing near to good spiritual guides, one can enter the path of all *tathāgatas* of the three periods of time replete with the miraculous spiritual powers and all manner of adornments;
- By drawing near to good spiritual guides, one can always pervasively enter all the gateways into the Dharma realm; and
- By drawing near to good spiritual guides, while always keeping the Dharma realm as one's objective focus, without ever moving from

one's place, one can travel everywhere to all the lands of the ten directions.

At that very time when Sudhana the Youth had these thoughts, he suddenly came upon the night spirit Pramuditānayanajagadvirocāṇā by seeing that night spirit in the Tathāgata's congregation, sitting on a lotus flower dais lion seat where she had entered "the immensely powerful banner of universal joy liberation." From every one of the pores of her body, she sent forth countless kinds of clouds of transformation bodies which, in accordance with whatever was fitting for beings, used marvelous voices to teach the Dharma for them. Thus she everywhere gathered in countless beings, all of whom she caused to rejoice and receive benefit from this. For instance:

She emanated clouds of countless transformation bodies that filled all worlds of the ten directions and spoke on the bodhisattvas' practice of *dāna pāramitā* in which, in all their endeavors, they remain free of sentimental attachments, everywhere practice giving to all beings with an impartial mind free of any slighting condescension, give away all of their inward and outward possessions, and are able to relinquish what is difficult to relinquish.

She also emanated clouds of countless transformation bodies equal in number to all beings, transformation bodies that filled the Dharma realm and everywhere appeared directly before beings where they:

Spoke to them about observing the pure moral precepts without omissions or transgressions, completely cultivating all the austerities, not depending on anything in the world, and not having any attachment to any of the sense fields;

Spoke to them about going and coming in cyclic existence within *saṃsāra*;

Spoke to them about the alternations between success and failure and suffering and happiness to which all humans and devas are prone;

Spoke to them about the pervasive impurity of all the sense fields;

Spoke to them about the impermanence of all dharmas; and

Spoke to them about all conditioned things being characterized by suffering and flavorlessness, thus enabling those in the world to relinquish inverted views, dwell in the realm of the buddhas, and uphold the Tathāgata's moral precepts.

As they expounded in this way on the many different precept practices, the incense fragrance of moral virtue became everywhere pervasive, thus enabling all beings to become ripened.

She also emanated clouds of many different kinds of transformation bodies equal in number to all beings that spoke on the ability to maintain patience when enduring all the many kinds of sufferings, for instance:

They spoke about maintaining a calm, unmoving, and undisturbed mind even when being dismembered, brutally beaten, loudly cursed, or bullied and humiliated, about being neither servile nor aloof in all one's actions, about never acting with arrogance toward any being, and about abiding peacefully in the patient acquiescence in the nature of dharmas;

They spoke on the inexhaustibility of the resolve to attain bodhi and the fact that, because one's resolve is inexhaustible, one's wisdom is also inexhaustible;

They spoke about the severance of all beings' afflictions;

They spoke on how beings can come to be of low social station, ugly, or possessed of incompletely formed bodies, thereby causing those who were listening to develop renunciation; and

They praised all *tathāgatas'* pure, marvelous, and unexcelled form bodies, thereby gladdening those who were listening.

So it was that, using skillful means such as these, she brought about the ripening of beings.

She also emanated clouds of many different kinds of transformation bodies equal in number to all beings that, adapting to beings' inclinations, spoke about:

Heroic vigor in cultivating the dharmas of the provisions for the path to all-knowledge;

Heroic vigor in vanquishing of Māra, the Adversary;

Heroic vigor in producing the unshakable and irreversible resolve to attain bodhi;

Heroic vigor in liberating all beings from the ocean of *saṃsāra*;

Heroic vigor in extinguishing all the wretched destinies and all the difficulties;¹³⁹

Heroic vigor in destroying the mountain of ignorance;

Heroic vigor in tirelessly making offerings to all buddhas, the *tathāgatas*;

Heroic vigor in receiving and preserving the teachings of the wheel of Dharma of all buddhas;

Heroic vigor in demolishing the mountain of all obstacles;

Heroic vigor in the teaching and ripening of all beings; and

Heroic vigor in purifying all buddha lands.

So it was that she used skillful means such as these in ripening beings.

She also emanated clouds of many different kinds of transformation bodies, measureless in number, that used many different kinds of skillful means to cause beings to feel happy, relinquish evil intentions, and renounce all desires, doing so in ways such as these:

They spoke to them about having a sense of shame and dread of blame, thereby causing beings to preserve and guard their faculties;

They spoke to them about the unexcelled practice of pure *brahmacarya*;

They spoke to them about the desire realm as the realm of Māra, causing them to fear it;

They showed them that they should not delight in the worlds' sensual bliss, but rather should dwell in Dharma bliss by entering in order each of the *dhyāna* absorptions and experiencing the bliss of their samādhis, thereby causing them to engage in the meditative contemplations by which one extinguishes all afflictions; and

They also expounded for them on the ocean of all bodhisattvas' samādhis and on their freely invoked easeful mastery of transformations produced by their spiritual powers.

So it was that she caused beings to be delighted, to turn toward happiness, to turn away from sorrows and fears, to purify their minds, to sharpen their faculties, to deeply cherish the Dharma, and to increase their cultivation.

She also emanated clouds of transformation bodies equal in number to the realms of all beings:

They taught them to travel and pay their respects in the lands of the ten directions, to make offerings to all buddhas, teachers, elders, and genuine good spiritual guides, and to be intensely diligent and unremitting in receiving and preserving the teachings of the wheel of Dharma of all buddhas;

They also expounded on praising the ocean of all *tathāgatas* and on contemplating the ocean of all Dharma gateways;

They revealed the nature and characteristics of all dharmas;

They opened and explained the gateways of all samādhis;

They opened up the realms of wisdom and dried up the ocean of all beings' doubts;

They revealed the vajra pestle of wisdom that demolishes the mountain of all beings' various views; and

They raised up the sun of wisdom that dispels the darkness of all beings' delusions.

So it was that she filled them with joyous delight at [the prospect of] realizing all-knowledge.

She also emanated clouds of many different kinds of transformation bodies equal in number to the realms of all beings that everywhere appeared directly before all beings and, in accordance with what was fitting for them, used all different kinds of words and phrases to speak Dharma for them:

For some of them, they spoke about the powers of worldly spiritual superknowledges and merit;

For some, they spoke of the fearsomeness of the three realms of existence, thereby convincing them to avoid worldly karmic actions, to abandon the stations of existence within the three realms, and to escape from the dense thickets of the various views;

For some, they praised the path to all-knowledge, thereby causing them to step beyond the grounds of the two vehicles;

For some, they expounded on not residing in either *samsāra* or *nirvāṇa*, thereby causing them to avoid attachment to either the conditioned or the unconditioned; and

For some, they expounded on dwelling in the celestial palace, and so forth up to an including arriving at the site of enlightenment, thereby causing them to delight in the resolve to attain bodhi.

So it was that she used skillful means such as these to instruct beings and thereby cause them to ultimately attain the realization of all-knowledge.

She also emanated clouds of transformation bodies equal in number to the atoms in all worlds that traveled everywhere, appeared directly before all beings, and instructed them in these ways:

In each successive mind-moment, they provided instruction in all the practices and vows of Samantabhadra Bodhisattva;

In each successive mind-moment, they provided instruction in pure and great vows that completely fill the Dharma realm;

In each successive mind-moment, they provided instruction in the purification of the ocean of all worlds;

In each successive mind-moment, they provided instruction in making offerings to the ocean of all *tathāgatas*;

In each successive mind-moment, they provided instruction in entering the ocean of all Dharma gateways;

In each successive mind-moment, they provided instruction in entering the ocean of worlds as numerous as the atoms in all oceans of all worlds;

In each successive mind-moment, they provided instruction in purely cultivating the path to all-knowledge in all *kṣētras* to the very end of all future kalpas;

In each successive mind-moment, they provided instruction in entering the powers of the Tathāgata;

In each successive mind-moment, they provided instruction in entering the ocean of all skillful means throughout the three periods of time;

In each successive mind-moment, they provided instruction in traveling to all *kṣētras* and manifesting many different kinds of transformations with the spiritual superknowledges; and

In each successive mind-moment, they provided instruction in all the practices and vows of all bodhisattvas.

So it was that she induced all beings to dwell in all-knowledge as they constantly and incessantly engaged in endeavors such as these.

She also emanated clouds of transformation bodies equal in number to the thoughts of all beings that traveled everywhere and appeared directly before all beings to teach them about these capacities of all bodhisattvas:

Their boundless power to accumulate the provisions for the path to all-knowledge;

Their indestructible power to pursue the realization of all-knowledge;

Their inexhaustible powers;

Their power of irreversibility in cultivating the unexcelled practices;

Their power to continue on without interruption;

Their power to avoid defiling attachment to any of the dharmas of *samsāra*;

Their power by which they are able to overcome all the hordes of Māra;

Their power to separate from all affliction-related defilements;

Their power to destroy the mountain of all karmic obstacles;

Their power to tirelessly dwell in all kalpas, cultivating the practice of the great compassion;

Their power to cause all buddha lands to quake and shake and thus gladden all beings;

Their power to demolish all non-Buddhist paths; and

Their power to turn the wheel of Dharma everywhere throughout the worlds.

So it was that she used skillful means such as these to ripen beings and enable them to reach all-knowledge.

She also emanated clouds of countless transformation form bodies equal in number to the thoughts of all beings that traveled everywhere to countless worlds throughout the ten directions and, adapting to the minds of beings, expounded on all the wisdom and conduct of the bodhisattva, for instance:

They spoke about the knowledge that penetrates all realms of beings;

They spoke about the knowledge that penetrates the ocean of all beings' thoughts;

They spoke about the knowledge that penetrates the ocean of all beings' faculties;

They spoke about the knowledge that penetrates the ocean of all beings' actions;

They spoke about the knowledge that facilitates the liberation of all beings without ever missing the right time in doing so;

They spoke about the knowledge that is able to send forth all types of speech throughout the entire Dharma realm;

They spoke about the knowledge that, in each successive mind-moment, reaches everywhere throughout the ocean of the entire Dharma realm;

They spoke about the knowledge that, in each successive mind-moment, knows the destruction of the ocean of all worlds;

They spoke about the knowledge that, in each successive mind-moment, knows the variations in the formation, abiding, and adornment of the ocean of all worlds; and

They spoke about the knowledge by which, in each successive mind-moment, one may assume various forms¹⁴⁰ as one draws near to all *tathāgatas*, makes offerings to them, and then listens to and receives the teachings arising from their turning of the Dharma wheel.

So it was that, in these ways, she revealed the *pāramitā* of knowledge and thereby inspired in beings immense joy, delighted them, suitably pleased them, purified their minds, and engendered in them the decisive resolve by which they irreversibly pursued the attainment of all-knowledge.

And just as she had spoken about the bodhisattvas' *pāramitās*, thereby bringing about the ripening of beings, in this same way, she benefited them by expounding on all bodhisattvas' many different kinds of practice dharmas.

Moreover, from every one of her pores, she emanated clouds of countless kinds of beings' bodies, doing so in these ways:

She emanated clouds of transformation bodies in the form of Akaniṣṭha Heaven devas, Sudarśana Heaven devas, Sudṛśa Heaven devas, Atapa Heaven devas, and Avṛha Heaven devas;

She emanated clouds of transformation bodies in the form of Lesser Vastness Heaven devas,¹⁴¹ Bṛhatphala Heaven devas, Puṇyaprasava Heaven devas, and Anabhraka Heaven devas;

She emanated clouds of transformation bodies in the form of Śubhakṛtsna Heaven devas, Apramāṇāśubha Heaven devas, and Pārītaśubha Heaven devas;

She emanated clouds of transformation bodies in the form of Ābhāsvara Heaven devas, Apramāṇābha Heaven devas, and Parīttābha Heaven devas;

She emanated clouds of transformation bodies in the form of Mahābrahma Heaven devas, Brahma-purohita Heaven devas, and Brahma-pāriṣadya Heaven devas;

She emanated clouds of transformation bodies in the form of Paranirmita-vaśavartin Heaven devas, Nirmāṇa-rati Heaven devas, Tuṣita Heaven devas, Suyāma Heaven devas, and Trāyāstrīmśa Heaven devas along with transformation bodies in the form of their consorts and deva sons;

She emanated clouds of transformation bodies in the form of Dhṛtarāṣṭra, the king of the *gandharvas*, along with transformation bodies in the form of *gandharva* sons and *gandharva* daughters;

She emanated clouds of transformation bodies in the form of Virūḍhaka, the king of the *kumbhāṇḍas*, along with transformation bodies in the form of *kumbhāṇḍa* sons and *kumbhāṇḍa* daughters;

She emanated clouds of transformation bodies in the form of Virūpākṣa, the king of the dragons, along with transformation bodies in the form of dragon sons and dragon daughters;

She emanated clouds of transformation bodies in the form of Vaiśravaṇa, the king of the *yakṣas*, along with transformation bodies in the form of *yakṣa* sons and *yakṣa* daughters;

She emanated clouds of transformation bodies in the form of Mahādruma, the king of the *kiṃnaras*, Sumati, the king of the *mahoraqas*, Mahābalavegasthāma, the king of the *garuḍas*, Rāhu, the king of the *asuras*, and Yama, the Dharma king, along with transformation bodies in the form of their sons and daughters;

She emanated clouds of transformation bodies in the form of the human rulers together with their sons and daughters;

She emanated clouds of transformation bodies in the form of the *śrāvaka* disciples, *pratyekabuddhas*, and other congregations of the Buddha; and

She emanated clouds of transformation bodies in the form of earth spirits, water spirits, fire spirits, wind spirits, river spirits, ocean spirits, mountain spirits, tree spirits, and the rest up to the day and night spirits, regional spirits, and so forth.

These clouds everywhere pervaded the ten directions and completely filled the Dharma realm.

They manifested all different kinds of sounds in the presence of all beings, including the sounds of the wheel of wind, the sound of the wheel of water, the sounds of blazing flames, the sounds of the ocean surf, the sounds of earthquakes, the sounds of immense mountains crashing together, the sounds of the quaking and shaking of celestial cities, the sounds of *maṇi* jewels knocking into each other, the sounds of deva kings, the sounds of dragon kings, the sounds of *yakṣa* kings, the sounds of *gandharva* kings, the sounds of *asura* kings, the sounds of *garuḍa* kings, the sounds of *kiṃnara* kings, the sounds of *mahoraga* kings, the sounds of human kings, the sounds of Brahma Heaven kings, the sounds of singing deva maidens, the sounds of all different kinds of celestial music, and the sounds of the kings of *maṇi* jewels.

With all these many different kinds of sounds, they expounded on the meritorious qualities accumulated by that night spirit known as Pramuditānayanajagadvirocānā or “Observing Beings with Delighted Eyes” beginning with that time in the past when she first aroused the initial resolve. For instance:

They described her service to all good spiritual guides, her drawing near to the buddhas, and her cultivation of the good dharmas;

They described her past practice of the *dāna pāramitā* by which she could relinquish what is difficult to relinquish;

They described her past practice of the *śīla pāramitā* by which she had cast aside the royal throne, the palace, and the retinue in order to leave behind the home life and train in the path;

They described her past practice of the *kṣānti pāramitā* by which she was able to endure all circumstances of worldly suffering and the austere practices cultivated by the bodhisattva, by which she remained solidly persistent with unshakable resolve in the right Dharma she upheld, by which she was also able to endure all the evil actions and evil speech inflicted on her body and mind by all beings, by which she maintained patience with all her karma without ever being destroyed by it, by which she maintained patience with all dharmas and developed a decisive understanding of them, and by which she maintained patience with the nature of dharmas and reflected on it in a manner consistent with truth;

They described her past practice of the vigor *pāramitā* by which she began the practices leading to all-knowledge and achieved success in all the dharmas of the Buddha;

They described her past practice of the *dhyaṇa pāramitā* and entirely revealed with regard to her practice of the *dhyaṇa pāramitā* her fulfillment of its essential provisions, her cultivation, her achievements, her purification, her production of samādhis and spiritual super-knowledges, and her ways of entering the gateways to the ocean of samādhis;

They described her past practice of the *prajñā pāramitā* and entirely revealed with regard to her practice of the *prajñā pāramitā* her fulfillment of its essential provisions, her purification, her sun of great wisdom, her clouds of great wisdom, her treasury of great wisdom, and her gateways into great wisdom;

They described her past practice of the skillful means *pāramitā*, entirely revealing with regard to her practice of the skillful means *pāramitā* her fulfillment of its essential provisions, her cultivation, its essential nature, its principles and import, her purification, and her associated works;

They described her past practice of the vows *pāramitā*, entirely revealing with regard to her practice of the vows *pāramitā* its essential nature, her accomplishments, her cultivation, and her associated works;

They described her past practice of the powers *pāramitā*, entirely revealing with regard to her practice of the powers *pāramitā* her fulfillment of its essential provisions, its associated causes and conditions, its principles and their import, her expositions of it, and her associated works; and

They described her past practice of the knowledge *pāramitā*, entirely revealing with regard to her practice of the knowledge *pāramitā* her fulfillment of its essential provisions, its essential nature, her accomplishments, her purification, its locations, its growth, its deep penetration, its radiance, its manifestations, its principles and their import, its associated works, its selectivity, its practice characteristics, its associated dharmas, its dharmas of attraction, the dharmas it knows, the karmic works it knows, the *kṣetras* it knows, the kalpas it knows, the periods of time it knows, the emergence of buddhas it knows, the buddhas it knows, the bodhisattvas it knows, the bodhisattva minds it knows, the bodhisattva's stations on the path, the bodhisattva's provisions, the bodhisattva's commencement and progression, the bodhisattva's dedications, the bodhisattva's great vows, the bodhisattva's turning of the Dharma wheel, the bodhisattva's dharma selection, the bodhisattva's ocean of dharmas, the bodhisattva's ocean of Dharma gateways, the bodhisattva's Dharma

whirlpools, and the principles and import of the bodhisattva's Dharma. So it was that they revealed all such spheres of cognition related to the knowledge *pāramitā*, thereby bringing about the ripening of beings.

They also spoke about what has transpired since this spirit first aroused the initial resolve, including:

The continuity and sequence of the meritorious qualities she accumulated;

The continuity and sequence of the roots of goodness she practiced;

The continuity and sequence of the countless *pāramitās* she cultivated;

The continuity and sequence of her dying in this place, being reborn in that place, and her corresponding names;

The continuity and sequence of her drawing near to good spiritual guides, serving buddhas, receiving and upholding right Dharma, cultivating the bodhisattva practices, entering samādhis, using the powers of samādhis to everywhere see all buddhas, see all *kṣetras*, and know all kalpas, her deep entry into the Dharma realm, her contemplation of beings, her entry into the ocean of the Dharma realm, her knowing beings' deaths here and rebirths there, her attainment of the purified heavenly ear to hear all sounds, her attainment of the purified heavenly eye to see all forms, her attainment of the knowledge of others' thoughts to know beings' thoughts, her attainment of the knowledge of past existences to know past events, and her attainment of the independent and effortless use of the spiritual superknowledges to freely travel to *kṣetras* everywhere throughout the ten directions—the continuity and sequence of all matters such as these; and

The continuity and sequence of her attainment of the bodhisattva's liberations, her entry into the bodhisattva's ocean of liberations, her attainment of the bodhisattva's sovereign masteries, her attainment of the bodhisattva's heroic courage, her attainment of the bodhisattva's stride, her dwelling in the bodhisattva's thought, and her entry into the bodhisattva path.

They expounded on the continuity and sequence of her attainment of all the meritorious qualities such as these, distinguishing and revealing them, thereby bringing about the ripening of beings.

As they spoke in these ways, in each successive mind-moment and in each of the ten directions, they purified an ineffable-ineffable number of buddha lands, thereby liberating countless beings from the wretched destinies, enabling countless beings to be reborn among devas and humans with wealth, noble station, and sovereign freedom, enabling countless beings to escape from the ocean of *saṃsāra*,

enabling countless beings to become securely established on the grounds of *śrāvaka* disciples and *pratyekabuddhas*, and enabling countless beings to become established on the ground of the Tathāgata.

At that time, as Sudhana the Youth saw and heard all these rare phenomena such as were revealed above, in each successive mind-moment, he contemplated them, reflected on them, completely understood them, deeply penetrated them, and came to securely abide in them. Then, aided by the awesome power of the Buddha and the power of the liberations, he acquired the bodhisattva's inconceivable liberation known as "the immensely powerful banner of universal joy" that is possessed of miraculous powers.

And why was this so? It was:

Because, in the past, he had cultivated together with the night spirit,

Pramuditānayanajagadvirocanā;

Because he was aided by the Tathāgata's spiritual powers;

Because he was assisted by his inconceivable roots of goodness;

Because he had acquired the bodhisattva's faculties;

Because he had been born into the lineage of the Tathāgatas;

Because he had been able to be attracted and supported by the power of the good spiritual guides;

Because he was the beneficiary of all *tathāgatas'* protective mindfulness;

Because, in the past, he had been taught by Vairocana Tathāgata;

Because his roots of goodness had already become completely ripened;
and

Because he was capable of cultivating the practices of Samantabhadra
Bodhisattva.

Then, having acquired this liberation, Sudhana the Youth, feeling delighted in mind, pressed his palms together and spoke these verses in praise of the night spirit, Pramuditānayanajagadvirocanā:

For measureless numberless kalpas,
you trained in the Buddha's extremely profound Dharma
and then, adapting to those who should be taught,
you manifested marvelous form bodies.

Fully understanding how all beings
are immersed in confusion and entangled in erroneous thinking,
your many different types of bodies appear to all of them
and then, adapting to what is appropriate, train them all.

The Dharma body is forever quiescent
and characterized by purity and non-duality,

yet, in order to carry on the transformative teaching of beings,
you appear in many different forms.

You have never had any attachment at all
to the aggregates, sense realms, or sense bases,
yet you manifest actions and form bodies
in order to train all beings.

Having no attachment for any inward or outward dharmas,
you have already crossed beyond the ocean of *samsāra*,
yet you manifest many different kinds of bodies
that abide within all the realms of existence.

You have left all discriminations far behind
and are one unmoved by any conceptual proliferation,
yet for the sake of those attached to erroneous thinking,
you broadly proclaim the Dharma of the One with Ten Powers.¹⁴²

You abide single-mindedly in *samādhi*
and remain unmoving for countless kalpas.
Yet your pores emit clouds of transformation bodies
that present offerings to the buddhas of the ten directions.

You have acquired the Buddha's power of skillful means
and, in each successive mind-moment, boundlessly
manifest the many different kinds of bodies
that everywhere gather in the many kinds of beings.

Fully comprehending the ocean of all the stations of existence,
you adorn it with the many different kinds of karmic works.
You teach the unimpeded Dharma for those within it
and enable them all to become purified.

Your form body is incomparably marvelous
and as pure as that of Samantabhadra.
Adapting to the minds of beings,
you manifest as possessed of worldly characteristics.

At that time, having spoken these verses, Sudhana the Youth
addressed her, saying, "O Celestial Spirit, how long has it been now
since you resolved to attain *anuttara-samyak-saṃbodhi*? And how long
has it been since you acquired this liberation?"

Then the night spirit Pramuditānayanajāgadvirocāṇā replied by
speaking these verses:

I recall that, in the past,
back beyond kalpas as numerous as the atoms in a *kṣetra*,
there was a *kṣetra* known as "Maṇi Jewel Light"
and a kalpa named "Quiescent Sound."

It had a hundred myriads of *nayutas*
of *koṭīs* of four-continent lands.

The kings within them were equally numerous
and every one of them exercised his rule.

Among them, there was a royal capital
named Jewel of Fragrant Banners.

Its adornments were most extraordinarily marvelous,
filling with happiness whoever saw them.

Within it, there was a wheel-turning king
whose body was especially marvelous.

He was adorned with the thirty-two major marks
as well as the secondary signs.

He was transformationally born from within a lotus flower
and had a body that emanated golden light.

It soared up into space and illuminated whatever was far and near
with light that reached throughout the realm of Jambudvīpa.

That king had a thousand sons
who were courageous and handsome.

His ministers and retainers, a full *koṭī* in number,
were wise and skillful in expedient means.

He had a retinue of ten *koṭīs* of consorts and palace ladies
whose appearances resembled those of celestial maidens.

With beneficent and gentle minds,
they served the king with thoughts of kindness.

That king used the Dharma as the basis of his rule
that extended everywhere throughout the four continents
so that the immense lands within the surrounding mountains
all flourished with abundance.

At that time, I was one of the precious maidens.
I had a voice possessed of the brahman sounds
and a body that emanated golden light
with illumination that reached a thousand *yojanas*.

When the light of the sun had already set,
when the sounds of the music had grown silent,
and when the great king as well as his attendants
had all then fallen fast asleep—

At that very time, Ocean of Virtue Buddha
then came forth into the world
and manifested the power of his spiritual superknowledges
that completely filled the realms of the ten directions.

He emanated an ocean of great radiance
 and many different kinds of supernaturally created bodies
 as numerous as the atoms in all *kṣetras*
 that completely filled the ten directions.

The earth then quaked and sent forth a wondrous voice
 that everywhere told of the Buddha's appearing in the world.
 The congregations of devas, humans, dragons, and spirits
 all then experienced joyous delight.

From every pore, he sent forth
 oceans of Buddha's transformation bodies
 that everywhere filled all ten directions,
 and taught the sublime Dharma in ways that were fitting.

At that time, in the midst of a dream,
 I saw the spiritual transformations of the Buddha
 and also heard his profound and marvelous Dharma,
 whereupon my mind was filled with great delight.

Then a myriad night spirits
 stood together in space,
 praising the Buddha's appearing in the world,
 all at once awakening me from sleep,

saying, "O Worthy and Wise One, you should arise,
 for the Buddha has already appeared here in your land.
 He is rarely met with, even in an ocean of kalpas.
 Whoever sees him is thereby purified."

I then awakened from sleep,
 and at once saw a pure light.
 Looking to see from where this was coming,
 I saw the Buddha sitting beneath the king of trees.

His body adorned with all of the marks
 was then like the king of jeweled mountains.
 From within all his pores,
 there streamed forth an immense ocean of light.

Having seen this, my mind was filled with delight,
 whereupon I had this thought:
 "May I be able, like the Buddha,
 to gain the power of vast spiritual superknowledges."

I then searched out and awakened
 the great king and his retinue.
 I directed them to see the Buddha's light,
 whereupon they were all elated and rejoiced.

Then I went together with the great king's
retinue of millions of *koṭīs* of followers
and countless other beings,
all of whom went to see the Buddha.

Then, for a period of twenty thousand years,
I made offerings to that *tathāgata*.
During that time I offered up to him as gifts
all of the seven precious things from the four continents.

That *tathāgata* then taught
the Universal Cloud of Meritorious Qualities Sutra.
Everywhere adapting to the minds of the many beings,
it adorned the ocean of all vows.

Just as those night spirits had then awakened me
and enabled me to acquire such benefit,
I then vowed to take on just such a body
so that I too might awaken the heedless.

From the time when I first made the vow
to attain supreme bodhi,
even while going and coming in all the stations of existence,
I have never forgotten that resolve.

From this point onward, I made offerings
to ten *koṭīs* of *naṃyutas* of buddhas
and constantly enjoyed the bliss of both humans and devas
as I have abundantly benefited the many kinds of beings.

The first of those buddhas was Ocean of Meritorious Qualities.
The Second was Meritorious Qualities Lamp.
The third was Marvelous Bejeweled Banner.
The fourth was Wisdom of Empty Space.

The fifth was Lotus Dais.
The sixth was Unimpeded Wisdom.
The seventh was Dharma Moon King.
The eighth was Wisdom Lamp Wheel.

The ninth of those most revered among two-footed beings
was Jewel Flame Mountain Lamp King
and the tenth of those guiding teachers
was Floral Light Sound of the Three Periods of Time.

To buddhas such as these,
I had already presented offerings,
but still had not yet acquired the wisdom eye
or entered the ocean of liberations.

After this, the next one was
 the *kṣetra* known as “Light of All Jewels” in which,
 in a kalpa known as “Celestial Supremacy,”
 five hundred buddhas appeared in the world.

The first of them was Moonlight Orb.
 The second was named Solar Lamp.
 The third was named Radiant Banner.
 The fourth was Jeweled Sumeru.

The fifth was named Floral Flaming Light.
 The sixth was called Ocean of Lanterns.
 The seventh was Blazing Flames Buddha.
 The eighth was Celestial Treasury Buddha.

The ninth was Radiant Royal Banner.
 The tenth was Universal Wisdom Light King.

To buddhas such as these
 I had already presented offerings,
 yet still, with regard to all dharmas,
 I had not yet acquired anything even though I assumed I had.
 After this, there was yet another kalpa
 known as Brahman Radiance.

There, in a world known as Lotus Flower Lamp
 whose adornments were the most extraordinarily marvelous,
 there came forth countless buddhas,
 every one of whom had a measureless congregation.

I had already presented offerings to them,
 revered them, and listened to their teaching of the Dharma.

The first of them was Jeweled Sumeru Buddha.
 The second was Ocean of Meritorious Qualities Buddha.

The third was Dharma Realm Sound Buddha.
 The fourth was Dharma’s Quaking Thunder Buddha.
 The fifth was named Dharma Banner Buddha.
 The sixth was named Light of the Grounds Buddha.

The seventh was named Dharma Powers Radiance.
 The eighth was named Spacious Awakening.
 The ninth was Sumeru Light.
 The tenth was Cloud of Meritorious Qualities.

To *tathāgatas* such as these,
 I had already presented offerings,
 yet I was still unable to completely comprehend the Dharma
 or enter the ocean of all buddhas.

After that there was a kalpa
 named Meritorious Qualities Moon.
 There was a world at that time
 named Meritorious Qualities Banner.

There were buddhas therein
 numbering eighty *nayutas*,
 to all of whom I presented marvelous offerings
 as, with deep resolve, I revered and served them.

The first among them was Gandharva King.
 The second was named Great Tree King.
 The third was Meritorious Qualities Sumeru.
 The fourth was Jewel Eyes Buddha.

The fifth was Vairocana.
 The sixth was Radiance Adornment.
 The seventh was Dharma Ocean Buddha.
 The eighth was Radiant Supremacy Buddha.

The ninth was named Worthy Supremacy Buddha.
 And the tenth was Dharma King Buddha.
 To buddhas such as these,
 I had already presented offerings,

yet I still had not acquired deep wisdom
 or entered into the ocean of the Dharma.
 After this, there was yet another kalpa
 by the name of Quiescent Wisdom

in which, in a *kṣetra* known as Vajra Jewel,
 the adornments of which were all extraordinarily marvelous,
 there were a thousand buddhas
 who one after another appeared in the world.

The beings there had but few afflictions
 and those congregations were all pure.
 The first of those was Vajra Navel Buddha.
 The second was Unimpeded Powers Buddha.

The third was named Dharma Realm Reflections.
 The fourth was called Ten Directions' Lamp.
 The fifth was named Light of Compassion.
 The sixth was named Ocean of Moral Virtue.

The seventh was Patience Lamp Wheel.
 The eighth was Dharma Wheel Radiance.
 The ninth was named Light Adornment.
 And the tenth was named Quiescent Light.

To buddhas such as these,
 I had already presented offerings,
 yet I was still unable to gain a profound awakening
 to the Dharma as pure as space.

I roamed to all *kṣetras*,
 and cultivated the practices within them.
 Next, there was a kalpa
 known as Fine Manifestation

and a *kṣetra* named Fragrant Lamp Cloud
 that consisted of a combination of purity and defilement.
 A *koṭī* of buddhas appeared in it,
 adorning that *kṣetra* as well as that kalpa.

I am able to recall and retain in mind
 the many different dharmas they taught.
 The first of them was named Vast Fame Buddha.
 The next was named Dharma Ocean Buddha.

The third was named Sovereign Mastery King.
 The fourth was named Cloud of Meritorious Qualities.
 The fifth was Dharma Supremacy Buddha.
 The sixth was Celestial Crown Buddha.

The seventh was Flaming Light of Wisdom Buddha.
 The eighth was Voice of Empty Space.
 The ninth was the one most revered of all two-legged beings
 named Universally Superior Birth.

The tenth was the unexcelled teacher
 known as Supreme Mid-brow Radiance.
 To all such buddhas as these,
 I had already presented offerings.

Even so, I still could not yet purify
 the path to the transcendence of obstacles.
 Next, there was yet another kalpa
 named Solid Accumulation King

and a *kṣetra* called Jeweled Banner King
 in which there were, all well distributed,
 five hundred buddhas
 who came forth and appeared in the world.

I respectfully made offerings to them
 and sought the unimpeded liberations.
 The very first of them was Wheel of Meritorious Qualities.
 The next was Quiescent Voice.

The next was named Ocean of Meritorious Qualities.
 The next was named Solar Radiance King.
 The fifth was named King of Meritorious Qualities.
 The sixth was Sumeru Signs.

The next was named Sovereign Mastery of Dharma.
 The next was King of a Buddha's Meritorious Qualities.
 The ninth was Sumeru of Merit.
 The tenth was Radiance King.

To buddhas such as these,
 I had already presented offerings
 and then everywhere completely entered
 all the pure paths without exception.

However, in those gateways I had entered,
 I was still unable to perfect patience.
 Next, there was yet another kalpa
 known as Wondrously Supreme Ruler,
 and a *kṣetra* called Quiescent Voice
 in which the beings' afflictions were only slight.
 The buddhas who appeared within it
 were eighty *nayutas* in number.

I had already made offerings to them
 and cultivated the most supreme of paths.
 The first buddha was named Floral Accumulation.
 The next buddha was named Ocean Treasury.

The next was named Born of Meritorious Qualities.
 The next was called Celestial King Topknot.
 The fifth was Maṇi Jewel Treasury.
 The sixth was Real Gold Mountain.

The seventh was Revered Accumulation of Jewels.
 The eighth was Dharma Banner Buddha.
 The ninth was named Supreme Wealth.
 The tenth was named Mind of Wisdom.

These ten were foremost among them.
 I exhaustively made offerings to all of them.
 Next, there was yet another kalpa
 named Thousandfold Meritorious Qualities.

At that time, there was a world
 called Lamp of the Banner of Fine Transformations.
 There were sixty *koṭīs* of *nayutas*
 of buddhas who came forth into that world.

The very first among them was Quiescent Banner.

The next was Śamatha.

The third was Hundred Lamps King.

The fourth was Quiescent Light.

The fifth was Dense Shade of Clouds.

The sixth was Great Light of the Sun.

The seventh was Lamp Light of Dharma.

The eighth was named Extraordinarily Supreme Flaming Light.

The ninth was named Celestial Supremacy Treasury.

And the tenth was named Great Roaring Voice.

To all buddhas such as these,

I was always devoted to making offerings.

Still, I had not yet purified patience
or deeply entered the ocean of all dharmas.

Next, there was yet another kalpa
known as Adorned with Nonattachment.

There was a world at that time
known as Boundless Radiance
in which there were thirty-six *nayutas*
of buddhas who appeared there.

The first among them was Sumeru of Meritorious Qualities.

The second was Spacious Mind.

The third was Perfect Adornments.

The fourth was Voice of Dharma Thunder.

The fifth was Sound of the Dharma Realm.

The sixth was Cloud of Sublime Voices.

The seventh was Illuminator of the Ten Directions.

The eighth was Voice of the Ocean of Dharma.

The ninth was Ocean of Meritorious Qualities.

And the tenth was Banner of Meritorious Qualities.

To buddhas such as these,

I had already presented offerings.

When next the buddha appeared
who was named Banner of Meritorious Qualities,
I was a goddess named Lunar Countenance,
one who made offerings to that lord among men.

At that time, the Buddha taught for my sake
the gateway of the non-dependent sublime Dharma.

When I heard this, I single-mindedly retained it
and then made an ocean of vows.

I then acquired the purified eye,
 quiescent absorption, and complete-retention *dhāraṇīs*
 with which I was able in each successive mind-moment
 to see the entire ocean of all buddhas.

I acquired the treasury of great compassion,
 obtained the universally bright eye of skillful means,
 strengthened my bodhi resolve,
 and developed the Tathāgata's powers.

I then perceived beings' inverted views
 by which they cling to permanence, bliss, self, and purity,
 remain covered by the darkness of delusion,
 and, through erroneous perceptions, produce afflictions.

Whether moving or stopping, it is in a dense forest of views.
 Whether going or coming, it is in an ocean of desires.
 So it is that they accumulate countless different karmic deeds
 leading to rebirth in all the wretched destinies.

In all of the destinies of rebirth,
 they take on bodies in accordance with their karmic deeds
 and are driven along and tormented by the countless sufferings
 arising from the many misfortunes of birth, aging, and death.

For the sake of all those beings,
 I then aroused the unexcelled resolve,
 vowing to be like all the Honored Ones possessed of ten powers
 who reside throughout the ten directions.

Because of the Buddha and beings,
 I made a cloud of great vows.
 Due to the meritorious qualities of this cultivation,
 I then progressed into the path of skillful means.

Due to this cloud of vows that covers all,
 I everywhere entered all the paths,
 fulfilled the practice of the *pāramitās*,
 and completely filled the Dharma realm.

I swiftly entered all the grounds
 and the ocean of skillful means in all three periods of time.
 In but a single mind-moment,
 I cultivated all the unimpeded practices of all buddhas.

Son of the Buddha, it was at that very time
 that I was able to enter the path of Samantabhadra.
 I then came to completely know all the different gateways
 throughout the realms of the ten directions.

Son of Good Family, what do you think? As for that wheel-turning sage king known as Lord of the Ten Directions who was able then to receive and carry on the lineage of the Buddha—could it have been anyone else? It was none other than Mañjuśrī the Youth. The night spirit who awakened me at that time was an emanation created by Samantabhadra Bodhisattva.

At that time, I was a precious maiden in the retinue of that king who was awakened by that night spirit and enabled to see the Buddha and resolve to attain *anuttara-samyak-saṃbodhi*. From that time on forward to the present, I have passed through kalpas equal in number to the atoms in a buddha *kṣetra* during which I never fell into the wretched destinies, always achieved rebirth among humans and devas, and, in all of those places, always saw the buddhas.

This continued on all the way along until the time when, under the Buddha known as Banner of the Marvelous Lamp of Meritorious Qualities, I acquired this bodhisattva liberation known as “the immensely powerful banner of universal joy.” It was because of this liberation that I have been able to benefit all beings in these ways.

Son of Good Family, I have acquired only this liberation gateway known as “the immensely powerful banner of universal joy.” As for the bodhisattva-mahāsattvas:

Who, in every mind-moment travel everywhere to pay their respects to all *tathāgatas* and are then quickly able to enter the ocean of all-knowledge;

Who, in every mind-moment, relying on the initial commencement gateways, enter the ocean of all great vows;

Who, in every mind-moment, rely on the gateways of the ocean of vows until the end of all future kalpas;

Who, in every mind-moment, bring forth all of the practices;

Who, in every one of the practices, bring forth bodies as numerous as the atoms in all *kṣetras*;

Who, in every one of those bodies, everywhere enter all the gateways into the Dharma realm;

Who, in every one of those Dharma realm gateways and in all *kṣetras*, adapt to beings’ minds as they teach them the marvelous practices;

Who, in every dust mote in all *kṣetras*, see the entire boundless ocean of all *tathāgatas*;

Who, in the presence of every one of those *tathāgatas*, see all the spiritual superknowledges of all buddhas throughout the Dharma realm;

Who, in the presence of every one of those *tathāgatas*, see all of their cultivation of the bodhisattva practices in past kalpas;

Who, in the presence of every one of those *tathāgatas*, receive, uphold, and preserve all the teachings arising from their turning of the Dharma wheel; and

Who, in the presence of every one of those *tathāgatas*, see the entire ocean of spiritual transformations created by all *tathāgatas* throughout all three periods of time—

How could I know of and be able to speak about their meritorious qualities and practices?

Son of Good Family, in this very congregation, there is a night spirit by the name of Samantasattvatrāṇojaḥśrī or “Sublime Virtue Universally Rescuing Beings.” You should go to her, pay your respects, and ask, “How should the bodhisattva enter the bodhisattva practices and how should he purify the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew, and departed.

34 – Samantasattvatrāṇojaḥśrī

At that time, having learned of the liberation known as “the banner of universal joy” from the night spirit, Pramuditānayanajagadvirocāṇā, Sudhana the Youth then:

Progressed into it with resolute faith;

Completely understood and complied with it;

Reflected upon it and cultivated it;

Recalled the teachings provided by the good spiritual guides;

Never allowed his mind to relinquish them even briefly;

Ensured that his faculties were not allowed to become scattered;

Single-mindedly vowed to be able to see the good spiritual guides;

Diligently sought for them everywhere in the ten directions, never allowing himself to desist from this;

Vowed to always draw near to them and develop all the meritorious qualities;

Vowed to develop the same roots of goodness as the good spiritual guides;

Vowed to acquire the good spiritual guides’ practices of skillful expedient means;

Vowed to rely upon the good spiritual guides in entering the ocean of vigor; and

Vowed to never part from them even throughout the course of countless kalpas.

Having made these vows, he then went to pay his respects to the night spirit known as Samantasattvatrāṇojaḥśrī, or “Sublime Virtue Universally Rescuing Beings.”

Then, in order to show Sudhana the Youth the spiritual powers of “the bodhisattva’s liberation for the training of beings,” she adorned her body with the major marks and secondary signs. Then, from between her eyebrows, she emitted an immense beam of light with a retinue of countless light rays that was known as “banner of the wisdom lamp that everywhere illuminates purity.” Its light everywhere illuminated the entire world and then, having illuminated the world, that light entered the crown of Sudhana’s head and then filled his body.

Sudhana then immediately acquired “the sphere of ultimate purity” samādhi. Having acquired this samādhi, he then saw in the area between those two night spirits all the atoms of earth, water, and fire as well as the atoms of the vajra jewels, *maṇi* jewels, and many other kinds of jewels, including also all the atoms of the flowers’ scents, the necklaces, the other adornments, and all the other phenomena such as these.

In every one of those atoms, he saw the creation and destruction of worlds as numerous as the atoms in a buddha *kṣetra* and also saw all their accumulations of earth, water, fire, and wind. He also saw the connections between all those worlds as well as the spheres of earth that supported their existence. He also saw their many different mountains and oceans, their many different rivers and lakes, their many different trees and groves, and their many different palaces, including the deva palaces, the dragon palaces, the *yakṣa* palaces, and so forth up to and including the palaces of the *mahoragas*, the humans, the nonhumans, and others, including as well all the buildings and houses associated with those palaces.

He saw all the dwelling places of the hell-dwellers, animals, and denizens of King Yama’s realm and saw all the rebirth destinies in the wheel of cyclic existence in which these beings go and come in *saṃsāra*, undergoing retributions in accordance with their karmic deeds, each of which are different. There were none of these things that he did not see in their entirety. He also saw the differences in all worlds, namely:

- Some worlds were defiled;
- Some worlds were pure;

Some worlds were becoming increasingly defiled;
 Some worlds were becoming increasingly pure;
 Some worlds were changing from defiled to pure;
 Some worlds were changing from pure to defiled;
 Some worlds retained their purity all along;
 Some worlds were level and upward facing;
 Some worlds were inverted; and
 Some worlds were tipped sideways.

In all such worlds as these and in all their rebirth destinies, he saw this night spirit, Samantasattvatrāṇojaḥśrī, in all times and in all places, adapting to the differences in beings' forms, appearances, languages, actions, and understandings. Using the power of skillful means, she everywhere appeared before them and adapted to whatever was most fitting for them in order to teach and liberate them:

She enabled beings in the hell realms to avoid all their intensely painful sufferings;

She enabled beings in the animal realms to no longer eat each other;

She enabled beings in the hungry ghost realms to become free of hunger and thirst;

She enabled the dragons and other such beings to leave behind all their fears;

She enabled beings in the desire realm to leave behind the sufferings of the desire realm; and

She enabled human beings to leave behind:

The fear of darkness;

The fear of being disparaged;

The fear of having a bad reputation;

The fear of great assemblies;

The fear of being unable to survive;

The fear of death;

The fear of the wretched destinies;

The fear of severing their roots of goodness;

The fear of retreating from the resolve to attain bodhi;

The fear of falling under the influence of bad spiritual guides;

The fear of becoming separated from good spiritual guides;

The fear of falling down onto the grounds of the two vehicles;

The fear of the many different kinds of birth and death;

The fear of living together with other types of beings;¹⁴³

The fear of being reborn in an evil age;

The fear of being reborn among bad people;

The fear of engaging in evil karmic deeds;
 The fear of karmic obstacles and affliction obstacles; and
 The fear of the bondage resulting from attachment to various
 kinds of conceptual thought.

She enabled them all to abandon all kinds of fear such
 as these.

He also saw her appearing everywhere before all types of beings, whether they were egg-born, womb-born, moisture-born, or transformationally born, whether they were possessed of physical form or formless, and whether they were characterized by perception, by non-perception, or by neither perception nor non-perception. She was always diligent in rescuing and protecting all of these types of beings, doing so:

- By perfecting the power of the bodhisattva's great vows;
- By deeply entering the bodhisattva's power of samādhi;
- By strengthening the bodhisattva's power in the spiritual superknowledges;
- By manifesting the power of Samantabhadra's practices and vows;
- By widening the bodhisattva's ocean of great compassion;
- By acquiring the unimpeded great kindness that extends everywhere to cover all beings;
- By everywhere bestowing measureless joy on all beings;
- By acquiring the wisdom and skillful means that everywhere gather in all beings;
- By acquiring the bodhisattva's vast liberations, sovereign masteries, and spiritual superknowledges;
- By purifying all buddha *kṣētras*;
- By awakening to and completely understanding all dharmas;
- By making offerings to all buddhas;
- By receiving and preserving the teachings of all buddhas;
- By accumulating all roots of goodness and cultivating all marvelous practices;
- By unimpededly fathoming the ocean of all beings' minds;
- By knowing the faculties of all beings and providing them instruction in order to ripen them;
- By purifying all beings' resolute convictions and ridding them of all their obstacles rooted in evil;
- By dispelling all beings' darkness of ignorance; and
- By enabling them to acquire the pure light of all-knowledge.

At that time, after Sudhana the Youth had observed the inconceivable and extremely profound spheres of cognition produced by spiritual

powers such as these invoked by this night spirit as she everywhere manifested “the bodhisattva’s liberation for the training of all beings,” he became filled with measureless joy, whereupon he bowed down in reverence before her and gazed up at her with single-minded admiration. That night spirit then shed these adorned appearances of the bodhisattva and returned to her original form, but she did not relinquish her sovereign mastery of the spiritual powers.

Sudhana the Youth then pressed his palms together in reverential respect, stood off to the side, and then spoke these verses of praise:

I, Sudhana, having been enabled to see
such great spiritual powers as these
and have had my mind filled with joyous delight
by which I am inspired to speak these verses of praise:

I have seen the Venerable one’s marvelous body
adorned with the many signs
as if by stars in the midst of space
so that everything became completely purified.

The especially excellent light rays you emanate
are as numerous as the atoms in countless *kṣetras*.
Their many different sublime colors
everywhere illuminate the ten directions.

Every one of your pores emanates
rays as numerous as the thoughts of all beings
and the tip of every ray of light
sends forth a jeweled lotus flower.
From within each flower comes forth a transformation body
able to extinguish the sufferings of beings.

From within the light rays comes a sublime perfume
that everywhere imbues those beings with its fragrance.
You also rain down all kinds of different flowers
and present them as offerings to all buddhas.

From between your brows is released a marvelous radiance
that is equal in size to Sumeru Mountain.
It everywhere touches all conscious beings
and extinguishes their darkness of delusion.

From your mouth is released a pure light
as bright as the light of countless suns.
It everywhere illuminates
the vast realm of Vairocana.

From your eyes is released a pure light
as bright as the light of countless moons.

It everywhere illuminates the *kṣetras* of the ten directions
and removes all of the world's cataracts of delusion.

The many different kinds of bodies you manifest
possess appearances identical to that of the beings there.
They fill the realms throughout the ten directions
and liberate those in the ocean of the three realms of existence.

Your marvelous bodies pervade the ten directions
and everywhere appear in the presence of beings,
extinguishing their fears of floods, conflagrations, thieves,
kings, and other such types of misfortune.

I have received the teachings of the spirit, "Delighted Eyes,"
and thus am able now to pay my respects to you, Venerable One.
I have seen that sign between the Venerable One's brows
as it emanates an immense stream of pure light.

Having everywhere illuminated the ocean of the ten directions,
having entirely extinguished all the darkness,
and having revealed the powers of the spiritual superknowledges,
it then came and entered my very own body.

When I encountered your perfectly full radiance,
my mind was filled with immense happiness,
I acquired complete-retention *dhāraṇīs* and *samādhis*,
and then I everywhere saw the buddhas of the ten directions.

In those places through which I passed,
I saw all the atoms
and, in every one of those atoms,
I also saw *kṣetras* as numerous as motes of dust.

In some cases, there were countless *kṣetras*,
all of which were entirely turbid and defiled.
The beings within them were enduring many kinds of sufferings
as they constantly wailed grievously, screamed, and wept.

In some cases, there were pure *kṣetras* that had become defiled
in which there was but little bliss and much sorrow and suffering.
There you manifested the appearance of the Three Vehicles
and went there to rescue and liberate those beings.

In some cases, there were defiled *kṣetras* that had become purified
which beings delighted in seeing.
These were always filled with bodhisattvas
who sustained the Dharma of all buddhas.

In every one of those atoms,
there were oceans of countless pure *kṣetras*

that had been purified by Vairocana Buddha during the kalpas of the distant past.

In all those *kṣetras*, the buddhas sat beneath their bodhi trees, gained enlightenment, turned the wheel of the Dharma, and liberated the many kinds of beings.

I saw you, the universally rescuing goddess, in all those countless *kṣetras*, where, under all those buddhas, you everywhere went and made offerings to them.

Having spoken these verses, Sudhana the Youth then addressed that night spirit, Samantasattvatrānojahśrī, saying, “O Celestial Spirit, this liberation that you have now revealed is so very profound and rare. By what name is it known? How long has it been now since you first acquired this liberation? And, through which practices might one be able to purify it?”

The Night Spirit then replied, saying:

Son of Good Family, this matter would be difficult to comprehend, for no deva, human, or practitioner of the two vehicles would ever be able to fathom it. Why is this so? It is:

Because it is the sphere of those who abide in the practices of Samantabhadra Bodhisattva;

Because it is the sphere of those who abide in the matrix of the great compassion;

Because it is the sphere of those who rescue all beings;

Because it is the sphere of those who are able to purify the three wretched destinies and the eight difficulties;

Because it is the sphere of those who are able to incessantly sustain the lineage of the buddhas in all buddha *kṣetras*;

Because it is the sphere of those who are able to maintain the Dharma of all buddhas;

Because it is the sphere of those who are able in all kalpas to cultivate the bodhisattva practices and fulfill the ocean of great vows;

Because it is the sphere of those who are able to use the light of pure wisdom to extinguish the obstacles of the darkness of delusion throughout the ocean of the Dharma realm; and

Because it is the sphere of those who are able to use the light of a single mind-moment of wisdom to everywhere illuminate the ocean of all skillful means throughout all three periods of time.

It is with the aid of the Buddha’s powers that I shall now describe this for you:

Son of Good Family, once, long ago in the ancient past, back beyond a number of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a kalpa known as “Sphere of Purity” and a world named “Vairocana’s Great Awesome Virtue” in which there appeared *tathāgatas* as numerous as the atoms in Mount Sumeru.

That buddha’s world took as its substance every kind of fragrant sovereign *maṇi* jewel and it was adorned with the many kinds of precious jewels. It dwelt on an ocean of stainless radiance sovereign *maṇi* jewels, was perfectly round in shape, and consisted of a combination of pure and defiled aspects. It was covered by a canopy cloud consisting of all kinds of adornments and it was surrounded by a thousand concentric rings of mountains adorned with all sorts of *maṇi* jewels. It had ten myriads of *koṭīs* of *naḥyutas* of four-continent lands, all of which were marvelously adorned:

Some of those four-continent lands were inhabited by beings inclined toward evil karmic deeds;

Some of those four-continent lands were inhabited by beings inclined toward mixed karmic deeds;

Some of those four-continent lands were inhabited by beings who possessed roots of goodness; and

Some of those four-continent lands were inhabited by bodhisattvas whose actions had always been consistently pure.

On this realm’s eastern borderlands, on the slopes of its surrounding mountains, there was a four-continent land known as “Jeweled Lamp’s Floral Banner.” That realm was pure and was possessed of a flourishing abundance of food and drink. Even without cultivating the soil, the cereal grains grew spontaneously. In addition:

It was graced with palaces and towers, all of which were extraordinarily marvelous;

All kinds of wish-fulfilling trees grew in rows in place after place;

Many different varieties of incense trees constantly sent forth clouds of incense;

Many different kinds of garland trees constantly sent forth clouds of garlands;

Many different kinds of flowering trees always sent down rains of exquisite blossoms;

Many different types of jewel trees sent forth all kinds of extraordinary gems that produced a dazzling illumination all around them consisting of countless hues of light;

All kinds of music trees sent forth every variety of music as, in response to the movement of the breeze, they resounded with marvelously beautiful musical sounds;

Solar and lunar radiance sovereign *maṇi* jewels everywhere illuminated all things; and

Both day and night, those beings experienced uninterrupted bliss.

This four-continent land had a hundred myriads of *koṭīs* of *nayutas* of countries overseen by kings. Every one of those countries was surrounded by a thousand immense rivers, every one of which was covered by marvelous flowers that sent forth the sounds of celestial music as they bobbed along, following the currents of the rivers.

All kinds of jewel trees planted in rows along their shores were arrayed with many different types of precious and rare adornments. Boats and ships came and went with passengers enjoying pleasures perfectly suited to their inclinations. Between every one of those rivers, there were a hundred myriads of *koṭīs* of cities, and every one of those cities had a hundred myriads of *koṭīs* of *nayutas* of surrounding villages. All of the cities and villages such as these each had countless hundreds of thousands of *koṭīs* of *nayutas* of palaces, parks, and groves surrounding them.

Within this four-continent land, on the continent of Jambudvīpa, there was a country known as Jeweled Flower Lamp. Its peoples flourished in an atmosphere of peace and abundant happiness and the beings who lived there fully practiced the ten courses of good karmic action.

There was a wheel-turning king who appeared there who was known as Vairocana's Marvelous Bejeweled Lotus Topknot. He was suddenly transformationally born from within a lotus flower and was adorned with the thirty-two major marks. He was fully possessed of the seven treasures, and, in reigning over that four-continent land, he constantly relied on right Dharma for the instruction and guidance of the many types of beings there.

That king had a thousand sons who, handsome, brave, and strong, were well able to vanquish all adversaries. He had a hundred myriads of *koṭīs* of *nayutas* of palace retainers and female attendants, all of whom had in the past planted roots of goodness together with that king, had cultivated the various practices with him, had been born at the same time as he was, and who, in their especially marvelous beauty, were like celestial maidens. Their bodies were the color of gold, always emitted light, and constantly exuded a marvelous perfume from all their pores.

The good officials and brave generals were a full ten *koṭīs* in number. The king had a wife known as Perfectly Full Countenance who was this king's female treasure. Her beauty was extraordinary. Her skin was the color of gold and her eyes and hair were indigo colored.

Her voice was like that of the king of the Brahma Heaven. Her body had a heavenly fragrance and constantly emanated a radiance that illuminated all things to a distance of a thousand *yojanas*.

She had a daughter known as Eyes of Universal Wisdom's Flaming Radiance and Marvelous Virtue. Her body was so beautiful and her physical features were so extraordinarily lovely that all beings who saw her were insatiably captivated by her appearance.

The life span of the beings at that time, though measurelessly long, was sometimes unfixed and subject to sudden death when still young. Those beings were possessed of many different physical forms, many different voices, many different names, and many different clans. Among them, there were those who were foolish or wise, brave or timid, poor or wealthy, suffering or blissful. They were of countless sorts, and so were all different from each other.

At that time, there sometimes were those who, in speaking to someone else, would say, "My body is beautiful whereas your physical form is ugly." Then, having spoken these words, they would disparage one another and accumulate bad karmic actions. Consequently, because of these karmic actions, their life spans, physical strength, and all their sources of happiness would all deteriorate.

At that time, north of that city, there was a bodhi tree known as "banner of universally radiant Dharma cloud sounds." In each successive mind-moment, it manifested the adornments of all *tathāgatas'* sites of enlightenment. Its roots were composed of solid sovereign *maṇi* jewels. All kinds of *maṇi* jewels formed its trunk and the many varieties of marvelous gems composed its leaves, all of which were evenly distributed in their spacing and complementary in their symmetry. On all four sides, above, and below, it was perfectly full in its adornments. It emanated a jeweled radiance and emitted the sounds of voices that expounded on all *tathāgata's* extremely profound spheres of experience.

In front of that tree, there was a perfumed pond known as "jeweled floral radiance" that emanated thunderous sounds of Dharma. It had banks composed of marvelous jewels and it was surrounded by hundreds of myriads of *koṭīs* of *nayutas* of jewel trees, every one of which was similar in shape to the bodhi tree. Necklaces of the many kinds of jewels were draped all around on the branches of each one of them.

There were countless towers there, all of which were composed of precious gems. Encircling that site of enlightenment, they served there as its adornments. Within that perfumed pond, there grew an

immense lotus flower known as “everywhere manifesting clouds of the adorned realms of all *tathāgatas* of the three times.” Buddhas as numerous as the atoms in Mount Sumeru emerged and appeared in it.

The first of those buddhas was named Banner of the Universal Wisdom Jewel’s Flaming Radiance and Marvelous Qualities. He was the first of those to realize *anuttara-samyak-saṃbodhi* atop that flower. He expounded on right Dharma for countless thousands of years during which he ripened beings. Ten thousand years before that *tathāgata* attained buddhahood, this immense lotus flower emanated a pure light known as “manifesting spiritual super-knowledges for the ripening of beings.” Whenever any beings were touched by this light, they spontaneously awakened and had nothing they did not completely understand. They then knew that, after ten thousand more years, a buddha would appear.

Then, nine thousand years before that was to happen, it emanated a pure light known as “all beings’ lamp of immaculate purity.” Whenever any beings were touched by this light, they acquired the purified eye that allowed them to see all forms and know that, after another nine thousand more years, a buddha would appear.

Then, eight thousand years beforehand, it emanated a great light known as “the sound of all beings’ karmic rewards.” Whenever any beings were touched by this light, they were all able to know the karmic rewards and retributions resulting from their own karmic actions and they also knew that, after eight thousand more years, a buddha would appear.

Then, seven thousand years beforehand, it emanated a great light known as “producing the sound of all roots of goodness.” Whenever any beings were touched by this light, all their faculties became perfectly complete and they knew that, after seven thousand more years, a buddha would appear.

Then, six thousand years beforehand, it emanated a great light known as “the sound of the inconceivable realm of the Buddha.” Whenever any beings were touched by this light, their minds became vast, they everywhere acquired the sovereign masteries, and they knew that, after six thousand more years, a buddha would appear.

Then, five thousand years beforehand, it emanated a great light known as “the sound of the purification of all buddha *kṣētras*.” Whenever any beings were touched by this light, they saw all the pure buddha lands and knew that, after five thousand more years, a buddha would appear.

Then, four thousand years beforehand, it emanated a great light known as “the lamp of the undifferentiated realm of all *tathāgatas*.” Whenever any beings were touched by this light, they became able to travel and see all buddhas and knew that, after four thousand more years, a buddha would appear.

Then, three thousand years beforehand, it emanated a great light known as “bright lamp of the three periods of time.” Whenever any beings were touched by this light, they were able to directly see the ocean of all past deeds of all *tathāgatas* and knew that, after three thousand more years, a buddha would appear.

Then, two thousand years beforehand, it emanated a great light known as “lamp of the *tathāgatas*’ wisdom that removes all obscurations.” Whenever any beings were touched by this light, they acquired the universally seeing eye, saw the spiritual transformations of all *tathāgatas*, all buddha lands, and all beings in all worlds, and also knew that, after two thousand more years, a buddha would appear.

Then, one thousand years beforehand, it emanated a great light known as “enabling all beings to see the buddhas’ accumulation of all roots of goodness.” Whenever any beings were touched by this light, they perfected the “seeing the buddhas” *samādhi* and knew that, after one thousand more years, a buddha would appear.

Then, seven days beforehand, it emanated a great light known as “the sound of all beings’ joyous delight.” Whenever any beings were touched by this light, they were able to see all buddhas and were filled with joyous delight. They then knew that, after seven more days, a buddha would appear.

After those seven days had passed, that entire world quaked and shook and it became entirely pure and free of defilements. In each successive mind-moment, all of the pure buddha *kṣetras* of the ten directions were revealed. The many different kinds of adornments in those *kṣetras* were also revealed. Wherever there were beings whose faculties and natures had become so completely ripened that they should be able to see a buddha, they all proceeded to that site of enlightenment.

Then, throughout that land, from all the encircling mountains, from all the Sumeru Mountains, from all the other mountains, from all the great oceans, from all those lands, from all those cities, from all their city walls, from all their palaces, from all their music, and from all their spoken languages, there then came forth sounds praising the sphere of action of the spiritual powers of all the buddhas, the *tathāgatas*. There also came forth clouds of all kinds of

perfumes, clouds of all kinds of burning incense, clouds of all kinds of powdered incense, clouds of all kinds of images made of *maṇi* jewels, clouds of all kinds of flaming-radiance jewels, clouds of all kinds of flaming-radiance treasures, clouds of all kinds of *maṇi* jewel-adorned robes, clouds of all kinds of necklaces, clouds of all kinds of marvelous flowers, clouds of all kinds of light emanated by *tathāgatas*, clouds of all kinds of auras emanated by *tathāgatas*, clouds of all kinds of music, clouds of the sounds of all vows made by *tathāgatas*, clouds of the oceans of *tathāgatas'* sayings, and clouds of all *tathāgatas'* major marks and secondary signs, all of these revealing there the inconceivable signs that a *tathāgata* was about to appear in the world.

Son of Good Family, this immense jeweled king of lotus flowers known as “everywhere illuminating clouds of the adorned realms of all *tathāgatas* of the three times,” had a retinue of lotus flowers surrounding it that were as numerous as the motes of dust in ten buddha *kṣētras*. In all those lotus flowers, there were *maṇi* jewel lotus dais lion king thrones, and atop every one of those thrones, there was a bodhisattva sitting in the lotus posture.

Son of Good Family, when, in this place, that *tathāgata*, Banner King of the Universal Wisdom Jewel’s Flaming Radiance and Marvelous Qualities, attained *anuttara-samyak-saṃbodhi*, he immediately attained *anuttara-samyak-saṃbodhi* in the worlds of the ten directions where, adapting to beings’ mental dispositions, he appeared before them all in order to turn the wheel of the Dharma, doing so in every one of those worlds, thereby:

Enabling countless beings to leave behind the sufferings of the wretched destinies;

Enabling countless beings to succeed in being reborn in the heavens;

Enabling countless beings to abide on the grounds of *śrāvaka* disciples or *pratyekabuddhas*;

Enabling countless beings to perfect the bodhi practices by which one achieves emancipation;

Enabling countless beings to perfect the bodhi practices by which one raises the banner of courage;

Enabling countless beings to perfect the bodhi practices by which one manifests the light of Dharma;

Enabling countless beings to perfect the bodhi practices by which one purifies the faculties;

Enabling countless beings to perfect the bodhi practices by which one develops equal command of all the powers;

- Enabling countless beings to perfect the bodhi practices by which one enters the city of the Dharma;
- Enabling countless beings to perfect the bodhi practices by which one pervades all places with the indestructible power of the spiritual superknowledges;
- Enabling countless beings to perfect the bodhi practices by which one enters the path of the universal gateway’s skillful means;
- Enabling countless beings to perfect the bodhi practices by which one becomes established in the gateways of samādhi;
- Enabling countless beings to perfect the bodhi practices by which one takes pure realms as one’s objective focus;
- Enabling countless beings to resolve to attain bodhi;
- Enabling countless beings to abide in the bodhisattva path;
- Enabling countless beings to become established in the path of purifying the *pāramitās*;
- Enabling countless beings to abide on the first bodhisattva ground;
- Enabling countless beings to abide on the second through the tenth bodhisattva grounds;
- Enabling countless beings to enter the bodhisattva’s extraordinarily excellent conduct and vows; and
- Enabling countless beings to become established in Samantabhadra’s pure conduct and vows.

Son of Good Family, when that *tathāgata* known as Banner of the Universal Wisdom Jewel’s Flaming Radiance and Marvelous Qualities manifested such inconceivable sovereign mastery of the spiritual powers and turned the wheel of the Dharma, in each successive mind-moment, he trained countless beings in every one of those worlds, doing so in accordance with what was most fitting for them.

At that time, Samantabhadra Bodhisattva realized with regard to the beings in the royal capital of that Jewel Flower Lamp land that, based on their own physical appearance and the realms in which they dwelt, they had developed an arrogant attitude and had become inclined to humiliate and belittle others. Transformationally manifesting a marvelous body that was extraordinarily beautiful, he went to visit that city and emanated a great light that illuminated everything. It was so brilliant that it outshone all the light of that sage king, his marvelous jewels, the sun and moon, the stars and constellations, those beings’ bodies, and everything else, thereby causing all of their radiance to completely disappear. It was just as when the sun rises and the many other radiant things are all robbed

of their dazzling brilliance. It was also as if they were all but heaps of charcoal placed near a mass of *jambūnada* gold.

Then the beings there all exclaimed, "Who is this? Is it a deva or a brahma heaven king who, by emanating such radiance, causes all the light from our bodies to completely disappear?" They reflected in various ways, but none of them could understand this.

Samantabhadra Bodhisattva then stood in the sky above that wheel-turning king's jeweled palace and told them: "O Great King, you should realize that a buddha has just now appeared in the world in your very own country. He is dwelling at the foot of the bodhi tree known as 'Banner of Universally Radiant Dharma Cloud Sounds.'"

When that sage king's daughter known as Wondrous Lotus Eyes saw the miraculous display of light cast by the body of Samantabhadra Bodhisattva and also heard the marvelous sounds emanating from his body's adornments, her mind was filled with joy and she thought:

By virtue of all my roots of goodness, may I be able to acquire a body like this, one that is possessed of adornments like these, major marks and secondary signs like these, awesome deportment such as this, and miraculous powers such as these.

Now, for beings in the darkness of the long night of *saṃsāra*, this great *ārya* is able to emanate a great light revealing that a *tathāgata* has come into the world. May I too be able to develop a light of wisdom for all beings with which I can dispel all the darkness of their ignorance. Wherever I am reborn, may I never be separated from this good spiritual guide.

Son of Good Family, that wheel-turning king then used his spiritual powers to rise a *yojana* high in the sky, surrounded by his precious maidens, his thousand sons, his retinue, his great officials and retainers, his fourfold army, and all the countless people in his city. He then emanated a brilliant light that illuminated that entire four-continent land and caused everyone to gaze up in admiration. Then, wishing to encourage all those beings to go and see the Buddha, he spoke these verses of praise:

The Tathāgata has appeared into the world
to everywhere rescue all the many kinds of beings.
You should all swiftly arise and go forth
to pay your respects to the Guiding Teacher.

Only with the passage of measureless and countless kalpas
does one then have a Buddha appear in the world,

expounding on the profound and sublime Dharma,
and thereby bestowing benefit on all beings.

Having contemplated everyone in the world
as holding inverted views and being forever deluded
as they undergo the sufferings of cyclic existence in *samsāra*,
the Buddha has aroused the mind of great compassion.

For countless thousands of *koṭīs* of kalpas,
he cultivated the practices leading to bodhi,
doing so out of the wish to liberate beings.
This was due to the power of the great compassion.

His head, eyes, hands, feet, and the rest—
he was able to sacrifice all of these
for the sake of his quest to realize bodhi,
doing so in this way for countless kalpas.

Even throughout countless thousands of *koṭīs* of kalpas,
the Guiding Teacher is still difficult to ever encounter.
If one sees and hears him and if one serves him,
none of those efforts will have been expended in vain.

I shall now join with all of you
in going to see the Venerable Tamer¹⁴⁴
who sits there on the Tathāgata's throne,
having vanquished Māra and attained the right enlightenment.

Gaze up in admiration at the body of the Tathāgata
that is emanating measureless radiance
of many different sublime colors
that extinguish all darkness.

From within every one of his pores,
he emanates inconceivably many light rays
that everywhere illuminate the many kinds of beings
and fills them all with joyous delight.

You should all arouse
the vast and vigorous resolve
and go pay your respects to that *tathāgata*,
revering him and presenting offerings to him.

Then, after the wheel-turning sage king had spoken these verses in
praise of the Buddha to rouse all those beings, through the roots of the
goodness possessed by a wheel-turning king, he produced a myriad
kinds of immense offering clouds that then went along to the site of
enlightenment where the Tathāgata dwelt. These included:

- Clouds of all kinds of jeweled canopies;
- Clouds of all kinds of floral curtains;

Clouds of all kinds of jeweled robes;
 Clouds of all kinds of jewel-adorned bell nets;
 Clouds of all kinds of seas of perfumes;
 Clouds of all kinds of jeweled thrones;
 Clouds of all kinds of jeweled banners;
 Clouds of all kinds of palaces;
 Clouds of all kinds of marvelous flowers; and
 Clouds of all kinds of adornments.

These all floated up in the sky and displayed their adornments all around. After he had arrived, he bowed down in reverence at the feet of the Tathāgata, Banner King of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities, circumambulated him countless hundreds of thousands of times, and then sat before the Buddha on a jeweled lotus flower throne that everywhere illuminated the ten directions.

Then the wheel-turning king's daughter, Eyes of Universal Wisdom's Flaming Radiance and Marvelous Qualities, immediately removed all the jewelry adorning her body and then took them to scatter as offerings over the buddha. As she did so, right there in the sky, those adornments transformed into a jeweled canopy with a jeweled curtain net that was held aloft by the dragon king. All the palaces were arrayed within it and it was in turn surrounded by ten other kinds of jeweled canopies that took the shape of a tower. They were immaculate within and without and were adorned with a cloud of jewel necklaces, jeweled trees, and *maṇi* jewels from the ocean of perfumes.

Within the area covered by this canopy was a bodhi tree with luxuriantly lush branches and leaves that stretched all across the Dharma realm and in which, in each successive mind-moment, there were displayed countless kinds of adornments. Vairocana Tathāgata was sitting beneath this tree surrounded by bodhisattvas as numerous as the atoms in an ineffable number of buddha *kṣētras*, all of whom had been born from the conduct and vows of Samantabhadra and all of whom dwelt in the undifferentiated abode of all bodhisattvas. Furthermore:

She also saw there all the world leaders;
 She also witnessed the Tathāgata's miraculous spiritual powers;
 She also saw in all kalpas the sequential formation and destruction of worlds;
 She also saw in all of those worlds all buddhas appearing in order in the world;
 She also saw that, in each one of all those worlds, Samantabhadra Bodhisattva was making offerings to those buddhas and training beings;

She also saw that, of all those bodhisattvas, none were not visible
 within the body of Samantabhadra;
 She also saw her own body within his body;
 She also saw her own body there directly before all *tathāgatas*,
 before all Samantabhadras, before all bodhisattvas, and before
 all beings; and
 She also saw that, in each one of all those worlds, there were
 worlds as numerous as the atoms in a buddha *kṣetra* with:
 Many different kinds of boundaries;
 Many different kinds of foundations;
 Many different kinds of appearances;
 Many different kinds of essential natures;
 Many different kinds of arrangements;
 Many different kinds of adornments;
 Many different kinds of purity;
 Many different kinds of adornment clouds above them;
 Many different kinds of kalpa names;
 Many different ways in which the buddhas arose;
 Many different ways the three periods of time occurred;
 Many different kinds of regions;
 Many different ways of abiding in the Dharma realm;
 Many different ways of entering the Dharma realm;
 Many different ways of abiding in space;
 Many different kinds of sites of enlightenment of *tathāgatas*;
 Many different kinds of powers of a *tathāgata*'s spiritual
 superknowledges;
 Many different kinds of lion thrones of *tathāgatas*;
 Many different kinds of oceans of great assemblies of
tathāgatas;
 Many different kinds of variations in *tathāgatas*' assemblies;
 Many different kinds of skillful means of *tathāgatas*;
 Many different ways *tathāgatas* turned the Dharma wheel;
 Many different kinds of sublime voices of *tathāgatas*;
 Many different kinds of seas of *tathāgatas*' discourse; and
 Many different kinds of clouds of *tathāgatas*' sutras.

Having seen all this, her mind became purified and she was filled
 with joyous delight. The Tathāgata, "Banner King of the Universal
 Wisdom Jewel's Flaming Radiance and Marvelous Qualities," then
 spoke a sutra for her benefit known as All Tathāgatas' Turning of
 the Dharma Wheel that had a retinue of sutras as numerous as the
 atoms in ten buddha *kṣetras*. Then, once that maiden heard this

sutra, she attained ten thousand samādhi gateways, whereupon her mind became pliant, free of coarseness or rigidity, just like one newly conceived in the womb, like one who has just been born, or like the newly emerging sprout of a *śāla* tree. Her samādhi mind state was just like this. For instance, she acquired:

- The samādhi of the directly present vision of all buddhas;
- The samādhi of the universal illumination of all *kṣētras*;
- The samādhi of the gateway to entering all three periods of time;
- The samādhi of the proclamation of the turning of the Dharma wheel by all buddhas;
- The samādhi of the awareness of the ocean of all buddhas' vows;
- The samādhi of rousing all beings and enabling them to escape the sufferings of *samsāra*;
- The samādhi of always vowing to dispel the darkness of all beings;
- The samādhi of always vowing to extinguish the sufferings of all beings;
- The samādhi of always vowing to bring happiness to all beings;
- The samādhi of tirelessly teaching all beings;
- The samādhi of the banner of all bodhisattvas' freedom from obstacles; and
- The samādhi of traveling everywhere to pay one's respects in all the pure buddha *kṣētras*.

After having acquired ten thousand samādhis such as these, she further acquired:

- The mind of subtle meditative absorption;
- The unmoving mind;
- The joyous mind;
- The comforting mind;
- The vast mind;
- The mind that complies with good spiritual guides;
- The mind that takes extremely profound all-knowledge as its aim;
- The mind that dwells in the vast ocean of skillful means;
- The mind that relinquishes all attachments;
- The mind that does not dwell in any worldly spheres of experience;
- The mind that penetrates the Tathāgata's sphere of action;
- The mind that everywhere illuminates the ocean of all forms;
- The mind that is free of maliciousness;
- The mind that is free of arrogance;
- The mind that is tireless;
- The mind that is irreversible;
- The mind that is free of indolence;

The mind that contemplates the nature of all dharmas;
 The mind that is established in the ocean of all Dharma gateways;
 The mind that contemplates the ocean of all Dharma gateways;
 The mind that completely knows the ocean of all beings;
 The mind that rescues the ocean of all beings;
 The mind that everywhere illuminates the ocean of all worlds;
 The mind that everywhere makes the ocean of all buddhas' vows;
 The mind that completely shatters the mountain of all obstacles;
 The mind that accumulates the merit provision for the path to enlightenment;
 The mind that directly observes the ten powers of the buddhas;
 The mind that everywhere illuminates the bodhisattva's spheres of cognition;
 The mind that increases the bodhisattva's provisions for the path to enlightenment; and
 The mind that pervades the ocean of all directions.

She single-mindedly contemplated the great vows of Samantabhadra and then made an ocean of vows as numerous as the atoms in ten buddha *kṣētras*, vows that included:

I vow to purify all buddha *kṣētras*;
 I vow to train all beings;
 I vow to completely know the entire Dharma realm;
 I vow to everywhere enter the entire ocean of the Dharma realm;
 I vow to cultivate the bodhisattva practices in all buddha *kṣētras* to the very end of all future kalpas;
 I vow to never abandon any of the bodhisattva practices even to the very end of all future kalpas;
 I vow to be able to draw near to all *tathāgatas*;
 I vow to be able to serve all good spiritual guides;
 I vow to be able to make offerings to all buddhas; and
 I vow that, in each successive mind-moment, I will incessantly cultivate the bodhisattva practices and progress toward all-knowledge.

So it was that she made an ocean of such vows as numerous as the atoms in ten buddha *kṣētras* and perfected all the great vows of Samantabhadra.

Then, for the sake of that maiden, the Tathāgata further revealed and expounded upon the roots of goodness he had accumulated, the marvelous practices he had cultivated, and the great stages of fruition he had acquired from the time when he made his initial resolve up until the present. So it was that he inspired her to establish the

entire ocean of the Tathāgata's vows and single-mindedly progress toward the station of all-knowledge.

Son of Good Family, back another ten great kalpas before that time, there was a world known as Sunlight Maṇi Jewel in which there was a buddha named Marvelous Signs of Indra's Banner. This maiden, Marvelous Eyes, lived during the time when this buddha's Dharma legacy was still extant. At that time, Samantabhadra Bodhisattva encouraged her to repair a buddha image on a lotus throne that was damaged by age. Having repaired it, she then painted it and, having painted it, she also adorned it with jewels, whereupon she resolved to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I recall that, in the past, it was due to Samantabhadra Bodhisattva's acting as a good spiritual guide that I planted these roots of goodness. From this point on, I never again fell into the wretched destinies. I was always reborn into the clans of all kinds of heavenly kings and human kings and was born so delightfully beautiful and perfectly well developed in all my features that this caused people to find me pleasing to behold. I always saw buddhas and was always able to draw near to Samantabhadra Bodhisattva so that, all the way up to the present time, he has guided, awakened, and ripened me, thereby causing me to be filled with joyous delight.

Son of Good Family, what do you think? Could that wheel-turning king known as Vairocana's Marvelous Jewel Lotus Topknot have been anyone else? He was none other than our present Maitreya Bodhisattva. As for that king's wife, Perfectly Full Countenance, she is the night spirit known as Sea of Serene Sounds who now lives not far from here.

That youthful maiden, Eyes of Marvelous Virtue was none other than myself. Then, when I had the body of a youthful maiden, Samantabhadra Bodhisattva encouraged me to repair that image seated on a lotus as a means of providing me with the causes and conditions for attaining unexcelled bodhi. He thereby caused me to resolve to attain *anuttara-samyak-saṃbodhi*.

It was at that very time that I first aroused the resolve. He next guided me onward and enabled me to see Banner of Marvelous Virtue Buddha. It was there that I unfastened my jeweled necklace, scattered its jewels over that Buddha as an offering to him, witnessed the Buddha's spiritual powers, heard the Buddha teach the Dharma, and then immediately acquired the bodhisattva's liberation gateway called "appearing everywhere in all worlds to train beings." In each successive mind-moment, I saw buddhas as

numerous as the atoms in Mount Sumeru and also saw that buddha's site of enlightenment, his congregation, and his pure land. I revered them all, respectfully made offerings to them, listened to the Dharma teachings, and then relied on those teachings in my cultivation.

Son of Good Family, following upon that world known as Vairocana's Immense Awesome Virtue and that kalpa known as Perfectly Fulfilled Purity, there was next a world known as Marvelous Adornment of the Bejeweled Wheel and a kalpa known as Great Radiance in which five hundred buddhas appeared, all of whom I served and revered and presented with offerings.

The very first of those buddhas was known as Great Compassion Banner. When he first left the householder's life, I was a night spirit who respectfully presented offerings to him.

The next of those buddhas to appear was known as Vajra Nārāyaṇa Banner. I was then a wheel-turning king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as The Manifestation of All Buddhas, one that had a retinue of sutras as numerous as the atoms in ten buddha *kṣētras*.

The next of those buddhas to appear was known as Unimpeded Vajra Virtue. At that time, I was a wheel-turning king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as Universal Illumination of the Faculties of All Beings, one that had a retinue of sutras as numerous as the atoms in Mount Sumeru, all of which I received and retained.

The next of those buddhas to appear was known as Wondrous Adornment of the Mountain of Flaming Radiance. At that time, I was the daughter of an elder. That Buddha taught a sutra for my sake that was known as Universal Illumination of the Treasury of the Three Times, one that had a retinue of sutras as numerous as the atoms in Jambudvīpa. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Lofty and Supreme King of the Ocean of All Dharmas. At that time, I was an *asura* king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as Distinguishing the Entire Dharma Realm, one that had a retinue of five hundred sutras. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Oceanic and Mountainous Light of Dharma. At that time, I was a dragon king's daughter who rained down clouds of wish-fulfilling *maṇi* jewels

as offerings to him. That buddha then taught a sutra for my sake that was known as Increasing the Ocean of Joyous Delight, one that had a retinue of a hundred myriads of *koṭīs* of sutras. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Lamp of the Mountain of Jewels' Flaming Radiance. At that time, I was an ocean spirit who rained down clouds of jeweled lotus flowers that I respectfully presented to him as offerings. That buddha then taught a sutra for my sake that was known as Light of the Dharma Realm's Ocean of Skillful Means, one that had a retinue of sutras as numerous as the atoms in a buddha *kṣetra*. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Radiant Sphere of the Ocean of Meritorious Qualities. At that time, I was a rishi possessed of the five superknowledges who manifested great spiritual superknowledges and was surrounded by six myriads of rishis. I rained down clouds of incense and flowers as offerings to him. That buddha then taught a sutra for my sake that was known as Lamp of the Dharma of Nonattachment, one that had a retinue of sixty thousand sutras. I listened to all of them and then received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Treasury of Vairocana's Meritorious Qualities. At that time, I was an earth spirit named Originator of the Meaning of Impartiality, one who was attended by a community of countless other earth spirits. I rained down clouds of all kinds of jewel trees, all kinds of *maṇi* jewel treasures, and all kinds of jeweled necklaces as offerings to him. That buddha then taught a sutra for my sake that was known as Bringing Forth the Treasury of All Tathāgatas' Wisdom, one that had a retinue of countless sutras. I listened to all of them and received and retained them in accordance with the Dharma.

Son of Good Family, so it was that they sequentially appeared in this way. The very last of those buddhas was named Lamp of Marvelous Virtue Filling the Empty Space of the Dharma Realm. At that time, I was a female performer named Lovely Countenance who, on seeing that buddha enter the city, sang and danced as an offering to him and then, through the aid of that buddha's spiritual powers, ascended into the air and spoke a thousand verses in praise of the Buddha. Then, for my sake, that buddha emanated a light from between his brows known as Grand Radiance Adorning the Dharma Realm that touched my entire body. After I was illuminated

by this light, I immediately acquired a liberation gateway known as Undiminishing Treasury of the Dharma Realm's Expedients.

Son of Good Family, this world had kalpas such as these as numerous as the atoms in a buddha *kṣetra* in all of which *tathāgatas* appeared. I served them all and respectfully presented offerings to them. I so well recall and bear in mind all of the right Dharma proclaimed by all those *tathāgatas* that I never forgot so much as one passage or one sentence of it.

I proclaimed the praises of the Dharma of all buddhas in the abodes of every one of those *tathāgatas* and extensively benefited countless beings there. In the abodes of every one of those *tathāgatas*, I acquired the light of all-knowledge, revealed the ocean of the Dharma realm throughout all three periods of time, and entered all of Samantabhadra's practices.

Son of Good Family, relying on the light of all-knowledge, I saw countless buddhas in each successive mind-moment. Then, having seen those buddhas, I was able to fulfill the practices of Samantabhadra to an extent I had never before achieved and had never before witnessed. And why did this occur? This was due to having acquired the light of all-knowledge.

At that time, wishing to restate and clarify the meaning of this liberation, aided by the Buddha's spiritual powers, the Night Spirit, Universal Rescuer of Beings, then spoke these verses for Sudhana the Youth:

Sudhana, listen to me as I speak
of the extremely profound and difficult to perceive Dharma
that everywhere illuminates all three periods of time
and all of its different gateways.

You should now listen closely as I describe
how, from the time of my initial resolve,
I single-mindedly sought the Buddha's meritorious qualities.
Listen, too, as I tell you of the liberations that I entered.

I recall that in the past, back beyond kalpas
as numerous as the atoms in a *kṣetra*,
there was a kalpa just before that
known as Perfectly Fulfilled Purity.

At that time, there was a world
known as Universally Illuminating Lamp
in which the buddhas who appeared in the world
were as numerous as Mount Sumeru's atoms.

The first Buddha was named Wisdom's Flaming Radiance.

The next buddha was named Dharma Banner.

The third was Dharma Sumeru,
and the fourth was Lion of Virtue.

The fifth was Quiescence King,
the sixth was Destroyer of Views,
the seventh was Lofty Fame,
and the eighth was Great Meritorious Qualities.

The ninth was Supreme Sun,
and the tenth was named Lunar Countenance.

It was under these ten buddhas
that I first awakened to the Dharma gateways.

From that point forward, there came the sequential
appearance of yet another ten buddhas.

The first was named Abiding in Space,
the second was named Universal Radiance,
the third was named Abiding in all Regions,
the fourth was named Sea of Right Mindfulness,
the fifth was named Lofty and Supreme Radiance,
the sixth was named Sumeru Cloud,

the seventh was named Flaming Radiance of Dharma Buddha,
the eighth was named Mountain Supremacy Buddha,
the ninth was named Great Compassion Flower,
and the tenth was named Dharma Realm Flower.

It was when these ten appeared,
that I experienced my second awakening to the Dharma gateways.

From that point forward, there came the sequential
appearance of yet another ten buddhas

of whom the first was Radiance Banner Buddha.

The second was Wisdom Buddha,
the third was Mind Meaning Buddha,
the fourth was Virtue Ruler Buddha,

the fifth was Celestial Wisdom Buddha,
the sixth was Wisdom King Buddha,
the seventh was Supreme Wisdom Buddha,
the eighth was Light King Buddha,

the ninth was Heroic Bravery Buddha,
and the tenth was Lotus Flower Buddha.

It was under those ten buddhas
that I had my third awakening to the Dharma gateways.

From that point forward, there then came the sequential appearance of yet another ten buddhas.

The first was Mountain of Flaming Radiance Jewels,
the second was Sea of Meritorious Qualities,

the third was Dharma Radiance,
the fourth was Lotus Flower Treasury,
the fifth was Eye of Beings,
the sixth was Jewel of Incense Radiance,

the seventh was Sumeru of Meritorious Qualities,
the eighth was Gandharva King,
the ninth was Maṇi Treasury,
and the tenth was Quiescent Form.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first buddha was Vast Wisdom,
the next buddha was Jewel Light,

The third was Space Cloud,
the fourth was Excellent Signs,
the fifth was Perfect Moral Precepts,
the sixth was Nārāyaṇa,

the seventh was Sumeru Qualities,
the eighth was Sphere of Meritorious Qualities,
the ninth was Invincible Banner,
and the tenth was Great Tree Mountain.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was Śāla Treasury,
the second was World Leader's Body,

the third was Light Appearing on High,
the fourth was Vajra Illumination
the fifth was Awesome Earthly Powers,
the sixth was Extremely Profound Dharma,

the seventh was Dharma Wisdom Sound,
the eighth was Sumeru Banner,
the ninth was Victorious Radiance,
and the tenth was Marvelous Jewel Light.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was Brahman Radiance,
the second was Empty Space Sound,

the third was Dharma Realm Body,
 the fourth was Radiant Sphere,
 the fifth was Wisdom Banner,
 the sixth was Empty Space Lamp,
 the seventh was Subtle Virtue,
 the eighth was Universally Illuminating Radiance,
 the ninth was Light of Supreme Merit,
 and the tenth was Great Compassion Cloud.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was Power Light Wisdom,
 the second was Universal Direct Appearance,
 the third was Radiance Appearing on High,
 the fourth was Radiant Body,
 the fifth was Dharma Generation Buddha,
 the sixth was Bejeweled Signs Buddha,
 the seventh was Swift Wind,
 the eighth was Banner of Courage,
 the ninth was Marvelous Jewel Canopy,
 and the tenth was Illuminating the Three Times.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was Light of an Ocean of Vows,
 the second was Vajra Body,
 the third was Sumeru Virtue,
 the fourth was Mindfulness Banner King,
 the fifth was Meritorious Qualities Wisdom,
 the sixth was Wisdom Lamp,
 the seventh was Radiant Banner,
 the eighth was Vast Wisdom,
 the ninth was Dharma Realm Wisdom,
 and the tenth was Dharma Ocean Wisdom.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was named Giving Dharma.
 The next was named Sphere of Meritorious Qualities,
 the third was named Supremely Marvelous Cloud,
 the fourth was named Lamp of Patience and Wisdom,
 the fifth was named Quiescent Sound,
 the sixth was named Banner of Quiescence,

the seventh was named World Lamp,
 the eighth was named Profound Great Vows,
 the ninth was named Invincible Banner,
 and the tenth was named Ocean of Fiery Wisdom.

From that point forward, there came the sequential
 appearance of yet another ten buddhas.

The first buddha was Sovereign Mastery of Dharma,
 the second buddha was Unimpeded Wisdom,

the third was named Mind Sea's Wisdom,
 the fourth was named Manifold Marvelous Sounds,
 the fifth was named Freely Bestowed Giving,
 the sixth was named Universal Present Manifestation,

the seventh was named Body Adapted to Dispositions,
 the eighth was named Abiding in Supreme Virtue,
 the ninth was Original Nature Buddha,
 and the tenth was Worthy Virtue Buddha.

I have presented offerings
 to all of these buddhas who appeared
 throughout kalpas as numerous as Sumeru's atoms
 and everywhere served as lamps for the world,

For kalpas as numerous as a buddha *kṣetra's* atoms,
 when all of those buddhas appeared,
 I made offerings to them all
 and then entered this gateway of liberation.

It was across the course of countless kalpas
 that I cultivated and achieved success in this path.
 If you are able to pursue such cultivation,
 then, before long, you too will succeed in this.

Son of Good Family, I know only this bodhisattva's liberation by
 which one appears everywhere in all worlds to train beings.

As for the bodhisattva-mahāsattvas:

Who have accumulated countless practices;
 Who have developed many different kinds of understandings;
 Who have manifested many different kinds of bodies;
 Who have perfected many different kinds of faculties;
 Who have fulfilled many different kinds of vows;
 Who have entered many different kinds of samādhis;
 Who have produced many different kinds of spiritual trans-
 formations;
 Who have been able to master many different methods of
 contemplation;

Who have entered many different kinds of wisdom gateways; and
 Who have acquired the light of many different kinds of dharmas—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, not far from here, there is a night spirit by the name of Sea of Serene Sounds who sits on a lotus flower throne adorned by *maṇi* jewel radiance banners and is surrounded by a following of hundreds of myriads of *asaṃkhyeyas* of night spirits. You should go there, pay your respects, and ask, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

35 – Praśāntarutasāgaravatī

At that time, after Sudhana the Youth had heard from the night spirit Samantasattvatrāṇojahśrī the explanation of the bodhisattva’s liberation gateway called “appearing everywhere in all worlds to train beings,” he completely comprehended it, developed resolute faith in it, and established himself in it with sovereign mastery. He then went to the night spirit known as Praśāntarutasāgaravatī or “Sea of Serene Sounds,” where he bowed down in reverence at her feet and circumambulated her countless times after which he stood before her with palms pressed together, and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. I wish to rely on the good spiritual guides as I train in the bodhisattva practices, enter the bodhisattva practices, cultivate the bodhisattva practices, and abide in the bodhisattva practices. Please bestow your deep kindness on me and teach me how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

That night spirit then told Sudhana, “It is good indeed, good indeed, Son of Good Family, that you are able to rely on the good spiritual guides as you seek to acquire the bodhisattva practices. Son of Good Family, I have acquired the bodhisattva’s ‘liberation that produces the adornment of vast joy in every mind-moment.’”

Sudhana then asked, “O Great Āryā, what sort of endeavors constitute the practice of this liberation gateway? What is its realm of

practice? Which skillful means does one produce in this practice? And in which kinds of contemplations does one engage?"

The Night Spirit replied:

Son of Good Family:

- I have produced a pure and impartial aspiring resolve;
- I have produced an indestructible aspiring resolve adorned with steadfast purity to abandon the world's defilements;
- I have produced an irreversible resolve to reach the station of irreversibility;
- I have produced an unshakable resolve to create a mountain of the adorning jewels of the meritorious qualities;
- I have resolved to have no place in which I abide;
- I have resolved to appear everywhere before all beings to rescue them;
- I have produced the insatiable resolve to see the ocean of all buddhas;
- I have resolved to seek the power of all bodhisattvas' pure vows;
- I have resolved to abide in the ocean of the light of great wisdom;
- I have resolved to enable all beings to step beyond the desolate wilderness of sorrow and afflictions;
- I have resolved to enable all beings to leave behind the suffering and torment of sorrows and worries;
- I have resolved to enable all beings to abandon disagreeable forms, sounds, smells, tastes, touchables, and dharmas;
- I have resolved to enable all beings to abandon the suffering of separation from what is loved and the suffering of encountering what one detests;
- I have resolved to enable all beings to abandon the sufferings arising from evil conditions, delusion, and so forth;
- I have resolved to become a refuge for all beings beset with dangers and difficulties;
- I have resolved to enable all beings to escape from the stations of existence beset by the sufferings of *samsāra*;
- I have resolved to enable all beings to abandon the sufferings of birth, aging, sickness, death, and so forth;
- I have resolved to enable all beings to perfect the Tathāgata's unexcelled Dharma bliss; and
- I have resolved to enable all beings to experience joy and bliss.

Having produced these types of resolve, I then also teach the Dharma for their benefit and enable them to gradually reach the ground of all-knowledge, doing so in ways such as these:

- If I see beings blissfully attached to the palaces or residences in which they dwell, I teach the Dharma for them to enable them to fully comprehend the inherent nature of dharmas and thus abandon their attachments;
- If I see beings dotingly attached to parents, brothers, or sisters, I teach the Dharma for them to enable them to join the pure congregations of buddhas and bodhisattvas;
- If I see beings affectionately attached to wives and sons, I teach the Dharma for them to enable them to abandon the craving and defilement of *saṃsāra* and develop the mind of great compassion and impartial, non-discriminating regard for all beings;
- If I see beings abiding in royal palaces where they are served by female attendants, I teach the Dharma for them to enable them to gather together with the community of *āryas* and penetrate the Tathāgata's teachings;
- If I see beings with defiling attachments to the sense realms, I teach the Dharma for them to enable them to enter the realm of the Tathāgata;
- If I see beings much inclined to anger, I teach the Dharma for them to enable them to abide in the Tathāgata's *pāramitā* of patience;
- If I see beings with indolent minds, I teach the Dharma for them to enable them to purify the *pāramitā* of vigor;
- If I see beings with scattered minds, I teach the Dharma for them to enable them to acquire the Tathāgata's *dhyāna pāramitā*;
- If I see beings who have entered the dense forest of views and the darkness of ignorance, I teach the Dharma for them to enable them to gain emancipation from that dense forest and darkness;
- If I see beings who have no wisdom, I teach the Dharma for them to enable them to acquire the *prajñāpāramitā*;
- If I see beings who have developed a defiling attachment for the three realms of existence, I teach the Dharma for them to enable them to escape from *saṃsāra*;
- If I see beings with inferior aspirations, I teach the Dharma for them to enable them to fulfill the vow to attain the Buddha's bodhi;
- If I see beings who are devoted to self-benefiting actions, I teach the Dharma for them to enable them to vow to benefit all beings;
- If I see beings possessed of only weak will power, I teach the Dharma for them to enable them to acquire the bodhisattva's *pāramitā* of the powers;
- If I see beings with minds overshadowed by the darkness of delusion, I teach the Dharma for them to enable them to acquire the bodhisattva's *pāramitā* of knowledge;

- If I see beings whose physical features are imperfect, I teach the Dharma for them to enable them to acquire the Tathāgata's pure form body;
- If I see beings whose appearance is ugly, I teach the Dharma for them to enable them to acquire the unexcelled pure Dharma body;
- If I see beings whose physical form and features are coarse and loathsome, I teach the Dharma for them to enable them to acquire the Tathāgata's subtle form body;
- If I see beings beset by much sorrow and affliction, I teach the Dharma for them to enable them to acquire the Tathāgata's ultimate bliss;
- If I see beings experiencing the sufferings of poverty, I teach the Dharma for them to enable them to acquire the jewel treasury of the bodhisattva's meritorious qualities;
- If I see beings who dwell in parks and forests, I teach the Dharma for them to enable them to acquire the causes and conditions for diligently seeking the Buddha's Dharma;
- If I see beings traveling along a road, I teach the Dharma for them to enable them to travel along the road to all-knowledge;
- If I see beings dwelling in villages, I teach the Dharma for them to enable them to escape from the three realms of existence;
- If I see beings dwelling among people, I teach the Dharma for them to enable them to step beyond the paths of the two vehicles and then dwell on the ground of the Tathāgata;
- If I see beings dwelling within the walls of the city, I teach the Dharma for them to enable them to dwell in the city of the Dharma King;
- If I see beings abiding in the four quarters, I teach the Dharma for them to enable them to acquire the wisdom that equally knows all three periods of time;
- If I see beings abiding in all the other directions, I teach the Dharma for them to enable them to acquire the wisdom that perceives all dharmas;
- If I see beings with a predominantly lustful temperament, I teach them the gateway of the unloveliness contemplation to enable them to abandon the craving and defilement of *saṃsāra*;
- If I see beings with a predominantly hateful temperament, I teach them the gateway of the great kindness contemplation to enable them to enter it and diligently cultivate it;
- If I see beings with a predominantly deluded temperament, I teach the Dharma for them to enable them to acquire bright wisdom with which to contemplate the ocean of all dharmas;

- If I see beings who are equally subject to all of these afflictions, I teach the Dharma for them to enable them to succeed in entering the ocean of all vehicles' vows;
- If I see beings who delight in the pleasures of *samsāra*, I teach the Dharma for them to enable them to develop renunciation;
- If I see beings who have come to detest the sufferings of *samsāra* who should be taught and liberated by a *tathāgata*, I teach the Dharma for them to enable them to expediently manifest as taking on births;
- If I see beings who have become attached to the five aggregates, I teach the Dharma for them to enable them to be able to dwell in the sphere of non-dependence;
- If I see beings whose minds are inferior, I show them the path of supreme adornments;
- If I see beings who have developed arrogant minds, I teach them the patience that acquiesces in the equality of dharmas; and
- If I see beings whose minds have become inclined toward flattery and deceptiveness, I teach them about the straightforward mind of a bodhisattva.

Son of Good Family, I use countless types of Dharma giving such as these to attract beings. Then I use many different kinds of skillful means to teach and train them and enable them to part from the wretched destinies, enjoy the bliss of humans and devas, become liberated from the bonds of the three realms of existence, and abide in all-knowledge. I then acquire a vast ocean of joyous delight in the light of Dharma in which my mind feels elated, at peace, and pleased.

Furthermore, Son of Good Family, I always contemplate the congregations of all bodhisattvas:

- Who cultivate the many different kinds of vows and practices;
- Who manifest many different kinds of pure bodies;
- Who have many different kinds of auras;
- Who emanate many different kinds of light;
- Who use many different kinds of skillful means;
- Who enter the gateways to all-knowledge;
- Who enter many different kinds of samādhis;
- Who manifest many different kinds of spiritual transformations;
- Who send forth oceans of many different kinds of sounds;
- Who possess many different kinds of adorned bodies;
- Who enter the many different kinds of gateways of the Tathāgata;
- Who go to pay their respects in the oceans of the many different kinds of lands;

Who see oceans of many different buddhas;
 Who acquire oceans of the many different kinds of eloquence;
 Who illuminate the realms of the many different kinds of libera-
 tions;
 Who acquire oceans of the many different kinds of wisdom light;
 Who enter oceans of the many different kinds of samādhis;
 Who demonstrate easeful mastery of the many different kinds of
 liberation gateways;
 Who use the many different kinds of gateways to progress toward
 all-knowledge;
 Who adorn empty space and the Dharma realm with many differ-
 ent kinds of adornments;
 Who everywhere cover empty space with many different kinds of
 adornment clouds;
 Who contemplate the many different kinds of congregations;
 Who gather together in the many different kinds of worlds;
 Who enter the many different kinds of buddha *kṣetras*;
 Who visit the ocean of many different kinds of regions;
 Who take on the many different kinds of directives issued by the
 Tathāgata;
 Who go forth from the presence of the many different *tathāgatas*;
 Who come together with the many different kinds of bodhisat-
 tvas;
 Who rain down the many different kinds of clouds of adornments;
 Who enter the many different kinds of skillful means of the
 Tathāgata;
 Who contemplate the ocean of the Tathāgata's many different
 kinds of dharmas;
 Who enter the ocean of many different kinds of wisdom; and
 Who sit on thrones graced with many different kinds of adorn-
 ments.

Son of Good Family, as I contemplate these congregations, realizing that the Buddha has countless and boundlessly many spiritual powers, I am filled with immense joyous delight.

Son of Good Family, as I contemplate Vairocana Tathāgata manifesting inconceivably many pure form bodies in each successive mind-moment, having seen this, I am filled with immense joyous delight.

Also, as I contemplate the Tathāgata emanating in each successive mind-moment light that completely fills the Dharma realm, having seen this, I am filled with immense joyous delight.

Moreover, as I see the Tathāgata manifesting in each successive mind-moment from every one of his pores an ocean of light rays as numerous as the atoms in countless buddha *kṣetras*, I see that every light ray has a retinue of light rays as numerous as the atoms in countless buddha *kṣetras* and every one of them in turn everywhere pervades the entire Dharma realm where they put an end to the sufferings of all beings. Having seen this, I am filled with immense joyous delight.

Again, Son of Good Family, as I contemplate the crown of the Tathāgata's head and his two shoulders sending forth in each successive mind-moment clouds of mountains of flaming-radiance jewels as numerous as the atoms in all buddha *kṣetras* that fill the ten directions of the Dharma realm, having seen this, I am filled with immense joyous delight.

Also, Son of Good Family, as I contemplate every pore of the Tathāgata sending forth in each successive mind-moment clouds of fragrant radiance as numerous as the atoms in all buddha *kṣetras* that fill all the buddha *kṣetras* of the ten directions, having seen this, I am filled with immense joyous delight.

Moreover, Son of Good Family, as I contemplate every one of the Tathāgata's [major] marks sending forth in each successive mind-moment clouds of *tathāgata* bodies adorned with the marks as numerous as the atoms in all buddha *kṣetras* that then go everywhere throughout all worlds of the ten directions, having seen this, I am filled with immense joyous delight.

Again, Son of Good Family, as I contemplate every one of the Tathāgata's pores sending forth in each successive mind-moment clouds of buddhas' transformations as numerous as the atoms in an ineffable number of buddha *kṣetras* in which these clouds reveal the events occurring from the time of the initial resolve on through to the cultivation of the *pāramitās*, the complete acquisition of the path of adornments, and the entry into the bodhisattva grounds, having seen this, I am filled with immense joyous delight.

Also, Son of Good Family, as I contemplate every pore of the Tathāgata manifesting in each successive mind-moment clouds of the bodies of heavenly kings as well as the miraculous transformations created by those heavenly kings that are as numerous as the atoms in an ineffable number of buddha *kṣetras*, and as I contemplate their complete pervasion of the ten directions of the Dharma realm, their immediate appearance directly before those who should achieve liberation through encountering the body of a heavenly

king, and their subsequent teaching of the Dharma for their sakes—having seen this, I am filled with immense joyous delight.

And just as this is so with the clouds of the bodies of heavenly kings, so too is this so with clouds of transformation bodies appearing as dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraḡa* kings, human kings, and brahma heaven kings, all of which are sent forth from every pore in this same way whereupon they manifest just such teaching of Dharma as this. Having seen this, in each successive mind-moment, I am filled with immense joyous delight and am filled with immense faith and bliss are commensurate with the Dharma realm and all-knowledge.

So it was that, whatever was not gained in the past is now gained, whatever realizations were not achieved in the past are now realized, whatever had not been penetrated in the past is now penetrated, whatever had not been fulfilled in the past is now fulfilled, whatever had not been seen in the past is now seen, and whatever was never heard in the past is now heard.

And why is this so? This is due to being able to completely know the signs of the Dharma realm, due to realizing that all dharmas are of but one sign, due to being able to equally enter the paths of the three periods of time, and due to being able to teach all of the boundless dharmas.

Son of Good Family, I have entered the ocean of light of the bodhisattva's "liberation that produces the adornment of vast joy in every mind-moment." Further, Son of Good Family:

This liberation is boundless, for it enters all gateways into the Dharma realm;

This liberation is inexhaustible, for it is commensurate with the mind that resolves to attain all-knowledge;

This liberation has no boundaries, for it enters the boundless realm of the thoughts in all beings' minds;

This liberation is extremely profound, for it is the objective domain known by quiescent wisdom;

This liberation is vast, for it pervades the objective domain of all *tathāgatas*;

This liberation is indestructible, for it is what is cognized by the bodhisattva's wisdom eye;

This liberation is bottomless, for it reaches all the way to the very source of the Dharma realm;

This liberation is just the universal gateway for, in but a single phenomenon, one sees all spiritual transformations everywhere;

- This liberation can never be grasped, for it is identical with and no different from the entire Dharma body;
- This liberation is ultimately unproduced, for it is able to completely know all dharmas as like magical conjurations;
- This liberation is like a reflected image, for it is produced by the light of the vow to attain all-knowledge;
- This liberation is comparable to a supernatural transformation, for it transformationally produces all of the bodhisattva's supreme practices;
- This liberation is like the great earth, for it is the place upon which all beings can rely;
- This liberation is like a great flood, for it is able to moisten everyone with the waters of the great compassion;
- This liberation is like an immense fire, for it is able to dry up the waters of beings' desires;
- This liberation is like a great wind, for it enables all beings to swiftly progress toward all-knowledge;
- This liberation is comparable to a great ocean, for its many different meritorious qualities adorn all beings;
- This liberation is like Mount Sumeru, for it produces an ocean of the Dharma jewels of all-knowledge;
- This liberation is like the ramparts of a great city, for it is adorned with all sublime dharmas;
- This liberation is like empty space, for it completely includes the spiritual powers of all buddhas of the three periods of time;
- This liberation is like a great cloud, for it everywhere rains down the Dharma rain for the sake of beings;
- This liberation is like a brightly shining sun, for it is able to dispel the darkness of beings' ignorance;
- This liberation is like a full moon, for it completely fills up the ocean of vast merit;
- This liberation is like true suchness, for it is able to completely pervade all places;
- This liberation is like one's own shadow, for it is transformationally produced from one's own good karmic works;
- This liberation is like an echo, for it adapts to what is fitting for beings when speaking Dharma for them;
- This liberation is like a reflected image, for its illumination appears in accordance with the minds of beings;
- This liberation is like a great king of trees, for it blossoms with the flowers of the spiritual superknowledges;
- This liberation is like vajra for, from its origin up to the present, it has remained indestructible;

This liberation is like a wish-fulfilling jewel, for it produces supernatural powers;

This liberation is like a sovereign immaculate-core *maṇi* jewel, for it reveals the spiritual powers of all *tathāgatas* of the three periods of time; and

This liberation is like a banner-of-joyfulness *maṇi* jewel, for it is able to impartially bestow the sounds of all buddhas turning the wheel of the Dharma.

Son of Good Family, you should meditate on these analogies I have just taught you and thus achieve awakened entry in accordance with them.

Sudhana the Youth then addressed the Night Spirit, Praśāntarutasāgaravatī, saying, “O Great Āryā, how does one go about cultivating and acquiring this liberation?”

The Night Spirit replied:

Son of Good Family, it is through the practice of ten great Dharma treasuries that a bodhisattva acquires this liberation. What then are those ten? They are as follows:

First, it is through cultivating the vast Dharma treasury of giving that, adapting to beings’ mental dispositions, one is able to satisfy them all;

Second, it is through cultivating the vast Dharma treasury of purity in the moral precepts that one everywhere enters the ocean of all buddhas’ meritorious qualities;

Third, it is through cultivating the vast Dharma treasury of patience that one is able to everywhere contemplate the nature of all dharmas;

Fourth, it is through cultivating the vast Dharma treasury of vigor that one becomes irreversible in progressing toward all-knowledge;

Fifth, it is through cultivating the vast Dharma treasury of *dhyāna* absorption that one is able to extinguish the fever of all beings’ afflictions;

Sixth, it is through cultivating the vast Dharma treasury of *prajñā* that one is everywhere able to know the ocean of all dharmas;

Seventh, it is through cultivating the vast Dharma treasury of skillful means that one is everywhere able to ripen the ocean of all beings;

Eighth, it is through cultivating the vast Dharma treasury of vows that, to the very end of all future kalpas, one cultivates the bodhisattva practices throughout all buddha *kṣetras* and everywhere in the ocean of all beings;

Ninth, it is through cultivating the vast Dharma treasury of the powers that, in each successive mind-moment, one appears in all buddha lands throughout the ocean of the Dharma realm, never resting as one everywhere attains the universal and right enlightenment; and

Tenth, it is through cultivating the vast Dharma treasury of pure knowledge that one acquires the Tathāgata's knowledge that pervasively and unimpededly knows all dharmas of the three periods of time.

Son of Good Family, if bodhisattvas establish themselves in the ten Dharma treasuries such as these, then they will be able to acquire liberations such as these and then purify them, increase them, accumulate them, strengthen them, secure them, and fulfill them.

Sudhana the Youth then asked, "O Āryā, how long has it now been since you first resolved to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit replied:

Son of Good Family, east of this Lotus Dais Adornment ocean of worlds, beyond ten oceans of worlds, there is an ocean of worlds known as Radiant Jewel of Complete Purity. In this ocean of worlds, there is a world system known as Light and Sound of All Tathāgatas' Vows in which there is a particular world known as Adorned with Pure Golden Light the substance of which is composed of all kinds of incense, vajra, and sovereign *maṇi* jewels. It is shaped like a tower, has boundaries consisting of clouds of the many kinds of marvelous jewels, and dwells on an ocean of all kinds of jeweled necklaces. It is sheltered by a cloud of exquisite palaces and is characterized by the blending of both pure and defiled aspects.

In this world, long ago in the ancient past, there was a kalpa known as Universal Light Banner in which there was a country known as Universally Full Treasury of Marvels. It had a site of enlightenment known as Marvelous Moonlight of the Treasury of All Jewels in which a buddha named Voice of the Irreversibly Turning Wheel of Dharma attained *anuttara-samyak-saṃbodhi*.

At that time, I was a bodhi tree spirit named Banner of Perfectly Fulfilled Merit Lamplight who guarded that site of enlightenment. I witnessed that buddha's realization of the universal and right enlightenment and his manifestation of the spiritual powers, whereupon I resolved to attain *anuttara-samyak-saṃbodhi*. I then immediately acquired a samādhi known as "universal illumination of the Tathāgata's ocean of meritorious qualities."

In this very site of enlightenment, the next *tathāgata* to appear in the world was named Tree of Dharma and Mountain of Awesome

Virtue. My life then came to an end, whereupon I returned to be born there as a *bodhimaṇḍa* night spirit named Especially Marvelous Light of Merit and Wisdom. I saw that *tathāgata* turning the wheel of right Dharma and manifesting the great spiritual superknowledges, whereupon I acquired a samādhi known as “universal illumination of all spheres of dispassion.”

Next, there was a *tathāgata* who appeared in the world who was named King of the Voice of the Ocean of All Dharmas. At that time, I was a night spirit who, due to seeing that Buddha, serving him, and making offerings to him, then acquired a samādhi known as “the ground that grows all good dharmas.”

Next, there was a *tathāgata* who appeared in the world who was named Jewel Light Lamp Banner King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “universal manifestation of radiant clouds of spiritual superknowledges.”

Next, there was a *tathāgata* who appeared in the world who was named Light of a Sumeru of Meritorious Qualities. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “universal illumination of the ocean of all buddhas.”

Next, there was a *tathāgata* who appeared in the world who was named Dharma Cloud Sound King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “lamp of the ocean of all dharmas.”

Next, there was a *tathāgata* who appeared in the world who was named Dazzling Illumination of the Wisdom Lamp King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “lamp of pure light that extinguishes the sufferings of all beings.”

Next, there was a *tathāgata* who appeared in the world who was named “Dharma Bravery’s Banner of Marvelous Virtue.” At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “treasury of the light of all *tathāgatas* of the three periods of time.”

Next, there was a *tathāgata* who appeared in the world who was named Lion Bravery’s Dharma Wisdom Lamp. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “the wheel of unimpeded wisdom of all worlds.”

Next, there was a *tathāgata* who appeared in the world who was named King of the Mountain of Wisdom Power. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “universal illumination of the faculties and practices of the beings of the three periods of time.”

Son of Good Family, in that Pristinely Radiant Gold Adornments World, in the Universal Light Banner Kalpa, there were *tathāgatas* such as these who appeared in the world who were as numerous as the atoms in a buddha *kṣetra*.

During that time, I was sometimes a heavenly king, sometimes a dragon king, sometimes a *yakṣa* king, sometimes a *gandharva* king, sometimes an *asura* king, sometimes a *garuḍa* king, sometimes a *kiṃnara* king, sometimes a *mahoraga* king, sometimes a human king, and sometimes a brahma heaven king. I sometimes appeared in a deva body, sometimes appeared in a human body, sometimes appeared in a male body, sometimes appeared in a female body, sometimes appeared in the body of a young boy, and sometimes appeared in the body of a young maiden. In all those circumstances, I made all kinds of offerings to all those *tathāgatas* and also listened to the teaching of all the dharmas those buddhas taught.

When that lifetime came to an end, I was immediately reborn in this world where I then passed through kalpas as numerous as the atoms in a buddha *kṣetra* during which I cultivated the bodhisattva practices.

Then, after those lifetimes had ended, I was next born into this Flower Dais Adornment Ocean of Worlds within the Sahā World in which I met Krakucchanda Tathāgata, served him, made offerings to him, and then acquired a samādhi known as “the light from transcending all defilements.”

I next met Kanakamuni Tathāgata, served him, made offerings to him, and then acquired a samādhi known as “appearing everywhere in the ocean of all *kṣetras*.”

I next met Kāśyapa Tathāgata, served him, made offerings to him, and then acquired a samādhi known as “proclamation in the ocean of all beings’ languages.”

I next met Vairocana Tathāgata who attained the right and universal enlightenment in this very site of enlightenment and then, in each successive mind-moment, manifested the powers of the great spiritual superknowledges. Having witnessed this at that time, I then acquired “the liberation that produces the adornment of vast joy in every mind-moment.”

Having acquired that liberation, I was then able to enter an ocean of Dharma realm arrangement arrays as numerous as the atoms in ten ineffable-ineffables of buddha *kṣetras*. I see all the atoms in all the buddha *kṣetras* in that ocean of all Dharma realm arrangement arrays. I see within every atom buddha lands as numerous as the atoms in ten ineffable-ineffables of buddha *kṣetras*. I see within every one of those buddha lands Vairocana Tathāgata seated in a site of enlightenment in which, in each successive mind-moment, he manifests all kinds of spiritual transformations. Every one of the spiritual transformations that he manifests pervade the entire ocean of the Dharma realm.

I also see my own body in the presence of all those *tathāgatas* and also listen to the sublime Dharma they all proclaim. I also see all those buddhas emanating an ocean of transformations from every one of their pores that then each manifest the powers of the super-knowledges with which, in the ocean of all Dharma realms, in the ocean of all oceans of worlds, in all the world systems, and in all worlds, they adapt to the minds of beings as they then turn the wheel of the right Dharma. I have acquired the power of the “swift-ness *dhāraṇī*” through which I absorb, retain, and reflect upon the meanings of all of those textual passages that they spoke.

Then, using the wisdom of complete clarity, I everywhere enter the treasury of all pure dharmas. Using masterful wisdom, I everywhere roam throughout the ocean of all extremely profound dharmas. Using the universally pervasive wisdom, I everywhere know all the vast meanings throughout all three periods of time. And, using the wisdom of uniform equality, I everywhere possess a penetrating comprehension of the unvarying Dharma of all buddhas.

So it is that I have acquired an awakened understanding of all gateways into the Dharma with which:

In every Dharma gateway, I awakened to and understood a cloud of all sutras;

In every cloud of sutras, I awakened to and understood an ocean of all dharmas;

In every ocean of dharmas, I awakened to and understood all categories of dharmas;

In every category of dharmas, I awakened to and understood a cloud of all dharmas;

In every cloud of dharmas, I awakened to and understood the stream of all dharmas;

In every stream of dharmas, I produced an ocean of all types of immense joy;

In every ocean of all types of immense joy, I produced all the grounds;
 In every ground, I produced an ocean of all samādhis;
 In every ocean of samādhis, I acquired an ocean of all visions of the buddhas;
 In every ocean of visions of the buddhas, I acquired an ocean of the light of all-knowledge;
 In every ocean of the light of knowledge, I everywhere illuminated the three periods of time and pervasively entered the ten directions;
 I knew the ocean of past practices of countless *tathāgatas*;
 I knew the ocean of past endeavors of countless *tathāgatas*;
 I knew the ocean of instances of countless *tathāgatas*' being able to give what is difficult to relinquish;
 I knew the ocean of the spheres of pure moral conduct of countless *tathāgatas*;
 I knew the ocean of the pure patience of countless *tathāgatas*;
 I knew the ocean of the vast vigor of countless *tathāgatas*;
 I knew the ocean of extremely deep *dhyāna* concentrations of countless *tathāgatas*;
 I knew the ocean of the *prajñāpāramitā* of countless *tathāgatas*;
 I knew the ocean of the skillful means *pāramitā* of countless *tathāgatas*;
 I knew the ocean of the *pāramitā* of vows of countless *tathāgatas*;
 I knew the ocean of the *pāramitā* of powers of countless *tathāgatas*;
 I knew the ocean of the *pāramitā* of knowledge of countless *tathāgatas*;
 I knew how in the past countless *tathāgatas* passed beyond the bodhisattva grounds;
 I knew how in the past countless *tathāgatas* dwelt on the bodhisattva grounds for an ocean of countless kalpas, manifesting the powers of the spiritual superknowledges;
 I knew how in the past countless *tathāgatas* entered the bodhisattva grounds;
 I knew how in the past countless *tathāgatas* cultivated the bodhisattva grounds;
 I knew how in the past countless *tathāgatas* purified the bodhisattva grounds;
 I knew how in the past countless *tathāgatas* contemplated the bodhisattva grounds;
 I knew how in the past countless *tathāgatas*, even while still bodhisattvas, always saw the buddhas;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, saw the entire ocean of buddhas and dwelt together with them for an ocean of kalpas;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, took birth in countless bodies everywhere throughout the ocean of *kṣetras*;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, cultivated vast practices everywhere throughout the Dharma realm;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, manifested many different kinds of skillful means gateways in training and ripening all beings;

I knew how countless *tathāgatas* emanated vast radiance that everywhere illuminated the ocean of all *kṣetras* throughout the ten directions;

I knew how countless *tathāgatas* manifested great spiritual powers with which they appeared everywhere directly before all beings;

I knew the vast wisdom grounds of countless *tathāgatas*;

I knew the turning of the wheel of right Dharma by countless *tathāgatas*;

I knew the manifestation of an ocean of signs by countless *tathāgatas*;

I knew the manifestation of an ocean of bodies by countless *tathāgatas*; and

I knew an ocean of vast powers of countless *tathāgatas*.

In each successive mind-moment, I was able to know of and see all those *tathāgatas* from the time they produced their initial resolve until the time when their Dharma finally disappeared.

Son of Good Family, you asked me, "How long has it now been since you first produced the resolve?"

Son of Good Family, as described above, in the long distant past, back beyond kalpas as numerous as the atoms in two buddha *kṣetras*, I was a bodhi tree spirit in that Adorned with Pure Golden Light world. When I heard that *tathāgata* known as Voice of the Irreversibly Turning Wheel of Dharma teach the Dharma, I resolved to attain *anuttara-samyak-saṃbodhi*.

Then, in kalpas as numerous as the atoms in two buddha *kṣetras*, I cultivated the bodhisattva practices, after which I was reborn in this Sahā World. In this Worthy Kalpa, I have drawn near to and made offerings to all the buddhas from Krakucchanda Buddha up to Śākyamuni Buddha. In the same way, I shall also do so with all future buddhas of this kalpa.

And just as, in this Worthy Kalpa, I shall make offerings to all future buddhas of this world, so too shall I draw near to and make offerings to all those who become buddhas in all future worlds and kalpas.

Son of Good Family, within that Adorned with Pure Golden Light world, there are now still buddhas who are appearing continuously and uninterruptedly. You should single-mindedly cultivate this bodhisattva's gateway of immense courage.

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit, Praśāntarutasāgaravatī, spoke these verses for Sudhana the Youth:

Sudhana, listen to me as I describe
this gateway of pure liberation.

Having heard this, be filled with joyous delight,
diligently cultivate it, and make it achieve its ultimate ends.

In the past, beyond an ocean of kalpas,
I developed a mind of great faithful aspiration
which was as pure as empty space
with which I always contemplated all-knowledge.

I produced a mind of faith-filled aspiration
in all buddhas of the three periods of time
and in their congregations
and then vowed to always draw near to them all.

In the past, I once saw a buddha
who was receiving the offerings of beings
and thus was able to hear his teaching of the pure Dharma,
whereupon my mind was filled with immense joyous delight.

I always revered my parents,
respected them, and presented them with offerings.
Acting in this way without rest or indolence,
I then entered this gateway of liberation.

Those people afflicted by aging, sickness, poverty,
or incompletely developed faculties—
for all of them I felt pity and came to their rescue,
thereby enabling them to gain peace and security.

For those who were victims of fearsome perils
of floods, fires, kings, thieves, or troubles out at sea,
I cultivated those practices with which
I was then able to rescue those beings.

For those constantly burned by the afflictions,
for those bound up and overcome by karmic obstacles,

and for those who have fallen into the dangerous destinies—
I have come to the rescue of those beings.

The countless intensely cruel sufferings
of the wretched rebirth destinies
and of birth, aging, sickness, death, and such—
I shall extinguish them all.

I vow that, to the very end of all future kalpas,
for the sake of the many kinds of beings, I will everywhere
extinguish the sufferings of *saṃsāra*
and enable them to gain the Buddha's ultimate bliss.

Son of Good Family, I know only this "liberation that produces
the adornment of vast joy in every mind-moment." As for the
bodhisattva-mahāsattvas who have deeply entered the ocean of all
Dharma realms, who entirely know the enumerations of all kalpas,
and who everywhere see the creation and destruction of all the
kṣetras, how could I know of or be able to speak about their meritorious
qualities and practices?

Son of Good Family, within this very congregation of the Tathāgata
at this site of enlightenment, there is a night spirit known as Sarva
nagararakṣāsambhavatejahśrī or "Increaser of Awesome Powers for
the Protection of all Cities." You should go there, pay your respects,
and ask her, "How should the bodhisattva train in the bodhisattva
practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then single-mindedly contemplated the Night
Spirit, Praśāntarutasāgaravatī, and then spoke these verses:

It was due to the instructions of the good spiritual guide
that I came to pay my respects to the Goddess
and then saw that spirit sitting on the jeweled throne
with a body of boundless dimensions.

No one who is attached to forms or their signs,
who conceives of dharmas as existent,
or who is of inferior wisdom or merely shallow awareness—
none of these could ever know the realm of the Venerable One.

The world's devas and humans
might contemplate it for countless kalpas,
but they would still be unable to fathom it,
for your form and signs are boundless.

You have left the five aggregates far behind
and do not abide in the sense bases, either.
You have forever severed the worldling's doubts
and manifest the powers of miraculous transformation.

You do not seize on any inward or outward dharmas
and are unshakable and unimpeded.
With your purified eye of wisdom, you see
the powers of the Buddha's spiritual superknowledges.

Your body is a treasury of right Dharma
and your mind is possessed of unimpeded wisdom.
Having acquired the illumination of wisdom's light,
you then also illuminate the many kinds of beings.

Your mind has accumulated boundless karmic works
with which you adorn all worlds.
You have completely understood that the world is merely mind
and manifest in bodies that are the same as beings.

Knowing that the world is entirely like a dream,
that all buddhas are like reflections,
and that dharmas are all like echoes,
you enable the multitude to become free of attachments.

For the beings of all three periods of time,
you manifest your bodies in every mind-moment,
and yet your mind has no place in which it abides
even as you proclaim the Dharma throughout the ten directions.

The boundless ocean of all *kṣētras*,
the ocean of buddhas, and the ocean of beings
all reside within a single mote of dust.

This is the power of the Venerable One's liberation.

Having spoken these verses, Sudhana the Youth then bowed down
in reverence at her feet and circumambulated her countless times as
he gazed up at her in admiration. He then respectfully withdrew and
departed.

36 – Sarvanagararaksāsambhavatejahśrī

At that time, Sudhana the Youth then complied with the teachings
provided by the Night Spirit, Praśāntarutasāgaravatī, meditated on
and contemplated every passage of the Dharma gateways she had
described, and thenceforth never forgot any of them. He continuously
and uninterruptedly bore in mind and contemplatively examined
all of their countless profound thoughts, the nature of their count-
less dharmas, their skillful means, their spiritual superknowledges,
and their wisdom. His mind became so expansive that he penetrated
them with realization and became established in them.

Intent on paying his respects to her, he then went to the night spirit
known as Sarvanagararaksāsambhavatejahśrī or "Protector of All

Cities.” He saw that night spirit sitting on a lion throne adorned with all kinds of jewels and radiant sovereign *maṇi* jewels. She was surrounded there by countless night spirits in the midst of whom:

She manifested bodies with the forms and features of all types of beings;

She manifested bodies everywhere in the direct presence of all beings;

She manifested bodies undefiled by any aspects of the world;

She manifested bodies as numerous as those of all beings;

She manifested bodies that transcended all aspects of the world;

She manifested bodies that ripened all beings;

She manifested bodies that traveled swiftly throughout the ten directions;

She manifested bodies that everywhere attracted beings from throughout the ten directions;

She manifested bodies with ultimately the same essential nature as the Tathāgata; and

She manifested bodies that ultimately trained all beings.

Having seen this, Sudhana was filled with joyous exultation, whereupon he bowed down in reverence at her feet and circumambulated her countless times. He then stood before her with palms pressed together and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet understand, when the bodhisattva is cultivating the bodhisattva practices, how he benefits beings, how he uses the unexcelled means of attraction to attract beings, how he complies with all teachings of the Buddha, and how he approaches the position of the Dharma King. I hope you will bring forth your kind concern and speak about these matters for my sake.

That night spirit then told Sudhana:

Son of Good Family, as you now inquire into the bodhisattva’s gateways of cultivation:

You do so to rescue all beings;

You do so to purify all buddha *kṣetras*;

You do so to make offerings to all *tathāgatas*;

You do so wishing to remain throughout all kalpas, rescuing beings;

You do so wishing to preserve and protect the lineage of all buddhas;

You do so wishing to everywhere enter the ten directions, cultivating all the practices;

You do so wishing to everywhere enter the ocean of all Dharma gateways;

You do so wishing to use the impartial mind everywhere and in all things;

You do so wishing to receive all buddhas' turnings of the Dharma wheel; and

You do so wishing to everywhere rain down the rain of Dharma in accordance with the dispositions of all beings' minds.

Son of Good Family, I have acquired the "the extremely profound and miraculous sublime sound" bodhisattva liberation by which:

I serve as a great master of the Dharma who is unimpeded in being well able to explain the Dharma treasury of all buddhas;

I perfect the great vows and the power of great kindness and compassion and thus enable all beings to dwell in the resolve to attain bodhi;

I am able to engage in all kinds of endeavors that benefit beings while incessantly accumulating roots of goodness;

I serve as a training and guiding teacher for all beings and thus enable all beings to abide in the path to omniscience;

I serve the entire world as a sun of pure Dharma that everywhere illuminates the world and stimulates the growth of roots of goodness;

With an impartial mind toward the entire world, I everywhere enable beings to increase their practice of good dharmas;

With a mind that remains pure in all spheres of experience, I extinguish all unwholesome karma;

Vowing to benefit all beings, my bodies constantly appear everywhere in all lands;

By revealing all the causes and conditions of their previous lifetimes, I enable all beings to establish themselves in good conduct; and

I constantly serve all good spiritual guides to enable beings to establish themselves in the Buddha's teachings.

Son of the Buddha, I bestow dharmas such as these on beings and thus enable them:

To develop the white dharmas of pristine purity;

To pursue the realization of all-knowledge;

To develop strengths of resolve as solid as the vajras in the treasury of the Nārāyaṇas;

To become well able to contemplate the powers of the Buddha and the powers of Māra;

- To always succeed in drawing near to good spiritual guides;
- To smash the mountain of all obstacles of karma and the afflictions;
- To accumulate the provisions essential to realization of the path to all-knowledge; and
- To maintain the resolve that never abandons [the intention to reach] the ground of all-knowledge.

Son of Good Family, as I use the light of pure Dharma such as this to benefit all beings, thereby accumulating roots of goodness and establishing the provisions for the path, I engage in ten kinds of contemplation of the Dharma realm. What are those ten? They are:

- I realize the measurelessness of the Dharma realm in order to acquire the light of vast wisdom;
- I realize the boundlessness of the Dharma realm in order to see what is known and seen by all buddhas;
- I realize the limitlessness of the Dharma realm in order to everywhere enter all buddha lands to revere and make offerings to all *tathāgatas*;
- I realize the Dharma realm's absence of any boundaries in order to manifest the cultivation of the bodhisattva practices throughout the ocean of the entire Dharma realm;
- I realize that the Dharma realm is uninterrupted in order to enter the Tathāgata's uninterrupted wisdom;
- I realize that the Dharma realm has one nature because no being fails to understand the singular voice of the Tathāgata;
- I realize that the Dharma realm's nature is pure in order to completely understand the Tathāgata's vow to liberate all beings;
- I realize that the Dharma realm extends everywhere to all beings because Samantabhadra's marvelous practices are universally pervasive;
- I realize that the Dharma realm has a singular adornment because of the excellent adornments of Samantabhadra's marvelous practices; and
- I realize that the Dharma realm is indestructible because of the indestructibility of the roots of goodness of all-knowledge that fill the Dharma realm.

Son of Good Family, as I engage in these ten kinds of contemplation of the Dharma realm, thereby accumulating roots of goodness and establishing the provisions for the path, I come to completely realize all buddhas' vast awesome virtue and deeply enter the inconceivable realm of the Tathāgata.

Also, Son of Good Family, as I engaged with right mindfulness in reflections such as these, I acquired ten of the Tathāgata's immensely awesome *dhāraṇī maṇḍalas*. What are those ten? They are:

The *dhāraṇī maṇḍala* of the comprehensive entry into all dharmas;
 The *dhāraṇī maṇḍala* of the comprehensive retention of all dharmas;
 The *dhāraṇī maṇḍala* of the comprehensive teaching of all dharmas;

The *dhāraṇī maṇḍala* of the comprehensive mindfulness of all buddhas of the ten directions;

The *dhāraṇī maṇḍala* of the comprehensive recitation of the names of all buddhas;

The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of the vows of all buddhas throughout the three periods of time;

The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of all vehicles;

The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of all beings' karmic actions;

The *dhāraṇī maṇḍala* of the swift transformation of all karma; and

The *dhāraṇī maṇḍala* of the swift production of all-knowledge.

Son of Good Family, these ten *dhāraṇī maṇḍalas* have a retinue of a myriad *dhāraṇī maṇḍalas*. With their assistance, I constantly expound on the sublime Dharma for the benefit of beings.

Son of Good Family:

I sometimes teach beings the dharma of wisdom acquired by listening;

I sometimes teach beings the dharma of wisdom acquired by contemplative reflection;

I sometimes teach beings the dharma of wisdom acquired by meditative cultivation;¹⁴⁵

I sometimes teach beings the dharma of a single existence;

I sometimes teach beings the dharma of all existences;

I sometimes teach beings the dharma of the ocean of a single *tathāgata*'s names;

I sometimes teach beings the dharma of the oceans of all *tathāgatas*' names;

I sometimes teach beings the dharma of a single ocean of worlds;

I sometimes teach beings the dharma of the oceans of all worlds;

I sometimes teach beings the dharma of the ocean of a single buddha's predictions;

I sometimes teach beings the dharma of the oceans of all buddhas' predictions;

- I sometimes teach beings the dharma of the ocean of a single *tathāgata*'s congregations;
- I sometimes teach beings the dharma of the oceans of all *tathāgatas*' congregations;
- I sometimes teach beings the dharma of the Dharma wheel of a single *tathāgata*;
- I sometimes teach beings the dharma of the Dharma wheel of all *tathāgatas*;
- I sometimes teach beings the dharma of a single *tathāgata*'s sutras;
- I sometimes teach beings the dharma of all *tathāgatas*' sutras;
- I sometimes teach beings the dharma of the gathering of a single *tathāgata*'s assembly;
- I sometimes teach beings the dharma of the gathering of all *tathāgatas*' assemblies;
- I sometimes teach beings the dharma of the ocean of a single omniscient mind;
- I sometimes teach beings the dharma of the oceans of all omniscient minds;
- I sometimes teach beings the dharma of emancipation through a single vehicle; and
- I sometimes teach beings the dharma of emancipation through all vehicles.

Son of Good Family, I teach beings with an ineffable number of Dharma gateways such as these.

Son of Good Family, I have entered the ocean of the Tathāgata's gateways to the undifferentiated Dharma realm by which I teach the unexcelled Dharma to everywhere attract beings and dwell in the practices of Samantabhadra to the very end of all future kalpas.

Son of Good Family, I have perfected this "extremely profound and miraculous sublime sound" liberation with which, in each successive mind-moment, I bring about the growth of all gateways of liberation which in every mind-moment completely fill the entire Dharma realm.

Sudhana the Youth then addressed the Night Spirit, saying, "O Celestial Spirit, this is extraordinary indeed! This liberation gateway is so rare. How long has it been since the Āryā realized it?"

The Night Spirit then replied:

Son of Good Family, it was long ago, in the ancient past, back beyond a number of kalpas equal to the atoms in a world transformation¹⁴⁶ that there was a kalpa named Pristine Radiance in which there was a world known as Cloud of the Dharma Realm's Meritorious Qualities. Its substance was composed of an ocean of

sovereign *maṇi* jewels that reveal the karmic actions of all beings. It was shaped like a lotus flower and dwelt within a net of fragrant *maṇi* jewel Sumeru Mountains as numerous as the atoms in four continents. It was adorned with lotus flowers that emanated the sounds of the original vows of all *tathāgatas* and it had a retinue of lotus flowers as numerous as the atoms in Mount Sumeru. It was also inlaid with fragrant *maṇi* jewels as numerous as the atoms in Mount Sumeru. It had sets of four-continent lands as numerous as the atoms in Mount Sumeru and every one of those four-continent lands had a number of cities equal to a hundred thousand *koṭīs* of *nayutas* of ineffable-ineffables.

Son of Good Family, that world had a four-continent land known as Marvelous Banner in which there was a royal capital known as Universal Jewels' Floral Light. Not far from there was a site of enlightenment known as Everywhere Manifesting the Dharma King's Palace in which *tathāgatas* appeared that were as numerous as the atoms in Mount Sumeru.

The very first of those buddhas was known as Radiant King of the Dharma Ocean's Thunderous Sound. When that buddha appeared in the world, there was a wheel-turning king named Pure Solar Radiance Countenance who received and learned a scripture from that buddha that was called Whirlpool in the Ocean of All Dharmas Sutra. After that Buddha had entered *nirvāṇa*, that king left the householder's life and devoted himself to protecting and preserving right Dharma.

When the Dharma was on the verge of disappearing, there were a thousand heterodox sects adhering to a thousand ways of explaining the Dharma. Toward the end of the kalpa, the obstacles arising from karma and afflictions became so heavy that evil bhikshus were extensively engaged in quarrelsome disputation. They delighted in attachment to sense objects, did not seek to develop the meritorious qualities, and delighted in discussions about kings, in discussions about insurgents, in discussions about women, in discussions about the state, in discussions about the ocean, and in all kinds of other worldly discussions.

That king who had become a bhikshu then spoke to them, saying, "This is strange indeed and painful indeed! For an ocean of countless great kalpas, the Buddha strived to create this Dharma torch. How then can it be that you are all now joining in extinguishing it?" Having said this, he then rose into the sky to the height of seven *tāla* trees and sent forth from his body a flaming-light cloud shining with countless colors after which he emanated an immense web of

light rays in all different colors. These enabled countless beings to rid themselves of the heat of the afflictions and enabled countless beings to resolve to attain bodhi. For this reason, the teachings of that *tathāgata* then flourished in all their fullness for an additional sixty-five thousand years.

At that time, there was a bhikshuni named Dharma Wheel Transformation Radiance. She was the daughter of the king and was attended by a retinue of a hundred thousand bhikshunis. Having heard those words spoken by her father, the king, and having also witnessed his spiritual powers, she then made the ever-irreversible resolve to attain bodhi and acquired a samādhi known as “the lamp of all buddhas’ teachings.” She also acquired “the extremely profound and miraculous sublime sound liberation.” Having acquired it, she also attained a state of pliancy of body and mind and then directly witnessed all the spiritual powers of that *tathāgata*, Radiant King of the Dharma Ocean’s Thunderous Sound.

Son of Good Family, what do you think? As for that wheel-turning sage king who came along after that *tathāgata* and continued to turn the wheel of right Dharma, thereby enabling its flourishing resurgence during the Dharma ending age after that buddha’s *parinirvāṇa*, could it have been anyone else? It was none other than our present era’s Samantabhadra Bodhisattva.

As for that Dharma Wheel Transformation Radiance Bhikshuni, she was none other than myself. At that time, I preserved and protected the Buddha’s Dharma and enabled ten myriads of bhikshunis to achieve irreversibility in progressing toward *anuttara-samyak-sambodhi*. I also enabled them to acquire “the samādhi of the direct seeing of all buddhas,” also enabled them to acquire “the *dhāraṇī* of the vajra light of all buddhas’ turning of the Dharma wheel,” and also enabled them to acquire the *prajñāpāramitā* that everywhere enters the ocean of all gateways into the Dharma.

Next there appeared a buddha known as Stainless Dharma Radiance.

Next there appeared a buddha known as Dharma Wheel’s Radiant Crest.

Next there appeared a buddha known as Dharma Sun’s Cloud of Qualities.

Next there appeared a buddha known as King of the Dharma Ocean’s Wondrous Voices.

Next there appeared a buddha known as Dharma Sun’s Lamp of Wisdom.

Next there appeared a buddha known as Cloud of Dharma Flower Banners.

- Next there appeared a buddha known as Banner King of the Mountain of Flaming Dharma.
- Next there appeared a buddha known as Moon of Extremely Profound Dharma Qualities.
- Next there appeared a buddha known as Treasury of Dharma Wisdom's Universal Light.
- Next there appeared a buddha known as Explainer of the Treasury of Universal Wisdom.
- Next there appeared a buddha known as Treasury of Qualities Mountain King.
- Next there appeared a buddha known as Paragon of the Universal Gateway's Sumeru.
- Next there appeared a buddha known as Banner of Vigor in All Dharmas.
- Next there appeared a buddha known as Cloud of the Qualities of the Dharma Jewel's Flower.
- Next there appeared a buddha known as Crest of Quiescent Light.
- Next there appeared a buddha known as Dharma Light of the Moon of Kindness and Compassion.
- Next there appeared a buddha known as Meritorious Qualities' Ocean of Flaming Light.
- Next there appeared a buddha known as Universal Light of the Sun of Wisdom.
- Next there appeared a buddha known as Universal Worthy's Perfectly Full Wisdom.
- Next there appeared a buddha known as King of the Light of Spiritual Superknowledges and Wisdom.
- Next there appeared a buddha known as Lamp of the Light of the Flower of Merit.
- Next there appeared a buddha known as Banner King of the Lion of Wisdom.
- Next there appeared a buddha known as King of the Sunlight's Universal Illumination.
- Next there appeared a buddha known as Signs of Sumeru's Jewel Adornment.
- Next there appeared a buddha known as Sunlight's Universal Illumination.
- Next there appeared a buddha known as Moon of the Dharma King's Qualities.
- Next there appeared a buddha known as Cloud of the Marvelous Sounds of the Blooming Lotus.
- Next there appeared a buddha known as Sunlight's Shining Signs.

- Next there appeared a buddha known as Universal Radiance and Sublime Voice of Dharma.
- Next there appeared a buddha known as Lion Vajra's Nārāyaṇa Fearlessness.
- Next there appeared a buddha known as Banner of Universal Wisdom's Courage.
- Next there appeared a buddha known as Body of the Universally Opening Dharma Lotus.
- Next there appeared a buddha known as Ocean of Wondrous Flowers of Meritorious Qualities.
- Next there appeared a buddha known as Moon of the Site of Enlightenment's Qualities.
- Next there appeared a buddha known as Moon of the Dharma Torch's Blazing Flames.
- Next there appeared a buddha known as Crest of Universal Radiance.
- Next there appeared a buddha known as Dharma Banner Lamp.
- Next there appeared a buddha known as Banner Cloud of the Vajra Ocean.
- Next there appeared a buddha known as Cloud of the Qualities of the Famous Mountain.
- Next there appeared a buddha known as Marvelous Sandalwood Moon.
- Next there appeared a buddha known as Universally Marvelous Flower of Radiance.
- Next there appeared a buddha known as King of the Light That Illuminates All Beings.
- Next there appeared a buddha known as Treasury of the Lotus of Meritorious Qualities.
- Next there appeared a buddha known as King of Fragrant Flaming Light.
- Next there appeared a buddha known as Cause of the Padma's Blossoming.
- Next there appeared a buddha known as Universal Light of the Mountain of Many Signs.
- Next there appeared a buddha known as Banner of Universal Fame.
- Next there appeared a buddha known as Light of Sumeru's Universal Gateway.
- Next there appeared a buddha known as Light of the Dharma City of Meritorious Qualities.
- Next there appeared a buddha known as Light of Big Tree Mountain.

- Next there appeared a buddha known as Radiant Banner of Universal Virtue.
- Next there appeared a buddha known as Auspicious Sign of Meritorious Qualities.
- Next there appeared a buddha known as Banner of Courageous Dharma Power.
- Next there appeared a buddha known as Light and Sound of the Wheel of Dharma.
- Next there appeared a buddha known as Wisdom Light of the Mountain of Meritorious Qualities.
- Next there appeared a buddha known as Moon of the Unsurpassably Wondrous Dharma.
- Next there appeared a buddha known as Banner of the Pure Light of the Dharma Lotus.
- Next there appeared a buddha known as Treasury of Jeweled Lotus Flower Light.
- Next there appeared a buddha known as Lamp of the Mountain of Flaming Radiance Clouds.
- Next there appeared a buddha known as Flower of Universal Enlightenment.
- Next there appeared a buddha known as Treasury of a Sumeru of Various Qualities' Flaming Radiance.
- Next there appeared a buddha known as King of the Mountain of Perfected Radiance.
- Next there appeared a buddha known as Merit Cloud Adornment.
- Next there appeared a buddha known as Cloud Banner of the Mountain of Dharma Mountain.
- Next there appeared a buddha known as Light of the Mountain of Meritorious Qualities.
- Next there appeared a buddha known as Dharma Sun Cloud Lamp King.
- Next there appeared a buddha known as Famous King of the Dharma Cloud.
- Next there appeared a buddha known as Dharma Wheel Cloud.
- Next there appeared a buddha known as Banner of the Bodhi Awakening Wisdom Light.
- Next there appeared a buddha known as Universally Illuminating Dharma Wheel Moon.
- Next there appeared a buddha known as Awesomely Virtuous Worthy of the Mountain of Jewels.
- Next there appeared a buddha known as Vast Radiance of Worthy Virtue.

- Next there appeared a buddha known as Universal Wisdom Cloud.
- Next there appeared a buddha known as Mountain of Qualities of the Power of Dharma.
- Next there appeared a buddha known as King of the Qualities' Fragrance and Flaming Radiance.
- Next there appeared a buddha known as Sublime Sound of the Golden Mañi Jewel Mountain.
- Next there appeared a buddha known as Uṣṇīṣa Emanating Clouds of the Light of All Dharmas.
- Next there appeared a buddha known as Flourishing Radiance of the Wheel of Dharma.
- Next there appeared a buddha known as Mountain of Peerless Qualities.
- Next there appeared a buddha known as Cloud of Light from the Torch of Vigor.
- Next there appeared a buddha known as Crown of Vast Radiance from the Seal of Samādhi.
- Next there appeared a buddha known as Jewel Light Qualities King.
- Next there appeared a buddha known as Sound of the Dharma Torch's Jeweled Canopy.
- Next there appeared a buddha known as Fearless Dharma Radiance Everywhere Illuminating the Realm of Space.
- Next there appeared a buddha known as Banner of the Lunar Signs' Adornment.
- Next there appeared a buddha known as Cloud of the Mountain of Flaming Radiance.
- Next there appeared a buddha known as Illumination of the Sky of Unimpeded Dharma.
- Next there appeared a buddha known as Body Revealing the Light of Wisdom.
- Next there appeared a buddha known as Light and Sound of the World Leader's Qualities.
- Next there appeared a buddha known as Light and Sound of the Samādhi of All Dharmas.
- Next there appeared a buddha known as Treasury of the Sound of Dharma's Meritorious Qualities.
- Next there appeared a buddha known as The Dharma Ocean's Cloud of Blazing Light.
- Next there appeared a buddha known as Great Radiance Everywhere Illuminating the Signs of the Three Periods of Time.

Next there appeared a buddha known as Universally Illuminating Dharma Wheel Mountain.

Next there appeared a buddha known as Light of the Lion of the Dharma Realm.

Next there appeared a buddha known as Sumeru Flower Light.

Next there appeared a buddha known as Flaming Radiance of the Lion of the Ocean of All Samādhis.

And next there appeared a buddha known as Lamp of the Light of Universal Wisdom.

Son of Good Family, *tathāgatas* such as these as numerous as the atoms in Mount Sumeru appeared in this way. The very last of those buddhas was named Wisdom Lamp of the City of the Dharma Realm. He too appeared in the world during that Pristine Radiance kalpa.

I revered, drew near to, and made offerings to them all, listened to, absorbed, and retained the sublime Dharma that they proclaimed, and also, in the presence of all those *tathāgatas*, left the home life, studied the path, and guarded and preserved their Dharma teachings.

Having entered this bodhisattva's "extremely profound and miraculous sublime sound liberation," I used many different skillful means to teach and ripen countless beings. From this point on forward to the present, as all buddhas in kalpas as numerous as the atoms in a buddha *kṣetra* have appeared in the world, I have made offerings to them all and cultivated their Dharma.

Son of Good Family, from this point on, throughout the nighttime of *saṃsāra*, in the midst of beings submerged in their confused slumber of ignorance, when I alone have awakened, I have enabled those beings to guard the city of the mind, abandon the city of the three realms of existence, and dwell in the city of the unexcelled Dharma of all-knowledge.

Son of Good Family, I know only this "extremely profound and miraculous sublime sound liberation" by which I enable those in the world to abandon lewd and frivolous speech, to refrain from duplicitous speech, to always engage in truthful speech, and to constantly abide in pure speech.

As for the bodhisattva-mahāsattvas, how could I know of or be able to speak about the meritorious qualities and practices of they:

Who are able to realize the essential nature of all speech;

Who in every mind-moment exercise mastery in awakening all beings;

Who enter the ocean of all beings' languages and completely distinguish the import of all their phrasings;
 Who clearly perceive the ocean of all gateways into the Dharma;
 Who have already achieved sovereign mastery in their use of the *dhāraṇī* that everywhere subsumes all dharmas;
 Who adapt to the doubts in the minds of beings as they teach the Dharma for them;
 Who bring about the ultimate training of all beings;
 Who are able to everywhere attract and sustain all beings;
 Who skillfully cultivate all of the bodhisattva's unsurpassed karmic deeds;
 Who deeply enter the bodhisattva's subtle wisdom;
 Who are able to skillfully contemplate the canon of all bodhisattvas; and
 Who are able to speak with sovereign mastery on all bodhisattva dharmas?

And why [are they able to do all this]? This is because they have already perfected the *dhāraṇī* of the *maṇḍala* of all dharmas.

Son of Good Family, in this Buddha's congregation, there is a night spirit by the name of Sarvavṛkṣapraphullanasukhasaṃvāsā, or "Bringing Forth the Blossoms of All Trees." You should go there, pay your respects, and ask, "How should the bodhisattva train in his quest to attain all-knowledge and how should he go about establishing all beings in all-knowledge?"

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit, Sarvanagararaksāsambhavatejahśrī, spoke these verses for Sudhana the Youth:

This liberation of the bodhisattvas is extremely difficult to perceive, for it has the character of space, true suchness, and uniform equality. With it they see everywhere within the boundless Dharma realm all the *tathāgatas* of the three periods of time.

They produce countless supreme meritorious qualities and realize and penetrate the inconceivable true nature of dharmas. They grow in all forms of sovereign wisdom and open up the path of liberation of the three periods of time.

Back beyond kalpas as many as the atoms in a *kṣetra* transformation,¹⁴⁷ there was at that time a kalpa named Pristine Radiance and a world named Cloud of Dharma's Flaming Radiance that had a city named Jewel Flower Light.

In it, all the buddhas who appeared in the world were as numerous as the atoms contained in Mount Sumeru.

Among them was a Buddha named Dharma Ocean Sound
who was the very first of them to appear in that kalpa.

This continued until the last buddha appeared there
who was named Dharma Realm's Flaming Radiance Lamp King.
To all these *tathāgatas* who appeared in this way,
I presented offerings and listened to the Dharma they taught.

I saw Dharma Ocean Thunder Sound Buddha
whose body everywhere shone with the color of real gold.
Adorned with all the marks, he resembled a mountain of jewels.
It was then that I made the resolve and vowed to become a *tathāgata*.

When I had but briefly seen the body of that *tathāgata*,
I immediately summoned the vast resolve to attain bodhi,
vowed to diligently seek to realize all-knowledge
and the nature that is like the Dharma realm's empty space.

Because of this, I everywhere saw all buddhas of the three times
as well as all their bodhisattva congregations.
I also saw the oceans of lands and their beings
and took them all as the focus for developing the great compassion.

In accordance with whatever befits the inclinations of beings,
I manifest countless bodies of many different types
that everywhere pervade all lands of the ten directions,
shake the earth, emanate light, and awaken sentient beings.

When I saw the second buddha, I then drew near to him
and also saw the buddhas in the oceans of *kṣetras* of the ten directions.
And so I continued in this way until that very last buddha appeared.
In this way, they came to equal all the atoms in Mount Sumeru.

For kalpas as numerous as the atoms in a *kṣetra* transformation,
I drew near to all those *tathāgatas*, those world-illuminating lamps,
and, as I gazed up at them in admiration, I served them
and thus brought about the purification of this liberation.

At that time, because he was able to enter this bodhisattva's "extremely profound and miraculous sublime sound" liberation, Sudhana the Youth then entered an ocean of boundless samādhis, entered an ocean of vast complete-retention *dhāraṇīs*, acquired the bodhisattva's great spiritual superknowledges, acquired the bodhisattva's immense capacities for eloquence, and then, with a mind of great joyous delight, he contemplated the Night Spirit, Sarvanagararaksāsam bhavatejahśrī, and spoke these verses of praise:

You have already sailed on the vast ocean of sublime wisdom,
have already gone beyond the boundless ocean of existence,

have a long-lived body free of disasters that is a treasury of wisdom, and, with the radiance of awesome virtue, dwell in this assembly.

Fully comprehending dharmas' nature as like empty space, you everywhere unimpededly enter the three periods of time. In each successive mind-moment, you focus on all objective spheres while, in every thought, you forever sever all discriminations.

Fully comprehending that beings have no inherent nature at all, you nevertheless arouse the great compassion for beings. You deeply enter the Tathāgata's gateways of liberation and extensively liberate countless beings submerged in confusion.

Contemplating and reflecting upon all dharmas, you fully know and realize entry into the nature of all dharmas. It is in this way that you cultivate the wisdom of the Buddha and everywhere teach beings, thereby enabling their liberation.

O Goddess, you are the teacher who guides and trains beings, and who reveals to them the path to the Tathāgata's wisdom. Everywhere, for all of the sentient beings of the Dharma realm, you explain the practices for leaving behind the world's many terrors.

You already abide in the path of all vows of the Tathāgata and you have already taken on the vast teachings leading to bodhi. You have already cultivated the pervasively effective powers and have seen the sovereign mastery of the ten directions' buddhas.

O Goddess, your mind has become as pure as space and it has everywhere transcended all of the afflictions. It fully knows the countless *kṣetras* of the three periods of time as well as all buddhas, all bodhisattvas, and all beings.

O Goddess, in but a single mind-moment, you fully know the ocean of all days and nights, all days, months, years, and kalpas while also knowing with regard to all types of beings each of their many different names and features.

The stations of rebirth of the beings of the ten directions, whether with form, formless, with perception or without perception, you fully comprehend in accordance with their worldly ways, lead them all forth, and then enable them to enter the path to bodhi.

Having already been born into the house of the Tathāgata's vows, having already entered the ocean of all buddhas' meritorious qualities, and having acquired a purified Dharma body and unimpeded mind, adapting to beings' inclinations, you then appear in many forms.

At that time, having spoken these verses, Sudhana the Youth then bowed down in reverence at the feet of the Night Spirit and

circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

37 – Sarvavṛkṣapraphullanasukhasaṃvāsā

At that time, Sudhana the Youth entered the bodhisattva's "extremely profound and miraculous sublime sound" liberation gateway and cultivated and progressed into it. He then went to pay his respects to the night spirit, Sarvavṛkṣapraphullanasukhasaṃvāsā, or "Bringing Forth All Trees' Blossoms." He then saw her within a tower of many jewels and fragrant trees, seated on a lion throne made of marvelous jewels where she was surrounded by a hundred myriads of night spirits.

Sudhana the Youth then bowed down in reverence at her feet, stood before her with palms pressed together, and addressed her, saying:

O Āryā, I have already resolved to attain *anuttara-samyak-saṃbodhi*.

Even so, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he is to attain all-knowledge. Please bestow your kindness on me and expound on these matters for my sake.

The Night Spirit then said:

Son of Good Family, when, in this Sahā World, the light of the sun grows dim at sunset, the lotus flowers close their blossoms, and crowds of people stop wandering about and sightseeing, if I see anyone still out and about in such places as the mountains, rivers, cities, or wilderness and any of those various beings have decided they wish to return to their dwelling places, I secretly protect them and enable them to find the right path to reach their homes and then happily pass the night.

Son of Good Family, if there are any beings who, in their prime, are fond of lustful indulgences, who have become arrogant and neglectful, or who have given themselves over to unrestrained pursuit of the five desires, I then reveal to them the signs of aging, sickness, and death, thereby arousing fear in them and motivating them to relinquish all such wrong behavior. For their benefit, I then also praise the many different kinds of roots of goodness to encourage them to cultivate them:

For those who are miserly, I praise the practice of giving;

For those who break the moral precepts, I praise and promote purity in the moral precepts;

For those who are full of hatred, I teach them to abide in the great kindness;

For those who harbor the desire to torment or hurt others, I induce them to practice patience;

For those who are indolent, I induce them to summon vigor;

For those who have become scattered, I induce them to cultivate the *dhyāna* absorptions;

For those who abide in perverse uses of their intelligence, I induce them to train in *prajñā*;

For those who delight in the Small Vehicle, I induce them to abide in the Great Vehicle;

For those who are blissfully attached to the rebirth destinies of the three realms of existence, I induce them to abide in the bodhisattva's *pāramitā* of vows;

For those whose merit and wisdom are scant and inferior, who are influenced by the fetters and karma, and who encounter many obstacles, I induce them to abide in the bodhisattva's *pāramitā* of the powers; and

For beings whose minds are submerged in darkness and bereft of wisdom, I induce them to abide in the bodhisattva's *pāramitā* of knowledge.

Son of Good Family, I have already perfected the bodhisattva's liberation gateway of "the generation of the light of vast joy."

Sudhana then asked, "O great Āryā, what is this liberation gateway's sphere of experience like?"

The Night Spirit then replied:

Son of Good Family, when one enters this liberation, one is able to understand the Tathāgata's use of skillful means and wisdom in everywhere attracting beings. What is meant by "everywhere attracting them"?

Son of Good Family, as for the happiness enjoyed by all beings:

It is due to the power of the Tathāgata's awesome virtue;

It is due to according with the Tathāgata's teachings;

It is due to carrying out the Tathāgata's instructions;

It is due to training in the Tathāgata's practices;

It is due to acquiring the power of the Tathāgata's protection;

It is due to cultivating the path that has received the seal of the Tathāgata;

It is due to planting the same goodness as that practiced by the Tathāgata;

It is due to relying on the Dharma taught by the Tathāgata;

It is due to being illuminated by the light of the Tathāgata's wisdom sun; and

It is due to being attracted by the power of the pure deeds of the lineage of the Tathāgatas.

How does one know this is so? Son of Good Family, having entered this liberation of “the generation of the light of vast joy,” I recall and clearly see the entire ocean of bodhisattva practices cultivated throughout the past by Vairocana, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Son of Good Family, when, in the distant past, the Bhagavat was a bodhisattva, he observed with regard to all beings:

That they are attached to “I” and “mine”;
 That they dwell in the dark house of ignorance;
 That they have entered the dense forest of the various views;
 That they are tied up by desire;
 That they are destroyed by anger;
 That they are kept in confusion by delusion;
 That they are entangled in jealousy;
 That they are oppressed by the poverty and suffering of *saṃsāra*;
 and
 That they are unable to encounter the buddhas or the bodhisattvas.

Having observed this, he aroused the mind of great compassion to benefit beings. In particular:

He resolved to acquire all the marvelous jewels and means of sustenance useful in attracting beings;
 He resolved to ensure that all beings would be well equipped with the means of sustenance and never experience scarcity;
 He resolved to abandon attachments for all things;
 He resolved to remain free of the defilement of desires for objects of the senses;
 He resolved to remain free of miserliness regarding any of his possessions;
 He resolved to have no hopes for karmic rewards;
 He resolved to not cherish honor or benefit;
 He resolved to remain free of any delusion regarding any causes or conditions;
 He resolved to contemplate the true nature of dharmas;
 He resolved to rescue all beings;
 He resolved to deeply enter the whirlpool of all dharmas;
 He resolved to abide in impartiality and great kindness toward all beings;
 He resolved to implement skillful means and great compassion for all beings;

He resolved to serve as a great canopy of Dharma that everywhere shelters all beings;
 He resolved to use the vajra pestle of great wisdom to smash all beings' mountains of affliction-based obstacles;
 He resolved to enable all beings to experience increasing joy and bliss;
 He resolved that all beings shall experience ultimate happiness;
 He resolved to rain down all kinds of wealth and jewels in accordance with whatever beings desire;
 He resolved to use impartial skillful means to ripen all beings;
 He resolved to enable all beings to fully acquire the wealth of the *āryas*;¹⁴⁸ and
 He resolved to enable all beings to ultimately acquire the fruits of the wisdom of the ten powers.

Having made types of resolve such as these, he then acquired the powers of the bodhisattva and manifested great spiritual transformations that reached throughout the Dharma realm and the realm of empty space. Directly before all beings, he everywhere rained down all of the life-sustaining provisions and, in accordance with whatever they desired, he fulfilled all their wishes and made them all feel happy. With no regrets or inclinations to be sparing in his efforts, he continuously and ceaselessly used these skillful means to everywhere attract beings and then teach them, ripen them, and enable them all to escape from the sufferings and difficulties of *saṃsāra*. In so doing he never sought the gratitude of anyone. He purified the jewels of all beings' minds, enabled them to develop roots of goodness identical to those of all buddhas, and increased the great ocean of merit associated with all-knowledge. It was in these ways that, as a bodhisattva:

In every mind-moment, he ripened all beings;
 In every mind-moment, he purified all buddha *kṣētras*;
 In every mind-moment, he everywhere entered the entire Dharma realm;
 In every mind-moment, he everywhere pervaded the realm of empty space;
 In every mind-moment, he everywhere entered all three periods of time;
 In every mind-moment, he perfected the knowledge of how to train all beings;
 In every mind-moment, he constantly turned all the wheels of the Dharma;

In every mind-moment, he constantly used the path to all-knowledge to benefit beings;

In every mind-moment, in the presence of the many different kinds of beings in all worlds, he everywhere manifested all buddhas' realization of the universal and right enlightenment and continued to do so to the very end of all future kalpas; and

In every mind-moment, everywhere in all worlds and throughout all kalpas, he cultivated the bodhisattva practices without ever having a second thought.

In particular, in all the vast oceans of worlds, he everywhere entered all world systems, worlds containing many different kinds of boundaries, worlds with many different kinds of adornments, worlds with many different kinds of natures, worlds with many different kinds of shapes and appearances, and worlds having many different arrangements. Some were defiled worlds with pure aspects, some were pure worlds with defiled aspects, some were pervasively defiled worlds, some were pervasively pure worlds, some were small and some were large, some were coarse and some were fine, some were erect and some were tilted, and some were inverted and some were upward facing.

So it was that, in all these worlds, in every mind-moment, he cultivated the bodhisattva practices, entered the bodhisattva stages, manifested the bodhisattva powers, and also manifested the bodies of all buddhas of the three periods of time. Then, adapting to the minds of beings, he everywhere enabled them to know and see them.

Son of Good Family, so it was that, in the past, when Vairocana Tathāgata was cultivating the bodhisattva practices in these ways, he observed with regard to beings that:

They do not cultivate meritorious qualities;

They are bereft of wisdom;

They are attached to "I" and "mine";

Their vision is blocked by the cataracts of ignorance;

They do not pursue right thought;

They enter all the wrong views;

They do not recognize the existence of cause and effect;

They follow along with the karma of the afflictions;

They fall into the dangerous, difficult, and deep abyss of *saṃsāra*;
and

They fully experience all kinds of measureless suffering.

He then aroused the mind of great compassion, completely cultivated all the *pāramitā* practices, and, for the sake of beings:

He widely praised solid roots of goodness and enabled them to securely abide in them;

He enabled them to safely escape the suffering of poverty-stricken lives in *saṃsāra* and diligently cultivate the provisions for enlightenment consisting of merit and wisdom;

He taught them about the many different methods of understanding cause and effect;

He taught them about the noncontradictory nature of karmic actions and their retributions;

He taught them about the stations in which one realizes and enters the Dharma;

He taught them about all beings' dispositions;

He taught them about all the lands in which one may be reborn;

He enabled them to prevent the severance of the lineage of all buddhas;

He enabled them to preserve and protect the teachings of all buddhas; and

He enabled them to abandon every kind of evil deed.

Moreover, for their sakes, he praised the provisions for the path to all-knowledge. So it was that:

He enabled beings to feel happy in mind;

He induced them to practice the giving of Dharma and thereby attract everyone;

He induced them to initiate the practices leading to all-knowledge;

He induced them to cultivate and train in the great bodhisattvas' path of the *pāramitās*;

He induced them to enlarge the ocean of roots of goodness leading to the realization of all-knowledge;

He induced them to fulfill all the qualities constituting the wealth of the *āryas*;

He enabled them to enter the gateway of the Buddha's transformative powers;¹⁴⁹

He enabled them to assimilate countless skillful means;

He enabled them to witness the Tathāgata's awesome virtue; and

He enabled them to become established in the bodhisattva's wisdom.

Sudhana the Youth then asked, "O Āryā, how long has it been now since you first resolved to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit replied:

Son of Good Family, this matter is difficult to believe, difficult to know, difficult to understand, difficult to penetrate, and difficult to

describe. It is something that no one in the world or any practitioner of the two vehicles could ever know with the exception of:

- Those who are protected by the spiritual powers of the buddhas;
- Those who have been attracted by good spiritual guides;
- Those who have accumulated excellent meritorious qualities;
- Those who have purified their mental inclinations;
- Those whose minds are free of inferior motivations;
- Those whose minds are free of defilements;
- Those whose minds are free of flattery and deviousness;
- Those who have developed minds that everywhere shine with the brilliant light of wisdom;
- Those who have resolved to everywhere benefit all beings;
- Those whose minds are invulnerable to destruction by any of the afflictions or by any of the many *māras*;
- Those who have resolved to definitely succeed in realizing all-knowledge;
- Those whose minds do not delight in any of the pleasures of *saṃsāra*;
- Those who are able to seek the sublime bliss of all buddhas;
- Those who are able to extinguish the suffering and anguish of all beings;
- Those who are able to cultivate the ocean of all buddhas' meritorious qualities;
- Those who are able to contemplate the true nature of all dharmas;
- Those who are able to possess all forms of pure resolute faith;
- Those who are able to traverse the flood of *saṃsāra*;
- Those who are able to enter the ocean of all buddhas' wisdom;
- Those who are able to definitely reach the city of the unexcelled Dharma;
- Those who are able to courageously enter the realm of the Tathāgata;
- Those who are able to swiftly progress toward the ground of all buddhas;
- Those who are able to immediately perfect the power of all-knowledge; or
- Those who have already been able to acquire the ultimate realization of the ten powers.

It is people such as these who are able to grasp, able to enter, and able to completely understand this. And why is this so? This is a sphere of the Tathāgata's wisdom that not even all bodhisattvas could know, how much the less could other beings do so.

Even so, now, with the aid of the Buddha's awesome powers, wishing to enable well-trained and teachable beings to swiftly purify their minds and wishing to enable beings who cultivate roots of goodness to gain sovereign mastery of their minds, in response to your question, I shall expound on this matter for you.

Then, wishing to once again clarify her meaning, the Night Spirit, Sarvaṛkṣapraphullanasukhasaṃvāsā, contemplated the realm of all buddhas of the three periods of time and spoke these verses:

Son of the Buddha, as for what you have asked about, namely the extremely profound realm of the Buddha, even doing so for inconceivably many kalpas as numerous as a *kṣetra's* atoms, one could still never completely describe it.

It is not the case that beings who are covered over by the afflictions of greed, hatred, delusion, and arrogance could ever thus know the sublime Dharma of the Buddha.

It is not the case that those who dwell in envy and miserliness, whose minds harbor flattery, deception, and the turbidities, or who are covered over by afflictions and karma could ever thus know the realm of the Buddha.

It is not the case that those attached to the aggregates, sense realms, and sense bases, those imputing a truly existent person in them, or those with inverted views and inverted perceptions could ever thus know that to which the Buddha has awakened.

The realm of the Buddha is quiescent, pure in its nature, and beyond discriminations.

It is not the case that those attached to any stations of existence could ever thus know the nature of this Dharma.

This is the realm of the wisdom eye as possessed by those who have been born into the clan of the Tathāgatas, who receive the protection of the Buddha, and who preserve the treasury of the Buddha's Dharma.

Those who have drawn near to good spiritual guides, those who cherish and delight in the pure dharmas, those who diligently seek to acquire the powers of all buddhas, those who, hearing this Dharma, are filled with joyous delight, those who in their purity of mind and freedom from discriminations are like the immense realm of empty space, and those who, as lamps of wisdom, dispel all darkness— This is the sphere of those such as these.

Those whose minds are motivated by great kindness and compassion
that everywhere extend to and shelter all worlds,
impartially including everyone equally—
This is the sphere of those such as these.

Those who abide in joyous delight and are free of attachment,
those who are able to give away everything,
and those who bestow gifts on beings impartially—
This is the sphere of those such as these.

Those with pure mind who have abandoned all evil,
those who are ultimately free of anything they might regret,
and those who compliantly practice the teachings of all buddhas—
This is the sphere of those such as these.

Those who completely know the inherent nature of dharmas
as well as all the types of karmic actions
and those whose minds are unshakable and unconfused—
This is the sphere of those such as these.

Those who are heroically brave in their diligent vigor,
those who are securely established in irreversible resolve,
and those who diligently cultivate the means to gain all-knowledge—
This is the sphere of those such as these.

Those whose minds quiescently abide in samādhi,
those living in ultimate clarity and coolness free of feverish torment,
and those who have cultivated causes for the ocean of omniscience—
This is the liberation gained by those attaining realized awakening.

Those who well know the true character of everything,
those deeply entering the gateways into the boundless Dharma realm,
and those liberating all types of beings without exception—
This is the liberation gained by these lamps of wisdom.

Those who fully comprehend the true nature of beings
and those who are not attached to anything in the ocean of existence,
seeing them all like reflections appearing in the waters of the mind—
This is the liberation of those on the right path.

Those born from the lineage of the skillful means and vows
of all buddhas of the three periods of time
who diligently cultivate throughout all kalpas and *kṣetras*—
This is the liberation of those who are universally worthy.¹⁵⁰

Those who everywhere enter all gateways of the Dharma realm,
those who see the entire ocean of the *kṣetras* of the ten directions
and also see the arising and destruction of all the kalpas within it
even as their minds remain ultimately free of discriminations,

and those seeing all *tathāgatas* at the enlightenment tree
 in all the motes of dust throughout the Dharma realm
 where they realize bodhi and teach the many kinds of beings—
 This is the liberation of those with the unimpeded eyes.

Throughout the ocean of countless kalpas,
 you have drawn near to and made offerings to good spiritual guides
 and, to benefit the many kinds of beings, have sought right Dharma
 and, having heard it, remember it without ever forgetting anything.

The vast realm of Vairocana
 is measureless, boundless, and inconceivable.
 Aided by the Buddha's power, I speak about this for you
 to enable your deep resolve to become ever more purified.

Son of Good Family, long ago in the ancient past, back beyond a number of kalpas as numerous as the atoms in an ocean of worlds, there was an ocean of worlds known as Universally Radiant Mountain of Gold and Maṇi Jewels. In that ocean of worlds, there was a buddha who appeared there named King of Serene and Awesome Virtue Whose Mountain of Wisdom Everywhere Illuminates the Dharma Realm.

Son of Good Family, when, in the past, that buddha was cultivating the bodhisattva path, he purified that ocean of worlds. Within that ocean of worlds, there were different world systems as numerous as a world's atoms. In every one of those world systems, there were worlds as numerous as a world's atoms. In every one of those worlds, there was a *tathāgata* who appeared in the world. Every one of those *tathāgatas* proclaimed sutras as numerous as the atoms in an ocean of worlds, and every one of those sutras contained within it transmissions of predictions of bodhisattvas' future buddhahood as numerous as the atoms in a buddha *kṣetra* and also contained manifestations of many different kinds of spiritual powers, explanations of many different kinds of Dharma gateways, and the liberation of countless beings.

Son of Good Family, within that ocean of worlds known as Universally Radiant Mountain of Gold and Maṇi Jewels, there was a world system known as Banner of Universal Adornment. Among the worlds in that world system, there was a world named Universally Illuminating Radiance of the Colors of All Jewels, the substance of which consisted of sovereign *maṇi* jewels displaying images of all the transformation buddhas. It had the shape of a celestial city. Its lower regions were made of sovereign *maṇi* jewels that displayed the images of all *tathāgatas'* sites of enlightenment. It

dwelt on an ocean of all kinds of jeweled flowers and was characterized by an admixture of both pure and defiled aspects.

Within that world, there were sets of four-continent lands as numerous as the atoms in Mount Sumeru, among which there was a four-continent land in the very middle named Banner of the Mountains of All Jewels. Each one of those four-continent lands was a hundred thousand *yojanas* in length and breadth and each one of these had ten thousand great cities. In the middle of that Jambudvīpa continent, there was a royal capital named Lamp of Clouds Adorned by Solid and Marvelous Jewels that was surrounded by ten thousand great cities. The people on that Jambudvīpa continent had a life span of ten thousand years. Among them was a king known as Perfect Canopy of all Dharma Sounds who had five hundred state ministers, sixty thousand female attendants, and seven hundred royal princes. Those princes were all handsome, courageous, and possessed of great awesome strength.

At that time, the awesome virtue of that king extended throughout the continent of Jambudvīpa so completely that he had no adversaries. At that time, that world was reaching the point where the kalpa was coming to an end, the five turbidities had arisen, and all of its people had developed the following characteristics:

- Their lifetimes were short and passed by quickly;
- They were deficient in the wealth necessary for subsistence;
- Their physical appearances were ugly;
- They experienced much suffering and little happiness;
- They did not cultivate the ten courses of good karmic action;
- They exclusively engaged in bad karmic actions;
- They engaged in mutual anger and disputation;
- They disparaged and vilified each other;
- They caused others' families to separate;
- They were envious of others' glory and good fortune;
- They gave free rein to their emotions and developed [wrong] views; and
- They indulged in desires contrary to the Dharma.

For these reasons, the winds and rains did not accord with their seasons, the crop seedlings failed to grow, the gardens, groves, shrubs, and trees all dried up and withered, the people ran short of basic necessities, and there was much epidemic illness. They ran off to the four directions and had no one they could rely on. Then they all came and surrounded the royal capital's great city. Gathering together on all four sides in a crowd consisting of

countless hundreds of thousands of myriads of *koṭīs* of people, they began to shout and yell, or raise up their hands, or press their palms together in supplication, or bow their heads down to earth, or beat their chests with their fists, or fall to their knees and howl forth long wails, or jump up and down and shout. Their hair was shaggy and disheveled, their robes were dirty and loathsome, their skin had become wrinkled and cracked, and their countenances had lost their radiance.

They said to the king:

O Great King, Great King. We have all now become poor, destitute, solitary, exposed to the elements, hungry, thirsty, cold, freezing, sick, weak, wasted, and oppressed by the many kinds of sufferings. Our lives will not last much longer. We have no one to rely on, no one to rescue us from our plight, and no place where we can express our grievances. We have all now come to take refuge in our great king. We look to our great king for humanity, kindness, and wisdom.

As they looked upon the king, they thought of him as a source of happiness, thought of him as the source of what they cherished, thought of him as the means for their survival, thought of him as one who would take them in, thought of him as a treasury of precious jewels, thought of him as a bridge across the waters, thought of him as a road to their destination, thought of him as a boat or a raft, thought of him as an isle of jewels, thought of him as a source of the benefits of wealth, and thought of him as if he were a means to ascend to the celestial palaces.

Then, when that great king heard what they had told him, he acquired hundreds of myriads of *asamkhyeyas* of gateways to the great compassion and, single-mindedly reflecting on them, he made ten proclamations of great compassion. What were those ten proclamations? They were as follows:

Alas! These beings have fallen down into the immense and bottomless chasm of *samsāra*. How can I swiftly rescue them and enable them to dwell on the ground of all-knowledge?

Alas! These beings are driven along by the afflictions. How can I rescue them and enable them to dwell securely in all types of good karmic actions?

Alas! These beings are terrorized by birth, aging, sickness, and death. How can I serve as a refuge for them and enable them to forever attain peace and security of body and mind?

Alas! These beings are forever oppressed by the world's many fears. How can I be a protector for them and enable them to dwell in the path to all-knowledge?

Alas! These beings do not have the eye of wisdom and their vision is forever obscured by the view of real personhood and by doubts. How can I produce skillful means that will enable them to do away with the cataracts of doubts and views?

Alas! These beings are forever confused by the darkness of their delusion. How can I serve them as a brightly shining torch that enables them to illuminate and see the city of all-knowledge?

Alas! These beings are forever sullied by miserliness, jealousy, flattery, and deception. How can I awaken their understanding and enable them to realize and acquire the pure Dharma body?

Alas! These beings have for so long now been drifting about and sinking in the great ocean of *saṃsāra*. How can I ferry them all across and enable them to ascend the far shore of bodhi?

Alas! These beings' faculties are so stubbornly resistant and they are so difficult to train. How can I serve them as a trainer and guide and enable them to perfect the spiritual powers of the buddhas?

Alas! These beings are as if blind and unable to see the road. How can I serve them as a guide and enable them to enter the gates of all-knowledge?

Having spoken in this way, he then beat the drums and issued a proclamation, saying, "I shall now engage in universal giving to all beings so that they will all be enabled to obtain a sufficient amount of whatever they need." He then immediately had this edict distributed to all the cities, towns, and villages throughout the continent of Jambudvīpa and ordered all the storehouses to be opened up and the many kinds of material supplies to be brought forth and set out at the crossroads. These included gold, silver, lapis lazuli, *maṇi* jewels, other kinds of precious jewels, clothing, drink and food, flowers, incense, jewel necklaces, palaces, buildings, homes, beds, couches, and cushions.

He erected brilliantly radiant *maṇi* jewel banners that, whenever their light touched anyone, it caused them to feel safe and secure. He also provided medicines for all illnesses, provided many kinds of jeweled vessels full of many kinds of assorted jewels, including vajra vessels full of many kinds of incense, and jeweled and fragrant vessels full of many kinds of clothing. He also provided hand-drawn carriages, carts, and other such vehicles as well as banners, pennants, streamers, and canopies.

So it was that he opened up all the storehouses and treasuries and provided all such life-sustaining material possessions. He also provided all kinds of hamlets, encampments, cities, mountains,

marshes, forests, and wild lands while even being able to relinquish his wives, sons, retinue, the royal throne, and his own head, eyes, ears, nose, lips, tongue, teeth, feet, hands, feet, skin, flesh, heart, kidneys, liver, lungs, and all other parts of his inward and outward possessions.

That city, Lamp of Clouds Adorned by Solid and Marvelous Jewels, had an eastern gate known as Maṇi Jewel Mountain Radiance. Outside the gates, a distribution center was set up. Its grounds were vast, immaculate, level, free of holes or pits, thorn bushes, sand, or gravel. Everything there was made entirely of various jewels. There he distributed many kinds of jewel flowers, scented the air with marvelous incenses, and lit jeweled lanterns.

Clouds of all kinds of incense filled the air there. Countless jewel trees were arranged there in rows. Draped overhead, there were nets of countless floral adornments and nets of countless kinds of incense. There were countless hundreds of thousands of *koṭīs* of *nayutas* of musical instruments constantly emanating marvelous sounds. All of these things were adorned with wondrous jewels and all of them were karmic rewards produced by this bodhisattva's pure karma.

In the center of this assembly there was a lion throne that had been set up. The ground beneath it was made of the ten precious things and it was encircled by railings made of the ten precious things and by trees made of the ten kinds of precious things. It was supported by a sphere made of vajra and jewels that was held up by images of dragons and spirits made from all kinds of jewels. It was adorned with many different kinds of precious things. There were regularly spaced arrays of flags and banners, many kinds of nets that stretched across overhead, and countless types of precious incense always sending forth clouds of incense. There were many different kinds of jeweled robes arrayed all about as adornments and hundreds of thousands of types of music that constantly played, sending forth their exquisite sounds.

In addition, above, there was a jeweled canopy that had been set up which always emanated flaming radiance from countless jewels that shone with a pure blazing light like that reflected by *jambūnada* gold. It was also sheltered by a jeweled net draped with jewel necklaces and streamers made of *maṇi* jewels that hung down, evenly spaced all around its circumference. There were also bells made of many different kinds of jewels that constantly emanated marvelous voices encouraging beings to cultivate good karmic deeds.

Just then, that king was sitting on the lion throne presenting a handsome appearance complete with the marks of a great man. His

crown was made of marvelous radiant jewels. His *nārāyaṇa* body was invincible. All of his limbs were perfectly developed and he was by nature possessed of the goodness of Samantabhadra. He had been born into a lineage of kings and had achieved complete sovereign mastery in both wealth and Dharma. He was possessed of unimpeded eloquence and wisdom that was bright and penetrating. In his implementation of policies to rule the country, no one opposed his edicts.

At that time, Jambudvīpa's countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of beings from their many different countries, of many different clans and classes, of many different forms and appearances, wearing their many different kinds of clothing, speaking their many different languages, and possessed of their many different sorts of dispositions all came and attended this assembly. Gazing up at that king, they said, "This king is a man of great wisdom, a Mount Sumeru of merit, and a moon of meritorious qualities, one who abides in the bodhisattva vows and carries out vast acts of generosity."

The king then looked out at all of those who had come as supplicants and aroused a mind of compassion, a joyous mind, a reverential mind, a mind regarding them as good friends, a vast mind, a persistent mind, a vigorous mind, an irreversible mind, a charitable mind, an all-encompassing mind.

Son of Good Family, when that king saw those supplicants, his mind was filled with such joyous delight that a mere instant of it could not be matched by all the bliss enjoyed in a hundred thousand *koṭīs* of *nayutas* of kalpas by the Trāyastriṃśa Heaven King, the Yāma Heaven King, or the Tuṣita Heaven King.

It was also such that it could not be approached by all the bliss enjoyed in countless kalpas by the king of the Skillful Transformations Heaven, could not be approached by the bliss enjoyed in measureless kalpas by the king of the Vaśavartin Heaven, could not be approached by the bliss enjoyed in boundlessly many kalpas by the king of the Great Brahma Heaven, could not be approached by the bliss enjoyed in an inconceivable number of kalpas by the king of the Light and Sound Heaven, could not be approached by the celestial bliss enjoyed in endless kalpas by the king of the Universal Purity Heaven, and could not be approached by the quiescent bliss enjoyed in an ineffable number of kalpas by the king of the Pure Dwelling Heaven, for the quiescent bliss in which he dwelt was such that no other bliss could even approach it.

Son of Good Family, it is as if a humane, kindly, filial, and friendly person were to meet with some generational disaster in which he became separated from his parents, wife, children, brothers, and sisters, all of whom had become scattered, but then, when out on the road in a desolate wilderness, he suddenly came upon them there and was overcome with irrepressible emotions of delight and mutual concern. The joyous delight that arose in the mind of that great king on seeing those coming as supplicants was of this very sort.

Son of Good Family, because of his good spiritual guides, that king's resolute faith in the bodhi of the Buddha increased, his faculties developed, his mind of faith was purified, and his happiness became perfectly complete. Why? As for this bodhisattva:

He diligently cultivated the practices with which to seek all-knowledge;
 He wished to benefit all beings;
 He wished to acquire the measureless sublime bliss of bodhi;
 He abandoned all unwholesome thoughts;
 He always delighted in accumulating all roots of goodness;
 He always wished to rescue all beings;
 He always delighted in contemplating the path to all-knowledge;
 He always delighted in cultivating the dharmas leading to all-knowledge;
 He fulfilled the wishes of all beings;
 He entered the immense ocean of all buddhas' meritorious qualities;
 He destroyed the mountain of all obstacles caused by Māra, karma, and afflictions;
 He accorded in his practice with the teachings of all *tathāgatas*;
 He traveled the unimpeded path to all-knowledge;
 He was already able to deeply enter the stream of all-knowledge;
 He always had the flow of all dharmas manifesting directly before him;
 He had made great vows that were endless;
 He had become a great man dwelling in the Dharma of the great men;
 He had accumulated the treasuries of goodness of all universal gateways;
 He had abandoned all attachments;
 He remained undefiled by any of the world's sense realms; and
 He realized that the nature of all dharmas was like empty space.

With regard to all those supplicants who had come there:

He thought of them as he would his only son;

He thought of them as he would his own parents;

He thought of them as fields of merit;

He thought of them as rarely encountered opportunities;

He thought of them as benefactors;

He thought of them as solid supports [on the path to bodhi];¹⁵¹

He thought of them as teachers; and

He thought of them as if they were buddhas.

He made no distinction regarding their region of origin, did not discriminate on the basis of clan, and did not judge them on the basis of their physical appearance. Rather, whoever came, with a mind of great kindness, he was impartial and unrestrained in giving everything to everyone in accordance with their wishes to completely satisfy them all. Thus:

For those who had come seeking food and drink, he provided them with food and drink;

For those who had come seeking clothing, he provided them with clothing;

For those who had come seeking incense and flowers, he provided them with incense and flowers;

For those who had come seeking garlands or canopies, he provided them with garlands or canopies; and

So too, in this very same way, for those who had come seeking to acquire banners, pennants, necklaces, palaces, parks, gardens, elephants, horses, carts, carriages, beds, seats, blankets, cushions, gold, silver, *maṇi* jewels, other such precious things, the contents of all kinds of storehouses, or even retinues, cities, towns, or villages—in every case he practiced universal giving of all these things to all these beings.

At that time, within this assembly, there was an elder's daughter by the name of Ratnaprabhā or "Jewel Light" who was attended by sixty young maidens. She possessed especially marvelous beauty and was one whom people delighted in seeing. She had golden skin and indigo hair. Her body exuded a marvelous fragrance and she spoke with a voice like Brahmā.

She was adorned with supremely marvelous jeweled robes and was one who always retained a sense of shame, a dread of blame, and unconfused right mindfulness. With perfect deportment, she treated her teachers and elders with reverential respect and was always mindfully compliant in her practice of the most profound

and marvelous practices. Whatever Dharma teaching she heard, she retained it in memory and never forgot it.

Her roots of goodness developed in previous lives flowed into and moistened her mind so that it was as pure and vast as empty space. She treated beings equally, was always able to see the buddhas, and sought the attainment of all-knowledge.

At that time, that maiden, Ratnaprabhā, was not far away from the king. She pressed her palms together, bowed down to him in reverence, and then thought, “I have acquired such a splendid benefit! I have acquired such a splendid benefit! I have now been able to see a great good spiritual guide.” She then thought of that king as a great teacher, thought of him as a good spiritual guide, thought of him as embodying kindness and compassion, and thought of him as one who is able to attract and sustain others.

With upright and virtuous intentions, she became filled with great joy, whereupon she took off the necklace she was wearing, offered it up to that king, and then made this vow:

This great king has now become a refuge for measurelessly and boundlessly many beings who have fallen under the sway of ignorance. In the future, may I too be just like this. May I acquire the Dharma this great king knows, the vehicle in which he travels, the path that he cultivates, the physical signs he has, the wealth he possesses, and the congregation he has attracted, all in such boundlessness, endlessness, invincibility, and indestructibility. In the future, may I always be able in this way to follow him and be reborn wherever he is reborn.

The great king then knew that this maiden had made such a resolve and told her, “Whatever the young lady wishes for, I shall give it all to you. All that I now possess, I shall relinquish to allow all beings to be satisfied.”

Then, with a mind of pure faith, the maiden, Ratnaprabhā, became filled with joyous delight and spoke these verses in praise of the king:

In the past, this city,
before the great king appeared,
was a place no one could delight in,
for it was like a land of the hungry ghosts.

The beings engaged in mutual murder and harm,
thievery, sexual profligacy,
divisive speech, lying,
and meaningless, coarse, and abusive speech.

They lusted after the wealth and possessions of others,
 harbored hatred and anger, cherished cruel thoughts,
 held wrong views, and engaged in unwholesome actions,
 whereupon, at life's end, they fell into the wretched destinies.

Because of beings such as these
 who were so covered over and blinded by delusion
 and who dwelt in the inverted views,
 drought came and the heavens failed to send down their rains.

Because there were no seasonal rains,
 the hundred kinds of grains all failed to sprout,
 the shrubs and trees all withered,¹⁵²
 and the flow of the springs all dried up as well.

Before the great king appeared in this world,
 the streams and ponds had all dried up,
 the parks and gardens were filled with many skeletons,
 and, as one looked upon it, it appeared like a desolate wilderness.

Since the great king has ascended to the throne,
 he has extensively rescued all the many kinds of beings.
 The dense rain clouds¹⁵³ have blanketed the eight directions
 and have rained everywhere so that everything is fully drenched.

Since the great king has drawn near to the masses,
 he has everywhere put an end to violence and cruelty,
 and has abandoned corporal punishments and harsh imprisonments
 so that the orphaned and the solitary are all comforted and made safe.

In the past, all these beings
 inflicted cruelties and injury on each other,
 drinking blood and feasting on flesh,
 but now they have all aroused minds of kindness.

In the past, all these beings
 were poor, destitute, and wanting even for clothing.
 They had to cloak themselves with the grasses
 and became so wasted with hunger as to resemble the hungry ghosts.

Since the great king came into this world,
 the rice has spontaneously grown,
 the trees have produced marvelous robes,
 and men and women have all worn splendid adornments.

In days past, they struggled with each other over paltry benefits,
 and, contravening the Dharma, robbed each other of possessions.
 In the present era, however, they all enjoy flourishing abundance
 and it has become as if we roamed through the gardens of Indra.

In the past, these people committed evil deeds
and lusted after and were defiled by craving what was not their own.
The wives and maiden daughters of others
were subjected to all kinds of forced violations.

Now, when they see the wives of others,
beautiful and marvelously adorned,
their minds are as free of defiling lust
as those of the Tuṣita Heaven devas.

In days past, these beings
engaged in false speech, saying what is not true,
speaking what was contrary to Dharma and unbeneficial,
and using flattery and deviousness to manipulate others' minds.

These days, however, the many kinds of beings
have all abandoned all forms of evil speech.
Since their minds have become pliant and gentle,
their speech has also become restrained and harmonious.

In days past, these beings practiced
many different kinds of deviant dharmas:
With joined palms, they even reverently bowed
to the likes of cows, sheep, dogs, and pigs.

Now, having heard the king's teachings on right Dharma,
they have awakened, understood, and rid themselves of wrong views.
They completely understand the painful and blissful results of karma
all arise from its causes and conditions.

The great king expounds with a sublime voice
that delights all who hear it
and which cannot be matched
even by the voices of Brahmā, Indra, or other such devas.

The great king's canopy of the many kinds of jewels
that hangs above, up in the sky,
is supported by poles of lapis lazuli
and is covered by a net of *maṇi* jewels.

Its bells of gold spontaneously emanate
the harmonious and elegant sounds of the Tathāgata
and thus spread forth the sublime Dharma
that extinguishes beings' afflictions.

In addition, they extensively expound
on the *kṣetras* of all buddhas of the ten directions
and on their *tathāgatas* and their retinues
as they have arisen in all kalpas.

They speak in accordance with their sequence
 about the past *kṣetras* throughout the ten directions,
 about the lands within them,
 and about all of their *tathāgatas*.

[Those bells] also emanate sublime sounds
 that everywhere pervade the realms of Jambudvīpa,
 speaking extensively about humans, the devas, and others,
 and on their many different kinds of karmic deeds.

After beings have listened to this,
 they know for themselves about the storehouse of all karma,
 whereupon they abandon evil, diligently cultivate,
 and dedicate it to the realization of the bodhi of the Buddha.

The king's father was Pure Light
 and the king's mother was Lotus Light.
 He occupied the throne and ruled the realm
 when the five turbidities first emerged.

At that time, there was a vast park,
 and in that park there were five hundred ponds,
 each of which was surrounded by a thousand trees,
 and each of which was covered with flowers.

On the shores of those ponds
 were built halls supported by a thousand pillars
 with railings and other such adornments,
 none of which were not fully embellished.

With the onset of the Dharma-ending age, evil dharmas arose,
 and then, for many years, no rain fell.
 Then the ponds and streams all dried up
 and the shrubs and trees all withered.

Seven days before this king was born,
 there first appeared auspicious portents.
 All those who saw them then thought,
 "A savior of the world is now bound to emerge!"

At that time, in the middle of the night,
 the great earth moved and shook in six ways,
 whereupon one jeweled flower pond
 emanated radiance rivaling the rising sun.

Then all of those five hundred ponds
 filled with waters possessed of the excellent qualities.
 Those withered trees all produced branches
 whose flowers and leaves all flourished with radiant lushness.

The waters of the ponds having become completely filled,
their waters flowed forth to all places
so that, throughout the ground of Jambudvīpa,
no place was not then soaked with their moisture.

The herbs, shrubs, and trees
the hundred kinds of cereals, seedlings, grains, and such,
as well as the branches laden with leaves, flowers, and fruit
all became fully flourishing.

From the ravines to the hillocks,
all the many different high and low places—
of all such aspects of the land such as these,
there were none that did not then become level.

The brambles and thorns, the sand, rubble, and such,
as well as all of the various kinds of filth—
in but a brief moment, they all transformed
into the many kinds of jewels and jade.

Having seen this, the beings there
were filled with joyous delight and exclaimed in praise.
All of them said they had acquired such a fine benefit,
it was as if a thirsty person had drunk from sweet waters.

Then that King, Pure Light,
together with a retinue of countless followers
all prepared the Dharma excursion carriages
and roamed about, sightseeing in the parks and gardens.

Among those five hundred ponds,
there was a pond known as “Felicitous Joy.”
On that pond, there was a Dharma Hall
in which the king’s father dwelt.

That former king then said to his wife:
“I recall that, seven nights ago,
the earth quaked and shook in the middle of the night,
whereupon a light appeared in this place.”

Then, in the middle of that flower pond,
a thousand-petaled lotus flower emerged
that emanated a radiance like that of a thousand suns
whose light penetrated all the way up to the top of Mount Sumeru.

Its stem was made of vajra
and its seed pod was made of *jambūnada* gold.
The many kinds of jewels formed its flower petals
and marvelous incense formed its stamens.

The king was born atop that flower
with his body sitting straight up in the lotus posture,
adorned with the major marks and secondary signs.
He was revered there by the devas and spirits.

The former king was then filled with such great joy
that he then entered that pond and, gently lifting up the child,
carried him back and passed him to his wife, saying,
“This is your son. You should rejoice.”

The jewel treasuries then gushed forth jewels,
jeweled trees produced exquisite robes,
and the devas played exquisite music
that then filled up all of space.

All those beings were then filled
with great joyous delight.
Pressing their palms together, they exclaimed about the marvel:
“This is excellent indeed, a rescuer and protector of the world!”

The king then emanated a light from his body
that everywhere illuminated everything.
Throughout the four continents, it was everywhere able
to dispel all darkness and extinguish all illness.

The *yakṣas*, the *piśācas*,
the poisonous insects, the fearsome beasts,
and any other beings intent on harming people
all then hid themselves away.

Those who had a bad reputation, who had lost their good fortune,
who had fallen victim to misfortune, or who were gripped by illness—
All such types of suffering disappeared
and everyone was then filled with joyous delight.

All of the various kinds of beings
then looked upon each other as they would their own parents
and, abandoning evil, then aroused the mind of loving-kindness
and whole-heartedly pursued the quest for all-knowledge.

The gates to the wretched destinies were closed
and the road to the human and deva realms was opened.
There was then the proclamation of the path to all-knowledge
and the liberation of all the many kinds of beings.

By our being able to see the great king,
we have all acquired good fortune.
Those without a refuge or a guide
have all been established in happiness.

At that time, after the maiden, Ratnaprabhā, had finished speaking these verses in praise of the king, Perfect Canopy of all Dharma Sounds, she circumambulated him countless times, pressed her palms together respectfully, and bowed down before him in reverence. Then, with her body held in a stooped posture as a gesture of reverence, she stood off to one side. That great king then spoke to the maiden, saying:

It is good indeed, maiden, that you are able to believe in and recognize others' meritorious qualities. This is a rarity. Maiden, beings are unable to believe in and recognize others' meritorious qualities.

Maiden, beings do not know to repay kindnesses extended to them. They are bereft of wisdom, their minds are turbid and confused, their nature is to fail to completely understand, they are fundamentally lacking in any power of resolve, and they also retreat from their cultivation. People such as these do not believe in or recognize the meritorious qualities, spiritual superknowledges, and wisdom of the bodhisattvas and the *tathāgatas*.

Maiden, you, however, are now resolutely pursuing your quest to attain bodhi and are able to recognize such meritorious qualities of bodhisattvas. Now that you have taken birth in Jambudvīpa, you have aroused the courageous resolve to gather in all beings. Your efforts have not been expended in vain, for you too are now bound to perfect just such meritorious qualities.

Having praised the maiden, the king personally passed priceless jeweled robes to the maiden, Ratnaprabhā, and to all the attendants in her retinue, telling each of them, "You are to wear this robe."

All of those maidens then knelt with both knees touching the ground, received their robes with both hands. They then raised them up to touch the top of their heads, after which they donned the robes. Having put on the robes, they circumambulated the king in a rightward direction.

From each of those jeweled robes, there shone the light of all the stars and constellations. When the crowd saw this they all exclaimed, "All these maidens are so beautiful! It is as if they were adorned with the stars and constellations of the clear night sky."

Son of Good Family, as for the king at that time, Perfect Canopy of all Dharma Sounds, could it have been anyone else? Indeed, it was our present Vairocana Tathāgata, the Arhat, the One of Right and Universal Enlightenment. As for that former king, Pure Light, he was none other than this era's King Śuddhodana. As for his wife, Lotus Light, she was this era's Lady Māyā. And, as for that young maiden, Ratnaprabhā, that was myself.

All those beings who were gathered in at that time by that king's use of the four means of attraction, those are just all the bodhisattvas who are now in attendance here in this very congregation, all of whom have achieved irreversibility in their progress toward *anuttara-samyak-saṃbodhi* and all of whom dwell on one of the grounds, from the first ground up to the tenth bodhisattva ground. They are equipped with many different kinds of great vows, have accumulated many different kinds of provisions for enlightenment, have cultivated many different kinds of marvelous practices, have completely developed many different kinds of adorning practices, have acquired many different kinds of spiritual superknowledges, and have come to abide in many different kinds of liberations so that, in this assembly, they reside in many different kinds of palaces of the sublime Dharma.

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit Sarvavṛkṣapraphullanasukhasajvāsā spoke these verses for Sudhana the Youth:

I possess the eye of vast vision
with which I see throughout the ten directions,
within the ocean of all *kṣetras*,
those in the five rebirth destinies of cyclic existence.

I also see all those buddhas,
sitting beneath their respective bodhi trees,
pervading the ten directions with their spiritual superknowledges,
proclaiming the Dharma to liberate beings.

I possess the purified ear
with which I everywhere hear all sounds
and also hear the Buddha teaching the Dharma
that I joyfully accept out of faith.

I possess the knowledge of others' thoughts
that is non-dual and unimpeded.
I am able in but a single mind-moment
to completely know the ocean of all thoughts.

I have acquired the knowledge of previous existences
by which I can know them as they have transpired in all kalpas
for myself and also for other people,
clearly distinguishing them all.

In but a single mind-moment, I know these matters
transpiring in the ocean of *kṣetras* for kalpas as numerous as atoms
as they occur for the buddhas, for the bodhisattvas,
and for all types of beings in the five rebirth destinies.

So it is that I recall with regard to all those buddhas everything from their initial resolve to reach bodhi on through to their cultivation of the practices and their perfect fulfillment of every one of them.

I also know with regard to all those buddhas their complete fulfillment of the path to bodhi and their use of many different kinds of skillful means as they turned the Dharma wheel for the benefit of the multitudes.

I also know with regard to all those buddhas all that is contained in their ocean of the vehicles, the length or brevity of their right Dharma ages, and the number of beings they have liberated.

Throughout the course of countless kalpas, I have cultivated this gateway into the Dharma.

I have now described it for your sake.

Hence, O Son of the Buddha, you should train in it.

Son of the Buddha, I know only this bodhisattva's liberation gateway of "the generation of the light of vast joy." As for the bodhisattva-mahāsattvas:

Who have drawn near to and made offerings to all buddhas;

Who have entered the ocean of great vows to attain all-knowledge;

Who have fulfilled the ocean of vows of all buddhas;

Who have acquired courageous wisdom;

Who, in but one of the bodhisattva grounds, have everywhere entered the ocean of all bodhisattva grounds and purified their vows;

Who, in but one of the bodhisattva practices, have everywhere entered the ocean of all bodhisattva practices and attained the power of sovereign mastery in them; and

Who, in but one of the bodhisattva gateways to liberation, have everywhere entered the ocean of all bodhisattva gateways to liberation—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of the Buddha, in this very site of enlightenment, there is a night spirit known as Sarvajagadrakṣāpraṇidhānavīryaprabhā or "Power of Vigor in the Great Vows to Rescue and Protect all Beings." You should go there, pay your respects, and ask, "How should the bodhisattva teach beings and enable them to progress toward *anuttara-samyak-saṃbodhi*? How should they purify all buddha *kṣētras*? How should they serve all *tathāgatas*? And how should they cultivate the Dharma of all buddhas?"

Sudhana the Youth then bowed down in reverence at the feet of the Night Spirit and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

38 – Sarvajagadrakṣāpraṇidhānavīryaprabhā

At that time, Sudhana the Youth went to the Night Spirit, Sarvajagadrakṣāpraṇidhānavīryaprabhā, or “Power of Vigor in the Great Vows to Rescue and Protect all Beings.” He saw that night spirit in the midst of that immense congregation, sitting on a lion throne made of a trove of sovereign *maṇi* jewels displaying images of all palaces everywhere. She was sheltered by a jeweled net stretched overhead that was made of *maṇi* jewels displaying images of the lands everywhere throughout the Dharma realm. Reflected in her body:

There appeared bodies with the appearance of the sun, moon, stars,
and constellations;

There appeared bodies that adapted to beings’ minds and allowed
them all to see her;

There appeared bodies matching the forms and appearances of all
beings;

There appeared bodies taking on a boundlessly vast ocean of forms
and appearances;

There appeared bodies everywhere displaying all forms of deport-
ment;

There appeared bodies manifesting everywhere throughout the ten
directions;

There appeared bodies everywhere training all beings;

There appeared bodies carrying out vast and swift implementations of
the spiritual superknowledges;

There appeared bodies incessantly benefiting beings;

There appeared bodies always roaming throughout space, benefiting
others;

There appeared bodies bowing down in reverence before all buddhas;

There appeared bodies cultivating all roots of goodness;

There appeared bodies receiving, preserving, and never forgetting the
Dharma of the Buddha;

There appeared bodies completely fulfilling the bodhisattva’s great
vows;

There appeared bodies emanating light that completely filled the ten
directions;

There appeared bodies serving as Dharma lamps everywhere dispel-
ling the world’s darkness;

There appeared bodies that, with pure wisdom, completely understood dharmas as like mere conjured illusions;
There appeared Dharma nature bodies that renounced the darkness of attachment to the objects of the senses;
There appeared bodies that, possessed of universal wisdom, illuminated dharmas with complete clarity;
There appeared bodies that were invulnerable to all misfortunes and the fever of the afflictions;
There appeared bodies that were invincibly solid;
There appeared bodies possessed of the Buddha's power of having no place in which they abide;
There appeared bodies that were free of discriminations and that had abandoned the defilements; and
There appeared bodies possessed of the fundamental purity of the nature of dharmas.

After seeing her different bodies such as these that were as numerous as the atoms in a buddha *kṣetra*, Sudhana the Youth bowed down in single-minded reverence before that night spirit, prostrating his entire body there on that spot of earth, only rising after a goodly while, whereupon he respectfully pressed his palms together, gazed up at her in admiration, and had ten kinds of thoughts with regard to the good spiritual guides. What were those ten? They were as follows:

- He conceived of the good spiritual guides as sharing the same mind as he possessed, "for they enable me to become intensely diligent in acquiring the dharmas that are the provisions for the path to all-knowledge";
- He conceived of the good spiritual guides as producing purity in his own karmic fruits, "for I develop roots of goodness by drawing near and making offerings to them";
- He conceived of the good spiritual guides as producing his adornments of the bodhisattva practices, "for they enable me to swiftly adorn the bodhisattva practices";
- He conceived of the good spiritual guides as producing his successful development of all the dharmas of a buddha, "for they persuade and instruct me, thereby enabling me to cultivate the path";
- He conceived of the good spiritual guides as having the ability to bring about birth, "for they are able to produce the unexcelled dharmas in me";
- He conceived of the good spiritual guides as instigating emancipation, "for they enable me to achieve emancipation by cultivating all the practices and vows of Samantabhadra Bodhisattva";

He conceived of the good spiritual guides as completely possessing the ocean of all merit and wisdom, “for they enable me to accumulate all the white dharmas of pristine purity”;

He conceived of the good spiritual guides as producing growth, “for they enable me to grow [in my progress toward] all-knowledge”;

He conceived of the good spiritual guides as completely possessing all roots of goodness, “for they enable my vows to reach complete fulfillment”; and

He conceived of the good spiritual guides as able to accomplish great benefit, “for they enable me to achieve sovereign mastery in becoming established in all bodhisattva dharmas, in succeeding in the path to all-knowledge, and in acquiring all the dharmas of the Buddha.”

These were those ten. After he had these thoughts, he acquired [aspects of] practice that were of the same sort as those of the night spirit and all bodhisattvas, [aspects of] practice that were as numerous as the atoms in a buddha *kṣetra*, namely:

Comparable power of mindfulness by which the mind always recalls all buddhas of the ten directions and three periods of time;

Comparable intelligence by which one distinguishes and decisively understands all the different gateways into the ocean of dharmas;

Comparable destiny by which one is able to turn the wheel of the wondrous Dharma of all buddhas, the *tathāgatas*;

Comparable enlightenment by which one uses space-like wisdom to everywhere enter all three periods of time;

Comparable faculties by which one perfects the bodhisattva’s faculty of pure and radiant wisdom;

Comparable resolve by which one is well able to cultivate the unimpeded meritorious qualities with which one adorns the path of all bodhisattvas;

Comparable sphere of action by which one everywhere illuminates the sphere of action in which all buddhas act;

Comparable realizations by which one acquires the pure light with which all-knowledge illuminates the ocean of all phenomena’s true character;

Comparable meaning by which one is able to use wisdom to completely understand the true nature of all dharmas;

Comparable courageousness by which one is able to destroy the mountain of all obstacles;

Comparable physical bodies by which one adapts to beings’ minds in manifesting bodies;

Comparable powers by which one becomes irreversible in one’s quest to attain all-knowledge;

- Comparable fearlessness by which one's mind becomes as pure as space;
- Comparable vigor by which one tirelessly practices the bodhisattva practices for countless kalpas;
- Comparable eloquence by which one acquires the light of the unimpeded knowledge of dharmas;
- Comparable peerlessness by which one possesses purity in the physical marks surpassing that of everyone in the world;
- Comparable pleasing words by which one causes all beings to be filled with joyous delight;
- Comparable marvelousness of voice by which one everywhere expounds on the ocean of all Dharma gateways;
- Comparable fullness of voice by which beings each understand whatever is said in accordance with their individual type;
- Comparable purity of meritorious qualities by which one cultivates the pure meritorious qualities of the Tathāgata;
- Comparable wisdom grounds by which one receives the wheel of Dharma in the presence of all buddhas;
- Comparable *brahmacarya* by which one becomes established in the sphere of all buddhas;
- Comparable great kindness by which, in every moment, one extends loving-kindness to include the ocean of beings in all lands;
- Comparable great compassion by which one rains down the Dharma rain to benefit all beings;
- Comparable physical actions by which one uses the practice of skillful means in teaching all beings;
- Comparable verbal actions by which one uses voices matching those of each type of being in expounding on all Dharma gateways;
- Comparable mental actions by which one everywhere gathers in all beings and places them in the realm of all-knowledge;
- Comparable adornments by which one purifies all buddha *kṣētras*;
- Comparable personal proximity by which, whenever buddhas appear in the world, one always draws near to them;
- Comparable entreaties by which one requests all buddhas to turn the wheel of Dharma;
- Comparable offerings by which one always delights in making offerings to all buddhas;
- Comparable teaching by which one trains all beings;
- Comparable radiance by which one completely illuminates all Dharma gateways;
- Comparable *samādhi* by which one everywhere knows the minds of all beings;

- Comparable complete pervasion by which one uses one's power of transformation to fill the ocean of all buddha *kṣetras* and cultivate all the practices;
- Comparable abodes by which one abides in the great spiritual super-knowledges of all bodhisattvas;
- Comparable retinues by which one dwells together in the company of all bodhisattvas;
- Comparable points of entry by which one everywhere enters even the most subtle places in the world;
- Comparable mental deliberation by which one knows the *kṣetras* of all buddhas everywhere;
- Comparable visitation to pay one's respects by which one everywhere enters the ocean of all buddhas' *kṣetras*;
- Comparable skillful means by which one manifests in all buddha *kṣetras*;
- Comparable supremacy by which one becomes unmatched in all buddha *kṣetras*;
- Comparable irreversibility by which one is unimpeded in everywhere entering the ten directions;
- Comparable dispelling of darkness by which one acquires the great wisdom light acquired by all buddhas when they attained bodhi;
- Comparable unproduced-dharmas patience by which one enters the ocean of all buddhas' congregations;
- Comparable pervasion of the web of all buddha *kṣetras* by which one respectfully makes offerings to all *tathāgatas* in an ineffable number of *kṣetras*;
- Comparable realization of wisdom by which one completely knows the ocean of every Dharma gateway;
- Comparable cultivation by which one compliantly practices all Dharma gateways;
- Comparable aspiration by which one maintains intense zeal for the pure Dharma;
- Comparable purity by which one accumulates the buddha's meritorious qualities as adornments of one's body, mouth, and mind;
- Comparable subtlety of mind by which one possesses wisdom that completely understands all dharmas;
- Comparable vigor by which one everywhere accumulates all roots of goodness;
- Comparable pure practice by which one completely fulfills all the bodhisattva practices;
- Comparable freedom from obstacles by which one completely understands all dharmas as signless;

- Comparable skillfulness by which one has sovereign mastery of wisdom with respect to all dharmas;
- Comparable delight in adaptation by which one manifests spheres adapted to beings' minds;
- Comparable skillful means by which one skillfully practices all that should be practiced;
- Comparable protection by which one receives the protection of all buddhas;
- Comparable entry of the grounds by which one is able to enter all the bodhisattva grounds;
- Comparable foundations by which one becomes securely established in all bodhisattva stations;
- Comparable predictions by which all buddhas bestow one's prediction [of future buddhahood];
- Comparable samādhis by which, in but a single *kṣaṇa*, one everywhere enters all samādhi gateways;
- Comparable establishment by which one manifests the many different works of all buddhas;
- Comparable right mindfulness by which one abides in right mindfulness of the gateways of the sense realms;
- Comparable cultivation by which one cultivates all the bodhisattva practices to the very end of all future kalpas;
- Comparable pure faith by which one abides in the most ultimately joyous devotion to the measureless wisdom of all *tathāgatas*;
- Comparable renunciation by which one extinguishes all obstacles;
- Comparable irreversibility of wisdom by which one develops wisdom equivalent to that of all *tathāgatas*;
- Comparable rebirths by which one manifests for the purpose of ripening beings;
- Comparable abodes by which one abides in skillful methods leading to all-knowledge;
- Comparable objective spheres by which acquires sovereign mastery over the objective spheres throughout the Dharma realm;
- Comparable independence by which one forever cuts off all reliance upon any states of mind;
- Comparable discourse on Dharma by which one has already entered the wisdom that realizes the uniform equality of all dharmas;
- Comparable diligent cultivation by which one always receives the protection of the buddhas;
- Comparable spiritual superknowledges by which one awakens beings and induces them to cultivate all bodhisattva practices;
- Comparable spiritual powers by which one is able to enter the ocean of the worlds of the ten directions;

- Comparable *dhāraṇīs* by which one everywhere illuminates the ocean of all the complete-retention *dhāraṇīs*;
- Comparable esoteric dharmas by which one completely knows the sublime Dharma gateways in all sutras;
- Comparable extremely profound dharmas by which one understands all dharmas as like empty space;
- Comparable radiance by which one everywhere illuminates all worlds;
- Comparable delight by which one instructs and delights beings in ways adapted to their mental dispositions;
- Comparable quaking and movement by which one manifests the power of the spiritual superknowledges for beings and everywhere shakes all *kṣētras* throughout the ten directions;
- Comparable non-futility by which one trains the minds of all beings who see one, hear one, or recollect one; and
- Comparable emancipation by which one completely fulfills the ocean of all great vows and develops the wisdom of the Tathāgata's ten powers.

So it was that, having contemplated the Night Spirit, Sarvajagadrakṣā praṇidhānavīryaprabhā, Sudhana the Youth produced these ten pure mind states and acquired comparable bodhisattva practices such as these that were as numerous as the atoms in a buddha *kṣetra*. Having acquired these, his mind became even more purified, whereupon he bared his right shoulder and bowed down in reverence at her feet. He then single-mindedly pressed his palms together and spoke these praise verses:

I have made the solid resolve
determined to seek the unexcelled enlightenment.
Now, I think of the good spiritual guides,
as being the same as me in this.

It is due to seeing the good spiritual guides,
that I accumulate endless pure dharmas,
extinguish the defilement of the many offenses,
and perfect the fruit of bodhi.

Because I have seen the good spiritual guides,
meritorious qualities adorn my mind, and,
to the very end of all future *kṣētras* and kalpas,
I will diligently cultivate the path they have practiced.

I recall the good spiritual guides
drew me in and benefited me,
and, for my sake, fully revealed
the right teaching's genuine Dharma.

You closed off the gates leading into the wretched destinies,
revealed the road to the destinies of humans and devas,
and also revealed all *tathāgatas'*
path to the realization of all-knowledge.

I recall that the good spiritual guides
are treasuries of the Buddha's meritorious qualities
who are able in every mind-moment to produce
an ocean of meritorious qualities as vast as space.

Please bestow on me the *pāramitās*,
bring about the increase in me of an inconceivable amount of merit,
instigate the growth of my pure meritorious qualities,
and enable me to be crowned with buddhahood's silken headband.

I recall that the good spiritual guides
are able to fulfill the path to the Buddha's wisdom,
I vow to always rely upon them
to reach complete fulfillment of the pure dharmas.

It is because of [guides] such as these
that my meritorious qualities may all become perfected
and that I will teach the path to all-knowledge
in order to everywhere benefit all beings.

The Āryā has served as my teacher
who has bestowed on me the unexcelled Dharma.
Even in measurelessly and numberlessly many kalpas,
I would still be unable to repay your kindness.

Then, having spoken these verses, Sudhana the Youth addressed the Night Spirit, saying, "O Great Āryā, please teach me this gateway to liberation and what it is called. Also, how long has it been now since you resolved to attain bodhi and how much longer will it take to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit then told him:

Son of Good Family, this gateway to liberation is known as "teaching beings to produce roots of goodness." Due to perfecting this liberation, I have awakened to the uniformly equal nature of all dharmas, have penetrated the true nature of all dharmas, have realized the dharma of non-dependence, have left the world behind, have fully known the differences in all dharmas' forms and features while also being able to comprehend that the nature of blue, yellow, red, and white is unreal and devoid of any difference, and I have become able to constantly manifest countless form bodies, namely:

- Many different kinds of form bodies;
- Non-singular form bodies;

Boundless form bodies;
 Pure form bodies;
 Form bodies having all kinds of adornments;
 Form bodies that are seen everywhere;
 Form bodies equal in number to all beings;
 Form bodies appearing everywhere before all beings;
 Form bodies emanating pervasively illuminating light;
 Form bodies that the observer never grows weary of seeing;
 Form bodies possessed of the pure major marks and secondary signs;
 Form bodies with radiance that causes separation from the many kinds of evil;
 Form bodies manifesting great courage;
 Form bodies that can only rarely be encountered;
 Form bodies that cannot be outshone by any others in the entire world;
 Form bodies endlessly praised by the entire world;
 Form bodies always immersed in contemplations in every mind-moment;
 Form bodies manifesting many different kinds of clouds;
 Form bodies of many different shapes and colors;
 Form bodies manifesting countless miraculous powers;
 Form bodies emanating marvelous radiance;
 Form bodies with all kinds of pure and marvelous adornments;
 Form bodies adapting to and ripening all beings;
 Form bodies training beings by adapting to their inclinations as they appear before them;
 Form bodies with unimpeded and universally shining light;
 Form bodies that are pure and free of defilements;
 Form bodies that are fully adorned and indestructible;
 Form bodies that are radiant with inconceivable dharma methods;
 Form bodies that cannot be outshone by anyone and outshine all others;
 Form bodies that, free of all darkness, dispel all darkness;
 Form bodies that have accumulated all the pure dharmas;
 Form bodies possessed of great strength and an ocean of meritorious qualities;
 Form bodies born because of past expressions of reverence;
 Form bodies born from a mind as pure as space;
 Form bodies that are supremely vast;
 Form bodies that are indestructible and inexhaustible;

Form bodies appearing as oceans of radiance;
Form bodies that are equally independent of anything in the world;
Form bodies that unimpededly pervade the ten directions;
Form bodies that, in every mind-moment, manifest an ocean of many different forms and appearances;
Form bodies that increase the happiness of all beings' minds;
Form bodies that draw forth an ocean of all beings;
Form bodies that in every pore are expounding on the ocean of all buddhas' meritorious qualities;
Form bodies that purify the ocean of all beings' inclinations and dispositions;
Form bodies that decisively determine the meaning of all dharmas;
Form bodies with unimpeded pervasively brilliant illumination;
Form bodies emanating pure light as vast as space;
Form bodies emanating vast pure radiance;
Form bodies that illuminate and reveal the undefiled dharmas;
Form bodies that are incomparable;
Form bodies with different kinds of adornments;
Form bodies that everywhere illuminate the ten directions;
Form bodies manifested at the right time in response to beings;
Form bodies abiding in quiescence;
Form bodies that extinguish all afflictions;
Form bodies that serve as a field of merit for all beings;
Form bodies that, when seen by any being, are not seen in vain;
Form bodies possessing the power of great wisdom and courage;
Form bodies that are unimpeded in being present everywhere;
Form bodies manifesting everywhere throughout the world as clouds of marvelous bodies that benefit everyone;
Form bodies possessed of an ocean of great kindness;
Form bodies that are kings of the jeweled mountains of immense merit;
Form bodies that emanate radiance everywhere illuminating all of the world's rebirth destinies;
Form bodies possessed of great wisdom and purity;
Form bodies that produce right mindfulness in beings;
Form bodies emanating the light of all jewels;
Form bodies that are treasuries of universally pervasive radiance;
Form bodies revealing the world's many different signs of purity;
Form bodies that seek the bases of all-knowledge;

- Form bodies that, by merely manifesting a subtle smile, cause beings to develop pure faith;
- Form bodies emanating light adorned with all kinds of jewels;
- Form bodies that neither seize on nor forsake any being;
- Form bodies that are not at any definite or ultimate stage;
- Form bodies manifesting the power of miraculous empowerments;
- Form bodies manifesting all the spiritual superknowledges and spiritual transformations;
- Form bodies born into the clan of the Tathāgatas;
- Form bodies that renounce the many forms of evil and appear everywhere throughout the ocean of the Dharma realm;
- Form bodies that everywhere appear in the congregations of all *tathāgatas*;
- Form bodies possessed of the ocean of many different forms;
- Form bodies that flow forth from good conduct;
- Form bodies manifesting appearances adapted to those who should be taught;
- Form bodies that no one in the world ever wearies of seeing;
- Form bodies emanating many different kinds of pure light;
- Form bodies manifesting the ocean of all three periods of time;
- Form bodies emanating an ocean of all the kinds of light;
- Form bodies manifesting an ocean of the countless different kinds of light;
- Form bodies surpassing any in the entire world in their fragrance and radiance;
- Form bodies manifesting an ineffable number of solar orb clouds;
- Form bodies manifesting vast lunar orb clouds;
- Form bodies emanating countless clouds of Mount Sumeru's marvelous flowers;
- Form bodies sending forth clouds of the many different kinds of garlands;
- Form bodies manifesting clouds of lotus flowers adorned with all kinds of precious jewels;
- Form bodies producing clouds of all kinds of burning incense that pervade the Dharma realm;
- Form bodies scattering clouds filled with all kinds of powdered incense;
- Form bodies manifesting embodiments of the great vows of all *tathāgatas*;

Form bodies manifesting the sounds of all voices and languages
expounding on the ocean of dharmas; and

Form bodies manifesting images of Samantabhadra Bodhisattva;

In every mind-moment, I manifest bodies with forms and appearances such as these that fill the ten directions and induce beings to see them or bear them in mind or hear them teaching the Dharma which may cause them to draw near because of this, which may allow them to awaken, or which may enable them to witness the spiritual superknowledges or see spiritual transformations. Adapting to all of their mental dispositions, they accord with the right time in training them to relinquish unwholesome actions and abide in wholesome practices.

Son of Good Family, you should understand that it is due to the power of great vows, due to the power of all-knowledge, due to the power of the bodhisattva liberations, due to the power of great compassion, and due to the power of great kindness, that one engages in endeavors such as these.

Son of Good Family, having entered this liberation, I completely understand the nature of dharmas as undifferentiated and thus I am able to manifest countless form bodies, every one of which appears with an ocean of countless forms and characteristics. Each of those characteristics emanates countless light clouds. Each of those light rays reveals countless buddha lands. In each of those lands, countless buddhas are shown arising in the world. And each of those buddhas manifests countless powers of spiritual superknowledges that activate beings' roots of goodness from previous lives, cause those who have never planted them to plant them, cause those who have already planted them to increase them, and cause those roots that have already increased to ripen. So it is that, in every mind-moment, countless beings are enabled to become irreversible in progressing toward *anuttara-samyak-sambodhi*.

Son of Good Family, as for your question about how long it has been since I resolved to attain bodhi and began to cultivate the bodhisattva practices, with the aid of the Buddha's spiritual powers, I will be able to describe such matters for you.

Son of Good Family, the bodhisattva's sphere of wisdom leaves far behind all realms of discrimination and it cannot be distinguished or revealed by resort to any of *samsāra's* designations of kalpa duration such as long, short, defiled, immaculate, vast, or narrow. And why is this so? This is because the bodhisattva's sphere of wisdom is by nature fundamentally pure, apart from the web of all discriminations, and beyond the mountain of all obstacles, for it illuminates everywhere by adapting to those who should be taught.

Son of Good Family, this is analogous to the orb of the sun for which there is no “day” or “night.” It is only with reference to its time of rising that one refers to “daytime” and with reference to its time of setting that one refers to “nighttime.”

So too it is with the bodhisattva’s sphere of wisdom. It has no such distinctions at all and, what is more, it does not have any “three periods of time.” Rather, it is simply in accordance with the manifestations of the mind in the transformative teaching of beings that one speaks of it as occurring in an earlier kalpa or a later kalpa.

Son of Good Family, this is just as when the orb of the sun hangs in the sky over this continent of Jambudvīpa. Its reflection appears in everything adorned with jewels and in the still waters of the rivers and the ocean, doing so in such a way that no being fails to see it reflected in these places with his own eyes, yet that clearly shining sun does not itself descend to any of these places. So too it is with the bodhisattva’s sphere of wisdom when it rises over the ocean of all realms of existence and dwells in the quiescent emptiness of the Buddha’s genuine Dharma. There it is not dependent on anything at all, but still, out of a wish to teach all beings, he takes on births in the rebirth destinies in ways adapted to the various types of beings dwelling there.

As he does this, he does not actually take birth or die, he remains free of any defiling attachments, and he has no conceptual discriminations with regard to any kalpas, whether long or short. And why is this so? This is because the bodhisattva has ultimately abandoned all inverted conceptions, perceptions, and views and has acquired perception accordant with reality by which he perceives the true nature of dharmas. He realizes that the entire world is like a dream and like a conjured illusion in which there are no beings at all. It is solely due to the power of his great compassion and great vows that he appears before beings to teach and train them.

Son of the Buddha, this is just as it is with a ship captain who is always sailing an immense ship through the currents of a river and in doing so, does not rely on this near shore, does not become attached to that far shore, and does not stay in the middle of the river’s currents as he ferries beings across without ever resting.

So too it is with the bodhisattva-mahāsattva who, using the ship of the *pāramitās*, navigates the currents of *saṃsāra* without relying on this near shore, without becoming attached to that far shore, and without staying in the middle of the currents as he ferries beings across without ever resting. In this, although he passes through countless kalpas cultivating the bodhisattva practices, he still never

distinguishes any particular number of kalpas, whether long or short.

Son of the Buddha, this is like the great empty space in which all worlds are created and destroyed even as it is free of any discriminations in this regard. Its fundamental nature is pure, free of defilement, free of any disorder, free of any impediments, free of any weariness, and neither long nor short. It persists throughout all future kalpas, continuing to hold all those *kṣetras*.

So too it is with the bodhisattva-mahāsattva. Using his vast and deep resolve that is as vast as the realm of empty space, he produces the whirlwind of his great vows that draws in all beings and induces them to leave behind the wretched destinies and take birth in the good rebirth destinies and then enables them all to establish themselves on the ground of all-knowledge. Thus he extinguishes all their afflictions and the sufferings and bonds of *saṃsāra* while still remaining free of any thoughts of sorrow, joy, or weariness.

Son of the Buddha, just as a magically conjured person, though complete with limbs and body, still does not have any of ten things, namely inhalation, exhalation, cold, heat, hunger, thirst, sorrow, joy, birth, or death, so too it is with the bodhisattva-mahāsattva. Using his wisdom cognizing the illusory nature of phenomena and the uniform equality of the Dharma body, he manifests many kinds of physical forms and features and abides for countless kalpas, teaching beings in all the rebirth destinies within the realms of existence. With respect to all the spheres of experience encountered in *saṃsāra*, he has no delight, no weariness, no love, no hatred, no suffering, no bliss, no grasping, no relinquishing, no peace, and no fear.

Son of the Buddha, although the bodhisattva's wisdom is so very deep and difficult to fathom as this, receiving the aid of the Buddha's awesome spiritual powers, I shall explain it for you to enable bodhisattvas in future ages to completely fulfill the great vows and completely develop all the powers.

Son of the Buddha, long ago, in the ancient past, back beyond kalpas as numerous as the atoms in an ocean of worlds, there was a kalpa named Fine Radiance in which there was a world named Jewel Radiance. During that kalpa there were ten thousand buddhas who appeared in the world. The very first of those buddhas was named King Illumining Space with the Voice of the Dharma Wheel, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. He was referred to by all ten of the buddhas' titles.

On that continent of Jambudvīpa, there was a royal capital known as Jewel Adornment. Not far to the east of it was a great forest known

as Marvelous Radiance in which there was an enlightenment site known as Bejeweled Blossoms. Within that enlightenment site there was a lotus flower dais lion throne adorned with universal-radiance *maṇi* jewels.

At that time, that *tathāgata* attained *anuttara-samyak-saṃbodhi* on this very throne and then continued for a full hundred years to sit at that enlightenment site, expounding on right Dharma for bodhisattvas, devas, the people of the world, and everyone else in Jambudvīpa whose roots of goodness from previous lives had become adequately ripened.

At this time, the king of the country was named Light of Victory. The life span of that world's population was a full ten thousand years. Among them there were many who engaged in killing, stealing, sexual misconduct, false speech, lewd and frivolous speech, divisive speech, abusive speech, covetousness, hatred, and wrong views, who failed to show filial reverence toward their parents, and who also failed to show any respect for *śramaṇas*, brahmins, or other such persons.

At that time, wishing to discipline those individuals, the king built a prison in which he confined countless beings in fetters and shackles and compelled them to undergo sufferings there.

The king had a son, a prince named Fine Conqueror, one who was extraordinarily handsome, one who people delighted in seeing, one who possessed twenty-eight of the auspicious marks of a great man. From within the palace, he heard from afar the sound of the prisoners' screams as they were being tortured. Feeling sadness and sympathy for them, he left the palace, went into the prison, and saw the criminals there in manacles, fetters, and shackles, tied together and confined in dark places where they were burned, confined in smoke-filled rooms, beaten with cudgels or canes, or had their kneecaps sliced off. Naked, with disheveled hair, hungry, thirsty, wasted, with ligaments cut and bones showing, they screamed as they were subjected to the pain of such excruciating cruelties.

Having witnessed this, the prince's mind was filled with compassionate sympathy. With a voice that allayed their fears and with comforting words, he said, "You must not feel such distress and torment. Do not be worried or frightened, for I shall see to it that you will all be released."

He then went to the king and addressed the king, saying, "The excruciating cruelties inflicted on the criminals in the prison are difficult to abide. Please forgive them, pardon them, and bestow the gift of fearlessness on them.

The king then assembled his five hundred great officials and asked them, “What should be done about this?”

The officials replied, “Those criminals have stolen state property for their own use, have usurped the powers of the royal office, and have burglarized the palace grounds, thereby committing offenses for which they should be executed. Anyone who would take pity on them and seek to rescue them would commit a crime for which he too would be executed.”

That prince’s thoughts of compassion then became even stronger, whereupon he told those great officials:

According to what you have just said, if you simply release these men, then you can instead subject me to the punishments that would have been appropriate for them. For the sake of those criminals, I can endure all those painful punishments. Even if you pulverize my body and I thus lose my life, I shall not have any concerns on this account. It is only necessary that these criminals be allowed to avoid undergoing these punishments.

And why do I propose this? If I do not rescue these beings, how might I ever be able to rescue all suffering beings in the prison of the three realms of existence? By this I mean all beings in the three realms of existence:

Who are held in the bondage of craving;
 Who are blanketed with delusion;
 Who are destitute of meritorious qualities;
 Who have fallen down into the wretched rebirth destinies
 and taken on forms that are ugly;
 Who have become heedless in the way they use their faculties;
 Whose minds have become confused and hence do not seek
 the path of emancipation;
 Who have lost the light of wisdom;
 Who have become happily attached to the three realms of
 existence;
 Who have cut off all their merit;
 Who have destroyed all their wisdom;
 Whose minds are made turbid and confused by the many
 different kinds of afflictions;
 Who dwell in the prison of suffering;
 Who have entered the net of Māra;
 Who are tormented and injured by birth, aging, sickness,
 death, sorrow, and lamentation; and
 Who are forever oppressed by all kinds of sufferings such as
 these.

How else then might I liberate them all? Therefore I should relinquish my body and life in order to rescue them.

All of those great officials then went to see the king where, raising their arms and shouting, they exclaimed:

The great king must realize that, if we were we to act in accordance with the prince's intentions, this would violate the royal laws and bring disaster to a myriad other people. If, due to thoughts of affection, the king failed to enforce punishments, then even the king's own jeweled throne would not last long.

When the king heard these statements, he flew into a great fiery rage and ordered the execution of both the prince and all the criminals. When the Queen heard this, beset with sorrow and distress, she wailed and wept, made her appearance plain, donned her mourning clothes, and then went together with her thousand female attendants, hurrying to see the king. They then cast their bodies to the ground, bowing down in reverence at the feet of the king, and, speaking in unison, said, "Please, Great King, spare the prince's life."

The king then turned his gaze and said to the prince, "You must not attempt to rescue criminals. If you rescue these criminals, I will definitely have you executed."

Then, because the prince was single-mindedly intent on the quest for all-knowledge, because he wished to benefit all beings, and because he wished to use the great compassion to rescue them all, his resolve hardened and he refused to be intimidated. Thus, he then replied to the king by saying, "Please pardon those criminals and let me be executed in their place."

To this, the king replied, "However you wish."

The Queen then addressed him, saying, "Please permit the prince to carry out acts of giving for a half a month in order to freely cultivate merit and only then be punished for his crime." The king then permitted this.

North of that capital city, there was an immense park called "Sunlight" that, in the past, had served as an open area for charitable giving. The prince went there and established a great giving assembly in which he gave away food, drink, clothing, flower garlands, necklaces, perfumes, powdered incense, banners, pennants, jeweled canopies, and all kinds of adornments, ensuring that whatever was sought was provided to everyone.

After a half month had passed, on the very last day, the king, the great officials, the elders, the merchants, the citizens of that city,

and all those who pursued the various heterodox paths all came and assembled together there.

At this time, King Illumining Space with the Voice of the Dharma Wheel Tathāgata knew that the time had arrived for the many beings to be trained. He was then accompanied with an immense congregation, surrounded by deva kings, dragon kings who were making offerings, *yakṣa* kings who were serving as protectors, *gandharva* kings who were singing praises, *asura* kings who were stooping down and bowing to him in reverence, *garuḍa* kings who, with pure minds, were scattering all kinds of jeweled flowers, *kiṃnara* kings who were joyfully requesting teachings, and *mahoraga* kings who were single-mindedly gazing up at him in reverence—these all came and entered that assembly.

The prince and that entire great assembly then saw the Buddha coming from afar, extraordinarily fine in his appearance, all of his faculties in quiescent absorption, like a well-disciplined elephant, his mind entirely free of defiling turbidities, like a pristinely clear pond, displaying great spiritual superknowledges, revealing his great powers of transformation, showing his immense awesome virtue, his body adorned with the many different major marks and secondary signs, emanating a great radiance everywhere illuminating the world, all of his pores sending forth fragrant clouds of flaming radiance, shaking and moving the countless *kṣetras* of the ten directions, and everywhere causing a rain of all kinds of adornments wherever he went. Due to the Buddha's awesome deportment and due to the meritorious qualities of the Buddha, whenever any of those beings there looked at him, their minds were purified, they were filled with joyous delight, and their afflictions were melted away.

The prince and everyone in that great assembly then bowed down in full reverential prostration at his feet. They arranged a seat for him, pressed their palms together, and addressed him, saying, "Welcome, O Bhagavat! Welcome, O Well Gone One! Please, out of pity for us, accept us in your presence and sit here on this seat."

Then, with the aid of the Buddha's spiritual powers, the devas of the Pure Abode Heavens immediately transformed this seat into a fragrant *maṇi* jewel lotus flower throne. The Buddha sat down on it and the congregation of bodhisattvas also sat down, sitting all around him. Then, because they had seen the Tathāgata, all the beings in that assembly had their sufferings extinguished and their obstacles removed so that they were then able to receive the Dharma of the *āryas*.

Then the Tathāgata, knowing that they could now receive instruction, with his perfectly full voice, taught a sutra known as the Universal Illumination of the Maṇḍala of Causality, while enabling all the beings there to understand it in accordance with their individual capacities. There were at that time eighty nayutas of beings in that assembly who became far removed from the dust and defilement of the world and acquired the purified Dharma eye. There were countless nayutas of beings there who reached the ground beyond training and there were ten thousand beings there who came to abide in the path of the Great Vehicle, entered the practices of Samantabhadra, and accomplished the fulfillment of great vows.

At that very time, in each of the ten directions, there were beings as numerous as the atoms in a hundred buddha *kṣetras* whose minds submitted to training in the Great Vehicle. All the beings in countless worlds avoided rebirth in the wretched destinies and took rebirth in the heavens.

At this time, the Prince, Fine Conqueror, immediately acquired the liberation gateway known as “teaching beings to produce roots of goodness.”

Son of Good Family, as for he who was the prince at that time, who else might it have been? It was none other than myself. It was due to my past development of the mind of great compassion, my relinquishing of my body, life, and wealth, my rescuing of beings afflicted by sufferings, my opening up of the gates of great giving, and my making offerings to buddhas that I then acquired this liberation.

Son of the Buddha, one should realize that, at that time, I acted solely to benefit all beings and not out of any attachment to the three realms of existence, not out of any wish for karmic rewards, not out of any desire for fame, and not out of any wish to praise myself and disparage others. I had no desire for any realms of the senses and I was entirely fearless. It was only because I wished to adorn the Great Vehicle’s path to emancipation, because I always delighted in contemplating the gateways leading to all-knowledge, and because I cultivated austerities that I acquired this liberation.

Son of the Buddha, what do you think? As for those five hundred great officials who wished to harm me at that time, who else might they have been? They were none other than the five hundred followers of the man we now know as Devadatta. All of these men then received the Buddha’s instruction and became bound in the future to attain *anuttara-samyak-saṃbodhi*. In a future age, beyond a number of kalpas as numerous as Mount Sumeru’s atoms, there

will be a kalpa known as Fine Radiance and a world known as Jewel Radiance in which they will attain buddhahood. Those five hundred buddhas will appear in the world sequentially. The first among them will be a tathāgata known as Great Compassion. The second of them will be named Liberally Benefiting the World. The third of them will be known as Lion of Great Compassion. The fourth will be named Rescuer of Beings. And so it shall continue in this way up to the very last of them who shall be named Medicine King.

Although all of those buddhas will be the same as regards their possession of the great compassion, each of them will possess individual differences as regards their land, their clan, their parents, their coming forth to take birth, their leaving behind the home life and training in the path, their going forth to the site of enlightenment, their turning of the wheel of right Dharma, their teaching of the sutras, their languages, their voice, their radiance, their congregations, their life spans, their Dharma's period of remaining in the world, and their names.

Son of the Buddha, all those criminals I saved at that time are now none other than Krakucchanda, the rest of the thousand buddhas of this Worthy Kalpa, and the hundred myriads of asaṃkheyas of great bodhisattvas. They made the resolve to attain *anuttara-samyak-sambodhi* under the tathāgata known as Merit and Wisdom Famed for the Power of Measureless Vigor. They are now practicing the bodhisattva path throughout the lands of the ten directions while growing in their cultivation of this bodhisattva's liberation known as "teaching beings to produce roots of goodness."

That king then known as "Supreme Radiance" is the Satyakanirgranthī-putra of our present era. Those abiding in that king's palace and those serving as members of his retinue are none other than those sixty thousand present Nirgrantha disciples who come together with their teacher to erect the banner of a great doctrine, engaged in doctrinal debate with the Buddha, and were then utterly vanquished by him even as he bestowed predictions on all these people foretelling their future realization of *anuttara-samyak-sambodhi*, their future buddhahood, and their separate lands, adornments, intervening kalpas, and names, each of which differ.

Son of the Buddha, after I rescued those criminals, my parents permitted me to leave behind my country, wife, children, and wealth to leave the home life and train in the path with King Illumining Space with the Voice of the Dharma Wheel Buddha. Then, for five hundred years, I cultivated the pure *brahmacarya*, whereupon I then perfected a million *dhāraṇīs*, a million spiritual superknowledges,

a million treasuries of Dharma, and a million forms of courageous vigor in seeking all-knowledge. I also purified a million gateways of patience, developed a million varieties of contemplative thoughts, perfected a million bodhisattva powers, entered a million gateways to bodhisattva wisdom, acquired a million gateways into the *prajñāpāramitā*, saw a million buddhas of the ten directions, and made a million great bodhisattva vows.

In each successive mind-moment and in each of the ten directions, I illuminated a million buddha *kṣētras*. In each successive mind-moment, I brought to mind a million past and future buddhas throughout the worlds of the ten directions. In each successive mind-moment, I came to know throughout the worlds of the ten directions the ocean of transformations of a million buddhas.

And in each successive mind-moment, I saw all the beings in their many different rebirth destinies in a million worlds throughout the ten directions, seeing what they undergo in accordance with their karma when they are born and when they die, seeing whether they are reborn in the good rebirth destinies or in the wretched rebirth destinies, and seeing whether they take on fine physical forms or inferior physical forms. I also saw with regard to all those beings their various kinds of mental actions, their various inclinations, the various natures of their faculties, their various kinds of habitual karmic propensities, and their various kinds of successes, all of which I completely understood.

Son of the Buddha, at that time, after my life came to an end, I returned yet again to take birth in the family of that king where I became a wheel-turning king. After that King Illumining Space with the Voice of the Dharma Wheel Tathāgata had passed into nirvāṇa, I next met in this place Dharma Emptiness King Tathāgata to whom I rendered service and presented offerings.

Next, I became an Indra and then met at this very site of enlightenment Heavenly King Treasury Tathāgata to whom I drew near and presented offerings.

Next, I became a Yāma Heaven king and then met in this world Great Earth's Mountain of Awesome Power Tathāgata to whom I drew near and presented offerings.

Next, I became a Tuṣita Heaven king and then met in this world King Voice of the Light of the Dharma Wheel Tathāgata to whom I drew near and presented offerings.

Next, I became a Nirmāṇarati Heaven king and then met in this world Empty Space Wisdom King Tathāgata to whom I drew near and presented offerings.

Next, I became a Paranirmita Vaśavartin Heaven king and then met in this world Invincible Banner Tathāgata to whom I drew near and presented offerings.

Next, I became an *asura* king and then met in this world All Dharmas' Thunder King Tathāgata to whom I drew near and presented offerings.

Next, I became a Brahma Heaven king and then met in this world Universally Appearing Transformations Proclaiming Dharma's Sounds Tathāgata to whom I drew near and presented offerings.

Son of the Buddha, in this Jewel Radiance World, during the Fine Radiance Kalpa, there were a myriad buddhas who appeared in the world, to all of whom I drew near and presented offerings.

There was next another kalpa that was named Sunlight in which sixty *koṭīs* of buddhas arose in the world. The very first *tathāgata* was named Mountain of Marvelous Marks. I was then a king named Great Wisdom who served and made offerings to that buddha.

Next there appeared a buddha named Perfect Shoulders. I was then a layman who drew near and made offerings to him.

Next there appeared a buddha named Pure Youth. I was then a great official who drew near and made offerings to him.

Next there appeared a buddha named Courageous Upholder. I was then an *asura* king who drew near and made offerings to him.

Next there appeared a buddha named Sumeru of the Marks. I was then a tree spirit who drew near and made offerings to him.

Next there appeared a buddha named Stainless Arms. I was then a caravan leader who drew near and made offerings to him.

Next there appeared a buddha named Lion's Stride. I was then a city spirit who drew near and made offerings to him.

Next there appeared a buddha named Jeweled Topknot. I was then a Vaiśravaṇa deva king who drew near and made offerings to him.

Next there appeared a buddha named Supreme Dharma Renown. I was then a *gandharva* king who drew near and made offerings to him.

Next there appeared a buddha named Radiant Crown. I was then a *kumbhāṇḍa* king who drew near and made offerings to him.

Throughout the course of that kalpa, sixty *koṭīs* of *tathāgatas* sequentially arose in the world. During this time, I always took on many different kinds of bodies here and then drew near and made offerings to every one of those buddhas as I also taught and ripened countless beings.

Under each of those buddhas, I acquired many different samādhi gateways, many different *dhāraṇī* gateways, many different gateways of the spiritual superknowledges, many different gateways of eloquence, many different gateways leading to all-knowledge, many different gateways to understanding Dharma, and many different gateways to wisdom as I illuminated many different oceans of the ten directions, entered many different oceans of buddha *kṣetras*, and saw many different oceans of buddhas. [All of these gateways that I acquired], I purified, perfected, developed, and enlarged.

Just as in these kalpas I drew near to and made offerings to so very many buddhas as these, so too, in all places, for kalpas as numerous as the atoms in all the oceans of worlds, whenever those buddhas arose in the world, I also drew near and made offerings to them, listened to them teach the Dharma, accepted those teachings with faith, and guarded and preserved them. In this way, under all *tathāgatas*, in every case, I cultivated this liberation gateway and also acquired countless additional means of liberation.

At that time, wishing to once again proclaim the meaning of this liberation, Sarvajagadrakṣāpraṇidhānavīryaprabhā Night Spirit then spoke these verses for Sudhana:

With a mind of joyous delight and faithful aspiration,
you have asked about this inconceivable liberation.
Aided by the power of the Tathāgata's protective mindfulness,
I shall expound on this for you. You should listen and receive it.

In the past, beyond a boundless number of vast kalpas
exceeding in number the atoms in an ocean of worlds,
there was a world named Jewel Radiance
in which there was a kalpa named Fine Radiance.

In this great kalpa known as Fine Radiance,
there were a myriad *tathāgatas* who arose in the world.
I drew near and made offerings to each one of them
and acquired from them the cultivation and training in this liberation.

There was then a royal capital known as Jewel Adornment that,
broad and flat in length and breadth, was especially beautiful,
and that was occupied by beings who engaged in mixed karma,
some with pure minds, and some committing evil deeds.

At that time, there was a king named Light of Victory
who constantly relied on right Dharma to rule the many beings.
The king's son, the prince, who was named Fine Conqueror
had a handsome body with many of the auspicious physical marks.

At that time, there were countless criminals who were tied up in prison and bound to be executed. When the prince saw them, he was so filled with compassionate pity that he petitioned the king, requesting that they be pardoned.

All the officials then together addressed the king, claiming, "This prince is now endangering the king's country. Criminals such as these deserve to be put to death. How can one propose rescuing them all, allowing them to go free?"

Then the king, Supreme Radiance, told the prince, "If you rescue those criminals, you yourself must undergo their fate." The prince's deeply felt mindful concern became even deeper yet, so that, refusing to be intimidated, he vowed to rescue those beings.

Then the king's wife and her female attendants all went to the king and addressed him, saying, "Please allow the prince for half a month to give gifts to beings to create karmic merit."

When the king heard this, he immediately assented. Thus a great giving assembly was set up to rescue the poor. Of all those types of beings, there were none who did not gather there. Whatever any of them sought, it was all provided to them.

And so it went for a half month till the days were declared complete and the time of the prince's execution was about to arrive. That great assembly of a hundred thousand myriads of *koṭīs* of people all together gazed up, all of them wailing and weeping.

That Buddha knew that those beings' faculties were about to ripen and then came to this assembly to instruct the many beings there. As he displayed magnificently adorned spiritual transformations, no one there failed to draw near and revere him.

The Buddha then used a single voice to teach with expedient means the Dharma Lamp's Universal Illumination Sutra. Countless beings then attained mental pliancy and all of them received the predictions of bodhi that he bestowed.

That prince, Fine Conqueror, was filled with joyous delight and made the resolve to attain the unsurpassed awakening. He then vowed to serve the Tathāgata and to everywhere become a refuge for beings.

He then left the home life and dwelt in reliance on the Buddha as he cultivated the path to the knowledge of all modes. At that time, he then acquired this liberation and his great compassion extensively rescued many beings.

He dwelt there throughout an ocean of kalpas
in which he closely contemplated the true nature of all dharmas.
He always rescued beings from the ocean of suffering,
cultivating in this manner the path to bodhi.

As during those kalpas all those buddhas appeared,
he served them all without exception.
Under all of them, with a mind of pure resolute faith,
he listened to, retained, and guarded the Dharma they proclaimed.

Thereafter, in an ocean of measurelessly and boundlessly many kalpas
as numerous as the atoms in a buddha *kṣetra*,
whenever all of those buddhas appeared in the world,
he made offerings to each of them in the very same way.

I recall that time long ago when, as that prince,
I saw all those beings confined in prison
and vowed to sacrifice my life to rescue them.
It was because of this that I realized this gateway to liberation.

Then, throughout a vast ocean of kalpas
as numerous as the atoms in a buddha *kṣetra*, I always cultivated it
and, in every mind-moment, caused it to grow
as I also acquired boundlessly many skillful expedients.

Of all those *tathāgatas* throughout that time,
I was able to see and experience awakening under all of them.
They enabled me to grow in my understanding of this liberation
and also acquire the power of many different skillful means.

For countless thousands of *koṭīs* of kalpas,
I trained in this inconceivable gateway of liberation
so that then, all at once, I was able to completely imbibe
the boundless ocean of the Dharma of all buddhas.

My bodies everywhere unimpededly entered
all the *kṣetras* throughout the ten directions.
In each successive mind-moment, I completely knew
the names of all the many different lands of the three periods of time.

Within the ocean of all buddhas of the three periods of time,
I clearly saw every one of them without exception
and also became able to manifest my body's appearance
everywhere to pay respects to all those *tathāgatas*.

Further, in the *kṣetras* throughout the ten directions,
in the direct presence of all the buddhas, those guiding teachers,
I everywhere spread clouds raining down all kinds of adornments
as offerings to all those of unsurpassed awakening.

Moreover, with an ocean of boundlessly many questions,
I posed requests for teaching to all those *bhagavats*.
Of those clouds of sublime Dharma rained down by those buddhas,
I fully absorbed and retained them all, never forgetting any.

Furthermore, in the countless *kṣetras* throughout the ten directions,
in the front of all those *tathāgatas'* congregations,
I sat on seats with many marvelous adornments
and manifested many different powers of spiritual superknowledges.

Furthermore, in the countless *kṣetras* throughout the ten directions,
I manifested many different kinds of spiritual transformations
in which, with but one body, I manifested countless bodies
and, in countless bodies, I manifested but one body.

Moreover, from every pore,
I emanated innumerable brilliant rays of light,
each of which used many different clever expedients
to extinguish the fires of beings' afflictions.

Furthermore, from every pore,
I manifested countless clouds of transformation bodies
that filled all the worlds throughout the ten directions
and everywhere rained the Dharma rain, rescuing the many beings.

All sons of the Buddha throughout the ten directions
enter this inconceivable liberation gateway
in which they all exhaust all the countless kalpas of the future
securely established in the cultivation of the bodhisattva practices.

Thus, adapting to others' mental inclinations, they teach the Dharma
to enable them all to rid themselves of the net of wrong views
and show them the path to the heavens as well as to the two vehicles,
and so forth on up to the all-knowledge of the Tathāgata.

In all the places in which all beings are reborn,
they manifest boundlessly many different bodies,
all of which present many appearances that match their types,
and everywhere adapt to their minds as they teach them the Dharma.

If there is anyone who acquires this liberation gateway,
they abide in an ocean of boundlessly many meritorious qualities
that, like the number of atoms in an ocean of *kṣetras*,
is inconceivably and measurelessly vast.

Son of Good Family, I know only this "teaching beings to produce
roots of goodness" liberation gateway. As for the bodhisattva-
mahāsattvas:

Who have transcended the world;
Who manifest bodies in all the rebirth destinies;

Who do not abide in the manipulation of conditions;
 Who are unimpeded in all that they do;
 Who completely comprehend the nature of all dharmas;
 Who are well able to contemplate all dharmas;
 Who have acquired the wisdom of non-self;
 Who have realized the dharma of non-self;
 Who constantly teach and train all beings without resting;
 Whose minds always securely dwell in the Dharma gateway of
 non-duality; and
 Who everywhere enter the ocean of all verbal expressions—

How could I know of or be able to speak about their ocean of meritorious qualities, their courageous exercise of wisdom, the places where their minds are acting, the domain of their samādhis, or the powers of their liberations?

Son of Good Family, on this continent of Jambudvīpa, there is a garden and grove known as Lumbinī. In that garden, there is a spirit named Sutejomaṇḍalaratīśrī, or “Completely Perfected Marvelous Virtue.” You should go there, pay your respects, and ask that spirit, “How should the bodhisattva tirelessly cultivate the bodhisattva practices, attain birth into the family of the Tathāgata, and become a shining light for the world to the very end of all future kalpas.

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as, with palms together, he gazed up at her in admiration. He then respectfully withdrew and departed.

39 – Sutejomaṇḍalaratīśrī

At that time, after Sudhana the Youth had acquired that bodhisattva liberation from the Night Spirit, Sarvajagadrakṣāpraṇidhānavīrya aprabhā, he bore it in mind, cultivated it, completely comprehended it, and developed it. He then gradually traveled on until he reached the grove at Lumbinī where he searched all around for that spirit known as Sutejomaṇḍalaratīśrī or “Marvelous Virtue” until he saw her in a tower beautified by trees adorned with all kinds of jewels. She was sitting on a jeweled lotus flower lion throne, respectfully surrounded by a following of twenty *koṭis* of *nayutas* of devas for whom she was teaching a sutra known as The Bodhisattva’s Ocean of Births with which she enabled them all to be reborn into the family of the Tathāgata and grow in the bodhisattva’s ocean of great meritorious qualities. After he saw her there, Sudhana then went and bowed down in reverence at her feet, pressed his palms together as he stood

before her, and addressed her, saying, “O Great Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet understand how the bodhisattva is to cultivate the bodhisattva path, achieve rebirth in the family of the Tathāgata, and become a great shining light for the world.”

That spirit then replied, saying:

Son of Good Family, the bodhisattva has ten kinds of rebirth treasures. If the bodhisattva perfects these dharmas:

He will be reborn into the family of the Tathāgata;

In every mind-moment, he will increase the bodhisattva’s roots of goodness;

He will not become tired, will not desist from his efforts, will not become weary, will not retreat, will not quit, and will not fail;

He will abandon all delusions;

He will not have thoughts that are timid, inferior, afflicted, or regretful;

He will progress toward all-knowledge;

He will enter the gates of the Dharma realm;

He will make the vast resolve;

He will grow in all the perfections;

He will succeed in reaching the unsurpassed bodhi of all buddhas;

He will abandon the worldly rebirth destinies;

He will enter the ground of the Tathāgata;

He will acquire the supreme spiritual superknowledges;

He will have the Dharma of all buddhas always manifest directly before him; and

He will accord with the realm of the true meaning of all-knowledge.

What then are those ten? They are as follows:

First, the rebirth treasury of vowing to always make offerings to all buddhas;

Second, the rebirth treasury of resolving to attain bodhi;

Third, the rebirth treasury of contemplating all Dharma gateways and diligently cultivating them;

Fourth, the rebirth treasury of everywhere illuminating all three periods of time with a purified earnest resolve;¹⁵⁴

Fifth, the rebirth treasury of uniformly equal illumination;

Sixth, the rebirth treasury of being born into the family of the Tathāgata;

Seventh, the rebirth treasury of the light of the Buddha’s powers;

Eighth, the rebirth treasury of contemplating the gateways to universal knowledge;

Ninth, the rebirth treasury of everywhere manifesting adornments; and

Tenth, the rebirth treasury of entering the ground of the Tathāgata.

Son of Good Family, what is meant by “the rebirth treasury of vowing to always make offerings to all buddhas”? Son of Good Family, when the bodhisattva first makes the resolve, he makes this vow: “I shall honor, revere, and make offerings to all buddhas, shall be tireless in going to see all buddhas, shall always feel delight toward all buddhas, shall always produce deep faith in them, and shall constantly and incessantly cultivate the meritorious qualities.” This is what is meant by the first rebirth treasury by which the bodhisattva accumulates roots of goodness for the sake of reaching all-knowledge.

What is meant by “the bodhisattva’s rebirth treasury of resolving to attain bodhi”? Son of Good Family, this bodhisattva’s resolve to attain *anuttara-samyak-saṃbodhi* entails the following:

He produces mind of great compassion in order to rescue all beings;

He resolves to make offerings to the buddhas in order to serve them in the ultimate way;

He resolves to everywhere seek right Dharma in order to remain free of miserliness in all things;

He resolves to make great progress in order to seek all-knowledge;

He produces the mind of immeasurable kindness in order to everywhere gather in beings;

He resolves to never forsake any beings in order to don the armor of solid vows to attain all-knowledge;

He resolves to be free of flattery and deviousness in order to acquire the wisdom that accords with reality;

He resolves to practice in accordance with his words in order to cultivate the bodhisattva path;

He resolves to never deceive the buddhas in order to preserve the great vow of all buddhas; and

He vows to attain all-knowledge in order to teach beings without ever resting to the very end of future time.

It is due to such meritorious qualities of the bodhi resolve that are as numerous as the atoms in a buddha *kṣetra* that he succeeds in being reborn into the family of the Tathāgata. This is what is meant by the second of the bodhisattva’s rebirth treasuries.

What is meant by “the rebirth treasury of contemplating all Dharma gateways and diligently cultivating them”? Son of Good Family, as for this bodhisattva:

He resolves to contemplate the ocean of all gateways into the Dharma;

He resolves to dedicate himself to completely fulfilling all aspects of the path to all-knowledge;

He resolves to maintain right mindfulness in remaining free of any karmic transgressions;

He resolves to purify the ocean of all bodhisattvas’ samādhis;

He resolves to cultivate and perfect all of the bodhisattva’s meritorious qualities;

He resolves to adorn the path of all bodhisattvas;

He resolves that, as he pursues his quest to attain all-knowledge, he will be as unresting in his practice of great vigor in cultivating all the meritorious qualities as the blazing flames that rage on at the end of the kalpa;

He resolves to cultivate Samantabhadra’s practices and teach all beings; and

He resolves to thoroughly train in all aspects of the awesome deportment, to cultivate the bodhisattva’s meritorious qualities, to relinquish everything, and to abide in the reality of the nonexistence of anything at all.

This is what is meant by the third of the bodhisattva’s rebirth treasures.

What is meant by “the rebirth treasury of everywhere illuminating all three periods of time with a purified earnest resolve”? Son of Good Family, as for this bodhisattva:

He possesses an especially superior purified resolve with which he acquires the light of the Tathāgata’s bodhi and enters the ocean of the bodhisattva’s methods;

His resolve is as solid as vajra;

He has been liberated from rebirths in all the rebirth destinies throughout all realms of existence;

He perfects all buddhas’ miraculous powers;

He cultivates the especially superior practices and is equipped with the faculties of the bodhisattva;

His mind is bright and pure;

His vow power is unshakable;

He is always afforded the protection of all buddhas;

He demolishes the mountain of all obstacles; and

He everywhere serves as a refuge for beings.

This is what is meant by the fourth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of uniformly equal illumination"? Son of Good Family, as for this bodhisattva:

He is fully possessed of the many practices;
 He everywhere teaches beings;
 He is able to relinquish everything he possesses;
 He abides in the realm of the Buddha's ultimately pure moral virtue;
 He is fully possessed of the dharmas of patience and has acquired the light of all buddhas' dharmas' patience;
 He uses great vigor in progressing toward all-knowledge and reaching the far shore;
 He cultivates all the *dhyāna* concentrations and acquires the universal gateway meditative absorption;
 He becomes perfectly complete in pure wisdom and brightly illuminates all dharmas with the sun of wisdom;
 He acquires the unimpeded eye and sees the ocean of all buddhas;
 He awakens to and enters the nature of all true dharmas;
 He is one who everyone in the world delights in seeing; and
 He is well able to cultivate the gateways that accord with genuine Dharma.

This is what is meant by the fifth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of being born into the family of the Tathāgata"? Son of Good Family, as for this bodhisattva:

He is born into the family of the Tathāgata and dwells together with the buddhas;
 He perfects all the extremely profound Dharma gateways;
 He accomplishes the pure and great vows of the buddhas of the three periods of time;
 He acquires the same roots of goodness as all buddhas;
 He shares the same essential nature as all *tathāgatas*;
 He is equipped with the good and pure dharmas of the world-transcending practices;
 He securely abides in the Dharma gateways to vast meritorious qualities;
 He enters all the *samādhis* and witnesses the Buddha's spiritual powers;
 He adapts to those amenable to teaching and thus purifies beings;
 and

He responds in a manner suited to the inquiry, doing so with inexhaustible eloquence.

This is what is meant by the sixth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of the light of the Buddha's powers"? Son of Good Family, as for this bodhisattva:

He deeply enters the powers of the buddha;
 In traveling to all buddha *kṣetras*, his resolve is irreversible;
 He is tireless in serving and making offerings to congregations of bodhisattvas;
 He completely understands all dharmas as like magical conjurations;
 He knows all worlds as like things seen in a dream;
 He sees all forms and their signs as like reflections;
 He sees everything created by the spiritual superknowledges as like magical transformations;
 He sees all rebirths as like shadows;
 He sees all buddhas' teachings on Dharma as like echoes resounding in a valley; and
 He explains the Dharma realm so that everyone is able to achieve the ultimate.

This is what is meant by the seventh of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of contemplating the gateways to universal knowledge"? Son of Good Family, as for this bodhisattva:

He dwells at the stage of the pure youth¹⁵⁵ in which he contemplates all-knowledge.
 In relation to every one of the wisdom gateways, he exhausts countless kalpas expounding on all the bodhisattva practices;
 His mind acquires sovereign mastery of all the bodhisattva's extremely profound *samādhis*;
 In each successive mind-moment, he is born in the presence of all *tathāgatas* in the worlds of the ten directions;
 He enters non-differentiating meditative absorptions on differentiated objective realms;
 He manifests differentiating knowledge with regard to undifferentiated dharmas;
 In measureless objective realms, he knows what is not an objective realm at all;
 In but few objective realms, he penetrates measureless objective realms;

He gains a penetrating comprehension of the nature of dharmas as boundlessly vast; and

He realizes that all worlds are merely conventionally established and that they are all produced by the conscious mind.

This is what is meant by the eighth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of everywhere manifesting adornments"? Son of Good Family, as for this bodhisattva:

He is able to adorn countless buddha *kṣetras* with many different adornments;

He is everywhere able to transformationally manifest the bodies of all kinds of beings up to and including those of buddhas;

He has acquired fearlessness in expounding on pure Dharma;

He is unimpeded in circulating everywhere throughout the Dharma realm;

He adapts to the mental dispositions of others and thus everywhere enables them to acquire knowledge and vision;

He manifests the many different kinds of practices leading to the realization of bodhi;

He causes the arising of the unimpeded path to all-knowledge; and

In all endeavors such as these he never misses the right time and yet he always abides in samādhi with Vairocana's treasury of wisdom.

This is what is meant by the ninth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of entering the ground of the Tathāgata"? Son of Good Family, as for this bodhisattva:

He receives the dharma of the crown-anointing consecration in the presence of all *tathāgatas* of the three periods of time.

He knows the sequence in all realms, in particular:

He knows the sequences of all beings' past and future deaths and rebirths;

He knows the sequences in all bodhisattvas' cultivation;

He knows the sequences in all beings' thoughts;

He knows the sequences in the realization of buddhahood as it occurs with all *tathāgatas* of the three periods of time;

He knows the sequences in the use of skillful means when teaching the Dharma; and

He also knows the sequences in the past, present, and future of all kalpas, whether it be in their creation, their destruction, or their naming.

Adapting to what is appropriate for the beings who are amenable to teaching, he manifests for them the realization of enlightenment, the meritorious qualities, the adornments, the spiritual superknowledges, the proclamation of Dharma, the skillful means, and the training.

This is what is meant by the tenth of the bodhisattva's rebirth treasures.

Son of the Buddha, if the bodhisattva-mahāsattva cultivates, develops, completely fulfills, and perfects these ten dharmas, then:

He becomes able to manifest the many different kinds of adornments even within one adornment, thereby adorning all lands;

He guides, instructs, and awakens all beings, continuing to do so without ever resting throughout all future kalpas;

He expounds on all buddhas' ocean of dharmas, on the many different kinds of objective realms, and on the many different factors involved in maturation, thereby passing on forward the countless dharmas;

In manifesting the Buddha's inconceivable miraculous powers, he fills the entire realm of empty space throughout the Dharma realm;

He turns the wheel of Dharma in [accordance with] the ocean of all beings' mental activities;

He constantly and uninterruptedly manifests the realization of buddhahood in all worlds;

Using an ineffable number of pure voices, he teaches all dharmas for those dwelling in countless places, doing so with unimpeded penetrating comprehension;

He adorns the site of enlightenment with all dharmas, adapts to the differences in all beings' aspirations and understandings, and manifests the realization of buddhahood;

He opens and reveals the treasury of the countless extremely profound dharmas; and

He teaches and promotes the development of all beings throughout the entire world.

At that time, wishing to restate and clarify these meanings, aided by the Buddha's spiritual powers, the spirit of the Lumbinī Grove regarded all the ten directions and then spoke these verses:

Those who possess the most supreme, immaculate, and pure mind,
 who are insatiable in seeing all buddhas,
 and who vow to always give them offerings throughout the future—
 This is the rebirth treasury of those of such shining wisdom.

All the beings on up to the buddhas themselves
in all lands throughout the three periods of time—
they vow to liberate or constantly look up to and serve them.
This is a rebirth treasury of those who are inconceivable.

Listening to Dharma insatiably, delighting in contemplations,
remaining unimpeded in this throughout the three periods of time
while both body and mind are as pure as empty space—
This is a rebirth treasury of those who are famed for this.

Their resolve constantly abides in the ocean of the great compassion,
and is as solid as vajra or a mountain of jewels.
They completely understand the gates to the knowledge of all modes.
This is a rebirth treasury of those who are most excellent.

Their great kindness extends to cover all beings,
their marvelous practices ever increase in the ocean of the perfections,
and they illuminate the many classes of beings with Dharma's light.
This is a rebirth treasury for those who are heroically brave.

Their minds are unimpeded in completely knowing dharmas' nature
and they gain birth into the family of all buddhas of the three times.
They everywhere enter the ten directions' ocean of the Dharma realm.
This is a rebirth treasury of those possessed of radiant wisdom.

The Dharma body is pure and their resolve is unimpeded
in everywhere going to pay respects in the lands of the ten directions.
Of all the Buddha's powers, there are none they do not perfect.
This is a rebirth treasury of those who are inconceivable.

They have achieved sovereign mastery in entering deep wisdom,
have already reached the ultimate in all the samādhis, and
contemplate the gateways to all-knowledge in accordance with reality.
This is a rebirth treasury of those possessed of the true body.

They engage in the purification of all buddha lands,
diligently cultivate the dharma of everywhere teaching all beings,
and reveal the Tathāgata's miraculous powers.
This is a rebirth treasury of those of great renown.

Having already long cultivated the path to all-knowledge,
they are able to swiftly progress toward the station of the Tathāgata,
and are unimpeded in completely knowing the entire Dharma realm.
This is a rebirth treasury of all sons of the Buddha.

Son of Good Family, the bodhisattva who possesses these ten dharmas is born into the family of the Tathāgatas and becomes a source of pure light for everyone in the world.

Son of Good Family, it has been countless kalpas since I acquired this liberation gateway of sovereign mastery in taking on births.

Sudhana then addressed the spirit, saying, “O Āryā, what is the sphere of experience of this liberation like?”

The spirit replied, saying:

Son of Good Family, in the past I made a vow: “I vow that, whenever any bodhisattvas manifest as taking on birth, I will draw near to them.” I also vowed to enter the ocean of Vairocana Tathāgata’s countless births.

It was due to the power of that past vow that I was born in this world, in Jambudvīpa, in the park at Lumbinī where I single-mindedly thought about when the bodhisattva would descend to take birth here. Then, after a hundred years had passed, the Bhagavat descended from the Tuṣita Heaven to take birth here. When this occurred, ten kinds of signs appeared in this grove. What were those ten? They were as follows:

First, the land in this park suddenly became level so that pits and mounds no longer appeared there;

Second, the ground turned into vajra adorned with the many kinds of jewels. There were no longer any broken tiles, rubble, thorns, thickets, roots, or stumps;

Third, jeweled *tāla* trees arose in encircling rows, the roots of which penetrated deeply until they reached the water;

Fourth, the many kinds of fragrant incense sprouts grew forth, repositories of the many kinds of incense appeared. Jewels and incense formed those trees with their spreading branches, shade, and jewel radiance. The fragrance of all those types of incense was in every case superior to the incense in the heavens;

Fifth, many kinds of marvelous flower garlands and jewel adornments arranged in rows everywhere filled that place;

Sixth, all of the trees in those gardens spontaneously blossomed with *maṇi* jewel flowers;

Seventh, flowers spontaneously grew up from the soil in the bottoms of all the pools and ponds and twirled about as they floated on the surface of the waters;

Eighth, within this grove, of all of the kings of the desire and form realm beings throughout the Sahā World, including the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, there were none who did not come and assemble there where they stood with their palms pressed together;

Ninth, all the deva maidens in this world including even the *mahoraga* maidens were filled with joyous delight. Each of them held up offering gifts before that *plakṣa* fig tree as they reverently stood there; and

Tenth, from the navels of all buddhas of the ten directions, there emanated beams of light known as “the magical lamp illuminating the birth of the bodhisattva.” They everywhere illuminated this entire grove. Within each of those beams of light there appeared images of all buddhas’ taking birth, the spiritual transformations connected with their birth, and the meritorious qualities of all those bodhisattvas who had been born. They also emanated the sounds of the many different voices of all buddhas.

These were the ten kinds of auspicious signs that appeared then within this grove. When these signs appeared, all the deva kings and the others immediately realized that the bodhisattva was about to descend to take birth there. When I saw these auspicious portents, I was filled with measureless joyous delight.

Son of Good Family, when the Lady Māyā came from Kapilavastu and entered this grove, yet again, there appeared ten kinds of radiant auspicious signs that enabled those beings there to acquire the light of Dharma. What were those ten? Those signs that appeared then were as follows:

Light from all the treasuries of jeweled flower blossoms;

Light from the treasuries of precious incense;

Light from jeweled lotus flowers which opened and emanated the sounds of truly sublime voices;

Light emanating from the initial generation of resolve by the bodhisattvas of the ten directions;

Light emanating from all bodhisattvas’ entering the grounds and manifesting spiritual transformations;

The perfectly full wisdom light emanating from all bodhisattvas’ cultivation of the *pāramitās*;

The wisdom light emanating from all bodhisattvas’ great vows;

The wisdom light emanating from all bodhisattvas’ use of skillful means in teaching beings;

The wisdom light emanating from all bodhisattvas’ realization of the reality of the Dharma realm; and

The light emanating from all bodhisattvas’ attainment [of the knowledge] of the Buddha’s miraculous displays of taking birth, leaving the home life, and realizing right enlightenment.

These ten kinds of light everywhere illuminated the minds of countless beings.

Son of Good Family, when the Lady Māyā sat beneath the *plakṣa* fig tree, there also appeared ten kinds of spiritual transformations

just before the bodhisattva was born. What were those ten? They were as follows:

Son of Good Family, when the Bodhisattva was about to take birth, all of the desire realm devas, devas' sons, and devas' daughters as well as all the form realm's devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, and their retinues assembled like clouds in order to present offerings. The Lady Māyā, extraordinarily excellent in her awesome virtue, emanated light from all the pores on her body which everywhere and unimpededly illuminated the worlds of the great trichiliocosm, caused all other forms of light there to no longer appear at all, and extinguished the afflictions of all beings as well as the sufferings in the wretched destinies. This is the first of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, at that very time, within the belly of the Lady Māyā, there appeared all of the images of the phenomena throughout the great trichiliocosm. Among them, in the hundred koṭīs of Jambudvīpa continents, there were in each case cities, each of which had parks and groves of different names, and all of which had the Lady Māyā abiding within them, surrounded by a congregation of devas. In all of those scenes there appeared these signs of the inconceivable spiritual transformations occurring at the time when the Bodhisattva was about to take birth. This is the second of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within all of the Lady Māyā's pores were revealed the appearances of the Tathāgata's cultivation of the bodhisattva path throughout the distant past during which he respectfully made offerings to all buddhas and listened to the voices of all buddhas as they taught the Dharma. They appeared there in the same way as a brightly polished mirror or the surface of water is able to show the appearances of the sun, moon, stars, constellations, thunder clouds, and other such phenomena appearing up in the sky. So too it was with the pores of the Lady Māyā's body that were able to reveal the causes and conditions of the Tathāgata's distant past. This is the third of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, in each of the Lady Māyā's pores there appeared scenes from the time in the distant past when the Tathāgata cultivated the bodhisattva practices, including the worlds in which he dwelt, their cities, villages, mountains,

forests, rivers, oceans, the numbers of beings and kalpas, his encounters with buddhas who appeared in the world, his entry into pure lands, the length of his lives whenever he was reborn, his reliance upon good spiritual guides, and his cultivation of the good dharmas. In all those *kṣetras*, wherever he was born, the Lady Māyā always served as his mother. Of all such circumstances as these, there were none that did not appear within her pores. This is the fourth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within every one of the Lady Māyā's pores there appeared images from the time in the distant past when the Tathāgata cultivated the bodhisattva practices, including, wherever he was born, his physical characteristics and appearances, his clothes, his food and drink, his sufferings and pleasures, and other such phenomena. Every one of these matters was fully revealed there in ways that were distinctly and completely discernible.¹⁵⁶ This is the fifth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within every one of the Lady Māyā's pores there appeared images from the time in the distant past when the Bhagavat cultivated the practice of giving by relinquishing what is difficult to relinquish, including when he gave up his head, eyes, ears, nose, lips, tongue, teeth, physical body, hands, feet, blood, flesh, sinews, and bones, including too when he gave up his sons and daughters, his wives and consorts, his cities and palaces, his robes and jewelry, his gold, silver and precious possessions, all such inward and outward things as these. One also saw there the appearances and voices of those who received these gifts as well as the places where they dwelt. This is the sixth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, its grove everywhere showed the events from the times in which all buddhas of the past descended into their mothers' wombs, including their lands, their gardens and groves, their clothing and flower garlands, their topically applied scents, powdered incense, pennants, streamers, banners, canopies, and all of their other adornments as well as their many different kinds of precious jewels and the exquisite sounds of their instrumental music, singing, and chanting, all of which manifested in ways that all the beings there could see and hear in their entirety. This is the seventh of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, there emerged from her body a palatial tower made of sovereign *maṇi* jewels in which the Bodhisattva resided. It surpassed those in which all the kings of the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, and humans lived. Sheltered by a jeweled net canopy overhead, it was everywhere imbued with marvelous scents and was adorned with the many kinds of jewels. It was purified within and without, none of its various details were at all disordered, and it completely encompassed and filled all of the Lumbinī gardens. This is the eighth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, there emerged from her body bodhisattvas as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *naṃutas* of buddha *kṣetras*. Those bodhisattvas' bodies, appearances, major marks, secondary signs, radiance, deportment when moving or stopping, their spiritual super-knowledges, and their retinues—these were all equivalent to and no different from those of Vairocana Bodhisattva. They all joined then in simultaneously proclaiming the praises of the Tathāgata. This is the ninth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā was about to give birth to the Bodhisattva, an immense lotus flower from the vajra realm suddenly appeared directly before her. Known as Treasury of all Jewel Adornments, it had a stem made of vajra, stamens made of the many kinds of jewels, a seed pod made from sovereign wishing jewels, and petals as numerous as the atoms in ten buddha *kṣetras*.

It was entirely sheltered by an overhanging net of *maṇi* jewels and by a jeweled canopy.

It was jointly held up by all the heavenly kings.

All the dragon kings sent down a sprinkling rain of perfume.

All the *yakṣa* kings reverently circumambulated it, scattering down celestial flowers.

All the *gandharva* kings sang with sublime voices songs in praise of the Bodhisattva's merit from past offerings to all buddhas.

All the *asura* kings relinquished their arrogance and prostrated themselves in reverence.

All the *garuḍa* kings hung down jeweled streamers and banners that everywhere filled the sky.

All the *kiṃnara* kings gazed up in joyful admiration, singing praises of the Bodhisattva's meritorious qualities.

All the *mahoraga* kings, filled with joyous delight, sang praises as they everywhere rained down clouds of adornments made of all varieties of jewels.

This is the tenth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Son of Good Family, after the manifestation in the Lumbinī Gardens of these ten kinds of signs, the Bodhisattva was born there. As if the brightly shining orb of the sun had appeared in the midst of the sky, as if the peak of a high mountain had emerged from behind the clouds, as if a dazzling flash of lightning appeared out of the midst of dense clouds, and as if a great torch appeared in the darkness of the night, just so were the manifestations of light that shone forth from the Bodhisattva's physical marks when he was born from his mother's side.

Son of Good Family, although the Bodhisattva appeared then to be newly born, he had already fully comprehended all dharmas as like a dream, like a magical conjuration, like reflections, like mere images, as neither coming nor going, and as neither produced nor destroyed.

Son of Good Family, when I saw all these many different spiritual transformations that occurred when the Buddha appeared as being newly born in the gardens at Lumbinī on the Jambudvīpa continent of this four-continent world, I also saw the many different spiritual transformations that occurred when the Tathāgata appeared as being newly born in the Lumbinī Gardens on the Jambudvīpa continents of a hundred *koṭīs* of four-continent worlds throughout the great trichiliocosm.

I also saw this in the countless buddha *kṣetras* in every atom throughout the great trichiliocosm and also saw this in the countless buddha *kṣetras* in each atom in a hundred buddha worlds, in a thousand buddha worlds, and so forth until we come to in all worlds throughout the ten directions. So it is that, in all those buddha *kṣetras*, there are *tathāgatas* who appear to be taking birth attended by many different spiritual transformations. This continues on in this way constantly and uninterruptedly in each successive mind-moment.

Sudhana the Youth then addressed the Spirit, asking, "O Great Goddess, how long has it been now since you acquired this liberation?"

The Spirit replied:

Son of Good Family, it was long ago in the ancient past, back beyond kalpas as numerous as the atoms in a *koṭī* of buddha *kṣetras* and then back again once more, before just as long as this, there was a world known as Ubiquitous Jewels in which, in a kalpa named Blissful Happiness, eighty *nayutas* of buddhas appeared.

Among those buddhas, the first was a buddha named Banner of Sovereign Qualities, one referred to by all ten titles of a buddha. In that world there was a four-continent array known as Adorned with Sublime Light. On the Jambudvīpa continent of that four-continent array, there was a royal capital city known as Banner of Sumeru's Adornments in which there was a king named Jewel Light Eyes. That king's wife was named Joyous Light.

Son of Good Family, just as the Lady Māyā served as the mother of Vairocana Tathāgata in this world, so too did Lady Joyous Light serve as the mother of the first of those buddhas. Son of Good Family, when Lady Joyous Light was about to give birth to the Bodhisattva, she went with twenty *koṭīs* of *nayutas* of female attendants to Golden Flower Gardens. Within those gardens there was a tower known as Marvelous Jeweled Spire, alongside which there was a tree known as Giving All. Lady Joyous Light then grasped a branch of that tree and gave birth to the Bodhisattva.

Then a congregation of heavenly kings each took up perfumed waters and together showered him. There was then a wet nurse known as Pure Light who stood at his side. When the shower had been performed, the congregation of heavenly kings passed him on to the wet nurse. The wet nurse respectfully received him and became filled with great joy, whereupon she immediately acquired "the bodhisattva's universal eye samādhi." Having acquired this samādhi, she everywhere saw the countless buddhas of the ten directions. She then also acquired the liberation known as "the bodhisattvas' sovereign manifestation of birth in all places." Just as when the consciousness of the embryo is first received into the womb, its arrival is swift and unimpeded, so too, because she acquired this liberation, in this same way, she could easily see all buddhas using the power of their original vows to freely take on births.

Son of Good Family, what do you think? As for that wet nurse, could it have been anyone else? It was none other than myself. From that time on forward, in every mind-moment, I have always seen the ocean of Vairocana Buddha's manifestations as the bodhisattva

taking on birth, thereby using his miraculous spiritual powers to train beings.

And just as I have witnessed Vairocana Buddha's spiritual transformations in which, using the power of his original vows, he in every mind-moment manifested the bodhisattva's taking on of births in the atoms of all worlds, so too have I witnessed all buddhas doing this in this very same way. In all those instances, I have reverently served them all, made offerings to them all, listened to the Dharma they all taught, and then practiced in accordance with their teachings.

Then, wishing to once again proclaim the meaning of this liberation, aided by the Buddha's powers, the spirit of the Lumbinī grove regarded all the ten directions and spoke these verses:

Son of the Buddha, as for what you have asked
about the extremely profound sphere of action of all buddhas,
you should now listen attentively
as I speak about those very causes and conditions.

Back beyond kalpas as numerous as the atoms in a *koṭī* of *kṣetras*,
there was a kalpa known as Blissful Happiness
in which eighty *naṅyutas*
of *tathāgatas* appeared in the world.

Of those *tathāgatas*, the very first was named
Banner of Sovereign Qualities.
In Golden Flower Gardens,
I saw him on that day when he took birth.

At that time, I was his wet nurse,
one who was possessed of especially acute wisdom.
Those devas then passed on to me
the Bodhisattva's gold-colored body.

I then quickly raised him up with both hands
and attentively regarded his summit [mark] that one cannot see.
His physical signs were perfectly complete
and each one of them was boundless.

His immaculate pure body,
adorned with the major marks and secondary signs,
resembled an image made of marvelous jewels.
Having seen him, I was filled with exultant joy.

On merely contemplating his meritorious qualities,
I swiftly established an ocean of manifold merit.
On seeing these supernatural phenomena,
I made the great resolve to attain bodhi.

I single-mindedly sought a buddha's meritorious qualities
and broadened all the great vows
to purify all the *kṣetras*
and do away with the three wretched destinies.

Everywhere throughout the lands of the ten directions,
I made offerings to countless buddhas,
cultivated my original vows,
and sought to liberate beings from their sufferings.

In the presence of that buddha,
I listened to the teaching of Dharma, acquired liberations,
and cultivated for countless kalpas
as numerous as the atoms in a *koṭī* of *kṣetras*.

I then made offerings to
all the buddhas who appeared in that kalpa,
guarded and preserved their legacy of right Dharma
and purified this ocean of liberations.

Past *bhāgavats* possessed of the ten powers
as numerous as the atoms in a *koṭī* of *kṣetras*—
I preserved all their turnings of the Dharma wheel
and increased the brightness of this liberation.

In the instant of but a single mind-moment,
I see that, in the atoms of this *kṣetra*,
every one of them contains
an ocean of *kṣetras* purified by *tathāgatas*.

In all those *kṣetras*, there are buddhas
manifesting the taking on of birth in gardens.
Each manifests the inconceivable powers
of his vast spiritual superknowledges.

In some instances, I see all the bodhisattvas
in inconceivably many *koṭīs* of *kṣetras*
dwelling in their heavenly palaces
as they are about to realize the bodhi of the buddhas.

In oceans of countless *kṣetras*,
buddhas manifest the taking on of births,
then teach the Dharma surrounded by their congregations.
I have seen them all.

In but a single mind-moment, I see bodhisattvas
as numerous as the atoms in a *koṭī* of *kṣetras*
leave the home life and go to the site of enlightenment
where they manifest the realms of a buddha.

I see within a *kṣetra*'s atoms
countless buddhas attaining enlightenment.
They each manifest all kinds of skillful means
to then liberate suffering beings.

Within every mote of dust,
buddhas turn the wheel of the Dharma.
In all of them they use endless voices
to everywhere rain the Dharma of the elixir of immortality.

In numbers equal to the atoms in a *koṭī* of *kṣetras*,
within the atoms of every *kṣetra*,
I see there all the *tathāgatas*
manifesting entry into *parinirvāṇa*.

In this way, in the countless *kṣetras*,
the *tathāgatas* manifest the taking on of births,
whereupon, for all of them, I issue division bodies
that appear before them, presenting offerings.

Throughout the oceans of inconceivably many *kṣetras*,
for the countless different beings in the rebirth destinies,
I appear directly before them all
and rain down the great Dharma's rain.

Son of the Buddha, I have come to know this
gateway of inconceivable liberation that,
if one praised it for countless *koṭīs* of kalpas,
even then, one could never finish doing so.

Son of the Buddha, I know only this liberation known as "the bodhisattvas' miraculous taking on births in all places for countless kalpas." As for the bodhisattva-mahāsattvas:

- Who are able to turn one mind-moment into a treasury of kalpas
in which they contemplate all dharmas;
- Who use skillful means to appear to take on births;
- Who go everywhere to make offerings to all buddhas;
- Who have achieved the ultimate comprehension of the dharmas
of all buddhas;
- Who manifest the taking on of births in all the rebirth destinies;
- Who sit before all buddhas on a lotus seat;
- Who know when all beings can be liberated;
- Who then manifest the taking on of births for them and use skillful means to train them;
- Who manifest all kinds of spiritual transformations in all *kṣetras*;
and
- Who, like reflected images, manifest directly before all beings—

How could I know of or be able speak about their meritorious qualities and practices?

Son of Good Family, in this city of Kapilavastu, there is a maiden in the lineage of the Śākya clan known as Gopā. You should go there, pay your respects, and ask her, “How should the bodhisattva teach beings in *saṃsāra*?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

40 – Gopā

At that time, Sudhana the Youth proceeded to the city of Kapilavastu as he contemplated and cultivated the “taking on births” liberation, expanding it, bearing it in mind, and never relinquishing it. He gradually traveled onward until he reached the congregation of bodhisattvas that had gathered at the lecture hall known as Universally Manifesting the Light of the Dharma Realm, in which there was a spirit named Sorrowless Virtue who, together with a myriad palace spirits there, came out to welcome Sudhana. She said:

It is good that you have come, Good Man, for you who are one possessed of great wisdom and immense courage. You have been able to cultivate the bodhisattva’s inconceivable masterful liberations, doing so with a resolve that never relinquishes the vast vow. You are well able to contemplate the sphere of all dharmas, to dwell securely in the city of the Dharma, to enter the gateways of countless skillful means, to perfect the immense ocean of the Tathāgata’s meritorious qualities, to acquire marvelous eloquence, to skillfully train beings, to acquire the wisdom body of the *āryas* and constantly accord with it in your cultivation, to know the differences in all beings’ mental actions, and to enable them to happily progress along the path to buddhahood.

I have seen, Worthy One, that you cultivate the sublime practices with unremitting resolve and that the deportment you practice is entirely pure. Before long, you should be able to acquire the unexcelled purity and adornment of the three classes of actions of the *tathāgatas* by which all the major marks and secondary signs will adorn your body, the lustrous radiance of the wisdom of the ten powers will grace your mind, and you will travel to all worlds.

I have seen, Worthy One, that you are possessed of incomparable courage and vigor. You are bound before long to be able to everywhere see all buddhas of the three periods of time and listen to them

teaching the Dharma. You are bound before long to acquire the bliss of the samādhis of all bodhisattvas' *dhyāna* absorptions and liberations and you are bound before long to enter the extremely profound liberations of all buddhas, the *tathāgatas*.

And why is this so? You have seen the good spiritual guides, have drawn near to and made offerings to them, have listened to their teachings, have borne them in mind and cultivated them, and have not grown weary or retreated from your efforts. You are free of worry, free of regrets, and free of obstacles. Māra and his minions are unable to create difficulties for you, for you are bound before long to achieve the unsurpassed karmic fruition.

Sudhana the Youth then addressed her, saying:

O Āryā, may I be able to acquire all the qualities as you have just now described them. O Āryā, I hope that all beings may extinguish all their feverish afflictions, abandon all their evil karmic actions, develop all kinds of happiness, and cultivate all the pure practices.

O Āryā, all beings produce all kinds of afflictions, create all kinds of evil karmic deeds, and fall down into the wretched rebirth destinies in which, both physically and mentally, they are then subjected to constant excruciating cruelties. Once a bodhisattva has seen this, his mind becomes afflicted by sorrow.

O Āryā, suppose that there was a man who had but one son for whom his feelings of fond concern were extremely strong who then suddenly saw his son having his limbs sliced off by someone. The piercing pain he would feel would be unbearable. So too it is with the bodhisattva-mahāsattva. When he sees that, due to karmic actions rooted in the afflictions, beings fall into the three wretched destinies and undergo the many different kinds of sufferings, his mind is then afflicted by great sorrow. If he sees beings producing the three kinds of good physical, verbal, and mental karmic actions by which they are reborn in the rebirth destinies of devas and humans where they then enjoy both physical and mental bliss, the bodhisattva is filled with great happiness.

And why is this so? It is not for himself that the bodhisattva strives to attain all-knowledge, nor is it because he covets the various pleasures associated with desire in *saṃsāra*. Nor is it due to being swayed by the power of inverted conceptions, inverted views, inverted thoughts, the various fetters, latent afflictions, craving, or views. Nor is it due to producing beings' many different kinds of conceptions of what is pleasurable. Nor is it due to becoming attached to the delectability of the various *dhyāna* absorptions. Nor

is it that he encounters obstacles and grows weary and so retreats from his quest and instead dwells in *saṃsāra*.

Rather it is because he sees beings in all the realms of existence undergoing in full measure the countless forms of sufferings that he then arouses the mind of great compassion and then, by the power of great vows, everywhere gathers them in.

It is because of the power of compassion and vows that he cultivates the bodhisattva practices. It is because he wishes to cut off all beings' afflictions, because he seeks to acquire the Tathāgata's wisdom of all-knowledge, because he wishes to make offerings to all buddhas, the *tathāgatas*, because he wishes to purify all the vast lands, and because he wishes to purify all beings' inclinations and all physical and mental actions that he never grows weary of remaining in *saṃsāra*.

O Āryā, as for these bodhisattva-mahāsattvas:

They serve as adornments for beings by enabling them to acquire the happiness associated with the wealth and nobility of humans and devas;

They serve as their parents by establishing them in the resolve to attain bodhi;

They serve them as nurturers by enabling them to perfect the bodhisattva path;

They serve them as protectors by enabling them to abandon the three wretched rebirth destinies;

They serve them as ship captains by enabling them to cross beyond the ocean of *saṃsāra*;

They serve them as refuges by enabling them to leave behind the afflictions and fear produced by the *māras*;

They serve them as sources of what is ultimate by enabling them to forever acquire the bliss of clarity and coolness;

They serve them as rescuing ferries by enabling them to set sail into the ocean of all buddhas;

They serve them as guiding teachers by enabling them to reach the isle of all Dharma jewels;

They serve them as marvelous flowers by causing their minds to blossom with the meritorious qualities of all buddhas;

They serve them as adornments by always emanating the light of merit and wisdom;

They serve as sources of delight by their majesty in all that they do;

They serve them as objects of veneration by renouncing all bad actions;

They serve as those who are universally worthy by having bodies
that are majestic in all respects;
They serve them as great lights by always emanating the pure
light of wisdom; and
They serve them as great clouds by always raining down all the
elixir-of-immortality dharmas.

O Āryā, when the bodhisattva cultivates all the practices in these
ways, he causes all beings to feel fond delight and reach the complete fulfillment of Dharma bliss.

As Sudhana the Youth prepared to ascend to the Dharma hall, that Spirit, Sorrowless Virtue, and the rest of that congregation of spirits scattered over Sudhana marvelous flower garlands, perfumes, powdered incense, and many different jeweled adornments, all of which were superior to those found in the heavens. She then spoke these verses:

You have now come forth into the world
and serve the world as a great bright lamp
as, out of universal concern for all beings,
you diligently seek the unexcelled enlightenment.

In countless *koṭīs* of thousands of kalpas,
it would be difficult to ever be able to see you.
Your sun of meritorious qualities has now risen
and extinguishes the darkness of the entire world.

You see that all beings
are blanketed by inverted views and delusion
and so bring forth your greatly compassionate resolve
to seek to realize the teacherless path.

With pure intentions
you search out the bodhi of the Buddha
and serve the good spiritual guides,
not cherishing even your own body or life.

You are free of any dependence on or attachment to
anything that exists in the world
and your mind is everywhere unimpeded
and as pure as empty space.

In your cultivation of the practices leading to bodhi,
your meritorious qualities have all become perfectly full.
You emanate the light of great wisdom
that everywhere illuminates all worlds.

You refrain from abandoning the world,
but still are not attached to the world.

You are as unimpeded in traveling through the world
as the wind that roams through empty space.

Just as when the great conflagration arises,
there will be no one who is able to extinguish it,
so too, in your cultivation of the bodhisattva practices,
the fire of your vigor burns on in this very same way.

Courageous and possessed of great vigor
that is steadfast and unshakable,
you are a lion of vajra wisdom
who is fearless wherever he roams.

Throughout the entire Dharma realm,
in the oceans of all *kṣetras*,
you are able to go and pay your respects,
thus drawing near to the good spiritual guides.

Then, after speaking these verses, out of love for the Dharma, the spirit, Sorrowless Virtue, followed along after Sudhana, never leaving him.

Sudhana the Youth then entered that lecture hall known as Universally Manifesting the Light of the Dharma Realm, in which he searched everywhere for that maiden from the Śākya clan until he saw her in the hall, seated on a jeweled lotus lion throne, surrounded by eighty-four thousand female attendants.

As for all these female attendants:

There were none who had not been born into a royal lineage;
In the past, all of them had cultivated the bodhisattva practices
and planted roots of goodness together;
They had everywhere attracted beings using giving and pleasing
words;
They were already able to clearly perceive the realm of all-knowl-
edge;
They had all already jointly cultivated and accumulated the prac-
tices leading to the bodhi of the Buddha;
They constantly dwelt in right meditative absorption;
They constantly roamed in the great compassion with which they
everywhere gathered in beings as if they were their only sons;
They were fully possessed of the mind of kindness;
Their retinues were pure;
Throughout the past, they had already perfected the bodhisattva's
inconceivable skillful means;
They had all achieved irreversibility in their progress toward
anuttara-samyak-saṃbodhi;

They had completely fulfilled all of the bodhisattva's *pāramitās*;
 They had abandoned all attachments;
 They did not delight in *saṃsāra*;
 Although they traveled through all realms of existence, their
 minds were always pure;
 They constantly and diligently contemplated the path to all-
 knowledge;
 They had escaped the net of the obstacles and hindrances;
 They had gone beyond all bases of attachment;
 From within the Dharma body, they manifested transformations;
 They had given birth to the practices of Samantabhadra;
 They grew in the powers of the bodhisattva; and
 Their lamps of wisdom were already fully bright with the sun of
 knowledge.

Sudhana the Youth then went to pay his respects to that Śākya maiden,
 Gopā, and bowed down in reverence at her feet. He then stood before
 her with palms pressed together and spoke thus:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-
 sambodhi*. Still, I do not yet understand:

How can bodhisattvas remain in *saṃsāra* and yet avoid being
 defiled by the faults of *saṃsāra*?

How can they completely know the essential nature of dharmas
 and yet avoid dwelling on the grounds of the *śrāvaka* disciples
 or *pratyekabuddhas*?

How can they completely fulfill the dharmas of a buddha and yet
 still cultivate the bodhisattva practices?

How can they dwell on the bodhisattva grounds and yet still enter
 the realm of a buddha?

How can they transcend the world and yet still take on births in
 the world?

How can they perfect the Dharma body and yet still manifest
 countless different kinds of form bodies?

How can they realize the dharma of signlessness and yet manifest
 all kinds of signs for beings?

How can they realize the ineffability of the Dharma and yet still
 extensively expound on all dharmas for beings?

How can they realize the emptiness of beings and yet still never
 abandon the work of teaching beings?

How is it that, even though they realize all buddhas are neither
 produced nor destroyed, they can still diligently make offer-
 ings to them and never retreat from this practice?

How is it that, even though they know dharmas are free of any karmic actions and free of any karmic retributions, they can still constantly and incessantly cultivate all good deeds?

The maiden, Gopā, then addressed Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that you are now able ask about bodhisattva-mahāsattvas' practices such as these. One who cultivates the practices and vows of Samantabhadra is able to pose questions such as these. Listen well, listen well, and then skillfully consider this as, aided by the Buddha's spiritual powers, I expound on these matters for you.

Son of Good Family, if bodhisattvas develop ten dharmas, then they can completely fulfill the bodhisattva practices of the light of universal knowledge of Indra's net. What are those ten? They are:

- Reliance on good spiritual guides;
- Attainment of vast resolute faith;
- Attainment of pure aspirations;
- Accumulation of all forms of merit and wisdom;
- Listening to the Dharma from the buddhas;
- Having a mind that never relinquishes its devotion to all buddhas of the three periods of time;
- Following the same practices as all bodhisattvas;
- Receiving the protection of all *tathāgatas*;
- Purifying all of one's greatly compassionate and marvelous vows; and
- Being able to use the power of wisdom to cut off all transmigration in *samsāra*.

These are the ten. If bodhisattvas perfect these dharmas, then they can completely fulfill the bodhisattva practices of the light of universal knowledge of Indra's net.

Son of the Buddha, if a bodhisattva draws near to the good spiritual guides, then he can vigorously and irreversibly cultivate and generate the endless dharmas of the Buddha.

Son of the Buddha, the bodhisattva uses ten kinds of dharmas in serving the good spiritual guides. What are those ten? They are as follows:

- He is free of any cherishing concern for his own body or life;
- His mind does not covet any of the means for attaining worldly pleasures;
- He realizes the uniform equality of the nature of all dharmas;
- He never retreats from his vow to attain all-knowledge;
- He contemplates the true character of all dharma realms;

His mind constantly abandons the ocean of all realms of existence;
He realizes dharmas are like space and thus his mind depends on
nothing whatsoever;

He perfects all of the bodhisattva's great vows;

He is ever able to manifest throughout the ocean of all *kṣetras*; and

He purifies the bodhisattva's sphere of unimpeded wisdom.

Son of the Buddha, one should rely on these dharmas in serving all
good spiritual guides without ever opposing them.

At that time, wishing to restate and clarify this meaning, aided by the
Buddha's spiritual powers, the maiden, Gopā, regarded the ten direc-
tions and then spoke these verses:

To bestow benefit on the many kinds of beings, the bodhisattva uses
right mindfulness to draw near to and serve good spiritual guides,
revering them like buddhas, maintaining a mind free of indolence.
This practice in the world is the practice that is like Indra's net.

His resolute faith is as vast as empty space.

Everything in the three periods of time enters into it

along with all lands, beings, and buddhas, all in this same way.

This is the practice of he who shines the light of universal knowledge.

With aspirations as boundless as space itself,

one forever severs the afflictions, abandons all defilement,

and cultivates the meritorious qualities under all buddhas.

This is the practice of he who has a cloud of bodies in the world.

The bodhisattva cultivates all-knowledge

and an ocean of inconceivable meritorious qualities.

He purifies his bodies possessed of merit and wisdom.

This is the practice of he who is undefiled by the world.

In the presence of all buddhas, the *tathāgatas*,

he is insatiable in listening to their Dharma with which

he can create a lamp of wisdom [illuminating dharmas'] true character.

This is the practice of he who everywhere illuminates the world.

Though the buddhas of the ten directions are countless,

in but one mind-moment, he can enter the presence of them all.

His mind never leaves any of the *tathāgatas*.

This is the practice of he who has the great vows that lead to bodhi.

He is able to enter the great congregations of all buddhas,

the ocean of all bodhisattvas' *samādhis*,

the ocean of vows, and also the ocean of skillful means.

This practice in the world is the practice that is like Indra's net.

Being aided and supported by all buddhas,

throughout boundlessly many kalpas to the end of future time,

in place after place, he cultivates the path of Samantabhadra.
This is the bodhisattva's division body practice.

He sees all beings undergoing great suffering,
arouses the great kindness and compassion, appears in the world,
spreads the light of the Dharma, and dispels their darkness.
This is the bodhisattva's wisdom sun practice.

He sees all beings abiding in all rebirth destinies and, for their sakes,
turns the wheel of the boundless sublime Dharma he has gathered,
thus enabling them to forever cut off the stream of *saṃsāra*.
This is the cultivation of the practices of Samantabhadra.

The bodhisattva cultivates these skillful means
by which, adapting to the minds of beings, he then manifests bodies
with which he teaches and liberates the countless sentient beings
everywhere throughout all the destinies of rebirth.

By the power of great kindness, compassion, and skillful means,
he manifests bodies everywhere throughout the world.
Then, adapting to their dispositions, he teaches the Dharma for them,
thereby enabling them all to progress along the path to bodhi.

Having spoken these verses, the Śākya maiden, Gopā, then told Sudhana the Youth: "Son of Good Family, I have already perfected the liberation gateway of 'contemplating the ocean of all bodhisattvas' samādhis."

Sudhana then asked: "O Great Āryā, what is the sphere of experience of this liberation gateway like?"

She replied:

Son of Good Family, having entered this liberation, I know with respect to this Sahā world, as it has occurred across the course of kalpas as numerous as the atoms in a buddha *kṣetra*, with regard to all beings in all rebirth destinies, their dying in this place and being reborn in that place, their good deeds and bad deeds, their undergoing of all kinds of karmic retributions, their seeking emancipation, their not seeking emancipation, their being fixed in what is right, fixed in what is wrong, or unfixed,¹⁵⁷ their possession of roots of goodness accompanied by the afflictions, their possession of roots of goodness unaccompanied by the afflictions, their completely developed roots of goodness, their incompletely developed roots of goodness, their roots of goodness gathered through roots of unwholesomeness, and their roots of unwholesomeness gathered through roots of goodness.¹⁵⁸ I know and see in their entirety all such good or bad dharmas that they have accumulated.

Also, with regard to all the buddhas in all those kalpas, I know all their names and the sequence of their appearance and also know with respect to those buddhas, those *bhagavats*, from the time they first made the resolve, their use of skillful means in their quest to attain all-knowledge, their generation of an ocean of all the great vows, their offerings to all buddhas, their cultivation of the bodhisattva practices, their attainment of the universal and right enlightenment, their turning of the wheel of the sublime Dharma, their manifestation of the great spiritual superknowledges, and their teaching and liberation of beings. I know all these matters.

I also know the differences in the congregations of those buddhas. Thus I know that, within those congregations, there are beings who have gained emancipation by relying on the *śrāvaka*-disciple vehicle. I also know with respect to those *śrāvaka*-disciple congregations, their past cultivation of all kinds of roots of goodness as well as their acquisition of the many different kinds of wisdom. I know all these matters.

I know where there are beings who have achieved emancipation by relying on the *pratyekabuddha* vehicle and know with respect to those *pratyekabuddha* practitioners all the roots of goodness they have acquired, the bodhi they have acquired, their quiescent liberations, their spiritual superknowledges and transformations, their ripening of beings, and their entry into *nirvāṇa*. I know all these matters.

I also know with respect to the bodhisattva congregations of those buddhas when it was that they first made the resolve, their cultivation of roots of goodness, their generation of countless great vows and practices, their accomplishment and perfect fulfillment of all the *pāramitās*, their many different kinds of adornments of the bodhisattva path, their use of the power of sovereign mastery to enter the bodhisattva grounds, dwell on the bodhisattva grounds, contemplate the bodhisattva grounds, and purify the bodhisattva grounds, the characteristics of the bodhisattva grounds, the knowledge of the bodhisattva grounds, the bodhisattvas' knowledge in using the means of attraction, the bodhisattvas' knowledge in teaching beings, the bodhisattvas' knowledge in becoming established, the bodhisattvas' sphere of vast practice, the bodhisattvas' practice of the spiritual superknowledges, the bodhisattvas' ocean of samādhis, the bodhisattvas' skillful means, and, in every mind-moment, the ocean of samādhis the bodhisattvas enter, the light of all-knowledge they acquire, the lightning flashes and clouds of all-knowledge they acquire, the patience with respect to the true

character of dharmas they acquire, the all-knowledge they penetrate, the ocean of *kṣetras* in which they dwell, the Dharma ocean they enter, the ocean of beings they know, the skillful means in which they dwell, the vows they make, and the spiritual super-knowledges they manifest. I know all these matters.

Son of Good Family, I completely know all these matters as they occur in this Sahā World throughout all the oceans of kalpas and as they ceaselessly continue to occur on to the very end of future time.

And just as I know these matters with respect to the Sahā World, so too do I know these matters with respect to worlds as numerous as the atoms in the Sahā World that are contained within it, so too do I know these matters with respect to all worlds within this Sahā World, so too do I know these matters with respect to all the worlds within the atoms of the Sahā World, so too do I know these matters with respect to the worlds throughout the ten directions beyond the Sahā World in which they continuously dwell, so too do I know these matters with respect to the worlds inside of the world systems that the Sahā World belongs to, and so too do I know these matters with respect to all the worlds subsumed within the countless world systems of the ten directions contained in Vairocana, the Bhagavat's, flower treasury ocean of worlds.

In particular, I know the relative vastness of those worlds, know those worlds' establishment, know those worlds' spheres, know those worlds' fields, know those worlds' differences, know those worlds' transformations, know those worlds' lotus flowers, know those worlds' Mount Sumerus, and know those worlds' names, knowing these matters with respect to all worlds in these oceans of worlds, all of this due to the power of the original vows of Vairocana, the Bhagavat. I am able to completely know all these matters and am also able to retain them in memory even as I also bear in mind the ocean of long past causes and conditions of the Tathāgata, in particular:

- His cultivation and accumulation of the skillful means of all vehicles;
- His dwelling in the bodhisattva practices for countless kalpas;
- His purification of buddha lands;
- His teaching of beings;
- His serving of all buddhas;
- His creation of dwelling places;
- His listening to discourses on the Dharma;
- His acquisition of the samādhis;
- His acquisition of the sovereign masteries;

His cultivation of *dāna pāramitā*;
 His entry into the buddhas' ocean of meritorious qualities;
 His observance of moral precepts and practice of austerities;
 His complete fulfillment of all types of patience;
 His courageous vigor;
 His perfection of the *dhyānas*;
 His complete fulfillment and purification of wisdom;
 His manifesting the taking on of births in all places;
 His purification of all the practices and vows of Samantabhadra;
 His everywhere entering all *kṣetras*;
 His everywhere purifying buddha lands;
 His everywhere entering the ocean of all *tathāgatas'* wisdom;
 His comprehensive realization of all buddhas' bodhi;
 His acquisition of the Tathāgata's light of great wisdom;
 His realization of the all-knowledge of all buddhas;⁵⁹
 His realization of the universal and right enlightenment; and
 His turning of the wheel of the sublime Dharma.

Also, as regards all the beings¹⁶⁰ in all his congregations from the distant past on forward to the present, [I recall] all their planting of roots of goodness as well as, from the time they made their initial resolve, their ripening of beings, their cultivation of skillful means, their continual growth in every mind-moment, and their acquisition of the samādhis, spiritual superknowledges, and liberations.

I know all these matters. And why is this so? It is because I have acquired this liberation that I am able to know all beings' mental actions, all beings' cultivation of roots of goodness, all beings' mixture of defilement and purity, all beings' many kinds of differences, all *śrāvaka* disciples' samādhi gateways, all *pratyekabuddhas'* quiescent samādhis, spiritual superknowledges, and liberations, and the light of liberation of all bodhisattvas and all *tathāgatas*. I know all these matters.

Sudhana the Youth then addressed Gopā, saying, "O Āryā, how long has it been now since that time when you acquired this liberation?"

She replied:

Son of Good Family, in the distance past, back beyond a number of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a kalpa named Supreme Conduct and a world named Fearless. Within that world, there was a set of four continents known as Security. Among those four continents, on the continent of Jambudvīpa, there was a royal city known as Towering Tree. Of all the eighty royal cities, this one was foremost.

There was a king at that time called Lord of Wealth. That king had sixty thousand female attendants, five hundred great officials, and five hundred sons who were princes. All of those princes were brave and strong and well able to defeat any adversaries. Among them, the Crown Prince was named Lord of Awesome Virtue. Being extraordinarily handsome, he was one who people delighted in seeing. In particular:

The soles of his feet were flat and complete with the wheel emblem;
 His feet had prominent arches;
 His fingers and toes had proximate webs between them;
 His heels were even and straight;
 His hands and feet were soft;
 His legs resembled those of the *aiṇeya* antelope royal stag;
 His body was full in the seven places;
 He possessed the well-retracted male organ;
 The upper part of his body resembled that of the lion king;
 His two shoulders were evenly shaped and full;
 His two arms were long;
 His body was upright and straight;
 His neck had the three creases;
 His jaw resembled that of the lion;
 He had forty teeth all of which were evenly spaced and close-set;
 He had the four front teeth that were pure white;
 His tongue was long and broad;
 He spoke with the pure and resounding voice;
 His eyes were indigo;
 He had eyelashes like the king of bulls;
 He had the mark of the mid-brow hair tuft;
 The top of his head had the fleshy *uṣṇīṣa* prominence;
 His skin was fine, soft, and the color of real gold;
 His bodily hair grew in an upward direction;
 His hair was the color of sapphires; and
 His body was large and full like the trunk of the *nyagrodha* tree.

The Crown Prince who was then in training under the tutelage of his father, the king, went out with ten thousand female attendants to the Garden of Fragrant Buds to wander about, see the sights, and enjoy themselves. The prince then ascended into his wonderfully jeweled carriage. His carriage was replete with all the many different kinds of adornments and was fitted with a lion seat where he sat that was decorated with immense *maṇi* jewels. Five hundred female

attendants each grasped its jeweled ropes and pulled it along at a measured pace, neither slow nor fast.

There were a hundred thousand myriads of people who held up jeweled parasols, a hundred thousand myriads of people who held jeweled banners, a hundred thousand myriads of people who held up jeweled pennants, a hundred thousand myriads of people who played all kinds of music, a hundred thousand myriads of people who burned all kinds of prized incenses, and a hundred thousand myriads of people who, scattering all kinds of marvelous flower blossoms, surrounded them all and served as a retinue of assistants.

The road was level and free of any high or low places. The many kinds of jewels and various kinds of flowers were scattered over it. Rows of jeweled trees were covered with nets made of jewels. Many different kinds of towers stood between them.

Some of those towers contained heaps of the many kinds of precious jewels, some contained arrays of various adornments, some had set out gifts of many different kinds of food and drink, some contained abundantly prepared provisions of many different kinds, and some contained beautiful women or countless servants and attendants. In this manner, whatever one might need was provided.

At that time, there was a mother named Most Beautiful who brought along with her a young daughter named Replete in Marvelous Virtue whose countenance was beautiful, whose form and features were immaculate, whose fullness and slenderness were perfectly arranged, whose height was fitting, whose eyes and hair were indigo, whose voice was like that of Brahmā, who was skilled in the arts, who was proficient in discussing the treatises, who was respectful, diligent, and conscientious, who was kind, sympathetic, and devoted to non-harming, who was fully endowed with a sense of shame and dread of blame, who was gentle, congenial, and straightforward in character, who abandoned whatever was foolish, who had but few desires, and who never engaged in flattery or deception.

Riding in a marvelously jeweled carriage attended by female attendants and accompanied by her mother, she rode out of that royal city just ahead of the prince. On seeing the prince and hearing the intonation of his speech, she fell in love with him and then told her mother, "I only hope that I will be able to respectfully serve this man. If I am unable to follow through on these sentiments, I am bound to kill myself."

Her mother then told her:

Do not think in this way. Why? This would be impossible to accomplish. This man has all the marks of a wheel-turning king. Later on, he is bound to assume the throne and be crowned as the wheel-turning king at which time his precious female consort will come forth, soar into the air, freely doing as she pleases.

Those of humble station such as ourselves could never be betrothed to someone like him. This would be impossible. You must not think in this way.

Off to the side of that Garden of Fragrant Buds, there was a site of enlightenment known as Dharma Cloud Radiance. At that very time, there was a *tathāgata* known as Supreme Solar Body, complete with all ten of a buddha's titles, who had appeared there seven days earlier.

At that time, that young maiden had drifted off to sleep for a brief nap in which she saw that buddha in a dream. On awakening from that dream, a goddess appeared in the sky and told her:

Seven days ago, Supreme Solar Body Tathāgata attained the universal and right enlightenment at the Dharma Cloud Radiance site of enlightenment where he is now surrounded by a congregation of bodhisattvas. Dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, Brahma Heaven kings, and the other devas on up to the Akaniṣṭha Heaven devas, earth spirits, wind spirits, fire spirits, water spirits, river spirits, ocean spirits, mountain spirits, tree spirits, garden spirits, herb spirits, city spirits, and others have all assembled there to see the Buddha.

Then, because she had seen the Tathāgata in this dream and because she had heard of the meritorious qualities of the Buddha, the mind of that maiden, Marvelous Virtue, became peaceful and fearless, whereupon, standing directly before the prince, she spoke these verses:

This body of mine is most beautiful,
renowned throughout the ten directions.
In wisdom I have no peer
and I thoroughly comprehend all skills and arts.

Countless hundreds of thousands of men,
on seeing me, are all filled with thoughts of lust.
My own mind, however, does not see in them
any basis for the least bit of desire.

Free of anger, free of hatred,
free of either disdain or delight,
I only bring forth the vast resolve
to serve the benefit of all beings.

Now, as I see you, Prince,
 replete with the marks of the meritorious qualities,
 my mind feels such great joyous elation
 and all my faculties are suffused with blissful delight.

With a physical form like a radiant jewel,
 with hair that is so beautiful in its rightward spirals,
 and the broad forehead with brows long and curved,
 you are the one my mind wishes to serve.

As I look upon the prince's body,
 it appears like an icon made of real gold,
 and like an immense mountain of jewels
 with its marks and signs all shining with light.

With your indigo-colored wide eyes,
 with your face like the moon and jaws like a lion,
 your delightful countenance, and your exquisite voice—
 Please have compassion for me and accept me as your own.

With your sign of the tongue that is broad, long, and wondrous
 which in its color resembles red copper,
 your voice of Brahmā with its *kinṇara*-like sound
 fills all who hear you with joyous delight.

With your mouth framed by lips that are neither slack nor pursed,
 and your teeth that are white, even, and close-set,
 when you speak or reveal a smile,
 those who see you are moved to joyous delight.

Your immaculately pure body
 is replete in all thirty-two marks.
 You are certainly bound to serve in this realm
 as he who assumes the throne of the wheel-turning king.

The prince then spoke to that maiden, saying, "Whose daughter are you? Under whose protection are you held? If you are already in the retinue of someone else, then it would not be fitting for me to indulge thoughts of desire for you." The prince then asked her in verse:

Your body is extremely lovely
 and replete with the signs of meritorious qualities.
 I am now moved to ask you:
 With whom do you reside?

Who are your father and mother?
 To whose retinue are you now bound?
 If you already belong to someone else,
 that man will select you as his own.

Are you one who does not steal others' possessions?
Are you one who has no harmful intentions?
Are you one who does not engage in sensual misconduct?
On what sort of speech do you rely?
Do you refrain from speaking of others' wrong deeds?
Do you refrain from disparaging others' friends?
Do you refrain from invading the domain of others?
Do you become enraged at others?
Do you refrain from adopting wrong or dangerous views?
Do you refrain from engaging in transgressive actions?
Do you refrain from using the power of flattery and deviousness?
Do you use false means to deceive the world?
Do you venerate your parents?
Do you revere your good spiritual guides?
On encountering those who are poor,
can you be motivated to treat them hospitably?
If there are any good spiritual guides
who provide you with instruction in the Dharma,
are you able to maintain an enduring motivation
to forever treat them with reverence?
Are you fond of the buddhas?
Do you appreciate the bodhisattvas?
Are you able to extend reverential respect
to the Sangha community as an ocean of meritorious qualities?
Are you able to understand the Dharma?
Can you enable the purification of beings?
Are you one who dwells in the Dharma,
or one who dwells in what is not Dharma?
When you encounter orphans or the solitary,
are you able to arouse a mind of kindness for them?
On seeing beings in the wretched destinies,
can you feel great compassion for them?
When you see others who have gained glory and happiness,
are you able to respond with sympathetic joy?
If others come and subject you to coercive pressure,
do you remain entirely without anger or annoyance?
Have you resolved to attain bodhi
and to strive to awaken beings?
And, even when cultivating for boundlessly many kalpas,
are you able to remain free of weariness?

The mother of the maiden then addressed the prince in verse, saying:

O Prince, you should listen
as I now speak about this daughter of mine
and relate all the causes and conditions
from when she was first born until she grew up.

O Prince, on the day she was first born,
she emerged from a lotus flower.
Her eyes were clear and wide
and her limbs were all perfectly formed.

It was in the months of spring
that I roamed to see the *sāla* tree gardens
and everywhere saw the herbs and greenery there
luxuriantly flourishing in all their variety.

Those extraordinary trees had put forth exquisite blossoms
on which I gazed as if they were auspicious clouds
in which lovely birds sang in harmony
as, within the forest, all was joined in joyous bliss.

I had roamed there with eight hundred maidens
so beautiful their appearance stole the attentions of men.
They were all dressed in magnificently beautiful robes
and sang and chanted in especially lovely ways.

In those gardens there was a bathing pond
known as "Lotus Flower Banner."
I sat there on the banks of that pond,
surrounded by my company of female attendants.

Then from within that lotus pond,
there suddenly arose a thousand-petalled flower
with jeweled petals, a stem of lapis lazuli,
and a seed pod of *jambūnada* gold.

Then, right as the night reached its end
and the light of the sun was first appearing,
that lotus was just then opening,
emanating a pure bright light.

That light blazed in its full radiance,
like the light of the sun when it first rises.
It everywhere illuminated the continent of Jambudvīpa
causing everyone to praise it as unprecedented.

It was then that I saw this jade girl
being born from within that lotus flower

with her body so very immaculate
and her limbs all so perfectly formed.

This is a jewel among all of humanity
who was born from her pure karmic deeds.
The causes from past lives never perish,
hence she now received this as their karmic fruition.

With indigo hair, eyes the color of the blue lotus,
a voice like Brahmā, emanating golden light,
graced with flower garlands and a jewel topknot,
she was one who is immaculately lovely.

Her limbs were all perfect
and her body was not deficient in any way.
She was like a gold statue
standing in a jewel flower.

Her pores emanate the fragrance of sandalwood incense
that everywhere spreads its scent to everything.
Her mouth exhales the fragrance of a blue lotus
and she always speaks with a pure voice.

Wherever this maiden dwells,
there is always heavenly music.
It is not fitting that any inferior man
should become the mate of someone like her.

Indeed, there is no man in the entire world
who would be capable as serving as her husband
except for you whose body is adorned with these signs.
Please deign to accept her as your own.

She is neither too tall nor too short
and neither too stout nor too slight.
She is exquisitely beautiful in every way.
Please deign to accept her as your own.

Both literature and mathematics
as well as the technical skills and arts—
She has a penetrating comprehension of them all.
Please deign to accept her as your own.

She completely understands the art of war,
is skilled in resolving the many kinds of disputes,
and can discipline those who are hard to discipline.
Please deign to accept her as your own.

Her body is of the most lovely sort.
Whoever sees her gazes at it insatiably.

She is naturally adorned with meritorious qualities.
You should deign to accept her as your own.

She well comprehends the originating conditions
of all the illnesses with which beings are beset.
She gives whichever medicine is right for the sickness at hand
and thus she is thereby able to completely dispel them all.

The languages throughout Jambudvīpa
in all their countless different varieties
and all other such matters, including musical performance—
There are none she does not thoroughly know.

Whatever a wife must be able to do,
this maiden understands it all.
She has none of the faults to which women are prone.
Please deign to quickly accept her as your own.

She is neither jealous nor miserly
and is free of lust and anger.
She is one of straightforward character and gentle nature
who has abandoned the faults of coarseness and rudeness.

She will respect you, Honorable Sir,
for, in serving others, she is never contrary.
She delights in cultivating all good practices.
In these ways, she will be able to comply with your wishes.

Whenever she sees those who are aged or ill,
those who are poor or in suffering hardship,
those with no one to rescue them or who have no refuge,
she always manifests great kindness and sympathy.

She always contemplates the supreme meaning
and does not seek her own benefit or happiness.
She only wishes to benefit beings
and in these ways adorns her mind.

Whether walking, standing, sitting, or lying down,
in all such things she is never neglectful.
Whether she is speaking or remaining silent,
all who see her experience blissful delight.

Although she may find herself in all kinds of situations,
she never indulges thoughts of defiling attachment.
Whenever she sees a person of meritorious qualities,
She delights in contemplating them and, in this, never tires.

She venerates the good spiritual guides
and delights in seeing any person who has abandoned evil.

Her mind is invulnerable to agitation
and she first reflects on matters and only later acts.

She is one who is adorned with both merit and wisdom
and there is no one at all who dislikes her.

Of all women, she is the most superior.

It would only be fitting that she serve you, O Prince.

After he entered the Garden of Fragrant Buds, the prince told the maiden, Marvelous Virtue, and her mother, Most Beautiful:

Good Ladies, I am one who has set out on the quest to attain *anuttara-samyak-saṃbodhi* in which:

I must accumulate the provisions for the path to all-knowledge throughout the countless kalpas of the future while also cultivating the boundless bodhisattva practices, purifying all the *pāramitās*, making offerings to all *tathāgatas*, guarding and preserving the teachings of all buddhas, and purifying all buddha lands;

I must ensure that the lineage of all *tathāgatas* is never cut off;

I must adapt to the natures of all beings and ripen them all;

I must extinguish the suffering of all beings in *saṃsāra* and establish them in a state of ultimate bliss;

I must purify the wisdom eyes of all beings;

I must cultivate the practices cultivated by all bodhisattvas;

I must become established in all bodhisattvas' mind of equanimity;

I must perfect the grounds on which all bodhisattvas practice;

I must enable the happiness of all beings; and

I must relinquish everything throughout all future time by practicing *dāna* *pāramitā*, thereby enabling all beings to become completely satisfied. Whether it be clothing, food and drink, wives, consorts, sons, daughters, or my head, eyes, hands, and feet, all inward and outward possessions such as these—I must be unstinting in relinquishing them all.

At such times, you are bound to become an obstacle for me, for when I give valuables, you will cling to them out of miserliness, when I give away sons and daughters, you will be struck with painful afflictions, when I cut off my limbs, you will fall into sorrowful depression, and when I abandon you to leave the householder's life, you will feel regrets and resentment.

The prince then spoke these verses for the maiden, Marvelous Virtue:

It is because of deep sympathy for beings
that I have made the resolve to attain bodhi
by which, for a period of countless kalpas,
I must carry out the practices leading to all-knowledge.

Throughout countless great kalpas,
I will purely cultivate the ocean of all vows,
enter the grounds, and purify the obstacles,
doing all of this for countless kalpas.

Under all buddhas of the three periods of time,
I must train in the six *pāramitās*,
completely fulfill the practice of skillful means,
and accomplish the path that leads to bodhi.

I must purify all the defiled *kṣetras*
throughout the ten directions
and I must enable everyone in the wretched destinies
and the difficulties¹⁶¹ to forever escape from them.

Through the use of skillful means,
I must engage in the extensive liberation of all beings,
extinguishing the darkness of their delusions,
and establishing them in the path to the Buddha's wisdom.

I shall make offerings to all buddhas,
must purify all the grounds,
and, arousing the mind of great kindness and great compassion,
I must relinquish all inward and outward possessions.

On seeing that supplicants have come,
it might be that you would have miserly thoughts.
Since my mind will always delight in giving,
you must not oppose me in this.

If you see that I am about to give up my own head,
take care, for you must not become tormented by sorrow.
I am now telling you in advance
to enable you to fortify your mind.

If I even go so far as to cut off my hands and feet,
you must not resent the supplicant.
Now that you have heard my words on these matters,
it should be that you can now carefully ponder them.

Sons, daughters, and whatever one cherishes—
I will forsake them all.

If you are able to comply with my resolve,
then I shall indeed fulfill your wishes.

The maiden then said to the prince: “I shall respectfully uphold your instructions.” She then spoke these verses:

Even if I had to endure the fires of the hells
burning up my body for an ocean of countless kalpas—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, in countless stations of rebirth,
I had to have my body ground to dust—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, for countless kalpas, I had to hold atop my head
the vast mountains of vajra—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, throughout an ocean of births and deaths,
you were to give away my body—
If then you could reach the station of a Dharma king,
then I wish that you would allow me to be used in this way.

If you could but select me as yours
so that you will then serve as my husband,
then, in life after life, wherever you are practicing giving,
Please always use me thus as one of your gifts.

Since it is out of pity for the sufferings of beings,
that you have made the resolve to attain bodhi,
having already gathered in living beings,
then you should also gather me in as well.

I do not seek aristocratic status or wealth
nor do I covet the five types of sensual pleasure.
Rather, it is only to practice the Dharma together
that I wish to have you as my husband.

You with your wide indigo-colored eyes,
who look with kindly pity on the world,
and do not indulge any thoughts of attachment,
will surely succeed in the bodhisattva path.

O Prince, wherever you walk,
the earth sends up flowers made of the many jewels.
Surely you will become a wheel-turning king.
Please deign to select me as yours.

I had a dream in which I saw this:
The site of enlightenment to the wondrous Dharma

in which the Tathāgata sat beneath the tree,
surrounded by countless beings.

In my dream that Tathāgata
with a body like a mountain of real gold
stretched out his hand and rubbed the crown of my head.
When I awakened, my mind was filled with joyous delight.

Previously, there was a goddess in my retinue
by the name of Joyous Light.
That goddess told me that, at the site of enlightenment,
the Buddha had appeared in the world.

Earlier, I had this thought:
“May I be able to see the prince in person,”
whereupon that goddess responded to me, saying,
“You will now be able to see him.”

What I had previously wished for
has now all been completely fulfilled.
I only hope we will go together to pay our respects
and then present offerings to that *tathāgata*.

Then, having heard the name of Solar Body Tathāgata, the prince
became filled with joyous delight and wished to see that buddha. He
then showered the maiden with five hundred *maṇi* jewels, crowned
her with a crown of marvelous glowing gems, and dressed her in a
robe of flaming-radiance *maṇi* jewels.

At that time, the maiden’s mind remained unwavering, without
showing any signs of joy. She merely pressed her palms together
respectfully and gazed up in admiration at the prince, never letting
her eyes leave him for even a moment. Standing before the prince,
her mother, Most Beautiful, then spoke these verses:

This maiden is the most beautiful,
with a body adorned with meritorious qualities.
In the past, I wished to present her to the prince
and now my wish has already been fulfilled.

She observes the moral precepts, possesses wisdom,
is replete with all the meritorious qualities.
Everywhere, throughout all worlds,
she is supreme and without a peer.

This maiden was born from within a lotus flower,
from a lineage well beyond reproach.
She has the karma to join the prince in practice,
for she has distanced herself from every sort of fault.

The body of this maiden is just as supple
as silks that one encounters in the heavens.
Whoever her hands touch and then massage
will soon be rid of all their many ills.

Her pores all emanate a wondrous fragrance,
the bouquet of which is beyond compare.
Whichever beings happen to smell this scent
all stay within the pure moral precepts.

The color of her body is like that of real gold.
As she sits erect atop a lotus dais,
if there is any being who so much as sees her,
he abandons all harming and possesses the mind of kindness.

Her voice's sound is most especially soft.
Of all who hear it, none are not delighted.
If there are any beings who are able to hear it,
they will all leave behind all evil deeds.

Her intentions are pure and free of faults or defilements.
She shuns all kinds of flattery and deception.
The words she speaks all match what is in her mind
and those who hear her speaking are all pleased.

Restrained and pliant, she has a sense of shame and dread of blame
and reveres all those who are her venerable elders.
She is free of any covetousness or deception,
and feels sympathetic pity for all beings.

This maiden's mind will not rely
on her physical beauty or her retinue.
It is only with pure intentions
that she reveres all buddhas.

Then the prince, the maiden, her myriad female attendants, and
his retinue all left the Garden of Fragrant Buds to pay respects at
the Dharma Cloud Radiance site of enlightenment. After arriving
there, they descended from their carriages and walked in to pay
their respects to the Tathāgata.

There they saw the Buddha's body with its characteristic signs,
sitting there erect, adorned, and still, with all of his faculties well
restrained, pure within and without. In this, he was like an immense
dragon pond entirely free of turbidity. Filled with pure faith and
exultant joy, they all bowed down in reverence at the Buddha's feet
and circumambulated him countless times.

Then the prince and the maiden, Marvelous Virtue, each took
five hundred marvelous jeweled lotus flowers and scattered them

as offerings to the Buddha. The prince arranged to build five hundred monastic dwellings, each of which was to be constructed of fragrant wood adorned with various gems and inlaid with five hundred *mani* jewels.

Then the Buddha taught them a sutra known as The Gateway of the Lamp of the Universal Eye. After they heard this sutra, they acquired an ocean of samādhis on all dharmas. In particular:

- The samādhi of the universal illumination of the ocean of vows of all buddhas;
- The samādhi of the universal illumination of the treasuries of the three periods of time;
- The samādhi of directly seeing all buddhas' sites of enlightenment;
- The samādhi of the universal illumination of all beings;
- The samādhi of the wisdom lamp universally illuminating all worlds;
- The samādhi of the wisdom lamp universally illuminating the faculties of all beings;
- The samādhi of the cloud of light that rescues all beings;
- The samādhi of the lamp of great radiance that illuminates all beings;
- The samādhi of the proclamation of the Dharma wheel of all buddhas; and
- The samādhi of the complete fulfillment of Samantabhadra's pure practices.

The maiden, Marvelous Virtue, then acquired a samādhi known as "treasury of the ocean of invincibility" and became forever irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Then the prince, the maiden, Marvelous Virtue, and their retinues all bowed down in reverence at the Buddha's feet and circumambulated him countless times. They then respectfully took their leave and returned to the palace where they went to pay their respects to the king, the prince's father. After bowing and kneeling before him, they addressed the king, saying, "The Great King should be informed that Supreme Solar Body Tathāgata has appeared in this world and has quite recently achieved the universal and right enlightenment in this country's Dharma Cloud Radiance site of enlightenment.

The great king then asked the prince, "Who told you of this matter? Was it a deva or a person?"

The prince replied, "It is this very maiden, Replete in Marvelous Virtue, who informed me of this."

On hearing this, the king was filled with measureless joy, like a poor man who has acquired a great hidden treasure. He thought:

The Buddha is the unexcelled jewel who is rarely ever met. If one is able to see the Buddha, then one forever severs all fear of falling into the wretched rebirth destinies. The Buddha is like a king of physicians who is able to cure all diseases of the afflictions. He is able to rescue one from all the immense sufferings of *saṃsāra*. The Buddha is like a master guide who can lead beings to the most ultimately peaceful and secure dwelling place.

Having had this thought, he then assembled all the lesser kings, the many officials, his retinue, and the *kṣatriyas*, brahmans, and others within his entire great assembly, whereupon he ceded his kingship and passed it on to the prince. After the crown-anointing consecration ceremony had concluded, he went together with a myriad others to pay his respects to the Buddha. Having arrived, he bowed down in reverence at the Buddha's feet and circumambulated him countless times. Then, together with his retinue, he sat off to one side.

Then the Tathāgata contemplated that king and his great assembly of followers, whereupon, from the white hair mark between his brows, he emanated an immense light known as "the mind lamp of all worlds" that everywhere illuminated the countless worlds of the ten directions. It remained before the rulers of all those worlds, displayed the Tathāgata's inconceivable power of the great spiritual superknowledges, and everywhere enabled all who were amenable to instruction to purify their minds.

The Tathāgata then used his inconceivable miraculous spiritual powers to manifest a body surpassing any others anywhere in the world and, with his perfectly full voice, for that immense congregation, he spoke a *dhāraṇī* known as "the darkness-transcending lamp of the meanings of all dharmas" that had a retinue of *dhāraṇīs* as numerous as the atoms in a buddha *kṣetra*.

Having heard this, the king immediately acquired the light of great wisdom. Of those in that congregation, there were bodhisattvas as numerous as the atoms in Jambudvīpa who all simultaneously gained the realization of this *dhāraṇī*. Sixty myriads of *naṣu-tas* of people put an end to all the contaminants, whereupon their minds were liberated. A myriad beings attained the dust-free, stainless, purified Dharma eye and countless beings resolved to attain bodhi.

Then, with his inconceivable powers, the Buddha further extensively manifested spiritual transformations through which he

everywhere expounded the Dharma of the Three Vehicles throughout the countless worlds of the ten directions. At that time, the king reflected: "If I continue to be a householder, I will not be able to realize such a sublime Dharma as this. But if I leave behind the household life and train in the path under the Buddha, I should then succeed in this."

After he had this thought, he came before the Buddha and addressed him, saying, "Please allow me to leave the household life under the Buddha so that I may cultivate this training."

To this, the Buddha replied, "You may proceed according to your wishes when you know the time is right."

At that time, King Lord of Wealth and a myriad others all left the household life at the same time under the Buddha. Then, before long, they all perfected the *dhāraṇī*, "darkness-transcending lamp of the meaning of all dharmas," and also gained the samādhi gateways described above. They also acquired the bodhisattva's ten spiritual superknowledges, also acquired the bodhisattva's boundless eloquences, and also acquired the bodhisattva's unimpeded pure bodies with which they went to pay their respects to the *tathāgatas* of the ten directions, listened to their Dharma teachings, and became great masters of the Dharma who expounded on the sublime Dharma.

They also used the spiritual powers to go everywhere throughout the *kṣetras* of the ten directions where, adapting to beings' dispositions, they manifested bodies for their benefit, praised the Buddha's appearance in the world, spoke of the Buddha's practices in previous lifetimes, revealed the Buddha's causal circumstances in previous lifetimes, praised the Tathāgata's miraculous spiritual powers, and guarded and preserved the teaching dharmas taught by the Buddha.

Then, on the fifteenth day of the month, when the prince was in the main palace surrounded by his female attendants, his seven treasures spontaneously arrived:

- First, the wheel treasure known as Unimpeded Travel;
- Second, the elephant treasure known as Vajra Body;
- Third, the horse treasure known as Swift Wind;
- Fourth, the pearl treasure known as Sunlight Treasury;
- Fifth, the female treasure known as Replete in Marvelous Virtue;
- Sixth, the treasurer treasure known as Great Wealth; and
- Seventh, the military treasure known as Stainless Eye.

Having thus become complete with the seven treasures, he became a wheel-turning king, one who ruled over the continent of

Jambudvīpa and governed the world with right Dharma so that the people enjoyed happiness.

That king had a thousand sons who were handsome, courageous, strong, and able to subdue any adversary. Within that continent of Jambudvīpa, there were eighty royal cities. Each of those cities had five hundred monastic residences. At each of those monastic residences, buddha *caityas* were erected, all of which were tall and wide and adorned with many kinds of marvelous jewels. Each of those royal cities invited the Tathāgata to come and made offerings to him of many different marvelous kinds of inconceivable offering gifts.

When the Buddha entered the city, he displayed great spiritual powers, enabling countless beings to plant roots of goodness and enabling countless beings to purify their minds. On seeing the Buddha, they were filled with joyous delight, resolved to attain bodhi, aroused the mind of the great compassion, promoted the benefit of beings, diligently cultivated the Buddha's Dharma, [and directed their minds] to penetrating the genuine meaning, to dwelling in the nature of dharmas, to completely understanding the uniform equality of dharmas, to acquiring the knowledge of the three periods of time and contemplating all three periods of time, to knowing the sequence of all buddhas' appearance in the world, to teaching the many different kinds of dharmas for gathering in beings, to making the bodhisattva vows, to entering the bodhisattva path, to knowing the Dharma of the Tathāgata, to perfecting an ocean of dharmas, to manifesting bodies everywhere in all *kṣetras*, to knowing beings' faculties and dispositions, and to enabling them to vow to attain all-knowledge.

Son of the Buddha, what do you think? As for the prince who then acquired the position of the wheel-turning king and made offerings to the Buddha, could it have been anyone else? It was none other than our present Śākyamuni Buddha.

As for King Lord of Wealth, that was the present Jewel Flower Buddha. Jewel Flower Buddha now dwells off in the east beyond a number of buddha *kṣetras* as numerous as the atoms in an ocean of worlds in a place where there is an ocean of worlds known as Cloud Displaying the Reflected Images of the Dharma Realm and Empty Space. In that ocean of worlds, there is a world system known as Sovereign Maṇi Jewel Everywhere Displaying Reflected Images of the Three Periods of Time. Within that world system, there is a world known as Perfectly Full Radiance in which there is a site of enlightenment known as Displaying Images of All World Leaders. It is in this place that Jewel Flower Tathāgata attained

anuttara-samyak-saṃbodhi. He is surrounded by a congregation of bodhisattvas as numerous as the atoms in an ineffable number of buddha *kṣetras* to whom he teaches the Dharma.

When in the distant past Jewel Flower Tathāgata was cultivating the bodhisattva path, he purified this ocean of worlds. All the past, future, and present era buddhas who appear in this ocean of worlds are those Jewel Flower Tathāgata taught and induced to resolve to attain *anuttara-samyak-saṃbodhi* during that time when he was a bodhisattva.

As for that maiden's mother, Most Beautiful, that is my present-life mother, Eyes of Goodness.

As for that king's retinue, they currently comprise the congregation of this present era's *tathāgata*. They have all completely cultivated the practices of Samantabhadra and have completely fulfilled great vows. Although they constantly reside in the congregation at this site of enlightenment, they are still able to appear everywhere in all worlds.

They dwell in the bodhisattva's *saṃādhi* of uniform equality in which they are always able to directly see all buddhas. As all *tathāgatas* expound on right Dharma and turn the Dharma wheel with clouds of sublime voices as vast as space, they are able to hear them all.

They have acquired sovereign mastery in all dharmas and their fame is heard everywhere throughout all buddha lands. They travel everywhere, paying their respects at all sites of enlightenment. They everywhere appear directly before all beings, adapt to what is fitting for them, and then teach and train them. Throughout all kalpas of the future, they constantly and uninterruptedly continue to cultivate the bodhisattva path and fulfill the great vows of Samantabhadra.

Son of the Buddha, as for the maiden, Marvelous Virtue, who, together with the wheel-turning king, Lord of Awesome Virtue, offered the four requisites to Supreme Solar Body Tathāgata, that was none other than myself. After that buddha entered *nirvāṇa*, sixty *koṭīs* of hundreds of thousands of *nayutas* of buddhas appeared in the world. Together with that king, I served and made offerings to them.

The first of those buddhas was named Pure Body.

The next was named All-Knowledge Moonlight Body.

The next was named King of the Radiance of Jambūnada Gold.

The next was named Body Adorned with All the Signs.

The next was named Marvelous Moonlight.

The next was named Banner of Wisdom Contemplation.
 The next was named Light of Great Wisdom.
 The next was named Vajra Nārāyaṇa Vigor.
 The next was named Invincible Wisdom Power.
 The next was named Universally Calm Wisdom.
 The next was named Cloud of Stainless Supreme Wisdom.
 The next was named Light of the Lion of Wisdom.
 The next was named Radiant Topknot.
 The next was named Banner of the Light of Meritorious Qualities.
 The next was named Banner of the Sun of Wisdom.
 The next was named Blooming Jeweled Lotus Body.
 The next was named Light of Purified Merit.
 The next was named Flaming Light of the Cloud of Wisdom.
 The next was named Universally Shining Moon.
 The next was named Adorned Canopy's Marvelous Voice.
 The next was named Light of the Lion's Courageous Wisdom.
 The next was named Dharma Realm Moon.
 The next was named Manifesting Reflected Images in Space,
 Awakening Beings' Minds.
 The next was named Constantly Sensing Nirvāṇa's Fragrance.
 The next was named Quiescent Sound Shaking All Places.
 The next was named Sweet-Dew Mountain.
 The next was named Sound of the Dharma Ocean.
 The next was named Durable Net.
 The next was named Buddha Reflections Topknot.
 The next was named Moonlight Hair-Tuft.
 The next was named Eloquent Mouth.
 The next was named Wisdom of the Flower of Enlightenment.
 The next was named Mountain of Jewels' Flaming Radiance.
 The next was named Star of Meritorious Qualities.
 The next was named Jewel Moon Banner.
 The next was named Samādhi Body.
 The next was named Jewel Light King.
 The next was named Universal Wisdom Practice.
 The next was named Lamp of the Sea of Flaming Radiance.
 The next was named King of the Sound of Stainless Dharma.
 The next was named Banner of Peerless Virtue's Fame.
 The next was named Long Arms.
 The next was named Pure Moon of Original Vows.
 The next was named Meaning-Illuminating Lamp.
 The next was named Deep and Far-Reaching Sound.

The next was named King of Vairocana's Supreme Treasury.

The next was named Banner of the Vehicles.

And the next was named Marvelous Lotus of the Dharma Ocean.

Son of the Buddha, throughout that kalpa, there were sixty *koṭīs* of hundreds of thousands of *nayutas* of buddhas such as these who appeared in the world. I drew near to all of them, served them, and made offerings to them. The very last of those buddhas was named "Vast Liberation." It was under that buddha that I purified the wisdom eye.

At that time when that buddha entered the city to give teachings, I was a consort of the king who had gone with the king to bow in reverence and pay respects to him. We made offerings to him of many marvelous things and, in the presence of that buddha, heard him teach a Dharma gateway called "the appearance of the lamp of all *tathāgatas*," whereupon I immediately acquired the liberation known as "sphere of the contemplation of the ocean of all bodhisattvas' samādhis."

Son of the Buddha, after I acquired this liberation, together with the bodhisattva, I diligently cultivated it for kalpas as numerous as the atoms in a buddha *kṣetra* during which I also served and made offerings to countless buddhas for kalpas as numerous as the atoms in a buddha *kṣetra*. In some instances I served one buddha in one kalpa, in some instances two buddhas, in some instances three buddhas, in some instances an ineffable number of buddhas, and in some instances I encountered buddhas as numerous as the atoms in a buddha *kṣetra*. I drew near to all of them, served them, and made offerings to them.

Even so, I was still unable to know the extent of the bodhisattva's body, his physical forms and appearances, his bodily deeds, his mental deeds, his wisdom, or the spheres of experience of his samādhis.

Son of the Buddha, if any being encounters the bodhisattva cultivating the bodhi practices, no matter whether he is someone who has doubts about him or someone who has faith in him, in all such cases, the bodhisattva uses many different kinds of mundane and world-transcending skillful means to draw him in so that he becomes one of his retinue who he enables to gain irreversibility in the path to *anuttara-samyak-saṃbodhi*.

Son of the Buddha, after I saw that buddha and acquired this liberation, together with the bodhisattva, I cultivated it for kalpas as numerous as the atoms in a hundred buddha *kṣetras*. Throughout those kalpas, I drew near to, served, and made offerings to all the

buddhas who appeared in the world, listened to the Dharma they taught, studied it, recited it, absorbed it, and retained it.

Under all those *tathāgatas*, I acquired many different Dharma gateways to this liberation. I came to know the three periods of time in many different ways, entered oceans of many different *kṣētras*, witnessed many different realizations of right enlightenment, entered many different congregations of buddhas, made many different great bodhisattva vows, cultivated many different marvelous bodhisattva practices, and acquired many different bodhisattva liberations. Even so, I was still unable to know the liberation gateways of Samantabhadra that the bodhisattva had acquired.

And why was this so? In their measurelessness and boundlessness, the bodhisattva's liberation gateways of Samantabhadra are like empty space, like all beings' names, like the oceans of the three periods of time, like the ocean of the ten directions, and like the ocean of the Dharma realm. Son of the Buddha, the bodhisattva's liberation gateways of Samantabhadra are equal in scope to the realm of the Tathāgata.

Son of the Buddha, for kalpas as numerous as the atoms in a buddha *kṣetra*, I have insatiably contemplated the bodhisattva's body in much the same way as when men and women with much desire meet and feel passion for each other, they have countless kinds of discursive thinking and ideation.

In the same way, as I contemplate each of the pores of the bodhisattva's body, in every mind-moment I see measurelessly and boundlessly many vast worlds and the many different ways they are established, their many different adornments, their many different shapes and appearances, their many different mountains, their many different grounds, their many different clouds, their many different names, their many different ways in which buddhas appear, their many different sites of enlightenment, their many different congregations, their expounding of many different sutras, their teaching of many different crown-anointing consecrations, their many different vehicles to emancipation, their many different skillful means, and their many different kinds of purity.

Further, in every pore of the bodhisattva and in every mind-moment I always see the boundless ocean of buddhas sitting in many different sites of enlightenment, manifesting many different spiritual transformations while constantly and incessantly turning the Dharma wheel in many different ways as they teach many different kinds of sutras.

Further, in every pore of the bodhisattva, I see the boundless ocean of beings in their many different kinds of abodes, in their many different forms and appearances, engaging in their many different kinds of karmic actions, and possessed of their many different kinds of faculties.

Further, in every pore of the bodhisattva, I see the boundlessly many gateways of practice of all bodhisattvas of the three periods of time, namely their boundlessly many vast vows, their boundlessly many different grounds, their boundlessly many *pāramitās*, their boundlessly many endeavors in previous lives, their boundlessly many gateways of great kindness, their boundlessly many clouds of great compassion, their boundlessly many thoughts of great rejoicing, and their boundlessly many skillful means in drawing forth beings.

Son of the Buddha, for kalpas as numerous as the atoms in a budha *kṣetra*, in every mind-moment, I have contemplated in this way every pore of the bodhisattva, never revisiting any place already visited and never seeing again any place already seen. I proceeded in this way as I sought to find their far boundaries, but I was finally never able to discover them, even when I reached the point where I eventually saw Prince Siddhārtha dwelling in his palace, surrounded by female attendants.

With the power of the liberations, I have contemplated every pore of the bodhisattva and have seen in them all phenomena throughout the three periods of time and throughout the Dharma realm.

Son of the Buddha, I have acquired only this liberation known as “[sphere of] the contemplation of the ocean of all bodhisattvas’ samādhis”. As for the bodhisattva-mahāsattvas:

Who have reached the ultimate point of the ocean of the measureless ocean of skillful means;

Who appear for all beings in bodies adapted to their particular types;

Who teach all beings practices that accord with their inclinations;

Who in every pore manifest an ocean of boundlessly many different forms and appearances;

Who know the nature of all dharmas as consisting of the absence of any inherent nature whatsoever;

Who are without discrimination due to knowing that the nature of beings is characterized by their identity to empty space;

Who know the spiritual powers of the Buddha as identical to the suchness of suchness;

Who pervade all places manifesting boundless spheres of liberation;

Who, in but a single mind-moment, are able to freely enter the vast Dharma realm; and

Who possess easeful mastery of the Dharma gateways of all the grounds—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of the Buddha, in this very world there is the mother of the Buddha, the Lady Māyā. You should go to her, pay your respects, and ask her:

How bodhisattvas cultivate the bodhisattva practices;

How they do so in all worlds and yet remain free of defiling attachments;

How they constantly make offerings to all buddhas without resting;

How they remain forever irreversible in doing the bodhisattva's works;

How they leave behind all obstacles;

How they enter the bodhisattva liberations without depending on others;

How they remain on the path of all bodhisattvas;

How they pay their respects to all *tathāgatas*;

How they gather in beings from all realms;

How they cultivate the bodhisattva practices throughout all kalpas of the future;

How they make the vows of the Great Vehicle; and

How they never desist from promoting the growth of all beings' roots of goodness.

Then, wishing to once again clarify the meaning of this liberation, aided by the Buddha's spiritual powers, the Śākya maiden, Gopā, spoke these verses:

Wherever there are those who see the bodhisattva
as he cultivates his various practices,
whether they think good or ill of him,
the bodhisattva gathers in all of them.

It was long ago in a far-off time
back beyond kalpas as numerous as the atoms in a hundred *kṣetras*
that there was a kalpa known as Pure
in which there was a world known as Radiance.

In this kalpa, the buddhas who entered the world
were sixty thousand myriads of *koṭīs* in number.
The last among those lords of devas and men
was one then known as Dharma Banner Lamp.

After that Buddha passed into *nirvāṇa*,
there was a king whose name was Wisdom Mountain
who governed over all of Jambudvīpa
so that nowhere were there any adversaries there.

That monarch had in all five hundred sons
who were handsome and able to be brave and strong,
with bodies that were so completely pure
that those who saw them were all filled with joy.

That king as well as all his princely sons,
with faithful minds made offerings to the Buddha,
then guarded and preserved his Dharma treasury
while also enjoying the earnest cultivation of Dharma.

The crown prince who was known as Light of Goodness,
was possessed of immaculate purity and many skillful means.
All his signs were perfectly complete
so that all who saw him gazed at him insatiably.

Together with five hundred *koṭīs* of other people,
he left the home life to train there in the path.
Then he marshaled courage and solid vigor
to guard and preserve the Dharma of that buddha.

The royal capital known as Wisdom Tree
was ringed then by a thousand *koṭīs* of cities.
It had a forest known as Quiescent Virtue
adorned with all the many kinds of jewels.

Light of Goodness dwelt within that forest,
extensively teaching the right Dharma of the Buddha,
using the power of eloquence and wisdom
to enable all the multitudes to attain purity.

Once, in order to go on the almsround,
he entered into that royal capital city.
His deportment in moving or stopping was most serene,
and he was rightly aware, with undistracted mind.

Within that city, there was then a layman
known then by the name of Well Renowned.
At that time, it was I who was his daughter
known then by the name of Pure Sunlight.

At that time when I was in that city,
when I encountered there this Light of Goodness
who with all his marks was most majestic,
there arose within my mind an affectionate attachment.

When on his alms round, he next arrived at my door,
the taint of desire increased within my mind.
Right then I removed the necklace from my body
and placed it together with pearls into his almsbowl.

Although it had been due to desirous thoughts
that I made that offering to that son of the Buddha,
then, for a full two hundred and fifty kalpas,
I did not fall down into the three wretched destinies.

I was sometimes born into the clan of a deva king
and sometimes became the daughter of a human king,
but I always saw the body of Light of Goodness
that was adorned with all its marvelous marks.

After this, the kalpas through which I passed
came in all to a total of two hundred and fifty.
Then I was born into the family of Most Beautiful
where then I was named Replete in Marvelous Qualities.

It was at that time that I saw that prince
and brought forth thoughts of veneration for him.
I vowed to be able to fully serve him in the future
and enjoy the good fortune of his choosing to take me in.

Then I went together with the prince
to pay our respects to that Buddha, Supreme Solar Body.
When we had paid reverence to him and finished making offerings,
I right then made the resolve to realize bodhi.

It was during that single kalpa that there came
sixty *koṭīs* of *tathāgatas* arising in the world.
The very last of those buddhas, those *bhagavats*,
was known by the name of Vast Liberation.

It was under him that I attained the purified eye,
fully understood the characteristics of dharmas,
everywhere saw the places in which rebirth took place,
and forever rid myself of thoughts arising from inverted views.

I succeeded then in contemplating the bodhisattvas,
their spheres of *samādhi* and their liberations,
and then, in but a single mind-moment, I entered the ocean
of the inconceivably many *kṣētras* of the ten directions.

It was then that I saw all the worlds,
 both pure and defiled, with many different distinctions.
 For those that are pure I did not have any attraction,
 and for those that are defiled, I did not have any loathing.

Everywhere I saw within all worlds
 the *tathāgatas* sitting at their sites of enlightenment,
 all of whom, in but a single mind-moment,
 then emanated measureless displays of light.

In a single mind-moment, I could everywhere enter
 an ineffable number of their congregations
 while also coming to know with regard to them all,
 the *samādhi* gateways that each of them had gained.

In a single mind-moment, I was able to know
 all the vast practices that those there had pursued,
 the countless skillful means used on their grounds,
 and also the ocean of all the vows they had made.

I contemplated the bodhisattva's body
 and the practices he cultivated for boundless kalpas,
 but, as for the measure of what was in every pore,
 seeking to assess it, one could never know it all.

The *kṣetras* there in each and every pore
 were so numberless as to be ineffably many.
 Of the spheres of earth, of water, fire, and wind,
 there were none of them not present there within them.

They had many different bases for their foundations,
 many different kinds of shapes and appearances,
 many different substances and names,
 and boundlessly many varieties of adornments.

I saw within all the oceans of *kṣetras*
 the ineffable number of worlds that they contained
 and also saw the buddhas there within them
 as they taught the Dharma there to teach those beings.

I never fully fathomed the bodhisattva's body
 or all the deeds that his body carries out.
 I also never understood the wisdom of his mind
 or all the paths he has traveled in all those kalpas.

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times. He then respectfully withdrew and departed.

41 – Māyā

At that time, as Sudhana the Youth formed a single-minded wish to go and pay his respects to the Lady Māyā, he immediately acquired the knowledge that enabled him to contemplate the sphere of a budha. He then thought in this way:

These good spiritual guides have become detached from the world and dwell without having anywhere they dwell. They have transcended the six sense faculties, have abandoned all attachments, know the unimpeded path, and possess the pure Dharma body. With their illusion-like actions, they manifest transformation bodies, with their illusion-like knowledge, they contemplate the world, and with their illusion-like vows, they sustain the bodies of a budha. They have:

- Bodies that are created at will by the mind;
- Bodies that are neither produced nor destroyed;
- Bodies that have no coming or going;
- Bodies that are neither unreal nor real;
- Bodies that do not deteriorate;
- Bodies that have neither any arising nor any cessation;
- Bodies whose signs are all included in one sign;
- Bodies that transcend duality;
- Bodies that have no place on which they rely;
- Bodies that are endless;
- Bodies that transcend all discriminations and appear as mere reflections;
- Bodies that are known like dreams;
- Bodies that are perceived like images [in a mirror];
- Bodies that are like the clearly shining sun;
- Bodies that are transformationally created throughout the ten directions;
- Bodies that remain unchanging throughout the three periods of time; and
- Bodies that are neither physical nor mental.

These [good spiritual guides] are as unimpeded in their movement as if they were traveling through empty space. They surpass the worldly eye's ability to see and are seen only by the purified eyes of Samantabhadra. How could I draw near to people such as these, serve them, make offerings to them, dwell together with them, contemplate their appearance, listen to their voice, reflect on their words, and receive their instructions?

After he had this thought, a city spirit name Jewel Eye manifested her body in the sky, surrounded by her retinue and adorned with many different marvelous adornments. She held in her hands countless jewel flowers of various colors that she scattered over Sudhana. She then spoke to him, saying:

Son of Good Family:

- You should guard the city of the mind by not craving any of *saṃsāra*'s spheres of sense experience;
- You should adorn the city of the mind by focusing your resolve on the quest to attain the Tathāgata's ten powers;
- You should purify the city of the mind by completely cutting off all miserliness, jealousy, flattery, and deviousness;
- You should bring clarity and coolness to the city of the mind by meditative contemplation on the true nature of all dharmas;
- You should grow the city of the mind by becoming completely accomplished in all the provisions for enlightenment;
- You should beautify the city of the mind by creating palaces of the *dhyāna* concentrations and liberations;
- You should illuminate the city of the mind by entering the congregations of all buddhas and listening to their teachings on the *prajñāpāramitā*;
- You should augment the city of the mind by gathering together the requisites for all buddhas' path of skillful means;
- You should fortify the city of the mind by constant and diligent cultivation of the conduct and vows of Samantabhadra;
- You should defend the city of the mind by always focusing on resisting bad friends and the armies of Māra;
- You should enlarge the city of the mind by opening it up and letting in the wisdom light of all buddhas;
- You should thoroughly restore the city of the mind by listening to the Dharma taught by all buddhas;
- You should support the city of the mind by deep faith in all buddhas' ocean of meritorious qualities;
- You should expand the city of the mind by extending great kindness to the entire world;
- You should skillfully shelter the city of the mind by accumulating the many kinds of good dharmas with which to cover it;
- You should broaden the city of the mind by extending great compassion and deep sympathy to all beings;
- You should open the gates of the city of the mind by relinquishing all your possessions and bestowing them on others in accordance with their needs;

- You should tightly guard the city of the mind by warding off all unwholesome desires and never allowing them to enter;
- You should impose strict discipline on the city of the mind by banishing all evil dharmas and never allowing them to remain within;
- You should impose resolute decisiveness on the city of the mind by becoming forever irreversible in accumulating the provisions for the path to all-knowledge;
- You should securely establish the city of the mind by abiding in right mindfulness of the domain of all *tathāgatas* of the three periods of time;
- You should brighten and clarify the city of the mind by gaining a clear comprehension of the many different conditions for the arising of all the Dharma gateways contained in the sutras produced by all buddhas' turning of the wheel of right Dharma;
- You should govern the city of the mind by everywhere instructing all beings, thereby enabling them to see the path to all-knowledge;
- You should preserve the city of the mind by establishing the ocean of great vows of all *tathāgatas* of the three periods of time;
- You should enrich the city of the mind by collecting an immense accumulation of merit that pervades the entire Dharma realm;
- You should brighten the city of the mind by thoroughly knowing beings' faculties, dispositions, and other such dharmas;
- You should achieve sovereign mastery over the city of the mind by gathering in everyone throughout the ten directions of the Dharma realm;
- You should cleanse the city of the mind by right mindfulness of all buddhas, all *tathāgatas*;
- You should know the essential nature of the city of the mind by realizing that all dharmas are devoid of any [inherently existent] nature; and
- You should know the city of the mind to be like a magical conjuration by completely understanding the nature of all dharmas with all-knowledge.

Son of the Buddha, if the bodhisattva-mahāsattva can purify the city of the mind in these ways, then he will be able to accumulate all good dharmas. And how is this accomplished? This is accomplished by becoming entirely rid of all obstacles, namely obstacles to seeing the Buddha, obstacles to hearing the Dharma, obstacles to making offerings to the Tathāgata, obstacles to gathering in all beings, and obstacles to purifying buddha lands.

Son of Good Family, by abandoning all such obstacles as these, if the bodhisattva-mahāsattva wishes to find good spiritual guides, even without needing to exert any effort, he will be able to encounter them and then he will finally become definitely bound to attain buddhahood.

There was then a many-bodied spirit named “Lotus Dharma Virtue” who, surrounded by countless spirits emanating a marvelous floral radiance, came there from the site of enlightenment and dwelt in space directly before Sudhana. Then, with a sublime voice, she praised the Lady Māya in many different ways. From her earrings, she emanated a web of light rays of countless hues that everywhere illuminated boundlessly many buddha worlds and enabled Sudhana to see all buddhas in the lands of the ten directions. The web of light rays went around the world in a rightward direction and then, after having encircled it one time, it returned and entered the crown of Sudhana’s head, proceeding then to enter all the pores of his body. Sudhana then acquired the following:

He acquired the eye of pure light with which he forever left behind all the darkness of delusion;

He acquired the eye that is free of all obscurations with which he was able to completely understand the nature of all beings;

He acquired the immaculately pure eye with which he contemplated the gateway to the nature of all dharmas;

He acquired the eye of pure wisdom with which he was able to contemplate the nature of all buddha lands;

He acquired the eye of Vairocana with which he saw the Dharma body of the buddha;

He acquired the eye of universal radiance with which he saw the uniformly identical and inconceivable body of the Buddha;¹⁶²

He acquired the eye of unimpeded light with which he contemplated the creation and destruction of the ocean of all *kṣetras*;

He acquired the eye of universal illumination with which he saw the buddhas of the ten directions producing great skillful means to turn the wheel of right Dharma;

He acquired the eye of the universal realms with which he saw countless buddhas using their miraculous powers to train beings; and

He acquired the eye of universal vision with which he saw the arising of all buddhas in all *kṣetras*.

Then there was a king of the *rākṣasas* by the name of Good Eye, a guardian of the bodhisattvas’ Dharma halls, who appeared there in space together with his retinue of a myriad *rākṣasas*. He scattered many marvelous flowers over Sudhana and then said:

Son of Good Family, if a bodhisattva perfects ten dharmas, then he can draw near to good spiritual guides. What are these ten? They are as follows:

- With a pure mind, he abandons all flattery and deception.
- With great compassion, he equally gathers in all beings;
- He knows that all beings are devoid of any true reality;
- His resolve to progress toward all-knowledge is irreversible;
- Through the power of resolute faith, he everywhere enters the sites of enlightenment of all buddhas;
- He acquires the purified wisdom eye by which he completely understands the nature of all dharmas;
- With great kindness, he equally shelters all beings;
- With the light of wisdom, he clears away all false spheres of experience;
- He uses the rain of the elixir of immortality to rinse away the feverish heat of *saṃsāra*; and
- He uses the eye of vast vision to engage in a penetrating examination of all dharmas with a mind that always complies with the guidance of his good spiritual guides.

These are the ten. Further, Son of the Buddha, if the bodhisattva perfects ten kinds of samādhi gateways, then he is always able to directly see all good spiritual guides. What are those ten? They are as follows:

- The samādhi of the Dharma sky's sphere of purity;
- The samādhi in which one contemplates the ocean of the ten directions;
- The samādhi in which one neither relinquishes nor insufficiently attends to the objective sphere;
- The samādhi in which one everywhere sees all buddhas appearing in the world;
- The samādhi in which one accumulates the treasury of all meritorious qualities;
- The samādhi in which one's mind never abandons the good spiritual guides;
- The samādhi in which one always sees all good spiritual guides and develops the meritorious qualities of all buddhas;
- The samādhi in which one is never separated from all the good spiritual guides;
- The samādhi in which one always makes offerings to all good spiritual guides; and
- The samādhi in which one never transgresses against the good spiritual guides.

Son of the Buddha, if the bodhisattva perfects these ten samādhi gateways, then he is always able to draw near to the good spiritual guides and is also able to acquire “the samādhi of the good spiritual guides’ turning of the Dharma wheel of all buddhas.” After he acquires this samādhi, he knows the uniform equality of the essential nature of all buddhas and then meets the good spiritual guides in place after place.

When he spoke these words, Sudhana the Youth looked up into the sky and replied to him, saying:

This is good indeed, good indeed, that, to take pity on me and assist me, you used skillful means to teach me how to see the good spiritual guides. Please teach me how to go and pay my respects to the good spiritual guides by showing me in which region, city, or village I may search for the good spiritual guides.

The *rākṣasa* then replied, saying:

Son of Good Family:

You should seek the good spiritual guides by paying reverence in all ten directions;

You should seek the good spiritual guides by reflecting with right mindfulness on all spheres of experience;

You should seek the good spiritual guides by courageously and freely roaming the ten directions; and

You should seek the good spiritual guides by contemplating the body and mind as like mere dreams and mere reflections.

Sudhana then accepted and began to carry out his instructions when, all of a sudden, he saw an immense jeweled lotus flower spring forth from the earth. It had a stem made of vajra, a pod made of marvelous jewels, petals made of *maṇi* jewels, a dais made of light-emanating sovereign jewels, and stamens made of incense the color of the many kinds of jewels. It was sheltered by countless jeweled nets suspended over it.

Atop the lotus dais, there was a viewing tower known as the Chamber Completely Containing the Ten Directions of the Dharma Realm. It was adorned in exotic and marvelous ways. Its grounds were made of vajra. It had a thousand pillars arranged in rows that were all made of *maṇi* jewels. Its walls were made of *jambūnada* gold. Strands of the many kinds of jewels hung down on all four sides and it was adorned with stairways and railings all around it.

Within that viewing tower was a lotus throne made of wish-fulfilling jewels that was adorned with the many different kinds of jewels.

It had railings made of marvelous gems along which hung jeweled robes. It was covered from above by jeweled banners and jeweled netting and was surrounded by hanging adornments of jeweled streamers and jeweled pennants.

As a soft breeze slowly wafted through, there came a flow of radiant light and the emanation of echoing sounds. A rain of many marvelous flowers descended from the jeweled floral banners and the jeweled chimes and bells rang with exquisitely lovely sounds.

There were gemstone necklace strands dangling from the jambs of the jeweled doors and windows. Perfume flowed from the body of *maṇi* jewels, nets of lotus flowers came forth from the mouths of jeweled elephants, clouds of marvelous incense streamed forth from the mouths of jeweled lions, a jeweled wheel like that owned by Brahmā created delightful sounds, bells adorned with vajra and jewels emanated the sounds of all bodhisattvas' great vows, jeweled moon banners issued buddhas' transformation bodies, sovereign treasury-of-purity jewels displayed the sequence of the births of all buddhas of the three periods of time, solar-core *maṇi* jewels emanated bright lights that everywhere illuminated all the *kṣetras* of the buddhas of the ten directions, sovereign *maṇi* jewels emanated light like the aura of all buddhas, sovereign *vairocana maṇi* jewels emanated clouds of offerings as gifts to all the buddhas, the *tathāgatas*, in every mind-moment, sovereign wish-fulfilling pearls displayed the spiritual transformations of Samantabhadra as they completely fill the Dharma realm, and a sovereign *sumeru* jewel streamed forth heavenly palaces as celestial maidens sang in many different marvelous voices their praises of the Tathāgata's inconceivable and sublime meritorious qualities.

When Sudhana saw this throne, he also saw an immeasurably large congregation seated all around it as the Lady Māyā sat on that throne, directly manifesting before all those beings pure form bodies of these sorts:

Form bodies that have transcended the three realms of existence, by having already escaped all rebirth destinies in the realms of existence;

Form bodies adapted to beings' mental dispositions, by having no attachment to anything in the world;

Form bodies that are pervasively present in all places, by existing in numbers equal to that of all beings;

Form bodies that are incomparable, by enabling all beings to extinguish their inverted views;

- Form bodies of countless types, because they manifest in many different ways adapted to the minds of beings;
- Form bodies with boundlessly many different appearances, because they manifest with many different forms and features;
- Form bodies that appear everywhere before beings, through manifesting great miraculous powers;
- Form bodies that are transformationally produced for everyone, by appearing before beings in accordance with what is fitting for them;
- Form bodies that are constantly manifested, by never ending even when the realms of beings come to an end;
- Form bodies that never depart, by never disappearing from any of the rebirth destinies;
- Form bodies that have no coming forth, because they have no going forth into the world;
- Form bodies that are unborn, by having no arising at all;
- Form bodies that are not destroyed, that are beyond the grasp of verbal descriptions;
- Form bodies that are not real, for they have attained the reality of suchness;
- Form bodies that are not false, because they appear in accordance with the circumstances in the world;
- Form bodies that are unshakable, because they have transcended both arising and cessation;
- Form bodies that are indestructible, because the nature of dharmas is indestructible;
- Form bodies that are signless, for they have completely cut short the path of verbal description;
- Form bodies that have but one characteristic sign, for their characteristic sign is signlessness;
- Form bodies that resemble mere reflected images, because they are manifested in accordance with what is appropriate for beings' minds;
- Form bodies that are like illusory conjurations, because they are produced by wisdom that knows all phenomena to be like illusory conjurations;
- Form bodies that are like mirages, because they are sustained solely through perceptions;
- Form bodies that are like reflections, because they are manifested in accordance with vows;
- Form bodies that are like dreams, because they are manifested as adaptations to others' minds;
- Form bodies that are like the Dharma realm, because their nature is as pure as empty space;

- Form bodies associated with the great compassion, because they always protect beings;
- Form bodies that are unimpeded, because they are pervasively present in every mind-moment throughout the Dharma realm;
- Form bodies that are boundless, because they everywhere purify all beings;
- Form bodies that are measureless, for they go beyond all verbal descriptions;
- Form bodies that have no place in which they abide, because of the vow to liberate everyone in the entire world;
- Form bodies that have no location, because they are constantly teaching beings without any interruption;
- Form bodies that have no birth, because they are mere illusory conjurations created by vows;
- Form bodies that are unsurpassed, because they surpass everything in the world;
- Form bodies that are a mere semblance of reality, because they are manifested by the mind of meditative absorption;
- Form bodies that are not born, because they are manifested in accordance with the karmic actions of beings;
- Form bodies that are like wish-fulfilling pearls, because they everywhere fulfill the aspirations of all beings;
- Form bodies with no discriminations, because they only arise as adaptations to discriminations made by beings;
- Form bodies that are beyond discriminations, because no being could ever know them;
- Form bodies that are endless, because they have put an end to the bounds imposed by the birth and death of beings; and
- Form bodies that are pure, because they are the same as the Tathāgata in their absence of discriminations.

Bodies such as these are not included among forms, for forms and their features are like mere reflected images.

They are not included among feelings, for they have accomplished the ultimate cessation of the world's painful feelings.

These are not included among perceptions, for they are only manifested as adaptations to beings' perceptions.

These are not included among karmic formative factors, for they are produced through actions that are like illusory conjurations.

And they have transcended consciousness, because they are products of the bodhisattva's vows and wisdom that are empty and devoid of any inherently existent nature, because they cut short all beings'

attempts to describe them, and because of having already acquired the body that has accomplished the realization of quiescence.

At this time, Sudhana the Youth also saw the Lady Māyā adapting to beings' inclinations by manifesting form bodies surpassing those of any form bodies in the world. For instance, in some cases, she manifested women's bodies surpassing those found in the Paranirmita Vaśavartin Heaven, and so forth until we come to her manifestation of women's bodies surpassing those found in the realms of the Four Great Heavenly Kings. In other cases, she manifested women's bodies surpassing those found in the dragon realms, and so forth until we come to her manifestation of women's bodies surpassing those found in the human realm. She manifested countless form bodies such as these with which:

She benefited beings;

She accumulated the provisions for the path to all-knowledge;

She practiced the impartial perfection of giving;¹⁶³

She extended her great compassion to shelter everyone in the world;

She produced the countless meritorious qualities of the Tathāgata;

She cultivated and increased her resolve to attain all-knowledge;

She contemplated and reflected upon the true nature of dharmas;

She acquired a deep ocean of patience;

She perfected many gateways to meditative absorption;

She dwelt in the sphere of the samādhi of uniform equality;

She acquired the perfectly full radiance of the Tathāgata's meditative absorptions;

She dried up beings' immense ocean of afflictions;

She was constantly immersed in right meditative absorption in which she was never shaken or disturbed;

She constantly turned the irreversible wheel of the pure Dharma;

She was well able to completely understand all the dharmas of the Buddha;

She constantly contemplated with wisdom the true character of dharmas;

She was insatiable in her resolve to see all *tathāgatas*;

She knew the sequence of the arising of all buddhas of the three periods of time;

She experienced the seeing-all-buddhas samādhi always manifesting directly before her;

She fully comprehended the *tathāgatas*' appearance in the world and their measurelessly and numberlessly many paths of purity;

She traveled in the space-like realm of all buddhas;

She everywhere gathered in beings by adapting to each of their minds
 as she taught and ripened them;
 She entered the Buddha's measureless pure Dharma body, perfected
 great vows and purified buddha *kṣetras*;
 She was ultimately able to train all beings;
 Her mind constantly and pervasively penetrated the realm of all bud-
 dhas;
 She manifested the bodhisattvas' miraculous spiritual powers;
 She had already acquired the pure and undefiled Dharma body and
 yet she constantly manifested countless form bodies;
 She demolished all the powers of Māra;
 She perfected the power of great roots of goodness;
 She manifested the power of right Dharma;
 She completely fulfilled the powers of the buddhas;
 She acquired the bodhisattvas' powers of sovereign mastery;
 She swiftly grew in the powers of all-knowledge;
 She acquired the Buddha's light of wisdom with which she everywhere
 illuminated all things; and
 She completely knew the ocean of the minds of countless beings and
 the many differences in their faculties, dispositions, and convictions.

Her bodies were present everywhere throughout the oceans of the
kṣetras of the ten directions. She completely knew the signs of the
 creation and destruction of all *kṣetras*. With the vast vision of her eyes,
 she could see the ocean of the ten directions. With her universally
 pervasive wisdom, she knew the ocean of the three periods of time.
 Her bodies everywhere served the ocean of all buddhas. Her mind
 constantly took in the ocean of all dharmas. She cultivated the meri-
 torious qualities of all *tathāgatas*, aroused the wisdom of all bodhisat-
 tvas, and always delighted in contemplating all bodhisattvas from
 the time when they made their initial resolve all the way up to the
 time when they completed the path they had practiced. She always
 diligently protected all beings, always delighted in proclaiming the
 praises of all buddhas' meritorious qualities, and she vowed to serve
 as the mother of all bodhisattvas.

At that time, Sudhana the Youth saw the Lady Māyā manifesting
 gateways of skillful means such as these that were as numerous as
 the atoms in Jambudvīpa. Having seen this, Sudhana also manifested
 just so very many bodies as were manifested by the Lady Māyā and
 then bowed down in reverence before the Lady Māyā wherever
 she appeared. He then immediately acquired measurelessly and

numberlessly many samādhi gateways, accomplished their contemplations, cultivated them, and realized entry into them.

He then arose from samādhi and, with his right side facing her, he circumambulated the Lady Māyā and her retinue. He then stood before her with his palms pressed together and addressed her, saying:

O Great Āryā, Mañjuśrī Bodhisattva instructed me in resolving to attain *anuttara-samyak-saṃbodhi*, in searching out the good spiritual guides, in drawing near to them, and in making offerings to them. I have visited and served every one of those good spiritual guides and have never done so in vain. In this way, I gradually arrived here. Please explain for me how the bodhisattva should train in the bodhisattva practices and thus achieve success in this.

She then replied to him, saying:

Son of the Buddha, I have already perfected the bodhisattva liberation known as “the illusion-like manifestation of the knowledge of great vows.” It is because of this that I always serve as the mother of all bodhisattvas.

Son of the Buddha, just as I appeared here in Jambudvīpa in the family of King Śuddhodana of Kapilavastu where I gave birth to Prince Siddhārtha from my right side, thereby manifesting inconceivable magical spiritual transformations, so too, in this very same manner, throughout this ocean of worlds, all of the Vairocana Tathāgatas enter my body and then manifest their inconceivable miraculous spiritual transformation of appearing to take birth.

Further, Son of Good Family, when I was abiding in the palace of Śuddhodana and the Bodhisattva was about to descend to take birth, I saw the Bodhisattva’s body emanating from every one of his pores a light known as “the sphere of qualities associated with the birth of all *tathāgatas*,” by which, in each of those pores, there appeared the adornments manifesting at the birth of bodhisattvas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras*. All those rays of light everywhere illuminated all worlds and then came and entered the crown of my head and went to all the pores of my body.

Further, within that light, the names of those bodhisattvas were shown along with the spiritual transformations that occurred when they were born, their palaces, their retinues, and their enjoyment of the pleasures of the five senses. I also saw their leaving the home life, their going to the site of enlightenment, their realization of the universal and right enlightenment, their sitting on the lion seat

surrounded by bodhisattvas, their receiving the offerings of all those kings, and their turning the wheel of right Dharma for all those immense congregations.

I also saw [within that light] the scenes from the distant past when the Tathāgata was cultivating the bodhisattva path, revering and making offerings to all buddhas, resolving to attain bodhi, purifying buddha lands, manifesting countless transformation bodies in every mind-moment, filling all worlds of the ten directions, and so forth on up to the very last when he entered *parinirvāṇa*. There were none of these matters that I did not see there.

Further, Son of Good Family, when that marvelous light entered my body, although my body did not grow beyond its original size, still, it was actually larger than the entire world. How could this be? This is because my body then became as large as empty space, for it was able to completely contain within it the palaces that adorned the birth of all bodhisattvas of the ten directions.

At that time, when the Bodhisattva was about to descend from the Tuṣita Heaven, he was accompanied by bodhisattvas as numerous as the atoms in ten buddha *kṣētras* who had the same vows as the Bodhisattva, the same practices, the same roots of goodness, the same adornments, the same liberations, the same wisdom, the same grounds, the same powers, the same Dharma body, the same form body, and so forth, including even the same spiritual superknowledges, practices, and vows of Samantabhadra. He was surrounded then by bodhisattvas such as these. There were also eighty thousand dragon kings and such as well as all the rulers of the worlds who, riding in their palaces, all simultaneously came along to make offerings to him.

At that time, through the power of his spiritual superknowledges, the Bodhisattva revealed himself and all those other bodhisattvas, each in their own Tuṣita Heaven palace. He also showed images of them all taking birth in the Jambudvīpa continents of all the worlds of the ten directions and also showed them all using skillful means to teach countless beings and encourage all bodhisattvas to abandon indolence and remain free of attachments to anything.

He also used his spiritual powers to emanate a bright light that everywhere illuminated the world, dispelled all darkness, extinguished all suffering and afflictions, and enabled all those beings to become conscious of all of their karmic actions in previous lives and then forever escape further existences in the wretched destinies of rebirth.

Also, in order to rescue all beings, he everywhere appeared directly before them, performing feats of spiritual transformation. Then, having manifested extraordinary phenomena such as these, he came together with his retinue and entered my body. There all those bodhisattvas roamed about freely within my belly. Thus, in some cases, they traversed an entire great trichiliocosm in but a single footstep. In other cases, in but a single footstep, they traversed worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Further, in each successive mind-moment, from the abodes of all buddhas in an ineffable-ineffable number of worlds throughout the ten directions, there came congregations of bodhisattvas together with devas from their Heavens of the Four Heavenly Kings, their Trāyastriṃśa Heavens, and so forth up to and including Brahma Heaven kings from their form realms. Wishing to witness the Bodhisattva's spiritual transformation of dwelling in the womb and wishing to pay reverence to him, make offerings to him, and listen to his teaching of right Dharma, they all entered my body.

Although I was able to contain congregations such as these in my belly, my body still did not expand nor did any crowding occur. All those bodhisattvas saw themselves abiding there in the midst of that purified and beautifully adorned congregation.

Son of Good Family, just as I served as the mother of the Bodhisattva as he took birth here in this Jambudvīpa continent within this fourfold array of continents, so too did this also occur in this very same way in all the Jambudvīpa continents in the hundred *koṭīs* of fourfold continent arrays throughout the worlds of this great trichiliocosm. Even so, from the very beginning on up to the present, this body of mine has always been non-dual, abiding neither in one place nor in many places.

How could this be so? This is due to my cultivation of the bodhisattva liberation gateway [known as] "the illusion-like manifestation of the knowledge of great vows."

Son of Good Family, just as I have served as the mother of this present *bhagavat*, so too have I also served as the mother of all the countless buddhas from the distant past on forward to the present.

Son of Good Family, in the past, when I was a lotus pool spirit, a bodhisattva was suddenly spontaneously born from a lotus flower's seed pod. I then held him up high, respectfully served him, and raised him. As a result, wherever I went in the world, everyone referred to me as "the bodhisattva's mother."

Again, in the past, when I was a *bodhimaṇḍa* spirit, there was a bodhisattva who was suddenly spontaneously born into my lap.

Then, too, those in the world referred to me as “the bodhisattva’s mother.”

Son of Good Family, there are countless bodhisattvas who, coming into their very last physical body, use many different skillful means to manifest the appearance of taking birth into this world. I serve as the mother of them all.

Son of Good Family, for example, in this world, in the Bhadra Kalpa, I have served as the mother for Krakucchanda Buddha, Kanakamuni Buddha, Kāśyapa Buddha, and the present *bhagavat*, Śākyamuni Buddha, when they manifested the taking on of birth here. So too, in the future age, when Maitreya Bodhisattva descends from the Tuṣita Heaven, emanates a bright light everywhere illuminating the Dharma realm, manifests for all bodhisattva congregations the feat of spiritual transformation by which he takes birth, and then is born into a great clan in the human realm to take up the training of beings—then too, I shall be the one who serves as his mother.

In this way, in the order of their appearance, there will be:¹⁶⁴

Lion Buddha, Dharma Banner Buddha, Eye of Goodness Buddha, Pure Blossom Buddha, Floral Virtue Buddha, Tīṣya Buddha, Puṣya Buddha, Fine Mind Buddha, Vajra Buddha, and Immaculate Buddha.

Moonlight Buddha, Torchbearer Buddha, Praised Name Buddha, Vajra Railing Buddha, Pure Meaning Buddha, Purple Body Buddha, Perfection Buddha, Mountain of Flaming Jewel Radiance Buddha, Firebrand Bearer Buddha,¹⁶⁵ and Lotus Virtue Buddha.

Renowned Name Buddha,¹⁶⁶ Measureless Qualities Buddha, Supreme Lamp Buddha, Adorned Body Buddha, Fine Compartment Buddha, Kindly Virtue Buddha, Nonabiding Buddha, Great Awesome Radiance Buddha, Boundless Voice Buddha, and Adversary Conqueror Buddha.

Delusion Transcendence Buddha, Pure Buddha, Great Light Buddha, Pure Mind Buddha, Cloud of Virtue Buddha, Adorned Topknot Buddha, Tree King Buddha, Jewel Earring Buddha, Oceanic Wisdom Buddha, and Marvelous Jewel Buddha.

Flower Crown Buddha, Fulfilled Vows Buddha, Great Sovereign Mastery Buddha, King of Marvelous Virtues Buddha, Most Honored Victor Buddha, Sandalwood Cloud Buddha, Blue Eyes Buddha, Supreme Wisdom Buddha, Contemplating Wisdom Buddha, and Blazing Flame King Buddha.

Solid Wisdom Buddha, Sovereign Mastery Fame Buddha, Lion King Buddha, Sovereign Mastery Buddha, Supreme Summit

Buddha, Mountain of Vajra Wisdom Buddha, Treasury of Marvelous Qualities Buddha, Body Adorned with a Net of Jewels Buddha, Fine Wisdom Buddha, and Sovereign Mastery Heaven Buddha.

Great Celestial Monarch Buddha, Independent Virtue Buddha, Fine Giving Buddha, Flaming Wisdom Buddha, Water Heaven Buddha, Supreme Flavor Buddha, Generating Unsurpassed Qualities Buddha, Served by Rishis Buddha, Adapting to Worldly Discourse Buddha, and Banner of Sovereign Mastery of the Qualities Buddha.

Radiant Banner Buddha, Body Contemplation Buddha, Marvelous Body Buddha, Fragrant Flaming Light Buddha, Vajra Jewel Adornment Buddha, Joyous Eyes Buddha, Desire Transcendence Buddha, Lofty and Immense Body Buddha, Heaven of Wealth Buddha, and Unexcelled Heaven Buddha.

Accordance with Quiescence Buddha, Wise Awakening Buddha, Desire Extinguishing Buddha, Great Flaming Radiance King Buddha, Stilling All Existences Buddha, Viśākha Heaven Buddha, Vajra Mountain Buddha, Wisdom's Flaming Virtue Buddha, Peaceful Security Buddha, and Lion Manifestation Buddha.

Perfectly Full Purity Buddha, Pure Worthy Buddha, Ultimate Meaning Buddha, Hundred-Fold Radiance Buddha, Most Dominant Buddha, Profound Sovereign Mastery Buddha, Great Earth King Buddha, Adorned King Buddha, Liberation Buddha, and Marvelous Voice Buddha.

Especially Supreme Buddha, Sovereign Mastery Buddha, Unsurpassable Physician King Buddha, Qualities Moon Buddha, Unimpeded Light Buddha, Accumulated Qualities Buddha, Lunar Appearance Buddha, Solar Heaven Buddha, Transcending All Existences Buddha, and Renowned Bravery Buddha.

Radiant Gateway Buddha, Śāleन्द्रa King Buddha, Utter Supremacy Buddha, Medicine King Buddha, Bejeweled Supremacy Buddha, Vajra Wisdom Buddha, Invincible Buddha, Outshone by None Buddha, Congregation King Buddha, and Immensely Well Known Buddha.

Swift Retention Buddha, Measureless Radiance Buddha, Great Vows Radiance Buddha, Non-False Dharma Freedom Buddha, Irreversible Ground Buddha, Pure Heaven Buddha, Goodness Heaven Buddha, Solid Austerities Buddha, Fine Friend of All Buddha, and Voice of Liberation Buddha.

Joyful Wanderer King Buddha, Extinguisher of the False and Devious Buddha, Campaka's Pure Radiance Buddha, Embodying

the Many Qualities Buddha, Utterly Supreme Moon Buddha, Bearer of the Radiant Torch Buddha, Especially Marvelous Bodhi Buddha, Ineffable Buddha, Utter Purity Buddha, and Friend and Pacifier of Beings Buddha.

Measureless Radiance Buddha, Fearless Voice Buddha, Water Heaven Virtue Buddha, Unshakable Wisdom Light Buddha, Floral Victor Buddha, Lunar Radiance Buddha, Irreversible Wisdom Buddha, Affection Transcending Buddha, Unattached Wisdom Buddha, and Aggregation of Collected Qualities Buddha.

Extinguisher of Wretched Destinies Buddha, Everywhere Scattering Flowers Buddha, Lion's Roar Buddha, Supreme Meaning Buddha, Unimpeded Vision Buddha, Destroyer of Others' Armies Buddha, Detached From Signs Buddha, Transcending the Ocean of Discriminations Buddha, Majestic Ocean Buddha, and Sumeru Mountain Buddha.

Unattached Wisdom Buddha, Boundless Throne Buddha, Pure Dwelling Buddha, Follower of the Master's Practice Buddha, Supreme Giving Buddha, Constant Moon Buddha, Beneficence King Buddha, Unshakable Aggregates Buddha, Universal Attraction Buddha, and Beneficent Wisdom Buddha.

Life-Sustaining Buddha, Non-Cessation Buddha, Replete in Renown Buddha, Immense Awesome Power Buddha, Various Forms and Features Buddha, Signless Wisdom Buddha, Unshakable Heaven Buddha, Marvelous and Inconceivable Virtue Buddha, Full Moon Buddha, and Liberation Moon Buddha.

Insuperable King Buddha, Rare Body Buddha, Pure Offerings Buddha, Unblinking Buddha, Following the Ancients Buddha, Supreme Works Buddha, Dharma-Compliant Wisdom Buddha, Invincible Deva Buddha, Light of Inconceivable Qualities Buddha, and Dharma-Compliant Practice Buddha.

Measureless Worthiness Buddha, Everywhere According with Sovereign Mastery Buddha, Most Venerable Deva Buddha, and all the others such as these up to and including Rucika Tathāgata.

For all of these who will become buddhas in this trichilocosm during this Bhadra Kalpa, I will serve as the mother of them all. And just as this is so in this great trichilocosm, so too, in this very same way, throughout this ocean of worlds, in all the countless worlds of the ten directions, and throughout all kalpas, wherever there are those who have cultivated the conduct and vows of Samantabhadra in order to teach all beings, I will manifest my body to serve as the mother of them all.

Sudhana the Youth then addressed the Lady Māyā, saying, "O Great Āryā, how much time has now passed since you first acquired this liberation?"

She then replied, saying:

Son of Good Family, it has been since a time in the ancient past so long ago that the number of kalpas that have gone by exceeds the range of vision¹⁶⁷ of the spiritual superknowledges of a bodhisattva in his very last incarnation prior to buddhahood.

At that time, there was a kalpa known as Pure Light and a world named Sumeru Qualities. Although that land had mountains and the mixed presence of those in the five rebirth destinies, it was still composed of many kinds of jewels, was pure in its adornments, and was entirely free of any filthy or loathsome aspects.

Within it there were a thousand *koṭīs* of four-continent arrays among which there was one four-continent array named Lion Banner in which there were eighty *koṭīs* of royal capital cities. Among them was one royal city named Banner of Sovereign Mastery in which there was a wheel-turning king named Immense Awesome Virtue. To the north of that royal city there was a site of enlightenment known as Full Moon Light in which there was a *bodhimaṇḍa* spirit named Kindly Virtue.

At that time, in that site of enlightenment, there sat a bodhisattva by the name of Banner of Immaculate Purity who was just then on the verge of realizing right enlightenment. There was then an evil *māra* known as Golden Light who, accompanied by a measurelessly large horde of followers, began to approach the bodhisattva.

Because the wheel-turning sage king, Immense Awesome Virtue, had already acquired sovereign mastery in the bodhisattva's spiritual superknowledges, he used his spiritual powers to conjure an army twice the size [of the *māras'* hordes] with which he surrounded the site of enlightenment. Those *māras* were then so seized with terror that they all ran off and scattered of their own accord. As a consequence, that bodhisattva was then able to attain *anuttara-samyak-saṃbodhi*.

When that *bodhimaṇḍa* spirit witnessed this event, her joyous delight was measureless and she then thought of that king as if he were her own son. Bowing down in reverence at the feet of the Buddha, she made this vow: "May I always be able to be the mother of this wheel-turning king wherever he is reborn up until he finally becomes a buddha." After she made this vow, she made offerings to ten *nayutas* of buddhas at this site of enlightenment.

Son of Good Family, what do you think? Could that *bodhimaṇḍa* spirit have been anyone else? It was indeed myself. As for that wheel-turning king, he was none other than our present era's *bhagavat*, Vairocana Buddha. From the time when I made that vow up

until the present, he has always been my son and I have always been his mother. This has been so whenever this buddha, this *bhagavat*, has taken birth in all the rebirth destinies throughout the *kṣētras* of the ten directions as he planted all kinds of roots of goodness, as he cultivated the bodhisattva practices, and as he taught all beings and brought them to maturity. It has continued even up to when, as he manifested coming to dwell in his very last body, in each successive mind-moment, he manifested everywhere and in all worlds the spiritual transformations that occur when the Bodhisattva takes on birth. During all this time, he has always been my son and I have always been his mother.

Son of Good Family, whenever the countless past and present buddhas throughout the worlds of the ten directions were about to become buddhas, they emanated a bright light from their navels that came and illuminated my body and the palaces or residences in which I dwelt. I then served as their mothers as they took on their very last birth.

Son of Good Family, I know only this bodhisattva liberation gateway of “the illusion-like manifestation of the knowledge of great vows.” As for the bodhisattva-mahāsattvas who possess a treasury of great compassion, who are ever insatiable in teaching beings, and who, by their powers of sovereign mastery, manifest in every pore the measureless spiritual transformations of all buddhas, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in the Trāyastriṃśa Heaven of this world, there is a king known as Rightly Mindful. That king has a daughter named Surendrābhā, or “Celestial Lord’s Light.” You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then respectfully accepted her instruction, bowed down in reverence at her feet, and circumambulated her countless times as he gazed up at her in fond admiration. He then respectfully withdrew and departed.

42 – Surendrābhā

[Sudhana] then went to that palace in the heavens where he saw that celestial maiden, bowed down in reverence at her feet, and circumambulated her. He then stood before her with his palms pressed together and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to provide guidance and instructions in these matters. Please explain this for me.

The heavenly maiden replied, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “the purified adornment of unimpeded recollection.” Son of Good Family, by the power of this liberation, I remember that in the past there was a kalpa known as Blue Lotus Flower. During that kalpa I made offerings to buddhas, *tathāgatas*, as numerous as the sands of the Ganges. Even from the time those *tathāgatas* first left the home life, I looked up to them with admiration, served them, protected them, made offerings to them, built monastic dwellings¹⁶⁸ for them, and saw to their being provided¹⁶⁹ with their various material needs.

Further, regarding all those buddhas, from the time when, as bodhisattvas, they dwelt in their mother’s womb, took birth, walked seven steps, roared the great lion’s roar, dwelt as a youth in the palace, went to the bodhi tree, attained the right enlightenment, turned the wheel of right Dharma, manifested a buddha’s spiritual transformations, and taught and trained beings—all those deeds they did from the time they made their initial resolve until their Dharma legacy finally disappeared from the world—I remember it all clearly and without any exceptions as if it were all constantly manifesting directly before me. I recall it all and never forget it.

I also remember that, in the past, there was a kalpa named “Ground of Goodness” in which I made offerings to all of its buddhas, its *tathāgatas*, that were as numerous as the sands in ten Ganges Rivers.

There was also a kalpa in the past known as Marvelous Virtues in which I made offerings to buddhas, *tathāgatas*, as numerous as the atoms in one buddha world.

There was also a kalpa named Unattainable in which I made offerings to eighty-four *koṭīs* of hundreds of thousands of *nayutas* of buddhas, *tathāgatas*.

There was also a kalpa named Fine Radiance in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the atoms in the continent of Jambudvīpa.

There was also a kalpa named Measureless Light in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in twenty Ganges Rivers.

There was also a kalpa named Supreme Virtues in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in one Ganges River.

There was also a kalpa named Fine Compassion in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in eighty Ganges Rivers.

There was also a kalpa named Victorious Roaming in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in sixty Ganges Rivers.

There was also a kalpa named Marvelous Moon in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in seventy Ganges Rivers.

Son of Good Family, in this same way I recall kalpas as numerous as the sands in the Ganges River during which I never left any of those buddhas, those *tathāgatas*, arhats, possessed of right and universal enlightenment. It was in the presence of all those *tathāgatas* that I heard this bodhisattva liberation known as “the purified adornment of unimpeded recollection,” absorbed it, retained it, cultivated it, and never forgot it.

So it is that, with regard to everything done by all those *tathāgatas* from past kalpas, beginning with when they first became bodhisattvas and continuing on until the complete disappearance of their Dharma legacy—by the power of this “purified adornment” liberation, I remember it all with complete and directly present clarity, retain it all, and accord with it in practice that never diminishes.

Son of Good Family, I know only this liberation known as “the purified adornment of unimpeded recollection.” As for the bodhisattva-mahāsattvas:

Who have emerged with brilliant and penetrating radiance from the nighttime of *samsāra*;

Who have forever abandoned the abysmal darkness of delusion and never fall into the slumber of confusion;

Whose minds are free of all the hindrances and whose physical actions are imbued with meditative tranquility;

Who have attained the purified awakening to the nature of all dharmas;

Who have developed the ten powers; and

Who awaken the many kinds of beings—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in the city of Kapilavastu there is a teacher of youths known as Viśvāmitra, or “Universally Friendly.” You should go there, pay your respects, and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Then, due to having heard this Dharma, Sudhana the Youth was filled with joyous exultation and his inconceivable roots of goodness naturally became ever more vast. He then bowed down in reverence at the feet of Surendrābhā and circumambulated her countless times, whereupon he respectfully took his leave and departed.

43 – Viśvāmitra

[At that time, Sudhana] descended from that heavenly palace and gradually traveled toward that city. When he arrived in the presence of Viśvāmitra, or “Universally Friendly,” he bowed down at his feet and circumambulated him. Then, standing off to one side with his palms pressed together in respect, he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in these matters. Please explain this for me.

Viśvāmitra then replied to him, saying: “There is a youth here known as Śilpābhijña, or ‘Skilled in the Knowledge of the Many Arts,’ who has trained in the knowledge of the bodhisattva syllabary. You could inquire of him on these matters and he should be able explain them for you.”

44 – Śilpābhijña

At that time, Sudhana straightaway went to Śilpābhijña and bowed down in reverence at his feet, whereupon he stood off to one side and addressed him, saying:

O Ārya, I am one who has already made the resolve to attain *anuttara-samyak-saṃbodhi*. Even so, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well

able to provide guidance and instruction in these matters. Please explain this for me.

That youth then spoke to Sudhana, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “skillful knowledge of the many arts.” I constantly chant and bear in mind its syllabary in this way:

When I chant the “a” syllable, I enter the gateway of the *prajñāpāramitā* known as “entering the sphere of non-differentiation through the awesome power of the bodhisattva.”

When I chant the “ra” syllable, I enter the gateway of the *prajñāpāramitā* known as “the gateway of boundless differentiation.”

When I chant the “pa” syllable, I enter the gateway of the *prajñāpāramitā* known as “universal illumination of the Dharma realm.”

When I chant the “ca” syllable, I enter the gateway of the *prajñāpāramitā* known as “the universal wheel that cuts off differentiation.”

When I chant the “na” syllable, I enter the gateway of the *prajñāpāramitā* known as “acquisition of independent unsurpassability.”

When I chant the “la” syllable, I enter the gateway of the *prajñāpāramitā* known as “stainless abandonment of dependence.”

When I chant the “da” syllable, I enter the gateway of the *prajñāpāramitā* known as “irreversible effort.”

When I chant the “ba” syllable, I enter the gateway of the *prajñāpāramitā* known as “the vajra *maṇḍala*.”

When I chant the “ḍa” syllable, I enter the gateway of the *prajñāpāramitā* known as “the universal wheel.”

When I chant the “ṣa” syllable, I enter the gateway of the *prajñāpāramitā* known as “oceanic matrix.”

When I chant the “va” syllable, I enter the gateway of the *prajñāpāramitā* known as “universally arising establishment.”

When I chant the “ta” syllable, I enter the gateway of the *prajñāpāramitā* known as “*maṇḍala* of light.”

When I chant the “ya” syllable, I enter the gateway of the *prajñāpāramitā* known as “mass of differentiations.”

When I chant the “ṣṭa” syllable, I enter the gateway of the *prajñāpāramitā* known as “universal light that extinguishes afflictions.”

- When I chant the “ka” syllable, I enter the gateway of the *prajñāpāramitā* known as “cloud of non-differentiation.”
- When I chant the “sa” syllable, I enter the gateway of the *prajñāpāramitā* known as “the deluge of great rain.”
- When I chant the “ma” syllable, I enter the gateway of the *prajñāpāramitā* known as “vast torrential rapids and the uniformly even range of many mountain peaks.”
- When I chant the “ga” syllable, I enter the gateway of the *prajñāpāramitā* known as “universal establishment.”
- When I chant the “tha” syllable, I enter the gateway of the *prajñāpāramitā* known as “treasury of the uniform equality of true suchness.”
- When I chant the “ja” syllable, I enter the gateway of the *prajñāpāramitā* known as “entering the purity of the ocean of worldly existence.”
- When I chant the “sva” syllable, I enter the gateway of the *prajñāpāramitā* known as “adornment of the mindfulness of all buddhas.”
- When I chant the “dha” syllable, I enter the gateway of the *prajñāpāramitā* known as “examination and investigation of the aggregation of all dharmas.”
- When I chant the “śa” syllable, I enter the gateway of the *prajñāpāramitā* known as “the light of accordance with the wheel of all buddhas’ teachings.”
- When I chant the “kha” syllable, I enter the gateway of the *prajñāpāramitā* known as “cultivation of the treasury of wisdom pertaining to the causal ground.”
- When I chant the “kṣa” syllable, I enter the gateway of the *prajñāpāramitā* known as “the treasury of extinguishing the ocean of karma.”
- When I chant the “sta” syllable, I enter the gateway of the *prajñāpāramitā* known as “purging affliction-based obstacles and opening the light of purity.”
- When I chant the “ñā” syllable, I enter the gateway of the *prajñāpāramitā* known as “the gateway to wisdom regarding the creation of the world.”
- When I chant the “tha” syllable, I enter the gateway of the *prajñāpāramitā* known as “the sphere of wisdom regarding the realm of *saṃsāra*.”
- When I chant the “bha” syllable, I enter the gateway of the *prajñāpāramitā* known as “the perfectly full adornments of the palace of all-knowledge.”

- When I chant the “*cha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “cultivation of the treasury of effort through which each one is differently fulfilled.”
- When I chant the “*sma*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the direct seeing of all buddhas throughout the ten directions.”
- When I chant the “*hva*” syllable, I enter the gateway of the *prajñāpāramitā* known as “contemplating all incapable beings and using skillful means to gather them in and enable them to develop unimpeded power.”
- When I chant the “*tsa*” syllable, I enter the gateway of the *prajñāpāramitā* known as “cultivating and entering the ocean of all qualities.”
- When I chant the “*gha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the solid oceanic treasury supporting the cloud of all dharmas.”
- When I chant the “*ṭha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “everywhere seeing the buddhas of the ten directions by according with one’s vows.”
- When I chant the “*ṇa*” syllable, I enter the gateway of the *prajñāpāramitā* known as “contemplating the syllabary wheel’s possession of an inexhaustible number of *koṭīs* of syllables.”
- When I chant the “*pha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the ultimate station for the ripening of beings.”
- When I chant the “*ska*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the universally pervasive illumination of the sphere of light emanating from a vast treasury of unimpeded eloquence.”
- When I chant the “*ysa*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the domain of the proclamation of all the dharmas of a buddha.”
- When I chant the “*śca*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the universally pervasive roar of the thunder of the Dharma throughout all realms of beings.”
- When I chant the “*ṭa*” syllable, I enter the gateway of the *prajñāpāramitā* known as “instructing and awakening beings with the dharma of non-self.”
- And when I chant the “*dha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the treasury of distinctions arising from all turnings of the Dharma wheel.”

Son of the Buddha, when I chant this syllabary, I then enter measurelessly and numberlessly many *prajñāpāramitā* gateways among which these forty-two *prajñāpāramitā* gateways are foremost.

Son of Good Family, I know only this bodhisattva liberation known as “skillful knowledge of the many arts.” As for the bodhisattva-mahāsattvas:

Who use wisdom to achieve perfection in their penetrating comprehension of the dharmas of all mundane and world-transcending skills;

Who have comprehensively assembled all the extraordinary techniques and exotic arts without exception;

Who have assembled a profound understanding of literary and mathematical subjects;

Who use medical prescriptions and mantric techniques to skillfully treat the many kinds of disorders so that, wherever there are beings who are possessed by ghosts and goblins, who are under the influence of vengeful magical spells, who have undergone strange transformations due to the influence of evil stars, who are chased after by running corpses, who are afflicted by epileptic convulsions and wasting disorders, or who are afflicted by the many other different kinds of sicknesses, they are able to save them all and bring about a cure;

Who are also skilled in distinguishing and knowing with respect to gold, jade, pearls, cowries, coral, lapis lazuli, *maṇi* jewels, *musāraḡalva*, *keśara*, and all other kinds of contents of jewel treasures the places from which they came, their different categories, and their particular valuations;

Who as bodhisattvas are also able, no matter what the location, to bring under their protection the inhabitants of hamlets, encampments, villages, towns, large and small cities, palaces, parks and gardens, caves, springs, jungles, marshes, and whatever other kinds of places in which communities of people reside;

Who are also skilled in the contemplative analysis and interpretation of matters pertaining to astronomy and geography, auspicious or inauspicious physiognomy, bird calls, animal cries, the arrangements of the clouds, the weather, the prospect of any year’s crops to be either abundant or deficient, the safety or danger of a country, and other such worldly skills and arts of which there are none in which they have not acquired such comprehensive expertise that it exhaustively fathoms the very origins of such knowledge;

Who are also well able to distinguish world-transcending dharmas and rightly determine their designation, distinguish their meanings, analytically contemplate and deduce their essential substance and signs, and comply with them in their cultivation; and

Whose knowledge so well penetrates these matters that it is free of doubt, unimpeded, free of the darkness of delusion, free of any sort of mental dullness, free of worry and distress, unmerged, and free of any failure to achieve directly present realization—

How could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in this state of Magadha there is a district in which there is a city named Vartanaka where an *upāsikā* named Bhadrottamā or “Supreme Among Worthies” dwells. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of Śīlpābhijña and circumambulated him countless times as he gazed up at him in fond admiration. He then respectfully withdrew and departed.

45 – Bhadrottamā

[At that time, Sudhana] proceeded toward the city in that district and went to the abode of Bhadrottamā or “Supreme Among Worthies,” where he bowed down in reverence at her feet and circumambulated her. He then stood off to one side with his palms pressed together respectfully and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet understand how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to provide guidance and instruction in these matters. Please explain this for me.

Bhadrottamā replied to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “the *maṇḍala* of independence.” Having understood it myself, I then teach it for others. I have also acquired an inexhaustible samādhi. It is not the case that the dharmas of that samādhi are either exhaustible or inexhaustible. [Rather]:

It is because it is able to produce the eye of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the ear of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the nose of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the tongue of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the body of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the mind of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the waves of meritorious qualities of all-knowledge, which are inexhaustible;
 It is because it is also able to produce the light of wisdom of all-knowledge, which is inexhaustible; and
 It is because it is also able to produce the swiftly executed spiritual superknowledges of all-knowledge, which are inexhaustible.

Son of Good Family, I know only this “*maṇḍala* of independence” liberation. As for the meritorious practices of the bodhisattva-mahāsattvas who are free of attachment in all things, how could I be completely able to know of or speak about them?

Son of Good Family, off to the south, there is a city known as Bharukaccha in which there is an elder known as Muktiśāra,¹⁷⁰ or “Solid Liberation.” You could go to see him and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana then bowed down in reverence at the feet of Bhadrōttamā and circumambulated her countless times as he gazed up at her in fond admiration. He then respectfully withdrew and traveled south.

46 – Muktiśāra

[At that time, when Sudhana] reached that city, he went to pay his respects at the abode of that elder where he bowed down in reverence at his feet and circumambulated him. He then stood off to one side with his palms pressed together respectfully and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate

the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in these matters. Please explain this for me.

The Elder replied to him, saying:

I have acquired a bodhisattva liberation known as “the pure adornment of unattached mindfulness.” From the time I acquired this liberation on up to the present, I have incessantly and diligently sought right Dharma under the buddhas of the ten directions.

Son of Good Family, I know only this liberation, “the pure adornment of unattached mindfulness.” As for the bodhisattva-mahāsattvas who have acquired the fearless lion’s roar and have become established in the accumulations of vast merit and wisdom, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, within this very city, there is an elder named Sucandra, or “Marvelous Moon.” That elder’s house always emanates light. You should go there, pay your respects, and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of Muktisāra, circumambulated him countless times, and respectfully withdrew.

47 – Sucandra

[At that time, Sudhana] went to the abode of Sucandra where he bowed down in reverence at his feet and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Even so, I still do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

Sucandra then replied to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “the light of pure wisdom.” Son of Good Family, I know only this light of pure wisdom liberation. As for the bodhisattva-mahāsattvas who have realized and acquired countless Dharma gateways to liberation, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here there is a city known as Roruk, or “Generation,” in which there is an elder known as Ajitasena or “Invincible Army.” You should go there, pay your respects, and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana bowed down in reverence at the feet of Sucandra and circumambulated him countless times as he gazed up at him in fond admiration. He then took his leave and departed.

48 – Ajitasena

[At that time, Sudhana] gradually traveled toward that city. When he arrived at the abode of that elder he bowed down in reverence at his feet and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttarasamyak-sambodhi*. Even so, I still do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

The Elder then replied to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “inexhaustible appearance.” It is due to realizing this bodhisattva liberation that I see countless buddhas and acquire their inexhaustible treasures.

Son of Good Family, I know only this “inexhaustible appearance” liberation. As for the bodhisattva-mahāsattvas who have acquired such unlimited wisdom and unimpeded eloquence, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of this city there is a village known as “Dharma” in which there is a brahman known as Śivarāgra or “Supreme Quiescence.” You should go there, pay your respects, and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of Ajitasena and circumambulated him countless times as he gazed up at him in fond admiration. He then took his leave and departed.

49 – Śivarāgra

[At that time, Sudhana] gradually traveled toward the south and went to that village where he saw Śivarāgra, bowed down in reverence at his feet, and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I still do not yet understand how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

The Brahman then replied, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “speech arising from the vow to be truthful.” It is due to speech such as this that the bodhisattvas of the past, future, and present have achieved everything up to the irreversibility in progressing toward *anuttara-samyak-saṃbodhi* by which they have never retreated in the past, do not retreat in the present, and will not retreat in the future. Son of Good Family, it is due to abiding in truthful aspirations and speech that, whatever I decide to do, there is nothing in which I am not completely successful.

Son of Good Family, I know only this “speech arising from the vow to be truthful” liberation. As for the bodhisattva-mahāsattvas who in whatever they do never contradict the vow to be truthful in speech, whose speech is definitely truthful and never false, and who produce measureless merit because of this, how could I know of or be able to speak about them?

Son of Good Family, south of here there is a city known as Sumanāmukha or “Gateway to the Flower of the Sublime Mind” in which there is a youth known as Śrīsaṃbhava or “Born of Virtue.” There is also a maiden there known as Śrīmati or “Possessed of Virtue.” You should go there, pay your respects to them, and ask them, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Then, out of veneration for the Dharma, Sudhana the Youth bowed down in reverence at the feet of that brahman, circumambulated him countless times as he gazed up at him in fond admiration, and then departed.

50 – Śrīsambhava and Śrīmati

At that time, Sudhana the Youth gradually traveled southward to the city of Sumanāmukha, or “Gateway to the Flower of the Sublime Mind,” where he saw the youth known as Śrīsambhava or “Born of Virtue” and the maiden known as Śrīmati or “Possessed of Virtue.” After bowing down in reverence at their feet and circumambulating them in a rightward direction, he stood before them with palms pressed together and said:

O Āryas, I am one who has already resolved to attain *anuttarasamyak-saṃbodhi*. Even so, I still do not yet understand how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. Please explain these matters for me.

The youth and the maiden then replied to Sudhana, saying:

Son of Good Family, we have realized a bodhisattva liberation known as “illusory existence.” Due to having acquired this liberation:

We see all worlds as having a merely illusory existence because they are produced by causes and conditions;

We see all beings as having a merely illusory existence because they are produced by karmic actions and afflictions;

We see everything in the world as having a merely illusory existence because they are all produced from the progressively occurring process of conditioned origination involving [the conditions of] ignorance, becoming, craving, and so forth;

We see all dharmas as having a merely illusory existence because they are the product of the view imputing the existence of a self and many other kinds of illusory conditions;

We see all three periods of time¹⁷¹ as having a merely illusory existence because they are the product of the view imputing the existence of a self and other such cognitions arising from inverted views;

We see as having a merely illusory existence all beings’ arising and cessation, their birth, aging, sickness, and death, and their sorrow, lamentation, pain, and affliction because they are all the product of false discriminations;

We see all lands as having a merely illusory existence because they are manifested due to inverted perceptions, inverted thoughts, inverted views, and ignorance;

We see all *śrāvaka* disciples and *pratyekabuddhas* as having a merely illusory existence because they are created by the severance of discriminations by cognition;

We see all bodhisattvas as having a merely illusory existence because they are created by the conduct and vows with which they train themselves and teach beings; and

We see all the transformations, training, and other endeavors carried out by all those congregations of bodhisattvas as having a merely illusory existence because they are all brought to fulfillment through their vows and wisdom which themselves are like mere conjured illusions.

Son of Good Family, the essential nature of these illusory spheres of experience is inconceivable. Son of Good Family, the two of us are only able to know this “illusory existence” liberation. As for the bodhisattva-mahāsattvas who skillfully enter into the boundless web of all phenomena’s illusory existence, how could we know of or be able to speak about their meritorious qualities and practices?

Having described their liberations, the youth and the maiden then used the power of their inconceivable roots of goodness to cause Sudhana’s body to become suffused with pliancy and glow with radiance, whereupon they spoke to him, saying:

Son of Good Family, south of here there is a country known as Samudrakaccho or “Ocean Shores” in which there is a park known as “Great Adornment” where there is a vast tower known as “the Chamber of Vairocana’s Adornments” that has been produced from the karmic fruition of the bodhisattva’s roots of goodness, that has been produced from the bodhisattva’s power of mindfulness, power of vows, powers of sovereign mastery, and powers of the spiritual superknowledges, that has been produced from the bodhisattva’s skillful means, and that has been produced from the bodhisattva’s merit and wisdom.

Son of Good Family, it is inhabited by a bodhisattva who abides in inconceivable liberations and relies upon the mind of great compassion to manifest for beings such spheres of objective experience in which adornments such as these are brought together. It is Maitreya Bodhisattva-mahāsattva who dwells within it, doing so:

Because he wished to gather in and ripen his parents, retinue, and the peoples of those lands where he had previously been born; Also because he wished to enable the solid establishment in the Great Vehicle of those beings with whom he has previously been born together and together with whom he has previously cultivated;

Also because he wished to enable all beings to succeed in accordance with the grounds on which they dwelt and in accordance with the roots of goodness they possess; and also because he wished:

- To reveal for you the liberation gateways of the bodhisattva;
- To reveal for you the bodhisattva's sovereign mastery in being born everywhere;
- To reveal for you the bodhisattva's use of many different kinds of bodies to appear everywhere before all beings and always teach them;
- To reveal for you the bodhisattva's use of the power of great compassion to tirelessly accumulate all forms of wealth in the world [to benevolently give it to beings];¹⁷²
- To reveal for you the bodhisattva's complete cultivation of all practices, knowledge of all practices, and transcendence of all signs; and
- To reveal for you the bodhisattva's taking on of births everywhere, completely understanding that all births are signless.

You should go there, pay your respects, and ask him with regard to the bodhisattva:

- How he should practice the bodhisattva practices;
- How he should cultivate the bodhisattva path;
- How he should train in the bodhisattva precepts;
- How he should purify the bodhisattva's resolve;
- How he should make the bodhisattva vows;
- How he should accumulate the bodhisattva's provisions for the path;
- How he should enter the grounds on which the bodhisattva dwells;
- How he should fulfill the bodhisattva's *pāramitās*;
- How he should acquire the bodhisattva's unproduced-dharmas patience;
- How he should perfect the dharmas of the bodhisattva's meritorious qualities; and
- How he should serve the bodhisattva's good spiritual guides.

And why should you do this? Son of Good Family, that bodhisattva-mahāsattva has a penetrating comprehension of all the bodhisattva practices, completely knows the minds of all beings, and always appears before them to teach and train them. That bodhisattva has already fulfilled all the *pāramitās*, has already dwelt on all

the bodhisattva grounds, has already realized all the bodhisattva patiences, has already entered the stations of all bodhisattvas, has already received the complete prediction, has already roamed in all the bodhisattva realms, has already acquired the spiritual powers of all buddhas, and has already received all *tathāgatas'* crown-anointing consecration with the Dharma's elixir of immortality of the omniscient ones.

Son of Good Family, that good spiritual guide:

Is able to moisten all your roots of goodness;

Is able to produce growth in your resolve to attain bodhi;

Is able to strengthen your determination;

Is able to increase your goodness;

Is able to produce growth in your bodhisattva faculties;

Is able to show you the unimpeded Dharma;

Is able to cause you to enter the grounds of Samantabhadra;

Is able to explain the bodhisattva vows for you;

Is able to explain the practices of Samantabhadra for you; and

Is able to explain the meritorious qualities developed by the conduct and vows of all bodhisattvas.

Son of Good Family, you should not cultivate only one type of goodness, illuminate only one dharma, practice only one practice, make only one vow, receive only one prediction, and dwell in only one type of patience and think you have achieved the ultimate. You should not rely on a limited resolve to practice the six perfections, dwell on the ten grounds, purify the buddha lands and serve one's good spiritual guides.

Why? Son of Good Family, the bodhisattva-mahāsattva:

Should plant countless roots of goodness;

Should accumulate countless provisions for the path to bodhi;

Should cultivate countless causes for the realization of bodhi;

Should train in countless skillful dedications of merit;

Should teach countless realms of beings;

Should know the minds of countless beings;

Should know the faculties of countless beings;

Should recognize the understandings of countless beings;

Should contemplate the practices of countless beings;

Should train countless beings;

Should sever countless afflictions;

Should purify countless habitual karmic propensities;

Should extinguish countless wrong views;

Should rid himself of countless defiled states of mind;

- Should produce countless types of pure states of mind;
 Should remove countless arrows of intense suffering;
 Should dry up the measurelessly vast ocean of craving;
 Should dispel the measureless darkness of ignorance;
 Should demolish the measureless mountain of arrogance;
 Should sever the countless bonds of *saṃsāra*;
 Should cross beyond the measureless flood of the realms of existence;
 Should dry up the measureless ocean of rebirths;
 Should enable countless beings to escape the mud of the five types of desires;
 Should enable countless beings to escape the prison of the three realms of existence;
 Should establish countless beings on the path of the *āryas*;
 Should eliminate countless actions influenced by the desires;
 Should purify the countless actions influenced by hatred;
 Should demolish the countless actions influenced by delusion;
 Should step over the countless net-traps set by *Māra*;
 Should abandon the countless works of the *māras*;
 Should purify the bodhisattva's countless aspirations;
 Should increase the countless bodhisattva skillful means;
 Should produce the bodhisattva's countless superior faculties;
 Should purify the bodhisattva's countless resolute convictions;
 Should enter the bodhisattva's countless acts of impartiality;
 Should purify the bodhisattva's countless meritorious qualities;
 Should cultivate and refine the bodhisattva's countless practices;
 Should manifest the bodhisattva's countless actions in adapting to those in the world;
 Should develop the power of measureless pure faith;
 Should dwell in the power of measureless vigor;
 Should purify the power of measureless right mindfulness;
 Should fulfill the power of measureless *samādhi*;
 Should bring forth the power of measureless pure wisdom;
 Should strengthen the power of measureless resolute faith,¹⁷³
 Should accumulate the power of measureless merit;
 Should produce growth in the power of measureless wisdom;
 Should manifest the measureless powers of the bodhisattva;
 Should completely fulfill the measureless powers of the Tathāgata;
 Should distinguish the countless gateways to the Dharma;
 Should completely know the countless gateways to the Dharma;
 Should purify the countless gateways to the Dharma;

- Should manifest the measureless light of the Dharma;
 Should create measureless bright illumination of the Dharma;
 Should illuminate the faculties of countless types of beings;
 Should know the countless disorders created by the afflictions;
 Should accumulate countless medicines of the sublime Dharma;
 Should treat the disorders of the countless beings;
 Should make countless majestic offerings of the elixir of
 immortality;¹⁷⁴
 Should go and pay his respects in the lands of countless buddhas;
 Should make offerings to countless *tathāgatas*;
 Should enter countless bodhisattva congregations;
 Should receive the teachings of countless buddhas;
 Should maintain patience with the karmic transgressions of
 countless beings;
 Should extinguish the measureless [suffering of] the wretched
 destinies and the difficulties;¹⁷⁵
 Should enable countless beings to be born in the good rebirth des-
 tinies;
 Should use the four means of attraction to attract countless beings;
 Should cultivate the countless complete-retention *dhāraṇī* gate-
 ways;
 Should initiate the practice of countless gateways of the great
 vows;
 Should cultivate the power of measureless great kindness and
 great vows;
 Should be diligent and never rest in seeking to acquire countless
 dharmas;
 Should bring forth the power of measureless meditative reflections;
 Should undertake countless endeavors using the spiritual super-
 knowledges;
 Should purify the light of measureless wisdom;
 Should go forth into the rebirth destinies of countless beings;
 Should take on births in the countless stations of existence;
 Should manifest countless different kinds of bodies;
 Should know the countless dharmas of verbal expression;¹⁷⁶
 Should penetrate the countless different mind states [of beings];
 Should know the bodhisattva's great spheres of action;¹⁷⁷
 Should dwell in the great palace of the bodhisattvas;
 Should contemplate the bodhisattva's extremely profound and
 marvelous dharmas;
 Should know the bodhisattva's recondite spheres of cognition;¹⁷⁸

Should enact the bodhisattva's difficult-to-implement practices;
 Should possess the bodhisattva's venerable awesome virtue;
 Should ascend to the bodhisattva's difficult-to-enter right and
 definite position;¹⁷⁹
 Should know the bodhisattva's many different kinds of practices;
 Should manifest the bodhisattva's universally pervasive spiritual
 powers;
 Should receive the bodhisattva's cloud of impartial Dharma;
 Should broaden the bodhisattva's boundless web of practices;
 Should fulfill the practice of the bodhisattva's boundless perfec-
 tions;
 Should receive the bodhisattva's countless predictions;
 Should enter the gateways of the bodhisattva's measureless
 patience;
 Should refine [his practice of] the bodhisattva's countless grounds;
 Should purify the bodhisattva's countless gateways into the
 Dharma; and
 Should dwell together with bodhisattvas for boundless kalpas,
 make offerings to countless buddhas, purify an ineffable num-
 ber of buddha lands, and produce an ineffable number of bod-
 hisattva vows.

Son of Good Family, to speak of what is most essential here:

He should everywhere cultivate all the bodhisattva practices;
 He should everywhere teach all realms of beings;
 He should everywhere enter all kalpas;
 He should everywhere take birth in all places;
 He should everywhere know all worlds;
 He should everywhere practice all dharmas;
 He should everywhere purify all *kṣetras*;
 He should everywhere fulfill all vows;
 He should everywhere make offerings to all buddhas;
 He should everywhere make the same vows as all bodhisattvas;
 and
 He should everywhere serve all good spiritual guides.

Son of Good Family:

You should not become weary in searching for good spiritual
 guides;
 You must not become complacent in going to see good spiritual
 guides;
 You must not fear the wearisome suffering of [traveling to] ques-
 tion good spiritual guides;

You must not think of retreating from your attempts to draw near
 to good spiritual guides;
 You should never desist from making offerings to good spiritual
 guides;
 You should never err in how you receive teachings from good
 spiritual guides;
 You should not cherish doubts regarding your training in the
 practices of the good spiritual guides;
 You should not become hesitant in listening to the good spiritual
 guides' teachings on the gateways to emancipation;
 You must not disapprove of or criticize the good spiritual guides
 if you see them according with afflicted behavior; and
 You should never waver in your profound faith, veneration, and
 reverence for good spiritual guides.

Why? Son of Good Family, it is because of the good spiritual guides
 that the bodhisattva:

Hears of the practices of all bodhisattvas;
 Perfects the meritorious qualities of all bodhisattvas;
 Makes the vows of all bodhisattvas;
 Instigates the [growth of] all bodhisattvas' roots of goodness;
 Accumulates all bodhisattvas' provisions for the path;
 Initiates the light of all bodhisattvas' dharmas;
 Reveals all bodhisattvas' gateways of emancipation;
 Cultivates and trains in the precepts of all bodhisattvas;
 Becomes established in the dharmas of all bodhisattvas' meritori-
 ous qualities;
 Purifies all bodhisattvas' vast resolve;
 Increases all bodhisattvas' strength of resolve;
 Completely fulfills all bodhisattvas' *dhāraṇī* and eloquence gate-
 ways;
 Acquires all bodhisattvas' treasury of purity;
 Produces all bodhisattvas' light of meditative absorptions;
 Acquires all bodhisattvas' especially excellent vows;
 Shares the same single vow with all bodhisattvas;
 Listens to all bodhisattvas' especially excellent Dharma;
 Attains all bodhisattvas' esoteric stations [of the path];
 Reaches all bodhisattvas' isle of Dharma jewels;
 Increases the sprouts of all bodhisattvas' roots of goodness;
 Produces growth in all bodhisattvas' wisdom body;
 Guards all bodhisattvas' treasuries of the deeply esoteric;
 Retains all bodhisattvas' accumulation of merit;

Purifies all bodhisattvas' path of rebirth;
 Receives all bodhisattvas' cloud of right Dharma;
 Enters all bodhisattvas' road of the great vows;
 Progresses toward the fruit of bodhi of all *tathāgatas*;
 Gathers together the marvelous practices of all bodhisattvas;
 Reveals all bodhisattvas' meritorious qualities;
 Travels everywhere to listen to the sublime Dharma;
 Praises all bodhisattvas' vast awesome virtue;
 Produces all bodhisattvas' power of great kindness and compassion;
 Gathers all bodhisattvas' supreme powers of sovereign mastery;
 Develops all bodhisattvas' enlightenment factors; and
 Engages in all bodhisattvas' beneficial endeavors.

Son of Good Family, as for the bodhisattvas:

It is due to being supported by the good spiritual guides that they do not fall into the wretched destinies;
 It is due to being taken in by the good spiritual guides that they do not retreat from the Great Vehicle;
 It is due to being borne in the protective mindfulness of the good spiritual guides that they do not transgress against the bodhisattva precepts;
 It is due to being guarded by the good spiritual guides that they do not follow bad spiritual guides;
 It is due to being nurtured by the good spiritual guides that they do not become deficient in the bodhisattva dharmas;
 It is due to being gathered in by the good spiritual guides that they step beyond the grounds of the common person;
 It is due to the good spiritual guides' teachings that they step beyond the grounds of the two vehicles;
 It is due to the good spiritual guides' instructive guidance that they succeed in escaping from the world;
 It is due to being raised up by the good spiritual guides that they are able to remain undefiled by worldly dharmas;
 It is due to serving the good spiritual guides that they cultivate all the bodhisattva practices;
 It is due to making offerings to the good spiritual guides that they become equipped with all the aids to realization of the path;
 It is due to drawing near to the good spiritual guides that they are not vanquished by their karma and afflictions;
 It is due to relying on the good spiritual guides' powers that their strength is steadfast and they do not fear the *māras*; and

It is due to depending on the good spiritual guides that they bring about the growth of all the enlightenment factors.

And why is this so? Son of Good Family, as for the good spiritual guides:

- They enable one to purify all obstacles;
- They enable one to extinguish all karmic offenses;
- They enable one to do away with the difficulties;
- They enable one to stop all evil;
- They enable one to dispel the darkness of the long night of ignorance;
- They enable one to destroy the solidly fortified prison of the various views;
- They enable one to escape from the city of *saṃsāra*;
- They enable one to abandon the house of worldly existence;
- They enable one to rend the net of Māra;
- They enable one to remove the arrows of the many kinds of suffering;
- They enable one to leave behind circumstances made dangerous and difficult by ignorance;
- They enable one to escape from the vast wilderness of wrong views;
- They enable one to cross over the river of the stations of existence;
- They enable one to abandon all wrong paths;
- They are able to reveal the road to the realization of bodhi;
- They are able to teach the bodhisattva dharmas;
- They are able to induce one to become established in the bodhisattva practices;
- They are able to induce one to progress toward the realization of all-knowledge;
- They enable the purification of one's wisdom eye;
- They are able to increase one's resolve to attain bodhi;
- They are able to promote the birth of the great compassion;
- They are able to expound on the sublime practices;
- They are able to teach the *pāramitās*;
- They enable one to cast aside bad teachers;
- They are able to cause one to dwell on the grounds;
- They are able to cause one to acquire the patiences;
- They are able to cause one to cultivate all roots of goodness;
- They are able to cause one to successfully acquire all the provisions for the path;
- They are able to bestow all the great meritorious qualities;

They are able to cause one to reach the station of the knowledge
 of all modes;
 They are able to cause one to delight in the accumulation of meri-
 torious qualities;
 They are able to cause one to rejoice in cultivating all the practices;
 They are able to cause one to penetrate the extremely profound
 meaning;
 They are able to cause one to open the gates to emancipation;
 They are able to cause one to block access to the wretched desti-
 nies;
 They are able to cause one to use the light of Dharma for illumina-
 tion;
 They are able to cause one to rely on the rain of Dharma for mois-
 ture;
 They are able to cause one to extinguish all afflictions;
 They are able to cause one to relinquish all wrong views;
 They are able to cause one to grow in the wisdom of all buddhas;
 and
 They are able to cause one to become established in the dharmas
 of a buddha.

Son of Good Family, again, as for the good spiritual guides:

They are like a kindly mother, for they give birth to the lineage of
 the Buddha;
 They are like a kindly father, for they bestow vast benefit;
 They are like a foster mother, for they protect one and do not allow
 one to do what is evil;
 They are like a teacher, for they provide instruction in the bod-
 hisattva training;
 They are like a good guide, for they are able to reveal the path of
 the *pāramitās*;
 They are like a fine physician, for they are able to cure all the dis-
 eases caused by the afflictions;
 They are like the Himalaya Mountains, for they are able to bring
 about the growth of the medicinal herbs of all-knowledge;
 They are like a courageous general, for they vanquish all perils;
 They are like a ferryman, for they enable one to escape the raging
 flood waters of *saṃsāra*; and
 They are like a ship captain, for they enable one to reach the isle
 of the jewels of wisdom.

Son of Good Family, one should always reflect with right mindful-
 ness on all good spiritual guides. Furthermore, Son of Good Family,
 in supporting and serving all good spiritual guides:

- You should manifest a mind like the great earth with which you remain tireless even in bearing a heavy responsibility;
- You should manifest a mind like vajra with which your determination is indestructibly solid;
- You should manifest a mind like the Iron Ring Mountains with which no suffering can cause you to waver in the least;
- You should manifest a mind like that of an attendant with which you remain compliant in response to all orders;
- You should manifest a mind like that of a disciple with which you never oppose any instruction;
- You should manifest a mind like that of a servant with which you do not disdain any of the responsibilities you discharge;
- You should manifest a mind like that of a nursemaid with which you take on all kinds of difficult work yet never complain;
- You should manifest a mind like that of a wage laborer with which, no matter what instructions you receive, you never oppose them;
- You should manifest a mind like that of one who disposes of excrement with which you abandon all arrogance;
- You should manifest a mind like the seed head of already ripened grain with which you are well able to bend down low;
- You should manifest a mind like that of a fine horse with which you abandon any ill-natured tendencies;
- You should manifest a mind like an immense vehicle with which you are able to carry a heavy load;
- You should manifest a mind like a well-trained elephant with which you are constantly compliant;
- You should manifest a mind like Mount Sumeru with which you do not quaver in the least;
- You should manifest a mind like a good dog with which you do not injure your master;
- You should manifest a mind like that of an untouchable with which you abandon arrogance and pride;
- You should manifest a mind like a gelded bull with which you are free of anger;
- You should manifest a mind like a ship with which, in all your goings and comings, you never grow weary;
- You should manifest a mind like a bridge with which, in taking others across, you forget your own weariness;
- You should manifest a mind like that of a filial son with which you serve with an agreeably compliant demeanor; and
- You should manifest a mind like that of a prince with which you respectfully carry out all decrees.

Furthermore, Son of Good Family:

You should think of yourself as afflicted by a disease, should think of the good spiritual guide as the king of physicians, should think of the Dharma that he teaches as fine medicine, and should think of the practice you cultivate as getting rid of your disease;

You should also think of yourself as one who is traveling far, should think of the good spiritual guide as a guide, should think of the Dharma that he teaches as the right path, and should think of the practice you cultivate as what will lead to your distant destination;

You should also think of yourself as one who is being rescued and ferried across, should think of the good spiritual guide as a ship captain, should think of the Dharma that he teaches as a ship, and should think of the practice you cultivate as the means of reaching the far shore;

You should also think of yourself as like a grain seedling, should think of the good spiritual guide as like the dragon king, should think of the Dharma that he teaches as the seasonal rains, and should think of the practice you cultivate as what causes the seedling's maturation;

You should also think of yourself as one who is poverty stricken, should think of the good spiritual guide as King Vaiśravaṇa, should think of the Dharma that he teaches as wealth and jewels, and should think of the practice you cultivate as bestowing abundant wealth;

You should also think of yourself as an apprentice, should think of the good spiritual guide as the fine artisan, should think of the Dharma that he teaches as the artisan's techniques, and should think of the practice you cultivate as the complete knowledge of those matters;

You should also think of yourself as involved in a frightful situation, should think of the good spiritual guide as a heroically brave stalwart, should think of the Dharma that he teaches as weapons, and should think of the practice you cultivate as what will defeat the enemy;

You should also think of yourself as a merchant, should think of the good spiritual guide as an expedition guide, should think of the Dharma that he teaches as precious jewels, and should think of the practice you cultivate as the means for gathering them;

You should also think of yourself as a young boy, should think of the good spiritual guide as your parent, should think of the

Dharma that he teaches as the family livelihood, and should think of the practice you cultivate as the means by which you inherit it and carry it forward; and

You should also think of yourself as a crown prince, should think of the good spiritual guide as a great official, should think of the Dharma that he teaches as the king's teachings, and should think of the practice you cultivate as enabling you to be crowned with the king's crown, to don the king's robes, to tie on the king's headband, and to take the throne in the king's palace.

Son of Good Family, in drawing near to the good spiritual guides, you should have these kinds of thoughts and should form these kinds of intentions. And why? Due to having thoughts such as these, in drawing near to the good spiritual guides, one's resolve is caused to be forever pure.

Furthermore, Son of Good Family:

Those who follow good spiritual guides produce growth in their roots of goodness just as the Himalaya Mountains produce growth in the various types of medicinal herbs;

Those who follow good spiritual guides become vessels who contain the Dharma of the Buddha just as the great ocean is a vessel that swallows up the many rivers;

Those who follow good spiritual guides become a place for the production of meritorious qualities just as the great ocean is a place that produces the many kinds of jewels.

Those who follow good spiritual guides are able to purify the resolve to attain bodhi just as a fierce fire is able to refine real gold.

Those who follow good spiritual guides rise above worldly dharmas just as Mount Sumeru rises above the great ocean.

Those who follow good spiritual guides are not defiled by worldly dharmas just as the lotus flower is no longer even touched by the water.

Those who follow good spiritual guides do not take in any sort of evil just as the great ocean does not abide the presence of a corpse.

Those who follow good spiritual guides bring about the growth of pure dharmas just as the full moon shines with perfectly full radiance.

Those who follow good spiritual guides brightly illuminate the Dharma realm just as the brightly shining sun illuminates all four continents; and

Those who follow good spiritual guides bring about the growth of their bodhisattva body just as parents raise up their sons.

Son of Good Family, to speak of what is most essential here, if the bodhisattva-mahāsattva is able to comply with the good spiritual guides' teachings:

He acquires ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of meritorious qualities;

He purifies ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of earnest intentions;

He causes the growth of ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattva faculties;

He purifies ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattva powers;

He cuts off ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of obstacles;

He steps beyond ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of realms of the *māras*;

He enters ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of Dharma gateways;

He fulfills ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of provisions for the path;

He cultivates ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of marvelous practices; and

He makes ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of great vows.

Son of Good Family, I shall summarize this again: As for all bodhisattva practices, all bodhisattva *pāramitās*, all bodhisattva grounds, all bodhisattva patiences, all bodhisattva complete-retention *dhāraṇī* gateways, all bodhisattva samādhi gateways, all bodhisattva spiritual superknowledges and wisdom, all bodhisattva dedications, all bodhisattva vows, and all bodhisattva accomplishment of buddha dharmas, they all arise from the powers of the good spiritual guides, take the good spiritual guides as their very origin, are produced in reliance on the good spiritual guides, come forth in reliance on the good spiritual guides, grow in reliance on the good spiritual guides, and abide in reliance on the good spiritual guides. The good spiritual guides are both their cause and their condition, and the good spiritual guides are those who have the capacity to enable them to arise.

Then, having heard of such qualities possessed by the good spiritual guides, having heard that they are able to open and reveal the

countless marvelous bodhisattva practices, and having heard that they are able to bring about the successful development of the countless vast dharmas of a buddha, Sudhana the Youth was filled with joyous exultation and happiness. He then bowed down in reverence at the feet of Śrīsambhava and Śrīmati and circumambulated them countless times as he gazed up at them in attentive admiration. He then respectfully withdrew and departed.

51 – Maitreya

At that time, with his mind moistened by the teachings about the good spiritual guides, Sudhana the Youth reflected with right mindfulness on the bodhisattva practices as he traveled on toward the country of Samudrakaccho or “Ocean Shores.” In doing so:

He recalled how in previous lives he failed to cultivate reverential respect, whereupon he immediately resolved to practice it with diligent effort;

He also recalled how in previous lives he had not been pure in body and mind, whereupon he immediately resolved to focus on purifying himself;

He also recalled how in previous lives he had committed all kinds of bad actions, whereupon he immediately resolved to focus on guarding against and cutting off such behavior;

He also recalled how in previous lives he had given rise to all kinds of wrong thinking,¹⁸⁰ whereupon he immediately resolved to constantly engage in right reflection;

He also recalled how in previous lives he had cultivated practices solely for his own benefit, whereupon he immediately resolved to expand the scope of his intentions to include all beings;

He also recalled how in previous lives he had chased after desirable sense objects which were always self-destructive and flavorless, whereupon he immediately resolved to cultivate the Dharma of the Buddha, nourish the growth of all his faculties, and thereby produce personal peace and security;

He also recalled how in previous lives he had indulged in erroneous thought reflective of the inverted views, whereupon he immediately resolved to generate thoughts aligned with right views while also making the bodhisattva vows;

He also recalled how in previous lives, day and night, he had labored strenuously in doing all kinds of evil deeds, whereupon he immediately resolved to arouse great vigor in becoming accomplished in the dharmas of a buddha; and

He also recalled how in previous lives he had taken on births in the five rebirth destinies that brought no benefit to either himself or others, whereupon he immediately vowed to devote himself to benefiting beings, to becoming accomplished in the dharmas of a buddha, and to serving all good spiritual guides.

Having reflected in this manner, he was filled with great happiness. He then also contemplated this body as being the house of the manifold sufferings of birth, aging, sickness, death and then vowed that, throughout all future kalpas:

He would cultivate the bodhisattva path;
 He would teach beings;
 He would see all *tathāgatas*;
 He would become accomplished in the dharmas of a buddha;
 He would travel to all buddha *kṣetras*;
 He would serve all teachers of the Dharma;
 He would preserve the teachings of all buddhas;
 He would search for all his companions in the Dharma;
 He would see all good spiritual guides;
 He would accumulate the dharmas of all buddhas; and
 He would create causes and conditions with all bodhisattvas' vow bodies and wisdom bodies.

Even as he was having these thoughts, he was growing inconceivable and measureless roots of goodness. He then felt deep faith in and veneration for all bodhisattvas, thinking of them as only rarely encountered and thinking of them as great teachers. His faculties all became purified and his good dharmas increased. Then:

He brought forth all bodhisattvas' reverence and offerings;
 He adopted all bodhisattvas' bowing posture with palms pressed together;
 He developed all bodhisattvas' eye that sees everything in the world;
 He produced all bodhisattvas' thought devoted to mindful concern for all beings;
 He manifested all bodhisattvas' countless vow-generated transformation bodies;
 He produced all bodhisattvas' pure voice of praise;
 He visualized and saw with regard to all buddhas and bodhisattvas of the past and present their everywhere manifesting the realization of enlightenment, their spiritual transformations produced with the spiritual superknowledges, and so forth, even seeing that there was not one place the size of the tip of a hair that they did not completely pervade;

He also acquired the eye of the pure light of wisdom with which he saw all the realms in which all bodhisattvas act;

His mind everywhere entered the net of the *kṣetras* of the ten directions; and

His vows extended everywhere throughout the realm of empty space and the Dharma realm, doing so equally and incessantly throughout all three periods of time.

All of this was brought about through his faithful acceptance of the teachings bestowed by the good spiritual guides.

It was with just such veneration as this, just such offerings as these, just such praises as these, just such contemplations as these, just such vow power as this, just such visualizing thought as this, and just such measureless realms of wisdom as these that, in front of the Chamber of Vairocana's Adornments, Sudhana the Youth bowed down in full reverential prostration, briefly gathered his thoughts, and used a contemplative reflection by which, through deep resolute faith and the power of great vows, he entered the wisdom body's uniformly equal gateway to pervasive presence in all places and everywhere manifested his body:

Directly before all *tathāgatas*;

Directly before all bodhisattvas;

Directly before all good spiritual guides;

Directly before the stupas of all *tathāgatas*;

Directly before the images of all *tathāgatas*;

Directly before the abodes of all buddhas and bodhisattvas;

Directly before all Dharma jewels;

Directly before all *śrāvaka* disciples and *pratyekabuddhas* and their stupas;

Directly before the fields of merit in the congregations of all *āryas*;

Directly before all parents and venerable persons; and

Directly before all beings of the ten directions.

So it was that he incessantly venerated, revered, and praised all those aforementioned beings until the very end of the future, doing so:

The same as empty space, due to being boundless;

The same as the Dharma realm, due to being unimpeded;

The same as the apex of reality, due to pervading everything;

The same as the Tathāgata, due to having no discriminations;

The same as a reflection, due to manifesting in accordance with wisdom;

The same as a dream, due to arising from thought;

The same as an image, due to showing everything;
 The same as an echo, due to being produced by conditions;
 Being unproduced, due to alternating waxing and waning; and
 Having no [inherent] nature, due to changing in accordance with conditions.

He also then decisively understood:

How all karmic retributions arise from actions;
 How all effects arise from causes;
 How all karmic actions arise from habitual karmic propensities;
 How all buddhas' appearances in the world all arise from faith;
 How all transformationally produced offerings arise from resolute understanding;
 How all emanation buddhas arise from the reverential mind;
 How all dharmas of the buddhas arise from roots of goodness;
 How all emanation bodies arise from skillful means;
 How all works of buddhas arise from great vows;
 How all the practices cultivated by all bodhisattvas arise from dedications of merit;
 How all the vast adornments of the Dharma realm arise from the sphere of all-knowledge;
 How abandonment of the annihilationist view occurs due to knowing the nature of how ripening [of karma] occurs;¹⁸¹
 How abandonment of the eternalist view occurs due to knowing non-production;
 How abandonment of the view denying causality occurs due to knowing right causality;
 How abandonment of inverted views occurs due to knowing principles in accordance with reality;
 How abandonment of the view seizing on Maheśvara [as a creator god] occurs due to knowing [that one's circumstances] are not determined by others;¹⁸²
 How abandonment of the view that seizes on the inherent existence of self and others occurs due to knowing that they arise due to conditions;
 How abandonment of views seizing on bounds occurs due to knowing that the Dharma realm is boundless;
 How abandonment of the view that seizes on the existence of going and coming occurs due to knowing they are like reflected images;
 How abandonment of the view that seizes on entities' existence or nonexistence occurs due to knowing they are neither produced nor destroyed;

How abandonment of the view that seizes on the existence of all dharmas occurs due to knowing they are empty and are unproduced, due to knowing they do not possess any inherent existence, and due to knowing they arise due to the power of vows; and

How abandonment of the view that seizes on the existence of signs occurs:

Through entering the apex of signlessness;

Through knowing all dharmas are like sprouts grown from seeds;

Through knowing they are like words produced by a seal stamp;

Through knowing that their appearance of substantiality is like a mere image;

Through knowing sounds are like mere echoes;

Through knowing that objective states are like mere dreams;

Through knowing karmic actions are like mere conjured illusions;

Through completely understanding that signs manifest due to mundane thought;

Through completely understanding that effects arise from their causes;

Through completely understanding that karmic consequences arise from the accumulation of karmic actions; and

Through completely understanding that all dharmas associated with all meritorious qualities all flow forth from the bodhisattva's skillfully invoked expedient means.

Having entered right thought and pure mindfulness due to entering knowledge such as this, Sudhana the Youth completely prostrated his body there on the ground before that tower. As he earnestly bowed down in reverence there, inconceivable roots of goodness flowed into his body and mind, whereupon he felt refreshed and full of delight. He then rose from the ground and single-mindedly gazed up in admiration, his eyes not straying for even a moment as, with palms pressed together, he circumambulated it countless times, reflecting thus:

This immense tower:

Is the abode of those who understand emptiness, signlessness, and wishlessness;

Is the abode of those who are free of discriminations regarding any dharma;

Is the abode of those who completely understand that the Dharma realm is devoid of distinctions;

Is the abode of those who understand that no beings can be found at all;

- Is the abode of those who understand that all dharmas are characterized by non-arising;
- Is the abode of those who are not attached to anything in the world;
- Is the abode of those who are not attached to any home;
- Is the abode of those who do not delight in any village;
- Is the abode of those who do not rely on any of the sense objects;
- Is the abode of those who have transcended all perceptions;
- Is the abode of those who realize all dharmas are devoid of any inherently existent nature;
- Is the abode of those who have cut off all actions based on discriminations;
- Is the abode of those who have transcended all conceptual thought and [discriminations] of the intellectual mind consciousness;¹⁸³
- Is the abode of those who neither enter into nor leave any of the paths;
- Is the abode of those who have entered all [gateways into] the extremely profound *prajñāpāramitā*;
- Is the abode of those who are able to use skillful means to abide in the Dharma realm of the universal gateway;
- Is the abode of those who have extinguished the fire of all the afflictions;
- Is the abode of those who have used especially excellent wisdom to cut off all views, cravings, and conceit;
- Is the abode of those who have developed all the *dhyānas*, liberations, samādhis, superknowledges, and clear knowledges and thus exercise easeful mastery of them;
- Is the abode of those who contemplate the sphere of action of all bodhisattvas' samādhis;¹⁸⁴
- Is the abode of those who securely abide wherever all *tathāgatas* reside;
- Is the abode of those who subsume any single kalpa within all kalpas and subsume all kalpas within any single kalpa and accomplish this without interfering with any of their characteristic features;
- Is the abode of those who subsume any single *kṣetra* within all *kṣetras* and subsume all *kṣetras* within any single *kṣetra* and accomplish this without interfering with any of their characteristic features;
- Is the abode of those who subsume any single dharma within all dharmas and subsume all dharmas within any single dharma and accomplish this without interfering with any of their characteristic features;

- Is the abode of those who subsume any single being within all beings and subsume all beings within any single being and accomplish this without interfering with any of their characteristic features;
- Is the abode of those who subsume any single buddha within all buddhas and subsume all buddhas within any single buddha and accomplish this without interfering with any of their characteristic features;
- Is the abode of those who, in but a single mind-moment, know all three periods of time;
- Is the abode of those who, in but a single mind-moment, travel to all lands to pay their respects;
- Is the abode of those who manifest their bodies directly before all beings;
- Is the abode of those whose minds always benefit everyone in the entire world;
- Is the abode of those who are able to go forth everywhere to all places;
- Is the abode of those who, even though they have already transcended everything in the entire world, still constantly manifest bodies within it in order to teach beings;
- Is the abode of those who are not attached to any *kṣetra* and yet travel to all *kṣetras* to make offerings to all buddhas;
- Is the abode of those who, even without ever moving from their original place, are able to travel everywhere to all buddha *kṣetras* to pay their respects and adorn them;
- Is the abode of those who draw near to all buddhas and yet never even give rise to a thought [attached to] the idea of a buddha;¹⁸⁵
- Is the abode of those who rely upon all good spiritual guides and yet never even give rise to the idea of [the existence of] a good spiritual guide;
- Is the abode of those who, even if they dwelt in the palace of Māra, would still never indulge in the objects of sensual desire;
- Is the abode of those who have forever abandoned all conceptual thought;
- Is the abode of those who, even though they manifest their bodies among all beings, still never raise any dualistic thought conceiving of “self” or “other”;
- Is the abode of those who are able to everywhere enter all worlds and yet still have no thoughts conceiving of any differences in the Dharma realm;

- Is the abode of those who vow to abide throughout all kalpas of the future and yet do not conceive of any kalpas as either long or short;
- Is the abode of those who, even without ever leaving a place the size of the tip of a hair, still manifest their bodies everywhere in all worlds;
- Is the abode of those who are able to expound even on rarely encountered dharmas;
- Is the abode of those who are able to abide in recondite dharmas, extremely profound dharmas, non-dual dharmas, signless dharmas, non-counteractive dharmas, dharmas that cannot be found anywhere at all, and dharmas that are free of all conceptual proliferation;
- Is the abode of those who abide in the great kindness and the great compassion;
- Is the abode of those who have already gone beyond all wisdom of the two vehicles, who have already stepped beyond all realms of Māra, who are already beyond defilement by worldly dharmas, who have already reached the far shore of perfection reached by bodhisattvas, and who already abide in the station where the Tathāgata abides; and
- Is the abode of those who, although they have transcended all signs, still refrain from entering the right and fixed position of *śrāvaka* disciples and, although they have completely realized all dharmas' non-arising, still do not abide in the unproduced nature of dharmas.
- It is the abode of:
- Those who, although they contemplate unloveliness, do not realize the dharma of dispassion, yet still do not coexist with desire;
 - Those who, although they cultivate kindness, do not realize the dharma of non-hatred, yet still do not coexist with the defilement of hatred; and
 - Those who, although they contemplate conditioned arising, do not realize the dharma of non-delusion, yet still do not coexist with delusion.
- It is the abode of:
- Those who, although they abide in the four *dhyānas*, still do not take rebirth in accordance with the *dhyānas*;
 - Those who, although they practice the four immeasurable minds for the purpose of teaching beings, still do not take rebirth in the form realm; and

Those who, even though they cultivate the four formless concentrations, still, due to the great compassion, do not abide in the formless realm.

It is the abode of:

Those who, although they diligently cultivate calming and contemplative insight, in order to continue teaching beings, they still refrain from realizing clear knowledge and liberation, and

Those who, although they practice equanimity, still never relinquish their works in the service of teaching beings.

It is the abode of:

Those who, although they contemplate emptiness of inherent existence, still do not generate an emptiness-centered view;

Those who, although they practice signlessness, still always teach beings who are attached to signs; and

Those who, although they practice wishlessness, still never abandon the vow to pursue the practices leading to bodhi.

It is the abode of:

Those who, although they have achieved sovereign mastery over all karma and afflictions, in order to teach beings, still manifest the appearance of following karma and afflictions;

Those who, although they have become free of births and deaths, in order to teach beings, still manifest the appearance of being subject to birth and death; and

Those who, although they have already transcended all the rebirth destinies, in order to teach beings, still manifest the appearance of entering into the rebirth destinies.

It is the abode of:

Those who, although they practice kindness, still have no loving affection for any being;

Those who, although they practice compassion, still have no attachment to any being;

Those who, although they practice sympathetic joy, still contemplate suffering beings with a mind that always feels deep pity for them; and

Those who, although they practice equanimity, still never neglect endeavors that benefit others.

And it is the abode of:

- Those who, although they practice the nine sequential meditative absorptions,¹⁸⁶ still do not renounce taking birth in the desire realm;
- Those who, although they have realized that all dharmas are neither produced nor destroyed, still refrain from realizing the apex of reality;
- Those who, although they enter the three gates to liberation, still refrain from opting for the *śrāvaka* disciple's liberation;
- Those who, although they contemplate the four truths of the *ārya*, still refrain from abiding in the Small Vehicle's fruits of the *ārya*;
- Those who, although they contemplate the extremely profound doctrine of conditioned arising, still refrain from abiding in final quiescent cessation;
- Those who, although they cultivate the eightfold path of the *ārya*, still do not seek to escape from the world forever;
- Those who, although they have stepped beyond the grounds of the common person, still refrain from falling down to the grounds of the *śrāvaka* disciples and *pratyekabuddhas*;
- Those who, although they contemplate the five appropriated aggregates, they still refrain from forever extinguishing the aggregates;
- Those who, although they have gone beyond the four types of *māras*, still do not make discriminations among the types of *māras*;¹⁸⁷
- Those who, although they do not become attached to the six sense bases, still do not forever extinguish the six sense bases;
- Those who, although they securely abide in true suchness, still do not fall into [final realization of] the apex of reality; and
- Those who, although they teach all the vehicles, still never abandon the Great Vehicle.

This immense tower is the abode of those who abide in all such meritorious qualities as these.

Sudhana the Youth then spoke these verses:

This is the abode of the one of great compassion and pure wisdom who benefits those in the world, the Venerable Maitreya, the Buddha's senior son on the crown-anointing consecration ground who is on the verge of entering the realm of the Tathāgatas.

All of those renowned sons of the Buddha who have already entered the Great Vehicle's gates of liberation

and roam throughout the Dharma realm with unattached minds—
This is the abode of these peerless ones.

Giving, moral virtue, patience, vigor, *dhyāna*, and wisdom as well as skillful means, vows, the powers, and the spiritual superknowledges, all such dharmas associated with the Great Vehicle's perfections—
This is the abode of those who have completely fulfilled them all.

Those whose wisdom is as vast as empty space,
who know all dharmas of the three periods of time,
and who are unimpeded, non-dependent, and cling to nothing—
This is the abode of those who fully know all the stations of existence.

Those who completely understand all dharmas as without a nature
and as unproduced—those who, depending on nothing, are like birds
flying across the sky in their attainment of the sovereign masteries—
This is the abode of those who possess such great wisdom as this.

Those who fully know the true nature of the three poisons,
those who distinguish arising based on causes and conditions as false,
and those who do not, due to weariness of them, then seek to escape—
This is the abode of the quiescent ones such as these.

The three gates to liberation, the eightfold path of the *ārya*,
the aggregates, sense bases, sense realms, and conditioned arising—
They can contemplate them all, yet do not proceed into quiescence.
This is the abode of those who are skilled in expedient means.

With unimpeded wisdom, they contemplate
all the lands of the ten directions as well as all their beings.
Knowing the nature of them all as empty, they do not discriminate.
This is the abode of those who have become quiescent.

They are unimpeded in traveling all throughout the Dharma realm,
yet, in seeking such actions' inherent nature, it cannot be found.
Like the wind moving through space, there are no actions that they do.
This is the abode of those who have nothing they depend on.

When they everywhere see the many beings in the wretched destinies
enduring all kinds of intense cruelties from which there is no refuge,
they emanate the light of great kindness to extinguish them all.
This is the abode of those who possess such deep sympathy.

When they see beings who have lost the right road,
as if they were people born blind traveling on a fearsome path,
they lead them along and enable them to enter the city of liberation.
This is the abode of the great Master Guides.

When they see beings entering the net of *Māra*
who are then driven along by birth, aging, sickness, and death,

they help them to escape and gain comfort and security.
This is the abode of those who are courageous and strong.

When they see beings beset by the sickness of the afflictions,
they arouse the mind of vast compassion and pity
and use the medicine of wisdom to completely cure them.
This is the abode of the great king of physicians.

When they see the many beings submerged in the ocean of existences,
sunken therein, driven by sorrows, and enduring the many sufferings,
they use the ship of the Dharma to rescue them all.
This is the abode of those who are skilled in ferrying others across.

Seeing all beings abiding in the ocean of afflictions,
they are able to make the wondrously precious resolve to attain bodhi
with which they enter into it and rescue them all.
This is the dwelling place of those who are skilled as fishers of men.

They always use great vows and the eyes of kindness and compassion
to everywhere contemplate all beings
and pull them out of the ocean of existences.
This is the abode of the kings of the golden-winged *garuḍas*.

Just as the sun and the moon that hover in the sky
have nothing in the world on which they do not shine,
so too it is with the light of their wisdom.
This is the abode of those who illuminate the world.

In order to teach but a single being, all bodhisattvas
will remain for all the countless kalpas of the future,
and as they do so for but one person, so too will they do so for all.
This is the abode of those who would rescue the entire world.

Just as, in but a single land, they teach the beings there,
and incessantly continue this throughout all future kalpas,
so too, in each and every land, they do so in this way.
This is the abode of those possessed of just such solid resolve.

All the Dharma taught by all buddhas throughout the ten directions—
They take in every part of it in but a single sitting
and constantly continue to do so throughout all future kalpas.
This is the abode of those who possess an ocean of wisdom.

They roam everywhere throughout the oceans of all worlds,
everywhere enter the ocean of all assemblies,
and then make offerings to the ocean of all *tathāgatas*.
This is the abode of those pursuing such cultivation.

They cultivate an ocean of all the marvelous practices,
make a boundless ocean of great vows,

and do so throughout an ocean of many kalpas.

This is the abode of those who possess the meritorious qualities.

On the tip of but a single hair, there are countless *kṣetras*

in which there are ineffably many buddhas, beings, and kalpas.

They clearly see things such as these, having none not completely so.

This is the abode of those who have the unimpeded eye.

Within but a single mind-moment, they subsume

all the boundlessly many kalpas, lands, buddhas, and living beings

that, with unimpeded wisdom, they completely and rightly know.

This is the abode of those who have perfected the qualities.

If the lands of the ten directions were all ground to atoms

and all the great oceans were ladled out drop-by-drop with a hair,

the vows the bodhisattvas have made are of just such a number.

This is the abode of those whose actions are so unimpeded.

Of all the complete-retention *dhāraṇīs*, samādhi gateways,

great vows, *dhyānas*, and liberations they have perfected,

they dwell in each of them for boundless kalpas.

This is the abode of those who are the true sons of the Buddha.

These measurelessly and boundlessly many sons of the Buddha

have in many different ways taught the Dharma, liberated beings,

and presented teachings on the many kinds of worldly skills and arts.

This is the abode of those whose cultivation is of this sort.

Adept in the spiritual superknowledges, skillful means, and wisdom,

they cultivate the marvelous Dharma gate of the illusory nature of all

and manifest births in all five destinies throughout the ten directions.

This is the abode of those who are unimpeded in these things.

From when these bodhisattvas first made their resolve,

they have completely fulfilled the cultivation of all the practices

and have emanated countless bodies throughout the Dharma realm.

This is the abode of those possessed of such spiritual powers.

In but a single mind-moment, they have realized enlightenment¹⁸⁸

and everywhere performed works of boundless wisdom that, whoever

pondered them with only worldly sentiment would all be driven mad.

This is the abode of those who are so very difficult to assess as this.

Having perfected the unimpeded spiritual superknowledges,

they roam the Dharma realm and have no place they do not pervade,

yet their minds have never found anything that is apprehensible.

This is the abode of those possessed of such pure wisdom.

These bodhisattvas cultivate unimpeded wisdom,

enter all lands without having anything to which they are attached,

and use non-dual wisdom to shine their illumination everywhere.
This is the abode of those who are free of the idea of a self.

They completely know all dharmas are devoid of any basis
and that their fundamental nature is quiescence, just like space.
They always course in spheres of cognition such as these.
This is the abode of those who have abandoned the defilements.

Everywhere seeing the many beings undergoing all kinds of suffering,
they arouse the mind of great humane kindness and wisdom
and vow to always benefit everyone in the world.
This is the abode of those possessed of compassionate pity.

The sons of the Buddha who abide herein
everywhere appear before all beings.
Like the orbs of the sun and moon
they everywhere dispel the darkness of *saṃsāra*.

The sons of the Buddha who abide herein
everywhere adapt to the minds of beings
and transformationally manifest countless bodies
that completely fill the *kṣetras* of the ten directions.

The sons of the Buddha who abide herein
travel everywhere to all worlds,
going to the abodes of all *tathāgatas*
for measurelessly and numberlessly many kalpas.

The sons of the Buddha who abide herein
contemplate the Dharma of all buddhas,
doing so for measurelessly and numberlessly many kalpas
in which their minds never grow weary.

The sons of the Buddha who abide herein,
in every mind-moment enter samādhis
in which each of these samādhi gateways
clearly reveals the realms of all buddhas.

The sons of the Buddha who abide herein
all know all of the *kṣetras*,
their measurelessly and numberlessly many kalpas,
their beings, and the names of their buddhas.

The sons of the Buddha who abide herein
subsume all kalpas within but a single mind-moment.
They merely accord with the minds of beings
while remaining free of any discriminating thought.

The sons of the Buddha who abide herein
cultivate all the samādhis.

In each and every mind-moment,
they know the dharmas of the three periods of time.

The sons of the Buddha who abide herein
sit in the lotus posture, their bodies unmoving,
even as they appear in all *kṣetras*
and in all the rebirth destinies.

The sons of the Buddha who abide herein
drink in the ocean of all buddhas' Dharma,
deeply enter the ocean of wisdom,
and perfect the ocean of meritorious qualities.

The sons of the Buddha who abide herein
know the number of all the *kṣetras*
and know the number of worlds, the number of beings,
and the number of buddha names in just the same way.

The sons of the Buddha who abide herein
are able to completely know in a single mind-moment
the creation and destruction of all lands
throughout all three periods of time.

The sons of the Buddha who abide herein
know the conduct and vows of all buddhas,
the practices cultivated by the bodhisattvas,
and the faculties and desires of beings.

The sons of the Buddha who abide herein
see in but a single atom
countless *kṣetras*, congregations,
living beings, and kalpas.

Just as this is so within but a single atom,
so too is this so in all atoms
in which everything is fully present in all its variations,
and all places are present there with no mutual interference.

The sons of the Buddha who abide herein
everywhere contemplate all dharmas,
beings, *kṣetras*, and periods of time
as having no arising and as having no inherent existence.

They contemplate the equality of beings,
the equality of dharmas, the equality of *tathāgatas*,
the equality of *kṣetras*, the equality of vows,
and the equality of all three periods of time.

The sons of the Buddha who abide herein
teach all the many kinds of beings,

make offerings to all *tathāgatas*,
and meditate on the nature of all dharmas.

The vows, wisdom, and practices they have cultivated
for countless thousands of myriads of kalpas
are so vast as to be immeasurable
and are such that no one could ever finish praising them.

I press my palms together in respect and bow down in reverence
to all those greatly courageous ones who,
with their unimpeded spheres of action,
dwell here in this place.

I now bow down in reverence
to this eldest son of the buddhas
so possessed of the *āryas'* qualities, the Venerable Maitreya.
May he extend his kindly concern to me.

Then, having used countless bodhisattva praises such as these to praise the bodhisattvas dwelling in that immense tower, the Chamber of Vairocana's Adornments, Sudhana the Youth bent forward humbly with his palms pressed together in respect and bowed down in reverence, single-mindedly praying to be able to see Maitreya Bodhisattva, draw near to him, and make offerings to him. He then saw Maitreya Bodhisattva-mahāsattva arriving from some other place surrounded by a measureless retinue of countless kings of the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinṇaras*, and *mahoragas*, as well as by Śakra, Brahmā, the World-Protecting Deva Kings, a measureless retinue from the land of his birth, congregations of brahmans, and countless other hundreds of thousands of beings, all of whom came together with him to that immense Chamber of Adornments tower.

When Sudhana saw this, he was overcome with joyous exultation and bowed down in a complete reverential prostration, whereupon Maitreya Bodhisattva looked at Sudhana, pointed him out to that huge congregation, praised his meritorious qualities, and then spoke these verses:

You should all regard this Sudhana
whose aspiration for wisdom is pure.
It is to seek the bodhi practices
that he comes here into my presence.

Welcome, O you of completely full kindness.
Welcome, O you of pure compassion.
Welcome, O you whose gaze is quiescent.
May you be free of weariness in your cultivation.

Welcome, O you of pure aspiration.

Welcome, O you who are possessed of vast mind.

Welcome, O you of irreversible faculties.

May you be free of weariness in your cultivation.

Welcome, O you of unshakable practice,

you who always search for good spiritual guides,

you who completely understand all dharmas,

you who are devoted to training the many kinds of beings.

Welcome, O you who practice the marvelous path.

Welcome, O you who dwell in the meritorious qualities.

Welcome, O you who progress toward the fruit of buddhahood

and have never succumbed to weariness.

Welcome, O you for whom the qualities are your very essence.

Welcome, O you who take the Dharma as your source of sustenance.

Welcome, O you of the boundless practices.

You are one who is only rarely encountered in the world.

Welcome, O you who have abandoned delusion,

whom worldly dharmas are unable to sully,

and who, in issues of gain, loss, disrepute, fame, and such,¹⁸⁹

make no discriminations at all.

Welcome, O you who are a bestower of happiness,

who are pliant and capable of accepting teaching,

and who have completely rid yourself of all thoughts

of flattery, deception, anger, and pride.

Welcome, O you who are a true son of the Buddha

who travels to pay respects in all the ten directions,

increasing the growth of your meritorious qualities

while remaining pliant and free of indolence and weariness.

Welcome, O you who possess the knowledge of the three times,

who everywhere know all dharmas,

who give birth to a treasury of all meritorious qualities,

and whose cultivation never succumbs to weariness.

Mañjuśrī, Meghaśrī, and the rest,

all those sons of the Buddha,

sent you here to my abode,

so that I can show you the realm of the unimpeded.

You have completely cultivated the bodhisattva practices

and have everywhere gathered in the many beings.

A person of such vast qualities as this

has now arrived here at my abode.

It was in order to seek out
the pure realms of all *tathāgatas*
that he has inquired about all the vast vows
and thus has come here to my abode.

It was due to your aspiration to cultivate the training
in all the practices and works accomplished
by the buddhas of the past, future, and present
that you have come here to my abode.

It was because you wished to seek the sublime Dharma
and wished to receive the bodhisattva practices
from the good spiritual guides
that you have come here to my abode.

It was because you recalled that the good spiritual guides
are those who are praised by all buddhas
and are the cause for your attainment of bodhi
that you have come here to my abode.

It was because you recalled, "The good spiritual guides
give birth to me like my own parents,
raise me like nursemaids,
enable the growth of my limbs of bodhi,
cure my many disorders like physicians,
shower me with the elixir of immortality like devas,
show me the right road like the sun,
are like the purifying orb of the moon,
are like the mountains that are unshakable,
are like the ocean that never increases or decreases,
and are like the ship captain who rescues me and takes me across."
Hence you have come here to my abode.

You look upon the good spiritual guides
as like great valiant generals,
as like great leaders of merchants,
as like great caravan guides,
as able to erect the banner of right Dharma,
as able to show the buddhas' meritorious qualities,
as able to destroy all the wretched rebirth destinies,
as able to open the gates to the good rebirth destinies,
as able to reveal the bodies of all buddhas
as able to guard the treasury of all buddhas,
and as able to preserve the Dharma of all buddhas.
Therefore you wish to look up to and serve them.

It is because you wish to reach fulfillment in pure wisdom,
because you wish to be fully endowed with the fine body,
and because you wish to be born into the venerable and noble clan
that you have come here to my abode.

You should all look at this person
who has drawn near to the good spiritual guides
and followed what they have cultivated and trained in.
You should accord in practice with all that he has done.

Due to the causes and conditions of past merit,
Mañjuśrī enabled him to make the resolve,
accord with [the teachings], never oppose them,
and cultivate them without becoming lax or weary.

His father, his mother, and his relatives
as well as his palace and his wealth—
He relinquished all of this
to humbly seek the good spiritual guides.

He has purified resolve such as this,
has forever renounced the mundane body,
and will be born in a buddha land
where he will enjoy the supreme karmic rewards.

Sudhana saw the sufferings of beings
undergoing birth, aging, sickness, and death, and
for their sakes, made the greatly compassionate resolve
to diligently cultivate the unexcelled path.

Sudhana saw beings forever flowing on
and turning about in the five destinies of rebirth,
and sought for their sakes to acquire the vajra wisdom
that breaks the cycle of all their sufferings.

Sudhana saw that beings' fields of the mind
are as if deserted and overgrown with weeds,
and single-mindedly sought the plow of sharp wisdom,
to rid them of the thorns of the three poisons.

Beings abide in the darkness of delusion where,
blinded by benightedness, they have lost the right path.
Sudhana will serve them as a guide
who shows them the peaceful and secure place.

Taking patience as his armor, the liberations as his vehicle,
and wisdom as his sharp sword,
he will be able to destroy the brigands of the afflictions
throughout the three realms of existence.

Sudhana will become the captain of the ship of Dharma
 that everywhere rescues all sentient beings
 and enables them to cross the ocean of what should be known¹⁹⁰
 so that they swiftly reach the isle of the jewels of purity.

Sudhana will be a sun of right enlightenment
 whose light of wisdom and shining orb of great vows
 will travel throughout the sky of the Dharma realm,
 everywhere illuminating the abodes of confused beings.

Sudhana will be a moon of right enlightenment
 whose white dharmas of purity will become completely full.
 The clear and cool light of his kindness and meditative absorptions
 will equally illuminate the minds of beings.

Sudhana will become an ocean of supreme knowledge
 abiding in reliance on his resolute intentions
 and his ever-deepening bodhi practices
 which shall then produce the many jewels of the Dharma.

Sudhana, the dragon of the great resolve,
 is rising up into the sky of the Dharma realm where
 he will spread the clouds and pour down the sweet rains
 that will bring forth and ripen all the fruits [of the path].

Sudhana will light the lamp of the Dharma
 with its wick of faith, its oil of kindness and compassion,
 its font of mindfulness, and its light of meritorious qualities
 that entirely extinguishes the darkness of the three poisons.

His bodhi resolve is the *kalala* embryo.
 Compassion is the womb, kindness is the flesh,
 and the limbs of enlightenment form the extremities
 as it grows in the womb of the Tathāgata.

He will increase his treasury of merit,
 purify his treasury of wisdom,
 reveal a treasury of skillful means,
 and produce a treasury of great vows.

With such great adornments as these
 he will rescue the many beings
 and will become one who, among all devas and men,
 is only rarely ever heard of or encountered.

Such a tree of wisdom as this
 is one whose roots go deep and that is unshakable.
 His many practices will gradually grow
 until he everywhere provides shade for all beings.

Wishing to develop all the virtues,
 wishing to inquire about all dharmas,
 and wishing to sever all doubts,
 he is devoted to the search for good spiritual guides.

Wishing to destroy all the *māras* of the afflictions,
 wishing to do away with the defilement of the various views,
 and wishing to liberate beings from their bonds,
 he is devoted to searching for good spiritual guides.

He will destroy all the wretched rebirth destinies,
 will reveal the road to rebirth among humans and devas, and
 will enable cultivation of practices that produce meritorious qualities
 and lead to swift entry into the city of nirvāṇa.

He will liberate others from the difficulties produced by views,
 will cut through the net of views,
 will dry up the waters of craving,
 and will reveal the paths out of the three realms of existence.

He will become a refuge for the world,
 will become a light for the world,
 will become a teacher of those in the three realms,
 and will show them the way to liberation from them.

He will also enable those in the world
 to abandon their attachments to perceptions,
 to awaken from their slumber among the afflictions,
 and to escape from the mud of sensual desires.

He will completely understand the many different dharmas,
 will purify the many kinds of *kṣetras*,
 and will lead everyone to the ultimate destination,
 thereby filling their minds with great joyous delight.

Your practice has become so extremely pliant
 and your mind has become so very purified
 that, whichever meritorious qualities you wish to cultivate,
 they will all reach perfect fulfillment.

Before long, you will see all buddhas,
 will completely comprehend all dharmas,
 will purify the ocean of the many *kṣetras*,
 and will completely realize the great bodhi.

Cultivating all the practices in this way,
 you will fulfill the ocean of all practices,
 will know the ocean of all dharmas,
 and will liberate an ocean of beings.

Having achieved such decisive resolve as this,
 you will reach the far shore of meritorious qualities,
 will develop all the varieties of goodness,
 and will become the equal of the sons of the Buddha.

You will cut off all the afflictions,
 will purify all karma,
 and will subdue all the *māras*,
 thus completely fulfilling vows such as these.

You will produce the path of marvelous wisdom,
 will open the path of right Dharma,
 and before long will relinquish
 the path of afflictions, karma, and suffering.¹⁹¹

The sphere of all beings is sunken and confused
 in the wheel of all the realms of existence.
 You will turn the wheel of Dharma
 and enable them to cut off the cycle of suffering.

You will preserve the lineage of the Buddha,
 you will purify the lineage of the Dharma,
 and you will gather the lineage of the Sangha
 and see that they pervade all three periods of time.

You will cut away the net of the many cravings,
 will rend the net of the many views,
 will rescue beings from the net of their many sufferings,
 and will successfully fulfill this net of vows.

You will liberate the realms of beings,
 will purify the realms of lands,
 will accumulate the realms of wisdom,
 and will succeed in the realm of your resolute intentions.

You will arouse joy in beings,
 will arouse joy among the bodhisattvas,
 and will arouse joy in the buddhas.
 You will produce joyous delight such as this.

You will see all the rebirth destinies,
 will see all the *kṣetras*,
 will see all dharmas,
 and will acquire the vision of this buddha.

You will emanate the light that dispels darkness,
 will emanate the light that extinguishes heat,
 will emanate the light that extinguishes evil
 and will rinse away the sufferings of the three realms of existence.

You will open the gates to the celestial rebirth destinies,
 will open the gates to the path to buddhahood,
 will reveal the gates to liberation,
 and will cause all beings to enter them.

You will show them the right path
 and will cut off access to the wrong paths.
 Diligently cultivating in this way,
 you will succeed in completing the path to bodhi.

You will cultivate the ocean of meritorious qualities,
 will liberate those in the ocean of the three realms of existence,
 and will everywhere enable the ocean of all beings
 to escape from the ocean of the many kinds of sufferings.

In the ocean of beings,
 you will dry up the ocean of afflictions
 and will enable them to cultivate the ocean of practices
 and swiftly enter the ocean of great wisdom.

You will increase the ocean of wisdom,
 you will cultivate the ocean of practices,
 and you will completely fulfill
 the ocean of all buddhas' great vows.

You will enter the ocean of *kṣētras*,
 you will contemplate the ocean of congregations,
 and you will use the power of wisdom
 to drink the entire ocean of all dharmas.

You will seek audiences with the cloud of all buddhas,
 will raise up clouds of offerings to them,
 will listen to their clouds of sublime Dharma,
 and will make a cloud of vows such as these.

Roaming everywhere in the house of the three realms of existence,
 everywhere demolishing the house of the many afflictions,
 and everywhere entering the house of the Tathāgatas—
 You will practice a path such as this.

You will everywhere enter the gateways of samādhi,
 will everywhere roam in the gates of liberation,
 will everywhere abide in the gates of the spiritual superknowledges,
 and will travel everywhere throughout the Dharma realm.

You will everywhere appear before beings
 and will everywhere appear before all buddhas
 like the light of the sun and the moon.
 You will develop powers such as these.

In all that you practice, you will remain unwavering and undistracted,
and in all that you practice, you will be as free of defiling attachments
as a bird as it flies across the sky.

You will develop marvelous functions such as these.

Just as is so within the net of Indra,
so too will you dwell in the network of *kṣētras*.

You will go forth to visit them all,
being as unimpeded in your travels as the wind.

You will enter the Dharma realm
and go everywhere throughout all worlds,
everywhere seeing the buddhas of the three periods of time,
doing so with a mind filled with great joy.

With regard to all the Dharma gateways
you have already acquired or shall acquire in the future,
you should bring forth great exultant joyfulness,
while staying free of either covetousness or weariness.

You are a vessel filled with meritorious qualities
who is able to follow the teachings of all buddhas
and is able to cultivate the bodhisattva practices.
Hence you see these extraordinary phenomena.

Sons of the Buddha such as these
would be rarely met even in a *koṭī* of kalpas.
How much rarer it is to see their meritorious qualities
and the marvelous paths that they cultivate.

You have been born within the human realm
where you have reaped a vast harvest of excellent benefits.
You have succeeded in seeing Mañjuśrī and the others
as well as their countless meritorious qualities.

You have already escaped the wretched rebirth destinies,
have already escaped the places beset by the difficulties,¹⁹²
and have already gone beyond the many sufferings and troubles.
This is so very good indeed! You must not indulge any indolence.

You have already left the grounds of the common person,
and have already come to dwell on the bodhisattva grounds.
You will fulfill the practice of the wisdom grounds
and soon enter the ground of the Tathāgata.

The bodhisattva practices are like an ocean,
the buddhas' wisdom is like empty space,
and so too are your vows.
You should rejoice greatly in this.

Your faculties are such that you do not grow lax or weary
and your resolve is always decisive.

Draw near to the good spiritual guides
and before long you will achieve complete success.

The bodhisattvas' many different practices
are all done for the sake of training beings.
Completely practice all the Dharma gateways
and take care not to doubt them.

You possess an inconceivable stock of merit
as well as genuine faith.
It is due to this that now, today,
you have been able to see these sons of the Buddha.

You have seen all these sons of the Buddha
and have acquired vast benefit from all of them.
Each and every one of their great vows
are such that you accept them with faith.

You are one who is able to cultivate the bodhisattva practices
throughout the three realms of existence.
Therefore those sons of the Buddha
revealed to you their gateways to liberation.

Though those who are not vessels of the Dharma
might dwell together with the sons of the Buddha,
even if they did so for countless kalpas,
none of them could ever know their spheres of experience.

You have seen the bodhisattvas
and have been able to hear dharmas such as these
that are found in the world only extremely rarely.
In this, you should greatly rejoice.

All buddhas are protectively mindful of you,
and the bodhisattvas gather you in and accept you.
You are one who is able to practice in accord with their teachings.
This is good indeed! May you live a long life.

You have already been born into the family of the bodhisattvas,
have already acquired the virtues of the bodhisattvas,
and you have already grown in the lineage of the Tathāgata,
and are bound to ascend to the crown-anointing consecration stage.

Before long, you are bound to succeed
in becoming the same as the other sons of the Buddha.
Whenever you see beings afflicted by sufferings,
you shall establish them all in a peaceful and secure place.

It is just as when one plants a seed of this particular sort,
 one is then certain to harvest a fruit of this very same sort.
 I now congratulate you and offer you my comforting assurance.
 You should therefore feel greatly joyous happiness.

Countless bodhisattvas
 have practiced the path for countless kalpas
 and yet have still been unable to develop these practices,
 all of which you have now already acquired.

Through the power of faith-filled aspiration and solid vigor,
 Sudhana has succeeded in these practices.
 Whoever feels respect and admiration for this
 should also pursue training such as this.

All the meritorious qualities and practices
 arise from vows and aspirations.
 Sudhana has already completely understood this.
 Hence he always aspires to diligently cultivate them.

Just as when the dragons spread forth dense clouds,
 it is then certain that a great rain will pour down,
 so too, when the bodhisattva brings forth vows and wisdom,
 he will definitely pursue the cultivation of the practices.

If there are any good spiritual guides
 who show you the practices of Samantabhadra,
 You should serve them well
 and take care not to doubt them.

For countless kalpas, because of sensual desires,
 you have relinquished bodies in vain.
 Now, if you were to do so for the sake of the quest for bodhi,
 this relinquishing would then be good.

Throughout countless past kalpas,
 you have fully endured the sufferings of births and deaths
 without ever having served the buddhas
 and without ever even hearing of practices such as these.

Now that you have acquired this human body,
 have met the Buddha and the good spiritual guides,
 and have heard the practices leading to bodhi,
 how could you not be filled with joyous delight?

Even if one met a buddha appearing in the world
 and also met good spiritual guides,
 still, if one's mind was impure,
 one would not get to hear dharmas such as these.

If, toward the good spiritual guide,
one were to produce faith, aspiration, resolve, and reverence
while abandoning doubts and remaining free of weariness,
only then one might be able to hear Dharma such as this.

If there is anyone who hears this Dharma
and then produces a mind of resolute vows,
one should realize that a person such as this
has already reaped vast benefit.

If one's resolve is purified in this way,
he will always be able to draw near to the buddhas,
will also draw near to the bodhisattvas,
and will definitely succeed in realizing bodhi.

If one enters this gateway of the Dharma,
then he will acquire all the meritorious qualities,
will forever leave behind the many wretched destinies,
and will no longer undergo any of those sufferings.

Before long, you will relinquish this body
and go forth to rebirth in a buddha land
where you will always see the buddhas of the ten directions
as well as all the bodhisattvas.

Due to past causes by which your resolve is now purified
and also due to the power of having served the good spiritual guides,
you grow in all the meritorious qualities
just as a lotus flower grows forth from its waters.

Delight in serving the good spiritual guides,
be diligent in making offerings to all buddhas,
single-mindedly listen to the Dharma,
always practice, and never let yourself grow lax or weary.

You have become a true vessel of the Dharma.
You will become completely possessed of all dharmas,
will cultivate all the paths,
and will fulfill all the vows.

It is with a mind of resolute faith
that you have come here to pay your respects to me.
Before long, you will everywhere enter
the congregations of all buddhas.

It is good indeed, you true son of the Buddha.
You who revere all the buddhas
are bound before long to fully possess all the practices
and achieve perfection in the Buddha's meritorious qualities.

You should go forth to the abode
of the greatly wise Mañjuśrī.
He will enable you to acquire
the profound and sublime practices of Samantabhadra.

Then, having heard Maitreya Bodhisattva-mahāsattva in front of that congregation praising Sudhana's immense treasury of meritorious qualities, Sudhana felt joyous exultation and the hairs of his body all stood on end. Weeping and choked up, he then stood up with his palms pressed together respectfully, and gazed up in admiration at Maitreya Bodhisattva as he circumambulated him countless times.

Then, through the mental powers of Mañjuśrī and without Sudhana even being aware of it, many kinds of flowers, necklaces, and various marvelous jewels suddenly and spontaneously filled his hands. Overjoyed, Sudhana straightaway lifted them up as offerings and showered them over Maitreya Bodhisattva-mahāsattva, whereupon Maitreya Bodhisattva-mahāsattva rubbed the crown of Sudhana's head and spoke this verse:

It is so good indeed, so very good indeed, you true son of the Buddha.
You goaded all your faculties and stayed free of laxness or weariness.
Before long you will acquire all the meritorious qualities
by which you will become like Mañjuśrī and myself.

Sudhana the Youth then replied with these verses:

I am mindful that the good spiritual guides
are only rarely met even in a *koṭī* of kalpas.
Now, I have succeeded in drawing near to them all
and have come here to pay my respects to the Venerable One.

It is because of Mañjuśrī that I have seen
all of these who are so rarely seen.
May I swiftly return to gaze up at and have audiences with
that venerable one of such great meritorious qualities.

Sudhana the Youth then pressed his palms together respectfully and again addressed Maitreya Bodhisattva-mahāsattva, saying:

O Great Ārya. I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path.

O Great Ārya, all *tathāgatas* have bestowed the prediction on the Venerable One, verifying that, in but one lifetime, he shall attain *anuttara-samyak-saṃbodhi*.

If, in but one lifetime, one is bound to attain the unexcelled bodhi, then:

He has already stepped beyond the stations in which all bodhisattvas abide;

He has already gone beyond all bodhisattvas' station of emancipation from births;¹⁹³

He has already completely fulfilled all the *pāramitās*;

He has already deeply entered all the gateways of patience;

He has already completed all the bodhisattva grounds;

He has achieved easeful mastery of all of the gates to liberation;

He has already accomplished all the *samādhi* dharmas;

He has already gained a penetrating comprehension of all bodhisattva practices;

He has already realized all the *dhāraṇīs* and types of eloquence;

He has already attained mastery of all the bodhisattvas' sovereign masteries;

He has already accumulated all of the bodhisattvas' provisions for the path to enlightenment;

He has already attained easeful mastery of wisdom and skillful means;

He has already developed all of the spiritual superknowledges and knowledges;

He has already perfected all the stations of training;

He has already perfectly fulfilled all the marvelous practices;

He has already completely fulfilled all the great vows;

He has already received the predictions from all buddhas;

He has already completely known the gateways to all the vehicles;

He is already able to receive the protective mindfulness of all *tathāgatas*;

He is already able to embrace the bodhi of all buddhas;

He is already able to preserve the Dharma treasury of all buddhas;

He is already able to preserve the treasury of esoteric teachings of all buddhas and bodhisattvas;

He is already able to serve as the supreme leader in all bodhisattva congregations;

He is already able to serve as a great and brave general who demolishes the armies of the affliction *māras*;

He is already able to serve as a great guide across the wilderness of *saṃsāra*;

He is already able to serve as a great physician king who cures all the serious illnesses rooted in the afflictions;

He is already able to be supreme among all beings;
 He is already able to prevail with sovereign mastery over all the rulers of the world;
 He is already able to be foremost among all persons who are *āryas*;
 He is already able to be most supreme among all the *śrāvaka* disciples and *pratyekabuddhas*;
 He is already able to serve as a ship captain on the ocean of *saṃsāra*;
 He is already able to cast the net that draws all beings into the training;
 He is already able to contemplate and assess the faculties of all beings;
 He is already able to gather in all realms of beings;
 He is already able to guard all bodhisattva congregations;
 He is already able to discuss all the works of bodhisattvas;
 He is already able to travel and pay his respects to all *tathāgatas*;
 He is already able to dwell within the congregations of all *tathāgatas*;
 He is already able to manifest bodies that appear directly before all beings;
 He is already able to remain undefiled by any of the worldly dharmas;
 He is already able to go beyond the realms of all the *māras*;
 He is already able to abide securely in the realms of all buddhas;
 He is already able to reach the unimpeded realms of all bodhisattvas;
 He is already able to diligently make offerings to all buddhas;
 He has already become of the same essential nature as the Dharma of all buddhas;
 He has already tied on the silken headband of the sublime Dharma;
 He has already received the Buddha's crown-anointing consecration;
 He has already come to abide in all-knowledge;
 He is already able to everywhere manifest all the dharmas of a buddha; and
 He is already able to swiftly ascend to the station of all-knowledge.

O Great Ārya, this being so, how should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path so that, as a consequence of his cultivation and training:

He will swiftly succeed in becoming fully equipped with all the dharmas of a buddha;
 He will be able to liberate all beings he brings to mind;

He will be able to fulfill all the great vows he has made;
 He will be able to finish all the practices he has started;
 He will be able to everywhere comfort all devas and humans;
 He will not fail his own responsibility to himself;
 He will not cut off the lineage of the Three Jewels;
 He will ensure that the lineage of all buddhas and bodhisattvas
 does not become vacant; and
 He will be able to preserve the Dharma eye of all buddhas?

Please explain all such matters for me.

Maitreya Bodhisattva-mahāsattva then surveyed the entire congregation, pointed to Sudhana, and said:

Worthy Ones, do you see this son of an elder who now asks me about the meritorious qualities of the bodhisattva's practice?

Worthy Ones, as for this son of an elder:

He is heroically vigorous;
 He is free of mixed motivations;
 His deep resolve is solid;
 He is forever irreversible;
 He possesses supreme aspirations;
 He [practices with such urgency that] he is like someone hasten-
 ing to extinguish a fire in his own hair;
 He is insatiable in this;
 He delights in good spiritual guides;
 He draws near to them and makes offerings; and
 He searches for them everywhere, seeks to serve them, and
 requests Dharma teachings from them.

Worthy Ones, as for this son of an elder, he previously received teachings from Mañjuśrī in Dhanyākara or "Merit City" and then gradually traveled south in search of good spiritual guides. After having met with a hundred and ten good spiritual guides, he came to me. During all that time, he never had a single thought of weariness in his efforts.

Worthy Ones, this son of an elder is one who is extremely rare, for:

He has set out in the Great Vehicle;
 He has ascended to its great wisdom;
 He brings forth great courage;
 He dons the armor of great compassion;
 He uses the mind of great kindness to rescue beings;
 He arouses great vigor in the practice of the *pāramitās*;

He serves as a great leader of merchants who guards all beings;
 He serves as a great Dharma ship that takes others across the
 ocean of all stations of existence;
 He abides in the great path;
 He gathers the jewels of the great Dharma; and
 He cultivates the vast provisions for the path.

A person such as this would only rarely be heard about and would only rarely be seen. It be even more difficult to ever draw near to such a person, abide together with him, or join with him in carrying out the practices. And why is this so?

This son of an elder has resolved to rescue all beings and enable all beings:

To gain liberation from sufferings;
 To step beyond the wretched destinies;
 To abandon the dangers and the difficulties;
 To dispel the darkness of ignorance;
 To escape from the wilderness of *saṃsāra*;
 To halt the wheel of the rebirth destinies;
 To cross beyond the realms of Māra;
 To cease their attachment to worldly dharmas;
 To escape from the mud of sensual desires;
 To cut off the halter of desire and untie the bonds of the various views;
 To demolish the house of conceptual thought and cut off the path of confusion;
 To knock down the banner of arrogance and extricate the arrows of delusion;
 To remove the hindrance of drowsiness and rend the net of cravings;
 To extinguish ignorance and cross beyond the river of existence;
 To abandon flattery and deception and cleanse the mind of defilements; and
 To cut off delusions and escape from *saṃsāra*.

Worthy Ones, as for this son of an elder:

For those adrift in the currents of four floods, he builds a great Dharma ship;
 For those drowning in the mire of views, he erects a great Dharma bridge;
 For those immersed in the confusion of delusion's darkness, he lights the lamp of great wisdom;

- For those traveling through the wilderness of *saṃsāra*, he shows them the path of the *āryas*;
- For those who have contracted the grave illnesses caused by the afflictions, he compounds Dharma medicines;
- For those who have met with the sufferings of birth, aging, and death, he comforts them with the elixir of immortality;
- For those who have entered into the fires of greed, hatred, and delusion, he gives them clarity and coolness by drenching them with the waters of meditative absorption;
- For those who are beset by an abundance of sorrow and dejection, he comforts and encourages them so that they find peace;
- For those who are confined in the prison of the realms of existence, he explains to them how to escape;
- For those who have entered the net of views, he cuts it open with the sword of wisdom;
- For those who dwell in the city of the realms of existence, he shows them the gates of liberation;
- For those in danger and difficulty, he leads them to a place of peace and security;
- For those terrorized by the thieves of the fetters, he provides them with the means to attain fearlessness;
- For those who have fallen into the wretched rebirth destinies, he aids them with the hands of kindness and compassion;
- For those caught in and injured by the aggregates, he shows them the city of *nirvāṇa*;
- For those who are caught in the coils of the serpents of the sense realms, he frees them with the path of the *āryas*;
- For those attached to the empty village of the six sense bases, he leads them out with the light of wisdom, thereby enabling their escape;
- For those trying to ford [the river] in the wrong place, he assists to ford it at the right place;
- For those who have drawn near to bad spiritual friends, he shows good spiritual friends;
- For those who delight in mundane dharmas, he teaches them the dharmas of the *āryas*; and
- For those who have become attached to *saṃsāra*, he enables their entry into the city of all-knowledge.
- Worthy Ones, as for this son of an elder:
 He constantly uses these practices to rescue beings;
 He never rests in manifesting the resolve to attain bodhi;

He never indulges any indolence or weariness in his pursuit of the path of the Great Vehicle;
 He is insatiable in drinking the waters of the Dharma;
 He constantly and diligently accumulates practices that are provisions for the path to enlightenment;
 He always delights in purifying all Dharma gateways;
 He never relinquishes his vigor in cultivating the bodhisattva practices;
 He fulfills his vows and skillfully practices expedient means;
 He is insatiable in his eagerness to see the good spiritual guides;
 He is never weary or lax in serving the good spiritual guides; and
 He listens to all the teachings of the good spiritual guides, always delights in complying with them, and never opposes them.

Worthy Ones, it would be rare enough to meet any being who is able to resolve to attain *anuttara-samyak-sambodhi*. But it is doubly rare to meet anyone who has made this resolve who is then also able to be as vigorous as this in his efforts to accumulate all the dharmas of a buddha. Furthermore:

- If he were then also able in this same way to seek the bodhisattva path—
- If he were then also able in this same way to purify the bodhisattva practices—
- If he were then also able in this same way to serve good spiritual guides—
- If he were then also able in this same way to act with the urgency of someone hastening to extinguish a fire in his own hair—
- If he were then also able in this same way to comply with the good spiritual guides' teachings—
- If he were then also able in this same way to persist with solid cultivation—
- If he were then also able in this same way to accumulate the limbs of bodhi—
- If he were then also able in this same way to never seek fame or offerings—
- If he were then also able in this same way to never forsake the bodhisattva's purely singular resolve—
- If he were then also able in this same way to never delight in house and home, to never become attached to desires, to never be fondly attached to parents, relatives, and friends, and to only delight in seeking bodhisattva companions—

And if he were then also able in this same way to never cherish his own body and life and only wish to diligently cultivate the path to all-knowledge—

Were this to be the case, then one should realize that, in each successive instance, this person would thereby become doubly rare to ever encounter.

Worthy Ones, in the case of all the other bodhisattvas, they must pass through countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of kalpas and only then can they fulfill the bodhisattva's vows and practices. Only then can they draw near to the bodhi of all buddhas.

However, in the case of this son of an elder, it has been in the course of but one lifetime that:

He has become able to purify buddha *kṣetras*;

He has become able to teach beings;

He has become able to deeply enter the Dharma realm with wisdom;

He has become able to perfect all the *pāramitās*;

He has become able to expand all the practices;

He has become able to fulfill all the great vows;

He has become able to step beyond all of Māra's works;

He has become able to serve all good spiritual guides;

He has become able to purify the path of all bodhisattvas; and

He has become able to fulfill the practices of Samantabhadra.

Then, after Maitreya Bodhisattva-mahāsattva had praised in this way the many different meritorious qualities of Sudhana the Youth, thereby causing countless hundreds of thousands of beings to resolve to attain bodhi, he spoke to Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that, for the sake of benefiting everyone in the world, for the sake of rescuing all beings, and for the sake of diligently seeking all the dharmas of a buddha, you have resolved to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family:

You have reaped an excellent benefit;

You have done well in attaining the human body;

You have done well in abiding in this life;

You have done well in encountering the Tathāgata's appearance in the world;

You have done well in encountering Mañjuśrī, the great good spiritual guide;

Your person has become a vessel of goodness sustained by roots
of goodness;
You have been sustained and supported by the pure dharmas;
All your resolute intentions have become purified;
You have already become one whom all buddhas hold in their
protective mindfulness; and
You are one who has already been gathered in and accepted by
the good spiritual guides.

And why is this so? Son of Good Family:

The bodhi resolve is like a seed, for it is able to produce all the
dharmas of a buddha;
The bodhi resolve is like a fine field, for it is able to grow beings'
pure dharmas;
The bodhi resolve is like the great earth, for it is able to support
everyone in the world;
The bodhi resolve is like pure water, for it is able to rinse away all
the filth of the afflictions;
The bodhi resolve is like the great wind, for it is unimpeded
everywhere in the world;
The bodhi resolve is like a raging fire, for it is able to burn up all
the deadwood of views;
The bodhi resolve is like the clearly shining sun, for it everywhere
illuminates the entire world;
The bodhi resolve is like the full moon, for it is perfectly full in the
white dharmas of purity;
The bodhi resolve is like a brightly shining lamp, for it is able to
emanate many different kinds of Dharma light;
The bodhi resolve is like the clearly seeing eye, for it everywhere
perceives all the safe and hazardous places;
The bodhi resolve is like the great road, for it enables everyone to
enter the city of great wisdom;
The bodhi resolve is like the right fording place, for it enables one
to leave behind all wrong dharmas;
The bodhi resolve is like a great vehicle, for it is able to transport
all bodhisattvas;
The bodhi resolve is like a door, for it opens and shows all the
bodhisattva practices;
The bodhi resolve is like a palace, for, within it, one abides securely
in the cultivation of the dharmas of samādhi;
The bodhi resolve is like a park, for one sports about in it, enjoying
the bliss of the Dharma;

- The bodhi resolve is like a house, for it provides peace and security for all beings;
- The bodhi resolve is a place of refuge, for it benefits the entire world;
- The bodhi resolve is a place of support, for it is the place upon which all bodhisattva practices depend;
- The bodhi resolve is like a kindly father, for it trains and guides all bodhisattvas;
- The bodhi resolve is like a kindly mother, for it gives birth to and raises all bodhisattvas;
- The bodhi resolve is like a nursemaid, for it raises all bodhisattvas;
- The bodhi resolve is like a good friend, for it brings success and benefit to all bodhisattvas;
- The bodhi resolve is like a monarch, for it reigns supreme over all adherents of the two vehicles;
- The bodhi resolve is like an imperial monarch, for it has gained sovereignty over all other vows;
- The bodhi resolve is like the great ocean, for all the meritorious qualities flow into it;
- The bodhi resolve is like Mount Sumeru, for it looks on all beings with equal regard;
- The bodhi resolve is like the Iron Ring mountains, for it embraces the entire world;
- The bodhi resolve is like the Himalaya Mountains, for it grows all the medicinal herbs of wisdom;
- The bodhi resolve is like the Mount Gandhamādana, the mountain that produces fine fragrances, for it produces the fragrance of all the meritorious qualities;
- The bodhi resolve is like empty space, for its marvelous qualities are boundlessly vast;
- The bodhi resolve is like a lotus flower, for it is unsullied by any of the worldly dharmas;
- The bodhi resolve is like the well-trained and intelligent elephant, for its mind is good and compliant, not fierce and unmanageable;
- The bodhi resolve is like an especially fine horse, for it has abandoned all of its ill-tempered tendencies;
- The bodhi resolve is like a charioteer, for it preserves and protects all the dharmas of the Great Vehicle;
- The bodhi resolve is like especially fine medicine, for it is able to cure all the illnesses caused by the afflictions;
- The bodhi resolve is like a pit trap, for all evil dharmas fall into it and disappear;

- The bodhi resolve is like vajra, for it is able to penetrate all dharmas;
- The bodhi resolve is like an incense chest, for it stores the incense of the meritorious qualities;
- The bodhi resolve is like a marvelous flower, for it is what the whole world loves to see;
- The bodhi resolve is like white sandalwood, for it rids one of the fever of the many desires and enables one to experience clarity and coolness;
- The bodhi resolve is like black *agaru* incense, for its fragrance is able to permeate the entire Dharma realm;
- The bodhi resolve is like the king of medicines known as “lovely,” for it is able to cure all the diseases caused by the afflictions;
- The bodhi resolve is like the medicine known as *vigama* or “separation,” for it is able to pull out all the arrows of the afflictions;
- The bodhi resolve is like Indra, for it is the most revered of all rulers;
- The bodhi resolve is like Vaiśravaṇa, for it is able to put an end to all the sufferings of poverty;
- The bodhi resolve is like the goddess Śrī or “the Goddess of Good Qualities,” for it is adorned with all the meritorious qualities;
- The bodhi resolve is like an adornment, for it adorns all bodhisattvas;
- The bodhi resolve is like the kalpa-ending conflagration, for it is able to burn up all conditioned things;¹⁹⁴
- The bodhi resolve is like an herbal medicine that treats stunted roots, for it nourishes the growth of all dharmas of the Buddha;
- The bodhi resolve is like the dragon’s pearl, for it is able to eliminate the poison of all the afflictions;
- The bodhi resolve is like the water-clarifying jewel, for it is able to clear away all the turbidity caused by the afflictions;
- The bodhi resolve is like a wish-fulfilling jewel, for it everywhere provides for everyone who is poverty-stricken;
- The bodhi resolve is like the vase of good fortune, for it fulfills the aspirations of all beings;
- The bodhi resolve is like the wish-fulfilling tree, for it is able to rain down all kinds of adornments;
- The bodhi resolve is like a goose-feather robe, for it remains unsullied by any of the defilements of *saṃsāra*;
- The bodhi resolve is like white cotton thread, for it has always been pure by its very nature;
- The bodhi resolve is like a sharp plow, for it is able to cultivate the field of all beings;

- The bodhi resolve is like a *nārāyaṇa* warrior, for it is able to vanquish the enemy, all views of an [inherently existent] self;
- The bodhi resolve is like the swift arrow, for it destroys its target, namely all sufferings;
- The bodhi resolve is like a sharp spear, for it is able to pierce the armor of all afflictions;
- The bodhi resolve is like solid armor, for it is able to protect all principled thought;
- The bodhi resolve is like a sharp saber, for it is able to decapitate all afflictions;
- The bodhi resolve is like sharp sword, for it is able to slice away the armor of arrogance;
- The bodhi resolve is like the banner of a valiant general, for it is able to subdue all the armies of Māra;
- The bodhi resolve is like a sharp saw, for it is able to cut down all the trees of ignorance;
- The bodhi resolve is like a sharp axe, for it is able to fell all the trees of suffering;
- The bodhi resolve is like a soldier's cudgel, for it is able to defend against all sufferings and difficulties;
- The bodhi resolve is like good hands, for it is able to protect the body of the *pāramitās*;
- The bodhi resolve is like fine feet, for it stabilizes all the meritorious qualities;
- The bodhi resolve is like eye medicine, for it does away with all the cataracts of ignorance;
- The bodhi resolve is like tweezers, for it is able to pull out the thorns of all kinds of personality view;
- The bodhi resolve is like bedding, for it rids one of the suffering of the wearisomeness of *saṃsāra*;
- The bodhi resolve is like the good spiritual guide, for it is able to free one from all the bonds of *saṃsāra*;
- The bodhi resolve is like the wealth of fine jewels, for it is able to rid one of all poverty;
- The bodhi resolve is like a great guide, for it thoroughly knows the bodhisattva's path to emancipation;
- The bodhi resolve is like a hidden treasure trove, for it produces the endless wealth of meritorious qualities;
- The bodhi resolve is like a gushing spring, for it produces endless waters of wisdom;
- The bodhi resolve is like a brightly polished mirror, for it is able to show the appearance of all the Dharma gateways;

- The bodhi resolve is like a lotus flower, for it remains undefiled by the filth of all the karmic offenses;
- The bodhi resolve is like a great river, for it draws in the streams of the *pāramitās* and the means of attraction;
- The bodhi resolve is like a great dragon king, for it is able to shower down the rain of all the sublime dharmas;
- The bodhi resolve is like the life faculty itself, for it sustains the body of the bodhisattva's great compassion;
- The bodhi resolve is like the elixir of immortality, for it is able to establish one in the realm of the deathless;
- The bodhi resolve is like an immense net, for it is able to everywhere gather in all beings;
- The bodhi resolve is like a great lasso, for it is everywhere able to pull in all those who should be taught;
- The bodhi resolve is like a baited hook, for it is able to pull out those abiding in the deep pool of the realms of existence;
- The bodhi resolve is like the *agada* or "disease-free" medicine, for it is able to cause one to become free of illness and become forever safe and secure;
- The bodhi resolve is like a poison-extracting medicine, for it is able to eliminate the poison of sensual lust;
- The bodhi resolve is like skillfully used mantra, for it is able to rid one of the poisons of all inverted views;
- The bodhi resolve is like a swift wind, for it is able to roll back the fog of all the obstacles;
- The bodhi resolve is like a great isle of jewels, for it is able to produce all the jewels of the enlightenment factors;
- The bodhi resolve is like a good lineage, for it produces all the white dharmas of purity;
- The bodhi resolve is like a home, for it is the abode of all meritorious qualities;
- The bodhi resolve is like a marketplace, for it is the place where the bodhisattva trader plies his trade;
- The bodhi resolve is like the gold-refining elixir, for it is able to refine away all the dross of the afflictions;
- The bodhi resolve is like fine honey, for it is perfectly full in all the flavors of the meritorious qualities;
- The bodhi resolve is like the right road, for it enables the bodhisattvas to enter the city of wisdom;
- The bodhi resolve is like a fine vessel, for it is able to hold all the white dharmas of purity;

- The bodhi resolve is like the timely rain, for it is able to settle all the dust of the afflictions;
- The bodhi resolve is like a dwelling place, for it is the dwelling place of all bodhisattvas;
- The bodhi resolve is like a magnet finding no attraction to the fruits of a *śrāvaka* disciple's liberations;
- The bodhi resolve is like pure *vaiḍūrya*, for its essential nature is radiant purity free of all defilements;
- The bodhi resolve is like a sapphire, for it surpasses the wisdom of worldlings and adherents of the two vehicles;
- The bodhi resolve is like the drum that sounds the hours of the night watch, for it awakens beings from the slumber of the afflictions;
- The bodhi resolve is like pure water, for its nature is fundamentally clear, pristinely pure, and free of the turbidity of the defilements;
- The bodhi resolve is like *jambūnada* gold, for its brilliant light outshines that of every kind of conditioned goodness;
- The bodhi resolve is like the great king of mountains, for it rises above everything in the entire world;
- The bodhi resolve is a refuge, for it does not reject anyone who comes to it;
- The bodhi resolve is meaningful and beneficial, for it is able to do away with all circumstances involving misfortune and anguish;
- The bodhi resolve is like a marvelous jewel, for it is able to produce joy in the minds of everyone;
- The bodhi resolve is like a great meeting for the bestowing of gifts, for it satisfies the minds of all beings;
- The bodhi resolve is venerable and supreme, for no other thought of any being could even compare to it;
- The bodhi resolve is like a treasure trove, for it is able to contain all the dharmas of all buddhas;
- The bodhi resolve is like Indra's net, for it is able to subdue the *asuras* of the afflictions;
- The bodhi resolve is like the wind of Varuṇa, for it is able to move everyone one should teach;
- The bodhi resolve is like the fire of Indra, for it is able to burn up all affliction-based habitual karmic propensities; and
- The bodhi resolve is like a *caitya* memorializing a buddha, for it is worthy of offerings from everyone in the world.
- Son of Good Family, the bodhi resolve perfects all meritorious qualities such as these. To speak of what is most essential, one should

realize that it is equal in its meritorious qualities to those of all other dharmas of all buddhas.

How could this be so? This is because the bodhi resolve produces all the bodhisattva practices and all *tathāgatas* of the three periods of time are produced by the bodhi resolve.

Therefore, Son of Good Family, if there are any beings who have resolved to attain *anuttara-samyak-saṃbodhi*, they have already produced countless meritorious qualities and they are all able to take up the path leading to all-knowledge.

Son of Good Family, they are like the person who has acquired the medicine that bestows fearlessness with which he abandons five kinds of fear. What are those five? They are: fire is unable to burn him; poison is unable to enter him; knives are unable to injure him; water is unable to drown him; and smoke is unable to harm him.

So too it is with the bodhisattva-mahāsattva, for, once he has acquired the medicine of the bodhi resolve to attain all-knowledge, the fire of greed is unable to burn him, the poison of hatred is unable to enter him, the blade of delusion is unable to injure him, the flood of existence is unable to sweep him away in its currents, and the smoke of ideation and discursive thought is unable to injure him with its fumes.

Son of Good Family, it is as if there were someone who had acquired the "liberation" elixir with which he would be forever free of disasters. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve's elixir of liberating wisdom, he becomes forever free of all the disasters of *saṃsāra*.

Son of Good Family, it is as if there were someone who possessed the *maghī* elixir that causes any poisonous snakes smelling its fragrance to immediately go away. So too it is with the bodhisattva-mahāsattva, for, possessing the *maghī* elixir of the bodhi resolve, all the poisonous snakes of the afflictions smell its fragrance and then scatter and disappear.

Son of Good Family, it is as if there were someone who possessed an invincibility medicine that ensured no adversary could defeat him. So too it is with the bodhisattva-mahāsattva, for he possesses the invincibility elixir of the bodhi resolve with which he is able to vanquish all the armies of Māra.

Son of Good Family, it is as if there were someone who possessed the *vigama* or "separation" medicine with which he was able to cause even poisoned arrows to naturally drop away from his body. So too it is with the bodhisattva-mahāsattva, for he possesses the *vigama* or "separation" medicine of the bodhi resolve with which he causes

the arrows of greed, anger, delusion, and wrong views to naturally drop away from him.

Son of Good Family, it is as if there were someone who possessed the *sudarśana* or “beautiful” medicine that is able to rid one of all diseases. So too it is with the bodhisattva-mahāsattva, for he possesses the king of “beautiful” medicines, the bodhi resolve, with which he rids himself of all the diseases of the afflictions.

Son of Good Family, it is as if there were a medicine tree known as *samtāna* or “continuous regeneration” that, if one applied its bark to wounds, they immediately healed and the bark grew back endlessly as soon as it was stripped from the tree. So too it is with the bodhisattva-mahāsattva, for the tree of all-knowledge growing from his bodhi resolve is such that, if anyone but sees it and has faith, the wounds of his affliction-based karma all disappear without that tree of all-knowledge being diminished by this.

Son of Good Family, it is as if there were a medicine tree known as “promoter of root growth”¹⁹⁵ by the power of which the growth of all trees on the continent of Jambudvīpa was enhanced. So too it is with the bodhisattva-mahāsattva’s tree of the bodhi resolve, for, due to its power, growth is increased in all the good dharmas of all *śrāvaka* disciples in training and beyond training and of all bodhisattvas.

Son of Good Family, it is as if there were a medicine known as *ratilambha* or “attainment of pleasure” which, when smeared on the body, caused the body and mind to acquire enhanced capabilities. So too it is with the bodhisattva-mahāsattva who has acquired the *ratilambha* medicine of the bodhi resolve that enables his body and mind to acquire more good dharmas.

Son of Good Family, it is as if there were someone who possessed a memory-power medicine with which he remembered all he ever heard and then never forgot it. So too it is with the bodhisattva-mahāsattva, for he has acquired the wondrous memory-power medicine of the bodhi resolve with which he is able to hear and retain all dharmas of the Buddha without ever forgetting them.

Son of Good Family, it is as if there were a medicine named “great lotus,” that, if one ingested it, one would live for an entire kalpa. So too it is with the bodhisattva-mahāsattva, for, having ingested the great lotus medicine of the bodhi resolve, he lives for countless kalpas with sovereign mastery over his life span.

Son of Good Family, it is as if there were someone who possessed an invisibility-invoking medicine with which no human or nonhuman could see him. So too it is with the bodhisattva-mahāsattva,

for he possesses the wondrous invisibility-invoking medicine of the bodhi resolve with which none of the *māras* are able to even see him.

Son of Good Family, it is as if there were a jewel in the ocean which was known as “collector of the many kinds of jewels” and, so long as this jewel remained there, even if the kalpa-ending conflagration burned up the entire world, it would be impossible for this ocean to be diminished by even a single drop. So too it is with the bodhisattva-mahāsattva’s jewel of the bodhi resolve that abides in the ocean of the bodhisattva’s great vows. So long as he constantly bears it in mind and does not retreat from it, it is impossible that anything could damage even one of the bodhisattva’s roots of goodness. However, if he were he to retreat from his resolve, all of his good dharmas would immediately scatter and disappear.

Son of Good Family, it is as if there were a *maṇi* jewel named “great radiance” that, if one wore it in a necklace on his body, it would so outshine all the other jewel adornments that their radiance would no longer be apparent at all. So too it is with the bodhisattva-mahāsattva’s jewel of the bodhi resolve, for, when he adorns his person with a strand that includes it, it so outshines the mind jewels of the two vehicles that all those other adornments lose all their splendor.

Son of Good Family, it is as if there were a water-clarifying jewel which was able to clear waters of all their turbidity. So too it is with the bodhisattva-mahāsattva’s jewel of the bodhi resolve, for it is able to clear away all the turbidity of the afflictions’ defilements.

Son of Good Family, it is as if there were someone who acquired a “water-dwelling jewel” which was such that, if he tied it to his body, he could enter the great ocean without being harmed by its waters. So too it is with the bodhisattva-mahāsattva, for, having acquired the “water-dwelling jewel” of the bodhi resolve, he enters the ocean of *samsāra* and yet never sinks and drowns in it.

Son of Good Family, it is as if there were someone who had obtained the dragon’s precious pearl and thus, by carrying it with him, he could enter the dragon palace and remain unharmed by any of those dragons or serpents. So too it is with the bodhisattva-mahāsattva who, having acquired the great dragon’s precious pearl of the bodhi resolve, enters the desire realm and yet cannot be harmed by the dragons or serpents of the afflictions.

Son of Good Family, just as when Indra dons his *maṇi* jewel crown, his radiance outshines that of everyone else in the communities of devas, so too it is with the bodhisattva-mahāsattva, for,

having donned the bodhi resolve's jeweled crown of great vows, he surpasses all beings in the three realms.

Son of Good Family, it is as if there were someone who had acquired a wish-fulfilling jewel with which he could do away with all the sufferings of poverty. So too it is with the bodhisattva-mahāsattva, for, having acquired the precious wish-fulfilling jewel of the bodhi resolve, he leaves behind any fear of entering into any wrong livelihoods.

Son of Good Family, it is as if there were someone who had acquired a solar-essence jewel which he could hold up toward the sunlight and thereby emanate fire. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve's precious jewel of the sun of wisdom, when he holds it up toward the light of wisdom, he emanates the fire of wisdom.

Son of Good Family, it is as if there were someone who had acquired a lunar-essence jewel that he could hold up toward the moonlight and thereby produce water. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve's precious lunar-essence jewel, when he holds up this mind jewel so that it reflects the light of the dedication of merit, he thereby produces the waters of all roots of goodness and vows.

Son of Good Family, just as when the dragon king places his wish-fulfilling *maṇi* jewel crown on his head, he leaves behind all fears of any adversaries, so too it is with the bodhisattva-mahāsattva, for, when he dons the bodhi resolve's jeweled crown of the great compassion, he leaves behind all the wretched destinies and the difficulties.

Son of Good Family, it is as if there were a precious jewel known as "treasury of the entire world's adornments" that, if one obtained it, it could cause all one's wishes to be fulfilled without this jewel being diminished in any way. So too it is with the jewel of the bodhi resolve, for, if one but acquires it, it causes all one's wishes to be fulfilled without the bodhi resolve being diminished in any way.

Son of Good Family, just as the wheel-turning king has a *maṇi* jewel placed within his palace that emanates a bright light that dispels all darkness, so too it is with the bodhisattva-mahāsattva who dwells in the desire realm with the great *maṇi* jewel of the bodhi resolve that emanates the light of great wisdom which dispels the darkness of ignorance in all the rebirth destinies.

Son of Good Family, just as whoever is touched by the light of a sapphire takes on its same color, so too it is with the bodhisattva's jewel of the bodhi resolve, for, when he contemplates dharmas and

dedicates his roots of goodness, none of them are not then colored by his bodhi resolve.

Son of Good Family, just as, because it is pure by nature, a *vaidūrya* gem can be placed in the midst of impurities for a hundred thousand years without being sullied by any sort of foul-smelling filth, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve. Because it is by nature as pure as the Dharma realm, it can dwell in the desire realm for a hundred thousand kalpas without being sullied by any of the faults or calamities of the desire realm.

Son of Good Family, just as there is a jewel known as "pure light" that is able to outshine the colors of all other jewels, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve that is able to outshine the meritorious qualities of all common people and practitioners of the two vehicles.

Son of Good Family, just as there is a jewel known as "flaming radiance" that is able to dispel all darkness, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve that is able to dispel all the darkness of ignorance.

Son of Good Family, suppose a merchant were to find a priceless jewel in the ocean, place it in his ship, and bring it into the city where its luster and value could not be matched by any of the other hundreds of thousands of myriads of *maṇi* jewels. So too it is with the jewel of the bodhi resolve that dwells in the midst of the great ocean of *saṃsāra*. The bodhisattva-mahāsattva boards the ship of great vows in which he continues with deep resolve to transport it into the city of liberation where, among all the meritorious qualities of the adherents of the two vehicles, there are none that can even compare to it.

Son of Good Family, just as the precious jewel known as "sovereign king" that is located in Jambudvīpa, a distance of forty thousand *yojanas* away from the orbs of the sun and moon, is still able to completely display the images of all the adornments in the solar and lunar palaces, so too it is with the jewel of the bodhi resolve's pure meritorious qualities that is produced by the bodhisattva-mahāsattva. Even as it resides within *saṃsāra*, it still illuminates the sky of the Dharma realm and reflects within itself all the meritorious qualities of the sun and moon of the Buddha's wisdom.

Son of Good Family, just as there is a precious jewel known as "sovereign king," the value of which could not even be approached by all the wealth, jewels, robes, and other precious things contained in the entire area illuminated by the light of the sun and moon, so too it is with the "sovereign king" jewel of the bodhi resolve

produced by the bodhisattva-mahāsattva the value of which cannot even be approached by the value of all the meritorious qualities of all the contaminated or uncontaminated goodness of all devas, humans, and two vehicles practitioners of the three periods of time in the entire area illuminated by the light of all-knowledge.

Son of Good Family, just as there is a jewel in the ocean known as “ocean treasury” that reveals all the items of adornment in the ocean, so too it is with the bodhisattva-mahāsattva’s jewel of the bodhi resolve that everywhere reveals all the items of adornment in the ocean of all-knowledge.

Son of Good Family, just as the *jambūnada* gold in the heavens is unapproachable in its qualities by any other precious thing aside from the great mind-king *maṇi* jewel, so too it is with the *jambūnada* gold of the bodhisattva-mahāsattva’s arousal of the bodhi resolve that is unapproachable in its qualities by any other precious thing aside from the great mind king jewel of all-knowledge itself.

Son of Good Family, it is as if there were a person who had become skilled in the methods of subduing dragons and thus was able to exercise mastery over the dragons. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve’s skill in subduing dragons, he is able to exercise mastery over the dragons of all the afflictions.

Son of Good Family, just as a valiant soldier who had donned his armor and taken up arms might be unconquerable by any enemy, so too it is with the bodhisattva-mahāsattva who, having donned the armor and taken up the arms of the great bodhi resolve, then becomes unconquerable by any of the evil adversaries of karma and the afflictions.

Son of Good Family, just as a mere *karṣa*-weight of black sandalwood incense from the heavens can everywhere permeate a minor chiliocosm with its fragrance and just as its value cannot be matched even by a trichiliocosm full of precious jewels, so too it is with the incense of the bodhisattva-mahāsattva’s bodhi resolve, for one mind-moment of its meritorious qualities everywhere permeates the Dharma realm and cannot be even approached by all the meritorious qualities of the *śrāvaka* disciples and *pratyekabuddhas*.

Son of Good Family, just as when one smears white sandalwood on one’s body, it is able to rid one of all fevers and cause one’s body and mind to become completely clear and cool, so too it is with the incense of the bodhisattva-mahāsattva’s bodhi resolve, for it is able to rid one of all the fevers of false discriminations, greed, anger,

delusion, and the other afflictions while it also causes one to become completely imbued with the clarity and coolness of wisdom.

Son of Good Family, just as when someone draws near to Mount Sumeru, he becomes of the same color as the mountain, so too it is with the bodhisattva-mahāsattva's mountain of the bodhi resolve, for whoever draws near to it takes on its same hue of all-knowledge.

Son of Good Family, just as the fragrance of the *pārijātaka* tree's bark cannot be even approached by the fragrance of *vārṣikā* blossoms, *campaka* blossoms, *kusuma* blossoms, or any other such blossom on the continent of Jambudvīpa, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for the fragrance of the meritorious qualities of the great vows he has made cannot even be approached by the fragrance of all the meritorious qualities of all two vehicles practitioners' uncontaminated moral virtue, meditative absorptions, wisdom, liberations, and knowledge and vision of liberation.

Son of Good Family, just as, even when it has not yet blossomed, one should still realize that the *pārijātaka* tree is the birthplace of countless blossoms, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for, even when it has not yet opened its blossom of all-knowledge, one should still realize that it is the birthplace of countless blossoms of bodhi among devas and humans.

Son of Good Family, just as the fragrance of a robe exposed for but one day to the fragrance of the *pārijātaka* tree cannot be even approached by that of one exposed for even a thousand years to the fragrance of *campaka* blossoms, *vārṣikā* blossoms, or *kusuma* blossoms, so too it is with the blossom of the bodhisattva-mahāsattva's bodhi resolve, for the fragrance imparted by but one lifetime of exposure to the fragrance of its meritorious qualities everywhere penetrates the presence of all buddhas of the ten directions and it cannot be even approached by a hundred thousand kalpas of exposure to the fragrance of all the uncontaminated meritorious qualities of all two vehicles practitioners.

Son of Good Family, just as the roots, trunk, branches, leaves, blossoms, and fruit of an ocean island's coconut trees are constantly used by all the beings who take them and ceaselessly put them to their uses, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for, from that very time when he first produces the resolve of his compassionate vow up until the time when he attains buddhahood and his right Dharma continues to abide in the world, during that entire time, it constantly and ceaselessly benefits the entire world.

Son of Good Family, just as there is an herbal potion known as *hātaka* which, if one acquires it, he can use one ounce of it to transform a thousand ounces of copper into real gold without those thousand ounces of copper altering that potion, so too it is with the bodhisattva-mahāsattva who can use the wisdom potion of his bodhi resolve's dedications of merit to everywhere transform all karma, afflictions, and other such dharmas so that they all take on the character of all-knowledge without the karma, afflictions, and such being able to alter his resolve.

Son of Good Family, just as a small fire's flames will grow ever brighter in accordance with whatever it is burning, so too it is with the fire of a bodhisattva-mahāsattva's bodhi resolve, for it is in accordance with whatever it takes up that the flames of his wisdom will increase.

Son of Good Family, just as one lamp may light a hundred thousand lamps without that original single lamp being diminished or used up by them, so too it is with the bodhisattva-mahāsattva's lamp of the bodhi resolve, for it could everywhere light the wisdom lamps of all buddhas of the three periods of time even as the lamp of his resolve would still not be diminished or used up by them.

Son of Good Family, just as when one lamp is brought into a dark room, it is able to completely dispel the darkness of a hundred thousand years, so too it is with the lamp of the bodhisattva-mahāsattva's bodhi resolve, for when it enters the room of a being's mind, it is able to completely dispel all the different kinds of darkness-generated obstacles produced by the karma and afflictions of a hundred thousand myriads of *koṭīs* of ineffable numbers of kalpas.

Son of Good Family, just as it is in accordance with the relative size of a lamp's wick that it emanates its radiance and then endlessly burns brightly so long as more fuel continues to be added to it, so too it is with the lamp of the bodhisattva-mahāsattva's bodhi resolve in which his great vows form its wick and its light illuminates the Dharma realm so long as he adds the oil of the great compassion by which he can teach beings, adorn lands, and do the buddha's works without ever resting.

Son of Good Family, just as, when the king of the Paranirmita Vaśavartin Heaven dons his celestial crown of *jambūnada* gold, none of the adornments of the devas' sons of the desire-realm heavens are able to even approach it, so too it is with the bodhisattva-mahāsattva, for, when he dons the celestial crown of his bodhi resolve and great vows, none of the meritorious qualities of any of common people or two vehicles practitioners are able to even approach it.

Son of Good Family, just as, when the lion king roars, the courage of all the lion cubs grows stronger, whereas, when other animals hear it, they flee and hide, one should realize that so too it is when the Buddha, the king of lions, roars his roar of the bodhi resolve, for, on hearing this, the bodhisattvas' meritorious qualities grow stronger, whereas, when all those who impute the actual existence of anything at all hear this, they all retreat and scatter.

Son of Good Family, just as there are those who use lion sinews to string their musical instruments because their music would cause any other kinds of strings to snap, so too it is with the bodhisattva-mahāsattvas, for they use the sinews of the bodhi resolve from the body of the Tathāgata's *pāramitā* lion as the strings for playing the music of the Dharma because the playing of that music would break the strings made from the meritorious qualities of those devoted to the five desires or to the practices of the two vehicles.

Son of Good Family, suppose there was someone who collected the milk of cows, sheep, and various other animals in such a great quantity that it exceeded the volume of the great ocean and then added to it but one drop of lion's milk which then caused it all to be destroyed and disappear so that there would then no longer be any obstacle to his passing directly beyond it. So too it is with the bodhisattva-mahāsattva, for he adds the lion's milk of the Tathāgata's bodhi resolve to the ocean of countless kalpas of his karma and afflictions and thereby causes it all to be completely destroyed so that he can then pass directly beyond it without encountering any obstacles and without ever abiding in the liberations of the two vehicles.

Son of Good Family, just as the *kalaviṅka* bird, even when still in its shell, is already possessed of immense power unmatched by that of any other bird, so too it is with the bodhisattva-mahāsattva, for, even while still within the eggshell of *saṃsāra*, he brings forth all of the power of the meritorious qualities of the bodhi resolve's great compassion, power that the *śrāvaka* disciples and *pratyekabuddhas* are unable to match.

Son of Good Family, just as when the sons of the king of the golden-winged *garuḍa* birds are first born, their vision is so clear and sharp and their flight is so powerful and swift that none of the other birds, even when already long since grown, can rival them in this, so too it is with the bodhisattva-mahāsattva, for, once he has aroused the bodhi resolve and become a son of the buddha king, his wisdom, purity, great compassion, and heroic bravery cannot be rivaled by the long-cultivated practice of the path of any of the two

vehicles practitioners who have been practicing even for a hundred thousand kalpas.

Son of Good Family, just as a strong man holding a sharp spear could pierce through even tight-fitting body armor without any obstacle to its penetration, so too it is with the bodhisattva-mahāsattva, for, when he grasps the sharp spear of the bodhi resolve and stabs the tight-fitting armor of wrong views and latent tendencies, it penetrates straight through all of them without any obstacle to its penetration.

Son of Good Family, just as an immensely powerful and brave *mahānāga* elephant [in *musth*] who has become worked up and filled with awesome fury will certainly also develop *musth*-related sores on his temples and, so long as those sores have not healed, he will be uncontrollable by anyone in Jambudvīpa, so too it is with the bodhisattva-mahāsattva, for once he has produced the great compassion, he will certainly generate the bodhi resolve and, so long as he does not relinquish that resolve, no Māra or follower of Māra could ever harm him.

Son of Good Family, just as, although the disciples of a master archer are not yet fully proficient in their master's expertise even as their own knowledge, technique, and skill still cannot be rivaled by anyone else, so too it is with the bodhisattva-mahāsattva who has produced his initial resolve, for, even though he is not yet fully proficient in the practices leading to all-knowledge, all his vows, knowledge, and resolute zeal still cannot be rivaled by any of the world's common people or any of the practitioners of the two vehicles.

Son of Good Family, just as one who trains in archery first adopts a stable stance and only then practices its techniques, so too it is with the bodhisattva-mahāsattva, for, once he aspires to train in the Tathāgata's path to all-knowledge, he must first become securely established in the bodhi resolve and only afterward cultivate all the dharmas of a buddha.

Son of Good Family, just as when a master conjurer is preparing to produce his conjurations, he must first generate the will that sustains those conjured phenomena after which all that he does is successful, so too it is with the bodhisattva-mahāsattva, for when he is about to carry out the works of conjuration produced by the spiritual superknowledges of all buddhas and bodhisattvas, he must first generate the will with which he makes the bodhi resolve after which all that he does becomes successful.

Son of Good Family, just as, by the techniques of conjuration, one manifests forms where there are no forms, so too it is with the appearance of the bodhisattva-mahāsattva's bodhi resolve, for, although it has no form and cannot be seen, it is still able to manifest throughout the ten directions of the Dharma realm the many different kinds of adornments with his meritorious qualities.

Son of Good Family, just as when a wildcat sees a rat, the rat immediately enters its burrow and dares not emerge again, so too it is with the bodhisattva-mahāsattva's arousing of the bodhi resolve, for even when he only momentarily directs the attention of his wisdom eye to contemplating any affliction-generated karma, it all immediately goes into hiding and does not emerge again.

Son of Good Family, just as, when someone dons an adornment made of *jambūnada* gold, its radiance outshines all others so completely that it is as if they were but lumps of ink, so too it is with the bodhisattva-mahāsattva, for, when he dons the adornment of the bodhi resolve, its radiance so outshines all adornments with meritorious qualities of all common persons and practitioners of the two vehicles that they seem as if they had no radiance at all.

Son of Good Family, just as but a small amount of the power of a strong magnet can break an iron chain, so too it is with the bodhisattva-mahāsattva's arousal of the bodhi resolve, for, if he produces it for but a single mind-moment, it can completely destroy the chain of all views, desires, and ignorance.

Son of Good Family, just as if one has a magnet, when [polarized] iron is exposed to it, it all scatters so that none remains, so too it is with the bodhisattva-mahāsattva's arousal of the bodhi resolve, for whenever any karma, afflictions, or liberations of practitioners of the two vehicles are exposed to it, they all disperse and no longer remain.

Son of Good Family, just as someone who is skilled in going out into the great ocean cannot be harmed by any of the creatures of the ocean and can even enter the mouth of the *makara* monster without being eaten by it, so it is with the bodhisattva-mahāsattva, for, having made the bodhi resolve and entered the ocean of *samsāra*, none of the karmic actions or afflictions are able to harm him and, even if he enters into the apex of reality dharmas of *śrāvaka* disciples or *pratyekabuddhas*, he still cannot be detained or troubled by them.

Son of Good Family, just as someone who drinks the elixir of immortality becomes invulnerable to harm by any creature, so too it is with the bodhisattva-mahāsattva, for, when he drinks the Dharma nectar of the bodhi resolve's elixir of immortality, because

he possesses the power of vast compassion and vows, he then never falls down onto the grounds of *śrāvaka* disciples or *pratyekabuddhas*.

Son of Good Family, just as when someone who acquires *añjana* medicine applies it to his eyes, although he travels among people, he remains invisible to them, so too it is with the bodhisattva-mahāsattva, for when he acquires the *añjana* medicine¹⁹⁶ of the bodhi resolve, he can use skillful means to enter the realms of the *māras* and he will remain invisible to the many kinds of *māras*.

Son of Good Family, just as someone who relies upon the support of a king has no fear of any other person, so too it is with the bodhisattva-mahāsattva, for he relies on the immensely powerful king of the bodhi resolve and thus does not fear the difficulties posed by the obstacles, hindrances, or wretched destinies.

Son of Good Family, just as someone who lives in the water has no fear of being burned by fire, so too it is with the bodhisattva-mahāsattva, for, because he abides in the waters of the roots of goodness arising from the bodhi resolve, he has no fear of the fire of the two vehicles' knowledge of liberation.

Son of Good Family, just as when someone relies on a brave general, he does not fear any adversary, so too it is with the bodhisattva-mahāsattva, for, relying on the courageous and great general of the bodhi resolve, he does not fear any of the adversaries of the evil actions.

Son of Good Family, just as when the heavenly king, Śakra, takes up his vajra pestle, he vanquishes all the *asura* hordes, so too it is with the bodhisattva-mahāsattva, for, when he takes up the vajra pestle of the bodhi resolve, he vanquishes all *māras* and followers of non-Buddhist paths.

Son of Good Family, just as when someone ingests an elixir of long life, he long enjoys robust health and neither ages nor wastes away, so too it is with the bodhisattva-mahāsattva, for, when he ingests the bodhi resolve's elixir of long life, he cultivates the bodhisattva practices for countless kalpas during which his mind never grows weary and he remains free of defiling attachments.

Son of Good Family, just as when someone blends an herbal elixir, he must first get good pure water, so too it is with the bodhisattva-mahāsattva, for when he cultivates all the bodhisattva's practices and vows, he must first make the bodhi resolve.

Son of Good Family, just as when someone protects his body, he first sees to the protection of his life faculty, so too it is with the bodhisattva-mahāsattva, for, even as he guards and preserves the Buddha's Dharma, he also first guards his bodhi resolve.

Son of Good Family, just as when someone's life faculty has been severed, he is unable to benefit his parents or clan relatives, so too it is with the bodhisattva-mahāsattva, for, if he were to abandon his bodhi resolve, he would be unable to benefit all beings and he would be unable to perfect the meritorious qualities of a buddha.

Son of Good Family, just as the great ocean cannot be ruined by anyone, so too it is with the ocean of the bodhi resolve, for it cannot be ruined by karma, the afflictions, or the resolve of practitioners of the two vehicles.

Son of Good Family, just as the light of the sun can never be outshone by the light of the stars and constellations, so too it is with the sun of the bodhi resolve, for it can never be outshone by the light of the uncontaminated wisdom of any of the practitioners of the two vehicles.

Son of Good Family, just as when the son of the king is first born, due to the sovereignty of his clan lineage, he is immediately accorded the reverential esteem of the great officials, so too it is with the bodhisattva-mahāsattva, for, when he arouses the bodhi resolve for the dharma of buddhahood, because of the sovereignty of the great compassion, he is immediately revered and esteemed by those who have long cultivated *brahmacarya*, namely the *śrāvaka* disciples and the *pratyekabuddhas*.

Son of Good Family, just as, even though the son of the king may still be young, he is nonetheless revered by all the great officials, so too it is with the bodhisattva-mahāsattva, for, although he has only just produced his initial resolve to cultivate the bodhisattva practices, all the senior practitioners of the two vehicles should still revere him.

Son of Good Family, even though the son of the king has not yet acquired sovereign authority over all the officials and other retainers, because he possesses the mark of royalty and because his birth station is revered as supreme, he is unequalled by any of those officials or other retainers. So too it is with the bodhisattva-mahāsattva, for, even though he has not yet acquired sovereign mastery over all karmic actions and afflictions, because he already possesses the mark of bodhi and because his clan lineage is foremost, he is unequalled by any of the practitioners of the two vehicles.

Son of Good Family, just as a pure and marvelous *maṇi* jewel might nonetheless be perceived as having impurities by someone whose eyes were afflicted with cataracts, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve, for those without wisdom who have no faith might still regard it as impure.

Son of Good Family, just when any being sees, hears of, or lives with a particular medicine that is sustained by a mantra, his illnesses are all done away with, so too it is with the bodhisattva-mahāsattva’s medicine of the bodhi resolve that is jointly sustained by all his roots of goodness, wisdom, skillful means, bodhisattva vows, and knowledge in such a way that, if any being but sees him, hears his voice, remains together with him, or bears him in mind, then all of his diseases arising from the afflictions will all be done away with.

Son of Good Family, just as someone who is always in possession of the elixir of immortality is one whose body never changes or deteriorates, so too it is with the bodhisattva-mahāsattva, for, so long as he always bears in mind the elixir of the bodhi resolve, this will prevent his body of vows and wisdom from ever deteriorating.

Son of Good Family, just as the body of a wooden marionette, if deprived of its peg joints, would immediately scatter into pieces and become incapable of performing its movements, so too it is with the bodhisattva-mahāsattva, for, in the absence of his bodhi resolve, his practice would break apart and he would not be able to successfully develop any of the dharmas of a buddha.

Son of Good Family, just as a wheel-turning king possesses an *agaru* incense treasure known as “elephant treasury” that, when he lights this incense, it enables his fourfold army to soar up into the sky, so too it is with the bodhisattva-mahāsattva’s incense of the bodhi resolve, for, when he makes this resolve, this immediately enables all the bodhisattva’s roots of goodness to forever soar beyond the three realms of existence and travel through the unconditioned sky of the Tathāgata’s wisdom.

Son of Good Family, just as vajra comes forth only from the places where vajra is found or where gold is found and not from any other place, so too it is with the vajra of the bodhisattva-mahāsattva’s bodhi resolve, for it comes forth only from the place where one finds the vajra of the great compassion that rescues beings or from the place where one finds the gold of the especially excellent realm of the knowledge of omniscience and, as such, it does not come forth from the roots of goodness of any other being.

Son of Good Family, just as there is a tree known as “rootless” that does not grow from roots even as all of its branches, leaves, flowers, and fruit still flourish luxuriantly, so too it is with the tree of the bodhisattva-mahāsattva’s bodhi resolve that has no roots that can be found even as it is able to generate the growth of the branches, leaves, flowers, and fruit of the knowledge of omniscience,

the spiritual superknowledges, and the great vows that all together spread their shade and radiance in such a way that they everywhere provide shelter for the entire world.

Son of Good Family, just as vajra is something that cannot be contained in an inferior vessel, a broken vessel, or any other kind of vessel other than a perfectly intact and supremely marvelous vessel, so too it is with the vajra of the bodhi resolve, for it is not something that can be contained in the vessel of any inferior being, or in the vessel of any being who is miserly, envious, a breaker of precepts, indolent, wrong thinking, or ignorant. Nor can it be contained in the vessel of any being who has retreated from the especially excellent vows, who is scattered and confused, who courses in evil ideation, or who is anyone other than the precious vessel of a bodhisattva with deep resolve.

Son of Good Family, just as vajra is able to bore through the many different kinds of jewels, so too it is with the vajra of the bodhi resolve, for it is able to penetrate through all the jewels of the Dharma.

Son of Good Family, just as vajra is even able to shatter the many mountains, so too it is with the vajra of the bodhi resolve, for it is able to completely demolish the mountain of all wrong views.

Son of Good Family, just as vajra cannot be rivaled by any of the other kinds of jewels even when it has been broken and is no longer whole, so too it is with the vajra of the bodhi resolve, for, although that resolve may have become weakened or somewhat diminished, it is still superior to all the meritorious qualities of the practitioners of the two vehicles.

Son of Good Family, just as vajra, even when it has become damaged, is still able to do away with poverty, so too it is with the vajra of the bodhi resolve, for, even though it may have become damaged to the point that one is not progressing in the practices, it is still able to lead to abandoning all involvement in *samsāra*.

Son of Good Family, just as even a small vajra is still able to break all other things, so too it is with the vajra of the bodhi resolve, for whenever it enters any inferior mind state, it immediately crushes all of its ignorance-generated delusions.

Son of Good Family, just as vajra is not something acquired by common persons, so too it is with the vajra of the bodhi resolve, for it is not something that beings with inferior aspirations are able to acquire.

Son of Good Family, just as one who does not know jewels will be unable to understand the capabilities of vajra or be able to take

advantage of its uses, so too it is with the vajra of the bodhi resolve, for, one who does not know the Dharma will not understand its capabilities or be able to take advantage of its uses.

Son of Good Family, just as vajra cannot be melted away by anything at all, so too it is with the vajra of the bodhi resolve, for there is no dharma that is able to melt it away.

Son of Good Family, just as a vajra pestle cannot be wielded even by any strong men except for those who possess the powers of a great *nārāyaṇa* stalwart, so too it is with the bodhi resolve, for it cannot be taken up by anyone at all, including even the practitioners of the two vehicles, except for those who possess the power of the bodhisattvas' vast causes and conditions and steadfast goodness.

Son of Good Family, just as vajra cannot be destroyed by anything else and yet it can destroy anything else without its essential nature being diminished at all, so too it is with the bodhi resolve, for, everywhere throughout the three periods of time and across the course of countless kalpas, it persists in teaching beings and cultivating the austerities to an extent that cannot be matched by *śrāvaka* disciples or *pratyekabuddhas*, as it continues on with all such practices without ever growing weary and without their ever being diminished.

Son of Good Family, just as vajra cannot be held by anything aside from ground that is itself made of vajra, so too it is with the bodhi resolve, for it cannot be held by *śrāvaka* disciples or *pratyekabuddhas*, but rather only by those who are progressing toward the realization of omniscience.

Son of Good Family, just as a vessel made of vajra which is free of defects that is being used to hold water will never leak and allow that water to run off onto the ground, so too it is with the vajra vessel of the bodhi resolve, for once it has been filled with the waters of roots of goodness, they will never leak out and be allowed to enter the destinies of rebirth.

Son of Good Family, just as the vajra stratum is able to support the entire great earth and prevent it from collapsing, so too it is with the bodhi resolve, for it is able to support all the bodhisattva's practices and vows and thus prevent them from collapsing into the three realms of existence.

Son of Good Family, just as vajra can remain in the water for a long time and yet never decay or become soaked through with moisture, so too it is with the bodhi resolve, for it can reside even for the duration of all kalpas within the waters of *saṃsāra's* karma and afflictions and yet still remain undamaged and unchanged by them.

Son of Good Family, just as vajra cannot be burned up or even made to become hot by any fire, so too it is with the bodhi resolve, for it cannot be burned up and cannot even be made to become hot by any of *samsāra's* fires of the afflictions.

Son of Good Family, just as, within the worlds of the trichiliocosm, it is the vajra throne that is able to support all buddhas as they sit at the site of enlightenment, vanquish the *māras*, and attain the universal and right enlightenment, supporting what no other throne can support, so too it is with the throne of the bodhi resolve, for it is able to support all the bodhisattva's vows, practices, *pāramitās*, patiences, grounds, dedications, received predictions, cultivation of the provisions for the path, offerings to buddhas, listening to teachings on Dharma, absorbing them, practicing them, and all other things such as these that no other type of resolve is able to support.

Son of Good Family, the bodhi resolve enables the development of a measureless number, a boundless number, and so forth until we come to an ineffable-ineffable number of especially excellent meritorious qualities such as these. If any being arouses the resolve to attain *anuttara-samyak-saṃbodhi*, then he will acquire dharmas possessed of such supreme meritorious qualities as these.

Therefore, Son of Good Family, you have acquired such a fine benefit yourself and, having already resolved to attain *anuttara-samyak-saṃbodhi* and having sought the bodhisattva practices, you have also already acquired such great meritorious qualities as these.

Son of Good Family, as for your question about how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path, Son of Good Family, you may now enter into this tower of the Chamber of Vairocana's Adornments and look all around in it. If you do so, you will then be able to completely understand how to train in the bodhisattva practices and how one who has trained in them perfects countless meritorious qualities.

Then, having finished respectfully circumambulating Maitreya Bodhisattva-mahāsattva with his right side facing him, Sudhana the Youth addressed him, saying, "I wish only that the Great Ārya would please open the tower door and allow me to enter."

Thereupon, Maitreya Bodhisattva approached the front of the tower and snapped his fingers, making a sound. The door immediately opened and he told Sudhana to enter. Sudhana was overjoyed.

After he entered, the door closed again and he saw that the interior of the palace was as measurelessly vast as empty space. [He saw that]

there were *asaṃkhyeyas* of jewels that formed its grounds and there were *asaṃkhyeyas* of palaces, *asaṃkhyeyas* of gateways, *asaṃkhyeyas* of windows, *asaṃkhyeyas* of stairways, *asaṃkhyeyas* of railings, *asaṃkhyeyas* of paths made of the seven precious things, *asaṃkhyeyas* of pennants, *asaṃkhyeyas* of banners, *asaṃkhyeyas* of canopies in encircling arrays, *asaṃkhyeyas* of necklaces strung with the many kinds of jewels, *asaṃkhyeyas* of necklaces made from real pearls, *asaṃkhyeyas* of necklaces made from red-colored real pearls, *asaṃkhyeyas* of lion-pearl necklaces that hung down in place after place, *asaṃkhyeyas* of half-moons, *asaṃkhyeyas* of silken sashes, *asaṃkhyeyas* of jeweled nets serving as adornments, *asaṃkhyeyas* of jeweled bells that sounded in response to breezes, scatterings of *asaṃkhyeyas* of the various celestial flower blossoms, hangings of *asaṃkhyeyas* of celestial jewel-adorned garland sashes, adornments of *asaṃkhyeyas* of many-jeweled censors, rains of *asaṃkhyeyas* of finely-ground gold-dust, hangings of *asaṃkhyeyas* of jeweled mirrors, *asaṃkhyeyas* of burning jeweled lamps, drapes of *asaṃkhyeyas* of jeweled robes, arrays of *asaṃkhyeyas* of jeweled banners, arrangements of *asaṃkhyeyas* of jeweled seats, *asaṃkhyeyas* of jeweled silken cloth cushioning the thrones, *asaṃkhyeyas* of *jambūnada* gold figurines of young maidens, *asaṃkhyeyas* of all kinds of other figurines adorned with various jewels, rows of *asaṃkhyeyas* of bodhisattva images adorned with marvelous jewels that everywhere filled place after place, *asaṃkhyeyas* of many kinds of birds singing harmonious sounds, *asaṃkhyeyas* of jeweled *utpala* blossoms, *asaṃkhyeyas* of jeweled *padma* blossoms, *asaṃkhyeyas* of *kumuda* blossoms, *asaṃkhyeyas* of *punḍarika* blossoms serving as adornments, *asaṃkhyeyas* of jeweled trees arranged in orderly rows, and *asaṃkhyeyas* of *maṇi* jewels emanating bright light. There were countless *asaṃkhyeyas* of adornments such as these that beautified the place.

He also saw within it countless hundreds of thousands of marvelous towers, each of which was adorned as just described. The adorned beauty of them all was as vast as space, yet they somehow did not interfere with each other. Sudhana saw all places in one place and saw all places in just this same way.

At that time when Sudhana saw in this Tower of the Treasury of Vairocana's Adornments all different kinds of inconceivable miraculous scenes such as these, he was filled with joyous delight and measureless exultation. As his body and mind became pliant, he abandoned all thought, became free of all obstacles, destroyed all

delusions, never forget anything he saw, remembered all that he heard, was never disordered in thought, entered into the gateways of unimpeded liberation, transported his mind to all places, and everywhere saw all things, whereupon he bowed down, directing his reverence everywhere.

Just as he lowered his head to the ground, due to Maitreya Bodhisattva's awesome spiritual powers, he saw his own body everywhere in all those towers and saw in their entirety all those different kinds of inconceivable miraculous scenes. In particular:

In one of those scenes, he saw Maitreya Bodhisattva when he first resolved to attain the unexcelled bodhi and saw too that he had this particular name, that he came from this particular clan, that he was awakened by this particular good spiritual guide who caused him to plant these particular roots of goodness, that he remained for the duration of this particular life span, that, in this particular kalpa, he met this particular buddha, that he dwelt in this particular adorned *kṣetra*, that he cultivated these particular practices, that he made these particular vows, that in the congregations of these particular *tathāgatas*, he had these particular life spans and passed through this particular length of time during which he drew near to and made offerings to them. In all these cases, he clearly saw all these matters.

In another of those scenes, he saw Maitreya at that very time when he first attained the *samādhi* of kindness after which he was always known as Maitreya, or "the Kindly One."

In another, he saw Maitreya cultivating the marvelous practices by which he fulfilled the *pāramitās*.

In another, he saw him acquiring the various types of patience.

In another, he saw him dwelling on the grounds.

In yet another scene, he saw him creating a pure land.

In yet another, he saw him guarding and preserving the Tathāgata's right teachings, serving as a great master of the Dharma, realizing the unproduced-dharmas patience, and, at this particular time, in this particular place, and in the congregation of this particular *tathāgata*, he saw him receiving the prediction that he would attain the unexcelled enlightenment.

In another, he saw Maitreya serving as a wheel-turning king encouraging beings to abide in the ten paths of good karmic action.

In another, he saw him as a world-protector benefiting beings.

In another, he saw him serving as Indra inveighing against pursuit of the five types of sensual pleasures.

In yet another scene, he saw him as a Yama Heaven deva king praising the avoidance of neglectfulness.

- In yet another, he saw him as a Tuṣita Heaven king praising the qualities of the bodhisattva on the verge of his last incarnation.
- In another, he saw him as a Sunirmita Heaven king manifesting for the celestial congregation the bodhisattva's supernatural emanation of adornments.
- In another, he saw him as a Paranirmita Vaśavartin Heaven king expounding the Dharma of all buddhas to the celestial congregation.
- In another, he saw him serving as a king of the *māras* teaching the complete impermanence of all dharmas.
- In yet another scene, he saw him serving as a Brahma Heaven king teaching about the measureless joy and bliss of the *dhyāna* absorptions.
- In yet another, he saw him serving as an *asura* king entering the ocean of great wisdom, comprehending dharmas as like mere illusions, forever expounding the Dharma for his congregation as he instructed them in the severance of arrogance and intoxication with self-pride.
- In another, he saw him in Yama's realm, emanating an immense radiance that rescued beings from the sufferings of the hells.
- In another, he saw him in the realm of the hungry ghosts, providing them with drink and food, thus rescuing them from their hunger and thirst.
- In another, he saw him in the realm of the animals, using various skillful means to train those beings.
- In yet another scene, he saw him teaching the Dharma for the congregation of a king of the World-Protecting devas.
- In yet another, he saw him teaching the Dharma for the congregation of the king of the Trāyastriṃśa Heaven.
- In another, he saw him teaching the Dharma for the congregation of the king of the Yama Heaven.
- In another, he saw him teaching the Dharma for the congregation of the king of the Tuṣita Heaven.
- In another, he saw him teaching the Dharma for the congregation of the king of the Nirmāṇarati Heaven.
- In yet another scene, he saw him teaching the Dharma for the congregation of the king of the Paranirmita Vaśavartin Heaven.
- In yet another, he saw him teaching the Dharma for the congregation of the king of the Great Brahma Heaven.
- In another, he saw him teaching the Dharma for the congregation of a king of the dragons.
- In another, he saw him teaching the Dharma for the congregations of the kings of the *yakṣas* and *rākṣasas*.

- In another, he saw him teaching the Dharma for the congregations of the kings of the *gandharvas* and *kiṃnaras*.
- In yet another scene, he saw him teaching the Dharma for the congregations of the kings of the *asuras* and *dānavats*.¹⁹⁷
- In yet another, he saw him teaching the Dharma for the congregations of the kings of the *garuḍas* and *mahoragas*.
- In another, he saw him teaching the Dharma for the congregations of other kinds of human and non-human beings.
- In another, he saw him teaching the Dharma for congregations of *śrāvaka* disciples.
- In another, he saw him teaching the Dharma for congregations of *pratyekabuddhas*.
- In yet another scene, he saw him teaching the Dharma for congregations of bodhisattvas ranging from those who have just made their initial resolve all the way up to those who, having already received the crown-anointing consecration, have but one remaining incarnation prior to buddhahood.
- In yet another, he saw him praising the meritorious qualities of bodhisattvas from the first ground to the tenth ground.
- In another, he saw him praising the complete fulfillment of all the *pāramitās*.
- In another, he saw him praising entry into the gateways of the various types of patience.
- In another, he saw him praising the gateways leading into all the great *samādhis*.
- In yet another scene, he saw him praising the gateway of the extremely profound liberations.
- In yet another, he saw him praising the spheres of experience of all the *dhyāna* *samādhis* and spiritual superknowledges.
- In another, he saw him praising all the bodhisattva practices.
- In another, he saw him praising all the great vows.
- In another, he saw him together with bodhisattvas pursuing the same practices, praising all life-supporting skills and the various methods for benefiting beings.
- In yet another scene, he saw him together with bodhisattvas having but one incarnation prior to buddhahood, praising the crown-anointing gateway of all buddhas.
- In yet another, he saw Maitreya across the course of a hundred thousand years engaged in the practices of meditative walking, studying, reciting, writing out sutra scrolls, diligently pursuing meditative contemplations, and teaching the Dharma for congregations.
- In another, he saw him entering the *dhyāna* absorptions and the four measureless minds.

In another, he saw him entering the universal bases meditations¹⁹⁸ and the liberations.

In another, he saw him entering samādhis and using the power of skillful means to manifest all kinds of spiritual transformations.

In other scenes, he saw all the bodhisattvas entering the transformational samādhis in which each of them emanated from every one of their pores clouds of all kinds of transformation bodies.

In some instances, he saw them emanating clouds of deva body congregations.

In other instances, he saw them emanating clouds of dragon body congregations.

In yet other instances, he saw them emanating clouds of the bodies of *yakṣas*, *gandharvas*, *kiṃnaras*, *asuras*, *garuḍas*, *mahoragas*, Indras, Brahma Heaven kings, world-protectors, wheel-turning sage kings, lesser kings, princes, great officials, subordinate officials, elders, and householders.

In other instances, he saw them emanating clouds of bodies of *śrāvaka* disciples, *pratyekabuddhas*, bodhisattvas, and *tathāgatas*.

In other instances, he saw them emanating clouds of the bodies of all kinds of beings.

In yet other scenes, he saw him emanating marvelous voices praising the many different Dharma gateways of the bodhisattvas, in particular:

He praised the gateways to the meritorious qualities of the bodhi resolve;

He praised the gateways to the meritorious qualities of *dāna pāramitā* and the others up to and including the *pāramitā* of knowledge;

He praised the gateways [to the meritorious qualities] of the means of attraction, the *dhyāna* absorptions, the measureless minds, the samādhis, the *samāpattis*, the superknowledges, the clear knowledges, the complete-retention *dhāraṇīs*, the types of eloquence, the truths, the types of knowledge, calming-and-contemplation, the liberations, conditioned origination, the reliances, and teaching Dharma; and

He praised the gateways to the meritorious qualities of the stations of mindfulness, the right efforts, the foundations of psychic power, the roots, the powers, the seven enlightenment factors, the eightfold path of the *āryas*, the *śrāvaka*-disciple vehicle, the *pratyekabuddha* vehicle, the bodhisattva vehicle, the grounds, the various types of patience, the practices, the vows, and all other such gateways to the meritorious qualities as these.

In yet another scene, he saw *tathāgatas* surrounded by immense congregations and also saw those buddhas' birthplaces, clan origins, physical appearances, life spans, *kṣetras*, kalpas, buddha names, the benefits brought about by their proclamation of the Dharma, the duration, whether long or short, of their teachings, and so forth, including all of the many different kinds of differences in all their congregations.

He clearly saw all of these various phenomena.

In addition, within that Tower of the Treasury of Adornments, in the midst of all those towers within it, he saw one particular tower the height, breadth, and adornments of which were unsurpassed and peerless. Within it, he could see into the hundred *koṭīs* of Tuṣita Heavens of the trichiliocosm's hundred *koṭīs* of four-continent arrays.

Within every one of those Tuṣita Heavens, he saw Maitreya Bodhisattva descending to take birth where:

He was reverently raised above the heads of the deva kings, Indra and Brahmā;

He walked seven steps, surveyed the ten directions, and roared the lion's roar;

He manifested life as a youth who dwelt in the palace and roamed about, sporting in its gardens;

For the sake of gaining all-knowledge, he left the householder's life and took up the practice of austerities;

He manifested the appearance of accepting the offering of milk-rice;

He then went forth to the site of enlightenment;

He vanquished the *māras* and realized right enlightenment;

He contemplated the bodhi tree;

The Brahma Heaven King entreated him to turn the wheel of right Dharma; and

He then ascended to the heavenly palaces where he then proceeded to expound on the Dharma.

In all these instances, there were differences in the number of kalpas, life spans, congregations, adornments, lands that were purified, practices and vows that were cultivated, the skillful means used in teaching and ripening beings, the distribution of *śarīra* relics, and the duration of their teachings.

At that time, Sudhana saw his own body in the presence of all those *tathāgatas* as he also saw all the buddha works occurring in all those congregations, all of which he bore in mind, never forgot, and fathomed with unimpeded understanding. Moreover:

He also heard within all of those towers the ringing of the bells and chimes on their jeweled nets as well as the music resonating from their musical instruments, all of which everywhere proclaimed the sounds of the inconceivable and sublime Dharma and the many different teachings on Dharma. In particular, some spoke of the bodhisattva's making the resolve to attain bodhi, some spoke of the cultivation of the *pāramitās*, some spoke of the vows, some spoke of the grounds, some spoke of revering and making offerings to the *tathāgatas*, some spoke of the adornment of all buddha lands, and some spoke of the differences in the Dharma discourses of the various buddhas. In all such instances, he heard all those voices as they spread the sounds of their eloquent proclamations regarding all of the above-mentioned buddha dharmas.

He also heard voices proclaiming that, in a particular place, there was a particular bodhisattva who, having heard a particular Dharma gateway, was encouraged and guided by a particular good spiritual guide to resolve to attain bodhi, this in a particular kalpa, in a particular *kṣetra*, under a particular *tathāgata*, in the midst of a particular great congregation where he heard of the meritorious qualities of a particular buddha, aroused just such a resolve, made just such particular vows, planted just such vast roots of goodness, passed through just so very many kalpas during which he cultivated the bodhisattva practices and became bound to achieve right enlightenment at just such a particular time in which he was then known by this particular name, remained for the duration of this particular life span, completely adorned these particular lands, fulfilled these particular vows, taught these particular congregations, was attended upon by these particular assemblies of *śrāvaka* disciples and bodhisattvas, and, after his *parinirvāṇa*, his right Dharma remained in the world for this particular number of kalpas during which it benefited such a countless number of beings.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who engages in the practices of giving, moral virtue, patience, vigor, *dhyāna* meditation, and wisdom, cultivating *pāramitās* such as these.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who, in order to seek the Dharma, abandoned the royal throne, his precious jewels, his wife, his children, and his retinue, and was unstinting in his willingness to give up even his hands, feet, head, eyes, or other parts of his body.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who preserves and protects the right Dharma proclaimed by the Tathāgata and serves as

great master of the Dharma who extensively practices the giving of Dharma, erects the Dharma banner, blows the Dharma conch, beats the Dharma drum, rains down the Dharma rain, builds the Buddha's stupas and temples, creates images of the Buddha, and gives beings everything that makes them happy.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular *tathāgata* who, during a particular kalpa, attained the universal and right enlightenment in this particular land where he was attended upon by this particular congregation and remained for this particular span of life, taught these particular dharmas, fulfilled these particular vows, and taught such a measureless number of beings.

Having heard the sound of inconceivable sublime dharmas such as these, Sudhana the Youth felt joyous delight in body and mind and was suffused with feelings of pliancy and contentment, whereupon he immediately acquired countless complete-retention *dhāraṇī* gateways, eloquence gateways, *dhyaṇa* absorptions, the various types of patience, vows, perfections, superknowledges, and clear cognitions as well as all kinds of liberations and *samādhi* gateways.

Further, he saw within all of those jeweled mirrors many different kinds of images, for example:

In some, he saw the congregations of buddhas;

In others, he saw the congregations of bodhisattvas;

In yet others, he saw the congregations of *śrāvaka* disciples;

In still others, he saw the congregations of *pratyekabuddhas*;

In some, he saw pure worlds;

In others, he saw impure worlds;

In yet others, he saw impure worlds with some pure aspects;

In still others, he saw pure worlds with some impure aspects;

In some, he saw worlds with buddhas;

In others, he saw worlds with no buddhas;

In yet others, he saw small worlds;

In still others, he saw intermediate-sized worlds;

In some, he saw immense worlds;

In others, he saw worlds with Indra's nets;

In yet others, he saw inverted worlds;

In still others, he saw upward-facing worlds;

In some, he saw level worlds;

In others, he saw worlds inhabited by hell-dwellers, animals, and hungry ghosts; and

In yet others, he saw worlds full of devas and humans.

In worlds such as these, he saw that there were countless congregations of great bodhisattvas, some walking along and some sitting still as they engaged in various works in which some were arousing great compassion and sympathy for beings, others were composing treatises benefiting the world, yet others were receiving particular teachings, others were seeing to their preservation, others were writing them out, others were reciting them, others were asking about them, others were answering their questions, and yet others were engaged in repentances in all three periods of the day, in dedicating merit, and in making vows.

He also saw in all those jeweled pillars the emanation of a net of bright light issuing from the sovereign *maṇi* jewels, lights that shone forth as blue, or yellow, or red, or white, or as the color of crystal, as the color of water-essence crystal, as the color of sapphires, as the colors of the rainbow, as the color of *jambūnada* gold, or as all the colors of all these lights.

He also saw those figurines of maidens made of *jambūnada* gold together with images made of the many kinds of jewels. Some held flower clouds in their hands, others held robe clouds, others held banners and pennants, others held garlands and canopies, others held various kinds of perfumes and powdered incenses, others held supremely marvelous *maṇi* jewel nets, others held dangling chains made of gold, others held dangling strands of pearls, and still others raised their arms to offer up adornments or lowered their heads and let their *maṇi*-jewel crowns hang down, or, with their bodies humbly bent low, they gazed up in admiration, never letting their gaze look away for even a moment.

He also saw those necklaces of real pearls constantly emanating perfume possessed of eight qualities, saw crystal necklaces emanating a hundred thousand rays of light, all of them simultaneously shining with dazzling illumination, and saw banners, pennants, nets, canopies, and other such objects, all of which were adorned with many kinds of jewels.

He also saw those *udumbara* blossoms, *padma* flowers, *kusuma* flowers, and *puṇḍarīka* flowers, all of which in turn produced countless other flowers, some of which were the diameter of one's hand, some of which were a cubit in diameter, and some of which were as wide as a carriage wheel. Each one of those flowers displayed the images of many different types of forms which appeared there as adornments. For example, there were images of men, images of women, images

of pure youths, images of pure maidens, images of Indra, Brahmā, world protectors, devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas, images of all kinds of beings such as these. Each of those images appeared with their palms pressed together and their bodies humbly bending forward in reverence.

He also saw *tathāgatas* sitting in the lotus posture, their bodies adorned with the thirty-two major marks.

He also saw that, with every step, the pure lapis lazuli grounds revealed many different kinds of inconceivable images: images of world systems, images of bodhisattvas, and images of *tathāgatas* as well as images of the various adornments of all those towers.

He also saw that in the branches, leaves, flowers, and fruit of those jeweled trees, in every one of those phenomena, there appeared busts of the many different kinds of images: images of busts of buddhas, images of busts of bodhisattvas, and images of busts of devas, dragons, *yakṣas*, and so forth, including busts of world protectors, wheel-turning sage kings, lesser kings, princes, great officials, ministers, and members of the fourfold community.

Some of them held flower garlands. Others held necklaces. Others held various adornments. Then again, there were those with their palms pressed together and their bodies humbly bending forward in reverence as they single-mindedly gazed up in admiration, never letting their gaze look away for even a moment. And yet others were offering up praises.

There were also others who were immersed in samādhi, their bodies fully adorned with the major marks and secondary signs as they everywhere emanated light rays of many different colors: gold-colored light rays, silver-colored light rays, coral-colored light rays, light rays the color of *tuṣāra* frost,¹⁹⁹ light rays the color of sapphires, light rays the color of *vairocana* jewels, light rays the color of many different jewels, and light rays the color of *campaka* flowers.

He also saw that the half-moon images on all the towers emanated *asaṃkhyeyas* of many different kinds of lights of the sun, the moon, and the constellations which everywhere illuminated the ten directions.

He also saw that, with each step all around all four walls of all those towers, there were adornments consisting of all the many different kinds of jewels. In each of those jewels were displayed scenes of Maitreya in previous kalpas when he was cultivating the bodhisattva path:

In some, he was seen to give away his own head or eyes or to give away his own hands, feet, lips, tongue, teeth, ears, nose, blood, flesh, skin, bones, marrow, and so forth, including even his fingernails and hair, being able to relinquish all such things. His wives, consorts, sons, daughters, cities, towns, lands, and royal throne—whatever others needed, he gave it all.

[In yet others], he was seen to enable those dwelling in the hells to gain emancipation, to liberate those who were tied up in bondage, to cure those who were sick, or to show the path of right action to those who had entered the path of wrongdoing.

In still other cases, he was seen as a ship captain enabling beings to cross a great ocean.

In some, he was seen as a king of horses rescuing beings from terrible difficulties.

In others, he was seen as a great rishi skillfully explaining the treatises.

In yet others, he was seen as a wheel-turning king exhorting beings to cultivate the ten good karmic deeds.

In still others, he was seen as a physician king skilled in the treatment of many diseases.

In some, he was seen as practicing filial obedience to his parents.

In others, he was seen as drawing near to good spiritual guides.

In yet others, he was seen as a *śrāvaka* disciple, as a *pratyekabuddha*, or as a bodhisattva.

In others, he was seen as a *tathāgata* teaching and training all beings.

In yet others, he was seen as a master of the Dharma who was upholding the practice of the Buddha's teachings, absorbing and preserving them, studying them, reciting them, and contemplating them in accordance with principle while also establishing buddha *caityas* and making buddha images, making offerings himself or encouraging others to do so, presenting offerings of perfume incense, scattering flowers, and bowing down in reverence, continuously and incessantly doing deeds such as these.

In still others, he was seen sitting on the lion seat, extensively teaching the Dharma, exhorting beings to establish themselves in the ten good karmic deeds, to single-mindedly take the refuges in the jewels of the Buddha, the Dharma and the Sangha, to take and uphold the five precepts or the eight lay abstinence precepts,²⁰⁰ to leave the home life, to listen to the Dharma, to accept and uphold it, to study and recite it, to cultivate the practices in accordance with their principles, and so forth, including seeing all kinds of images of Maitreya Bodhisattva's cultivation of all the perfections throughout hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of kalpas.

He also saw in them Maitreya's previous serving of all his good spiritual guides, all of whom were adorned with all the meritorious qualities.

And he also saw in those images Maitreya in the presence of each of those good spiritual guides as he was drawing near to them, making offerings to them, taking on the practice of their teachings, and so forth until he eventually dwelt on the ground of the crown-anointing consecration.

Then those good spiritual guides spoke directly to Sudhana, saying, "Welcome youth. As you observe this bodhisattva's inconceivable deeds, you must not allow yourself to feel weary."

It was because he had acquired the power of memory by which he never forgot anything, because he had acquired the purified eye that observes the ten directions, because he had acquired the unimpeded wisdom of skill in insight, because he had acquired sovereign mastery over the wisdom possessed by bodhisattvas, and because he had acquired the vast understanding of bodhisattvas who had already entered the wisdom grounds that Sudhana the Youth was then able to see in every object in these towers all such phenomena as these as well as the adorned phenomena of countless other inconceivable and miraculous spheres of experience.

It was just as a man might see many different kinds of things in a dream, seeing cities, towns, villages, palaces, parks, gardens, mountains, forests, rivers, ponds, and provisions such as robes, food, drink, and such, while also perhaps seeing himself, his parents, his siblings, his close and distant relatives, also perhaps seeing the great ocean, Sumeru, king of mountains, and so forth, including even the celestial palaces and all the phenomena present throughout Jambudvīpa and the other continents in the four-continent array, also seeing perhaps his own body assuming such vast dimensions that it came to encompass an area a hundred thousand *yojanas* in breadth, even as what he was seeing still completely matched the circumstances in his own room and in the very robes he was then wearing, all of this leading him to think that, in but a day, he had passed through a measurelessly long time in which he was experiencing peace and happiness without ever sleeping or lying down. Then, having finally awakened from his sleep, he then and only then would know that it was a dream even though he was still able to clearly remember all the phenomena he had seen [in that dream].

So too it was as experienced then by Sudhana the Youth. It was because he was supported by Maitreya Bodhisattva's powers, because

he had come to realize that the dharmas of the three realms of existence were like a dream, because he had extinguished the narrow and inferior conceptual thought typical of beings, because he had acquired an unimpededly vast understanding, because he had come to abide in the superior sphere of experience of a bodhisattva, and also because he had penetrated the knowledge of inconceivable methods that he was thus able to see such miraculous spheres of experience.

This is just as when a man who is approaching the end of his life sees in accordance with his karmic deeds the signs of the retribution he is about to receive.

Thus those who have engaged in evil karmic deeds see all kinds of scenes of the many different types of suffering experienced in the hell realms, the animal realms, and the realms of the hungry ghosts, sometimes seeing the hell guardians wielding their weapons, sometimes seeing them being wrathful or cursing as they put them in restraints and drag them away after which they hear the sounds of howling screams and pitiful sighing moans, sometimes seeing the river of hot coals, sometimes seeing the boiling cauldrons, sometimes seeing the mountain of knives, and sometimes seeing the sword trees, seeing all of these things along with their many different types of torments and the agonizing sufferings they inflict.

Those who have engaged in good karmic deeds then see all the heavenly palaces, the measureless congregations of devas, all kinds of celestial female attendants, and the various types of robes, all beautifully adorned. They also see palaces, parks, and groves, all of which are marvelously fine.

Although their bodies have not yet died, they still see phenomena such as these due to the power of their karmic deeds. So too it was then with Sudhana, for it was due to the inconceivable power of the bodhisattva's karmic deeds that he was able to see all these beautifully adorned spheres of experience.

This was just as when someone is possessed by a ghost and then sees many different kinds of phenomena so that, no matter what they are asked, they can answer accordingly. So too it was with Sudhana the Youth, for, due to being supported by the wisdom of the bodhisattva, he saw all of those adorned phenomena and, if anyone were to question him, there would be no question he could not answer.

This was just as when someone possessed by a dragon then thinks of himself as being a dragon and then enters the dragon palace, and,

in but a short period of time, feels as if he has already passed through many days, months, and years. So too it was with Sudhana the Youth. Because he dwelt in the wise thought of a bodhisattva and because he was supported by Maitreya Bodhisattva, in but a short period of time, he felt as if he had already passed through countless kalpas.

This was also just as when, in the Brahma Heaven palace known as “Chamber of Adornments,” one sees all things throughout the trichiliocosm without them being mixed up or confused with each other. So too it was with Sudhana the Youth, for within that tower, he saw all of the adorned realms everywhere in all their variety, none of which became mixed up or confused with any others.

This was also just as when a bhikshu who has entered into meditative absorption on one of the universal bases meditation objects²⁰¹ finds that, whether he is walking, standing, sitting, or lying down, the object of the absorption he has entered manifests directly before him. So too it was with Sudhana the Youth, for, when he entered that tower, all those objective spheres appeared before him with complete clarity.

This was also just as when someone sees the cities of the *gandharvas* in the sky, complete in all their adornments, all of which he is able to discern without any interference.

This was also just as when the palaces of the *yakṣas* and the palaces of humans exist together in the same place and yet they do not become mixed up with each other and what each of them sees differs in accordance with their respective karma.

This was also just as when one sees reflected on the surface of the great ocean everything throughout the trichiliocosm. It was also just as when a master conjurer is able to use his powers of conjuration to manifest the appearances of all kinds of illusory scenes and many different actions occurring in each of them. So too it was with Sudhana the Youth, for he was able to see within that tower all those adornments and independently observable scenes due to the awesome spiritual power of Maitreya Bodhisattva, due to the power of the inconceivable wisdom that realizes the illusory nature of phenomena, due to the ability to use the wisdom that realizes the illusory nature of dharmas, and due to having acquired the miraculous transformational powers of all bodhisattvas.

Maitreya Bodhisattva-mahāsattva then withdrew those spiritual powers, entered the tower, made a sound by snapping his fingers, and then spoke to Sudhana, saying:

Son of Good Family, arise. The nature of the Dharma is just thus. These are appearances manifested by the accumulation of causes and conditions associated with the bodhisattva's wisdom that knows all dharmas. The intrinsic nature of such phenomena is like an illusion, like a dream, like a reflection, and like an image, for none of them are actually established at all.

On hearing the sound of the snapping fingers, Sudhana emerged from samādhi. Maitreya then spoke to him, saying:

Son of Good Family, you have been abiding in the bodhisattva's inconceivable and miraculous liberation, have been enjoying the joy and bliss of the bodhisattvas' samādhis, and have been able to see the various supremely marvelous adorned palaces sustained by bodhisattvas' spiritual powers that flow forth from the provisions for the path and that are manifested due to vows and wisdom. Hence you are able to see the practices of the bodhisattvas, are able to hear the Dharma of the bodhisattvas, are able to know the virtues of the bodhisattvas, and are able to completely understand the vows of the Tathāgata.²⁰²

Sudhana then addressed him, saying, "O Ārya, so it is. This has occurred through the power of the good spiritual guides' assistance, mindful attentiveness, and spiritual powers. O Ārya, what is the name of this gateway of liberation?"

Maitreya replied, saying, "Son of Good Family, this gateway of liberation is known as 'the treasury of adornments associated with the unforgetting mindfulness that enters the knowledge of all objects in the three periods of time.' Son of Good Family, within this gateway of liberation there are an ineffable-ineffable number of liberation gateways that the bodhisattva at the stage of but one more incarnation before buddhahood is capable of acquiring."

Sudhana then asked: "Where did these adornments go?"

Maitreya replied, "They went to the place from which they came."

Sudhana then asked, "Where then did they come from?"

Maitreya replied:

They came forth from the bodhisattvas' wisdom and spiritual powers and they are sustained by the bodhisattvas' wisdom and spiritual powers. They have no place they go and no place they dwell. They are neither accumulated nor permanent and they transcend everything.

Son of Good Family, it is just as when a dragon king sends down the rain, it does not come from his body, does not come from his

mind, and there is no process of accumulation, and yet it is not that one did not see it. It is solely due to the dragon king's power of thought that it pours down its vast torrential rains everywhere across the entire continent. A sphere of experience such as this is inconceivable.

Son of Good Family, so too it is with these adornments, for they do not exist inwardly, do not exist outwardly, and yet it is not that one does not see them. It is solely due to the awesome spiritual power of the bodhisattva and the power of your roots of goodness that you see phenomena such as these.

Son of Good Family, it is just as when a master conjurer creates all kinds of illusory conjurations, they have no place from which they come and no place to which they go, and yet, even though they have no coming or going, due to the power of that conjuration, one is able to clearly see them. So too it is with those adornments. They have no place from which they come and no place to which they go, yet, although they have no coming or going, still, due to repeated practice of the inconceivable powers of the knowledge of the illusory and also due to the power of great vows made in the distant past, appearances such as these are manifested.

Sudhana the Youth then asked: "O Great Ārya, where have you come from?"

Maitreya replied:

Son of Good Family, bodhisattvas have no coming and no going. Just so do they come. They have no moving and no stopping. Just so do they come. And, without residing and without attachment, without passing away and without taking rebirth, without dwelling and without moving thither, without motion and without origination, without affection and without attachment, without karmic actions and without karmic retributions, without arising and without cessation, and without any termination and without any permanence—just so do they come.

Son of Good Family, as for the bodhisattvas:

They come forth from the place of great compassion because they wish to train all beings;

They come forth from the place of great kindness because they wish to rescue and protect all beings;

They come forth from the place of pure moral virtue in order to take on births in whatever circumstance they please;

They come forth from the place of great vows because they are sustained by the power of vows they made in the distant past;

They come forth from the place of the spiritual superknowledges
 in order to appear in any place they please;
 They come forth from the place of unshakability because they
 never leave all buddhas;
 They come forth from the place of neither grasping nor rejecting
 because they do not order the body and mind to come or go;
 They come forth from the place of wisdom and skillful means in
 order to adapt to all beings; and
 They come forth from the place of transformational manifesta-
 tions because they produce transformational appearances that
 are like reflected images.

Now, Son of Good Family, as for your question about where I came from, Son of Good Family, I came here from my birthplace in the state of Mālada. Son of Good Family, there is a village there known as Kuṭi where there is a son of an elder named Gopālaka. It was in order to teach that man and enable him to enter the Buddha's Dharma that I dwelt there. It was also to teach Dharma for the sake of everyone in my birthplace who was amenable to teaching. It was also in order to expound on the Great Vehicle for my parents as well as my relatives, the brahmans, and others with the aim of enabling them to enter it. That was why I dwelt there and then came here from there.

Sudhana the Youth then asked, "What is the birthplace of the bodhisattva?"

Maitreya replied:

Son of Good Family, the bodhisattva has ten kinds of birthplaces. What are those ten? Son of Good Family, they are as follows:

The bodhi resolve is the bodhisattva's birthplace because it enables his birth into the clan of the bodhisattvas;
 Deep resolve is the bodhisattva's birthplace because it enables his birth into the clan of the good spiritual guides;
 The grounds are the bodhisattva's birthplace because they enable his birth into the house of the *pāramitās*;
 The great vows are the bodhisattva's birthplace because they enable his birth into the house of the marvelous practices;
 The great compassion is the bodhisattva's birthplace because it enables his birth into the house of the four means of attraction;
 Meditative contemplation in accordance with principle is the bodhisattva's birthplace because it enables his birth into the house of the *prajñāpāramitā*;
 The Great Vehicle is the bodhisattva's birthplace because it enables his birth into the house of skillful means;

The teaching of beings is the bodhisattva's birthplace because it enables his birth into the clan of the Buddha;

Wisdom and skillful means are the bodhisattva's birthplace because they enable his birth into the house of the unproduced-dharmas patience; and

The cultivation of all dharmas is the bodhisattva's birthplace because it enables his birth into the clan of all *tathāgatas* of the past, present, and future.

Son of Good Family, as for the bodhisattva-mahāsattva:

He takes the *prañāpāramitā* as his mother;

He takes skillful means as his father;

He takes the *pāramitā* of giving as his wet nurse;

He takes the *pāramitā* of moral virtue as his nursemaid;

He takes the *pāramitā* of patience as his adornment;

He takes the *pāramitā* of vigor as the one that raises him;

He takes the *pāramitā* of meditation as the person who bathes him;

He takes the good spiritual guide as his master teacher;

He takes all the enlightenment factors as his companions;

He takes all good dharmas as his retinue;

He takes all the bodhisattvas as his brothers;

He takes the bodhi resolve as his clan;

He takes cultivation in accordance with principle as the law governing his clan;

He takes the grounds as the dwelling place of his clan;

He takes the patiences as his relatives;

He takes the great vows as the clan's teachings;

He takes the complete fulfillment of all the practices as compliance with the law governing his clan;

He takes promotion of the Great Vehicle as the continuance of the clan's karmic works;

He takes as the royal prince the bodhisattva at the stage of the crown-anointing consecration who has but one remaining incarnation prior to buddhahood; and

He takes the complete realization of bodhi as what purifies the clan.

Son of Good Family, it is in these ways that the bodhisattva:

Transcends the grounds of the common person;

Enters the stations of the bodhisattvas;

Is born into the family of the Tathāgata;

Dwells in the Buddha's lineage;

Is able to cultivate the practices;

Refrains from cutting short the lineage of the Three Jewels;
 Is well able to preserve and protect the clan of the bodhisattvas;
 Purifies the bodhisattva lineage;
 Is born into venerable and superior circumstances;
 Remains free of transgressions; and
 Is revered and praised by everyone in the world including the
 devas, humans, Māra, Brahmā, the *śramaṇas*, and the brahmans.

Son of Good Family, once the bodhisattva-mahāsattvas have been
 born into such a venerable and esteemed clan as this:

Because they know all dharmas are like reflected images, there is
 nothing in the world that they disdain as inferior;

Because they know all dharmas are like transformationally-cre-
 ated phenomena, they have no defiling attachment to any of the
 stations of existence;

Because they know all dharmas are free of any self, their minds
 do not grow weary of teaching beings;

Because they take the great kindness and compassion as their
 essential nature, they do not find gathering in beings to be toil-
 some;

Because they completely comprehend *saṃsāra* as like a dream,
 they have no fear of passing through all kalpas;

Because they completely understand that the aggregates are all
 like illusions, they manifest the appearance of taking on births
 and yet are free of any distress or disdain in doing so;

Because they realize that all the sense realms and sense bases are
 the same as the Dharma realm itself, they remain uninjured by
 the sense realms;

Because they realize all perceptions are like a mirage, when they
 enter the rebirth destinies, they do not generate any of the delu-
 sions characteristic of the inverted views;

Because they have a penetrating comprehension of all dharmas
 as like illusions, even when they enter spheres of experience
 influenced by the *māras*, they still do not generate any defiling
 attachments;

Because they know the Dharma body, they cannot be deceived by
 any of the afflictions; and

Because they have acquired sovereign mastery over them, they
 have an unimpeded comprehension of all the rebirth destinies.

Son of Good Family, my bodies are born everywhere throughout
 the entire Dharma realm:

With forms and appearances the same as those of all beings;

With different languages the same as those of all beings;

With many different kinds of names the same as those of all beings;
 With modes of comportment matching the dispositions of all beings and conforming to the ways of the world in order to teach and train them;
 With the manifestation of taking birth matching that of all the pure beings there;
 With endeavors and livelihoods the same as all common beings;
 With ways of thinking that match those of all beings; and
 With vows matching those of all bodhisattvas.

It is in these ways that these bodies have come to completely fill the Dharma realm.

Son of Good Family, it was in order to teach and liberate those with whom I have cultivated the practices in the distant past who have now retreated from their bodhi resolve, it was also in order to teach parents and relatives, and it was also in order to teach brahmins so as to enable them to abandon caste-based arrogance and acquire birth into the lineage of the Tathāgata—it was for all these reasons that I have been born in this realm of Jambudvīpa in the state of Mālada, in the village of Kuṭi, in the household of a brahman.

Son of Good Family, as I abide in this great tower, I adapt to the dispositions of beings and thus use all kinds of skillful means to teach and train them.

Son of Good Family:

I do this to adapt to the inclinations of beings;
 I do this to ripen the devas in the Tuṣita Heaven who are engaged in the same practices;
 I do this to manifest transformations and adornments of a bodhisattva's merit and wisdom that surpass those of all others in the desire realm;
 This is also done to enable beings to abandon the delights of sensual desires;
 This is also done to enable beings to realize that all conditioned existence is impermanent;
 This is also done to enable beings to realize that all the flourishing abundance of the heavens is bound to perish;
 This is also done at the time bodhisattvas are about to descend to take birth, wishing to manifest "the Dharma gateway of great knowledge" by joining in reciting it together with other bodhisattvas having but one more birth [before buddhahood],²⁰³

This is also done wishing to attract and teach those who are engaged in the same practices;

This is also done wishing to teach those who have been sent here by Śākyamuni, with the intention of enabling them to open and awaken like blooming lotuses and then take rebirth in the Tuṣita Heaven at the end of this life.

Son of Good Family, you and Mañjuśrī will both see me again when my vows have been fulfilled and I attain all-knowledge.

Son of Good Family, you should go and pay your respects to Mañjuśrī, the good spiritual guide, and ask him how the bodhisattva should train in the bodhisattva practices, how he should enter Samantabhadra's gateways of practice, how he should perfect them, how he should broaden them, how he should accord with them, how he should purify them, and how he should completely fulfill them.

Son of Good Family, he shall distinguish and explain these matters for you. Why? All of Mañjuśrī's great vows are of a sort that none of the other countless hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas could possess.

Son of Good Family, the practices of Mañjuśrī the Youth are vast, his vows are boundless, and he incessantly produces the meritorious qualities of all bodhisattvas. Son of Good Family, Mañjuśrī has always served as the mother of countless hundreds of thousands of *koṭīs* of *nayutas* of buddhas and he has always served as the master teacher of countless hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas. He teaches and ripens all beings. His fame extends everywhere throughout the worlds of the ten directions.

He has always served as a Dharma teacher in the congregations of all buddhas and he is praised by all *tathāgatas*. He abides in extremely deep wisdom and he is able to perceive all dharmas in accordance with reality. He has a penetrating comprehension of all the realms of liberation and he has completed all of Samantabhadra's practices.

Son of Good Family, Mañjuśrī is your good spiritual guide. He enables your birth into the clan of the Tathāgata, your growth of all the roots of goodness, your production of all the provisions for the path to enlightenment, and your meeting with genuine good spiritual guides. He enables your cultivation of all the meritorious qualities, your entry into the network of all vows, and your abiding in all the great vows. He explains all the bodhisattva's esoteric dharmas for you, shows you the inconceivable practices of all bodhisattvas, and in the past has been born together with you in the same places where you have both undertaken the same practices.

Therefore, Son of Good Family, you should be tireless in going to see Mañjuśrī to pay your respects to him, for Mañjuśrī will explain all the meritorious qualities for you. Why? All those good spiritual guides you have previously seen, all the teachings on the bodhisattva practices you have heard, all the gateways of liberation you have entered, and all the great vows you have fulfilled have all been due to the awesome spiritual powers of Mañjuśrī. Mañjuśrī has reached the ultimate degree of achievement in all these things.

Sudhana the Youth then bowed down in reverence at the feet of Maitreya and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

52 – Mañjuśrī

At that time, Sudhana the Youth, relying on the instructions provided by Maitreya Bodhisattva-mahāsattva, gradually traveled on until, after he had passed through more than a hundred and ten other cities, he reached the city of Sumana in the country of Samantamukha²⁰⁴ where he stayed at the city gates. Then, thinking of Mañjuśrī, he looked for him, searching everywhere, hoping to pay his respects and have an audience with him.

Then, from afar, Mañjuśrī stretched his right hand across a distance of one hundred and ten *yojanas*, rubbed the crown of Sudhana's head, and said:

This is good indeed, good indeed! Son of Good Family, those who have abandoned the faculty of faith, whose minds have become weak and beset by sorrow and remorse, whose efforts are incomplete, who have retreated from energetic diligence, whose minds are attached to but one root of goodness, who have become satisfied with only a few meritorious qualities, who are unable to skillfully take up the practices and vows, who have not been gathered in and protected by good spiritual guides, and who are not borne in mind by the Tathāgatas—they are unable to completely know the nature of dharmas such as this, a principle and purport such as this, a Dharma gateway such as this, a practice such as this, or a realm such as this.²⁰⁵

Whether it be a universal knowing of them, a multi-faceted knowing of them, a complete fathoming of their very source, a complete understanding of them, a progression into them, an explanatory discussion of them, an analysis of them, a realized knowing of

them, or an acquisition of them—they would be unable to accomplish any of these.

Mañjuśrī then expounded on these dharmas, explained them, and used them to benefit and gladden Sudhana. He enabled Sudhana the Youth to become accomplished in an *asaṅkhyeya* of Dharma gateways, enabled him to become endowed with the light of measureless great wisdom, and enabled him to acquire the bodhisattva's boundless *dhāraṇīs*, boundless vows, boundless samādhis, boundless spiritual superknowledges, and boundless knowledge. He enabled him to enter the *maṇḍala* of Samantabhadra's practices and also established Sudhana in the very place in which he himself dwells,²⁰⁶ whereupon Mañjuśrī withdrew and disappeared.

53 – Samantabhadra

At that time, Sudhana thought about, looked around for, and single-mindedly yearned to see Mañjuśrī and all the good spiritual guides as numerous as the atoms in the world systems of a great trichiliocosm. He wished to draw near to them all, wished to revere and serve them all, and wished to adopt and practice their teachings without ever turning away from them.

He advanced in his quest for all-knowledge, expanded his ocean of great compassion, increased his clouds of great kindness, everywhere contemplated beings, became filled with immense joyous delight, became established in the bodhisattva's Dharma gateways of quiescence, everywhere engaged with all the vast realms, trained in all buddhas' vast meritorious qualities, and entered all buddhas' definite knowledge and vision.

He increased his development of provisions for the path to all-knowledge, skillfully cultivated all bodhisattvas' resolute intentions, came to know the sequence of arising of all buddhas of the three periods of time, entered the ocean of all dharmas, turned the wheel of all dharmas, took on births in all world systems, entered the ocean of vows of all bodhisattvas, dwelt in all kalpas, cultivated the bodhisattva practices, clearly illuminated all realms of the *tathāgatas*, and increased his growth in the faculties of all bodhisattvas.

He acquired the pure light of all-knowledge and everywhere illuminated the ten directions, ridding them of the obstacles of darkness. His wisdom pervaded the Dharma realm as he everywhere manifested his body in all buddha *kṣētras* and in all of realms of existence, having none in which he was not everywhere present. He

demolished all obstacles, entered the unimpeded Dharma, and dwelt on the Dharma realm's ground of uniform equality.

He contemplated Samantabhadra's realm of liberation and then immediately heard the name of Samantabhadra Bodhisattva-mahāsattva, his practices and vows, his provisions for enlightenment, his right path, his grounds, his skillful means on the grounds, his entry into the grounds, his vigor on the grounds, his dwelling on the grounds, his cultivation of the grounds, his realms of experience on the grounds, his awesome power on the grounds, and his dwelling together with others on the grounds.

As he was eagerly yearning to see Samantabhadra Bodhisattva, he then immediately came to be sitting in this vajra treasury site of enlightenment on a lotus flower seat adorned with all kinds of jewels, directly in front of Vairocana Tathāgata's lion throne. He then produced these types of mind that were as vast as the realm of empty space:

The unimpeded mind that relinquishes all *kṣetras* and abandons all attachments;

The unimpeded mind that everywhere practices all unimpeded dharmas;

The unimpeded mind that everywhere pervades the entire ocean of the ten directions;

The pure mind that everywhere enters the realm of all-knowledge;

The completely understanding mind that contemplates the site of enlightenment's adornments;

The vast mind that enters the ocean of all dharmas of the buddhas;

The universally pervasive mind devoted to teaching all beings;

The measureless mind that purifies all lands;

The inexhaustible mind that abides throughout all kalpas; and

The ultimate mind that enters the Tathāgata's ten powers.

When Sudhana the Youth produced types of mind such as these, due to the power of his own roots of goodness, due to the power of all *tathāgatas'* assistance, and due to the power of roots of goodness equivalent to Samantabhadra's, he then witnessed ten kinds of auspicious signs. What are those ten? They are as follows:

He beheld the purity of all buddha *kṣetras* in which all *tathāgatas* attained the right and universal enlightenment;

He beheld the purity of all buddha *kṣetras* in which there are no wretched destinies;

He beheld the purity of all buddha *kṣetras* adorned by the many kinds of marvelous lotus flowers;

He beheld the purity of all buddha *kṣetras* in which all beings are pure in body and mind;

He beheld the purity of all buddha *kṣetras* adorned with the many different kinds of jewels;

He beheld the purity of all buddha *kṣetras* in which the bodies of all beings are adorned with all the auspicious signs;

He beheld the purity of all buddha *kṣetras* covered with all kinds of clouds of adornments;

He beheld the purity of all buddha *kṣetras* in which all beings raise up thoughts of loving-kindness toward each other, bestow benefit on each other, and refrain from harming one another;

He beheld the purity of all buddha *kṣetras* in which their sites of enlightenment are graced with adornments; and

He beheld the purity of all buddha *kṣetras* in which all beings' minds are always devoted to mindfulness of the Buddha.

These are the ten. He also witnessed ten kinds of light signs. What are those ten? In all atoms in all world systems:

He saw emerging from each atom the emanation of clouds of buddha light nets as numerous as the atoms in all world systems, clouds that shone forth with universally pervasive brilliant radiance;

He saw emerging from each atom the emanation throughout the Dharma realm of buddha halo clouds as numerous as the atoms in all world systems, clouds that shone forth with many different colors and signs;

He saw emerging from each atom the emanation throughout the Dharma realm of jeweled buddha image clouds as numerous as the atoms in all world systems;

He saw emerging from each atom the emanation throughout the Dharma realm of clouds of spheres of buddhas' flaming radiance;

He saw emerging from each atom the emanation throughout the ten directions of clouds of many marvelous fragrances, clouds as numerous as the atoms in all world systems from which there resounded the praises of Samantabhadra's ocean of great meritorious qualities arising from his practices and vows;

He saw emerging from each atom the emanation of sun, moon, and constellation clouds as numerous as the atoms in all world systems, clouds that each streamed forth Samantabhadra Bodhisattva's radiance, everywhere illuminating the Dharma realm;

He saw emerging from each atom the emanation of clouds of images of all beings' bodies, clouds as numerous as the atoms in all world systems that streamed forth the buddhas' radiance, everywhere illuminating the Dharma realm;

He saw emerging from each atom the emanation of buddha image *maṇi* jewel clouds as numerous as the atoms in all world systems, clouds that appeared everywhere throughout the Dharma realm;

He saw emerging from each atom the emanation of clouds of bodhisattva images as numerous as the atoms in all world systems, clouds that completely filled the Dharma realm and enabled all beings to succeed in gaining emancipation and completely fulfilling their vows; and

He saw emerging from each atom the emanation of clouds of *tathāgata* images as numerous as the atoms in all world systems, clouds that appeared everywhere throughout the Dharma realm proclaiming the vast vows of all buddhas.

These are the ten. Having seen these ten kinds of light signs, Sudhana the Youth then thought, "I must now see Samantabhadra Bodhisattva, increase my roots of goodness, see all buddhas, develop a definite understanding of the vast realms of all bodhisattvas, and attain all-knowledge."

Sudhana then focused all his faculties on single-mindedly seeking to see Samantabhadra Bodhisattva. He aroused great vigor and irreversible resolve and then used the universal eye to contemplate the realms seen by all buddhas and bodhisattvas of the ten directions and envisioned himself seeing Samantabhadra in all these phenomena. With his wisdom eye, he contemplated the path of Samantabhadra and, with a mind as vast as empty space and great compassion as solid as vajra, he vowed that, to the very end of future time, he would always be able to follow Samantabhadra Bodhisattva and pursue the cultivation of Samantabhadra's practices in each successive mind-moment, doing so with the aim of perfecting great wisdom, entering the realm of the Tathāgata, and dwelling on the ground of Samantabhadra.

At that very time, Sudhana the Youth immediately saw Samantabhadra Bodhisattva in the midst of the congregation and directly in front of the Tathāgata where he was seated on a jeweled lotus flower lion throne surrounded by a congregation of bodhisattvas, presenting the most splendidly extraordinary appearance without peer anywhere in the world. His realm of wisdom was measureless, boundless, unfathomable, inconceivable, equal to that of all buddhas of the three periods of time, and such that no other bodhisattva could even be able to contemplate.

He saw emerging from every pore of Samantabhadra's body the emanation of light clouds as numerous as the atoms in all world systems,

clouds that appeared everywhere in all world systems throughout the Dharma realm and the realm of empty space, extinguishing the sufferings and troubles of all beings and causing all bodhisattvas to be filled with great happiness;

He saw emerging from each pore the emanation of multicolored clouds of many different kinds of incense and flaming radiance, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas, completely imbuing them with their fragrances;

He saw emerging from each pore the emanation of clouds of various flowers as numerous as the atoms in all buddha *kṣetras*, clouds that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down many kinds of marvelous flowers;

He saw emerging from each pore the emanation of clouds of incense fragrance trees, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down the many kinds of marvelous incense fragrances;

He saw emerging from each pore the emanation of clouds of marvelous raiment, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down all kinds of marvelous raiment;

He saw emerging from each pore the emanation of clouds of jewel trees, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down all varieties of *maṇi* jewels;

He saw emerging from each pore the emanation of clouds of form realm devas' congregations,²⁰⁷ clouds as numerous as the atoms in all buddha *kṣetras* that filled the Dharma realm with their praises of the resolve to attain bodhi;

He saw emerging from each pore the emanation of clouds of Brahma Heaven deva congregations, clouds as numerous as the atoms in all buddha *kṣetras* in which those devas were requesting all *tathāgatas* to turn the wheel of the wondrous Dharma;

He saw emerging from each pore the emanation of clouds of desire realm deva rulers' congregations, clouds as numerous as the atoms in all buddha *kṣetras* in which they guarded and sustained all *tathāgatas'* turning of the Dharma wheel;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of buddha *kṣetras* of the three periods of time,

clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, serving for all beings as a refuge for those with no refuge, serving as a shelter for those with no shelter, and serving as a reliable support for those with no reliable support;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of pure buddha *kṣetras* as numerous as the atoms in all buddha *kṣetras*, clouds that appeared everywhere throughout the Dharma realm and the realm of empty space in which all buddhas came forth into the worlds and those worlds were all filled with bodhisattva congregations;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of relatively pure impure buddha *kṣetras*²⁰⁸ as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of relatively impure pure buddha *kṣetras*²⁰⁹ as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of impure buddha *kṣetras* as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which completely defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of congregations of beings as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, adapting to the beings who should be taught, thereby enabling them all to resolve to attain *anuttara-samyak-saṃbodhi*;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, clouds of congregations in which they praised the many different names of the buddhas, thereby enabling all beings to increase their roots of goodness;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, clouds of congregations in which they propagated the knowledge of all buddhas' and bodhisattvas' roots of goodness produced from the time when they made their initial resolve on up to the present;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which, in all buddha *kṣetras* and in each single *kṣetra*, they made widely known all bodhisattvas' oceans of vows and the marvelous practices of Samantabhadra;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of Samantabhadra Bodhisattva's practices as numerous as the atoms in all buddha *kṣetras* that caused all beings' minds to feel pleased and motivated to completely cultivate and accumulate the means for pursuing the path to all-knowledge; and

He saw emerging from each pore the emanation of clouds of congregations of rightly enlightened ones as numerous as the atoms in all buddha *kṣetras*, congregations that manifested the attainment of right enlightenment in all buddha *kṣetras* and motivated all bodhisattvas to increase their cultivation of great dharmas and attain all-knowledge.

Then, having witnessed Samantabhadra Bodhisattva's domain of experience in which he demonstrated such masterful command of the spiritual superknowledges, Sudhana the Youth's body and mind became suffused with joy and feelings of measureless rapture. He once again contemplated each part of Samantabhadra's body and saw that, completely contained within each of his pores was the entire great trichiliocosm, including:

All of its wind spheres, water spheres, earth spheres, and fire spheres;
All of its great oceans and rivers, jewel mountains, Sumeru mountains,
and Iron Ring mountains;

All of its villages, towns, cities, palaces, parks and gardens;

All of its hells, hungry ghost realms, animal realms, and realms of King Yama;

All of its devas, dragons, the rest of the eight classes of spiritual beings,²¹⁰ and its humans and non-humans;

All of the stations of existence within the desire realms, form realms,
and formless realms;

All of its suns, moons, stars, and constellations;
 All of its wind, clouds, thunder, and lightning;
 All of its periods of days, nights, months, years, and kalpas; and
 All of its instances of buddhas appearing in the world together with
 their bodhisattva congregations and the adornments of their sites of
 enlightenment.

He clearly saw all the phenomena such as these. And just as he observed them in this world, so too did he see them all in all world systems throughout the ten directions. And just as he saw them throughout the world systems of the ten directions as they appeared in the present era, so too did he see them in this same way in all world systems in both the past and the future with none of their distinguishing aspects ever being mixed up.

Just as powers of the spiritual superknowledges such as these were then revealed within this abode of Vairocana Tathāgata, so too were such powers of the spiritual superknowledges also revealed in these same ways in the eastern region's Padmaśrī world system in the abode of Bhadraśrī Buddha.

And just as these circumstances were revealed in this way in the abode of Bhadraśrī Buddha, so too were they also revealed in all world systems to the east. One should realize that, just as they were revealed in this way in regions to the east, so too were such manifestations of the power of the spiritual superknowledges all also revealed in the same way in the abodes of all *tathāgatas* in all world systems in the south, the west, the north, the four midpoints, the zenith, and the nadir.

And just as this was so in all world systems throughout the ten directions, so too was this also so within each atom in all buddha *kṣetras* throughout the ten directions. In every case, there were the Dharma realm's buddhas and their congregations in which, in the presence of each buddha, Samantabhadra Bodhisattva sat on a lotus flower lion throne manifesting the power of the spiritual superknowledges.

Within each one of those bodies of Samantabhadra, there appeared as they existed in relation to all three periods of time:

All spheres of experience;
 All buddha *kṣetras*;
 All beings;
 The arising of all buddhas;
 All the congregations of bodhisattvas;

The sounds of all beings' voices;
 The sounds of all buddhas' voices;
 The turnings of the Dharma wheel as initiated by all *tathāgatas*;
 The practices perfected by all bodhisattvas; and
 All *tathāgatas'* easeful mastery of the spiritual superknowledges.

Having seen Samantabhadra Bodhisattva's countless uses of inconceivably great spiritual powers such as these, Sudhana the Youth then immediately acquired ten²¹¹ types of knowledge *pāramitās*. What then are those ten? They are as follows:

- The knowledge *pāramitā* that, in each successive mind-moment, is ever able to everywhere pervade all buddha *kṣetras*;
- The knowledge *pāramitā* that, in each successive mind-moment, is ever able to go forth and pay respects to all buddhas;
- The knowledge *pāramitā* that, in each successive mind-moment, is ever able to make offerings to all *tathāgatas*;
- The knowledge *pāramitā* that, in each successive mind-moment, everywhere listens to the teaching of the Dharma in the presence of all *tathāgatas*, absorbs it, and retains it;
- The knowledge *pāramitā* that, in each successive mind-moment, meditates on all *tathāgatas'* turnings of the Dharma wheel;
- The knowledge *pāramitā* that, in each successive mind-moment, knows the inconceivable great phenomena created by all buddhas' great spiritual superknowledges;²¹²
- The knowledge *pāramitā* that, in each successive mind-moment, may expound with inexhaustible eloquence on but one sentence of Dharma, doing so on to the very end of future time;
- The knowledge *pāramitā* that, in each successive mind-moment, contemplates all dharmas with profound *prajñā pāramitā*;
- The knowledge *pāramitā* that, in each successive mind-moment, enters the ocean of the true character of the entire Dharma realm;
- The knowledge *pāramitā* that, in each successive mind-moment, knows the thoughts in the minds of all beings; and
- The knowledge *pāramitā* that, in each successive mind-moment, causes the wise practices of Samantabhadra to become directly and presently manifest.

Once Sudhana the Youth had acquired these *pāramitās*, Samantabhadra Bodhisattva then extended his right hand and rubbed the crown of his head. After he had rubbed the crown of Sudhana's head, Sudhana the Youth then immediately acquired an array of samādhi gateways as numerous as the atoms in all buddha *kṣetras*, each of which was in turn attended by a retinue of additional samādhis as numerous as

the atoms in all buddha *kṣetras*. In each one of those samādhis, the following events occurred:

He saw in its entirety what he had never seen before, namely the immense ocean of buddhas as numerous as the atoms in all buddha *kṣetras*.

He accumulated provisions for the path to all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He produced supremely marvelous dharmas of all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He made great vows regarding all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He entered an ocean of great vows as numerous as the atoms in all buddha *kṣetras*.

He came to abide in emancipating paths to omniscience as numerous as the atoms in all buddha *kṣetras*.

He cultivated practices cultivated by all bodhisattvas, practices that were as numerous as the atoms in all buddha *kṣetras*.

He produced instances of great vigor in the pursuit of all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He acquired pure lights of all-knowledge as numerous as the atoms in all buddha *kṣetras*.

Just as Samantabhadra Bodhisattva rubbed Sudhana's crown in the presence of Vairocana Buddha here in this Sahā World System, so too did Samantabhadra Bodhisattva also rub the crown of Sudhana's head in the presence of all buddhas in all world systems throughout the ten directions while also doing so in all world systems within every atom of those world systems. All those dharma gateways that he acquired in those instances were also identical to those acquired here.

Samantabhadra Bodhisattva-mahāsattva then spoke to Sudhana, asking, "Son of Good Family, did you or did you not see these spiritual powers of mine?"

Sudhana replied, "I did indeed see them. O Great Ārya, such inconceivable feats of spiritual powers could only be known by a *tathāgata*."

Samantabhadra replied:

Son of Good Family, in the quest for all-knowledge, I have practiced the bodhisattva practices for past kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in order to purify the resolve to attain bodhi, I have served buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in order to accumulate the merit necessary for the realization of all-knowledge, I established great assemblies dedicated to giving, assemblies that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, assemblies in which everyone in the world was able to learn of them so that they could then all be completely satisfied with whatever it was they sought to acquire.

In each of those kalpas, in my quest to acquire the dharmas of all-knowledge, I engaged in acts of giving wealth that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in my quest to acquire the Buddha's knowledge, I made gifts of cities, towns, villages, countries, the royal throne, wives, sons, retinues, eyes, ears, noses, tongues, bodily flesh, hands, feet, and even my own life, doing so in instances as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in my quest to acquire the head endowed with all-knowledge, I made gifts of even my own head that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

And, in each of those kalpas, in my quest to attain all-knowledge, I personally revered, honored, served, and made offerings to *tathāgatas* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, making offerings to them of robes, bedding, drink, food, medicines, and whatever was needed, in every case making offerings of all those things. During the reign of their Dharma, I left the householder's life, trained in the path, cultivated the Buddha's Dharma, and preserved their right teaching.

Son of Good Family, I remember that, even in so very many oceans of kalpas, there has not been even one mind-moment in which I have failed to comply with the Buddha's teachings nor has there been even one mind-moment in which I have produced hate-filled or malicious thoughts, thoughts conceiving of a self or possessions of a self, thoughts of distinctions between self and other, thoughts of abandoning the resolve to attain bodhi, thoughts of weariness over continuing in *saṃsāra*, indolent thoughts, obstructive thoughts, or deluded thoughts. Rather, I have only dwelt in the unexcelled and invincible great resolve to attain bodhi that accumulates the dharmas essential to all-knowledge.

Son of Good Family, as for the efforts I have made in adorning buddha lands, in relying on great compassion to rescue and protect beings, in teaching beings and promoting their development, in

making offerings to the buddhas, in serving good spiritual guides, in my quest for right Dharma in which I have extensively propagated, protected, and preserved it, and in my being able to relinquish everything, whether inward or outward, even to the point of unstintingly sacrificing my own life—even if one attempted for an ocean of kalpas to describe all the causes and conditions involved in these efforts, that ocean of kalpas might come to an end, but one's description of these matters would still never come to an end.

Son of Good Family, in this entire ocean of Dharma of mine, there is not so much as one word or one sentence the acquisition of which has not involved giving up the wheel-turning king's throne or which has not involved giving up everything I possessed.

Son of Good Family, all the Dharma that I have sought has always been used for the sake of rescuing and protecting all beings and it has all been attended by single-minded meditative reflection in which I have wished to cause all beings to succeed in hearing this Dharma, in which I have wished to use the light of wisdom to everywhere illuminate the world, in which I have wished to instruct beings in world-transcending wisdom, in which I have wished to cause all beings to succeed in finding happiness, and in which I have wished to everywhere proclaim the praises of all buddhas' meritorious qualities.

The causes and conditions involved in such past efforts of mine are such that, even if one spoke of them for an ocean of kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, one would still never finish describing them even then.

Therefore, Son of Good Family, it is through the power of such path-assisting dharmas, the power of such roots of goodness, the power of such great determination, the power of such cultivation of meritorious qualities, the power of such reality-accordant contemplation of all dharmas, the power of such a wisdom eye, the power of such awesome spiritual powers of the Buddha, the power of such great kindness and compassion, the power of such purified spiritual superknowledges, and the power of such good spiritual guides—it is because of all these powers that I have acquired this ultimately pure Dharma body that is the same in all three periods of time and that I have also acquired this pure and unexcelled form body that surpasses all others in the world, that, adapting to whatever pleases beings' minds, manifests forms for their sakes, that enters all *kṣetras* and appears everywhere, and that extensively manifests spiritual superknowledges in all world systems, causing all who witness them to be delighted.

Son of Good Family, now contemplate a form body such as mine. This form body of mine has been perfected over an ocean of boundlessly many kalpas of practice. It is rarely ever seen or heard of even in countless thousands of *koṭis* of *nayutas* of kalpas.

Son of Good Family, if there are beings who have not yet planted roots of goodness, or if there are *śrāvaka* disciples or bodhisattvas who have planted only a minor measure of roots of goodness, they would not even be able to hear my name, how much the less would they be able to see my body.

Son of Good Family, there are some beings who, by being able to hear my name, then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*. So too are there those who accomplish this by merely seeing me, touching me, welcoming me, escorting me off, briefly following along after me, or merely seeing or hearing me in a dream.

Some beings are able to become fully ripened by remaining mindful of me for but one day or one night. Others are able to become fully ripened by remaining mindful of me for seven days and seven nights, for a half month, for a month, for a half year, for a year, for a hundred years, a thousand years, a kalpa, a hundred kalpas, or for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Others may require one lifetime or a hundred lifetimes, or even up to lifetimes as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* before they will become fully ripened. Still others will become fully ripened by seeing me emanating brilliant light, by seeing me cause a buddha *kṣetra* to shake or move, or by being frightened or filled with joyous delight by such phenomena.

Son of Good Family, I use skillful means such as these that are as numerous as the atoms in a buddha *kṣetra* to enable beings to become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Son of Good Family, if any being sees or hears of my pure *kṣetra*, he will certainly be able to be reborn in this pure *kṣetra*. If any being sees or hears of my pure body, he will certainly be able to be reborn within my pure body.

Son of Good Family, you should contemplate this pure body of mine.

Sudhana the Youth then contemplated the body of Samantabhadra Bodhisattva, its major marks and secondary signs, and its limbs. He saw that, within each pore, there were an ineffable-ineffable number

of oceans of buddha *kṣetras* and, in each *kṣetra* ocean, there were buddhas appearing in the world, each of whom was surrounded by an immense congregation of bodhisattvas.

He then also saw that all those oceans of *kṣetras* had many different kinds of foundations, many different shapes, many different adornments, many different great surrounding mountains, many different kinds of colored clouds spread across their skies, many different circumstances in which buddhas appear, and many different types of dharmas that were expounded. Each of the various phenomena such as these were distinctly different.

He also saw that, in each of those oceans of world systems, Samantabhadra emanated clouds of transformation-body buddhas as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in all world systems throughout the ten directions, teaching beings and enabling them to progress toward *anuttara-samyak-saṃbodhi*.

Sudhana the Youth then also saw his own body within Samantabhadra's body, teaching beings in all world systems throughout the ten directions. Moreover, Sudhana observed that, if the roots of goodness and light of wisdom he acquired by drawing near to good spiritual guides as numerous as the atoms in a buddha *kṣetra* were compared to the roots of goodness he acquired by seeing Samantabhadra Bodhisattva, they still could not match even a hundredth part of these, a thousandth part of these, a hundred-thousandth part of these, one part in a hundred thousand *koṭīs* of parts of these, or even the tiniest fraction of these deducible by mathematical calculation or describable by analogy.

If one were to compare the number of all of the oceans of buddha *kṣetras* that Sudhana the Youth had entered from the time he made his initial resolve to the time he was able to see Samantabhadra Bodhisattva, comparing it with the number of all of the oceans of buddha *kṣetras* he now entered in one mind-moment in but one of Samantabhadra's pores, this latter number would exceed that former number by a multiplier equal to the number of atoms in an ineffable-ineffable number of world systems. And just as this was the case for but one pore, so too was it also the case for all of Samantabhadra's pores.

As Sudhana the Youth walked but one step in those *kṣetras* within Samantabhadra Bodhisattva's pores, he thereby passed through a number of world systems equal to that of all the atoms in an

ineffable-ineffable number of buddha *kṣetras*. If he continued to walk in this way until he came to the end of all kalpas of the future, he would still have been unable to discover the bounds of all the phenomena contained in but one pore, including the sequential order of those oceans of *kṣetras*, the matrices of those oceans of *kṣetras*, the differences in those oceans of *kṣetras*, the instances of universal interpenetration in those oceans of *kṣetras*, the formation of those oceans of *kṣetras*, the destruction of those oceans of *kṣetras*, or the adornments of those oceans of *kṣetras*.

Nor would he have been able to discover the bounds of all those buddha oceans' sequential orders, the matrices of those buddha oceans, the differences in those buddha oceans, the universal interpenetration of those buddha oceans, the arising of those buddha oceans, or the destruction of those buddha oceans.

Nor would he have been able to discover the bounds of those bodhisattva congregations' sequential orders, those bodhisattva congregations' matrices, those bodhisattva congregations' differences, those bodhisattva congregations' universal interpenetration, those bodhisattva congregations' gathering together, or those bodhisattva congregations' dispersion.

Nor would he have been able to know the bounds of other such phenomena associated with oceans such as these, including the entry into the realms of beings, the cognition of beings' faculties, the knowledge involved in teaching and training beings, the extremely profound types of miraculous powers²¹³ in which those bodhisattvas dwelt, or the grounds and paths entered by those bodhisattvas.

In some cases, while within the *kṣetras* in Samantabhadra Bodhisattva's pores, Sudhana the Youth would pass through one kalpa within one *kṣetra* and then, continuing to travel along in this way, he might even pass through kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Though he continued to travel along in this way, he still did not disappear from this *kṣetra* and then appear in that *kṣetra*. As in each successive mind-moment he went everywhere throughout an ocean of boundlessly many kalpas, he taught beings and caused them to progress toward *anuttara-samyak-saṃbodhi*.

It was at this time that Sudhana the Youth then gradually acquired the ocean of all practices and vows of Samantabhadra Bodhisattva-mahāsattva to a degree [bound before long to] equal that of Samantabhadra himself as he also [became bound to] attain equality with all buddhas in all the following things:²¹⁴

Equality in filling all worlds and *kṣetras* with a single body;
 Equality in practices;
 Equality in right enlightenment;
 Equality in spiritual superknowledges;
 Equality in turning the Dharma wheel;
 Equality in eloquence;
 Equality in the use of language;
 Equality in the use of voices;
 Equality in the powers and fearlessnesses;
 Equality in the stations dwelt in by the buddhas;
 Equality in the great kindness and compassion; and
 Equality in the inconceivable liberations and sovereign masteries.

Samantabhadra Bodhisattva-mahāsattva then spoke the following verses:

You should all rid yourselves of the afflictions' defilements
 and listen closely and single-mindedly, without distraction,
 as I speak about the perfections that the Tathāgata possesses
 and the genuine path leading to all the liberations.

As for that supreme world-transcending trainer of beings,
 his mind is as pure as empty space.
 He forever emanates the brilliant light of the sun of wisdom and
 everywhere causes the many beings to dispel the darkness of delusion.

The Tathāgata is one who is difficult to ever see or hear,
 yet, after countless *koṭīs* of kalpas, now one encounters him.
 This is like the *uḍumbara* blossom's appearing but once in an eon.²¹⁵
 Therefore, you should listen to this account of the Buddha's qualities.

He adapts to everything those in the world do,
 and, like a master conjurer, manifests the many kinds of actions,
 doing so solely to please the minds of beings,
 this even as he never discriminates or produces any thoughts.

Having heard what was spoken, those bodhisattvas then gazed up in
 single-minded anticipation, wishing only to be able to hear about the
 genuine meritorious qualities of the Bhagavat. They all then had this
 thought: "Samantabhadra Bodhisattva is one who completely culti-
 vates all the practices, one whose essential nature is pure, one whose
 every pronouncement is never false, and one whom all *tathāgatas* join
 in praising." Having had this thought, they were then filled with
 deeply felt anticipation.

Samantabhadra Bodhisattva, completely adorned with meritorious
 qualities and wisdom and like a lotus flower in his freedom from the

three realms' defilements, then spoke to those bodhisattvas, saying, "You should all listen closely, for I now wish to describe the characteristics of but a single drop of the Buddha's ocean of meritorious qualities." He then spoke the following verses:

The reach of the Buddha's wisdom is as vast as space,
for it extends everywhere to the minds of all beings.
It completely knows all the discursive thoughts of those in the world,
but never gives rise to the many kinds of different discriminations.

In but one mind-moment, he knows all dharmas of the three times
and also completely knows the faculties of all beings.
He is like a great and skillful master conjurer
manifesting boundless phenomena in each ensuing moment.

He adapts to beings' minds and many different practices
as well as to the power of all of their past karma and aspirations,
thereby causing what each of them sees to differ,
and yet the Buddha never has any movement of thought.

Some beings see the Buddha seated everywhere,
completely filling up all world systems throughout the ten directions,
whereas other beings whose minds are impure,
will pass through countless kalpas and never see the Buddha.

Some beings with resolute faith who have abandoned arrogance,
upon forming the intention, are immediately able to see the Tathāgata,
whereas others with impure minds prone to flattery and deception
may search for him for a *koṭī* of kalpas and still never encounter him.

Some beings hear the voice of the buddha in all places,
his voice exquisite, sublime, and causing their minds to be delighted,
even as others go for a hundred thousand myriads of *koṭīs* of kalpas,
and, because their minds are impure, never hear it at all.

Some beings see pure and great bodhisattvas
completely filling up the world systems of the great trichiliocosm
who have already completely fulfilled Samantabhadra's practices
and in whose midst the Tathāgata sits in majestic splendor.

Some beings see this realm as incomparably marvelous,
as adorned and purified by the Buddha for countless kalpas,
and see Vairocana, the Most Supremely Revered One,
awakening there and realizing bodhi.

Some beings see the supremely marvelous lotus flower *kṣetra*
in which Bhadraśrī Tathāgata abides,
surrounded by a congregation of countless bodhisattvas,
all of whom have diligently cultivated Samantabhadra's practices.

Some beings see the Buddha Amitāyus,
surrounded by Avalokiteśvara and others
who all already dwell on the crown-anointing consecration ground
and who completely fill up all world systems in the ten directions.

Some beings see this trichiliocosm
with the many kinds of adornments like those of Abhirati
in which Akṣobhya Buddha dwells,
attended by bodhisattvas such as Gandhahastin.

Some beings see the bodhisattvas Candrabodhi, Mahāyaśa,
and Vajra Banner as well as others who,
abiding like marvelous adornments reflected in a mirror,
everywhere pervade the pure *kṣetras* throughout the ten directions.

Some beings see Sūryagarbha, revered by the entire world,
dwelling in his Fine Radiance Pure Land
together with bodhisattvas at the crown-anointing consecration stage
who everywhere fill the ten directions and expound on the Dharma.

Some beings see Vajra's Great Flaming Radiance Buddha
together with Wisdom Banner Bodhisattva
who travel everywhere to all the vast *kṣetras* and,
by teaching the Dharma, extinguish beings' obscurations.

On the tip of every hair, there are an ineffable number
of buddhas perfectly endowed with the thirty-two major marks
who are all surrounded by a retinue of bodhisattvas
and who, in many different ways, teach the Dharma to liberate beings.

Some beings contemplate one pore and see
vast *kṣetras* graced with perfectly complete adornments
in which countless Tathāgatas all reside
and pure sons of the Buddha fill them all.

Some beings see within but a single atom
a Ganges sands' of buddha lands completely present therein,
all of which are filled with countless bodhisattvas
who cultivate all the practices for an ineffable number of kalpas.

Some beings see on the tip of a single hair
countless oceans of *kṣetras* as numerous as dust and sands,
all arising from the many kinds of karma, each individually distinct,
in which Vairocana Buddha resides, turning the wheel of the Dharma.

Some beings see world systems that are impure
whereas yet others see worlds composed of pure jewels
where *tathāgatas* abide for life spans of limitless duration
in which they display many appearances up until they enter *nirvāṇa*.

They everywhere pervade all worlds of the ten directions
and present many different kinds of inconceivable manifestations
adapted to all beings' minds, knowledge, and karmic circumstances,
having no one they fail to teach, liberate, and enable to attain purity.

It is in this way that the unexcelled great guides
fill all lands throughout the ten directions
and manifest many different powers of the spiritual superknowledges.
As I describe only a small fraction of them, you should listen closely.

Some beings see Śākyamuni realizing buddhahood,
but as having gone an inconceivable number of kalpas since doing so.
Other beings see him as just now beginning as a bodhisattva
who is benefiting all beings throughout the ten directions.

Some beings see this lion of the Śākya clan
making offerings to all buddhas and cultivating the path
while yet others see this most supremely honored one among all men
manifesting many different powers and feats of the superknowledges.

Some beings see him practicing giving, some as observing precepts,
some as practicing patience, some as cultivating vigor or the *dhyānas*,
prajñā, skillful means, vows, the powers, or the types of knowledge,
as they manifest all of these while adapting to the minds of beings.

Some beings see him as perfecting the *pāramitās*
whereas others see him as securely abiding on the grounds,
or as bringing forth *dhāraṇīs*, the samādhis, the superknowledges,
or wisdom, endlessly appearing in all ways such as these.

For some, he appears as cultivating for countless kalpas
and as abiding in the bodhisattva's stage of patience.

For some, he appears as abiding on the ground of irreversibility and
for others, as with the waters of the Dharma anointing his crown.

For some, he appears in a body of Brahmā, Śakra, or a world protector,
while for others he appears as a *kṣatriya* or a brahman.

Manifesting thus, adorned with many different forms and features,
he is like a master conjurer manifesting a multitude of appearances.

For some, he appears in Tuṣita, about to descend and take birth.

For others, he is seen in the palace, with a retinue of consorts.

For yet others, he is seen renouncing all glory and pleasure,
leaving home, abandoning the mundane, and training in the path.

For some, he is seen just born, for others, he is seen entering nirvāṇa.

For others, he is seen leaving home to train in heterodox practices.

For yet others, he is seen as sitting beneath the bodhi tree,
as vanquishing Māra's armies, and as gaining right enlightenment.

For some, they see the Buddha just then entering nirvāṇa while, for others, they see the building of stupas all over the world. For yet others, they see the erecting of buddha images in the stupas. It is through knowing the right time that he appears in these ways.

Some see him as a *tathāgata* possessed of limitless life who bestows on bodhisattvas the *bhagavat's* prediction that they will become unexcelled great guides who, while still next to fill that position, will dwell in the Land of Bliss.²¹⁶

Some beings see him as entering nirvāṇa after having accomplished the works of a buddha for countless *koṭis* of thousands of kalpas, whereas others see him as just now having realized bodhi. For still others, he is seen as rightly cultivating wondrous practices.

Some beings see the pure moon of the Tathāgata abiding in the Brahma World, in Māra's palace, in the Vaśavartin Heaven Palace, or in the Nirmāṇarati Heaven Palace, manifesting there many different kinds of spiritual transformations.

For some beings, he may be seen in the Tuṣita Heaven Palace, surrounded by an audience of countless devas, teaching the Dharma for them, causing them to feel joyous delight, and inspiring them all to resolve to make offerings to the Buddha.

For yet others, he may be seen as abiding in the Suyāma Heaven, the Trāyastriṃśā, or abodes of world-protectors, dragons, or spirits. Thus, in this very manner, of all those palaces, there are none in which he does not manifest his appearance.

In the presence of Dīpaṃkara Tathāgata, he scattered flowers and spread out his hair as he made offerings. Thenceforth, he completely understood the deep and sublime Dharma and always used this path to teach the many kinds of beings.

Some observe the Buddha as having long ago entered nirvāṇa and others see him at the beginning as he is first realizing bodhi. Some see²¹⁷ him as remaining for countless kalpas while others see him stay only a short time and then enter nirvāṇa.

His body's signs, his radiance, and his life span, his wisdom, his bodhi, and his nirvāṇa— the congregations he teaches, his awesome comportment, and voice— The manifestations of every one of these are countless.

For some, he manifests his body as so extremely vast that it resembles Sumeru or an immense mountain of jewels. For others, he is seen as sitting, motionless, in the lotus posture, completely filling all the boundlessly many worlds.

For some, he is seen with a halo of light several yards in diameter.
 For some, it is seen as spanning a thousand myriads of *koṭīs* of *yojanas*.
 For others, he is seen as illuminating countless lands.
 For still others, his radiance completely fills all *kṣetras*.

Some witness the Buddha's life span as lasting eighty years.
 For others, that life span is a hundred thousand myriad *koṭīs* of years.
 For yet others, he is seen as staying for inconceivably many kalpas.
 In this way, [for still others, these perceptions] redouble even more.

The comprehension of Buddha's wisdom is pure and unimpeded, for, in but an instant, he knows all dharmas of the three times and knows they all arise from the mind consciousness's causes and conditions and are created, destroyed, transient, and devoid of inherent nature.

Though it is in one *kṣetra* that he achieves the right enlightenment, he also achieves that realization in all places in all *kṣetras*.
 They all enter into but a single one and any single one also enters all.
 Adapting to beings' minds, he manifests for them all.

The Tathāgata abides in the unexcelled path,
 perfects the ten powers and the four fearlessnesses,
 and is completely possessed of unimpeded wisdom
 as he turns the Dharma wheel through its twelve-phase course.²¹⁸

He completely understands suffering, origination, cessation, and path,
 and distinguishes the dharmas of the twelve causes and conditions.
 In dharmas, meanings, delight in speech, and unimpeded phrasings,
 he uses these four aspects of eloquence to give extensive discourses.²¹⁹

All dharmas are selfless and signless.
 Karmic actions' nature is unproduced, yet they are still never lost.
 Everything is utterly transcendent and comparable to empty space.
 Using expedient means, the Buddha distinguishes all these matters.

It is in ways such as these that the Tathāgata turns the Dharma wheel,
 thus everywhere causing the lands of the ten directions to quake
 and causing all the palaces, mountains, and rivers to shake,
 yet he never causes beings to be frightened by this.

The Tathāgata everywhere expounds with his vastly resonant voice
 adapted to their faculties and desires, enabling them all to understand
 and enabling all to resolve to rid themselves of afflictions' defilements,
 this even as the Buddha has never had any thoughts arise.

Some beings hear teachings on giving, moral virtue, patience, vigor,
dhyāna, *prajñā*, skillful means, [vows, powers], and knowledge²²⁰
 while others hear teachings on kindness, compassion, sympathetic joy,
 and equanimity²²¹ in many different languages specific to each being.

Some hear the four foundations of mindfulness, four right efforts, psychic power bases, faculties, powers, limbs of bodhi, eightfold path, the types of mindfulness, spiritual powers, calming, contemplation, and countless other kinds of expedients and Dharma gateways.

For the eight divisions²²² of dragons and spirits, humans, nonhumans, Brahma Heaven lords, Indras, world-protectors, and groups of devas, the Buddha uses but one voice to speak the Dharma for them all that, adapted to their individual type, enables them all to understand.

Wherever there are any beings beset with desire, hatred, delusion, anger, concealment, miserliness, jealousy, arrogance, flattery, or any of the other eighty-four thousand variants of the afflictions, he enables them all to hear his teachings on their antidotal dharmas.

For those not yet perfectly cultivating the white dharmas of purity, he enables them to hear teachings on practicing ten moral precepts.²²³ For those already able to practice giving and personal discipline, he enables them to hear a voice teaching about quiescent *nirvāṇa*.

If there are those of inferior resolve bereft of kindness or compassion who, detesting *samsāra*, seek their own emancipation, he enables them to hear teachings on the three gates to liberation,²²⁴ thereby enabling them to escape suffering and reach *nirvāṇa*'s bliss.

For those who by nature have but few desires, renounce the three realms of existence, and seek quiescence, he enables them to hear teachings on conditioned arising and gain emancipation in reliance on the *pratyekabuddha* vehicle.

Wherever there are those with a pure and vast resolve who have completely fulfilled the qualities of giving and moral virtue, who draw near to the Tathāgata, and who possess kindly sympathy, he enables them to hear teachings on the Great Vehicle.

In some cases, lands hear the teaching of the One Vehicle, or perhaps the teaching of two, three, four, or five, and so forth in this way on up to their hearing of countless many. These are all due to the Tathāgata's powers in using skillful means.

Though the quiescence of *nirvāṇa* has never varied, Supremacy or inferiority in wisdom and practice still differ. This is just as when, though the empty sky has one essential nature, each bird's capacity for long or short flight differs from the others.

So too it is with the Buddha's body and the sounds of his voice that everywhere pervade all realms of empty space, adapting to distinctions in beings' minds and wisdom. Thus, what is heard and what is seen differ in every instance.

Due to his past cultivation of all the practices, the Buddha is able to adapt to what is pleasing as he expounds in a sublime voice, doing so without mental planning or thinking of this one or that one: “For whom should I speak?” or “For whom should I not speak?”

The Tathāgata’s countenance emits a great radiance that contains eighty-four thousand light rays.

So too it is with the Dharma gateways on which he expounds that everywhere illuminate the worlds, doing away with afflictions.

He is completely possessed of pure meritorious qualities and wisdom and yet always adapts to those throughout the three periods of time. Like space, he is free of any defiling attachment, and yet he manifests for the sake of beings.

He appears as having the suffering of birth, aging, sickness, and death and also appears as abiding for a life span and residing in the world. Although he accords with the world in presenting such appearances, his essential nature is pure and the same as empty space.

All lands are boundless in number

and the sum of beings’ faculties and desires is also measureless.

The Tathāgata’s wisdom eye clearly sees them all

and adapts to what is fitting in teaching and revealing Buddha’s path.

He goes to the very ends of space and the realms of the ten directions and, in the midst of immense congregations of humans and devas, he adapts to their forms and characteristics, each of which differ.

The Buddha’s manifestation of his bodies occurs in just this way.

When residing in a great congregation of *śramaṇas*,

he cuts off his beard and hair, dons the *kaṣāya* robe,

firmly holds his robes and bowl, guards all his faculties,

and enables them to feel delighted and extinguish their afflictions.

If there are times when he draws near to brahmins,

he then manifests for them an emaciated body

and grasps a staff, holds a vase, and is constantly perfectly pure

as, fully possessed of wisdom, he engages them in skillful discussions.

By expelling the old and inhaling the fresh, he is able to become full.

Inhaling the wind and drinking the dew, he has no other food.

Whether sitting or standing, he remains unmoving, and,

by manifesting such austerities, subdues the heterodox traditions.

He may appear upholding their morality, as a teacher of the world, as skillful in knowing medical decoctions and all the other treatises, writing, mathematics, astronomy, geography, physiognomy, and personal fortune and misfortune, having none he has not fathomed.

He may appear deeply entering the practice of the *dhyānas*, liberations, samādhis, spiritual superknowledges, and wisdom, participating in discussions, chanting, singing, or humorous repartee, using expedients to enable everyone to abide in the Buddha's path.

He may appear with supremely fine robes adorning his body, wearing a floral crown on his head, and shaded by a high canopy, with his fourfold army preceding, following, and surrounding him, warning all, extending awesome power, and subduing lesser kings.

For others, he acts as a judge, hearing and adjudicating their disputes, skillful in understanding all of the world's laws and responsibilities, clearly assessing all cases where assets are awarded or confiscated, thereby causing everyone involved to happily submit to his decisions.

In some cases, he serves as a great official serving the chief minister, skillfully using the kings' methods of governance, bringing about pervasive benefit to everyone in the ten directions even as none of those beings completely understand his actions.

Sometimes he is one of the lesser kings as numerous as scattered millet and sometimes he serves as a flying wheel-turning emperor.

He causes the princes and the groups of female retainers to all accept²²⁵ teachings, doing so in ways none of them can fathom.

In some cases, he serves as one of four world-protecting deva kings who commands and leads all the dragons, *yakṣas*, and others, teaching the Dharma for their congregations, thereby causing them all to feel great joyous happiness.

Sometimes he serves as a great Trāyastriṃśa deva king abiding in the Hall of Good Dharma and the Garden of Delights who wears a floral crown and speaks on the sublime Dharma. The devas come to pay their respects even as none can fathom him.

In some cases, he abides in the Suyāma or Tuṣita Heaven, the Nirmāṇarati Heaven, or the abode of the Vaśavartin *māra* king where he resides in a palace made of *maṇi* jewels and speaks on genuine practice, causing his listeners to accept the training.

Sometimes he goes among a congregation of Brahma Heaven devas, speaks on the four immeasurables and the path of the *dhyānas*, causes them all to feel joyous delight, and then disappears, all with none of them perceiving any signs of his going or coming.

In some cases, he goes to the Akaniṣṭha Heaven, speaks for them about the precious flowers of the limbs of bodhi or on the other measureless qualities of the *āryas*, after which he then disappears without anyone knowing it at all.

For all of those beings
 seen by the Tathāgata's unimpeded wisdom,
 he employs boundlessly many approaches to the use of skillful means
 and thus gives many different teachings to bring about their ripening.

In this, he is like a master conjurer skilled in the art of casting illusions
 who manifests appearances of all kinds of illusory phenomena.
 In his teaching of beings, the Buddha is also just like this
 as he manifests many different bodies for their sakes.

Just as the clearly shining moon up in the sky
 causes the beings in the world to see its waxings and wanings
 as its image is reflected in all the rivers and ponds
 and it outshines the radiance from all the stars and constellations,
 so too, the moon of the Tathāgata's wisdom comes forth into the world
 and also, through skillful means, manifests waxings and wanings.
 Its reflections appear in the waters of the bodhisattvas' minds as
 the *śrāvakas'* stars and constellations then lose their bright appearance.

Just as the great ocean is full of precious jewels,
 pristinely pure, free of turbidity, and measureless,
 and just as the images of all beings of the four continents
 all appear as reflected in it,

so too it is with the ocean of meritorious qualities of Buddha's body
 that is free of defilement, free of turbidity, boundless,
 and such that, of all beings within the Dharma realm,
 there are none of them whose images do not appear reflected in it.

Just as the clearly shining sun emanates a thousand rays of light and,
 without moving from its original place, illuminates the ten directions,
 so too it is with the light of the Buddha sun that,
 even without ever going or coming, still rids the world of its darkness.

Just as the dragon king sends down the great rains
 that come forth neither from his body or his mind,
 and yet they are still able to drench everything everywhere,
 rinsing away the burning heat and causing clarity and coolness,

so too it is with the Tathāgata's Dharma rain
 that does not come forth from either the Buddha's body or his mind,
 and yet it is still able to awaken all beings,
 and everywhere extinguish the fires of the three poisons.

The Tathāgata's pure and wondrous Dharma body
 has no peer anywhere in the three realms
 because it transcends the path of worldly discourse
 and because its nature is neither existent nor nonexistent.

Though it has no place it depends on, it has no place it does not abide.
 Though it has no place it fails to reach, still, it does not go anywhere.
 It is like a painting made in space and like what is seen in a dream.
 Just so should one contemplate the body of the Buddha.

Of all dharmas in the three realms, whether existent or nonexistent,
 there are none of them that can be compared to the Buddha,
 just as, of all birds, beasts, or other creatures in the mountains' forests,
 there are none of them that can dwell solely in the sky.

Just as the great ocean's *maṇi* jewels are found in countless colors,
 so too it is with the differences existing in the Buddha's bodies.

The Tathāgata is neither form nor formless.

He appears in response to what is fitting, yet has no place he dwells.

Empty space, true suchness, as well as the apex of reality,
 nirvāṇa, the nature of dharmas, quiescent cessation, and such—
 it is only by resort to such genuine dharmas as these
 that one might be able to reveal the Tathāgata.

Perhaps one could count all *kṣetras'* dusts and all minds' thoughts
 or drink up all the waters of the great ocean.

And perhaps one could measure empty space and tie up all the winds.
 Still, no one can fully describe the Buddha's meritorious qualities.

Whosoever hears of this ocean of meritorious qualities and
 experiences joyous delight and thoughts of resolute faith
 will thereby be bound to acquire them all as here proclaimed.
 Be careful not to harbor any doubting thoughts about this.

The End of the Śikṣānanda Translation's Chapter Thirty-Nine

CHAPTER 39 CONCLUSION:
THE CONDUCT AND VOWS OF SAMANTABHADRA
(Taisho T10, no. 293, Fascicle 40)

Translated under Imperial Auspices by the Tang Dynasty
Tripiṭaka Master Prajñā from the State of Kashmir

English Translation by Bhikshu Dharmamitra

CHAPTER 39 CONCLUSION

The Conduct and Vows of Samantabhadra

At that time, after Samantabhadra Bodhisattva-mahāsattva had praised the supreme qualities of the Tathāgata, he spoke to the bodhisattvas and Sudhana, saying:

Son of Good Family, if all buddhas of the ten directions were to continuously expound upon the meritorious qualities of the Tathāgata, doing so for kalpas as numerous as the atoms in an ineffable-ineffable²²⁶ number of buddha *kṣetras*, they would still be unable to come to the end of them. If one wishes to perfect these gateways to the meritorious qualities, then one should cultivate ten kinds of vast practices and vows. What then are those ten? They are as follows:

- The first is to revere all buddhas;
- The second is to proclaim the praises of the Tathāgata;
- The third is to extensively cultivate the making of offerings;
- The fourth is to repent of karmic obstacles;
- The fifth is to rejoice in others' merit;
- The sixth is to request the turning of the Dharma wheel;
- The seventh is to request the buddhas to remain in the world;
- The eighth is to always follow the buddhas' course of training;
- The ninth is to constantly accord with beings; and
- The tenth is to universally dedicate all merit.

Sudhana then addressed him, asking, "O Great Ārya, what is meant by 'revering all buddhas' and so forth, up to and including 'universally dedicating all merit'?"

Samantabhadra Bodhisattva addressed Sudhana, saying:

Son of Good Family, as for what is meant by "revering all buddhas," through the power of Samantabhadra's practices and vows, I arouse deeply resolute faith²²⁷ in all the buddhas, all the *bhagavats*, as numerous as the atoms in all buddha *kṣetras* of the ten directions and three periods of time throughout the Dharma realm and the realms of space, and then, as if they were right before my very eyes, with pure actions of body, speech, and mind, I always cultivate bowing down in reverence to them all.

Manifesting before every one of those buddhas' bodies as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*,

with each of those bodies, I shall everywhere bow down in reverence to buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Only when the realms of space come to an end will my bowing in reverence to them then come to an end. However, because the realms of space can never end, my bowing in reverence to them has no end.

I shall continue in this way until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my bowing in reverence to them come to an end. However, because the realms of beings and so forth up to and including their afflictions are all endless, my bowing down in reverence to them will have no end. It continues on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "proclaiming the praises of the Tathāgata," in every one of the atoms throughout all buddha *kṣetras* of the ten directions and the three periods of time to the very end of the Dharma realm and the realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are all surrounded by an oceanic congregation of bodhisattvas.

With extremely deep conviction²²⁸ and directly manifest knowledge and vision, in the presence of each of them, I shall bring forth faculties of the tongue surpassing even those of the Goddess Sarasvatī's²²⁹ marvelous tongue. Each one of those tongues shall send forth an inexhaustible ocean of voices and each one of those voices shall send forth an ocean of all words and phrases proclaiming the praises of all *tathāgatas'* oceans of meritorious qualities. They shall do so until the very exhaustion of the bounds of future time, doing so continuously and without interruption throughout the Dharma realm, having no place they do not pervade. I shall continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my praises come to an end. However, because the realms of space and so forth up to and including beings' afflictions are all endless, these praises of mine will have no end. They continue on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "extensively cultivating the making of offerings," in each of the atoms

throughout all buddha *kṣētras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are surrounded by an oceanic congregation of many different kinds of bodhisattvas. Through the power of the practices and vows of Samantabhadra, I arouse deep resolute faith and directly manifest knowledge and vision with which I make offerings to all of them of supremely marvelous offering gifts, namely flower clouds, garland clouds, heavenly music clouds, heavenly canopy clouds, heavenly apparel clouds, and clouds of various kinds of heavenly scents, including perfumes, burning incenses, and powdered incenses with each of the clouds such as these being the size of Sumeru, the king of mountains.

I light many different kinds of lamps, including butter lamps, oil lamps, and all kinds of fragrant oil lamps. The wick of each of these lamps is as large as Mount Sumeru and the oil of each of these lamps is like the waters of a great ocean. Using all kinds of offering gifts such as these, I constantly make offerings.

Son of Good Family, among all the kinds of offerings, the offering of Dharma is supreme, including for instance the offering of cultivating in accordance with what was taught, the offering of benefiting beings, the offering of gathering in beings, the offering of substituting for beings in taking on their sufferings, the offering of diligently cultivating roots of goodness, the offering of never forsaking the bodhisattva's works, and the offering of never abandoning the bodhi resolve.

Son of Good Family, when compared with the merit of but a single mind-moment of Dharma giving, the measureless merit from making all the aforementioned kinds of offerings would not amount to even a hundredth part, a thousandth part, a single part in a hundred thousand *koṭīs* of *nayutas* of parts, a single part in a *kalā* of parts, a single part in the greatest amount reached through calculation, enumeration, or analogy, or to even a single part in an *upaniṣad* of parts.

And why is this so? This is because all *tathāgatas* venerate the Dharma, because cultivating in accordance with what was taught gives birth to all buddhas, because, if bodhisattvas practice making offerings of Dharma, they thereby succeed in making offerings to the Tathāgata, and because cultivating in this manner is what constitutes the true making of offerings.

I continue this vast practice of making the most excellent kinds of offerings until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my making of offerings come to an end. However, because the realms of space and so forth up to and including beings' afflictions can never end, these offerings of mine are also endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "repent-ing of karmic obstacles," the bodhisattva thinks to himself, "Throughout the beginningless kalpas of the past, due to greed, hatred, and delusion manifesting in body, speech, and mind, I have committed measurelessly and boundlessly many bad kar-mic actions. If these bad karmic actions had substance and signs, even all the realms of space would be unable to contain them. Now, with purity in the three types of karmic actions, directly before all buddhas and bodhisattva congregations everywhere in all *kṣetras* as numerous as the atoms in the entire Dharma realm, I sincerely repent [of these bad karmic actions], resolving to never commit them again and resolving to always abide in all the mer-itorious qualities of the pure moral precepts. I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my repentance come to an end. However, because the realms of space and so forth up to and including beings' afflictions can never end, this repentance of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind."

Again, Son of Good Family, as for what is meant by "rejoicing in others' merit," this refers to [the merit created by] all buddhas, the *tathāgatas*, throughout the Dharma realm and the realms of space who are as numerous as the atoms in all buddha *kṣetras* in the ten directions and three periods of time. From the time when they first aroused the resolve to attain all-knowledge, they diligently cultivated a mass of merit, never stinting in sacrificing their own bodies and lives, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. During every one of those kalpas, they sacrificed heads, eyes, hands, and feet as numerous as the atoms in an ineffable-ineffable number of bud-dha *kṣetras* as they practiced all the difficult-to-practice austerities

such as these, perfected the many different kinds of *pāramitā* gateways, realized and entered the many different kinds of bodhisattva wisdom grounds, perfected the unexcelled bodhi of all buddhas, and then reached *parinirvāṇa* after which their *śarīra* relics were distributed. I rejoice in all their roots of goodness and rejoice as well in all the merit produced by all the different kinds of beings of the six rebirth destinies and the four types of birth in all worlds of the ten directions, doing so even where their merit is only as small as a mote of dust.

I rejoice in all the merit produced by all *śrāvaka* disciples and *pratyekabuddhas* throughout the ten directions and three periods of time, whether still at the stage of training or beyond further training, and I rejoice in all the vast merit of the measureless difficult-to-practice austerities cultivated by all bodhisattvas in their resolute quest to reach the utmost right and perfect bodhi. I continue [to rejoice] in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. This rejoicing of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "requesting the turning of the Dharma wheel," in every one of the atoms throughout all buddha *kṣētras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are vast buddha *kṣētras* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras*. In every one of those *kṣētras*, there are all those buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras* who, in each successive mind-moment, are attaining the universal and right enlightenment surrounded by an oceanic congregation of all bodhisattvas. In all of them, using many different kinds of skillful means in the actions of body, speech, and mind, I earnestly request them to turn the wheel of the sublime Dharma.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. My always requesting all buddhas to turn the wheel of right Dharma is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by “requesting the buddhas to remain in the world,” whenever anywhere to the very end of the Dharma realm and the realms of space throughout the ten directions and three periods of time, there are any of the buddhas, the *tathāgatas*, as numerous as the atoms in all buddha *kṣetras* who are about to enter *parinirvāṇa*, including any such bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas*, those in training, those beyond training, and all good spiritual guides, I then beseech them all to refrain from entering *nirvāṇa* and to remain for kalpas as numerous as the atoms in all buddha *kṣetras*, doing so in order to benefit and gladden all beings.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings’ karmic actions come to an end, and until beings’ afflictions come to an end. These entreaties of mine are endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by “always following the buddhas’ course of training,” this refers to [the practices of] those such as this Sahā World’s Vairocana Tathāgata who, from the time when he first resolved [to attain bodhi], continued with nonretreating vigor to make gifts of an ineffable-ineffable number of his bodies and lives, peeling off his own skin to serve as paper, breaking his own bones to serve as pens, and drawing his own blood to serve as ink, doing so in order to write out copies of the scriptures that, if gathered together, would reach as high as Mount Sumeru.

Because of his profound esteem for the Dharma, he was never stinting even in sacrificing his own bodies and lives, how much the less in sacrificing the royal throne, cities, towns, and villages, palaces, parks, and groves, or all of his other possessions. He also practiced many other different kinds of difficult-to-practice austerities until finally, beneath the tree, he attained the great bodhi, displayed the many different kinds of spiritual superknowledges, manifested many different kinds of spiritual transformations, manifested many different kinds of buddha bodies, and dwelt in many different kinds of congregations.

Sometimes he dwelt in a congregation²³⁰ of all the great bodhisattvas. Sometimes he dwelt in a congregation of *śrāvaka* disciples or *pratyekabuddhas*. Sometimes he dwelt in congregations of wheel-turning sage kings²³¹ or lesser kings and their retainues. Sometimes he dwelt in congregations of *kṣatriyas*, brahman elders,

or householders, and so forth until we come to his dwelling in congregations of devas, dragons, others among the eight types of spiritual beings, humans, non-humans, or others. Abiding in many different kinds of congregations such as these, with his perfectly full voice like the quaking of thunder, adapting to their particular aspirations, he enabled the ripening of beings and continued on in this manner until he manifested entry into nirvāṇa.

I follow all such ways of training as these. And just as I do so with respect to the *bhagavat* of this present era, Vairocana, so too do I also follow in this manner in each successive mind-moment the training of all the *tathāgatas* in all the atoms in all the buddha *kṣetras* to the very end of the Dharma realm and the realms of space everywhere throughout the ten directions and the three periods of time.

I continue in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. My following their course of training is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "constantly according with beings," this refers to [according with] all the many different kinds of beings in the oceans of *kṣetras* throughout the ten directions of the Dharma realm and the realms of space, including those who are egg-born, womb-born, moisture-born, or transformationally-born, those who are born in and live in reliance on earth, water, fire, or wind, and those who are born in and live in reliance on the air or the plants and trees.

These include the many different kinds of sentient beings with their various physical bodies, their various forms, their various appearances, their various lifespans, their various species, their various names, their various mental natures, their various kinds of knowledge and vision, their various aspirations, their various volitions, their various kinds of behavior, their various kinds of clothing, and their various kinds of food and drink, including those who dwell in many different kinds of settlements, villages, cities, towns, or palaces, and including even all the devas, dragons, and others among the eight kinds of spiritual beings as well as humans, non-humans, and so forth, including those without feet, those with two feet, four feet, or many feet, those with physical forms, those without physical forms, those with perception, those without perception, and those with neither perception nor non-perception.

I accord with all the different kinds of beings such as these by transforming my appearance in a manner that is appropriate to them. I then serve them in many different ways and present them with many different kinds of offerings, just the same as and no differently than if I was revering my parents or serving teachers, elders, arhats, or others up to and including the Tathāgata.

For those suffering from any of the many kinds of illnesses, I serve as an especially good physician. For those who have lost the path, I show them the right road. For those who are in the dark of night, I produce illumination. And for those who are poor, I enable them to find hidden treasure. In this way, the bodhisattva benefits all beings equally.

And why [does he do this]? This is because, if the bodhisattva is able to accord with beings, then this is to accord with and make offerings to all buddhas. If he reveres and serves beings, then this is to revere and serve the Tathāgata. If he causes beings to feel pleased, then this is to please all *tathāgatas*.

How is this so? This is because the buddhas, the *tathāgatas*, take the mind of great compassion as their very essence. It is because of beings that they then produce the great compassion. It is because of the great compassion that they produce the resolve to attain bodhi. And it is because of their resolve to attain bodhi that they then realize the universal and right enlightenment.

It is just as if there was a great king of trees in a wilderness desert that, so long as its roots find water, its branches, leaves, blossoms, and fruit all flourish luxuriantly. So too it is with the king of bodhi trees that grows in the wilderness of *saṃsāra*. It is all beings who form the roots of this tree and it is all buddhas and bodhisattvas who form its blossoms and fruit. So long as the waters of the great compassion benefit beings, then it is able to produce the fully developed blossoms and fruit of all buddhas' and bodhisattvas' wisdom.

Why is this? This is because, if bodhisattvas use the water of the great compassion to benefit beings, then they are able to gain *anuttarā-samyak-saṃbodhi*. Therefore bodhi itself depends on beings. If there were no beings, then none of the bodhisattvas would ever become able to gain the utmost right enlightenment.

Son of Good Family, you should understand the meaning of this in this way. It is because one has a mind of equal regard for all beings that one is able to develop perfectly complete great compassion. It is due to using the mind of great compassion to accord with beings that one is able to perfect one's offerings to the Tathāgata.

The bodhisattva continues to accord with beings in this way until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. This according with beings of mine is endless. It continues on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Again, Son of Good Family, as for what is meant by "universally dedicating all merit," this refers to dedicating all the merit produced by all these vows, from the first, "revering all buddhas," up to and including "constantly according with beings," dedicating it to all beings throughout the Dharma realms and the realms of space, wishing thereby to enable beings to always gain peace and happiness and remain free of the sufferings of sickness, wishing that, whenever they want to practice evil dharmas, they will not succeed, wishing that the good karmic actions they cultivate will swiftly succeed, wishing that the gates to the wretched rebirth destinies will become closed to them, wishing that the right road leading to human rebirth, deva rebirth, and nirvāṇa will be revealed to them, wishing that, wherever beings bring on themselves extremely severe sufferings due to having accumulated all kinds of bad karma, I may then substitute for them in experiencing those sufferings, and wishing thereby to enable all those beings to attain liberation and ultimately realize unexcelled bodhi.

Such dedication of merit cultivated by the bodhisattva continues until the realms of space come to an end, until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. These dedications of mine are endless. They continue on in each successive mind-moment, uninterrupted and free of any weariness in the actions of body, speech, or mind.

Son of Good Family, this is what constitutes the complete fulfillment of the bodhisattva-mahāsattva's ten kinds of great vows. If bodhisattvas accord with and enter into these great vows, then they are able to ripen all beings, they are able to accord with *anuttarā-samyak-sambodhi*, and they are able to completely fulfill Samantabhadra Bodhisattva's ocean of practices and vows. Therefore, Son of Good Family, you should understand the meaning of these in this way.

Suppose that there was a son or daughter of good family who filled all the measureless and boundless worlds of the ten directions as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* with the supremely marvelous seven precious things

and the most superior peace and happiness of humans and devas after which they then gave these as gifts to all the beings in all those worlds and also made offerings to all the buddhas and bodhisattvas in all those worlds, doing so continuously and without interruption for kalpas as numerous as the atoms in just so very many buddha *kṣetras*. As for the merit acquired by that person from doing this, if it were then compared to the merit acquired by some other person who merely heard these kings of vows pass through their ears but once, all of that former person's merit would not amount to a hundredth part, would not amount to a thousandth part, and would not amount to even a single part in an *upaniṣad* of parts of this latter person's merit.

Suppose that there was yet another person who, with a mind of deep faith, accepted, upheld, read, and recited these great vows, or merely wrote out but one of its four-line verses. This person would quickly be able to extinguish even the karma of the five deeds entailing immediate retribution.²³² He would be able to melt away all the many kinds of suffering and torment from the world's illnesses of body and mind as well as from all his evil deeds as numerous as the atoms in a buddha *kṣetra*. All the armies of Māra, the *yakṣas*, *rākṣasas*, *kumbhāṇḍas*, *piśācas*, *bhūtas*, and others—all the evil ghosts and spirits that drink blood and eat flesh—they would all stay far away from him or sometimes they would even resolve to remain close by and protect him.

Therefore, if there is any person who recites these vows, wherever he goes in the world, he becomes as unimpeded as the moon in space escaping from a veil of clouds. He is one who is praised by all buddhas and bodhisattvas, one who should be revered by all humans and devas, and one to whom all beings should make offerings.

Such a son of good family as this becomes well able to acquire rebirths in a human body in which he fulfills all the meritorious qualities of Samantabhadra. Before long, like Samantabhadra Bodhisattva, he will succeed in swiftly perfecting a marvelous form body replete with the thirty-two marks of a great man. Wherever he is born among humans or devas, he will always reside in a superior clan. He will be able to do away with all rebirths in any of the wretched destinies, will be able to separate from all bad friends, will be able to subdue all adherents of non-Buddhist paths, and will be able to gain liberation from all afflictions. In this, he is like the king of lions who overwhelmingly defeats the many other kinds of beasts. He is one who is worthy to receive the offerings of all beings.

Moreover, when this person draws near to the end of his life and reaches that very last *kṣaṇa* in which all his faculties fade, in which all of his relatives and retinue leave him, in which all his awesome power disappears, and in which none of his ministers, great officials, palaces, cities, inner and outer palace possessions, elephants, horses, carriages, precious jewels, or treasuries follow along with him, it is only these kings of vows that do not abandon him. They always lead him forth so that, in but a single *kṣaṇa*, he is immediately reborn in the Land of Ultimate Bliss. Having arrived there, he immediately sees Amitābha Buddha surrounded by Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, Avalokiteśvara Bodhisattva, Maitreya Bodhisattva, and other bodhisattvas, all of whom are possessed of the majestic physical marks and are replete with the meritorious qualities.

This person then sees himself born in a lotus flower, receiving the Buddha's bestowal of his prediction. Having received that prediction, he then passes through countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of kalpas during which, in an ineffable-ineffable number of worlds throughout the ten directions, he uses the power of wisdom to adapt to beings' minds and thereby benefit them. Before long, he will sit at a site of enlightenment, vanquish the armies of Māra, attain the universal and right enlightenment, and turn the wheel of the sublime Dharma. He will then be able to cause beings in worlds as numerous as the atoms in a buddha *kṣetra* to arouse the resolve to attain bodhi. Adapting to their faculties and natures, he will teach and ripen them until, having exhausted an ocean of future kalpas, he will have been able to extensively benefit all beings.

Son of Good Family, all those beings who have either heard or have faith in these great kings of vows, who accept and retain them, who read or recite them, or who extensively explain them for others, the merit they thereby acquire is such that, aside from the Buddha, the Bhagavat, there is no one else who could know its full extent. Therefore, all of you who hear these kings of vows must not have any doubts about them. Rather, you should truly accept them and, having accepted them, you should be able to read them aloud. Having become able to read them aloud, you should be able to recite them. And, having recited them, you should be able to retain them, and so forth up to and including being able to write them out and extensively explain them for others.

In but a single mind-moment, all persons such as these will be able to achieve success in all their practices and vows. The accumulation

of merit that they thereby acquire shall be measureless and boundless. They will be able to rescue beings from the afflictions and the great ocean of sufferings. Having enabled them to escape, they will all be able to be reborn in Amitābha Buddha's Land of Ultimate Bliss.

Then, wishing to once again proclaim the meaning of this, Samantabhadra Bodhisattva-mahāsattva surveyed the ten directions and then spoke these verses:²³³

Before all the lions among men of the three periods of time
in all of the worlds throughout the ten directions—
with pure body, speech, and mind,
I bow down in reverence to them all without exception. (1)

By the awesome power of Samantabhadra's practices and vows,
I appear everywhere before all *tathāgatas*, with this one body
in turn manifesting bodies as many as a *kṣetra's* atoms
which each everywhere revere buddhas as many as a *kṣetra's* atoms. (2)

In each atom there are buddhas as numerous as all atoms,
each of whom abides within a congregation of bodhisattvas.
So too it is in all atoms throughout the endless Dharma realm.
I deeply believe that all of them are full of buddhas. (3)

With an ocean of all kinds of voices, each of them
everywhere sends forth endless marvelous phrases
that, to the very end of all kalpas of future time,
praise the buddhas' extremely deep ocean of meritorious qualities. (4)

With all kinds of the most excellent marvelous flower garlands,
as well as music, perfumes, and canopies,
and other of the most excellent kinds of adornments such as these,
I make offerings to all *tathāgatas*. (5)

With the most excellent robes and the most excellent incenses,
powdered incense, burning incense, lamps, and candles,
each collection of which is as high as the wonderfully tall²³⁴ mountain,
I make offerings of all such things to all *tathāgatas*. (6)

With a mind imbued with vast conviction,²³⁵
I deeply believe in all buddhas of the three periods of time and,
by the power of Samantabhadra's practices and vows,
I everywhere make offerings to all the *tathāgatas*. (7)

All the bad karmic actions that I have committed throughout the past
have arisen because of beginningless greed, hatred, and delusion
which have then manifested through body, speech, and mind.
Of them all I do now repent. (8)

I rejoice in all merit that has been created
by all beings throughout the ten directions,
by disciples of the two vehicles still in or beyond training,
and by all *tathāgatas* and bodhisattvas. (9)

All those lamps of the world²³⁶ throughout the ten directions
who were the very first to succeed in realizing bodhi—
I now entreat all of them
to turn the unexcelled wheel of the sublime Dharma. (10)

Whenever buddhas are about to manifest entry into nirvāṇa,
with utmost sincerity, I entreat them all to stay, only wishing
they will long remain for kalpas as numerous as a *kṣetra's* atoms,
in order to benefit and bring happiness to all beings. (11)

All merit from revering, praising, making offerings,
requesting buddhas to stay in the world and turn the Dharma wheel,
and all roots of goodness from rejoicing and repentance—
I dedicate this all to beings and to the realization of buddhahood. (12)

I follow all *tathāgatas'* course of training,
cultivate Samantabhadra's perfectly fulfilled practices,
and make offerings to all *tathāgatas* of the past
as well as to all buddhas of the present throughout the ten directions.

May²³⁷ all future teachers of gods and men²³⁸
achieve the perfect fulfillment of all their aspirations. (13)
I vow to fully follow the training [of all buddhas] of the three times
and quickly succeed in realizing the great bodhi.

May all the *kṣetras* throughout the ten directions
become vast, purified, and wonderfully adorned
and have *tathāgatas* surrounded by congregations
all of whom reside beneath a bodhi tree, the king of trees. (14)

May all beings throughout the ten directions
become free of sorrows and illness and always be happy.
May they acquire the extremely profound benefit of right Dharma
and completely extinguish all the afflictions without exception. (15)

As I cultivate for the sake of attaining bodhi,
may I acquire recall of past lives in all the destinies of rebirth and
always be able to leave the home life (16) and cultivate pure precepts,
upholding them with no defilement, no breakage, and no defects. (17)

May I use the languages of all the various kinds of beings,
including those of the gods, the dragons, the *yakṣas*, and *kumbhāṇḍas*,
as well as those of humans, non-humans, and others,
using all their different voices to thus teach them all the Dharma. (18)

May I diligently cultivate the pure *pāramitās*,
 never forget the resolve to attain bodhi,
 extinguish all obstacles and defilements without exception,
 and completely perfect all the marvelous practices. {19}

Even when in the midst of the worldly paths, may I become free of
 the karma of the afflictions²³⁹ and the realms of the *māras*
 just as a lotus flower does not adhere to its waters
 and just as the sun and moon do not remain fixed in the sky. {20}

May I do away with all the sufferings of the wretched destinies
 and bestow happiness equally on all the many kinds of beings,
 continuing on in this way for kalpas as numerous as a *kṣetra's* atoms,
 constantly and endlessly benefiting all in the ten directions. {21}

May I always accord with all beings,
 doing so to the very end of all kalpas of the future,
 and may I constantly cultivate Samantabhadra's vast practices
 and reach the perfect fulfillment of unexcelled bodhi. {22}

May I gather together in all places
 with all who cultivate the same practices as I do,
 engaging in actions of body, speech, and mind that are all the same,
 cultivating and training together in all of these practices and vows. {23}

As for all those good spiritual guides who have benefited me
 and who have revealed to me the practices of Samantabhadra,
 may they always gather together with me
 and always feel pleased with me. {24}

May I always meet all *tathāgatas* in person
 together with the congregations of Buddha's sons who surround them
 and then offer up vast offerings to all of them,
 tirelessly continuing to do so until the end of all future kalpas. {25}

May I uphold the sublime Dharma of all buddhas,
 illuminate all the practices leading to bodhi,
 and purify to the utmost the path of Samantabhadra,
 always cultivating it to the very end of all future kalpas, {26}

In all the stations of existence,
 the merit and wisdom I cultivate shall always be endless.
 Through absorptions, wisdom, skillful means, and liberations,
 may I acquire an inexhaustible treasury of meritorious qualities. {27}

Within a single atom, there are *kṣetras* as numerous as all atoms
 and in each *kṣetra* there are an inconceivable number of buddhas.
 Each of those buddhas abides amidst a congregation.

May I see them there constantly expounding on the bodhi practices. {28}

Everywhere in the oceans of *kṣetras* throughout the ten directions,
throughout the ocean of the three times on the tip of every hair,
with the oceans of buddhas, and in the oceans of their lands,
may I everywhere cultivate these practices for oceans of kalpas. {29}

May I understand the pure speech of all *tathāgatas*,
in which but one word embodies an ocean of the many sounds
with voices adapted to all beings' mental dispositions,
each one streaming forth the ocean of the Buddha's eloquence. {30}

In that endless ocean of their speech,
all *tathāgatas* of the three periods of time
ever turn the wheel of the sublime Dharma's principles and purport.
By the power of deep wisdom, may I be able to everywhere enter it. {31}

May I be able to deeply enter the future
and exhaustively subsume all kalpas in but a single mind-moment.
And may all kalpas of the three times become a single mind-moment
so that then I may be able to enter them all. {32}

In but a single mind-moment, may I see
all the lions among men of the three periods of time,
and may I also always penetrate the realms of the buddhas,
including their illusion-like liberations and awesome powers. {33}

Amidst the extreme subtleties found on the tip of but a single hair,
there appear the adorned *kṣetras* of the three periods of time.
On the tips of all hairs, in *kṣetras* as many as the ten directions' atoms,
may I deeply enter them all and thus purify them. {34}

When all the world-illuminating lamps²⁴⁰ of the future
gain enlightenment, turn the Dharma wheel, awaken the many beings,
finish their buddha works, and manifest the appearance of nirvāṇa,
may I go there, pay respects to them all, and then draw near to them. {35}

By²⁴¹ the swift and all-pervasive power of the superknowledges,
by the universal gate's power to everywhere enter the Great Vehicle,
by the power of knowledge and practice to cultivate the qualities,
by the power of all-embracing spiritual powers and great kindness, {36}

by the power of supreme merit to everywhere purify and adorn,
by the power of unattached and independent wisdom,
and by the awesome powers of samādhi, wisdom, and skillful means,
being everywhere able to accumulate the power of bodhi, {37}

purifying the power of all good karmic deeds,
vanquishing the power of all afflictions,
and subduing the power of all *māras*,
may I completely fulfill the power of Samantabhadra's practices, {38}

being everywhere able to purify the ocean of all *kṣetras*
and liberate the ocean of all beings,
being well able to distinguish the ocean of all dharmas,
being able to deeply enter the ocean of wisdom, (39)

being everywhere able to purify the ocean of all practices,
perfectly fulfilling the ocean of all vows,
and drawing near to and making offerings to the ocean of all buddhas.
May I thus cultivate tirelessly for an ocean of kalpas. (40)

Regarding the most excellent practices and vows leading to bodhi
as made by all *tathāgatas* of the three periods of time—
May I make offerings to them all and fulfill their cultivation
by relying on Samantabhadra's practices in awakening to bodhi. (41)

All *tathāgatas* have a senior son
who is known as the Venerable Samantabhadra.
I now dedicate all of my roots of goodness,
wishing that all my wisdom and practices may be the same as his. (42)

May I become forever pure in body, speech, and mind,
and may all my practices and *kṣetras* become so as well.
Wisdom such as this is called "Universally Worthy."²⁴²
May I be able to become the same as him in all respects. (43)

In order to everywhere purify the practices of Samantabhadra
as well as all the great vows of Mañjuśrī,
may I fulfill the practice of all their works without exception
and stay forever tireless in doing so to the end of all future kalpas. (44)

May whatever I cultivate be measureless
and may I acquire measureless meritorious qualities.
May I abide securely in the measureless practices
and completely penetrate all their spiritual powers. (45)

Just as it is with Mañjuśrī's courageous wisdom,
so too it is with Samantabhadra's wisdom and practice.
I now dedicate all of my roots of goodness
to always cultivating and training in accord with all that they do. (46/55)²⁴³

What is praised by all buddhas of the three periods of time
are just such supremely great vows as these.
I now dedicate all of my roots of goodness to acquiring
these especially supreme practices of Samantabhadra. (47/56)

As I draw near to the end of this life,
may I completely get rid of all obstacles,
personally see that Buddha, Amitābha, and then be able
to immediately go forth to rebirth in his land of peace and bliss.²⁴⁴ (48/57)

Then, having achieved rebirth in that land,
 may I directly manifest the completion of these great vows,
 perfectly fulfilling all of them without exception
 while benefitting and bringing happiness to all realms of beings. (49/58)

In that buddha's congregation which is entirely pure,
 May I then be reborn in a supreme lotus flower
 and personally see Measureless Light Tathāgata
 who will then directly bestow on me the prediction of bodhi. (50/59)

Then, having received that *tathāgata's* bestowal of the prediction,
 may I issue countless hundreds of *koṭīs* of transformation bodies and,
 with wisdom power so vast as to pervade the ten directions,
 may I everywhere benefit all realms of beings. (51/60)

May I continue on in this until the realms of space and worlds end,
 and till the realms of beings, their karma, and their afflictions all end.
 Since all such things as these have no time when they will ever end,
 so too my vows shall ultimately never come to an end. (52/46)

Suppose someone adorned the boundless *kṣētras* of the ten directions
 with the many kinds of jewels, offered them all to the Tathāgata,
 then gave supreme peace and happiness to the devas and humans,
 continuing all of this for kalpas as many as the atoms in all *kṣētras* —
 (53/47)

If someone else heard but once these supreme kings of vows
 and was then able to develop faith in them by which
 he sought supreme bodhi with a thirsting and admiring resolve,
 he would thereby gain supreme merit surpassing that of the former.
 (54/48)

He would then always avoid bad spiritual guides,
 would forever abandon all the wretched destinies,
 would soon see the Tathāgata, Measureless Light,
 and would then perfect these supreme vows of Samantabhadra. (55/49)

This person is well able to obtain a supremely fine life span,
 this person is well able to gain rebirths in the human realm,
 and this person becomes bound before long to perfect
 practices like those of Samantabhadra Bodhisattva. (56/50)

The five extremely evil actions that entail immediate retribution
 that he has committed in the past due to having no wisdom powers—
 If he but recites these great kings of vows of Samantabhadra,
 in but a single mind-moment, they will all be quickly melted away. (57/51)

His clan and class as well as his countenance and physical form—
 his major marks, signs, and wisdom—all become perfectly fulfilled.

All the *māras* and non-Buddhists will remain unable to vanquish him and he can become one worthy of offerings for all in the three realms.

(58/52)

He will quickly proceed to the bodhi tree, the great king of trees, and having sat there, he will subdue all of Māra's hordes, reach the universal and right enlightenment, turn the Dharma wheel, and everywhere benefit all sentient beings. (59/53)

If anyone reads, recites, accepts and retains, or expounds upon these vows of Samantabhadra, only the Buddha can realize and know his karmic rewards.

He is then definitely bound to gain the path to supreme bodhi. (60/54)

I have described here only a small part of the roots of goodness acquired by one who recites these vows of Samantabhadra. In but a single mind-moment, all [he strives for] is perfectly realized, and he enables the success of all the pure vows of beings. (61)

I dedicate all the boundless supreme merit gained by my practice of these especially supreme and "Universally Worthy"²⁴⁵ practices, wishing that all beings who have become sunken in the floods²⁴⁶ may swiftly go forth to the land of the Buddha of Measureless Light. (62)

At that time, after, in the presence of the Tathāgata, Samantabhadra Bodhisattva-mahāsattva had finished speaking these pure verses on Samantabhadra's vast kings of vows, the youth Sudhana was filled with measureless exultation and all the bodhisattvas felt great joy. The Tathāgata then praised him, saying, "This is good indeed, good indeed."

At that time when the Bhagavat together with the *ārya* bodhisattva-mahāsattvas expounded on such supreme Dharma gateways of the inconceivable realm of liberation, they were headed by Mañjuśrī Bodhisattva. The great bodhisattvas and the six thousand bhikshus whose practice had become fully developed were headed by Maitreya Bodhisattva. All the great bodhisattvas of the Worthy Kalpa were headed by the Immaculate One, Samantabhadra Bodhisattva. [Present too were] the great bodhisattvas at the consecration stage with but one more birth [before buddhahood] as well as the congregations of other bodhisattva-mahāsattvas who, as numerous as the atoms in the ocean of all *kṣetras*, had all come and assembled there from the many different worlds of the ten directions. The great *śrāvaka* disciples were headed by the greatly wise Śāriputra, Mahāmaudgalyāyana, and others. Together with all the great congregations of world leaders among humans and devas as well as the devas, dragons, *yakṣas*, *gandharvas*,

asuras, garuḍas, kiṃnaras, mahoragas, humans, non-humans, and others, having heard what the Buddha had proclaimed, everyone in that great assembly was filled with immense joy, accepted these teachings with faith, and upheld them in practice.

The End of the Flower Adornment Sutra

Volume Three Endnotes

1. “Benefactor of Orphans and the Solitary” (給孤獨園) is a literal translation of the name given to the benefactor who arranged for Prince Jeta to donate the Jeta Grove to the Buddha and the Sangha. (Sanskrit: Anāthapiṇḍada. Pali: Anāthapiṇḍika.)
2. The bodhisattva names listed below are grouped according to common elements in their names (“banner,” “eye,” “sound,” etc.)
3. Although the SA Chinese text would appear to be referring to “adornment and purification” (嚴淨), as pointed out by VB, the *Gaṇḍavyūha* Sanskrit text’s antecedent term for this Chinese compound is *pariśodhayati* (and variant grammatical forms) which refer exclusively to “purification.” Hence the idea of “adornment” as a separate concept is not at all intended.
4. Although at first glance the “inconceivable” (不思議) and “ineffable” (不可說) in the Chinese text might appear to describe the marvelousness of the clouds described in this list, as verified by the Sanskrit text, these are actually just huge cardinal numbers. All three denominations of enumeration in this list, “inconceivably many” (*acintya*), “countless” (*asaṃkhyeya*), and “ineffably many” (*anabhilāpya*), are immensely large Buddhist Sanskrit numbers the size of which is explained in Chapter 30, the *Asaṃkhyeya* Chapter.
5. This refers to a kind of tree such as that seen in the Trāyastriṃśa Heaven, the branches of which produce marvelously fine heavenly robes.
6. Although, looking solely at the Chinese text, one would think this list consisted of ten kinds of “perfectly full light clouds” (圓滿光明雲), looking at the Sanskrit, we see that this Chinese phrase was instead attempting to translate *prabhāmaṇḍalamegha*, “clouds of light spheres,” or (depending on context), “halos,” “nimbuses,” “auras,” etc.
7. Later in this section, when this bodhisattva speaks a series of verses, he is instead referred to as “King of the Banner of the Light of Vows and Wisdom Bodhisattva” (願智光明幢王菩薩).
8. As pointed out by VB, *zizai* (自在) is often used in SA’s translation to translate not only the usual *vaśī*, “mastery,” but also *adhipateya*, “dominance,” or, as in this case, *vikurvita*, “magic” or “feats of spiritual power.”
9. At the end of this section, when this bodhisattva speaks a series of verses, he is instead referred to as “King of the Different Vows, Wisdom, and Spiritual Superknowledges of the Dharma Realm” (法界差別願智神通王菩薩).

10. Although perhaps not so immediately obvious, as briefly noted in passing by QL, each member of the following tenfold list corresponds in standard order to one of the ten *pāramitās* and also, again in standard order, to one of the ten bodhisattva grounds.
11. “*Dāna pāramitā*” refers to the perfection of giving.
12. “*Śīla pāramitā*” refers to the perfection of moral virtue.
13. “*Kṣānti pāramitā*” refers to the perfection of patience.
14. “*Dhyāna pāramitā*” refers to the perfection of skill in meditation.
15. Lest “inapprehensibility” seem somewhat obscure, this is simply a reference to the absence of inherent existence in any and all phenomena.
16. The Sanskrit adds: “*yena tāni buddhavikurvitāni paśyeyuḥ,*” “by which they might have seen those miraculous transformations of the Buddha.”
17. The Sanskrit adds: “*yena parittālambane vipulavikurvitādhiṣṭhānānyavat areyuḥ,*” “by which they might have entered upon the resolutions of miraculously transforming a small object to become vast.”
18. “Apex of reality” here translates “*bhūtakoṭi.*”
19. The Sanskrit (*ātmakāryapariprāptāḥ*) is more like: “They had achieved the completion of their own task.”
20. The DSBC Sanskrit clarifies that “wisdom” refers here to the wisdom of all-knowledge (*sarvajñatājñāna*) as possessed by the Buddha.
21. The Sanskrit specifies “those world rulers directed toward bodhi” (*te ca lokendrā bodhyabhimukhā*).
22. The Sanskrit specifies “man” (*puruṣa*).
23. Although the Chinese *fodao* (佛道) in this line appears to refer to “the Buddha path,” the extant edition of the Sanskrit indicates that, as is commonly the case in these texts, *fodao* is instead translating *buddha-bodhi*, “the Buddha’s enlightenment.”
24. “Unsurpassed Eminence” here translates *wushangshi* (無上士), one of the ten titles of the Buddha (*sattvasāra*).
25. “The fullness of his vast sphere of wisdom” (廣大智圓滿) is a sino-Buddhist approximation of the Sanskrit’s “vast sphere of wisdom” (*vipulam jñānamaṇḍalam*).
26. The Indian subcontinent’s Amanta tradition of establishing the lunar calendar ended each month on the no moon day. Hence, under that system, the full moon was brightest on the fifteenth of the month. (This system was in effect between the end of the Vedic period (roughly 500 BCE) and 57 BCE, this per V. R. Ramachandra Dikshitar (1993). *The Gupta Polity*. Motilal Banarsidass. pp. 24–35. ISBN 978-81-208-1024-2. (Wikipedia. 2019. “Hindu Calendar.” Last modified February 7, 2020, this at: https://en.wikipedia.org/wiki/Hindu_calendar.)

27. "White dharmas of pristine purity" translates the Chinese "white dharmas" (白法) which is a literal translation of the Sanskrit *śukladharma*. In traditional Buddhist writings, "white dharmas" represent pure dharmas and "black dharmas" (黑法 / *kṛṣṇadharmā*) represent unwholesome or defiled dharmas.
28. As the antecedent phrases for the Chinese "sphere (or "wheel") of water" (水輪) and "sphere of wisdom" (智慧輪), the Sanskrit text has "aggregation (or "mass") of water" (*apskandha*) and "aggregation of wisdom" (*jñānaskandha*). This is a reflection of ancient Indian cosmology which conceived of the earth's continents as resting on water.
29. Here the Chinese *zizai* (自在) again translates the Sanskrit antecedent *vikurvita* which has the special sense of "a miraculous or supernormal power of transformation."
30. The DSBC Sanskrit makes it clear that *zuisheng* (最勝), "supremely victorious" is translating "jina," one of the names used to describe the Buddha, hence my choice to render it as such here.
31. For what I translate here as "miraculous powers" (and *not* as "powers of sovereign mastery" as one might otherwise expect), the DSBC text gives "*vikurvita*" as the Sanskrit antecedent.
32. As VB points out, "dragon king" (*mahānāga*) is used in Indian literature as an epithet of "great beings." Hence, even in this simile, it is perhaps not actually intended to refer to a king of dragons *per se*, but is instead meant to refer to a particularly heroic and extraordinary being. The BB translation reflects this idea and is somewhat closer to the extant Sanskrit (*bhūriprajñā mahānāgāḥ sarvalokapramocanāḥ*) with "The Great Dragon King possessed of genuine wisdom liberates all beings" (實智大龍王度脫一切眾 / T09n0278_p0682a04).
33. Although the Sanskrit makes it clear that the subject in this series of verses is plural and refers to bodhisattvas, one would not easily deduce this from the SA text.
34. The BB translation has "serves as an unsurpassably supreme field of merit."
35. Although ambiguous in the BB, SA, and Prajñā translations' Chinese, the Sanskrit specifies the plural "Tathāgatas" (*tathāgatāḥ*).
36. As is often the case, the Chinese *fangbian* (方便) as used in this subsection does *not* translate the Sanskrit *upāya* or *upāya-kausalya* (skillful or expedient means). Rather it instead corresponds here to *naya* ("method," "means," "way," "prudent or fitting actions," etc.).
37. "Commensurate with" here and hereafter is an attempt to translate into English diction the Chinese text's rather opaque and terse "equal to" (等) which in turn translates the equally opaque Sanskrit *samatā* which also refers to equality or sameness.

38. Again, “on a scale commensurate with” translates the Chinese text’s “equal to” (等).
39. I add the “however” and “solely” here to preserve the disjunctive sense that is clear in the Sanskrit (because of the initial *api tu*), but lost from the Chinese by which we are reminded that the circumstances described by these “Dharma instructions” are the exclusive domain of a buddha’s knowledge (*api tu khalu punarbho jinaputrāḥ tathāgatājñānagocara eṣaḥ*). Thanks to VB for pointing out this subtlety in his critical comments on the first draft translation.
40. An “ineffable” (*anabhilapya*) is an ineffably great number defined in the “Asaṃkhyeya” chapter of this sutra.
41. Although the Chinese that I translate here as “methods” is more usually translated as “skillful means” (方便), here it corresponds to the Sanskrit *naya*.
42. Following the SYM, and G editions, I emend the reading of the text here by preferring *xiang*¹ (相) to *xiang*³ (想), this to correct a fairly obvious scribal error as disclosed by the Sanskrit text which shows this character was intended to translate the Sanskrit word *dhvaja*, or “banner.”
43. Per the Sanskrit, *zizai* (自在), more commonly “sovereign mastery,” is instead translating *vikurvita* which, in a Buddhist context, refers instead to feats of spiritual power.
44. “Apex of reality” (真實際) here = DSBC “*bhūtakoṭī*.” VB notes: “[In contrast to the Chinese ‘unveiled’ {示}], interestingly, here the extant Sanskrit text has *-vipaśyākānānī*, ‘contemplated with insight,’ ‘saw clearly into.’”
45. The DSBC text’s antecedent for “dharma of baselessness” (無依處法) is *anālayadharmā*. This is just another reference to the absence of inherent existence in any and all dharmas, i.e., “emptiness.”
46. “Apex of reality” (真實際) corresponds to DSBC’s *bhūtakoṭī* which is a synonym for ultimate or absolute truth or ultimate reality.
47. The term I choose to translate here as “resounding emanation” (發) corresponds to the DSBC Sanskrit’s *nigarjamānāḥ*, a form of *nigarjati*, which, as pointed out by VB, per BHSD, may mean “to roar,” “cry forth,” or “proclaim loudly” (BHSD, p. 293-4).
48. I follow the BB translation’s much less ambiguous idea here: “[portrayed] all dharmas as being like dreams.” (一切諸法皆悉如夢。 / T09n0278_p0708c25–26)
49. This most likely refers to buddhas and/or bodhisattvas presenting the appearance of taking birth in the world for the purpose of teaching the Dharma to beings.

50. Beginning here, the gateways refer (in standard order) primarily to the practice of the six *pāramitās* (perfections): *dāna* (giving); *śīla* (moral virtue); *kṣānti* (patience); *vīrya* (vigor); *dhyāna* (meditative practices); and *prajñā* (wisdom).
51. “Master physician” (醫王), is literally “physician king,” but, at least in this context, as revealed by the Sanskrit (*vaidya*), this is just an idiomatic way of referring to an excellent physician.
52. Noting that these are simply “road spirits,” QL notes that these “foot-travel spirits” (足行神 / *pada-kāyikābhir devatābhiḥ*, *pada-kāyika devatā**) exist in relationship to those who travel by foot, serving them as their protectors. For example, there are foot-travel spirits who support each footstep of buddhas and other holy beings with “stepping stones” consisting of immense flower blossoms.
53. Here and immediately below, *zizai* (自在), (more usually *vaśitā*, “sovereign mastery”), is instead translating *vikurvīta*, “miraculous powers of transformation,” or, more simply, “spiritual powers.” The Prajñā translation states this more explicitly by including both meanings of *zizai* (無量自在神通菩薩圍遶) “... surrounded by countless bodhisattvas possessed of freely manifested spiritual powers”
54. QL indicates that this refers to all buddhas’ accumulation of the myriad practices.
55. HH says this refers to “all buddhas’ continual and uninterrupted transmittal and receipt of the wisdom life of the buddhas” [from past buddhas to present buddhas to future buddhas].
56. Here Sudhana is metaphorically referring to Mañjuśrī as Indra, the ruler of the gods who dwells in the Trāyastrimṣa Heaven on the summit of Mount Sumeru where he defends his celestial realm from the attacks of the *asuras* or demi-gods.
57. QL clarifies here that what might otherwise be read as “universal practices” (普行) is instead intended to refer to “the practices of Samantabhadra” (普賢之行). (L130n1557_0385b11).
58. HH states that it is the bodhi resolve that is as solid as vajra, whereas QL states that it is *prajñā*’s realization of the noumenal that is as solid as vajra’s keen-edged sharpness in its solid severance of the delusions arising from confusion with regard to the noumenal. (般若證理如金剛堅斷迷理惑如金剛利). It may be helpful to recall that “noumenon” in the Huayan school’s terminology most readily corresponds to the ultimate truth of emptiness of all conditioned things.
59. I emend the reading of the text here by preferring the *yuan* (願) of the Song, Yuan, and Ming editions to the Taisho text’s *lei* (類), this to correct an obvious graphic-similarity scribal error.

60. QL notes that, of these eleven list items, this first item (“Seeking the bodhisattva practices”) is the “general” topic whereas the following ten items are the particular bodhisattva practices that constitute the specific subtopics to which it refers.
61. QL notes: “Not dwelling in *nirvāṇa* is the gateway to *saṃsāra*; not dwelling in *saṃsāra* is the gateway to *nirvāṇa*.”
62. It may be useful to the reader to realize that all of the above descriptors such as “numberlessly many,” “measurelessly many,” “boundlessly many,” “incomparably many,” “innumerably many,” “indescribably many,” “inconceivably many,” “immeasurably many,” “ineffably many,” and “ineffably-ineffably many” are all translations of their corresponding precisely defined Buddhist Sanskrit numbers that refer to actual quantities (i.e., they are not merely hyperbolic adjectives). There are one hundred and twenty-four of these numbers, all of which are defined in Chapter Thirty, “*Asaṃkhyeyas*,” where we find that each of these terms is the square of the immediately previous number. (The smallest number, a *lakṣa*, is one hundred thousand.) The result of one hundred and twenty-three squarings of the immediately previous number is that the largest number is inconceivably large.
63. HH suggests that this refers to “using right mindfulness to contemplate the number of bodhisattvas as being like a great ocean.” (以正念來觀察菩薩的數量猶如大海似的。 / HYQS) Then, by way of paraphrase, he approvingly echoed the assessment of QL who wrote: “Fourth, he brought to mind the many different constituents of the earlier congregation.” (四念前種種眾會 / L130n1557_0405b13) The BB translation says: “He contemplated the ocean of all bodhisattvas’ skillful means.” (觀察一切菩薩諸方便海。 / T09n0278_p0690b27–28)
64. QL says: “Sixth, this is just the ‘ten directions’ as mentioned earlier.” (六即前十方 / T09n0278_p0690b27–28)
65. According to MW (p. 168, Column 3), an *indranīla* is a sapphire.
66. As VB points out *zizai* (自在) is again translating *vikurvita* (“miraculous powers”) and *chengdao* (成道) is again translating *abhisambhodhi* (“attainment of enlightenment”). The Sanskrit for this line is *acintyamabhisambhodhivikurvitaṃ paśyāmi*.
67. VB points out here that, in the phrase “*ziran zhe fa* - 自然者法 (*svayaṃbhūdharmān*),” *ziran* (自然) is translating *svayaṃbhū* which “is a technical term for one who achieves the goal on his own, without depending on the guidance of an existing buddha.”
68. *Kṣaṇas*, *lavas*, and *muhūrtas* are short increments of time measurement in ancient Sanskrit enumeration somewhat analogous to milliseconds, seconds, and hours respectively.

69. “Karmic inaction” (無作) here is translating *anabhisamṣkāra* which refers to refraining from the creation of any *saṃskāras* or karmic formative factors. Per BHSD’s definition number one (p. 20, Column 2), among other closely related ideas, this can mean “non-accumulation (of *karman*)” or “having or characterized by no accumulation (of *karman*).”
70. “*Vaṣitā*” here is a reconstruction of the name used to translate this city’s name in the two earliest editions of this scripture (the BB and SA translations). The name found in later editions (the Sanskrit and Prajñā editions) is “*Vajrapura*.” There is no way that “*Vajrapura*” could have been the Sanskrit in the source texts used by BB and SA since there is no way that one could translate *vajrapura* into Chinese as *zizai* (自在), the translation chosen by both BB and SA. Hence my inclination to reconstruct the name here.
71. “Praised the lineage of dispassion” (歎離欲性) corresponds to the Sanskrit edition’s *virāgavaṃśamudīrayan* in which SA is using *xing* (性) to translate *vaṃśa* (“lineage”).
72. “The Adornments of the Syllabary Wheel” translates the Sanskrit *cakrākṣaraparivartavyūha*.
73. “The difficulties” refers to “the eight difficulties” which consist of: rebirths in the hells; rebirths among hungry ghosts, rebirths among animals; rebirths in the long-life heavens (where bliss is so overwhelming there is no motivation to cultivate the path); rebirths on the continent of Uttarakuru (where, again, life is so pleasant there is no path motivation); rebirths as deaf, dumb, or blind; rebirths as someone possessed of merely worldly knowledge and eloquence (who is thus inclined to be a spiritual philistine insensitive to the preciousness of the Dharma); and rebirths either before or after a buddha appears in the world (which prevent one from encountering the Dharma).
74. An “ineffable-ineffable” (*anabhilāpya-anabhilāpya*) is the next-to-highest number of one hundred and twenty-four numbers in this Sutra’s numbering schema, each number of which is the result of the successive squaring of the immediately previous number. The first and smallest of these numbers known as a *lakṣa* is one hundred thousand. These numbers are all defined in Chapter Thirty, “*Asaṃkhyeyas*.”
75. A *nārāyaṇa* (那羅延) is usually a kind of vajra-bearing Dharma protector spirit or deva.
76. HH indicates this refers to having the same Dharma body as all bodhisattvas.
77. “*Brahmacarya*” (梵行) refers to pure spiritual practice in which celibacy is strictly observed.

78. “Meditation on impurity” or, more literally, “meditation on the unlovely” (不淨觀, *asubha-bhāvanā*) is a reference to the various meditations on the inherently unattractive or impure nature of the bodies of those to whom one might otherwise find sexually attractive.
79. VB points out here that, instead of SA’s “they taught the dharma of the nonexistence of anything whatsoever” (說無所有法), the BB translation has “they taught the dharma of nonattachment” (說無著法) and the Sanskrit also has “they taught nonattachment” (*anālayatām kathayamānān*).
80. I am presuming here that “progressing toward the stages of right abiding” (向正住) and “already reached the stages of right abiding” (正住) are references to those who have not yet achieved irreversibility on the path and those who have already achieved irreversibility on the path. As I understand it, being a member of one or the other of these categories is a function of whether or not the practitioner in question has already obtained fruits of either the *śrāvaka*-vehicle path or the bodhisattva path by which he could never again fall back down into the status of a “foolish common person” (*prthagjana*) who wanders aimlessly in *saṃsāra*. The corresponding Sanskrit edition’s text has *sarvasamyagn[iy]atasamyakpratipanna*. (VB recommends the [iy] emendation which I have included.)
81. VB points out that the Chinese *mianmen* (面門), literally “gateway of the face” is actually translating the Sanskrit *mukhadvāra* which just means “mouth.” (BB translates as *cong qi kou* [從其口], “from his mouth.”)
82. I emend the Taisho text’s reading here by replacing *bian* (辨) with S, Y, M, and G’s *ban* (辦), this to correct an obvious graphic-similarity scribal error.
83. Again, I emend the Taisho text’s reading here by replacing *bian* (辨) with S, Y, M, and G’s *ban* (辦), this to correct an obvious graphic-similarity scribal error.
84. Again, I emend the Taisho text’s reading here by replacing *bian* (辨) with S, Y, M, and G’s *ban* (辦), this to correct an obvious graphic-similarity scribal error.
85. HH and QL both point out that “difficulties” here refers to the eight difficulties and related circumstances.
86. This is another reference to the eight difficulties.
87. Both the BB translation (智慧究竟一切法趣) and the Sanskrit (*sarvadharmagatyanusṛtijñāninām*) make it clear that SA’s *yiqie qu* (一切趣) “all destinies” is meant to refer to *yiqie faqu* (一切法趣) which I take to mean “destinies of all dharmas,” i.e., “where all dharmas eventually lead.”

88. I emend the reading of the text by replacing Taisho's *bian* (辨), "distinguish," with SYMG's *bian* (辯), "discuss" or "explain," this to correct an apparent graphic-similarity scribal error. Both the BB translation and the Sanskrit seem to support this emendation.
89. The "understanding" character (解) of the SA text's "dwelling in pure understanding" (住清淨解) may originally have instead been meant to refer either to "liberations" (解脫) as rendered by the earlier BB translation's "pure liberations" (淨解脫) or else to "resolute faith" (信解), a standard Chinese translation of the *adhimukti* which we find in the later Sanskrit text's "the attainment of pure resolute faith" (*adhimuktiviśuddhayanugata*).
90. Because it is clear from the structure of the grammar here that this single mention of "the bodhisattva" is intended to apply to all statements down through 344c26, I have added it to all of those statements.
91. The Sanskrit: "*anabhilāpya-anabhilāpya-parivarta*." See Chapter Thirty entitled "Asaṃkhyeyas" for a sense of the size of this indescribably large number, the largest of them all. This number results from the successive squaring of each of the one hundred and twenty-three previous numbers in this numbering system, the smallest of which is a *lakṣa* (one hundred thousand).
92. For "the banner of sorrowless security," the Sanskrit text has "*aśokakṣemadhvajo*."
93. A "same-practice" good spiritual friend is one of the three main types of "good spiritual friends" or "good spiritual guides" (*kalyānamitra*): a) the good spiritual guide who serves as one's Dharma teacher; b) the "same-practice" good spiritual friend; and c) the "outwardly protective" good spiritual friend who assists with one's material needs (food, robes, medical care, etc.).
94. MW equates *utpala* with "the blue lotus (*Nymphaea Caerulea*)" and *padma* with "a lotus (esp. the flower of the lotus-plant [*Nelumbium Speciosum*] which closes towards evening."
95. VB notes that this refers "to lighting fires in the four cardinal points while remaining in the middle, at noon, with sun at its apex above."
96. Although the BB and SA translations refer here to "non-buddhist youths" (外道童子), the Sanskrit has *udāraṃ māṇavaka* or "noble [non-Buddhist] religious students."
97. DSBC has "*buddhasamādhivikurvaṇamukhaṃ*."
98. The Sanskrit here for the somewhat misleading SA text has: "*sudurlab hāścaryāśayaratnpratilabdho*."
99. The Sanskrit for this passage as we have it now has "*dharmamaṇḍala-viśuddhimatiparamaḥ*."

100. DSBC has “*niryāṇa*.” The BB translation has “same path of cultivation” (同修道).
101. DSBC has “*ekādhimukti*.” The BB translation has “same nature of aspirations” (同欲性).
102. DSBC has “*budhyapramāṇāni*.”
103. DSBC has “*cittaspharaṇāni*.”
104. A note in the Ming edition says, “‘Elder’ in the generally circulating text is instead ‘householder’” (明註曰長者流布本作居士).
105. I follow HH whose interpretation follows easily from the SA text without forcing the grammar: “Because the [influence of the] good spiritual guides permeated his mind, it caused his determination to draw near to the good spiritual guides to become even more solid” (他以善知識，來熏習他的心，使其親近善知識的志願更加堅固。 / HYQS).
106. VB points out that the SA translation’s “merit dharma” may be a corruption, for both the Sanskrit (*tatpūṇyanidhim-avalokayan*) and the BB translation (觀彼功德藏) suggest instead: “...contemplated his treasure of merit” or “...contemplated his store of merit.”
107. The “Great Unification Hells” (眾合大地獄, *saṃghāta-naraka*) are hells where beings are crushed between two collapsing mountains.
108. Both the Sanskrit and Prajñā editions refer to “*devas*” in the plural.
109. “Five turbidities” (“五濁,” or, in KJ translations: “五濁惡世”) generally refers to historical times characterized by deterioration in the quality of five phenomena: kalpas, views, afflictions, beings, and life spans.
110. In his Treatise on the Ten Bodhisattva Grounds otherwise known as the Daśabhūmika Vibhāṣā (T1521: 十住毘婆沙論), Nāgārjuna speaks repeatedly of “the four bases of meritorious qualities” (四功四處) consisting of truth, relinquishment, quiescence, and wisdom (諦捨及滅慧。 / T26n1521_p0022b28).
111. The eight classes of spiritual beings (八部衆, *aṣṭa-gatyaḥ*) consist of: *devas*, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
112. Regarding what one would otherwise translate as “one’s own body” (自身), I instead follow the implications of this comment offered by VB: “Skt: *ekacittotpādam-adhyātmadṛṣṭisahasagatam-utpādayitum*. It seems that ‘自身’ is intended to capture the prefix *adhi* -> *adhy*, *adhyātma* is an internal self. This has a wider significance than ‘body.’”
113. Again, per VB’s comments: “無記心 = *avyākṛtacitta*. This is a technical Abhidharma term. *Cittas* are classified as good, bad, and indeterminate (*kuśala*, *akuśala*, *avyākṛta*). So she is saying that she never gave rise to bad (defiled) thoughts or indeterminate thoughts, only to good (wholesome) thoughts.”

114. The “ten eyes” are listed in Chapter 38, the “Transcending the World” chapter (T10n0279_302c17–25), as follows:

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of eyes, namely:

The fleshly eye, so-called because it sees all forms;

The heavenly eye, so-called because it sees all beings’ minds;

The wisdom eye, so-called because it sees all beings’ faculties and spheres of cognition;

The Dharma eye, so-called because it sees all dharmas in a manner consistent with their true character;

The Buddha eye, so-called because it sees the Tathāgata’s ten powers;

The eye of knowledge, so-called because it knows and sees all dharmas;

The radiance eye, so-called because it sees the Buddha’s light;

The eye that transcends saṃsāra, so-called because it sees nirvāṇa;

The unimpeded eye, so-called because it has unimpeded vision of everything it sees;

The eye of all-knowledge, so-called because it sees the “universal gateway” Dharma realm.

These are the ten. If bodhisattvas securely abide in these dharmas, then they acquire the Tathāgata’s eye of unexcelled great wisdom.

115. As pointed out by VB in review notes, for “受持” “took in and retained,” the Sanskrit text verb here is *vibantī*, “drank in” which has also been captured in the BB translation’s “悉飲,” “I have completely imbibed.”

116. VB points out that the Sanskrit for 一切眾生所樂, “whatever all beings find pleasing,” is *sarvasattvayathāśaya*, or “inclinations of beings.”

117. VB mentions in his review notes that, “Both Chinese translations (by which he means the BB and SA editions) miss the most important phrase in the Sanskrit text, ‘*apaśyat sudhanaḥ śreṣṭhidārako*,’ ‘the youth Sudhana saw.’ It occurs several times in the paragraph and underscores that this was an inner experience of Sudhana.”

Actually, since not only the BB and SA translations to which VB referred here seem to “miss” this phrase, I checked the Prajñā translation and found that it does not include it, either. This leads me to suspect that this very helpful phrase may have instead been *added* at a later time into the Sanskrit text which, in earlier editions, required the readers to conclude for themselves that Acalā’s samādhi-precipitated scenarios were directly seen by Sudhana.

118. This simile is not found in the BB translation. The Prajñā translation reads: “They are like the king of the *asuras* who is everywhere able to agitate the ocean of afflictions of the great city of the three realms of existence, thereby everywhere causing beings to reach ultimate quiescence.
119. Although both the SA and BB translations refer to Sarvagāmin as a “non-buddhist renunciate” (出家外道), the Sanskrit is actually *parivṛājika* which is more like MW’s “wandering religious mendicant” or, as VB suggests, “wandering ascetic.”
120. I emend the reading of the text here by replacing 德 with 得 in accordance with the reading in two other editions of the text (Song and Gong) to correct an apparent scribal error and to preserve a precise translation of the Sanskrit name for this mountain (*sulabha* = “Good Gain”) otherwise lost in the current edition of the Taisho text.
121. In his review notes, VB points out that “King Yama’s realms” is a reference to the *preta* or “hungry ghost” realm.
122. In his review notes, VB points out that “the Good Dharma Hall” (*sudharmadevasabhā*) is not a distinct heaven [as suggested by the syntax of the SA translation’s Chinese which would read “Good Dharma Heaven”], but rather is the assembly hall of the Trayastriṃśa Heaven. (The BB and Prajñā translations as well as the DSBC Sanskrit all refer specifically to “the Good Dharma Hall” (善法堂 / *sudharmadevasabhā*).
123. “Evil mental tendencies” corresponds here to the DSBC Sanskrit’s “*viṣama-mati*.”
124. Although, unlike the BB translation’s “wrong views” (邪見), Prajñā’s “evil views” (惡見), and the DSBC Sanskrit’s “unwholesome views” (*akuśaladr̥ṣṭi*), SA does not qualify “views” (諸見) at all, it may help to recall here that, in Buddhist texts in general, all by itself, “views” is *already* usually an implicit reference to “wrong views” (even without further adjectival qualification).
125. Although the SA translation does not include it, both the BB and Sanskrit editions specify “the sufferings of *saṃsāra*.”
126. As phrased, it is clear that this is specifically referring to halting all of the ten courses of unwholesome karma (*daśa-akuśala-karma-pāṭha*), the standard listing of which begins with “killing” and ends with “wrong views.”
127. VB points out in his review notes that the presence of “buddhas” or “*tathāgatas*” at this point in the BB translation, the Prajñā translation, and the DSBC Sanskrit demonstrates that this character was accidentally dropped from the SA translation. That is why I have included it in brackets here.

128. DSBC = *virāga koṭīgato nāma bodhisattvavimokṣaḥ*.
129. I emend the reading of the Taisho text here by preferring the *shou* (受), “receiving,” variant found in the S, Y, M, and G editions to Taisho’s *shou* (授), “transmitting,” doing so based on consulting the DSBC Sanskrit (*sarvatathāgatavyākaraṇasaṃpraticchanatām*) and the Prajñā translation while also noting the presence of the same variant in the S, Y, and M editions of the BB translation.
130. “Easeful mastery” as a translation of the Chinese *youxi* (遊戲), “roaming playfully,” translates the Sanskrit *vikrīḍita*, which, per BHSD, literally means “sport,” but which, per BHSD (p. 482, column 1) is more often meant to mean “something like *easy mastery*.”
131. The *jie* (解) which I render here as “beliefs” is SA’s contracted Chinese translation of the Sanskrit *adhimukti* which is much more commonly translated into Chinese as *xinjie* (信解), “resolute belief,” “resolute faith,” “conviction,” etc.
132. “The mind that induces them to establish themselves in the path to all-knowledge” (for which SA has “住一切智心”) corresponds to the Sanskrit’s “*sarvajñatāmārgapraṭiṣṭhāpanacitta*.”
133. This is clearly a reference to the ten courses of bad karmic action. In fact, the Sanskrit lists all ten of them here.
134. The five nefarious karmic offenses (五逆罪, *pañcānantarya*) are matricide, patricide, killing an arhat, drawing the blood of a buddha, and creating a schism in the Sangha.
135. This is a reference to “the wide and long tongue,” one of the thirty-two marks of a buddha’s body.
136. For “Good Dharma Bridge” (善法度), DSBC has “*sudharmatīrtho*.”
137. For this incredibly long bodhi tree name, “the body emanating the light of all buddhas’ spiritual powers that is adorned with omniradiant sovereign *maṇi* jewels” (一切光摩尼王莊嚴身出生一切佛神力光明), DSBC has “*sarvavyūhaprabhāmaṇirājaśarīre sarvabuddhavikurvitaprabhave mahābodhivokṣe*.”
138. A *rākṣasī* is a female *rākṣasa*. The female form of this flesh-eating rapidly flying demon is renowned for her ability to transform into the shape of a beautiful woman to seduce and destroy cultivators of the path.
139. “Difficulties” here refers to the eight difficulties.
140. Here, the Chinese *zizai* (自在) is translating the Sanskrit *vikurvita* which, per MW [p. 954, column 3], means “the assuming of various shapes.”

141. “Lesser Vastness Heaven devas” translates the Chinese *shaoguang* (少廣 [天]) for which I could not find a Sanskrit antecedent in the usual sources. There is no counterpart in the DSBC Sanskrit. VB suggests it seems to be a gratuitous interpolation.
142. Here “the One with Ten Powers” is a common name for the Buddha.
143. Lest the meaning of this seem unclear, in his HYQS, HH offers the example of a person having to always live in close proximity to a tiger.
144. The Chinese (調御) makes it clear that this is a reference to one of the ten epithets of the Buddha, namely “the Tamer of Men” (*purusadamyasārathi* [調御丈夫]).
145. These first three list items together constitute “the three kinds of wisdom” (*trividhā prajñā* or 三慧) consisting of *śrutamayī prajñā*, *cintāmayī prajñā*, and *bhāvanāmayī*.
146. In his HYQS, commenting on this passage, HH explains that a “world transformation” (*lokadhātuparivarta* / 世界轉) is a number calculated from supposing that one ground a world to dust, then allowed each one of those motes of dust to represent a *kṣetra* that one then in turn also ground to dust. The resulting number of dust motes produced from grinding up all those *kṣetras* equals this very large number known as a “world transformation.”
147. “Kṣetra transformation” (*buddhakṣetraparivarta* / 剎轉). See the previous note regarding “world transformation.” This verse is simply restating that earlier textual passage.
148. “Wealth of the *āryas*” (聖財, *ārya-dhāna*) or “the seven kinds of wealth of the *āryas*” (七聖財, *saptāryadhāna*), or “seven kinds of Dharma wealth” (七法財), refers to personal qualities of awakened beings. Lists vary somewhat, but they usually include: faith; moral virtue; a sense of shame; a dread of blame; abundant Dharma learning; generosity; and wisdom.
149. According to the DSBC Sanskrit, SA’s *zizai* (自在) which I render here as “transformative powers” is translating *vikurvita* for which MW gives “the assuming of various shapes” and BHSD gives “miracle.”
150. Here, “universally worthy” is a play on the Chinese translation of the name of Samantabhadra Bodhisattva. Hence it could be construed to mean: “This is the liberation of those who are like Samantabhadra.”
151. DSBC has “*bodhimārgopastambhasaṃjñā*” which, per VB in review notes translates as “He conceived of them as solid supports on the path to bodhi.”
152. I emend the reading by replacing Taishō’s 本 with 木 to correct a fairly obvious scribal error arising through graphic similarity, this in accordance with two alternative editions and the BB translation.

153. What I translate here as “dense rain clouds” is literally “oily clouds” (油雲).
154. What I translate here as “purified earnest resolve” (深淨心) is reflected in DSBC as “*ādhyāśayaviśuddhi*.”
155. With regard to “the stage of the pure youth” (童真位), or “the stage of the *kumāra-bhūta*,” QL says, “It is because he is going from the eighth ground to enter the ninth ground that it speaks here of ‘dwelling at the stage of the pure youth.’” (從第八地入第九地故云住童真位 / L130n1557_0707a12).
156. I emend the reading here (substituting 辨 for Taisho’s 辯) in accordance with two other editions of the text and the passage’s sensibility requirements, this as a correction of a fairly obvious graphic-similarity induced scribal error.
157. This is a reference to “the three groups of beings.” The “three groups [of beings]” (三聚, *tri-skandha*): 1) those who are fixed in what is right; 2) those who are not fixed [in either what is right or what is wrong], i.e., those who are as yet “unfixed” with regard to their inclinations toward doing what is right or doing what is wrong; and 3) those who are fixed in what is wrong. Although the order differs, this is a list common to nearly all traditions and schools.
158. Regarding the first of these last two listed circumstances, QL says, “As for ‘roots of unwholesomeness gathered through roots of goodness,’ take for example upholding the moral precepts with a mind of hatred, and so forth. Understand the next clause similarly.” (如瞋心持戒等下句類知 / L130n1557_725a07). Perhaps an example of the last circumstance (“roots of goodness gathered through roots of unwholesomeness”) might be “telling a lie to save someone’s life” where “telling a lie” is classified under “roots of unwholesomeness” but “saving someone’s life” is classified under “roots of goodness.”
159. As VB clarifies in his review notes, “The *xing* () here merely establishes that this is an abstract noun.” Hence there is no intention to include the concept of “the nature” of all-knowledge here. The somewhat more elaborate analogue passage in the Sanskrit edition supports this interpretation (*sarvajñātādhiḡamāvatāranayasamudrānapyava tarāmi*).
160. Here, where SA has “all the *beings* in all his congregations” (其所有道場眾會。其眾會中一切眾生。), the Prajñā translation specifies “all the *bodhisattvas* in all his congregations” (所有一切道場眾會。其眾會中。一切菩薩。).
161. As explained by HH, “The difficulties” is a reference to the eight difficulties.

162. Both HH and QL note that this refers to the Dharma body held in common by all buddhas.
163. I go ahead and translate here as “the perfection of giving” what SA retains in Chinese transliteration as *dāna pāramitā*.
164. In this long list of nearly two hundred buddha names, even though neither the Sanskrit nor the Chinese inserts any breaks into the list, I deliberately do so after every ten names to make recitation of the text easier.
165. I deliberately prefer a synonym here for this nineteenth name to distinguish it from the otherwise identical Chinese rendering of the twelfth name.
166. I deliberately prefer a synonym here for this twenty-first name to distinguish it from the otherwise identical Chinese rendering of the thirteenth name.
167. As pointed out by VB in his review notes, “Note that *daoyan* (道眼) is an inversion of the Sanskrit compound *caḥṣuṣpatha*, which is not “eye of the path” but “pathway of the eyes,” that is, ‘range of vision.’”
168. The Chinese that I render here as “monastic dwellings” is 僧伽藍, a transliteration of the slightly euphemistic Sanskrit *saṃghārāmā* which would more literally mean, “a pleasure garden for the monastic sangha.”
169. I follow HH here in interpreting Taisho’s 辨 as 辦, this to correct a fairly obvious scribal error based on graphic similarity. True, Taisho records the use of 辯 in four other editions of this text, but that too appears to be a scribal error based on graphic similarity. More recent editions of Cbeta go ahead and incorporate this emendation.
170. Although the surviving DSBC Sanskrit manuscript gives the name as “Muktāsāra,” that is fairly obviously a later corruption, for both the much earlier BB and SA translations translate the name as “Solid Liberation” (堅固解脫), which corresponds exactly to “Muktisāra.”
171. Both the BB translation and the Sanskrit refer not to what SA translates as “the three periods of time” (三世), but rather to “the three realms of existence” (三界 / *sarvatraidhātukaṃ*). This appears then to be an error on the part of the SA translation team.
172. The bracketed emendation follows the Prajñā translation’s inclusion here of “to benevolently give it to beings” (惠施眾生) in its otherwise identically phrased analogue passage found at T10n0293_p809c02–3. Absent this emendation the clause could sound as if the bodhisattva was accumulating all the world’s wealth for no particular reason or to benefit himself.
173. The Sanskrit here is *apramāṇam adhimuktibalaṃ dṛḍhīkartavyam*.

174. In accordance with five alternative editions of the text, I emend Taisho's reading here by substituting 辦 for 辨, this to remedy an obvious scribal error generated by graphic similarity and demanded by sensibility. More recent editions of Cbeta go ahead and incorporate this emendation.
175. "Difficulties" refers to the eight difficulties. The Sanskrit here is *akṣaṇāpāyapathāḥ* for which VB suggests "the pathways of the inopportune conditions and the wretched destinies."
176. Per the Sanskrit, "dharma of verbal expression" (言辭法) is an indirect reference to mantras (*apramāṇā mantravibhaktiḥ pariñātavyā*). VB suggests this translation of the Sanskrit: "He should know the countless divisions among mantras."
177. VB points out that here we have *gocara* rather than *viṣayo* and that the BB translation supports this with "countless actions" (無量諸行). Hence this refers to "spheres of action" rather than to "spheres of cognition (or experience)."
178. VB points out that here we have *bodhisattva-viṣayo* rather than *bodhisattva-gocaro*, hence my translation here as "spheres of cognition."
179. "Right and definite position" (正位 or perhaps more commonly 正定位 / *samyaktva-niyata*) refers to the stage of definite irreversibility where eventual complete enlightenment is assured.
180. What I translate here as "wrong thinking" (妄想) is more complex in the Sanskrit (*abhūtaparikalpasamutthitavitathasaṃkalpa*) for which VB suggests "he had aroused distorted thoughts through false mental constructions."
181. DSBC Sanskrit: *ucchedasaṃjñāvigatena pariñāmanājñānena*. Although at first glance, this line would appear to be referring to "dedication" as in "dedication of merit," that would make no sense in this context. However, per BHSD, definition numbers two and three, *pariñāmana* refers to "ripening," as of a seed, etc. This points directly to the biggest problem of those who cling to an annihilationist view: They do not understand how karma "ripens."
182. In commenting on this line, QL says, "As for the view that takes Maheśvara [to be the creator], this refers to thinking that [one's circumstances] are a result of the god Maheśvara being able to create the myriad things. Because one realizes that they arise from one's own karma, [one realizes] they are not due to anyone else." (自在見者謂自在天能生萬物故知由自業故不由他.)
183. The DSBC Sanskrit has *sarvasaṃjñācittamanoviviktavihāravihārīṇām*.

184. The DSBC Sanskrit here is *sarvabodhisattvasamādhigocara*, hence my translation of *jingjie* (境界) as “sphere of action” rather than “sphere of cognition,” “sphere of experience,” etc.
185. As VB points out in his review notes, “The Sanskrit ‘*buddhasaṃjñābhi nīveśaviḡatāśca*’ means “they are devoid of **attachment** to any idea of a buddha.”
186. “The nine sequential meditative absorptions” refers to the four *dhyānas*, the four formless absorptions, and the meditative concentration in which the activity of both the feeling and the perception aggregates are extinguished. This last one is also referred to as “the complete cessation absorption.”
187. According to DZDL (T25n1509_p0503c25–6), the four *māras* are: the five aggregates, afflictions, death, and “the devas’ sons of the Paranirmita Vaśavartin Heaven” (per DSBC = “*īśvara-devaputra-māra**”), this last of which refers most especially to Pāpiyān, the king of the *māras*.
188. The Sanskrit here is “*ye ekacittaprasareṇa vibuddha bodhiṃ*.” This is yet another illustration of “path” (道) being used in many cases as a translation for “enlightenment.”
189. “...gain, loss, disrepute, fame, and such...” is clearly a reference to the eight worldly dharmas.
190. What I translate here as “what should be known” is a Chinese transliteration of the Sanskrit *jñeya* (爾焰) which, per MW (Page 426, Column 3), means, “To be known; to be learnt or understood or ascertained or investigated or perceived or inquired about.”
191. Referring to this line of the verse as preserved in the Sanskrit edition “*karmakleśadukhayantravartaniṃ*,” VB notes that this is a triadic compound referring to the three divisions of the twelve links of conditioned arising where “afflictions” refers to ignorance, craving, and grasping, “karma” refers to volitional factors (*saṃskārās*) and becoming, and “suffering” refers to the rest of the twelve links. Hence the sense of these last two lines of the verse may be understood as: “...and before long, you will shed the entire cycle of conditioned arising.”
192. “Places beset by the difficulties” is another reference to the eight difficulties.
193. The Sanskrit has “*so’vagrānto bodhisattvāniyāmam*” or “One has entered the bodhisattva’s stage of certainty.”
194. VB points out that, although both the SA and BB translations refer to the burning up of all conditioned dharmas (一切有為法), the DSBC text instead speaks of the burning up of all “misdeeds” or “misdemeanors” (*kalpoddāhāgnibhūtaṃ sarvaduṣkṛtanirdahanatayā*), hence the “all conditioned dharmas” reading versus the “all misdeeds” reading could

- have resulted from the corruption or misreading of but a single syllable (*saṃskṛta* versus *duṣkṛta*). Fortunately, deeply contemplated, they both make good sense.
195. The SA translation gives the name of this medicine tree as “non-growing roots,” but that appears to be with reference to the condition that its medicine treats.
196. *Añjana* is a kind of eye medicine or cosmetic.
197. A *danavat* is a type of *asura* that does not harm beings and which has the quality of generosity.
198. “Universal bases” (遍處 or 一切處 / *kṛtsnāyatana*) are better known by the Pali spelling (*kaṣiṇa*) in association with the Theravada tradition’s meditation on the various “*kaṣiṇa*” objects for each of the colors, etc. For a better understanding, VB recommends reading about the meditation on the earth *kaṣiṇa* in Chapter Four of the *Visuddhimagga* or “The Path of Purification” by Buddhaghosa.
199. Per MW, p. 452, *tuṣāra* means “frost, cold, snow, mist, dew, thin rain.”
200. The eight [intermittently observed] lay abstinence precepts (八齋戒) are the first eight of the ten precepts. These eight precepts are observed by pious lay practitioners wishing to undertake this special practice protocol on six days, namely on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth of each lunar month. They consist of: not killing; not taking what is not given; observing celibacy; not lying; not consuming intoxicants; not using cosmetics, perfumes, or jewelry while also not dancing or singing or watching or listening to such performances; not sleeping on high or wide beds; and not eating after noon.
201. Again, “universal bases” (遍處 or 一切處 / *kṛtsnāyatana*) is a reference to what is referred to in Theravada Buddhism as meditation on *kaṣiṇa* objects (Sanskrit: *kṛtsna*).
202. In both the BB and Sanskrit editions, these statements are presented in the form of a question posed to Sudhana by Maitreya along the lines of, “Did you see this? Did you see that?” to which, as here, Sudhana replies in the affirmative. It could be that an interrogative marker or short phrase such as, “Did you see these things?” was accidentally lost from the SA translation.
203. Because the SA translation is so vague here as to be difficult to understand, it helps to consult the Sanskrit which, per VB’s review notes translation, has, “In order to recite together with [other] bodhisattvas who have one more birth with the Dharma gateway of great knowledge called ‘the mode of passing away.’” (*cyavanākāraṃ nāma mahājñānadharmamukham ekajātibaddhairbodhisattvaiḥ sārhaṃ saṃgāyanāya.* / DSBC)

204. Both the BB translation (普門城) and DSBC Sanskrit specify “the city of Sumanāmukha” and do not mention any country name.
205. VB provides this translation of the corresponding Sanskrit passage: “For those who lack the faculty of faith, who are weary in mind, lax in mind, who do not make exertions, who easily give up diligence, who are content with minor virtues, who possess just one wholesome root, who are not skilled in undertaking the conduct and vows, who are not supported by good spiritual guides, who are not attended to by the buddhas, this dharma nature cannot be understood. This method, this sphere, this abode, cannot be understood, grasped, entered upon, resolved upon, conceived, comprehended, or obtained.”
206. HH explains this as meaning that Sudhana was thereby enabled to dwell in the wisdom of Mañjuśrī.
207. The Chinese for “congregations” here (and seven more times in this list) is “bodies” (身) which would usually seem to refer to beings’ physical bodies, however, as VB notes, “The Sanskrit here is *rūpadhātudevanikāya*. *Nikāya* is, of course, based on *kāya*, but it refers not to a physical body but to a group, company, or multitude, as in ‘a body of people,’ ‘this august body of men,’ etc.”
208. DSBC: “*viśuddhasaṃkliṣṭakṣetramegha*.”
209. DSBC: “*saṃkliṣṭacittaviśuddhakṣetramegha*.”
210. The eight classes of spiritual beings (八部衆, *aṣṭa-gatyah*) consist of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
211. The DSBC Sanskrit, the BB translation, and the SA translation all list eleven knowledge perfections here, not merely the “ten” stipulated here.
212. I emend the text here by substituting 大 for Taisho’s 太 in accordance with two alternative editions of the text, this to correct an obvious scribal error arising due to graphic similarity.
213. Although, if one referred only to the Chinese text here, one might first suppose that this is referring to the ten types of sovereign mastery listed in Chapter 26, the Ten Grounds Chapter, the Sanskrit makes it quite clear that, yet again, “the extremely profound types of ‘sovereign mastery’ in which those bodhisattvas dwell” (菩薩所住甚深自在) is a reference to bodhisattvas’ miraculous powers (*gambhīra-bodhisattva-vikurovīta-vihārāṇām*).
214. The bracketed phrases here reflect important gradualistic elements evident in the Sanskrit and very explicit in the BB translation’s “before long bound to become the same as all buddhas” (不久當與一切佛等 / T09n0278_p0785c29-86a01), but only vague in the SA translation which otherwise might be construed to mean that Sudhana was

- attaining complete equivalence with the buddhas right then and there, a meaning which is obviously not intended, for Sudhana is still a seeker whereas the buddhas are already buddhas.
215. The *uḍumbara* is a tree that supposedly flowers but once every one thousand or several thousand years.
216. HH notes that “Land of Bliss” (安樂刹) here is referring to [Amitābha Buddha’s] “Land of Ultimate Bliss” or Sukhāvātī.
217. I follow S,Y,M, and G editions here in emending the text by preferring *jian* (見), “see,” to *you* (有), “have,” this to correct an apparent graphic-similarity scribal error.
218. HH points out that this line is referring to the three turnings of the four truths. (也就是三轉四諦法。 / HYQS)
219. The last two lines of this quatrain are referring to the four types of unimpeded knowledge (四無礙智 / *catuṣpratisaṃvid*).
220. Because it is clear here that the text intends to refer here to all of the ten *pāramitās*, but only had room for eight of them in the seven-character per line verse format, I add the two missing *pāramitās* in brackets.
221. The verse is referring here to the four immeasurable minds.
222. Here, “eight divisions” (八部) refers to “the eight classes of spiritual beings” (八部衆, *aṣṭa-gatyah*) consisting of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
223. Per HH and the passage from Chapter Thirty-Eight of this sutra which he cites, “practicing the ten moral precepts” refers to the ten precepts contained in the following passage:
- Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of moral precepts. What then are those ten? They are as follows:
- The moral precept requiring that one never relinquish the bodhi resolve;
- The moral precept requiring that one leave the grounds of the two vehicles far behind;
- The moral precept requiring one to contemplate and benefit all beings;
- The moral precept requiring one to enable all beings to abide in the Buddha’s Dharma;
- The moral precept requiring one to cultivate everything in which all bodhisattvas train;
- The moral precept requiring that one find nothing attainable in any dharma;
- The moral precept requiring that one engage in the transference of all roots of goodness;

The moral precept requiring that one refrain from becoming attached to the body of any of the *tathāgatas*;
 The moral precept that requires one to meditate on all dharmas and abandon any attachment to them; and
 The moral precept requiring that one observe right regulation of all of one's faculties.

These are the ten. If bodhisattvas abide in these dharmas, then they will acquire the Tathāgata's unexcelled and vast moral virtue *pāramitā*. (T10n0279_p0281a09–16)

224. The three gates to liberation (*vimokṣamukha*) are emptiness, signlessness, and wishlessness.
225. I emend the text here, following the Song, Yuan, Ming, and Gong editions in preferring *shou* (受), "to receive or accept" to the Taisho edition's *shou* (授), "to transmit or pass on," this to correct a fairly obvious scribal error.
226. An "ineffable-ineffable" (不可說不可說 / *anabhilāpya-anabhilāpya*) is an inconceivably large number, the next-to-highest (the 122nd level) numerical denomination described in the SA translation of the Avataṃsaka Sutra, Chapter 30 ("Asaṃkhyeya").
227. Prajñā's *xinjie* (信解) is a sino-Buddhist rendering of a meaning of the Sanskrit *adhimukti* usually equivalent to "resolute faith."
228. Per BCSD (p. 208), *shengjie* (勝解) is a Sino-Buddhist rendering of various forms of the Sanskrit *adhimukti*. Here it is equivalent to the sort of "strong conviction" that prevents the mind from wavering from the object of its attention.
229. Sarasvatī is the goddess of eloquence.
230. Although the Chinese here (眾會道場) and in four more instances which follow would appear to mean "congregation at a site of enlightenment" or "enlightenment-site congregation," the antecedent Sanskrit in these Huayan Sūtra texts is usually instead simply *parṣan-maṇḍala* which really just means "congregation," hence I translate it as such here and hereafter.
231. "Wheel-turning sage king" (轉輪聖王) translates the Sanskrit *cakravartin* which is otherwise often translated as "universal monarch," "wheel-turning monarch," etc.
232. "The five deeds entailing immediate retribution" (五無間業 / *pañcānantariyakarman*) are usually listed as patricide, matricide, killing an arhat, spilling the blood of a buddha, or causing a schism in the monastic Sangha. They are referred to as "immediate" (lit. "uninterrupted") because, with no intervening interval, one is bound to fall directly into the Avīci (lit. "uninterrupted") Hells immediately upon dying.

233. Note: In the following verses, the end of each of the corresponding Sanskrit verses is marked by its verse number embedded in the English translation in bold small-font curly braces: {1}, {2}, {3}, etc.
234. “Wonderfully tall” is a reference to Mount Sumeru.
235. Again, *shengjie* (勝解) is a Sino-Buddhist rendering of various forms of the Sanskrit *adhimukti*. Here it is equivalent to “strong conviction,” not the “supreme comprehension” or “supreme understanding” that a straightforward translation of the Chinese characters would otherwise imply.
236. “Lamps of the world” is a metaphoric reference to the buddhas.
237. Those only following the Chinese may notice that, beginning with this Sanskrit verse number thirteen, I often use the optative mood (“May I...” etc.) where its presence in the Chinese text does not seem to be particularly obvious. For the most part, I do this only where the presence of the optative mood is explicit in the grammar of the Sanskrit.

Once one has noticed that the Sanskrit edition contains the optative mood throughout so many of these verses, on rereading the Chinese text, one notices that even though Chinese optative markers are only occasionally present in the Chinese text, the optative mood *really is* implicit throughout those verses where it is not so explicitly marked in the grammar of the Chinese.

The sparseness of concretely specified optative mood markers in the Chinese is due to the fact that the Chinese translators were very often unable to include such markers of the optative such as *yuan* (願) because of the requirement to limit the verse lines to only seven characters.

Together with the obvious sensibility to the intended meaning of including the optative mood here, I feel that its explicit presence in the Sanskrit grammar definitely justifies this “optative tuning” of so many of these Chinese verses that fail to otherwise specifically include it. That said, there are exceptions (such as Sanskrit verse number thirty) where I decline to mirror the Sanskrit text’s optative mood because the meaning of the Chinese text does not really seem to call for it.

238. “Teacher of Gods and Men” is one of the standard list of ten names of all buddhas.
239. Even though this *huo* (惑) is often rightly rendered as “delusion,” comparison with the Sanskrit shows it is very often a translation of *kleśa*, i.e., “afflictions.” And so it is in this case as revealed by this line in the P. L. Vaidya Sanskrit of this verse: “*karmatu kleśatu mārapathāto.*”

240. Again, “world-illuminating lamps” is a metaphoric reference to the buddhas.
241. The Sanskrit text indicates the use of the instrumental case for the ensuing clauses related to these powers, etc., hence the meaning of “by,” “with,” or “through” is clearly intended. This holds from this point through the third line of Sanskrit verse number thirty-seven. The use of this instrumental case is barely even implicit in the Chinese text, hence the wide-ranging renderings of this entire section as found in other English translations.
242. This is a deliberate reference to the name of this great bodhisattva. (The Chinese translation of the Sanskrit name, “Samantabhadra,” means “Universally Worthy.”)
243. Starting with this verse, the Sanskrit text varies from the sequence of these sixty-two verses as they appear in Tripiṭaka Master Prajñā’s translation. Hence Prajñā’s vv. 46-51 correspond to the Sanskrit vv. 55-60 and his vv. 52-60 correspond to the Sanskrit vv. 46-54.
244. I prefer here to go ahead and translate Prajñā’s *kṣetra* as “land.”
245. Here again, this is a deliberate reference to the name of this great bodhisattva for which the Chinese translation of his Sanskrit name, “Samantabhadra,” means “Universally Worthy.”
246. This is clearly a reference to the “floods” which, either three-fold or four-fold, consist of: 1) sensual desire; 2) desire for continued existence; 3) ignorance; and, as the sometimes missing fourth component, “views.”

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GLOSSARY

A.

ācārya – An *ācārya*, generally speaking, is a senior teacher of monastics. More specifically, he is the senior instructor of the precepts in the context of a formal monastic ordination.

afflictions – “Afflictions” (煩惱 / *kleśa*) are unwholesome states of mind conducing to unenlightened thoughts, words, and deeds. Generally speaking this refers to greed, hatred, and delusion and all of their permutations. More specifically, they consist of six fundamental afflictions and twenty secondary afflictions. The six fundamental afflictions are: greed, hatred, delusion, pride, skeptical doubtfulness, and wrong views. The twenty secondary afflictions are: anger, enmity, tormenting others, concealment, deception, flattery, arrogance, harming, jealousy / envy, absence of a sense of shame, absence of a dread of blame, absence of faith, neglectfulness, dullness / drowsiness (as an impediment to clarity in meditation, etc.), restlessness, loss of mindfulness, wrong cognition, and mental scatteredness.

agada medicine – The *agada* medicine (阿伽陀藥) is a panacea that cures all ills.

aggregates – See “five aggregates.”

all-knowledge – “All-knowledge” (一切智 / *sarvajña*) or “omniscience” is a quality acquired only by fully enlightened buddhas upon realizing the utmost, right, and perfect enlightenment (*anuttara-samyak-saṃbodhi*).

Ambulation spirits – See “foot-travel spirits.”

anāgāmin – An *anāgāmin* (阿那含), the so-called “nonreturner” or “never returner,” is one who has gained the third of the four fruits on the path of the individual liberation vehicle. This involves doing away with the first five of the ten fetters and weakening the last five of the ten fetters which bind beings to cyclic existence in *saṃsāra*.

añjana – *Añjana* is a kind of eye medicine or cosmetic.

anuttara-samyak-saṃbodhi – *anuttara-samyak-saṃbodhi* (阿耨多羅三藐三菩提) is the utmost, right, and perfect enlightenment realized only by fully enlightened buddhas.

apex of reality – The “apex of reality” or “ultimate reality” (實際 / *bhūta-koṭi*) is a synonym for “ultimate truth” (*paramārtha-satya*).

araṇya – An *araṇya* (阿練若) is an isolated forest dwelling usually associated with solitary cultivation of *dhyāna* samādhi.

arhat – An arhat (阿羅漢) is one who has gained the fourth of the four fruits on the path of the individual liberation vehicle. This involves doing away with all ten of the fetters which bind beings to cyclic existence in *saṃsāra*.

ārya – An *ārya* is any being who has realized one of the fruits of the path. For the individual-liberation path of the *śrāvaka* disciple, this refers to having become a stream-winner, once-returner, never-returner, or arhat. For the universal liberation path of the bodhisattva, this refers to having reached an equivalent level of realization to at least that of the stream-winner who has cut off the first three of the ten fetters. Although commonly rendered in Theravada translations as “noble ones” or more generally as “sages,” etc., those renderings don’t really work as accurate translations of what is actually a technical term. Although arhats, highly realized bodhisattvas, and buddhas are all of course “noble,” this has nothing to do with the achievement by which they are referred to as *āryas*.

asaṃkhyeya – An *asaṃkhyeya* (阿僧祇) is a huge number which also describes an indescribably large kalpa.

asura – An *asura* is a demigod or “titan” with sufficient karma to be born in celestial realms but otherwise bereft of the levels of karmic merit typical of even the lower desire realm devas. They are often characterized as possessed of anger, arrogance, and jealousy and are often portrayed as engaged in battle with the lower-level devas, in particular the devas of the Trāyastriṃśa Heaven or “Heaven of the Thirty-three.”

avaivartika – An “*avaivartika*” (不退轉) is one who has become irreversible on the bodhisattva path to buddhahood.

B.

bases of psychic powers – The four bases of psychic power (*catvāra rddhi-pāda*) are: zeal (*chanda*); vigor (*vīrya*); [concentration of] mind/thought (*citta*); and reflective or investigative consideration, examination, or imagination (*mīmāṃsā*).

bhadra kalpa – See “worthy kalpa” (a.k.a. “good kalpa”).

Bhagavat, *bhagavats* – “The Bhagavat” is one of the ten standard names of every buddha. The Chinese translators attempted to capture the

meaning of this honorific epithet by rendering it as “the World Honored One” (世尊). Because “World Honored One” is both unwieldy and only partially accurate and also because “*bhagavat*” is defined in many English dictionaries, I have chosen to simply reconstruct the Sanskrit honorific “*bhagavat*” throughout this translation. As an indication of its no longer rare occurrence in English these days, even per the Merriam-Webster online dictionary, “*bhagavat*” means: “blessed one” or “lord” – used chiefly as an epithet of deities in Hinduism and Buddhism. MW (p. 743, Column 3) gives (among other things): “possessing fortune, fortunate, prosperous, happy...glorious, illustrious, divine, adorable, venerable...holy (applied to gods, demigods, and saints as a term of address...)” Under “*bhagavant*,” BHSB says: “as in Pali, a standard designation of the Buddha.”

bhikshu – A *bhikshu* (比丘 / *bhikṣu*) is a fully ordained Buddhist monk.

bhikshuni – A *bhikshuni* (比丘尼 / *bhikṣuṇī*) is a fully ordained Buddhist nun.

bhūta – According to DCBT (digital), a *bhūta* (部多) is “a kind of demon produced by metamorphosis.” Per MW (p. 761, Column 3), a *bhūta* is: “a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin.” PDB: “A class of harm-inflicting and formless obstructing spirits (i.e., ‘elemental spirits’) ...”; “... sometimes equivalent to *preta* (hungry ghosts)...”; “Because they obstruct rainfall, the *bhūta* are propitiated by rituals to cause precipitation.”

bodhi – “*Bodhi*” (菩提) is the Sanskrit word for “awakening” or “enlightenment.” In its most exalted form this refers exclusively to the utmost, right, and perfect enlightenment (*anuttara-samyak-saṃbodhi*) of a buddha.

bodhimaṇḍa – A *bodhimaṇḍa* (道場 or 菩提場), often reconstructed (perhaps erroneously) as “*bodhimaṇḍala*,” is “a circle or terrace of enlightenment.” This originally referred specifically to the site in which a buddha achieves the complete realization of the utmost, right, and perfect enlightenment, or *anuttara-samyak-saṃbodhi*. Even more specifically, it referred to the site beneath the bodhi tree in Bodhgaya in the state of Bihar where Śākyamuni Buddha attained buddhahood. This term subsequently came to be applied more generally to any site of Buddhist spiritual cultivation such as a Buddhist temple or monastery.

bodhimaṇḍa spirit – A *bodhimaṇḍa* spirit (道場神) is a spirit who serves as a protector of a site of enlightenment.

bodhi resolve – The bodhi resolve (菩提心 / *bodhicitta*) is the resolve to attain the utmost right and perfect enlightenment (*anuttara-samyak-saṃbodhi*) of a fully realized buddha.

bodhisambhāra – The *bodhisambhāra* (菩提資糧) are the “provisions for enlightenment.” Consisting of merit and wisdom (*punya* and *jñāna*), they are essential for completing the path to the attainment of buddhahood.

bodhisattva – A bodhisattva is a being who has resolved to attain the utmost, right, and perfect enlightenment of buddhahood while also working forever to facilitate that same awakening in all beings.

bodhisattva-mahāsattva – A bodhisattva-mahāsattva (菩薩摩訶薩) is a bodhisattva who is a “great being” (*mahāsattva* / 摩訶薩) by virtue of having practiced and perfected the bodhisattva path for an immensely long period of many eons. Per DCBT (digital): “The mahāsattva is sufficiently advanced to become a Buddha and enter nirvāṇa, but according to his vow he remains in the realm of incarnation to save all conscious beings.”

bodhi tree – The “bodhi tree” (菩提樹 / *bodhi-druma*, *bodhiṃṛkṣa*) is the tree in Bodhgaya in the Indian state of Bihar under which the Buddha reached enlightenment approximately 2600 years ago.

Brahmā – “Brahmā” (大梵天王) is the king of the eighteen Brahma worlds who, manifesting in one of his forms as Sahāmpati (“Master of the Sahā World”), first requested the Buddha to teach the Dharma just after the Buddha had attained enlightenment beneath the bodhi tree in Bodhgaya. According to PDB, Brahmā is: “An Indian divinity who was adopted into the Buddhist pantheon as a protector of the teachings and king of the Brahmāloka [“Brahma world”] (in the narrow sense of that term).” “Brahmaloka” here refers to the first three heavens of the form realm.

brahmacārin – A *brahmacārin* (梵志) is a practitioner of *brahmacarya*, which is most easily defined as the cultivation of pure spiritual practices in which celibacy is strictly observed. More specifically, per MW (p. 738, Column 2), this refers to: “a young Brāhman who is a student of the Veda (under a preceptor) or who practises chastity.”

brahmacarya (梵行) – *Brahmacarya* (梵行) refers to pure spiritual practice in which celibacy is strictly observed.

brahman – A brahman (婆羅門) is a member of the Hindu clerical caste.

brahma vihāras – The “four *brahma vihāras*” (四梵住) are “the four immeasurable minds” (四無量心) consisting of loving-kindness, compassion, sympathetic joy, and equanimity.

Buddha / buddha – A “buddha” (佛) is one who has attained the utmost, right, and perfect enlightenment (*anuttara-samyak-saṃbodhi*), whether we speak of the Buddha of the present era in this world, Shakyamuni Buddha, any of the seven buddhas of antiquity, or, in Mahāyāna cosmology, any of the countless buddhas of the ten directions and three periods of time.

buddha *kṣetra* – A “buddha *kṣetra*” (佛刹, 佛土 / buddha-*kṣetra*), otherwise known as a “buddha land,” per BHSD (p. 401, Column 1), means: “*Buddha-field, region or (usually) world or world-system in which a particular Buddha lives and operates.... buddhakṣetra is clearly equated with lokadhātu, meaning merely world-system, presumably as potential field for a Buddha, but not necessarily containing one.*”

C.

campaka flowers – Per MW, this refers to the flowers of the *campaka* tree (*Michelia Campaka*) which produces fragrant yellow flowers.

chiliocosm – A chiliocosm (千世界 / *sāhasra-lokadhātu*) corresponds to what we would ordinarily refer to as a “universe.”

clarities – See “three clarities.”

“complete-retention” or “comprehensive-retention” formula (總持 or 陀羅尼 / *dhāraṇī*) – See *dhāraṇī*.

conceptual proliferation – Conceptual proliferation (戲論 / *prapañca*), sometimes translated as “conceptual speculation” or “metaphysical speculation,” refers to intellectual speculation or doctrinal speculation, whether thought-based, spoken, or written, which finally only serves to complicate and obscure truth rather than reveal it.

contaminants – The “contaminants” (漏, 有漏 / *sāsrava, āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e., the craving for continued existence; 3) ignorance (*avidyā*), i.e., delusion; and 4) [wrong] views (*dṛṣṭi*). This fourth type is not included in some listings. Often-encountered alternative translations include “taints” and “outflows” and, less commonly, “influxes” and “fluxes.”

crown-anointing consecration stage – The stage of the crown-anointing consecration (灌頂位 / *abhiṣekabhūmi*, *abhiṣekāvasthā*) corresponds to the tenth of the ten bodhisattva grounds.

D.

dāna pāramitā – “*Dāna pāramitā*” (檀波羅蜜, 施波羅蜜) is the perfection of giving, the first of “the six *pāramitās*” or “six perfections.”

dānavat – A *dānavat* is a type of *asura* that does not harm beings and has the quality of generosity.

desire realm – The “desire realm” (欲界 / *kāma-dhātu*) is the lowest of the three realms. It consists of the rebirth realms of the hells, the hungry ghosts (*pretas*), the animals, humans, *asuras*, and the six desire-realm heavens, in all of which the predominant obsession of all these beings is the satisfaction of desires and the avoidance of suffering.

deva – The “*devas*” (天) are divinities residing in the heavens who collectively constitute the highest of the six rebirth destinies within the realm of *saṃsāra*. There are twenty-seven categories of *devas* and their heavens in the desire realm, form realm, and formless realm. Although the lifespans of the *devas* in these various heavens may be immensely long, when their karmic merit runs out, they are all still destined to eventually fall back into the other five paths of rebirth wherein they are reborn in accordance with their residual karma from previous lifetimes..

deva-māras – “*Deva-māras*” (天魔 / *deva-māra*, *deva-putra-māra*) are the “demons” who dwell in the Paranirmita-vaśavartin Heaven, the sixth of the heavens in the desire realm.

devaputra – *Devaputras* are the young *devas* dwelling in the Paranirmita-vaśavartin Heaven, the sixth of the heavens in the desire realm.

dhāraṇī – A *dhāraṇī* (總持 or 陀羅尼) is a formula of spiritually potent sacred syllables (usually in Sanskrit) which may constitute either a protective or power-invoking mantra affording protection from negative spiritual forces such as ghosts and demons or a magically efficacious set of Sanskrit phrases bestowing the power of “complete retention” by which one never forgets any Dharma teachings one receives, this even after the passage of countless ensuing lifetimes. Although the significance of each Sanskrit phrase within these mantra formulae may indeed be explained, they are nonetheless never actually translated, for to recite a translation of a mantra would destroy all of the spiritually potent resonances inherent in the

particular Sanskrit syllables and phrases, whereupon the desired effect would therefore not occur at all. In addition, there are particular *devanāgarī* or *siddham* syllabary *dhāraṇī* glyphs the spiritual activation of which occurs through being visualized in the mind's eye of the yogin as objects of meditation.

Dharma – By convention, when capitalized, “Dharma” (法) refers to the teachings of the Buddha.

dharmas – By convention, when not capitalized, “dharma” (法) has two primary meanings: 1) Fundamental constituent aspects, elements, or factors of mental and physical existence, as for instance, “the hundred dharmas” with which Vasubandhu analytically catalogued all that exists. In this sense, dharmas are somewhat analogous to the elements of the periodic table in chemistry; 2) Any individual teaching, as for instance in “the dharma of conditioned origination.”

Dharma body – The “Dharma body” (法身 / *dharmā-kāya*) is one of the “three bodies of the Buddha” (the Dharma body, the reward body, and the transformation bodies). In the most cosmically and metaphysically vast sense, the “Dharma body,” like the “Dharma realm,” refers in aggregate to all conventionally-existent phenomena and the universally pervasive noumenal “true suchness” (*tathatā*) that underlies and characterizes all of those phenomena.

Dharma gateway – A “Dharma gateway” (法門 / *dharmā-mukha*, *dharmā-dvāra*, *dharmā-paryāya*) or “gateway into the Dharma” is a term of reference for a spiritual cultivation technique by which one gains access to Dharma cultivation techniques. Examples of Dharma gateways are pure land practice, secret school practice, *dhyaṇa* meditation practice, practice of *śīla* (moral virtue), practice of scriptural study in order to attain wisdom realizations, etc.

Dharma Master or “Dharma teacher” (法師 / *dharmā-bhāṇaka*) – One who is learned in the Dharma and who teaches the Dharma to others. Usually, but not necessarily, a monk or nun. In Chinese Buddhism, this term became a standard title and term of address for all fully ordained monastics, regardless of their level of advancement in study of the scriptures and regardless of whether or not they specialize in teaching the Dharma to others.

Dharma-nature body – The Dharma-nature body (**dharmatā-kāya*, **dharmā-dhātu-kāya* [BCSD, p. 715]) is synonymous with “the Dharma body” and also, per DDB, is an abbreviation for “Dharma nature Dharma body” the Sanskrit for which would likely be *dharmatā-kāya dharmakāya*.

Dharma realm: As a Buddhist technical term, “Dharma realm” or “dharma realm,” *dharmā-dhātu*, has at least several levels of meaning:

1) At the most granular level, “dharma realm” refers to one of the eighteen sense realms, dharmas as “objects of mind” (*dharmā-āyatana*);

2) In the most cosmically and metaphysically vast sense, “Dharma realm” refers in aggregate to all conventionally-existent phenomena and the universally pervasive noumenal “true suchness” (*tathatā*) that underlies and characterizes all of those phenomena. In this sense, it is identical with the “Dharma body” (*dharmā-kāya*);

3) As a classifying term, “dharma realm” is used to distinguish realms of existence (as in the ten dharma realms consisting of the realms of buddhas, bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas*, devas, *asuras*, humans, animals, hungry ghosts, hell-dwellers) or metaphysical modes of existence (as in the “four dharma realms” of the Huayan hermeneutic tradition that speaks of: a) the dharma realm of the “noumenal” [synonymous with emptiness or *śūnyatā*]; b) the dharma realm of the “phenomenal”; c) the dharma realm of the unimpeded interpenetration of the phenomenal and the noumenal; and d) the dharma realm of the unimpeded interpenetration of all phenomena with all other phenomena in a manner that resonates somewhat with quantum entanglement and non-locality).

dharmas patience – “Dharma patience” or “dharmas patience” (法忍 / *dharmā-kṣānti*) refers either to “unproduced dharmas patience” (無生法忍 / *anutpattika-dharmā-kṣānti*) for which this is usually an abbreviation or otherwise to a moment of doctrinal knowledge that occurs in the realization of each of the four truths.

Dharma wheel – The “Dharma wheel” (法輪 / *dharmā-cakra*) is a term derived by comparing the Buddha’s teaching to a wheel which is “turned” whenever and wherever someone teaches the Dharma. Visually, this appears in the form of an eight-spoked wheel representing the eightfold path taught by all buddhas. It is also compared to a wheel in three senses: 1) Its ability to roll on and crush all that lies before it, specifically its ability to crush all of the karmic offenses that beings commit; 2) Its quality of perpetually turning, specifically the Dharma’s constant rolling on in the world, irrespective of any single individual or any single place in which it is being taught; and 3) Its quality of perfect completeness as represented by the wholeness of the circle emblematically shown in the round shape of a wheel.

dhūta austerities – “*Dhūta* austerities” (頭陀行 / *dhūta-guṇa*, *dhutaṅga*) is a reference to a set of usually twelve beneficial austerities (十二頭陀行

/ *dvādaśa dhūta-guṇa*) recommended by the Buddha for monastics as means for deepening practice of the path. These include such practices as wearing rag robes from a charnel ground, wearing only the three robes, dwelling in a forest hermitage, always living only on alms food, going strictly in accordance with all the houses one encounters on the alms round (not selecting those houses preferentially based on prior knowledge that the inhabitants are rich and generous, etc.), eating only one meal each day, not eating after midday, eating only a fixed amount, always sitting and living beneath a tree, dwelling out in the open without shelter, dwelling in a cemetery or charnel ground, and only sitting and never lying down. In contrast to the non-beneficial ascetic practices of some non-Buddhist traditions (such as lying on a bed of nails, etc.), these are austerities beneficial to progress on the path to liberation from cyclic existence in *samsāra*.

dhyāna – “*Dhyāna*” is a general term broadly corresponding to all forms of Buddhist meditative skill. The Chinese “*ch’an*” or “*chan*” (禪) and the Japanese term “*zen*” are transliterations of the same Sanskrit word “*dhyāna*.” All forms of Buddhist “calming” and “insight” meditation are subcategories of “*dhyāna*.”

dhyānas – The “*dhyānas*” is usually a reference to the first four levels of meditation known as “the four *dhyānas*.”

dhyāna pāramitā – The perfection of meditative discipline.

Difficulties – See “eight difficulties.”

E.

easeful mastery – “Easeful mastery” (遊戲 / *vikrīḍita*), at least in its Chinese translation from Sanskrit, literally means “sporting,” whereas the Sanskrit from which it translates refers to miracles, exhibitions of supernatural powers, etc. BHSD definition two, however, claims: “oftener, fig., something like *easy mastery*.”

eight classes of spiritual beings – The “eight classes of spiritual beings” (八部衆, *aṣṭa-gaṭyaḥ*) consist of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.

eight difficulties – The “eight difficulties” or “eight difficult circumstances” (八難 / *aṣṭa akṣaṇa*) consist of: rebirths in the hells; rebirths among hungry ghosts, rebirths among animals; rebirths in the long-life heavens (where bliss is so overwhelming there is no motivation to cultivate the path); rebirths on the continent of Uttarakuru (where, again, life is so pleasant there is no motivation

to cultivate the path); rebirths as deaf, dumb, or blind; rebirths as someone possessed of merely worldly knowledge and eloquence (who is thus inclined to be a spiritual philistine insensitive to the preciousness of the Dharma); and rebirths either before or after a buddha appears in the world (which prevent one from encountering the Dharma).

eighteen dharmas exclusive to the buddhas – The “eighteen dharmas exclusive to the buddhas” (十八不共法 / *aṣṭa-daśa-aveṇika-buddha-dharma*) are eighteen qualities possessed only by buddhas. These consist of: faultless physical actions, faultless speech, faultless mindfulness, absence of notions of differences (between beings, etc.), never not maintaining mental focus, having no dharma toward which one is equanimous that one has not first known, undiminished zeal, undiminished vigor, undiminished mindfulness, undiminished wisdom, undiminished liberation, undiminished knowledge and vision arising from liberation, all physical actions according with wisdom, all verbal actions according with wisdom, all mental actions according with wisdom, unimpeded wisdom-based knowledge of the past, unimpeded wisdom-based knowledge of the future, and unimpeded wisdom-based knowledge of the present.

eighteen sense realms – The “eighteen sense realms” (十八界 / *aṣṭādaśa-dhātu*) consist of: the six sense faculties (eye, ear, nose, tongue, body, and mind), the six sense objects (visual forms, sounds, smells, tastes, touchables, and ideas, etc. as objects of mind), and the six sense consciousnesses (visual, auditory, olfactory, gustatory, tactile, and mental).

eightfold path – The “eightfold path” otherwise known as “the eightfold right path” (八正道 / *aṣṭa-aṅga-mārga*) or “the eightfold path of the āryas” (八聖道 / *ārya-aṣṭa-aṅga-mārga*) consists of: right view, right intention (or thought), right speech, right action, right livelihood, right effort, right mindfulness, and right meditative concentration.

eight precepts, a.k.a. “lay abstinence precepts” – The “eight lay abstinence precepts” (八齋戒 / *aṣṭa-aṅga-samanvāgataṃ upavāsaṃ*) are intermittently observed lay precepts consisting of the first eight of the ten precepts. These eight precepts are observed by pious lay practitioners wishing to undertake this special practice protocol on six days, namely on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth of each lunar month. They consist of: not killing; not taking what is not given; observing celibacy; not lying;

not consuming intoxicants; not using cosmetics, perfumes, or jewelry while also not dancing or singing or watching or listening to such performances; not sleeping on high or wide beds; and not eating after noon.

eight worldly dharmas – The “eight worldly dharmas” (八世法 / *aṣṭa-loka-dharma*), otherwise known as the “eight winds” (八風) are: gain and loss, fame and disrepute, praise and blame, pleasure and pain.

elephant treasure – The “elephant treasure” (象寶 / *hasti-ratna*) is one of the seven treasures of a wheel-turning sage king.

elixir of immortality – The “elixir of immortality” or “celestial ambrosia” (甘露 / *amṛta*) is often used as metaphor for the Dharma of the Buddha which liberates from *saṃsāra* and bestows nirvāṇa.

emptiness – “Emptiness” (空 / *sūnyatā*) is a Buddhist concept referring in ultimate reality terms to the absence of any inherently or permanently existent reality in anything whatsoever. In particular, this refers to the merely imputed idea of a real “self” or “other” which, upon examination, is found to be empty of inherent existence. Thus all phenomena are “empty” of any enduringly real entity, are but temporary effects produced through a series of causal processes, are but transiently-existent conventionalities, are only temporary conjunctions of impermanent subcomponent conditions, and are, in fact, mere “names.”

extreme views – “Extreme views” (邊見 / *anta-grāha-dṛṣṭi*) refers to views such as eternalism versus annihilationism, existence versus nonexistence, etc.

F.

far shore / to reach the far shore – “To reach the far shore” (到彼岸 / *pāramitā*) is synonymous with the attainment of liberation by reaching the far shore of the ocean of suffering. This also means to achieve perfection in the cultivation of any particular dharma as in “the perfection of wisdom,” etc.

fetters – The “fetters” (結 / *saṃyojana*) are ten mental characteristics of unenlightened existence that bind beings to uncontrolled rebirths in the six destinies of rebirth. They are: 1) “the view of a truly existent self,” the wrong view that believes in the existence of an eternally existent self in association with the five aggregates; 2) “skeptical doubt” about the truth of the Dharma and the path to enlightenment; 3) “clinging to [the observance of] rules and

rituals" in and of themselves as constituting the path to spiritual liberation; 4) sensual desire; 5) ill will; 6) desire for rebirth in the form realm [heavens]; 7) desire for rebirth in the formless realm [heavens]; 8) "conceit," i.e., the belief that "I" exist; 9) "agitation" or "restlessness" that prevents deep concentration; and 10) "ignorance."

field of merit – A "field of merit" (福田 / *puṇya-kṣetra*) refers to any worthy recipient of gifts or support of any kind, the support of whom produces karmic merit for the benefactor. Examples would include the Buddha, the Dharma, the members of the *ārya* sangha and monastic sangha, one's parents, spiritual mentors, those who are hungry or otherwise in need, and even contributing to works for the welfare of everyone such as fixing bridges and roads, and so forth. Just as planting seeds in a fertile field produces abundant crops, so too, supporting these fields of merit plants the seeds for future good fortune for the benefactor.

five aggregates – The "five aggregates" (五蘊 / *pañca-skandha*) upon which the foolish common person imputes self-hood which consist of: 1) physical form; 2) feelings (i.e., sensations as received through eye, ear, nose, tongue, body, or mind); 3) perceptions; 4) karmic formative factors (such as volitions); and 5) consciousness (visual, auditory, olfactory, gustatory, tactile, and mental).

five desires – The "five desires" (五欲 / *pañca-kāma, pañca-kāma-guṇa*) or "five types of desires" or "five objects of desire" are: wealth, sex, fame, fine food, and leisure (literally "sleep") or the objects of the five sense faculties, namely visual forms, sounds, smells, tastes, and touchables.

five destinies – The "five destinies" (五道, 五趣 / *pañca-gati*) or "five destinies of rebirth" are: rebirth in the hells, among the hungry ghosts, as an animal, as a human, or as a deva (a "god"). "Asuras" is often added to this list which is then called "the six destinies" or "six destinies of rebirth."

five faculties – See "five roots."

five hindrances – The five hindrances (五蓋 / *pañca-nīvaraṇa*) that block the development of *dhyāna* meditation are: sensual desire, ill-will, dullness and drowsiness, restlessness and regretfulness; and afflicted doubtfulness.

five nefarious karmic offenses – The five "nefarious karmic offenses" (五逆罪, *pañca-anantarya*) are: matricide, patricide, killing an arhat, drawing the blood of a buddha, and creating a schism in the [monastic] Sangha. This same list is referred to in Chinese

translation from an only slightly different Sanskrit name as “the five deeds involving immediate retribution” (五無間業 / *pañcānantariyakarman*). In this sense, they are referred to as “immediate” (lit. “uninterrupted”) because, with no intervening interval, one is bound to fall directly into the Avīci (lit. “uninterrupted”) Hells immediately upon dying.

five powers – The “five powers” (五力 / *pañca-bala*) are: faith, vigor, mindfulness, concentration, and wisdom. They arise through the strengthening of the five roots.

five precepts – The “five precepts” (五戒, *pañca-śīla*) prohibit killing, stealing, sexual misconduct, false speech, and intoxicants. Observance of the five precepts in this life ensures that one will gain at least a human rebirth in the next life.

five roots – The “five roots” (五根 / *pañca-indriya*) otherwise known as “the five faculties” are: faith, vigor, mindfulness, concentration, and wisdom.

five turbidities – The “five turbidities” (五濁 / *pañca-kaṣāya*) are five kinds of deterioration occurring as each kalpa progresses past the point when beings’ life spans begin to decrease. This refers then to the deterioration that takes place in the quality of the kalpa, views, afflictions, beings, and life spans.

foot-travel spirits – “Foot-travel spirits” (足行神 / *pāda-kāyikābhir devatābhiḥ*) are a kind of protector spirit. Noting that these are simply “road spirits,” QL notes that these “foot-travel” spirits exist in relationship to those who travel on foot, serving them as their protectors. One example of this is those who support each footstep of buddhas and other holy beings with a “stepping-stone” consisting of an immense flower blossom.

form realm – The “form realm” (色界 / *rūpa-dhātu*) is the middle realm of the three realms. There, the beings have become free from the afflictions dominating the minds of beings in the desire realm. Inhabiting bodies of subtle form, based on the level of their mental purification and karmic merit, they reside in one or another of the seventeen *dhyāna* heavens of the form realm. There are three heavens corresponding to each of the first, second, and third *dhyānas* and seven heavens corresponding to the fourth *dhyāna*.

formless realm – The “formless realm” (無色界 / *ārūpya-dhātu*) is the highest of the three realms of existence. It consists of four progressively more subtle stations of formless existence in which one has no body, namely: the station of limitless space, the station of

limitless consciousness, the station of nothing whatsoever, and the station of neither perception nor nonperception.

four abodes of Brahma – The “four abodes of Brahma” or “four pure abodes” (四梵住 / *catvāro brahma-vihāra*) are identical to the four immeasurable minds (四無量心 / *catvāri-apramāṇa-citta*), namely: loving-kindness, compassion, sympathetic joy, and equanimity.

four bases of psychic power – the “four bases of psychic power” (四如意足, 四神足) *catvāra rddhi-pāda*) consist of zeal (*chanda*), vigor (*vīrya*), concentration (*citta*), and investigation (*mīmāṃsā*).

four dharma realms – “The four Dharma realms” (四法界) consist of: 1) the dharma realm of the phenomenal (事法界); 2) the dharma realm of the “noumenal” (理法界) which corresponds to the metaphysical emptiness of inherent existence of all phenomena; 3) the dharma realm of the unimpeded relationship between the noumenal and the phenomenal (理事無礙法界); and 4) the dharma realm of the unimpeded relationship between any phenomenon with all other phenomena (事事無礙法界).

four *dhyānas* – The “four *dhyānas*” (四禪 / *catur-dhyāna*) are the first four of eight increasingly deep and progressively more subtle *dhyāna* meditation stages. These first four levels of meditation corresponding to the mind states of formless realm heavens, whereas the highest four *dhyāna* meditation states correspond to the mind states of the formless realm heavens. In the first *dhyāna*, one experiences the joy and bliss which arise as a result of abandoning the mind states of the desire realm. In the second *dhyāna*, one experiences the joy and bliss produced by meditative absorption. In the third *dhyāna*, one experiences the sublime bliss born of abandoning joyfulness. And in the fourth *dhyāna*, having left behind both joy and bliss, one’s existence is characterized by four factors: 1) neither joy nor bliss; 2) equanimity; 3) mindfulness; and 4) single-mindedness.

four equalities – The “four equalities” (四等) are four qualities that the buddha and great bodhisattvas hold in equal measure toward all beings, namely: loving-kindness, compassion, sympathetic joy, and equanimity. This is an abbreviation for “the four equal minds” (四等心) which are identical to the “four immeasurable minds” (四無量心 / *apramāṇa-citta*).

four floods – The four floods (四暴流 / *catur-ogha*) are: desire, existence, ignorance, and [wrong] views.

- four formless absorptions – The “four formless absorptions” (四無色定 / *catvāra-arūpya-samāpatti*) are: the station of limitless space, the station of limitless consciousness, the station of nothing whatsoever, and the station of neither perception nor nonperception.
- four great elements – the “four great elements” (四大 / *catur-mahā-bhūta*) are: earth, water, fire, and wind. One might think of these as the phases of all elements: solidity, liquidity, ignition, and vaporization. It seems most all of the elements of western science can exist in all these phases, depending on the temperature to which they are exposed.
- four immeasurable minds – The “four immeasurable minds” (四無量心 / *catvāri-apramāṇa-citta*), identical to “the four abodes of Brahma” (四梵住 / *catvāro brahma-vihāra*), are: loving-kindness, compassion, sympathetic joy, and equanimity.
- four lineage bases of the *ārya* – The “four lineage bases of the *ārya*” (四聖種 / *catur-ārya-varṃśa*) are being pleased with mere sufficiency in robes, food and drink, and bedding, while delighting in severance and cultivation.
- four *māras* – The “four *māras*” (四魔 / *catur-māra*) are: the *māras* of the afflictions, the *māras* of the aggregates, the *māras* of death, and the *deva-putra māras* of the Sixth Desire Heaven.
- four means of attraction – The “four means of attraction” (四攝法 / *catur-saṃgraha-vastu*) are giving, pleasing words, beneficial actions, and joint endeavors.
- four speech transgressions – The “four transgressions in speech” (語四過) are lying, harsh speech, divisive speech, and frivolous or lewd speech. These are the four verbal transgressions against the ten courses of good karmic action.
- four stations of mindfulness – The “four stations of mindfulness” (四念處 / *catur-smṛti-upasthāna*) are: mindfulness of the body as unlovely; mindfulness of feelings or sensations (experienced via the eye, ear, nose, tongue, body, and mind consciousnesses) as ultimately finally conducing to suffering; mindfulness of one’s mind as impermanent, i.e., as constantly changing; and mindfulness of dharmas devoid of any inherent existence of their own, literally “as devoid of self.”
- four truths of the *āryas* – The “four truths of the *āryas*” (四聖諦 / *catur-ārya-satya*) otherwise known simply as “the four truths” (四諦 / *ārya-satya*) were the topic of the Buddha’s first teaching which

was given in Vārāṇasī shortly after he attained enlightenment in Bodhgaya. Although their name is sometimes translated as “holy truths,” this is wrong. Rather they are truths for the *āryas*, those enlightened beings who have actually directly realized them, hence their name as “the four truths of the *āryas*.” They are:

1) The truth of suffering (苦 / *duḥkha*). This simply means that unenlightened existence inevitably conduces to suffering, the condition of all beings in the six rebirth destinies;

2) The truth of the “origination” or “accumulation” of suffering (集 / *samudaya*);

3) The truth of the “cessation” of suffering (滅 / *nirodha*); and

4) The “path” to the cessation of suffering (道 / *mārga*). The “path” here is the eightfold path.

four unimpeded knowledges – The “four unimpeded knowledges” (四無礙智 / *catur-pratisaṃvid*) are: unimpeded knowledge with respect to Dharma, meanings, language, and eloquence.

G.

gandharva – A “*gandharva*” (乾闥婆 / *gandharva*), one of the eight classes of spiritual beings, is a type of musical spirit who is said to live on fine scents.

garuḍa – A “*garuḍa*” (迦樓羅), one of the eight classes of spiritual beings, is a type of immense bird that pounces on and eats serpents and dragons.

gates to liberation – The “gates to liberation” (解脫門 / *vimokṣa-mukha*, *vimokṣa-dvāra*) usually refers to “the three gates to liberation” (三解脫門) consisting of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

gateways – See “Dharma gateways.”

good spiritual guide – “Good spiritual guide” (善知識 / *kalyāṇamitra*) or “good spiritual friend” translates the Sanskrit *kalyāṇamitra*, which is a term used in the prior case to refer to one who is senior in the spiritual path and who serves as one’s primary spiritual guide, teacher, or advisor. In the latter case, this is a term of reference for one’s peers in the cultivation of the path to liberation from karma-bound suffering in *saṃsāra*.

Great Assembly – “Great Assembly” (大眾 / *mahāsaṃgha*) is a translation into Chinese of the Sanskrit *mahāsaṃgha* which means “the Great Sangha.” It is a term with two slightly different uses: a) Everyone in any given monastic community; and b) All the monks, nuns,

laymen, and laywomen in any given Buddhist community, meeting, or religious ceremony.

great compassion – The “great compassion” (大悲 / *mahā-karuṇā*) is a term used to describe the most ultimate and grand implementation of “compassion” (悲 / *karuṇā*) which has as its purpose to accomplish the aim of liberating all beings from karma-bound suffering in *saṃsāra*. This refers to compassion as practiced by the buddhas and great bodhisattvas who are willing to remain forever in conditioned existence to strive toward this aim. Compassion is the first of “the four immeasurable minds.”

great kindness – The “great kindness” (大慈 / *mahā-maitrī*) is a term used to describe the most ultimate and grand implementation of “loving-kindness” (慈 / *maitrī*) which has as its altruistic aim to bestow true spiritual happiness on all beings. This refers to loving-kindness as practiced by the buddhas and great bodhisattvas who are willing to remain forever in conditioned existence to strive toward this aim. “Loving-kindness” is the second of “the four immeasurable minds.”

great vehicle – The “great vehicle” (大乘 / *mahāyāna*) is the term used by practitioners of the bodhisattva path to describe the bodhisattva path to buddhahood.

ground – “Ground” (地 / *bhūmi*) generally refers to levels or stages of spiritual cultivation or realization or, alternatively, to planes of existence or stations of rebirth such as the six destinies of rebirth (devas, *asuras*, humans, hungry ghosts, animals, and hells).

H.

habitual karmic propensities – “Habitual karmic propensities” (習氣 / *vāsanā*) are latent tendencies present in the karmic continua of all beings except buddhas. They are the product of countless lifetimes of both afflicted and unafflicted thoughts, words, deeds, and experiences.

hindrances – See “five hindrances.”

hindrances and entanglements – “Hindrances and entanglements” (蓋纏) is a reference to the five hindrances and the ten entanglements. The “five hindrances” (五蓋 / *pañca-nivaraṇa*) are: desire, ill-will, dullness and drowsiness, restlessness and regretfulness, and skeptical doubt. The “ten entanglements” (十纏 / *daśa-paryavasthānāni*) are: lack of sense of shame, lack of dread of blame, envy, miserliness, drowsiness, restlessness, dullness, anger, and concealment.

Honored One among the Great Āryas – The “Honored One among the Great Āryas” (大聖尊 / *maharṣi*) is another honorific epithet for the Buddha.

horse treasure – The “horse treasure” (馬寶 / *aśva-ratna*) is one of the seven treasures of a wheel-turning sage king.

I.

immeasurable minds – See “four immeasurable minds.”

impurity contemplation – See “meditation on impurity / unloveliness.”

inapprehensible, inapprehensibility – “Inapprehensibility” (不可得 / *anupalabdha*) or “imperceptibility” is a reference to the inability to perceive any inherent existence in any and all phenomena, this because they are mere names, mere false conceptions, and mere conjunctions of subsidiary conditions that are devoid of any ultimate reality of their own. Hence, no matter how hard one might try, one still can never find anything truly real in any phenomena.

indranīla jewels (帝青寶) – According to MW (p. 168, Column 3), an *indranīla* is a sapphire.

Indra’s net – “Indra’s net” (因陀羅網, 帝網 / *indra-jāla*) is an immense curtain net in the Heaven of the Thirty-three (the Trāyastriṃśa Heaven) in which the jewels set in each of the countless interstices of the net endlessly reflect and re-reflect the light from all the other jewels. This phenomenon is used in the Chinese Huayan teaching tradition as an analogy for the interpenetration of all phenomena with all other phenomena.

ineffable – As a number, an “ineffable” (不可說 / *anabhilāpya*) is an inexpressibly large number, the 121st highest level of 123 levels of Sanskrit denominational numbers described in the “Asaṃkhyeyas” chapter of the Avataṃsaka Sutra (Chapter Thirty). In this numbering schema, each level of denomination is the square of the immediately previous denominational number. (The first and lowest of those 123 levels is a *lakṣa* [100,000].)

ineffable-ineffable – An “ineffable-ineffable” (不可說不可說 / *anabhilāpya-anabhilāpya*) is the next-to-highest number of one hundred and twenty-four numbers in this sutra’s numbering schema, each number of which is the result of the successive squaring of the immediately previous number. The first and smallest of these numbers known as a *lakṣa* is 100,000. These numbers are all defined in Chapter Thirty, “Asaṃkhyeyas.”

in or beyond training – “In or beyond training” (學無學 / *śaikṣa-aśaikṣa*) is a reference to those on the various levels of attainment of the four fruits of the arhat’s individual liberation path with the first three levels being those who are still “in training” and the fourth level being the arhat who is “beyond training.”

inverted views – The “inverted views” (or “perceptions”) (顛倒 / *viparyāsa*) is usually a reference to “the four inverted views” (*caturviparyāsa*) which are:

- 1) imputing permanence to the impermanent, namely to the mind or states of mind;
- 2) imputing pleasurability to what cannot deliver it, namely to feelings or sensations associated with the six sense objects;
- 3) imputing “inherent existence” or “self-hood” to what is devoid of any inherently existence or self-hood, namely to dharmas or elements of existence; and
- 4) imputing loveliness or “purity” to what does not actually possess that quality, namely to the body (of those one might think of as desirable.”

irreversible, irreversibility – “Irreversibility” (不退 / *avaivartya*, etc.) is a reference to having reached a point on one’s chosen path of liberation in which one can no longer fall back into the state of a foolish common person who wanders endlessly in karma-bound suffering in *samsāra*.

K.

kalala – A “*kalala*” (歌羅邏) is the first stage in the growth of an embryo.

kalaviṅka bird – A “*kalaviṅka*” (迦陵頻伽) is a kind of Himalyan cuckoo bird that starts to sing a lovely and mesmerizing sound even before it breaks out of its shell. In the pure land of Amitābha Buddha, it appears as a magical and beautiful bird with a human head who constantly sings the sounds of the Dharma.

kalpa – A “*kalpa*” (劫) is roughly equivalent to the western concept of and “eon.” There are different categories of these kalpas, all of which are nearly inconceivably long, ranging from millions to billions of years in duration.

kalpas of existence – “Kalpas of existence” (住劫 / *vivarta-siddha-kalpa*) is usually defined as a period of twenty small or middle-size kalpas in the lifespan of a world system during which beings exist, this occurring between the equally long periods of the formation of the kalpa and the destruction of the kalpa. Before and after each

of these three phases of formation, existence, and destruction, there is an equally long twenty-kalpa period of complete nonexistence of anything at all.

kalyāṇamitra – See “good spiritual guide.”

karmadāna – A “*karmadāna*” (羯磨陀那, 羯磨) is a “director of monks” in a monastery and is also one of the essential officiants in ordination ceremonies.

karmic formative factors – “Karmic formative factors” (行 / *saṃskāra*), otherwise known as “volitional factors,” are the constituents of the fourth of the five skandhas, the *saṃskāra* skandha (行蘊 / *saṃskāra-skandha*). Per BHSD (p. 542, Column 2), they are “*predisposition(s)*, the effect of past deeds and experience as conditioning a new state.”

karmic inaction – Where “karmic inaction” (無作 / *anabhisamskāra*, *apraṇihita*) is translating *anabhisamskāra*, it refers to refraining from the creation of any *saṃskāras* or karmic formative factors. Per BHSD’s definition number one (p. 20, Column 2), among other closely related ideas, this can mean “*non-accumulation* (of *karman*)” or “*having or characterized by no accumulation* (of *karman*).” Where it is translating *apraṇihita*, it refers to “*wishlessness*,” the third of the three gates to liberation, otherwise known as the “three *samādhis*.”

karmic obstacles – “Karmic obstacles” (業障 / *karma-āvaraṇa*) are unfortunate occurrences that arise and create difficulties in a being’s life because of bad actions committed in the past. See the “two obstacles” or the “three obstacles.”

kāṣāya robe – The “*kāṣāya* robe” (袈裟 / *kāṣāya*) is the ochre-colored robes worn by fully ordained monks and nuns. Traditionally, it consists of three robes; an under robe, an upper robe, and an outer robe that is worn draped over the left shoulder.

kasiṇa / *kr̥tsnāyatana* – See the “ten universal objects.”

kiṇṇara or *kinnara* – A “*kiṇṇara*” (緊那羅 / *kiṇṇara* or *kinnara* [Pali]) is one of the eight classes of spiritual beings, one who is devoted to making music and dancing along with it. They are sometimes described as having a horn and/or as having a human body.

King Yama – “King Yama” (閻羅王 / *yama*) is reputed according to various iterations of Indian or Buddhist mythology to be the king of the world of the dead who passes judgment on beings when they die and determines where they will be reborn. “The place of King Yama” (閻羅王處) or “realm of King Yama” (閻羅王界) is a euphemist term for the underworld, i.e., the hells.

- kleṣa* – The “*kleṣas*” (煩惱 / *kleṣa*) are the afflictions consisting primarily of the “three poisons” of greed, hatred, and delusion. See “afflictions.”
- knowledge of all modes – The “knowledge of all modes” (一切種智 / *sarvākāra-jñatā*), otherwise known as the “knowledge of all aspects,” per DCBT is: “Buddha-knowledge, or perfect knowledge of all things in their every aspect and relationship past, present, and future.”
- koṭī* – A “*koṭī*” (億 / *koṭī*) is a large number for which MW, p. 312, gives “the highest number in the older system of numbers (viz. a Krore or ten millions).” DDB reports that the Buddhist definitions vary between “one million” and “a hundred million.”
- krośa* – A “*krośa*” (俱盧舍 / *krośa*) is a measure of distance that is more or less the equivalent of a mile. According to MW, p. 322, a *krośa* is “a cry, yell, shriek, shout, the range of the voice in calling or hallooing, a measure of distance (an Indian league).”
- kṣaṇa* – A “*kṣaṇa*” (刹那, 一念 / *kṣaṇa*, *eka-kṣaṇika*) is an especially small fraction of a second perhaps translatable as a “micro-moment” or “instant” in very non-technical passages. It is supposedly the shortest of all measures of time. A commonly cited definition says there are 4,500 *kṣaṇas* in a minute which would mean there are seventy-five *kṣaṇas* in every second.
- kṣaṇas*, *lavas*, and *muhūrtas* – “*Kṣaṇas*, *lavas*, and *muhūrtas*” (刹那 translates “*kṣaṇa*.” / 羅婆, 羅預, 臘縛, and 頃刻 are the various sino-translations for “*lava*.” / 須臾 translates “*muhūrta*.”) *Kṣaṇa*, *lava*, and *muhūrta* are short increments of time measurement in ancient Indic time enumeration somewhat analogous to modern “milliseconds,” “seconds,” and “hours” respectively.
- kṣānti pāramitā* – “*Kṣānti pāramitā*” (羸提波羅蜜 / *kṣānti pāramitā*) is the third of the six perfections, the perfection of patience.
- kṣetra* – A “*kṣetra*” (刹, 土, 國土 / *kṣetra*) is a “land” or “field” but, by implication, the term may very often instead mean “buddha land” or “buddha field.” See “buddha *kṣetra*.”
- kumbhāṇḍa* – A “*kumbhāṇḍa*” (鳩槃荼 / *kumbhāṇḍa*), according to MW (p. 293, Column 2): “Having testicles shaped like a *kumbha* [a winter melon],” a class of demons (at whose head stands Rudra). Per PDB: “In Sanskrit, a type of evil spirit, and typically listed along with especially *rākṣasa*, but also *piśāca*, *yakṣa*, and *bhūta* spirits. Virūḍhaka, one of the four world-guardians, who protects

the southern cardinal direction, is usually said to be their overlord, although some texts give Rudra this role instead. The *kumbhāṇḍa* are also sometimes listed among the minions of Māra, evil personified.”

L.

latent tendencies – The “latent tendencies” (隨眠 / *anusāya*), six or seven in number, per PDB are: “...sensual passion, hostility, pride, ignorance, views, and skeptical doubt; sometimes passion for existence is added as a seventh.”

lion’s sprint samādhi – The “lion’s sprint samādhi” (師子奮迅三昧 / *śiṃha-vijṛmbhita samādhi*) is the Buddha’s samādhi with which he is able to quickly enter the first *dhyāna* and ascend through all eight *dhyānas* to the cessation of the feeling and perception absorption and then come back down through all of these absorptions in sequence to then emerge again from the first *dhyāna*.

M.

mahāparinirvāṇa – The “*mahāparinirvāṇa*” (摩訶般涅槃, 大般涅槃 / *mahāparinirvāṇa*) is the final nirvāṇa of a buddha at the very end of his teaching career.

mahāsattva – A mahāsattva (摩訶薩) is a “great being,” a great bodhisattva who has been cultivating the bodhisattva path for an immensely long period of time. Per DCBT (digital): “The mahāsattva is sufficiently advanced to become a Buddha and enter nirvāṇa, but according to his vow he remains in the realm of incarnation to save all conscious beings.”

Mahāyāna – The Mahāyāna or “Great Vehicle” (大乘) is the “universal liberation” vehicle in which the practitioner is equally devoted to attaining buddhahood for himself and facilitating the achievement of buddhahood for all other beings. The “Mahāyāna” is synonymous with the “bodhisattva vehicle” (菩薩乘 / *bodhisattva-yāna*) and the “buddha vehicle” (佛乘 / *buddha-yāna*) and it stands in contrast to the individual liberation vehicles of *śrāvakas* and *pratyekabuddhas* sometimes referred to as belonging to the Hīnayāna or “Small Vehicle” (小乘) because they are primarily concerned with gaining spiritual liberation for themselves and only secondarily concerned with aiding the liberation of other beings. Because “Hīnayāna” is regarded as a pejorative term by Theravada practitioners, “*śrāvakayāna*” is probably a preferable term for the path of individual liberation.

mahoraga – A mahoraga is one of the eight classes of spiritual beings, one that is shaped like a large-bellied serpent.

maṇi jewel – A *maṇi* jewel (摩尼珠 / *maṇī-ratna*) is a kind of jewel usually held to be a kind of wish-fulfilling jewel.

many-bodied spirits – “Many-bodied spirits” (身眾神 / *śarīra-kāyika-devatā*, *śarīra-kāyika*) are spirits who are able to transformationally produce many bodies to act as Dharma protectors and serve buddhas and bodhisattvas.

māra – The *māras* are the “demons” or minions of Māra, the demon king in the sixth of the desire realm heavens.

Māra – Māra is the king of the *māras* or “the demon king” of the sixth desire realm heaven.

Master Guide – The “Master Guide” (導師, *nāyaka*) is another of the many honorific names for the Buddha.

meditation on impurity / unloveliness – “Meditation on impurity” or, more literally, “meditation on the unlovely” (不淨觀, *asubha-bhāvanā*) is a reference to the various meditations on the inherently unattractive or impure nature of the bodies of those to whom one might otherwise be sexually attracted. These include meditations on the 32 (or 36) parts of the body, the white-boned skeleton contemplation, the contemplation of the stages in the decomposition of a rotting corpse, etc.

merit – “Merit” (福德, 福, and sometimes, depending on the Chinese translator, 功德 / *puṇya*) is the karmically accumulated stock of potential good fortune produced by all of one’s good thoughts, words, and deeds throughout all of one’s lifetimes. “Merit” is one of the two provisions for enlightenment, the other being “wisdom.”

meritorious qualities – “Meritorious qualities” (功德, *guṇa*) are good qualities, personal attributes, or virtues developed through spiritual goodness and cultivation over time and throughout lifetimes.

mind-moment – A “mind-moment” (一念 / *eka-kṣaṇika*, *citta-kṣaṇa*) is “A *kṣaṇa*, the shortest space of time, a moment, the 90th part of a thought and 4,500th part of a minute, during which 90 or 100 are born and as many die.” (DCBT, digital)

Most Honored One among All Bipeds – “The Most Honored One among all bipeds” (兩足尊 / *dvipada uttama*) is an honorific epithet referring to the Buddha’s supremacy among all humans and devas. This also refers to the Buddha’s two-fold repletion in merit and wisdom.

muni – A “*muni*” (牟尼 / *muni*), per MW, p 823, column 1, is: “a saint, sage, seer, ascetic, monk, devotee, hermit (esp. one who has taken the vow of silence).” This is also an abbreviation for the name of Śākyamuni Buddha. It is also synonymous with the word “buddha.”

N.

nāga – A “*nāga*” (龍, 那伽 / *nāga*) is one of the eight types of spiritual beings, one that may manifest in human form, dragon form, serpent form or elephant form and which is characterized as having spiritual powers and the ability to bring the rains.

namo – “*Namo*” (南無 / *namas, namaḥ, namo*) is an expression of homage, obeisance, reverential salutation, or adoration, from the Sanskrit *namas*, which, per MW, p. 528, means: “*namas n. bow, obeisance, reverential salutation, adoration (by gesture or word)...*”

nārāyaṇa – “A “*nārāyaṇa*” (那羅延, *nārāyaṇa*) is generally portrayed in Mahāyāna texts as a vajra-bearing Dharma protector spirit or deva. This word also commonly occurs as an adjective referring to the possession of great strength and powers. Also supposed to be an emanation of Brahmā or Viṣṇu.

nayuta – A “*nayuta*” (那由他 / *nayuta*) is a large number for which definitions vary. BHSD, p. 291, Column 1 mentions values as low as one million, but says that it is “generally 100,000,000,000,” i.e., a hundred billion. MW mentions the absurdly low and implausible “1,000.”

nine sequential meditative absorptions – The “nine sequential meditative absorptions” (九次第定 / *nava-anupūrva-samāpattayah, anupūrva-vihāra-samāpatti*) refers to the four *dhyānas*, the four formless absorptions, and the meditative concentration in which the activity of both the feeling and the perception aggregates are extinguished. This last one is also referred to as the complete cessation absorption.

nirvāṇa – “*Nirvāṇa*” (涅槃 / *nirvāṇa*) is the ultimate goal of the path of Buddhist spiritual cultivation that corresponds to the elimination of the three poisons (covetousness, aversion, delusion) and the ending of compulsory and random rebirth in *saṃsāra*, the cycle of existences in the deva realm, the demigod realm, the human realm, the animal realm, the hungry ghost realm, and the hell realms.

In the case of the individual liberation path practitioner exemplified by arhats and *pratyekabuddhas*, all future existence ends for them with the acquisition of *nirvāṇa*.

In the case of the universal liberation practitioners exemplified by bodhisattvas and buddhas, they achieve the direct cognition of the emptiness of all beings and phenomena and realize an ongoing

realization of a nirvana-like state even as, by force of vow, they continue to take on intentional rebirths within *saṃsāra* in order to facilitate the spiritual liberation of all beings.

nirvāṇa without residue – The “nirvāṇa without residue” (無餘涅槃 / *anupadhi-śeṣa-nirvāṇa*) is the final nirvāṇa realized at death by fully awakened beings whether they be arhats, *pratyekabuddhas*, or buddhas.

O.

obstacles – See the “two obstacles” and the “three obstacles.”

oceanic imprint samādhi – The “oceanic imprint samādhi” (海印三昧 / *sāgara-mudrā-samādhi*) is the samādhi entered by the Buddha when teaching the Avataṃsaka Sutra.

P.

Pāpīyān – Pāpīyān is another name for Māra, the king of the *māras* or demons of the sixth desire realm heaven, the Parinirmita Vaśavartin Heaven.

pāramitā – “*Pāramitā*” (波羅蜜, 度 / *pāramitā*) or “perfection” which means “reaching the far shore” (到彼岸) is a reference to one of the six or ten *pāramitās*. The six perfections are: giving, moral virtue, patience, vigor, *dhyāna* (meditative skill), and *prajñā* (world-transcending wisdom). To these, the ten perfections add: skillful means, vows, powers, and knowledges.

Paranirmita Vaśavartin Heaven – The “Paranirmita Vaśavartin Heaven” (他化自在天 / *para-nirmita-vaśa-vartino devāḥ*) is the sixth of the six desire realm heavens. Per PDB, it is “The heaven of the gods who have power over the creations of others, or [in the case of the devas who dwell there], the gods who partake of the pleasures created in other heavens.” Per DDB, it is “The abode of Maheśvara (i.e., Śiva), and of Māra ... where Pāpīyān, the King of the Māras, resides.”

parinirvāṇa – “*Parinirvāṇa*” (般涅槃, 般泥洹 / *parinirvāṇa*) is the final and complete nirvāṇa of a Buddha at the end of his last life.

personality view – “Personality view” (身見, 有身見 / *satkāya-dṛṣṭi*, *ātma-dṛṣṭi*) or “identity view” is the mistaken view that one has an inherently existent “self,” a truly existent person in association with the five aggregates.

prajñā-pāramitā – “*Prajñā-pāramitā*” (般若波羅蜜 / *prajñā-pāramitā*) is the perfection of world-transcending wisdom. It is the sixth of the six perfections and is also the sixth of the ten perfections.

pratyekabuddha – A “*pratyekabuddha*” (辟支佛 / *pratyekabuddha*) is one who attains an enlightenment comparable to that of an arhat when no buddha is in the world, doing so on his own by contemplating dependent arising (*pratītyasamutpāda*) and the twelve links of conditioned co-production. Mahāyāna literature attributes this ability to awaken in the absence of a buddha or his Dharma to direct exposure to the Dharma in previous lives, the seeds of which enable enlightenment in the present life.

provisions for enlightenment – The “provisions for enlightenment” (菩提資糧 / *bodhisambhāra*) consisting of merit and wisdom (*puṇya* and *jñāna*) are the necessary prerequisites for bodhisattvas to be able to complete the path to the attainment of buddhahood.

psycho-physical spiritual power – The “psycho-physical spiritual power” (神足通 / *ṛddhi-pratihārya*) is the power of unimpeded physical action by which one can manifest one’s body anywhere.

pudgala – The “*pudgala*” (補伽羅 / *pudgala*) is a supposedly permanent personal soul wrongly conceived of as being inherently existent and hence actually “real.”

pure youth – A “pure youth” (童子 / *kumāra*) is a chaste young man.

R.

rākṣasa – A “*rākṣasa*” (羅刹 / *rākṣasa*) is a swift flying malignant flesh-eating demon that changes its form to seduce humans and eat them. According to DCBT: “Malignant spirits, demons; sometimes considered inferior to *yakṣas*, sometimes similar. Their place of abode was Laṅkā in Ceylon, where they are described as the original inhabitants, anthropophagi, once the terror of shipwrecked mariners; also described as the barbarian races of ancient India. As demons they are described as terrifying, with black bodies, red hair, green eyes, devourers of men.”

right and definite position – “Right and definite position” (正位 / *samyaktva-niyāma*, *samyaktva-niyāma*, or just *niyāma*) or “right and fixed position” refers to the position of irreversibility on the bodhisattva path from which one can never fall back or retreat. It also has a similar meaning of “stage of irreversibility” for those on the individual-liberation path to arhatship.

S.

Sahā World – The “Sahā World” (娑婆世界 / *sahā-loka-dhātu*) is the name of the world in which we live that is so full of so many kinds of evil and afflictions. “*Sahā*” means “to be endured.”

sakṛdāgāmin – The “*sakṛdāgāmin*” (斯陀含, 一來 / *sakṛdāgāmin*) or “once-returner” is one who has gained the third of the four fruits on the individual-liberation path of the *śrāvaka* disciple.

samādhi – “*Samādhi*” (三昧, 定 / *samādhi*) is a state of solidly established meditative concentration. It refers both to any single instance of one-pointed concentration and also, more usually, to enduring states of persistently maintained one-pointed concentration.

samāpatti – The *samāpattis* (三摩鉢底), 三摩鉢提 / *samāpatti*) are usually interpreted as referring to the four *dhyānas*, the four formless absorptions, and the complete cessation absorption. In fact “*samāpatti*” is synonymous with “*samādhi*.” According to BHSD (p. 569, Column 2): “The fact seems to be that these two words are fundamentally and substantially identical in mg., and that the attempts to differentiate are scholastic pedantry.”

śamatha – “*Śamatha*” (奢摩他 / *śamatha*) is “calm abiding” meditation in which one develops stillness of mind and the cessation of discursive thinking.

saṃghārama – A “*saṃghārama*” (伽藍, 僧伽藍, 僧院 / *saṃghārama*) is a monastic residence and/or monastery.

saṃghāṭī – The “*saṃghāṭī*” (僧伽梨 / *saṃghāṭī*) is the fully ordained monastic’s outer robe.

saṃsāra – “*Saṃsāra*” (生死 / *saṃsāra*) is the endless cycle of deaths and rebirths in the six realms of cyclic existence consisting of: devas (gods), *asuras* (“demigods” or “titans”), humans, animals, hungry ghosts (*pretas*), and hell-dwellers.

saṅgha – Broadly defined, a “*saṅgha*” (僧, 僧伽, 衆 / *saṅgha* [Skt.], *saṅgha* [Pali]) is a community of fully ordained Buddhist monks (*bhikshus*). *Saṅgha* is the Sanskrit spelling of the more commonly encountered and already anglicized Pali word “*saṅgha*.” In the more traditional and formal sense as one of the three objects of refuge, i.e., “the Sangha Jewel,” this does *not* refer to anyone who happens to self-identify as “Buddhist.” Rather, it refers exclusively to those persons who have already acquired one of the fruits of the path from which one can then never fall away, whether on the individual-liberation paths of the arhats or *pratyekabuddhas*, or on the bodhisattva path.

śarīra – “*Śarīra*” (舍利 / *śarīra*) are the remains or “relics” of eminent members of the Sangha, bodhisattvas, or buddhas that are left

over in the ashes of the funeral pyre. Sutras are also considered to be “relics” and hence “Dharma *śarīra*.”

seven kinds of wealth – Lists of “the seven kinds of wealth” (七財, 七聖財 / *sapta-dhana*, *sapta-ārya-dhana*) or “seven kinds of wealth of *āryas*” vary slightly, depending on the source. In his Treatise on the Ten Bodhisattva Grounds, Nāgārjuna lists: faith, moral virtue, a sense of shame, a dread of blame, relinquishing (i.e., “giving”), learning, and wisdom (信戒慚愧捨聞慧 / SZPPS_ T26n1521_p0091c01–02).

seven jewels – The “seven jewels” (七寶 / *sapta-ratna*), otherwise known as “the seven precious things,” vary slightly from list to list. Probably the most common list is exemplified by one of the lists found in the Lotus Sutra where they are listed as being: gold, silver, lapis lazuli, crystal, carnelian, emerald, coral, and amber (金, 銀, 琉璃, 車璩, 馬腦, 珊瑚, 虎珀).

signlessness – “Signlessness” (無相 / *animitta*) is the second of the “three gates to liberation” (the others being emptiness [*śūnyatā*] and wishlessness [*apraṇihita*]). It refers to the ultimate absence of inherent existence, inapprehensibility, and unreality of all characteristics such as, for instance (per the Nirvāṇa Sūtra): forms, sounds, smells, tastes, touchables, arising, abiding, destruction, male, and female.

śīla pāramitā – “*Śīla pāramitā*” (尸羅波羅蜜 / *śīla pāramitā*) is the second of the six perfections, the perfection of moral virtue.

six destinies – The “six destinies” (六道, 六趣 / *ṣaḍ-gati*) or “six rebirth destinies” are: rebirth in the hells, among the hungry ghosts, as an animal, as a human, as an *asura* (a “titan” or “demigod”), or as a *deva* (a “god”).

six dharmas of harmony and respect – The “six dharmas of harmony and respect” (六和敬法 / *sad-saṃrañjanīyaṃ dharmam*) are six ways in which monastics live in harmony. These refer to harmony in body, mouth, mind, precepts, views, and benefits.

six dharmas of solidity – The “six dharmas of solidity” (六堅固法), per QLSCHB (p. 222a09ff), refer to solidity in faith, Dharma, cultivation, virtue, supremacy, and awakening.

six kinds of mindfulness – The “six kinds of mindfulness” (六念 / *ṣaḍ anusmṛtayaḥ*) are: mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Sangha, mindfulness of the precepts, mindfulness of giving, and mindfulness of the heavens.

six kinds of shaking and moving – The “six kinds of shaking and moving” (六種震動 / *ṣaḍ-vikārāḥ prakampāḥ*) are movement, universal

movement, equal-and-universal movement; rising, universal rising, equal-and-universal rising; upward thrusting, universal upward thrusting, equal-and-universal upward thrusting; shaking, universal shaking, equal-and-universal shaking; roaring, universal roaring, equal-and-universal roaring; and striking, universal striking, and equal-and-universal striking.

six *pāramitās* – The “six *pāramitās*” (六波羅蜜, 六度 / *ṣaṭ-pāramitā*), also known as the six “perfections,” are: giving, moral virtue, patience, vigor, *dhyāna* (meditative skill), and *prajñā* (world-transcending wisdom).

solid incense – “Solid incense” (堅固香 / *kālānusāri-gandha*) per BCSD (p. 298) and BHSD (p. 180, Column 2) seems most likely to be “some kind of sandalwood.”

son of good family – “Son of good family” (善男子 / *kula-putra*) is a polite form of address for Buddhist laymen similar to “gentleman.”

sovereign mastery – See “ten kinds of sovereign mastery” and “three kinds of sovereign mastery.”

spiritual superknowledges – The “six spiritual superknowledges” (六神通, 六通 / *ṣaḍ-abhijñā*) are: unimpeded physical action, the heavenly eye, the heavenly ear, the cognition of others’ thoughts, the cognition of one’s own and others’ past lives, and the cessation of all contaminants.

śramaṇa – “*Śramaṇa*” (沙門 / *śramaṇa*) is a specific term of reference for a Buddhist monk and is also a general term of reference for renunciants in general, including Jains.

śrāvaka – A “*śrāvaka*” (聲聞 / *śrāvaka*), otherwise translated as “*śrāvaka* disciple,” literally means “voice-hearer.” It was originally a general term of reference for monastic disciples of the Buddha who had personally heard him teach them the Dharma. Later, especially in Mahāyāna literature, it came to refer to monastic adherents of the teachings of the individual-liberation vehicle who sought to realize the final nirvāṇa of the arhat.

srota-āpanna – A “*srota-āpanna*” (須陀洹, 預流, 入流 / *srota-āpanna*) is a “stream-winner” or “stream-enterer,” one who has gained the first fruit of the four fruits on the individual-liberation path of the arhat that culminates in final nirvāṇa from which one is never again subject to rebirth in the cyclic existence of *saṃsāra*.

stream-enterer – See “*srota-āpanna*.”

suchness – See “true suchness.”

superknowledges – See “spiritual superknowledges.”

T.

Tamer of Men to be Tamed – “Tamer of Men to Be Tamed” (調御士, *puruṣa-damyā-sārathi*) is one of the ten standard honorific titles for all buddhas.

tāla tree – Of the approximately forty species of palm trees, the “*tāla* tree” (多羅樹 / *tāla*) is the *Borassus*, a genus consisting of five species of fan palms.

tathāgata – “*Tathāgata*” (如來 / *tathāgata*) is one of the ten standard honorific titles for all buddhas. It means “Thus Come One.”

tathāgata-garbha – The “*tathāgata-garbha*” (如來藏 / *tathāgata-garbha*) is the so-called “womb of the Tathāgatha” or “matrix of the Tathāgata” which refers to the idea that the potential for the complete realization of buddhahood is present in all sentient beings.

ten courses of good karmic action – The “ten courses of good karmic action” (十善業道 / *daśa-kuśala-karma-patha*) are refraining from: killing, stealing, sexual misconduct, lying, harsh speech, divisive speech, frivolous or lewd speech, covetousness, ill will, and wrong views.

ten directions – The “ten directions” (十方 / *daśa-diś*) are the four cardinal directions of north, south, east, and west, their four midpoints of northeast, southeast, northwest, southwest, and the zenith and the nadir.

ten kinds of sovereign mastery – The “ten kinds of sovereign mastery” (十自在 / *daśa-vaśitā*) consist of sovereign mastery of: life span, mind, equipage, karma, birth, resolute faith, vows, spiritual superknowledges, Dharma, and knowledge or cognition.

ten *pāramitās* – The “ten *pāramitās*” (*daśa-pāramitā* / 十波羅蜜) consist of the “six *pāramitās*” (giving, moral virtue, patience, vigor, *dhyāna*, and *prajñā*) plus skillful means, vows, powers, and knowledge.

ten universal objects [of meditation] – The “ten universal objects [of meditation]” (十一切處, 十遍處 / *kṛtsnāyatana, kaśiṇa*) are: earth, water, fire, wind, blue, yellow, red, white, space, and consciousness. These “universal objects” are better known by their Pali spelling (*kaśiṇa*) in association with the Theravada tradition’s meditation on the various “*kaśiṇa*” objects for each of the colors, etc. For a better understanding, VB recommends reading about the meditation on

the earth *kaṣiṇa* in Chapter Four of the *Visuddhimagga* or “The Path of Purification” by Buddhaghosa.

three clarities – The “three clarities” (三明 / *trividya*) are the heavenly eye, cognition of past lives, and cessation of the contaminants.

three classes of moral precepts – The “three classes of pure moral precepts” (三種淨戒 / *trividhāni śīlāni*), otherwise known as the “the three groups of moral precepts” (三聚戒) or “the three groups of pure moral precepts” (三聚淨戒) consist of: 1) “The moral precepts of the moral codes” which include the five precepts, the eight precepts, the ten precepts, the bodhisattva precepts, or the complete monastic precepts; 2) “The moral precepts of the good dharmas” which refers to the moral standard requiring the cultivation of goodness in all situations; and 3) “The moral precept of benefiting beings” which refers to cultivating goodness aimed at benefiting beings, especially by guiding beings to follow the moral precepts.

three gates to liberation – The “three gates to liberation” (三解脫門 / *vimokṣa-mukha, vimokṣa-dvāra*) consist of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

three groups [of beings] – The “three groups [of beings]” (三聚 / *tri-skandha*) are: 1) those who are fixed in what is right; 2) those who are not fixed [in either what is right or what is wrong], i.e., those who are as yet “unfixed” with regard to their inclinations toward doing what is right or what is wrong; and 3) those who are fixed in what is wrong. Although the order differs, this is a list common to nearly all traditions and schools.

three kinds of sovereign mastery – Both QL and HH interpret the “three kinds of sovereign mastery” (三種自在) as referring to sovereign mastery in the three types of karmic actions (physical, verbal, and mental).

three obstacles – The “three obstacles” (三障 / *āvaraṇa-traya*) are affliction obstacles, karmic obstacles, and retribution obstacles.

three periods of time – The “three periods of time” (三世 / *try-adhvoan*) are the past, the present, and the future.

three poisons – The “three poisons” (三毒 / *tri-doṣa, tri-viṣa**) are greed, hatred, and delusion.

three realms – The “three realms” (三界 / *tri-dhātu*) which are also known as “three realms of existence” are: the desire realm, the subtle form realm, and the formless realm.

three spheres involved in giving – The “three spheres involved in giving” (三輪 / *trimaṇḍala*) are the benefactor, the recipient, and the gift.

three spheres of action – The “three spheres of action” (三種輪 or 三輪 / *trimaṇḍala*) refers to physical, verbal, and mental actions.

three sufferings – The “three sufferings” (三苦 / *tri-duḥkhatā*) are: the suffering of physical and mental pain (苦苦 / *duḥkha-duḥkha*), the suffering inherent in change (壞苦 / *vipariṇāma-duḥkha*); and the suffering inherent in the karmic formative factors of conditioned existence (行苦 / *saṃskāra-duḥka*).

three turnings of the Dharma wheel – The “three turnings of the Dharma wheel” (三轉法輪 / *tri-parivarta dharmacakra*) are: 1) The “expository” turning of the Dharma wheel in which the Buddha taught each of the four truths of the *āryas*; 2) The “exhortative” turning of the Dharma wheel in which the Buddha encouraged the disciples to cultivate and realize each of the four truths; and 3) The “realizational” turning of the Dharma wheel in which the Buddha declared that he had realized each of the four truths.

three types of moral precepts (三律儀) – The “three types of moral precepts” (三律儀) are the moral precepts of individual liberation (別解脫律儀), the moral precepts produced by *dhyāna* (靜慮律儀), and the moral precepts of the cessation of the contaminants (無漏律儀).

three vehicles – The three vehicles (三乘 / *triyāna*) are three kinds of vehicles for achieving liberation from endless cyclic existence in the sufferings of *saṃsāra*. These consist of two vehicles concerned with achieving individual liberation, namely the vehicle of the *śrāvaka* disciples and the vehicle of the *pratyekabuddhas* along with the vehicle concerned with universal liberation of all beings, namely the so-called “great vehicle” (大乘 / *mahāyāna*), the vehicle of the bodhisattvas and bodhisattvas.

three wretched destinies – “The three wretched destinies” (三惡道) consist of the three lowest rebirth destinies consisting of the hells, the “hungry ghosts” (*pretas*), and the animals.

trichilocosm – A trichilocosm (三千世界, a.k.a. 大千世界 or 三千大千世界 / *trisāhasra-mahāsāhasra lokadhātu*) is an Indian cosmic unit consisting of a billion worlds, each of which has its own Mt. Sumeru, surrounding continents, and various levels of heavens.

true suchness – “True suchness” (眞如, 如 / *bhūta-tathatā, tathatā*) otherwise known simply as “suchness,” is the essential nature of all things or the true character of all dharmas in their emptiness of any inherent existence of their own.

two extreme views – The “two extreme views” (二邊見, *antaḡrāha-dṛṣṭi*) refers to the two opposite views of eternalism and annihilationism which hold either that one lives on forever, even after death, or that one lives only once and one’s existence ends at the end of this one life.

two obstacles – The “two obstacles” (二障 / *āvaraṇa-dvaya*) are affliction obstacles and cognitive obstacles.

two types of actions – Per HH, the “two types of actions” (二行) are: actions dominated by views and actions dominated by craving. QL obliquely refers to another of the several standard lists for “two kinds of actions” consisting of actions reflective of the “two kinds of obstacles,” the “affliction obstacles” and the “cognitive obstacles.”

two vehicles – The “two vehicles” (二乘 / *dvīyāna, yāna-dvaya*) are the two kinds of individual-liberation vehicles consisting of that of the *śrāvaka* disciples and that of the *pratyekabuddhas* in both of which the primary aim of practice is to quickly attain emancipation from cyclic existence in *saṃsāra* without delaying this quest with concerns for the universal liberation of all beings.

U.

uncontaminated – “Uncontaminated” (無漏 / *anāsrava*) refers to being free of the contaminants which consist of sensual desire; desire for continued existence, and ignorance. Sometimes a fourth category of “wrong views” is added.

unimpeded knowledges – See “four unimpeded knowledges.”

universal bases – See “ten universal objects [of meditation].”

unloveliness contemplation – See “meditation on impurity / unloveliness.”

unproduced dharmas patience – The unproduced dharmas patience (無生法忍 / *anutpattika-dharma-kṣānti*) may be described as the continuous directly realized knowledge of and acquiescence in all dharmas and all phenomena as empty of inherent existence and having no arising at all. This realization is synonymous with the attainment of “irreversibility” on one’s chosen path of liberation, whether that be the individual-liberation path of the *śrāvaka*-vehicle practitioner or the universal-liberation path of the great-vehicle practitioner on the bodhisattva path to buddhahood. In the case of the *śrāvaka*-vehicle practitioner, this realization is synonymous with attainment of the path of seeing (*darśana-mārga*)

and becoming a stream-winner (*srota-āppana*) who thereby cuts off the first three of the ten fetters. In the case of the bodhisattva-path practitioner, realizing the unproduced dharmas patience occurs either on the first or the eighth of the ten bodhisattva grounds (depending on which of the hermeneutic models one is referencing). For the bodhisattva, it is this very patience or “acquiescence” that allows him to happily continue on for countless kalpas striving to enable the spiritual liberation of other beings as he gradually makes his own way toward buddhahood, deeply understanding all along that there is neither any “self” who is liberating other beings nor are there even any “beings” who are being liberated.

upādhi nirvāṇa – The term “*upādhi* nirvāṇa” (烏波提涅槃 / *upādhi-nirvāṇa*) refers to all forms of mere semblance nirvāṇa clung to by non-Buddhist traditions that do not really constitute any form of genuine nirvāṇa as understood by Buddhists.

upādhyāya – An “*upādhyāya*” (和尚, 和尚 / *upādhyāya*) is a very senior member of a monastic community, usually one serving as a preceptor or instructor of other monks. In the modern era, this has become a general term of reference for any fully ordained Buddhist monk.

upaniṣad – An “*upaniṣad*” (優波尼沙陀 / *upaniṣad*) is usually explained as the smallest particle of matter closest to being just empty space.

uṣṇīṣa – “*Uṣṇīṣa*” (肉髻 / *uṣṇīṣa*) is the Sanskrit term that refers either to the bulge on the top of the head of a Buddha (a fleshy lump on the top center of a buddha’s head, one of the thirty-two marks of a buddha) or to the topknot of hair commonly seen on images of bodhisattvas. (More generally, it can refer to a turban, headband, or other form of headdress.)

utpala flower – The “*utpala* flower” (*utpala* / 優鉢羅華) is the flower of the blue lotus.

V.

vaiḍūrya – “*Vaiḍūrya*” (*vaiḍūrya* / 琉璃) is lapis lazuli, a deep blue gem.

vajra – “*Vajra*” (金剛 / *vajra*) is an indestructible substance that is usually equated with diamond. A symbol of indestructibility. Also, a pestle-shaped scepter or “thunderbolt” weapon held by Dharma protectors and deities.

vajra-bearing spirit – A “*vajra-bearing spirit*” (執金剛神 / *vajradhara, vajrapāṇi*) is: a) a type of vajra-wielding *yakṣa* who guards the gates of the palace of Indra; or b) one of a class of vajra-wielding Dharma protectors who guard the buddhas and their sites of enlightenment.

vinaya – The “*vinaya*” (比尼 / *vinaya*) is the code of moral discipline for monastics.

vipaśyanā – (觀) Contemplation; contemplative meditation; insight meditation.

volitional factors – See “*saṃskāras*.”

W.

Wealth of the *āryas* – “Wealth of the *āryas*” (聖財, *ārya-dhāna*) or “the seven kinds of wealth of the *āryas*” (七聖財, *saptāryadhāna*) or “seven kinds of Dharma wealth” (七法財). These all refer to personal qualities of awakened beings. Lists vary somewhat. In his Treatise on the Ten Bodhisattva Grounds, Nāgārjuna lists: faith, moral virtue, a sense of shame, a dread of blame, relinquishing (i.e., “giving”), learning, and wisdom (信戒慚愧捨聞慧 / SZPPS_T26n1521_p0091c01-02).

Well Gone One – “Well Gone One” (善逝, *sugata*) is the fifth of the ten names of the Buddha.

wheel-turning king – In Buddhism, a “wheel-turning king” (轉輪王, 轉輪聖王 / *cakravartin*) is a universal monarch.

wishlessness – “Wishlessness” (無作, 無願 / *apraṇihita*) is the third of the three gates to liberation by which, through realizing that all dharmas are impermanent and conducive to suffering, one views all dharmas as empty of inherent existence without any aspirations for involvement with them.

world transformation – A “world transformation” (世界轉 / *lokadhātuparivarta*) is a nearly unimaginably large number. In his HYQS, HH explains that a “world transformation” is a number calculated from supposing that one ground a world to dust, then allowed each one of those motes of dust to represent a *kṣetra* (a “land”) that one then in turn also ground to dust. The resulting number of dust motes produced from grinding up all those *kṣetras* equals this very large number known as a “world transformation.”

worthy – In Mahāyāna literature, a “worthy” (賢 / *bhadra*) is a wise and morally pure practitioner of the bodhisattva path who has made the bodhisattva vow but who is still cultivating the preparatory stages and thus has not yet reached the ten bodhisattva grounds and has not yet become an *ārya*.

worthy kalpa – The “worthy kalpa” or “good kalpa” (賢劫 / *bhadra-kalpa*) is this present kalpa into which it is usually said that a total of a thousand buddhas will be born. Among them, the buddha of

the present era, Śākyamuni, is the fourth and Maitreya is the next, after which nine hundred and ninety-five other buddhas will follow.

wretched destinies – The “wretched destinies” (惡道 / *durgati*) are either the “three wretched destinies” (三惡道 / *trayo durgatayaḥ*) consisting of the hells, the “hungry ghosts” (*pretas*), and the animals, or “the four wretched rebirth destinies” (四惡趣) which also include the rebirth destiny of the *asuras* who are somewhat analogous to the “demigods” or “titans” of western mythology.

Y.

yakṣa – A “*yakṣa*” (夜叉 / *yakṣa*), one of the eight classes of spiritual beings, is a kind of either good or evil spirit possessed of supernatural powers that may manifest either as a malignant and demonic ghost that devours human flesh and possesses people or else, under certain circumstances, instead serves as a guardian spirit.

Yama – See “King Yama.”

yojana – A “*yojana*” (由旬 / *yojana*) is measure of distance in ancient India usually defined as being the distance that an ox cart would travel in a day without unharnessing (somewhat less than ten miles).

ABOUT THE TRANSLATOR

Bhikshu Dharmamitra (ordination name “Heng Shou” – 釋恆授) is a Chinese-tradition translator-monk and one of the earliest American disciples (since 1968) of the late Guiyang Ch’an patriarch, Dharma teacher, and pioneer of Buddhism in the West, the Venerable Master Hsuan Hua (宣化上人). He has a total of 33 years in robes during two periods as a monastic (1969–1975 & 1991 to the present).

Dharmamitra’s principal educational foundations as a translator of Sino-Buddhist Classical Chinese lie in four years of intensive monastic training and Chinese-language study of classic Mahāyāna texts in a small-group setting under Master Hsuan Hua (1968–1972), undergraduate Chinese language study at Portland State University, a year of intensive one-on-one Classical Chinese study at the Fu Jen University Language Center near Taipei, two years of course work at the University of Washington’s Department of Asian Languages and Literature (1988–90), and an additional three years of auditing graduate courses and seminars in Classical Chinese readings, again at UW’s Department of Asian Languages and Literature.

Since taking robes again under Master Hua in 1991, Dharmamitra has devoted his energies primarily to study and translation of classic Mahāyāna texts with a special interest in works by Ārya Nāgārjuna and related authors. To date, he has translated more than fifteen important texts comprising approximately 150 fascicles, including most recently the 80-fascicle *Avataṃsaka Sūtra* (the “Flower Adornment Sutra”), Nāgārjuna’s 17-fascicle *Daśabhūmika Vibhāṣa* (“Treatise on the Ten Grounds”), and the *Daśabhūmika Sūtra* (the “Ten Grounds Sutra”), all of which are current Kalavinka Press publications.

**A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA**

By Bhikshu Dharmamitra

PREFACE

The Flower Adornment Sutra's description of the cosmos as consisting of infinitely many quantumly entangled interpenetrating worlds populated by countless buddhas, bodhisattvas, and other beings playing out a grand scenario of karma and Dharma in all the realms of rebirth is so vast, so multi-leveled, so intricate, and so marvelous that it is nearly impossible for anyone to envision, grasp, and simultaneously hold all of its amazing teachings in mind without the aid of some sort of simplifying skillful means with which to keep track of this scripture's main story lines and ideas as they are set forth in its thirty-nine chapters and several thousand pages.

To that end, for the benefit of those readers who feel they might benefit from such an aid to reinforced understanding, in addition to the approximately thirteen hundred clarifying and commentarial endnotes provided for my translation of the Flower Adornment Sutra, I have also included here a general synopsis of the main events, primary teachings, and most important ideas contained in each of those thirty-nine chapters as well as in the traditionally appended conclusion, "The Conduct and Vows of Samantabhadra" with which this grand spiritual saga concludes.

For the most part, these synopses of the content of each of the sutra chapters are constructed from a series of quotations interspersed with my brief comments that together more or less reconstruct the narrative and most important ideas of the often rather long chapters that in a half dozen instances range between one hundred and seven hundred pages in length.

Hopefully this series of forty short chapter synopses with their commentarial observations will help the reader stay relatively well oriented to the grand design of all these interwoven bodhisattva path teachings unfolding across the course of the more than three thousand pages of this Greatly Expansive Buddha's Flower Adornment Sutra. These synopses may also serve the reader as a means to go back and review the general contents of particular chapters whenever one feels the need to refresh one's memory before continuing to read the rest of the scripture.

CHAPTER 1

The Wondrous Adornments of the Leaders of the Worlds

As the sutra begins, it describes the magnificently radiant and wondrously adorned scene unfolding in our own world in India, in the state of Magadha, in Bodhgaya, where the Buddha, having just attained the utmost, right and perfect enlightenment, is seated beneath the bodhi tree in majestic glory where he then becomes surrounded by countless groups of beings devoted to the bodhisattva path who have come to celebrate and praise the Buddha's attainment of highest enlightenment. The beings who assembled there included leaders and retinues of countless great bodhisattvas, Dharma-protecting spirits, *bodhimaṇḍa* spirits, city spirits, earth spirits, mountain spirits, forest spirits, herb spirits, crop spirits, river spirits, ocean spirits, water spirits, fire spirits, wind spirits, space spirits, direction spirits, night spirits, day spirits, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, *yakṣa* kings, dragon kings, *kumbhāṇḍa* kings, *gandharva* kings, and the leaders and retinues of all the various classes of devas from all the heavens.

Leaders of each of these groups then took turns uttering verses in praise of the Buddha in which they marveled at his enlightenment and recounted the role of his bodhisattva path teachings in bringing about advancement on the path for those in their retinues. At the conclusion of all these verses of praise, exaltation, and celebration, due to the spiritual powers of the Buddha, the entire Flower Treasury Ocean of Worlds quaked in six ways, whereupon all those classes of beings manifested countless clouds of offerings which they rained down as gifts to the Buddha, doing so not only here in this world's Bodhgaya, but also in all those other worlds of the Flower Treasury Ocean of Worlds where countless other simultaneously awakened emanation buddhas sitting beneath their bodhi trees were also surrounded by other groups of all these same classes of leaders of the worlds who had also come together just then to celebrate and praise the enlightenment of all those other emanation buddhas upon whom they also rained down clouds of offerings in appreciation of their bringing right Dharma into all those other worlds.

This chapter's title "Leaders of the Worlds" is multivalent in its connotations. Of course it most directly refers to the Buddha who is the foremost spiritual leader in the world. But it also refers to all the other buddhas throughout the Flower Treasury Ocean of Worlds as well as to the bodhisattva-*mahāsattvas* who are so devoted to propagating the Dharma and liberating beings, and also refers to the leaders of these other many classes of beings who serve as Dharma protectors striving to ensure that right Dharma endures forever in the world.

Throughout this chapter, the reader is provided with an indirect introduction to the most emblematic ideas for which the Flower Adornment Sutra is so well known, namely the so-called “four dharma realms” consisting of: 1) “the dharma realm of the noumenal” which refers to true suchness and absence of inherent existence; 2) “the dharma realm of the phenomenal” which refers to all phenomena, whether large or small, coarse, or subtle; 3) “the dharma realm of the unimpeded relationship between the noumenal and the phenomenal” which refers to the fact that all phenomena are but manifestations of true suchness which are themselves devoid of any inherent existence of their own; and 4) “the dharma realm of the unimpeded relationship between any given phenomenon and all other phenomena” which, after the manner of modern quantum theory, posits that all phenomena can be viewed within any and all other phenomena.

These four dharma realms are not ever explicitly and concisely described in so many words. Rather they appear as implicit within the text and the verses of praise uttered by the various world leaders. For example:

“Delighting in Quiescence Deva King acquired the liberation gateway of manifesting an inconceivable number of buddha *kṣetras* in but a single pore without any mutual interference [between the large and the small].”

“All the lands of the past appear in but a single pore.

This is due to the great spiritual superknowledges of the buddhas. Delighting in Quiescence is able to expound on this.”

“The Buddha is able to manifest within but a single pore, all of the different aspects of creation and destruction as they occur in all the countless kalpas throughout the three periods of time. This is what Superior Cloud Sound Deva completely understood.”

“The bodhi practices of all sons of the Buddha are entirely manifested by the Tathāgata within a single pore. Even as countless as they are, they are all completely shown there. This is what Mindfulness Deva King has clearly seen.”

“The Buddha is able to cause to enter a single pore the populations of countless boundless lands even as the Tathāgata sits peacefully within their congregations. This is what Flaming Mouth Dragon saw.”

These are just a few examples from the first of this sutra’s thirty-nine chapters in which, all told, there are many thousands of examples of all four these “four dharma realms.”

CHAPTER 2

The Manifest Appearances of the Tathāgatha

After the world had shaken in six ways and the clouds of offerings had all appeared, this next chapter opens with each of the bodhisattvas and other “leaders of the worlds” in the vast congregation simultaneously having the same inquiring thoughts which they each mentally posed as questions to the Buddha, thoughts in which they wondered about the buddhas’ qualities and aspects of body and mind, the buddhas’ grounds, spheres of action, empowerments, actions, powers, fearlessnesses, samādhis, superknowledges, sovereign masteries, and types of invincibility. They also wondered about the buddhas’ eyes, ears, nose, tongue, body, mind, aura, radiance, voice, and wisdom as well as all the other things explained by all buddhas, concluding with: “We wish that, in the same way, the Buddha, the Bhagavat, will also explain these matters for us.”

Then, through the spiritual powers of the great bodhisattvas, a voice suddenly manifested from within the clouds which spoke aloud their request for the Buddha to teach the Dharma, expressing in verse the topics they hoped the Buddha would now teach them.

Then, knowing the thoughts in the bodhisattvas’ minds, from between his teeth, the Bhagavat emanated countless rays of light of ten different kinds which appeared before all congregations of bodhisattvas throughout the ocean of Flower Treasury Adornment Worlds, telling them all to go and pay their respects before all the buddhas beneath all the bodhi trees so that then they could hear the Buddha teach the Dharma.

Then, in succession, the bodhisattvas from each of the ten directions came, made offerings, and paid their respects to the Buddha. The Bhagavat then emanated rays of light from between his brows which revealed the sites of enlightenment of Samantabhadra Bodhisattva, circumambulated the Buddha, and then returned, entering the bottom of his feet.

An immense lotus suddenly rose up in front of the Buddha whereupon, from between his brows, a great bodhisattva named “Supreme Sound of All Dharmas” appeared, followed by a retinue of bodhisattvas. They all circumambulated the Buddha, bowed down in reverence before him, and then sat down on that lotus after which, empowered by the Buddha, that bodhisattva and ten of his followers each took turns in uttering verses speaking to the questions with which the chapter began. Beginning with these verses, there is the mention of the interpenetration of large and small and the presence of countless worlds in even the smallest phenomena.

The chapter then ends with the advice that this very scene simultaneously also took place in all the sites of enlightenment in all of the lands in all the oceans of worlds.

CHAPTER 3

The Samādhis of Samantabhadra

Then Samantabhadra Bodhisattva sat down on a lotus flower dais lion throne in front of the Tathāgata where, aided by the Buddha's spiritual powers, he entered the "Vairocana *tathāgatagarbha* body of all buddhas samādhi" which enters the nature of all buddhas and reveals all their reflected images throughout the Dharma realm. As he did so, so too did all the other Samantabhadra Bodhisattvas do so before all the other buddhas throughout the Dharma realm. All those Tathāgatas then praised all those Samantabhadra Bodhisattvas and explained the reasons for their ability to enter this samādhi. All the buddhas of the ten directions then bestowed ten kinds of knowledge on all those Samantabhadra Bodhisattvas and extended their right hands to rub the crown of all those Samantabhadras, whereupon all those Samantabhadras arose from this samādhi and also arose from an ocean of other samādhi gateways at which point they each acquired clouds of oceans of samādhis, *dhāraṇīs*, and other such phenomena.

Then, due to the awesome spiritual power of all those buddhas and due to the power of Samantabhadra Bodhisattva's samādhis, a subtle trembling occurred in all those worlds as they all also became adorned with precious jewels and emanated marvelous voices which expounded on all dharmas. Then, at all those sites of enlightenment, there rained down ten kinds of clouds of *maṇi* jewels. Then, from within all the pores of all those *tathāgatas*, there streamed forth rays of light and, from within all those rays of light, a voice uttered ten verses in praise of Samantabhadra. At that time, all those in that congregation of bodhisattvas faced Samantabhadra, placed their palms together, and, aided by the Buddha's spiritual powers, they joined their voices in uttering ten verses in praise of Samantabhadra. In the next to last quatrain, they request that Samantabhadra teach the Dharma to them, asking him the questions that he next answers in Chapter Four, "The Formation of the Worlds":

"How is it that these lands are established?
How is it that the buddhas come forth and appear?
And also, those matters having to do with the ocean of all beings—
Please explain their meaning in accordance with reality."

There are many examples in this chapter of the four dharma realms, especially as demonstrated in mirror-like simultaneity of any given action everywhere at once throughout the Dharma realm, as for instance when all buddhas simultaneously rub the crowns of the heads of all Samantabhadra Bodhisattvas:

“And just as in this world Samantabhadra Bodhisattva was rubbed on the crown of the head by the buddhas of the ten directions, so too was this also so in all the oceans of worlds and in every atom in those oceans of worlds where all of those other Samantabhadras were all also rubbed on the crown of the head by the buddhas of the ten directions.”

CHAPTER 4

The Formation of the Worlds

This chapter begins immediately after the point at the end of the previous chapter where, at the very end of a series of verses in praise of Samantabhadra Bodhisattva, the bodhisattvas had asked Samantabhadra the following question about the formation of worlds, the arising of buddhas, and “matters having to do with the ocean of all beings”:

“How is it that these lands are established?
How is it that the buddhas come forth and appear?
And also, those matters having to do with the ocean of all beings—
Please explain their meaning in accordance with reality.”

Then, aided by the Buddhas spiritual powers, Samantabhadra Bodhisattva contemplated the oceans of all worlds, beings, and buddhas, the ocean of the Dharma realm, the oceans of beings’ karma, faculties, and aspirations, and the oceans of many other phenomena. Having contemplated them, he then described some thirty aspects of the buddhas, all of which he characterized as “inconceivable,” after which he said, with the aid of the Buddha’s powers, he would explain all dharmas such as these, doing so for ten reasons, all of which had to do with enabling ten kinds of salutary effects. He then described ten matters regarding the oceans of worlds which all buddhas speak. He next listed ten types of causes and conditions through which all oceans of worlds have become established after which he listed ten kinds of bases upon which all oceans of worlds abide. Then he listed the various sorts of shapes and appearances of these worlds followed by his listing of twenty kinds of substances of which these oceans of worlds are formed, ranging from substances such as jewels, the Buddha’s powers, and incense to the stamens of flowers and the voice of the Buddha.

Samantabhadra next listed ten kinds of things which serve as the adornments of oceans of worlds, then listed ten kinds of skillful means by which they become purified, then listed ten differences in the ways that buddhas manifest within them, then listed the various kinds of durations for which these oceans of worlds last, then listed ten kinds of “kalpa transformations” which occur in all these oceans of worlds. Samantabhadra concludes this chapter by describing ten ways in which all these oceans of worlds do not differ from each other.

CHAPTER 5

The Flower Treasury [Ocean of] World[s]

Samantabhadra Bodhisattva again addressed that immense congregation saying that this Flower Treasury Adornment Ocean of Worlds was purified by Vairocana Tathāgata for countless kalpas during which he drew near to countless buddhas and cultivated countless vows. He then proceeded to describe the structure of this ocean of worlds, beginning by describing ten of the innumerable many “wind spheres” that support this ocean of worlds, noting that the highest level of wind spheres supports a fragrant ocean on top of which there is an immense lotus flower in the middle of which rests the Flower Treasury Adornment Ocean of worlds. He describes its surrounding mountains as made of various kinds of jewels, notes that all the ground surrounded by those mountains is made of vajra inlaid with various jewels, and states that the great earth in this ocean of world contains countless fragrant oceans with ocean floors made of jewels and jeweled flowers twirling about on their surfaces. He goes on to describe marvelously adorned cities, groves of jewels, and gems that glow with flaming radiance and emanate the sounds of the Buddha’s voice.

Samantabhadra goes on to describe the rivers flowing into the oceans, saying that they have banks of vajra inlaid with jewels, whirlpools showing images of the causal practices cultivated by all buddhas, and clouds of jewels hanging over them revealing the appearance of Vairocana Buddha’s transformation buddhas. He says that the groves of jeweled trees on the ground between these rivers emanate voices describing the vows of all *tathāgatas* and send down radiant jewels showing many phenomena including the ocean of all beings’ karmic retributions.

Samantabhadra next describes the kinds of world systems within these fragrant oceans, saying that each world system contains countless worlds with various bases for their existence. Of the examples he lists, some take a great ocean of lotus flowers as the basis of their existence, some take infinitely colored oceans of jeweled flowers as the basis for their existence, and some take an ocean of jewels emanating the voices of all buddhas as the basis of their existence. Describing the forms these worlds take, he mentions many examples among which are some that take the form of Mount Sumeru, some that take the form of a river, some that take the form of a vortex, and some that take the form of beings’ bodies.

In the next of many sets of verses in this chapter, Samantabhadra says that, “Within all the atoms contained in all lands, one everywhere sees the Tathāgata,” and then says, “The body of the Buddha pervades all the

kṣētras.” After this, he mentions that, “these fragrant oceans as numerous as the atoms in an ineffable number of buddha *kṣētras* are arrayed throughout the Flower Treasury Adornment Ocean of Worlds like [the jewels in] Indra’s net.”

Samantabhadra next describes some twenty levels of worlds, mentioning their different types of physical bases, their shapes, their different types of bejeweled clouds and nets, and the names of the buddhas who reign in each one of them. He tells us that there are worlds such as these as numerous as the atoms in an ineffable number of buddha *kṣētras*, each one of which is surrounded by vast worlds as numerous as the atoms in ten buddha *kṣētras*, and then says that every one of these worlds also has a retinue of worlds as numerous as the atoms in the previously described worlds.

Samantabhadra then describes the next fragrant ocean to the east and then proceeds to describe twenty more levels of worlds that rise above it. He then describes the next fragrant ocean to the south and some twenty levels of worlds above it, in each case mentioning the name of the buddha who reigns there. He then continues to repeat this same type of description of some twenty levels of worlds in place after place, explaining that all of these fragrant oceans and levels of world systems are each interconnected with all the others. Samantabhadra then concludes this chapter with one hundred and one verses in which he reiterates the structure of the Flower Treasury Adornment Ocean of Worlds.

CHAPTER 6

Vairocana

Samantabhadra then addressed that immense congregation, telling them that, in the ancient past, there was an ocean of worlds known as Pure Light of the Universal Gateway in which there was a marvelously adorned spherical world known as Supreme Sound that was surrounded by rings of mountains forested with jeweled trees, covered with clouds of jewels, illuminated with pure light, and possessed of cities and palaces resembling Mount Sumeru where food and drink spontaneously arrived in response to one's wishes. Within that world was a fragrant ocean known as Pure Light from which emerged an immense floral Mount Sumeru on which there was a great forest in which there were countless flower towers and jeweled viewing terraces. Within that forest was a site of enlightenment in front of which was a great ocean from which there emerged an immense lotus flower. At that time, a Buddha appeared who was named Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities. That buddha emanated countless transformation buddhas and emanated light from between his brows that dispelled the delusions and obstacles of all the beings it touched, inspiring them to develop deep faith, to wish to see the buddha, and to cultivate the path to buddhahood.

In the city called Flaming Radiance, the king's foremost prince known as Prince Light of Great Power had been touched by the light from the Buddha's brow. This led him to attain ten Dharma gateways that included *samādhi*, *dhāraṇī* power, wise skillful means, the four immeasurable minds consisting of kindness, compassion, sympathetic joy, and equanimity, as well as spiritual superknowledges, great vows, and eloquence. Having attained these great spiritual benefits, he was inspired to utter verses that, due to the power of the Buddha, resounded throughout that Supreme Sound World where the power of those verses caused the king to be so impressed that he immediately ordered his retinue to prepare to go and see the Buddha. They all then went with the king to bow in reverence to the Buddha where they then sat off to one side along with the kings of devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, the Brahma Heaven king, and many other human kings.

That buddha then taught a sutra for the training of beings by which all who had come to his site of enlightenment were enabled to progress on the path while that bodhisattva prince, Light of Great Power, acquired wisdom light of many kinds from the Buddha and then became greatly awakened.

The Buddha then spoke verses for the benefit of Great Power Bodhisattva in which he praised him, revealed the causes and conditions in the past that enabled him to attain such a great awakening in the present, and informed him that the great bodhisattvas who cultivate Samantabhadra's practices and adorn an ocean of buddha lands exist everywhere throughout the Dharma realm.

Samantabhadra then went on to say that, after that Buddha passed into *nirvāṇa*, another buddha achieved right enlightenment in that same site of enlightenment there within that very forest, whereupon that prince, Light of Great Power, attained another ten realizations analogous to those he had originally acquired when touched by the light of the previous buddha, this time acquiring yet another ten thousand Dharma gateways. Having attained all these Dharma gateways, that prince uttered verses for his retinue in which he urged them to resolve to attain buddhahood. Due to the power of that buddha, the sound of the prince's verses resounded everywhere, thereby inspiring countless beings to arouse the resolve to attain highest bodhi. That prince then went with his retinue to see that buddha, whereupon that buddha taught a sutra for their sakes that enabled them all to attain ten kinds of spiritual benefits, practices, realizations, and wisdom. This buddha then spoke verses for Light of Power Bodhisattva in which he assured him that he was bound for the realization of buddhahood.

After that buddha entered *nirvāṇa*, the prince ascended to the position of wheel-turning king. Shortly afterward, yet a third buddha gained enlightenment in that forest in that same site of enlightenment, whereupon this newly crowned wheel-turning king went with his retinue to visit that buddha who taught a sutra for their sakes that led this wheel-turning king to acquire a *samādhi* that enabled him to know the ocean of meritorious qualities of all bodhisattvas and all beings. That buddha then spoke verses for Light of Great Power Bodhisattva in which he praised him and foretold that everyone in that congregation would be so inspired by this bodhisattva king's vows that they would all enter the vehicle of Samantabhadra, resolve to attain bodhi, and progress toward buddhahood.

Then, later on, yet another buddha attained enlightenment in that very forest. During the era that followed, the bodhisattva prince passed away and was reborn atop Mount Sumeru where he became a great heavenly king known as Banner of Stainless Merit who went with a congregation of devas to see that buddha who spoke a sutra for them that caused them all to acquire a *samādhi* by which they were all able to penetrate the suchness of all dharmas. Having acquired this benefit, they returned to their original place.

By relating the events in the life of this prince from the ancient past, this chapter serves to assure the reader that the path to buddhahood is inconceivably ancient and bound to continue throughout all eons of the future.

CHAPTER 7

The Names of the Tathāgata

This next chapter is the first of six chapters in the second assembly that took place in the Hall of Universal Radiance where the Buddha dwelt together with countless bodhisattvas who had but one more birth prior to attaining buddhahood. These bodhisattvas had all come from other worlds to gather around the Buddha after his enlightenment.

At that time, those bodhisattvas all had thoughts in which they wished that the Buddha would teach them the dharmas of buddhahood, the stages on the path to buddhahood, and the many different realizations, qualities, and capacities of a *tathāgata*.

Knowing the thoughts in the minds of all these bodhisattvas, the Buddha then manifested spiritual superknowledges suited to each type of being, whereupon bodhisattvas and their retinues came there from each of the ten directions to pay their respects to the Buddha. After they had all arrived, Mañjuśrī Bodhisattva, chief among all the bodhisattvas who had come there from the east, commenced to speak, informing everyone in that immense congregation of how all things having to do with the buddha are inconceivable, for they are all adapted by the Buddha to suit the various differences in the beings who are the recipients of his teachings. He explained how the Buddha uses many different bodies with many different appearances and characteristics to enable all beings to acquire knowledge and vision. He then proceeded to list the names by which the Buddha is known within this Sahā world, in the worlds of each of the ten directions, starting with a world to the east called “Well Protected” where the Buddha may be known by any of ten names that he lists, beginning with “Vajra,” “Sovereign Mastery,” and “Wise,” and concluding with “Mind’s Delight,” “Incomparable,” and “Beyond Discourse.”

Having listed these names by which the Buddha is known in ten of the worlds of the ten directions among the hundred *koṭīs* of lands within this Sahā world, Mañjuśrī proceeds then to list names by which the Buddha is known in the next world to the east of this Sahā world, the next world to the south of this Sahā world, the next world to the west of this Sahā world, and so on, telling of the names by which the Buddha is known in the next world off to each of the ten directions from this Sahā world.

Mañjuśrī concludes by stating that this is also true for all the countless worlds off in each of the ten directions from this Sahā world where, when the Buddha was a bodhisattva, just as he used many different discussions, languages, voices, deeds, karmic effects, situations, skillful means, faculties,

beliefs, and stations on the path to become ripened himself, so too did he do so in this very same way in order to enable beings to acquire the knowledge and vision of buddhahood.

CHAPTER 8

The Four Truths of the Āryas

Chapter Eight begins with Mañjuśrī telling the bodhisattvas that, in this Sahā World, the truth of suffering is synonymous with karmic offense, coercion, and so forth, up to and including the actions of the foolish common person. He tells them that, in this Sahā World, the truth of the accumulation of suffering is synonymous with the fetters, destruction, cravings-based attachment, and so forth, up to and including conceptual proliferation, subsequent actions, or being based on inverted views. He then tells the bodhisattvas that, in this Sahā World, the truth of the cessation of suffering may be synonymous with noncontention, separation from defilement, and so forth, up to and including cessation, comprehending reality, or abiding in the actual nature [of dharmas]. He then says that, in this Sahā World, the path to the cessation of suffering may be synonymous with the One Vehicle, progression toward quiescence, and so forth, up to and including having nothing one pursues, according with the *āryas*, according with the practice of the rishis, or with the ten treasures (which is a reference to faith, moral virtue, a sense of shame, a dread of blame, learning, giving, wisdom, recollection, retention, and eloquence). He then concludes this section in relation to the Sahā World by saying that these are but a few of countless such designations.

Mañjuśrī goes on to list terms synonymous with the four truths in the Secret Training World, in the Most Victorious World, in the Immaculate World, in the Overflowing Abundance World, in the Attraction World, in the Beneficence World, in the Rarity World, in the Joyous Delight World, in the Gate Key World, and in the tenth of these worlds, the Shaking Sound World. He then concludes by saying that, just as this is true that there are so very many different synonymous terms for each of the four truths in all these worlds, so too is this true throughout all the worlds of the ten directions in which there are countless different designations synonymous with the four truths, all of which are adapted to the beings in each of these places, and all of which serve to enable their training.

It is clear here that, although the four truths are fundamentally the same, the buddhas must adapt the terminology with which they teach them to the different mentalities of beings everywhere in all worlds in order for the four truths to become most powerfully effective in facilitating the spiritual liberation of all those different types of beings in each of their different sorts of circumstances.

CHAPTER 9

The Radiant Enlightenment

Next, the Buddha emitted countless light rays from the bottoms of his two feet which then illuminated this great trichiliocosm, including all of its countless continents, its great seas, its encircling mountains, its countless bodhisattvas taking birth, leaving the home life, realizing right enlightenment, turning the wheel of Dharma, and entering nirvāṇa, its Mount Sumerus, all of its various heavens, and its countless buddhas sitting on lotus flower dais lion thrones.

Then, due to the Buddha's spiritual powers, a great bodhisattva came from each of the ten directions to where the Buddha was, each of them followed by a retinue of countless bodhisattvas. Then, in the presence of all those buddhas, each of those Mañjuśrī Bodhisattvas spoke a series of verses after which those light rays went beyond this world and illuminated ten buddha lands in all the ten directions, illuminating all of their continents all the way up to all of their Ultimate Form Heavens.

Then again, these light rays went farther and illuminated ten worlds to the east after which another ten great bodhisattvas came with their retinues and spoke a series of verses.

Then again, these light rays went farther and illuminated a hundred worlds to the east after which another ten great bodhisattvas came with their retinues and spoke a series of verses.

Then these light rays illuminated a thousand worlds to the east, followed by the arrival of ten more bodhisattvas, one from each of the ten directions. Then these light rays illuminated ten thousand worlds to the east, followed by the arrival of ten more directional bodhisattvas. This occurred again, except with the illumination of a hundred thousand worlds to the east, followed by the arrival of more bodhisattvas, and then again, except with a hundred myriads of worlds to the east, followed by the arrival of more bodhisattvas. And so this happened up until those light rays illuminated ten *koṭīs* of worlds to the east followed by the arrival of bodhisattvas led by another Mañjuśrī Bodhisattva who again spoke more verses in praise of the Buddha and his enlightenment.

CHAPTER 10

A Bodhisattva Asks For Clarification

For the benefit of all who were listening, Mañjuśrī Bodhisattva then asked Foremost Enlightenment Bodhisattva why, even though the nature of mind is singular, there are still many different distinctions involving going forth to either good or wretched destinies, coming to have complete or deficient faculties, becoming handsome or ugly, and experiencing suffering or happiness, and why does action not know mind, mind not know action, feeling not know retribution, and so forth until we come to cognition not know objects and objects not know conditions. Foremost Enlightenment Bodhisattva explains why these things are so by replying in verses which explain that none of these phenomena or concepts have any inherent existence and hence they are all really only artificial designations which do not reflect ultimate reality.

Mañjuśrī then asked Foremost Wealth Bodhisattva why, if all beings are but non-beings, the Buddha nonetheless adapts to their times, their life spans, their bodies, their actions, their understandings and so forth, manifesting for their sakes to teach and train them. Foremost Wealth replied in verse, explaining that, because of the absence of inherent existence of all these phenomena, all such aspects of existence are like dreams, impermanent, and unreal. Though he does not directly answer why the Buddha adapts to all these phenomena, we can deduce that it is necessary to adapt to the different perceptions of each being in selecting which skillful means are most appropriate to use in training them to follow the path to liberation.

Mañjuśrī then asked Foremost Jewel Bodhisattva why it is that, although beings are alike in having no inherent self or possessions of a self, some suffer and some are happy, some are handsome, some are ugly, some are inwardly good, some are outwardly good, some experience privation, some experience abundance, some undergo retribution in this life, and some undergo retribution in future lives, all of this even though, in the Dharma realm, there is no such thing as either “beauty” or “ugliness.” Foremost Jewel responds in verse, explaining that karmic retributions arise even though there is no agent of actions who truly exists. He then offers a series of analogies to explain the nature of karmic actions and their effects, using comparisons to a mirror and images reflected in it, a field and seeds, a conjurer, a marionette, the various kinds of birds and the fact that they all lay eggs, a womb and the physical features of the infant, and the eventual burning up of all worlds.

For the benefit of all who were listening, Mañjuśrī Bodhisattva went on to ask other important Dharma questions of Foremost Qualities Bodhisattva, Foremost Eyes Bodhisattva, Foremost Diligence Bodhisattva, Foremost Dharma Bodhisattva, Foremost Wisdom Bodhisattva, and Foremost Worthy Bodhisattva, each of whom responded to the questions in verse. Then they all asked Mañjuśrī many questions about the Buddha's sphere of action to which he too replied in verse, stating that the Buddha's sphere of action is equal to the realm of empty space, that it could not be described even in countless kalpas, that it is a function of adapting to beings in how he responds with teaching, that his wisdom body is formless and invisible, that it is unimpeded in reaching throughout all three periods of time, that it is impartial, that it adapts to all ways of speaking, that it is unfathomable, that it amounts to the complete knowing of everything, that it is free of discriminations, that it is apart from karma or afflictions, and that it completely comprehends the minds of all beings in but an instant.

Then, throughout the Sahā World, due to the powers of the Buddha, the many sorts of differences in all beings, karmic actions, worlds, bodies, faculties, births, and karmic fruits became clearly revealed to everyone. So, too, they became clearly revealed in all worlds throughout the ten directions.

CHAPTER 11

Pure Conduct

Foremost Wisdom Bodhisattva opens the chapter by asking Mañjuśrī Bodhisattva ten questions about how a bodhisattva attains physical, verbal, and mental karma that is faultless, harmless, blameless, indestructible, irreversible, unshakable, extraordinarily superior, pure, undefiled, and guided by wisdom, after which he asks about how the bodhisattva attains ten kinds of fulfillment, how he attains ten kinds of wisdom, how he attains ten kinds of power, how he attains ten kinds of skillful means, how he attains skillful cultivation of the seven enlightenment factors and three gates to liberation, how he attains perfect fulfillment of the six perfections and the four immeasurable minds, how he acquires the ten wisdom powers, how he acquires the protection, reverence and offerings of the kings of the eight kinds of spiritual beings, human kings, and the Brahma Heaven kings, how he becomes a refuge, rescuer, and guide for all beings, and how in ten ways he becomes the most superior among all beings.

Mañjuśrī replied by praising Foremost Wisdom Bodhisattva for his questions and for his motivation in asking them, whereupon he stated that, if bodhisattvas use their minds skillfully, they will acquire all meritorious qualities, will become unimpeded in the dharmas of all buddhas, will abide in the path of all buddhas, will accord with beings and never forsake them, will comprehend all things in accordance with the true character of all dharmas, will cut off all evil and fulfill all goodness, will become like Samantabhadra and be foremost in physical appearance, will fulfill all practices and vows, will attain sovereign mastery in all dharmas, and will become a second guide for all beings. He then concluded by saying that the bodhisattva will be able to acquire every kind of supremely marvelous meritorious quality by according with some one hundred and forty reflections in just so very many stanzas, each of which is appropriate to doing just such a number of things that the bodhisattva will find himself doing in the course of his daily life, beginning with: "When the bodhisattva abides in the home life, / he should vow: 'May all beings / realize the home is inherently empty / and avoid being subjected to its pressures.'"

Mañjuśrī then finished the chapter by saying that, if bodhisattvas use their minds in this way, they will attain every kind of supremely meritorious quality and have minds that cannot be shaken by any deva, *māra*, brahman, *gandharva*, *asura*, or any other such being up to and including any *śrāvaka* disciple or *pratyekabuddha*.

So it was that, in response to so many seemingly complex and metaphysically difficult questions, Mañjuśrī responded with these most simple and practical kinds of skillful means.

CHAPTER 12

Foremost Worthy

Having already spoken of the merit of the pure conduct, Mañjuśrī began this chapter by asking Foremost Worthy Bodhisattva to expound on the meritorious qualities associated with making and cultivating the resolve to attain bodhi, whereupon Foremost Worthy replied with three hundred and seventy-two verses in which he made it clear that the meritorious qualities flowing from this are measureless, how much the more so when the bodhisattva then fully cultivates the grounds and perfections.

Foremost Worthy then observed that, when the bodhisattva arouses the resolve to attain highest bodhi, this is a result of causes and conditions of which the first and foremost is faith in the Buddha, the Dharma, and bodhi. Having generated such faith, he then does not seek worldly aims such as the five objects of desire, kingship, wealth, personal pleasure, or great fame. Rather, he makes this resolve with the aim of extinguishing the suffering of beings and enabling them to attain the highest happiness.

Foremost Worthy then pointed out that it is due to this faith that the bodhisattva is then able to uphold the precepts, cultivate the bases of training, and fulfill all the meritorious qualities. Foremost Worthy then embarked on a long series of some forty-five “if this, then that” verses by which he described how it is that each of the subsequent developments based on faith and cultivation result in the highest levels of accomplishment on the path to buddhahood.

Foremost Worthy then proceeded to describe how the bodhisattva then uses the skillful means of appearing in the forms of all different kinds of beings in order to successfully teach right Dharma to all beings, thus carrying out the Dharma works of all the great bodhisattvas and buddhas, sometimes using song, dance, discussions, and worldly arts and skills to spread the Dharma, sometimes becoming village elders, caravan guides, kings, great officials, or physicians, and sometimes becoming even large trees on a vast plain, medicine, a trove of jewels, sometimes becoming renunciates from other religious traditions, manifesting in all these different ways for the sake of turning beings to the path of right Dharma.

Foremost Worthy next described in some eighty stanzas a supreme “happiness” samādhi developed by the bodhisattva by which he is able to liberate the many kinds of beings, emanating many different kinds of inconceivable radiance that enable all who see these lights to take up the training. He then described this bodhisattva’s amazing uses of right concentration by which he may enter concentration in a single pore and emerge

in any manner of different phenomena, summarizing this very long section by saying, “This is what is meant by the inconceivable sovereign mastery of samādhi of those of countless meritorious qualities.”

Foremost Worthy continued on to the end of the chapter rhapsodizing on the qualities and capacities that ultimately develop from the momentous act of long ago having made the resolve to attain the highest enlightenment, the resolve that finally, after the passage of countless lifetimes of using innumerable many different skillful means to bestow every kind of marvelous benefit on every sort of being then ultimately culminates in the realization of buddhahood. When Foremost Worthy came to the end of his verses, the lands of the ten directions shook and moved in six ways, the light of Māra’s palaces became obscured, the wretched destinies came to a standstill, and the buddhas of the ten directions all appeared directly before him, touched the top of his head with their right hands, and said in unison, “It is good indeed, good indeed that you so quickly proclaim this Dharma. We all rejoice in accord with this.” It was at this point that the second of this sutra’s eight assemblies came to an end.

CHAPTER 13

Ascent to the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, everyone on all those Jambudvīpa continents saw the Tathāgata seated beneath the bodhi tree where bodhisattvas in all those places were expounding on the Dharma. Everyone thought they were constantly facing the Buddha. Then, without even leaving the bodhi tree, the Buddha ascended Mount Sumeru and headed for the palace of Lord Śakra who just then saw him coming from afar, whereupon he used his own spiritual powers to decorate his palace and prepare a lion throne made entirely of wondrous jewels that everywhere emanated light. He then respectfully welcomed the Buddha and invited him to stay in his palace, whereupon the Buddha accepted his invitation. As this occurred there in Lord Śakra's Palace in this world, this same scene unfolded in the very same way in all those other worlds throughout the ten directions. Śakra then caused the welcoming music to come to a natural pause, and, recalling the buddhas of the past, he spoke verses recounting the visits to his palace in the distant past by Kāśyapa Buddha, Kanakamuni Buddha, Krakucchanda Buddha, Viśvabhū Buddha, Śikhin Buddha, Vipāśyin Buddha, Puṣya Buddha, Tiṣya Buddha, Padma Buddha, and Burning Lamp Buddha.

Just as at this time this Lord Śakra in this Trāyastriṃśa Heaven praised those ten buddhas, so too did all the other Śakras do so in the very same way in all the Trāyastriṃśa heavens throughout all the other worlds of the ten directions. When the Buddha entered that Marvelous Excellence Palace and took his seat on the lion throne in the lotus posture, that palace suddenly expanded to become as vast as that entire celestial congregation. As it did so in this world, so too did this occur in the very same way in all those other palaces in all the worlds of the ten directions.

CHAPTER 14

The Praise Verses on the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, great bodhisattvas came from distant worlds off in each of the ten directions. Each of them was attended by a retinue of countless bodhisattvas. Their names were Dharma Wisdom Bodhisattva, Comprehensive Wisdom Bodhisattva, Supreme Wisdom Bodhisattva, Meritorious Qualities Wisdom Bodhisattva, Vigorous Wisdom Bodhisattva, Fine Wisdom Bodhisattva, Knowing Wisdom Bodhisattva, Genuine Wisdom Bodhisattva, Unsurpassable Wisdom Bodhisattva, and Solid Wisdom Bodhisattva. They each bowed down in reverence to the Buddha and then each of them conjured a lion throne off in the direction from which they came, whereupon they each sat down there in the lotus posture. As this occurred in this way in this world, so too did this very same thing occur in the very same way in all the worlds of the ten directions.

The Buddha then emanated countless light rays from the toes of his two feet that everywhere illuminated the summits of all the Mount Sumerus in the worlds of the ten directions and illuminated the buddhas in the palaces of all those Indras.

At that time, both in this world and in a mirror-like fashion in all those other worlds, assisted by the Buddha's spiritual powers, each of those ten bodhisattvas took turns in speaking a series of ten verses praising the Tathāgata.

CHAPTER 15

The Ten Abodes

At that time, assisted by the Buddha's powers, Dharma Wisdom Bodhisattva entered "the bodhisattva's countless expedients samādhi," whereupon, by the power of that samādhi, countless buddhas, all named "Dharma Wisdom," came from far off worlds of the ten directions and spoke to Dharma Wisdom Bodhisattva, praising him for being able to enter this samādhi and informing him that the reason this occurred is so that he could now bring about the arising of the ten abodes by proceeding now to expound on those dharmas. Then, as a function of the power of this samādhi, they joined in bestowing ten kinds of knowledge on Dharma Wisdom Bodhisattva, after which they each extended their right hand and touched the top of his head, after which he arose from meditative absorption, addressed the congregation of bodhisattvas, and began to expound on the ten bodhisattva abodes, beginning by listing them as: the abode of initial generation of the resolve; the abode of preparation of the ground; the abode of cultivation of the practices; the abode of acquiring noble birth; the abode of complete fulfillment of skillful means; the abode of right mindedness; the abode of irreversibility; the abode of the pure youth; the abode of the prince; and the abode of the crown-anointing consecration.

Then, one by one, Dharma Wisdom Bodhisattva proceeded to explain these ten bodhisattva abodes, listing for each of them ten dharmas in which the bodhisattva dwelling there should encourage training while also explaining which bodhisattva purposes are served by his proceeding to encourage these different sets of ten trainings for each of the ten abodes.

After Dharma wisdom had finished expounding on all ten of these bodhisattva abodes, countless worlds in each of the ten directions moved and shook in six ways, and their rained down marvelous heavenly flowers, heavenly incenses, heavenly flower chaplets, heavenly perfumes, celestial robes, and celestial adornments accompanied by clouds of jewels, heavenly music, and the emanation of light.

Just as this proclamation of the ten abodes occurred there in the palace of Indra at the top of Mount Sumeru in this world, so too did this also occur in all worlds throughout the ten directions.

Then, by the spiritual powers of the Buddha, countless bodhisattvas came from each of the ten directions and praised Dharma Wisdom Bodhisattva, telling him that they too were all named "Dharma Wisdom" and that they had come there to bear witness to his teaching of the ten abodes.

Dharma Wisdom Bodhisattva then concluded the chapter with some one hundred reiterative stanzas on the bodhisattva's ten abodes.

CHAPTER 16

The Brahman Conduct

At that time, Right Mindfulness Devaputra asked Dharma Wisdom Bodhisattva how it is that monastic bodhisattvas attain purity in brahman conduct and proceed from the position of a bodhisattva to the attainment of highest enlightenment. (Here, "brahman conduct" or "*brahmacarya*" refers to pure spiritual practice that is inclusive of celibacy.) Dharma Wisdom replied by telling him that the bodhisattva should meditate on ten objects of contemplation: the body, physical actions, the mouth, verbal actions, the mind, mental actions, the Buddha, the Dharma, the Sangha, and the moral precepts, asking himself in each case whether each of these are synonymous with brahman conduct. Once the bodhisattva realizes that none of them are synonymous with brahman conduct, he becomes free of any seizing on any of these ten objects of contemplation and carries on these contemplations because: the dharma of the brahman conduct is inapprehensible; the dharmas of the three times are all empty and quiescent; the mind has nothing to which it attaches; the mind has no obstacles; one's practice is non-dual; one acquires sovereign mastery of skillful means; one accepts the dharma of signlessness; one contemplates the dharma of signlessness; one realizes the equality of all Buddha dharmas; and one is fulfilling all dharmas of the Buddha.

Dharma Wisdom Bodhisattva said that this is what is synonymous with the brahman conduct, after which he said that the bodhisattva should then cultivate ten dharmas, the ten powers of the Buddha, the contemplation of which will lead the bodhisattva to understand that each of these powers contains countless meanings into which the bodhisattva should inquire. He says that, in doing so, the bodhisattva should arouse great kindness and compassion to contemplate beings and never abandon them. He then says that the bodhisattva "should reflect on all dharmas incessantly, should engage in unexcelled karmic deeds but not seek any karmic reward, and should completely realize that objective spheres are like conjurations, like dreams, like reflections, like echoes, and also like spiritual transformations." He further says that this will lead to his no longer entertaining dualistic understandings of any dharma and to all the dharmas of buddhahood manifesting directly before him. He then says in essence that the bodhisattva's arousing of the initial resolve guarantees his eventual realization of highest enlightenment. He concludes the chapter by saying of such bodhisattvas that, "They will realize that all dharmas are identical to the very nature of the mind, they will perfect the wisdom body, and their own awakening will not arise in dependence on others."

CHAPTER 17

The Merit of the Initial Resolve

The chapter begins with Śakra Devānām Indra asking Dharma Wisdom Bodhisattva how much merit is acquired by the bodhisattva when he first makes the resolve to attain bodhi, after which Dharma Wisdom replies that, although this matter is extremely profound and difficult to describe, with the assistance of the Buddha, he will nonetheless explain it. He then says, “Suppose there was someone who made offerings of all kinds of pleasing things to all beings in an *asaṃkhyeya* of worlds to the east for an entire kalpa and afterward instructed and enabled them to purely observe the five moral precepts, whereupon he did this in the same way in the south, west, north, the four midpoints, the zenith, and the nadir. Son of the Buddha, what do you think? Would this person’s merit be abundant, or not?” After acknowledging Śakra’s assessment that such merit would be so great that only a buddha could know it, he said that, compared to the merit of the bodhisattva’s initial resolve, “it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part. In this same way, it would not be equal to even one part in a *koṭī* of parts, one part in a hundred *koṭīs* of parts, one part in a thousand *koṭīs* of parts, one part in a hundred thousand *koṭīs* of parts, one part in a *nayuta* of *koṭīs* of parts, one part in a hundred *nayutas* of *koṭīs* of parts, one part in a thousand *nayutas* of *koṭīs* of parts, one part in a hundred thousand *nayutas* of *koṭīs* of parts, one part in the largest numerable number of parts, one part in a *kalā* of parts, one part in the largest calculable number of parts, one part in the highest number of parts demonstrable by analogy, and it would not amount to even a single part in an *upaniṣad* of parts.”

Dharma Wisdom then presented more than a dozen more analogies, each of which supposed deeds of astronomically greater merit than the previous one, in each case noting that such merit still could not even approach the merit of the bodhisattva’s initial resolve. In each instance he listed yet more reasons why the bodhisattva’s merit is so much greater than even the most spectacularly meritorious deeds he has just described.

When he had finished presenting all these analogies and had reiterated why this bodhisattva’s merit is so great, by the power of the Buddha, the worlds of the ten directions moved and shook in six ways, whereupon, accompanied by heavenly light and music celestial flowers, chaplets, robes, jewels, and adornments rained down, after which countless buddhas, all named “Dharma Wisdom” came from the ten directions and praised Dharma Wisdom Bodhisattva.

Those buddhas then told him that he had proclaimed this Dharma just as all buddhas do, and also said to him, “When you proclaimed this Dharma, bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras* all resolved to attain bodhi. We all now bestow a prediction on them that in a future age, beyond a thousand ineffable numbers of boundless kalpas, they will all succeed in attaining buddhahood.” They then informed him that, just as he had just now proclaimed this teaching in this Sahā World, so too was this Dharma simultaneously taught in all worlds of the ten directions by countless other bodhisattvas who were all also named “Dharma Wisdom,” each of whom proclaimed this Dharma teaching:

- Due to the Buddha’s spiritual powers;
- Due to the power of the Bhagavat’s original vows;
- Due to a wish to reveal the Dharma of the Buddha;
- To use the light of wisdom to produce universal illumination;
- Due to a wish to explain the genuine meaning;
- To enable beings to realize the nature of dharmas;
- To enable the congregations to be filled with joyous delight;
- Due to a wish to reveal the Buddha Dharma’s causality;
- To realize the equality of all buddhas; and
- To comprehend the non-duality of the Dharma realm.

Dharma Wisdom Bodhisattva then surveyed all the congregations in the ten directions and, aided by the Buddha’s powers, ended the chapter by speaking a series of one hundred and twenty-one reiterative verses describing, praising, and celebrating the merit of the bodhisattva when he makes his initial resolve to ultimately reach the utmost, right, and perfect enlightenment of a buddha.

CHAPTER 18

Clarifying the Dharma

The chapter begins with Vigorous Wisdom Bodhisattva asking Dharma Wisdom Bodhisattva how these bodhisattvas who have aroused the initial resolve to attain bodhi should cultivate the Buddha's teachings so that: they cause all *tathāgatas* to be delighted; they enter the stations in which bodhisattvas dwell; they accomplish the purification of all the great practices; they cause all the great vows to be fulfilled; they acquire the vast treasury of all bodhisattvas; they adapt to the beings they should teach and always speak Dharma for them; they never abandon the *pāramitā* practices; they enable the liberation of all beings of whom they are mindful; they continue the lineage of the Three Jewels and ensure that it is never cut off; and they ensure that their skillful means and roots of goodness are not implemented in vain. He then immediately asked a list of twenty more questions beginning with, "By using which skillful means will those bodhisattvas be able to cause this Dharma to become completely fulfilled?" and ending with, "How can they acquire the power of roots of goodness, increase the dharmas of pristine purity, expound on the Tathāgata's extremely profound Dharma treasury, and adopt and retain right Dharma as their adornment?" Then, wishing to restate his meaning, he summed up all these questions with ten complex questions embedded in eleven stanzas.

Dharma Wisdom Bodhisattva began his reply to all these questions by praising Vigorous Wisdom's abilities to ask these questions as equivalent even to that of the Buddha himself. He then proceeded to answer, beginning with the cautionary note that the bodhisattva who has aroused the bodhi resolve must diligently guard his resolve and refrain from becoming negligent, after which he listed seven ways in which the bodhisattva qualifies as avoiding negligence, beginning with guarding and upholding the moral precepts and ending with cultivating every kind of goodness and constantly contemplating the power of perseverance.

Dharma Wisdom then listed ten kinds of purity acquired through avoiding negligence in these ways, beginning with practicing in accordance with his own words and perfecting mindfulness and wisdom and concluding with feeling deep reverential esteem for precept-transmitting teachers, bodhisattvas, good spiritual guides, and masters of the Dharma. He next listed ten ways in which this bodhisattva is then able to delight all buddhas and then listed ten additional dharmas by which he is able to delight all buddhas, after which he spoke of ten dharmas that enable bodhisattvas to swiftly enter the [bodhisattva] grounds, beginning with the skillful and perfect

fulfillment of the two practices of merit and wisdom and concluding with having roots of goodness and skillful means that are of the same essential nature as those of all buddhas of the three periods of time. Dharma Wisdom then recommended that, once bodhisattvas first dwell on the grounds, they should skillfully engage in a series of individually suited contemplations that will lead them to understand that all dharmas are just their own mind, thereby freeing them from any attachment to them and ensuring that they will become well established in the bodhisattva grounds.

Dharma Wisdom next listed ten types of dharmas that enable whatever the bodhisattvas practice to be pure, beginning with relinquishing all possessions to fulfill beings' wishes and ending with realizing that all beings are of the same single essential nature as all *tathāgatas*. This leads the bodhisattva to acquire ten especially supreme dharmas, beginning with being regarded with protective mindfulness by all buddhas of other regions and ending with becoming able to understand the power of the Tathāgata's skillful means.

Dharma Wisdom then listed the bodhisattva's ten types of pure vows, beginning with vowing to be tireless in ripening beings and ending with vowing to fulfill the conduct of Samantabhadra and purify the gateways to the knowledge of all modes. He next listed ten kinds of dharmas by which the bodhisattva enables all his great vows to become completely fulfilled, beginning with having a tireless mind, fulfilling the great adornments, and bearing in mind the vow power of all bodhisattvas and ending with always diligently preserving and protecting the unsurpassed gateways to the Dharma.

Dharma wisdom next listed ten kinds of inexhaustible treasures immediately acquired by the bodhisattva who fulfills such vows, beginning with the inexhaustible treasury of everywhere seeing all buddhas and ending with the inexhaustible treasury of entering boundlessly many worlds. He then noted that, once the bodhisattva has acquired these ten kinds of treasures, he then teaches the Dharma for all beings in accordance with what is fitting for each of them, doing so in ten ways, beginning with teaching the unloveliness contemplation for those beset by much desire and teaching great kindness for those beset by much hatred and ending with providing extensive Dharma teachings to ensure the complete development of those bodhisattvas who delight in quiescence. He then listed ten factors that mark the bodhisattva's teaching right Dharma to beings and then explains how the bodhisattva approaches purification of the ten perfections, how the bodhisattva uses wisdom to tailor his teachings to beings' individually dominant afflictions, how the bodhisattva's teachings prevent the lineage of the Three Jewels from ever being cut off, and how this leads to his fulfillment of ten kinds of adornments, beginning with the adornments of body, mouth, and mind and ending with the adornments of right teaching, the ground of nirvāṇa, and skillful speech that teaches the Dharma in a manner

adapted to the individual capacities of the beings receiving his Dharma teaching. He then noted that, by perfecting adornments such as these, the bodhisattva never does anything in vain and dedicates everything to the realization of all-knowledge.

After Dharma Wisdom finished his answers to the questions asked him by Vigorous Wisdom bodhisattva at the beginning of the chapter, he finishing the chapter with a set of ten reiterative verses that end as follows:

Cultivating in this manner, he acquires the wisdom of the Buddha,
 deeply enters the right Dharma treasury of the Tathāgata,
 and becomes a great Dharma master, expounding on sublime Dhar-
 ma,

like a rain of the elixir of immortality bestowing its moisture on all.

His kindness, compassion, and deep sympathy extend to everyone.

Of beings' thoughts and actions, there are none he does not know.

He provides explanations for them, suited to their dispositions,
 of all the countless and boundlessly many dharmas of the Buddha.

Going and stopping, he is as calm and unhurried as the elephant
 king

while also being as courageous and fearless as a lion.

He is as unshakeable as a mountain, possesses wisdom like an ocean,
 and is also like the great rains in dispelling the heat of the multitude.

CHAPTER 19

Ascent to the Suyāma Heaven Palace

In this chapter which begins the fourth of the Dharma assemblies, even without leaving the bodhi tree or the summit of Mount Sumeru, the Tathāgata next traveled toward the Hall of Jewel Adornments of the Suyāma Heaven Palace in which, having seen that the Buddha was coming, the Suyāma Heaven king used his spiritual powers to create a marvelously adorned lotus flower dais lion throne for the Buddha.

When the Buddha arrived, the king reverently welcomed him and requested him to stay, after which he spoke ten verses that praised and recalled ten buddhas of the past he had previously welcomed to this very palace.

Just as this scene was unfolding in the Suyāma Heaven king's palace in this world, so too was this same scene manifesting throughout the worlds of the ten directions.

When the Buddha entered this Hall of Jewel Adornments and sat down in the lotus posture on that lotus flower dais lion throne, that hall suddenly and miraculously expanded to become so vast that it was then able to contain that entire celestial congregation. And just as this occurred here in this Hall of Jewel Adornments, so too did this also occur in in all those other places throughout the ten directions.

CHAPTER 20

Praise Verses in the Suyāma Heaven Palace

Next, due to the power of the Buddha, a great bodhisattva came from distant worlds in each of the ten directions, each followed by a retinue of countless other bodhisattvas. After they had all arrived and bowed down in reverence to the Buddha, each of those great bodhisattvas transformationally created lotus dais lion thrones off in each of the ten directions where they sat down in the lotus posture. Just as this occurred here in this world, so too did this also occur in all those other worlds where the names of their bodhisattvas, their worlds, and their *tathāgatas* were all the same.

Then, the Bhagavat emanated from the top of his two feet a hundred thousand *koṭīs* of colored light rays that, in all those worlds of the ten directions, everywhere illuminated the buddhas and their assemblies in each of the Suyāma Heaven Palaces, causing them all to be fully revealed.

After the Buddha had emanated these light rays illuminating the worlds of the ten directions, assisted by the power of the Buddha, each of those ten great bodhisattvas from each of the ten directions took turns in speaking ten stanzas of verse describing the miraculous nature of this marvelously interpenetrating mirror-like scene transpiring in all the Suyāma Heaven palaces throughout the ten directions, commenting as well on the deeply abstruse and inconceivable nature of the Dharma, of metaphysical emptiness, and the miraculous way in which all buddhas manifest in the world to carry on the liberation of beings.

CHAPTER 21

The Ten Practices

Then, assisted by the power of the Buddha, Forest of Meritorious Qualities Bodhisattva entered “the bodhisattva’s skillful reflection samādhi,” whereupon countless buddhas from each of the ten directions, all of them named “Forest of Meritorious Qualities,” manifested before him, joined in praising him for entering this samādhi, and requested him to expound on the ten practices. Each of those buddhas then extended his right hand and touched the crown of Forest of Meritorious Qualities Bodhisattva, whereupon he arose from samādhi, and began to speak of the ten practices, namely: joyful practice; beneficial practice; non-opposing practice; indomitable practice; unconfused practice; well-manifested practice; unattached practice; difficult-to-attain practice; the practice of good dharmas; and genuine practice.

Having listed the ten practices, Forest of Meritorious Qualities Bodhisattva then began to speak in detail on each of the ten practices, beginning with the first practice, “joyful practice,” by which the bodhisattva acts with universal kindness and generosity toward beings, thus enabling them all to be filled with joy by his selfless beneficence in which he has no perception of a self, of a being, of a person, or of any inherently existent dharmas at all.

This bodhisattva next expounded on the second practice, “beneficial practice,” which, for him, is characterized by careful observance of the moral precepts and a complete absence of attachment to the sense objects, to power or influence, to wealth, to fine appearance, or kingship. He does not raise even a single thought of desire and would rather give up his own life than ever produce afflictions toward any being due to attachment to any of the objects of desire. His sole aim with regard to others is to establish all beings in moral virtue and the resolve to gain highest enlightenment, thereby affording them access to the highest of all benefits any being could ever hope to enjoy.

Forest of Meritorious Qualities Bodhisattva then taught the third practice, “non-opposing practice,” in which the bodhisattva always cultivates the dharma of patience by which he is humbly deferential and reverentially respectful, by which he refrains from harming anyone or encouraging anyone else to do so, refrains from taking what is not given or encouraging anyone else to do so, refrains from becoming attached to either self or others, and refrains from seeking fame or offerings, all the while reflecting that he should always teach Dharma for beings and enable them to abandon all evil and become established in patience and gentleness.

He next taught the fourth practice, "indomitable practice," by which the bodhisattva is so dedicated to the practice of vigor in the bodhisattva path that he is not the least bit discouraged at the prospect of working for the liberation and nirvāṇa of all beings before being able to attain the highest enlightenment himself.

Forest of Meritorious Qualities Bodhisattva then spoke about the fifth practice, "unconfused practice," in which the bodhisattva perfects right mindfulness in which his mind is not scattered and confused, and in which it remains steadfastly unmoving, is the most supremely pure, is measurelessly vast, and remains free of confusion or delusion even as he dies here and is reborn there, continuing to cultivate the bodhisattva practices even throughout an ineffable number of kalpas without his mind ever again becoming confused and without ever forgetting any of the Dharma that he has learned across the course of countless lifetimes of cultivating the bodhisattva path.

He next expounded on the sixth practice, "well manifested practice," in which the bodhisattva maintains purity of physical, verbal, and mental actions, abides in the inapprehensibility of all dharmas, always realizes the emptiness of inherent existence of all phenomena, "everywhere enters the three periods of time, never abandons the great resolve to attain bodhi, never retreats from his resolve to teach beings, ever increases his mind of great kindness and compassion, and serves as a refuge for all beings."

Forest of Meritorious Qualities Bodhisattva next taught the seventh practice, "unattached practice," in which he not only has no attachment to objects of the senses and such, but also has no attachment even to any being, any rebirth destinies, any samādhis, or any practices of the buddhas, for he contemplates the entire Dharma realm as like a magical conjuration, all buddhas as like shadows, all bodhisattva practices as like a dream, and the dharmas spoken by the Buddha as like echoes.

He next explained the eighth practice, the "difficult-to-attain practice," the ninth practice, "practice of good dharmas," and the tenth practice, "genuine practice," by which he is able to act in accordance with his speech, is able to speak in accordance with his actions, and is able to become perfectly developed in his wisdom.

When Forest of Meritorious Qualities Bodhisattva had finished expounding on these ten practices, due to the Buddha's spiritual powers, the worlds of the ten directions moved and shook in six ways and it rained down marvelous heavenly flowers, celestial perfumes and incense, heavenly flower garlands, heavenly jewels, and heavenly adornments as celestial music resounded and celestial radiance shone everywhere. Bodhisattvas arrived and praised him and he then finished the chapter with a verse of one hundred and one stanzas with which he summed up his teaching.

CHAPTER 22

The Ten Inexhaustible Treasuries

Forest of Meritorious Qualities again addressed that immense congregation of bodhisattvas, telling them that the bodhisattva-*mahāsattva* has ten kinds of treasuries of which all buddhas of the past, future, and present have spoken, will speak, and do now speak, namely the treasuries of: faith; moral precepts; a sense of shame; a dread of blame; learning; giving; wisdom; recollection; retention; and eloquence. After listing them, he proceeded to discuss the treasury of faith, listing ten kinds of faith by which his mind is never intimidated by the inconceivability of the Dharma, the buddhas, the realms of beings, the Dharma realm, empty space, nirvāṇa, the past, the future, the present, or entry into all kalpas.

He next explained the second inexhaustible treasury, the treasury of moral precepts, specifically listing and explaining ten kinds of precepts, namely the moral precepts of: universal benefit; not adopting wrong prohibitions; not dwelling; not having regrets; noncontentiousness; nonharming; nondefilement; noncovetousness; faultlessness; and nontransgression.

Forest of Meritorious Qualities next explained the treasury of a sense of shame and how it leads the bodhisattva to resolve to cut off shameless actions, pursue highest enlightenment, and teach true Dharma to beings.

He next spoke of the bodhisattva's treasury of a dread of blame and how it motivates the bodhisattva to resolve to refrain from ever again being affected by any of the afflictions and to again resolve to attain highest enlightenment and teach true Dharma to beings.

Forest of Meritorious Qualities next taught the fifth of these inexhaustible treasuries, the treasury of learning and the ten categories of dharmas to which it primarily refers beginning with dharmas of causality and concluding with conditioned dharmas, unconditioned dharmas, morally determinate dharmas, and indeterminate dharmas, each of which he then proceeds to explain.

He next taught the bodhisattva's inexhaustible treasury of giving, specifically mentioning ten kinds of giving, namely: shared giving, exhaustive giving, inward giving, outward giving, inward and outward giving, all-inclusive giving, past giving, future giving, present giving, and ultimate giving, each of which he then individually explained in great detail.

The next treasury he explained is the inexhaustible treasury of wisdom and the various categories of knowledge to which it refers by which the bodhisattva knows in accordance with reality and in relation to the four truths, the aggregates, *śrāvaka* disciples, *pratyekabuddhas*, bodhisattvas, and other dharmas.

Forest of Meritorious Qualities next explained the eighth of the inexhaustible treasuries, the inexhaustible treasury of recollection by which the bodhisattva recalls even countless hundred of thousands of past lives, an inconceivable number of kalpas, the names of countless buddhas, the ten kinds of canonical text of all those buddhas, those buddhas' congregations, and other such phenomena associated with all those buddhas. He also spoke of ten kinds of recollection and the benefits the bodhisattva receives from such recollection.

He then spoke of the ninth of the inexhaustible treasuries, the treasury of retention by which the bodhisattva retains the sutras spoken by all buddhas, including the meanings and principles of their texts and sentences, remembering all of this for even up to an ineffable-ineffable number of lifetimes. He also remembers the names of even up to an ineffable-ineffable number of buddhas' names, buddhas' bestowals of predictions, buddhas' sutras, and buddhas' discourses on an ineffable number of dharmas, maintaining this capacity of retention with measureless power and capacity generally only otherwise within the sphere of cognition of a buddha.

Forest of Meritorious Qualities Bodhisattva next spoke of the tenth and final bodhisattva's inexhaustible treasury, the inexhaustible treasury of eloquence by which the bodhisattva possessed of deep wisdom who completely knows the true character of phenomena extensively expounds on all dharmas for the sake of beings, never contradicting the scriptures as he does so. He may expound on but a single dharma or countless kinds of dharmas, may explain a single buddha's name or countless buddhas' names, may discourse on a single world, a single buddha's bestowal of predictions, a single sutra, or on countless numbers of all of these, doing so for a single day or for countless kalpas, in the latter case even then not necessarily reaching the end of the meanings and principles associated with any one of these topics to which he devotes his inexhaustible eloquence. His inexhaustible eloquence arises from his having completely perfected these ten inexhaustible treasuries which lead him then to acquire "the *dhāraṇī* gateway that subsumes all dharmas" with which, drawing on the light of Dharma, he extensively expounds on the Dharma for the sake of beings, adapting in every case to each being's particular faculty and nature, thus enabling each being to extinguish the defilement created by the afflictions that entangle him. Thus this bodhisattva can enable all beings to carry forth the lineage of the Buddha without interruption and with a continuously pure mind as he also uses the light of Dharma to expound on the Dharma endlessly and tirelessly.

These are the ten kinds of inexhaustible dharmas by which they are able to cause everything they do in the world to become an ultimate and inexhaustible great treasury.

CHAPTER 23

The Ascent to the Tuṣita Heaven Palace

At that time, due to the Buddha's spiritual powers, in all those worlds throughout the ten directions, everyone saw the Tathāgata seated beneath the tree where there were bodhisattvas who, assisted by the Buddha's spiritual powers, expounded on the Dharma. There was no one there who did not believe himself to be constantly in the direct presence of the Buddha.

At that time, again due to his spiritual powers, without leaving the bodhi tree, the summit of Mount Sumeru, or the Suyāma Heaven palace, the Bhagavat then went to the Tuṣita Heaven's Palace of Marvelous Jewel Adornments.

Seeing the Buddha coming from afar, the Tuṣita Heaven king prepared for him an inconceivably marvelous adorned and bejeweled throne that seemed to constitute a brilliantly radiant world of its own attended by every level of spiritual and celestial being who came together there with countless bodhisattvas to pay reverence to the Buddha.

Just as in this world the Tuṣita Heaven King offered up for the Tathāgata this high throne he had arranged, so too did all the Tuṣita Heaven kings in all worlds also arrange thrones such as these with adornments such as these, ceremonial propriety such as this, faithful devotion such as this, purity of mind such as this, delight such as this, joyfulness such as this, reverential esteem such as this, thoughts of appreciation of its rarity such as these, joyous exultation such as this, and thirst-like anticipation such as this. In each case, all of these circumstances were the same.

At that time, after the Tuṣita Heaven king had arranged this throne for the Tathāgata, his thoughts became imbued with deep reverential esteem, whereupon, together with ten myriads of *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, and all the other types of heavenly beings and bodhisattvas, he respectfully welcomed the Tathāgata there, and, with purified minds, they then rained down *asaṃkhyeyas* of clouds of colored flowers, colored incense clouds, colored garland clouds, pure sandalwood clouds, clouds of all different kinds of canopies, clouds of marvelously fine heavenly robes, and many other kinds of clouds including clouds of many kinds of marvelous jewels.

The anonymous narrator of the chapter then embarks on a very long eulogizing description of the qualities, capacities, and actions of the Tathāgata who carries forth the inconceivably vast and wondrous works of the buddhas devoted to the spiritual liberation of beings, adapting to all their different karmic retributions, mental dispositions, and faculties as

he manifests in all worlds throughout all three periods of time, teaching the Dharma with infinite skillful means by which all living beings are led along on the path from immersion in cyclic existence to the highest enlightenment of all buddhas.

At that time, those in that great congregation saw the body of the Tathāgata emanating from every one of its pores hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays that caused all the beings they illuminated to contemplate, to be filled with joyous delight, to increase their deep faith, to develop purified aspirations, to experience clarity and coolness in all their faculties, and to develop deep reverential esteem.

Because of the Buddha's spiritual powers, there emerged an immense and marvelous voice. That voice then proclaimed a hundred thousand *koṭīs* of *nayutas* of inconceivable praise verses that were transcendently superior to any expressed in worldly language and that were produced through world-transcending roots of goodness.

The Tuṣita Heaven king and his retinue of countless devas' sons then welcomed the Buddha, inviting him to reside in the Tuṣita Heaven palace. The Bhagavat accepted their invitation. And just as this was so in this world, so too did this also occur in all worlds throughout the ten directions. Then, assisted by the awesome power of the Buddha, the Tuṣita Heaven King uttered a verse in ten stanzas in which he recalled his having previously welcomed ten buddhas of the past to that very palace. Just as, assisted by the Buddha's spiritual powers, this world's Tuṣita Heaven king used verses to praise buddhas of the past, so too did the Tuṣita Heaven kings in all the worlds of the ten directions also then praise the meritorious qualities of the buddhas in this same way.

The Bhagavat then sat in the lotus posture on the *maṇi* jewel dais lion throne in the Palace of Every Jewel and, through the marvelous and masterful functions of the pure Dharma body, he dwelt in the same realm with all buddhas of the three periods of time. Abiding in all-knowledge, together with all buddhas, he entered the one nature. With the complete clarity of the buddha eye, he was unimpeded in his perception of all dharmas. Possessed of great awesome powers, he roamed everywhere throughout the Dharma realm, never resting. Equipped with the great spiritual superknowledges, wherever there were beings amenable to being taught, he was able to go everywhere to all of those places. Adorned with the unimpeded adornments of all buddhas and knowing well the appropriate time, he taught the Dharma for the multitudes.

Multitudes of bodhisattvas then arrived from the many different countries of other regions, assembled there, and presented marvelously fine offerings to the Buddha. Just as this happened here, so too was this also so in all Tuṣita Heavens throughout the ten directions.

CHAPTER 24

The Tuṣita Heaven Palace Praise Verses

At that time, because of the Buddha's spiritual powers, from each of the ten directions, beyond a number of lands as numerous as the atoms in a myriad buddha *kṣetras*, great bodhisattvas came to pay their respects to the Buddha, each of whom was attended by bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras*. Their names were Vajra Banner Bodhisattva, Solid Banner Bodhisattva, Courage Banner Bodhisattva, Radiance Banner Bodhisattva, Wisdom Banner Bodhisattva, Jeweled Banner Bodhisattva, Vigor Banner Bodhisattva, Stainlessness Banner Bodhisattva, Constellation Banner Bodhisattva, and Dharma Banner Bodhisattva.

After those bodhisattvas had arrived in the presence of the Buddha, they bowed down in reverence at the feet of the Buddha. With the assistance of the Buddha's spiritual powers, they each conjured a marvelous jeweled dais lion throne covered by a jeweled net that encircled and completely filled the area. Then, off in each of the directions from which they came, each of those bodhisattvas' congregations sat down on their seats in the lotus posture.

Then their bodies all emanated a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure light rays. These rays of light all arose from these bodhisattvas' jewel of the pure mind and from their great vows by which they abandoned all faults. They revealed the pure dharmas of all buddhas' sovereign masteries. Through the power of their impartial vows, those bodhisattvas were everywhere able to rescue and protect all beings. They were those whom everyone in the world delighted in seeing and those who saw them did not do so in vain, for all who saw them acquired the training and discipline. Those multitudes of bodhisattvas had already perfected countless meritorious qualities, for example: they roam, unimpeded, to the lands of all buddhas; they see the non-dependent pure Dharma body; they use the wisdom body to manifest countless bodies that go throughout the ten directions, serving the buddhas; they enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery; they dwell in the countless gateways of all-knowledge using the light of wisdom to thoroughly understand all dharmas; they attain fearlessness with respect to all dharmas by which, whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time; with great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*]; with the purified wisdom eye, they enter the deep Dharma realm; their wisdom's sphere of cognition is boundless; and their ultimate purity is space-like.

Just as the multitudes of bodhisattvas gathered together there in this world's Tuṣita Heaven palace, so too did bodhisattvas of these very same

names gather together in all the other Tuṣita Heaven Palaces throughout the ten directions in which the names of the countries from which they came and the buddhas with which they were associated were all identical and no different.

At that time, the Bhagavat emanated from his two kneecaps hundreds of thousands of *koṭīs* of *naḥyutas* of light rays that everywhere illuminated all worlds throughout the Dharma realm and the realm of empty space. All of those other bodhisattvas were able to see the appearance of this buddha's spiritual transformations and all of these bodhisattvas were able to see the appearance of all those other *tathāgatas'* spiritual transformations.

In the past, all of these bodhisattvas had planted roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They had all already awakened to and entered all buddhas' sovereign masteries and extremely deep liberations, had already acquired the body of the undifferentiated Dharma realm, had entered all lands and yet had no place where they dwelt, had already seen countless buddhas whom they had visited and served, and had in a single mind-moment traveled freely and unimpededly throughout the Dharma realm. Their minds were pure, like priceless jewels. They were aided by the constant protective mindfulness of measurelessly and countless many buddhas.

Then, assisted by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then uttered ten stanzas of verse in praise of the Buddha. Then, in turn, so too did those other nine great bodhisattvas do the same, finishing with the verses spoken by Dharma Banner Bodhisattva in praise of the Tathāgata and his Dharma, concluding with these three stanzas:

Even if one were to exhaust the bounds of future time,
roaming everywhere to all the buddha *kṣetras*,
so long as one does not seek this wondrous Dharma,
one would still never realize bodhi.

From the beginningless past on forward to the present,
beings have long drifted along and turned about in *saṃsāra*,
and yet still have not fully understood the genuine Dharma.
It is because of this that the buddhas have appeared in the world.

All of these dharmas are indestructible,
nor does there exist anyone capable of destroying them.
The great light of those with the sovereign masteries
is everywhere revealed throughout the world.

CHAPTER 25

The Ten Dedications

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva entered the "bodhisattva wisdom light samādhi." Having entered this samādhi, from each of the ten directions, beyond worlds as numerous as the atoms in ten myriads of buddha *kṣētras*, buddhas as numerous as the atoms in ten myriads of buddha *kṣētras*, all of whom were identically named "Vajra Banner," then appeared directly before him, whereupon they all praised him, saying: "It is good indeed, good indeed, Son of Good Family, that you have been able to enter this bodhisattva wisdom light samādhi. Son of Good Family, it is because of the joint assistance provided to you by the spiritual powers of buddhas from each of the ten directions as numerous as the atoms in ten buddha *kṣētras*, is also because of the awesome spiritual powers arising from the power of Vairocana Tathāgata's past vows, is also because of the purity of your wisdom, and is also because of the especially excellent roots of goodness of the bodhisattvas that you have been enabled to enter this samādhi and expound on the Dharma to enable all bodhisattvas:

- To acquire pure fearlessness;
- To possess unimpeded eloquence;
- To enter the ground of unimpeded wisdom;
- To dwell in the great mind of all-knowledge;
- To fully develop inexhaustible roots of goodness;
- To completely fulfill the dharmas of unimpeded purity;
- To enter the Dharma realm of the universal gateways;
- To manifest the spiritual powers of all buddhas;
- To ensure the continuity of past mindfulness and wisdom;
- To acquire all buddhas' protection of all their faculties;
- To use countless gateways to extensively explain the many dharmas;
- To completely understand, absorb, uphold, and never forget all the teachings that have been heard;
- To accumulate all the roots of goodness of bodhisattvas;
- To become fully accomplished in the world-transcending provisions for the path;
- To prevent the severance of the wisdom of all-knowledge;
- To instigate the generation of the great vows;
- To explain the genuine meaning;

To completely know the Dharma realm;
 To gladden all bodhisattvas;
 To cultivate the same roots of goodness of all buddhas; and
 To protect and preserve the lineage of all *tathāgatas*.

That is to say, [they have enabled you in this way] so that you will expound on the ten dedications of all bodhisattvas. Son of the Buddha, assisted by the awesome spiritual powers of the Buddha, you should expound on these dharmas, doing so:

To acquire the protective mindfulness of the Buddha;
 To dwell in the family of the buddhas;
 To increase world-transcending meritorious qualities;
 To acquire the light of the *dhāraṇīs*;
 To enter the unimpeded Dharma of the Buddha;
 To everywhere illuminate the Dharma realm with great light;
 To accumulate the pure dharmas free of all faults;
 To abide in the realm of vast wisdom; and
 To acquire the unimpeded light of the Dharma.”

Then the buddhas bestowed on Vajra Banner Bodhisattva: measureless wisdom; unimpeded eloquence; skillful means for distinguishing statements and meanings; unimpeded Dharma light; a body the same as that of the Tathāgata; a pure voice possessed of countless different tones; the bodhisattvas’ inconceivable samādhi of skillful contemplation; the wisdom that dedicates all indestructible roots of goodness; the perfection of skillful means in contemplating all dharmas; and uninterrupted eloquence in explaining all dharmas in all places.

Vajra Banner Bodhisattva then explained the ten kinds of dedications expounded on by all buddhas of the three periods of time, namely:

First, the dedication that saves all beings in the absence of any conception of a being;

Second, the indestructible dedication;

Third, the dedication that is the same as that of all buddhas;

Fourth, the dedication that reaches everywhere;

Fifth, the dedication of an inexhaustible treasury of meritorious qualities;

Sixth, the dedication of roots of goodness that penetrates the equality of everyone;

Seventh, the dedication that equally accords with all beings;

Eighth, the dedication that has the character of true suchness;

Ninth, the dedication of the unbound and unattached liberation; and

Tenth, the dedication that penetrates the measurelessness of the Dharma realm.

As for the first of these ten dedications, “the dedication that saves all beings in the absence of any conception of a being,” Vajra Banner explains that, when this bodhisattva practices the six perfections and the four immeasurable minds, he dedicates his roots of goodness from such practice to benefiting all beings in such a way that they are able to attain purity and remain forever apart from the sufferings of the three wretched destinies. He also dedicates them wishing that he may become for them a shelter, a protector, a refuge, a path, a source of peace, a light, a torch, a lamp, a guide, and a great guide who provides them with great wisdom. In doing so, he dedicates his roots of goodness to all beings equally, even to those who might be hostile or wish him harm. And of course, although Vajra Banner does not say so here in so many words, due to his great wisdom, this bodhisattva all the while understands that there is no such thing as an inherently existent “being” anywhere in any world who is the beneficiary of his dedications, for the conception of a “being” is just a false imputation on what is really only a momentary conjunction of the five aggregates.

With regard to the second of these ten dedications, “the indestructible dedication,” Vajra Banner begins by noting that this bodhisattva attains indestructible faith in all *tathāgatas*, in all bodhisattvas, in all dharmas of the Buddha, in all teachings of the Buddha, in all beings, in all dharmas of purity, in the path of all bodhisattvas’ dedications, in all bodhisattva masters of the Dharma, in all buddhas’ sovereign mastery of the super-knowledges, and in all bodhisattvas’ practice of skillful means. When the bodhisattva dedicates all roots of goodness, although he adapts to beings’ circumstances in *saṃsāra*, he still does not change. In seeking all-knowledge, he never retreats. None of the dharmas of the world are able to either change him or cause him to be moved. Because this bodhisattva’s resolve is indestructible, his dedications are indestructible.

In discussing the third of these ten dedications, “the dedication that is the same as that of all buddhas,” Vajra Banner Bodhisattva begins by saying that this bodhisattva-*mahāsattva* accords with all buddhas, the *bhagavats*, of the past, future, and present in his cultivation and training in the path of dedications. Later on, he says that this bodhisattva has this thought: “Just as, when all buddhas of the past cultivated the bodhisattva practices, they dedicated all their roots of goodness in this way, and just as those of the future shall do so and those of the present now also do so, so too should I now also resolve, in the same way as all those buddhas, to dedicate all roots of goodness.”

As for the fourth of these ten dedications, “the dedication that reaches everywhere,” Vajra Banner says that this bodhisattva reflects in this manner: “May the power of the meritorious qualities associated with these roots of goodness reach everywhere. Just as the apex of reality has no place it does not reach as it reaches all things, reaches all worlds, reaches all beings, reaches all lands, reaches all dharmas, reaches all of empty space, reaches

all three periods of time, reaches all that is either conditioned or unconditioned, and reaches the sounds of all speech, may it be that these roots of goodness also in this same way everywhere reach the places in which the *tathāgatas* dwell to serve as an offering to all buddhas of the three periods of time, facilitating the complete fulfillment of what was vowed by the buddhas of the past, facilitating the perfectly replete adornments of all buddhas of the future, and enabling all buddhas of the present as well as their lands and congregations at their sites of enlightenment to everywhere fill empty space and the Dharma realm." Later on, Vajra Banner said, "When the bodhisattva-*mahāsattva* abides in this dedication:

He acquires physical actions that reach everywhere by which he is everywhere able to respond by appearing in all worlds;

He acquires verbal actions that reach everywhere by which he expounds the Dharma in all worlds;

He acquires mental actions that reach everywhere by which he absorbs and upholds the Dharma proclaimed by all buddhas;

He acquires the spiritual superknowledge of psycho-physical travel that reaches everywhere by which he adapts to beings' minds and goes forth in response to them all;

He acquires wisdom concordant with realizations that reaches everywhere by which he is everywhere able to fully comprehend all dharmas;

He acquires complete-retention [*dhāraṇī* formulae] and eloquence that reaches everywhere by which he adapts to beings' minds and causes them to feel happy;

He acquires entry into the Dharma realm that reaches everywhere by which he everywhere enters all worlds even within a single pore;

He acquires a pervasively penetrating body that reaches everywhere by which he everywhere enters the bodies of all beings through entering the body of but a single being;

He acquires universal vision of kalpas that reaches everywhere by which he always sees all *tathāgatas* in every kalpa; and

He acquires all-seeing mindfulness that reaches everywhere by which, even in each successive mind-moment, all buddhas appear directly before him."

In discussing the fifth of these ten dedications, "the dedication of an inexhaustible treasury of meritorious qualities," Vajra Banner says that this bodhisattva acquires ten inexhaustible treasuries consisting of: the inexhaustible treasury of seeing the buddhas; the inexhaustible treasury of penetrating dharmas; the inexhaustible treasury of remembrance; the inexhaustible treasury of definite wisdom; the inexhaustible treasury of

understanding meanings and their import; the inexhaustible treasury of boundless awakened understanding; the inexhaustible treasury of merit; the inexhaustible treasury of courageous wisdom; the inexhaustible treasury of definite eloquence; and the inexhaustible treasury of the ten powers and the fearlessnesses.

Regarding the sixth of these ten dedications which is first listed as “the dedication of roots of goodness that penetrates the equality of everyone,” but which is later called “the dedication to strengthening everyone’s roots of goodness,” in one of many illustrations of this, Vajra Banner Bodhisattva says that this bodhisattva dedicates all of his roots goodness from his practice of giving as follows:

May all beings become trained in purity;

May all beings extinguish the afflictions and purify all buddha *kṣētras*;

May all beings, with a pure mind, pervade the Dharma realm in but a single mind-moment;

May all beings have wisdom that completely fills empty space and the Dharma realm;

May all beings attain all-knowledge, everywhere penetrate the three periods of time, and train beings, in all times forever turning the irreversible wheel of the pure Dharma;

May all beings perfect all-knowledge and become well able to manifest spiritual superknowledges and skillful means to benefit beings;

May all beings become able to awaken to and enter the bodhi of the buddhas and always incessantly expound on right Dharma in all worlds of the ten directions, doing so until the very end of future kalpas, thereby enabling all beings everywhere to hear and understand it;

May all beings cultivate the bodhisattva practices for countless kalpas and completely fulfill them all;

May all beings cultivate the bodhisattva practices for countless kalpas in all worlds that can be described among all types of worlds, having none in which they do not become pervasively present, whether those worlds be defiled or immaculate, small or immense, coarse or subtle, inverted or upward-facing, or adorned in but one way or adorned in many different ways; and

May all beings always perform the works of all buddhas of the three periods of time, doing so in every successive mind-moment as they teach beings and continue to progress toward all-knowledge.

In discussing the seventh of these ten dedications, “the dedication that equally accords with all beings,” Vajra Banner Bodhisattva said that this bodhisattva “accords with whatever roots of goodness have been accumulated, namely: small roots of goodness, great roots of goodness, vast roots

of goodness, abundant roots of goodness, measureless roots of goodness, various roots of goodness, roots of goodness as numerous as atoms, *asaṃkhyeyas* of roots of goodness, boundlessly many roots of goodness, inconceivably many roots of goodness, immeasurably many roots of goodness, roots of goodness related to the sphere of the buddhas, roots of goodness related to the sphere of the Dharma, roots of goodness related to the sphere of the Sangha, roots of goodness related to the sphere of good spiritual guides, roots of goodness related to the sphere of all beings, roots of goodness related to the sphere of skillful means, roots of goodness related to cultivating all good thoughts, roots of goodness related to inward objects, roots of goodness related to outward objects, roots of goodness related to the sphere of the boundlessly many aids to enlightenment, roots of goodness related to diligently cultivating giving away everything, roots of goodness related to the supreme resolve to maintain ultimate purity in observing the moral precepts, roots of goodness related to patience in which one maintains equanimity in all things and has nothing one cannot endure, roots of goodness related to always being vigorous and maintaining irreversible resolve, roots of goodness related to using great skillful means to enter countless *samādhis*, roots of goodness related to using wisdom in skillful contemplations, roots of goodness related to knowing the differences in all beings' mental behavior, roots of goodness related to accumulating boundless meritorious qualities, roots of goodness related to diligently cultivating the bodhisattva's actions and practices, and roots of goodness related to protecting and nurturing those in all worlds."

As for the eighth of these ten dedications, "the dedication that has the character of true suchness," Vajra Banner Bodhisattva described one hundred ways in which the bodhisattva's dedications of roots of goodness have the character of true suchness, beginning with "Just as true suchness is boundlessly pervasive, so too it is with [the bodhisattva's] dedications of roots of goodness, for they are boundlessly pervasive," and ending with, "Just as true suchness is ultimately pure and does not coexist with any afflictions, so too it is with the bodhisattva's dedications of roots of goodness, for they are able to extinguish all beings' afflictions and bring about the perfect fulfillment of all forms of pure wisdom."

In speaking of the ninth of these ten dedications, "the dedication of the unbound and unattached liberation," after describing some sixty-one ways in which the bodhisattva carries out the dedication of the unbound and unattached liberation, Vajra Banner Bodhisattva said that "the bodhisattva-*mahāsattva* dedicates his roots of goodness in these ways, namely with unattached and unbound liberation of mind, with unattached and unbound liberation of the body, with unattached and unbound liberation of the mouth, with unattached and unbound liberation of actions, with unattached and unbound liberation of karmic

rewards, with unattached and unbound liberation in relation to worlds, with unattached and unbound liberation in relation to buddha *kṣetras*, with unattached and unbound liberation in relation to beings, with unattached and unbound liberation in relation to dharmas; and with unattached and unbound liberation in relation to knowledge.”

In describing the tenth of these ten dedications which is first referred to as “the dedication that penetrates the measurelessness of the Dharma realm” and later referred to as “the dedication that is as measureless as the Dharma realm,” Vajra Banner Bodhisattva said that the bodhisattva “also dedicates roots of goodness in these ways, namely: wishing to see countless buddhas commensurate with the Dharma realm, wishing to train countless beings commensurate with the Dharma realm, wishing to support and sustain countless buddha *kṣetras* commensurate with the Dharma realm, wishing to realize countless types of bodhisattva knowledge commensurate with the Dharma realm, wishing to acquire countless fearlessnesses commensurate with the Dharma realm, wishing to perfect countless bodhisattva *dhāraṇī* formulae commensurate with the Dharma realm, wishing to acquire countless inconceivable bodhisattva abodes commensurate with the Dharma realm, wishing to possess countless meritorious qualities commensurate with the Dharma realm, and wishing to fulfill countless roots of goodness from benefiting beings commensurate with the Dharma realm.”

Dharma Banner later concluded his discussion of this tenth dedication by saying: “Sons of the Buddha, the bodhisattva-*mahāsattva* also dedicates these roots of goodness in these ways: dedicating them to abiding in the abodes as measureless as the Dharma realm; dedicating them to abiding in the physical karma as measureless as the Dharma realm; dedicating them to abiding in the verbal karma as measureless as the Dharma realm; dedicating them to abiding in the mental karma as measureless as the Dharma realm; dedicating them to abiding in the form as measureless as the Dharma realm; dedicating them to abiding in the feelings, perceptions, karmic formative factors, and consciousnesses as measureless as the Dharma realm; dedicating them to abiding in the aggregates as measureless as the Dharma realm; dedicating them to abiding in the sense realms as measureless as the Dharma realm; dedicating them to abiding in the sense bases as measureless as the Dharma realm; dedicating them to abiding in the inwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the outwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the [instances of the] initial setting forth as measureless as the Dharma realm; dedicating them to abiding in the profound thought as measureless as the Dharma realm; dedicating them to abiding in the skillful means as measureless as the Dharma realm; dedicating them to abiding in the resolute faith as measureless as the Dharma realm; dedicating them to abiding in the faculties as measureless as the Dharma realm; dedicating them to abiding in the past, present,

and future periods of time as measureless as the Dharma realm; dedicating them to abiding in the karmic retributions as measureless as the Dharma realm; dedicating them to abiding in the defilement and purity as measureless as the Dharma realm; dedicating them to abiding in the beings as measureless as the Dharma realm; dedicating them to abiding in the buddha *kṣetras* as measureless as the Dharma realm; dedicating them to abiding in the dharmas as measureless as the Dharma realm; dedicating them to abiding in the light of the world as measureless as the Dharma realm; dedicating them to abiding in the buddhas and bodhisattvas as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva conduct and vows as measureless as the Dharma realm; dedicating them to abiding in the emancipation as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva teaching and training as measureless as the Dharma realm; dedicating them to abiding in the non-duality as measureless as the Dharma realm; and dedicating them to abiding in the congregations and sites of enlightenment as measureless as the Dharma realm.

Sons of the Buddha, when the bodhisattva-*mahāsattva* makes dedications in ways such as these: he abides in pure bodies as measureless as the Dharma realm; he abides in pure speech as measureless as the Dharma realm; he abides in pure minds as measureless as the Dharma realm; he abides in all bodhisattvas' pure conduct and vows as measureless as the Dharma realm; he abides in pure congregations and sites of enlightenment as measureless as the Dharma realm; he abides in pure wisdom as measureless as the Dharma realm with which he extensively explains all dharmas for all bodhisattvas; he abides in bodies as measureless as the Dharma realm that are able to enter all worlds throughout the Dharma realm; and he abides in pure fearlessness arising from the light of all dharmas that is as measureless as the Dharma realm. Thus he is able with but a single voice to completely cut away all beings' nets of doubt and then, by adapting to their faculties and inclinations, he enables them to be happy and come to dwell in the unexcelled knowledge of all modes, the fearlessnesses, the masterful spiritual superknowledges, and the dharmas of emancipation."

When Vajra Banner finished discussing this last one of the ten dedications, due to the Buddha's powers, the worlds of the ten directions moved and shook in six ways, whereupon, again due to the Buddha's powers, it rained down many kinds of celestial flowers, garlands, incense, fragrances, raiment, jewels, and other such things, whereupon the devas all exclaimed, "Good indeed!" bowed down in reverence, and offered music and songs of praise to the Tathāgata. Countless devas emanated great light that everywhere illuminated all the buddha lands throughout all of empty space.

Just as this Dharma was proclaimed within the Tuṣita Heaven palace in this world, so too did this also occur in the same manner in all the Tuṣita Heaven palaces in all worlds throughout the ten directions.

At that time, again due to the spiritual powers of the Buddha, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras*, there came bodhisattvas as numerous as the atoms in a hundred myriads of buddha *kṣetras*. Filling up the ten directions, they then spoke these words in unison:

“It is good indeed, good indeed, O Son of the Buddha, that you have now been able to expound on these great dedications. O Son of the Buddha, we all have the same name, ‘Vajra Banner,’ and we have all come to visit this land from the abode of Vajra Banner Buddha in the Vajra Light World. Due to the Buddha’s spiritual powers, this Dharma is also being spoken in all those worlds where the congregations, retinues, language, and meanings of the sentences spoken are all just as set forth here, without anything being added or removed. We have all received the aid of the Buddha’s spiritual powers in coming here from those lands to serve as witnesses. And just as we have come to this assembly to serve as witnesses for you, so too, in this same way, groups of bodhisattvas come to serve as witnesses in all the jewel-adorned palaces of the Tuṣita Heavens in all worlds throughout the ten directions.”

Vajra Banner then finished this chapter on the ten dedications with a verse of fifty-one summarizing stanzas.

CHAPTER 26

The Ten Grounds

This chapter on the ten bodhisattva grounds begins when the Bhagavat was residing in the Maṇi Jewel Treasury Palace of the Paranirmita Vaśavartin Heaven King, together with an assembly of great bodhisattvas headed by Vajragarbha Bodhisattva. All of those bodhisattvas had already achieved irreversibility in their progression toward *anuttara-samyak-saṃbodhi*. They had all come to assemble there from the worlds of other regions.

Aided by the Buddha's spiritual powers, Vajragarbha Bodhisattva entered "the bodhisattva's great wisdom light samādhi." After he entered this samādhi, from beyond a number of worlds in each of the ten directions as numerous as the atoms in ten *koṭis* of buddha lands, buddhas as numerous as the atoms in ten *koṭis* of buddha lands, all of them identically named "Vajragarbha," immediately appeared directly before him, praised him, and bestowed qualities, capacities, and powers on him enabling him to hold forth on the bodhisattva grounds transited by the great bodhisattvas as they proceed from the time of their initial resolve to attain highest bodhi to the highest level of bodhisattva path attainment, the realization of buddhahood.

Those buddhas then each extended their right hands and touched the crown of Vajragarbha Bodhisattva's head after which Vajragarbha bodhisattva emerged from samādhi and began to expound on the ten bodhisattva grounds, beginning by listing them as follows:

- First, the Ground of Joyfulness;
- Second, the Ground of Stainlessness;
- Third, the Ground of Shining Light;
- Fourth, the Ground of Blazing Brilliance;
- Fifth, the Difficult-to-Conquer Ground;
- Sixth, the Ground of Direct Presence;
- Seventh, the Far-Reaching Ground;
- Eighth, the Ground of Immovability;
- Ninth, the Ground of Excellent Intelligence;
- Tenth, the Ground of the Dharma Cloud.

Having listed the names of the ten bodhisattva grounds, Vajragarbha Bodhisattva suddenly fell silent, still not beginning to teach them even after three requests to do so by Liberation Moon Bodhisattva followed by a request to do so made by that entire congregation of bodhisattvas.

The Buddha then emanated light from between his brows and all buddhas of the ten directions also emanated light from between their brows. From the midst of this light, there then resounded five stanzas of verse requesting Vajragarbha to teach this dharma of the ten bodhisattva grounds. Only then did Vajragarbha begin to teach this dharma, beginning with his explanation of the first ground, the joyfulness ground.

In teaching the first bodhisattva ground, Vajragarbha spoke of the qualifications of the bodhisattva cultivating this ground, the motivations of this bodhisattva, the characteristics of this bodhisattva's resolve to attain bodhi, the consequences of his generating his bodhisattva vow, the endowment of this bodhisattva with abundant joy, faith, delight, happiness, exultation, ebullience, fortitude, noncontentiousness, harmlessness, and avoidance of anger, and ten bases for this bodhisattva's joyfulness. He then spoke of this bodhisattva's ten reflections on why he feels joyful.

Vajragarbha then spoke of five kinds of fearfulness from which this first-ground bodhisattva is forever freed, thirty of this bodhisattva's grounds-purifying practices, this bodhisattva's ten great vows, this bodhisattva's mental qualities and faith, this bodhisattva's reflections on the Dharma and beings, this first-ground bodhisattva's ensuing resolve, renunciation, and purification of the ground, this bodhisattva's seeing and serving of countless buddhas, this bodhisattva's practice of the means of attraction and *pāramitās*, and this bodhisattva's acquisition of further knowledge about the grounds. After further comments about this first-ground bodhisattva's position as a member of royalty or nobility, his use of the four means of attraction, his mindfulness, his aspiration to serve beings, and the results of this bodhisattva's leaving the home life, he then finished his teaching on the first ground with some forty-five stanzas of summarizing verse.

After the bodhisattvas attending this teaching celebrated Vajragarbha's teaching of the ground of joyfulness, Liberation Moon requested that Vajragarbha Bodhisattva continue with the teaching of the second ground, the ground of stainlessness.

Vajragarbha began by speaking of the second-ground bodhisattva's ten resolute intentions. He then continued by speaking of this bodhisattva's observance of the ten courses of good karmic action and the karmic fruits of observing them, this bodhisattva's reflection on the karmic retributions arising from indulgence in the ten courses of unwholesome karmic action, his renunciation of the ten bad actions and his arousing of ten kinds of altruistic motivation, this bodhisattva's reflections on the plight of beings and his resolve to rescue them, this bodhisattva's seeing and serving countless buddhas, his purification of this bodhisattva ground, his practice of the "pleasing words" means of attraction and *pāramitās*, this bodhisattva's position as a wheel-turning sage king who enables beings

to do away with miserliness and karmic transgressions, his mindfulness, his aspiration to serve beings, the results of his leaving the home life, his attainment of samādhis, his ability to manifest a thousand bodies and his ability to manifest a thousand bodhisattvas to serve in the retinue of each of those bodies.

Vajragarbha then concluded his teachings on the ground of stainlessness with fifteen summarizing stanzas.

Vajragarbha then launched into his teaching of the third ground, the ground of shining light, beginning with listing ten resolute intentions that serve as bases for entering the third ground. He then spoke of this bodhisattva's contemplation of all conditioned dharmas, his renunciation and quest to attain the knowledge of a buddha, this bodhisattva's ten sympathetic mental intentions toward beings, his generation and practice of great vigor, his conquest of the meditative absorptions, his development of the four immeasurable minds of loving kindness, compassion, sympathetic joy, and equanimity, his development of the superknowledges, this bodhisattva's acquisition of the heavenly ear, his knowledge of others' thoughts, his recall of past lives, his attainment of the heavenly eye, and his vow-determined rebirth independent of the *dhyāna* heavens. He then spoke of this bodhisattva's seeing and serving of countless buddhas, his karmic purification, and his practice of the "beneficial actions" means of attraction and the perfection of patience.

Vajragarbha then spoke of this bodhisattva's station as a king of the Heaven of the Thirty-three who uses skillful means to enable beings to abandon desire, his practice of mindfulness, his aspiration to serve beings, and the consequences of this third-ground bodhisattva's application of vigor and vows, after which he concluded his teachings on the third ground with a verse of eighteen summarizing stanzas.

Vajragarbha began his discussion of the fourth bodhisattva ground by speaking of the ten gateways to Dharma Light as bases for entering the fourth ground, the ground of blazing brilliance. He then spoke of this bodhisattva's ten knowledge-maturing dharmas as means to birth into the clan of the buddhas after which he spoke of this bodhisattva's practice of the thirty-seven enlightenment factors consisting of the four stations of mindfulness, the four right efforts, the four bases of psychic power, the five roots, the five powers, the seven limbs of enlightenment, and the eight-fold path. He next spoke of this bodhisattva's ten aims in practicing the thirty-seven enlightenment factors, his abandonment of wrong views, attachments, and defiled actions, and his mental and personal qualities gained in the bodhisattva's cultivation of the path.

Vajragarbha then spoke of this fourth-ground bodhisattva's acquisition of ten kinds of vigor and the other qualities developed in the course of his cultivation of the fourth ground, after which he spoke of this bodhisattva's

seeing and serving countless buddhas, his purification of resolute intentions and faith, the radiance of his roots of goodness, his practice of the “joint endeavors” means of attraction, and his practice of the perfection of vigor.

Vajragarbha then spoke of this fourth-ground bodhisattva’s station as a Suyāma Heaven king who uses skillful means to enable beings to rid themselves of personality view and other such delusions, after which he spoke of this bodhisattva’s mindfulness in using the four means of attraction, this bodhisattva’s aspiration to serve beings, and the consequences of this bodhisattva’s application of vigor and vows, whereupon Vajragarbha finished his discussion of the fourth ground with a verse consisting of seventeen summarizing stanzas.

Vajragarbha Bodhisattva began his discussion of the fifth bodhisattva ground, the “difficult-to-conquer” ground, by speaking of ten impartial pure resolute intentions that a candidate for cultivation of this ground should practice. He next spoke of the bodhisattva’s bases for generating the irreversible bodhi resolve, the bodhisattva’s knowledge of the four truths, the bodhisattva’s resultant generation of compassion and kindness, and the bodhisattva’s contemplation of causality in the plight of beings as they flow along, trapped in the sufferings of *saṃsāra*, due to which he resolves to cultivate merit and wisdom, the provisions for the path to buddhahood, as he strives endlessly to lead beings to acquire the ten powers of a fully enlightened buddha.

Vajragarbha next spoke of this bodhisattva’s compassionate dedication of his roots of goodness, this bodhisattva’s qualities and their bases, the methods this bodhisattva uses in teaching beings, this bodhisattva’s adoption of a wide array of means to benefit beings, the bodhisattva’s seeing and serving of countless buddhas, his purification of his roots of goodness, and his practice of the *pāramitās*.

He next spoke of the fifth-ground bodhisattva’s station as a Tuṣita Heaven king, his skill in refuting the wrong views of non-Buddhist religious traditions, his ability to enable other beings to abide in genuine truth, his aspiration to serve beings, and the consequences of the Bodhisattva’s application of vigor and vows, after which Vajragarbha concluded his discussion of this fifth bodhisattva ground with a verse consisting of twenty-two summarizing stanzas.

In commencing his discussion of the sixth bodhisattva ground, the ground of direct presence, Vajragarbha first spoke of ten dharmas of identity enabling access to the sixth ground, then spoke of entry into the sixth ground, the development of acquiescent patience, and the primacy for this bodhisattva of the great compassion, after which he discussed this bodhisattva’s close contemplation of causality in cyclic existence, this bodhisattva’s contemplation of mind as the basis of all existence, his contemplation of the two functions of each link of the causal chain,

his contemplation of production and destruction of the causal chain, his contemplation of the inseparability in the functions of adjacent links of the causal chain, and his contemplation of the twelve links as constituents of three paths (afflictions, karmic actions, and suffering). He then spoke of the twelve links' correlation with the three periods of time and with the three kinds of suffering, after which he spoke of his contemplation of the twelve links' arising and ceasing via causes and conditions. He next spoke of how ignorance and volitional actions conduce to karmic bondage and how, if they are extinguished, karmic bondage then ceases, after which he spoke of contemplation of the links in terms of "utter nonexistence" and "utter cessation." He then finished this discussion of causality with a summary listing of ten contemplations of the twelve causal factors, after which he discussed the bodhisattva's acquisition of the three gates to liberation (emptiness, signlessness, and wishlessness), his compassionate reluctance to proceed to final nirvāṇa, and the bodhisattva's samādhis in relation to the three gates to liberation.

Vajragarbha Bodhisattva next listed this bodhisattva's ten types of resolute intentions and their consequences, this bodhisattva's *prajñāpāramitā* practice and acquisition of patience, his seeing and serving of countless buddhas, his purifying good roots, his specialization in the perfection of wisdom, the bodhisattva's station as a Skillful Transformations Heaven king who enables beings to relinquish arrogance and deeply comprehend conditioned origination. After next speaking of this bodhisattva's mindfulness in the means of attraction, his aspiration to serve beings, and the consequences of the bodhisattva's application of vigor and vows, Vajragarbha concluded his discussion of the sixth bodhisattva ground with a verse consisting of twenty-two summarizing stanzas.

In commencing his discussion of the seventh bodhisattva ground, the far-reaching ground, Vajragarbha Bodhisattva first spoke of the ten types of skillful means and wisdom enabling access to the seventh bodhisattva ground, after which he listed this bodhisattva's twenty kinds of penetrating comprehension. He then spoke of this bodhisattva's adoption of effortlessness, nondiscrimination, and meditative practice and his practice of the ten *pāramitās* and all the other dharmas leading to bodhi.

After Liberation Moon asked about this bodhisattva's practice of the enlightenment factors, Vajragarbha replied that, although this practice is fulfilled on all ten grounds, it is especially on the seventh ground that the bodhisattva's vigorous cultivation of the enlightenment factors becomes most completely fulfilled.

Liberation Moon then asked about this seventh-ground bodhisattva's transcendence of the afflictions. Vajragarbha replied by confirming that the seventh-ground bodhisattva has stepped beyond the many sorts of afflictions and succeeds in perfecting his physical, verbal, and mental actions.

Vajragarbha next discussed this bodhisattva's conquest of samādhis and the unproduced-dharmas patience and noted that it is on this ground that the bodhisattva finally steps beyond the grounds of the practitioners of the two vehicles. Replying to Liberation Moon's question about the cessation concentration, Vajragarbha explains that, beginning with the seventh ground, the bodhisattva can freely enter and emerge from the cessation samādhi.

Vajragarbha next explained ten paradoxical aspects of this seventh-ground bodhisattva, beginning with the fact that, although this bodhisattva continues to manifest within *samsāra*, he still constantly abides in nirvāṇa. Vajragarbha then spoke of this bodhisattva's seeing and serving of countless buddhas, his purification of roots of goodness, his focus on the skillful means *pāramitā*, his station as a Vaśavartin Heaven king who uses skillful means to draw others into the realization of knowledge and hence to advancement on the path.

Then, after speaking of this bodhisattva's mindfulness in the four means of attraction and in his quest to gain all-knowledge, and after speaking of the consequences of this bodhisattva's application of vigor and vows, Vajragarbha concluded the discussion of the seventh bodhisattva ground with a verse consisting of twenty-one summarizing stanzas.

In commencing his discussion of the eighth bodhisattva ground, the ground of immovability, Vajragarbha Bodhisattva spoke of ten accomplishments associated with entering the eighth ground, ten types of penetrating comprehension acquired when entering the eighth ground, and the unproduced-dharmas patience as the basis for this bodhisattva's "profound practice" which he likened to that of a bhikshu who has perfected the superknowledges and absorptions to the point where all movement of the mind, all recollective thought, and all discriminations have entirely ceased. He then likened eighth-ground practice to someone awakening from a river-fording dream who then immediately ceases all deliberately effortful action.

Vajragarbha then spoke of all buddhas appearing directly before the eighth-ground bodhisattva, the importance of this, the reasons for this, and the reasons why this bodhisattva's practices are so measureless. He next spoke of this bodhisattva's contemplation of the realm of all-knowledge, his knowledge of the arising and destruction of worlds, his knowledge of the four elements, his knowledge of atoms' manifestations in worlds and beings, his knowledge of the three realms of existence, his application of knowledge in taking on adaptive births to teach beings, his transcendence of discriminations and knowledge of ten kinds of bodies, his manifestation of different types of bodies for beings, his knowledge of beings' bodies, his knowledge of the bodies of lands, his knowledge of retribution and names associated with the bodies of *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas, his knowledge of *tathāgata* bodies, his

knowledge of the knowledge body, his knowledge of the Dharma body, and his knowledge of the empty space body.

Vajragarbha then spoke of the ten characteristic aspects of this eighth-ground bodhisattva, his ten types of power, his ten names, and his other additional qualities and practice aspects. He next speaks of this bodhisattva's seeing and serving of countless buddhas, his receiving of Dharma light from the buddhas, the radiance of his roots of goodness, his emanation of light, his focus on the skillful means *pāramitā*, his station as a king of the Great Brahma Heaven who bestows the path of the *pāramitās* on *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas, and his mindfulness in the practice of the four means of attraction. After speaking of the eighth-ground bodhisattva's aspiration to serve beings and the consequences of his application of vigor and vows, Vajragarbha Bodhisattva concluded his discussion of the eighth-ground bodhisattva with a verse consisting of twenty-two summarizing stanzas.

In beginning his explanation of the ninth bodhisattva ground, the excellent intelligence ground, Vajragarbha Bodhisattva spoke of ten earnestly pursued endeavors enabling this bodhisattva to enter the ninth ground, his ten types of reality-based knowledge of karmic effects, his reality-based knowledge of beings' entangling thickets or difficulties, his ten types of reality-based knowledge of the characteristics of beings' minds, his types of reality-based knowledge of the afflictions' characteristics, his ten types of reality-based knowledge of the characteristics of karmic actions, his ten types of reality-based knowledge of beings' faculties, his knowledge of resolute beliefs, sense realms, and resolute intentions, his knowledge of the characteristics associated with the latent tendencies, his knowledge of the characteristics associated with births, his knowledge of the characteristics of the habitual karmic propensities, and his knowledge of those who are fixed in what is right, fixed in what is wrong, or not yet fixed in either respect.

Vajragarbha then continued by discussing this bodhisattva's command of the four types of unimpeded knowledge, including the ten permutations of his expertise in those four unimpeded knowledges. He next spoke of this bodhisattva's acquisition of *dhāraṇīs*, his additional receipt of Dharma from all buddhas, his expounding on Dharma throughout a great trichiliocosm, his ten types of voice-like expression in teaching beings, his independent command of countless simultaneous voices, and his redoubled vigor in quest of the light of knowledge. He then spoke of this bodhisattva's seeing and serving of countless buddhas, the purity of his roots of goodness, his focus on the powers *pāramitā*, this bodhisattva's station as a king of the Great Brahma Heaven who is able to expound on the *pāramitās* for both two-vehicles practitioners and bodhisattvas, his mindfulness in practicing the four means of attraction, his aspiration to serve beings and the consequences of the bodhisattva's application of vigor and vows. Vajragarbha Bodhisattva

then concluded his discussion of the ninth-ground bodhisattva with a verse consisting of twenty-four summarizing stanzas.

Vajragarbha Bodhisattva then began his explanation of the tenth bodhisattva ground, the Dharma cloud ground, by telling Liberation Moon Bodhisattva of ten categories of practice preliminary to entering this tenth ground. He then spoke of this bodhisattva's subsequent acquisition of ten samādhis, followed by his access to countless other samādhis among which the last one manifests an immense radiant lotus blossom atop which this bodhisattva sits encircled by his retinue of bodhisattvas. Vajragarbha then tells of this bodhisattva's body emanating light rays that illuminate ten realms of beings and then form a canopy that presents offerings to all buddhas and then circle around all buddhas and enter their feet, whereupon the bodhisattvas from each of the ten directions arrive, make offerings, and enter samādhi. Those bodhisattvas then emanate light from their chests that enter this bodhisattva's chest, whereupon all buddhas send forth light that enters the crown of this bodhisattva's head. This bodhisattva acquires samādhis and receives the consecration from all buddhas in a manner similar to the manner in which the wheel-turning sage king receives his consecration.

Vajragarbha Bodhisattva then spoke of the capacities that arise from this bodhisattva's consecration of his attainment of the Dharma cloud ground including his knowing in accordance with reality attainment as it takes place in ten realms and in many other circumstances, his knowledge of ten types of transformation, his knowledge of sustaining bases, his knowledge of subtleties of practice, his knowledge of the Tathāgata's secrets, his knowledge of the interpenetration of kalpas, his knowing of the Tathāgata's types of penetrating knowledge, his acquisition of countless liberations, his countless samādhis, *dhāraṇīs*, and superknowledges, and his limitless memory power.

Liberation Moon Bodhisattva then asked about the limits of this bodhisattva's memory, after which Vajragarbha Bodhisattva replied that the capacity of this bodhisattva's memory is so great that it cannot be grasped by numerical calculation and can only be understood by resort to analogies.

Vajragarbha Bodhisattva then spoke of this Dharma cloud ground bodhisattva's great Dharma rain that he lets fall in countless lands, after which he speaks of this bodhisattva's use of spiritual powers in the transformation of worlds. After he expounds at length on this, the assembled congregants then wonder, "What more could even a Buddha do?" Vajragarbha then entered "the nature of the physical form of all buddha lands samādhi" to provide the congregants with a direct metaphysical understanding of this matter.

Vajragarbha then spoke of the nature of this bodhisattva's practice and insuperable wisdom light and compared this bodhisattva's wisdom light

to that of real gold and to that of the Maheśvara Heaven king. He next spoke of the buddhas' ongoing teaching of this bodhisattva, this tenth-ground bodhisattva's focus on the knowledges *pāramitā*, his station as a Maheśvara Heaven king with great command of Dharma, this bodhisattva's mindfulness in the practice of the four means of attraction, his aspiration to serve beings, and the consequences of this bodhisattva's application of vigor and vows.

Having explained all ten of the bodhisattva grounds, Vajragarbha Bodhisattva then set forth analogies by which he compared the ten grounds to ten kings of mountains among which the tenth ground is compared to Mount Sumeru, the king of all mountains. He then compared the ten grounds to ten aspects of the great ocean and to a large *mañi* jewel.

Vajragarbha then spoke of the prerequisite conditions for even being able to hear the ten grounds teachings after which Liberation Moon Bodhisattva asked how much merit is gained by hearing this teaching. Vajragarbha replied that this merit is of the same sort as the merit of all-knowledge.

After this, because of the spiritual powers of the Buddha and because of the very nature of the Dharma, countless lands in all ten directions underwent six types and eighteen varieties of movement.

The bodhisattvas of the ten directions then attested to the universality of this teaching, after which, augmented by the Buddha's supporting powers, Vajragarbha Bodhisattva presented forty-two stanzas of verses summarizing the tenth ground and the ten grounds chapter.

CHAPTER 27

The Ten Samādhis

The seventh assembly and this “ten samādhis” chapter begins with the Buddha again in the state of Magadha at the site of his enlightenment, in the Hall of Universal Radiance, together with bodhisattva-*mahāsattvas* as numerous as the atoms in ten buddha *kṣētras*, all of whom had already entered the crown-anointing stage of consecration. After the listing of the names of one hundred of these marvelously accomplished bodhisattva-*mahāsattvas*, aided by the Buddha’s spiritual powers, Universal Eye Bodhisattva asked the Buddha how many samādhis and liberations have been perfected by Samantabhadra Bodhisattva and the multitudes of bodhisattvas who abide in all the practices and vows of Samantabhadra that they are able to ceaselessly exercise sovereign mastery in the spiritual superknowledges and transformations.

After praising Universal Eye for asking this question, the Buddha praised Samantabhadra Bodhisattva as one who has perfected inconceivably many spiritual superknowledges to a degree that surpasses all other bodhisattvas. After praising more of Samantabhadra’s qualities and accomplishments, the Buddha told Universal Eye that, given that Samantabhadra is now present, he should ask Samantabhadra this question directly as he will surely tell Universal Eye about his samādhis, sovereign masteries, and liberations.

On hearing the name of Samantabhadra, the multitude of bodhisattvas in that congregation immediately acquired an inconceivable and measureless samādhi in which they saw all buddhas manifest directly before them and acquired the powers of the Tathāgata. Those bodhisattvas looked everywhere for Samantabhadra, but were unable to see him. Universal Eye asked the Buddha where Samantabhadra was then located and the Buddha replied that Samantabhadra was indeed there and that he had not moved at all. After all the bodhisattvas bowed in reverence to Samantabhadra, praying to be able to see him, Samantabhadra’s form body appeared sitting next to the Buddha on a lotus flower throne, myriad kinds of clouds rained down flowers, garlands, fragrances, incense, canopies, and other such adorning phenomena, an ineffable number of worlds moved and shook in six ways, great light was emanated in an ineffable number of worlds, the wretched destinies disappeared, countless worlds were purified, and an ineffable number of bodhisattvas entered the practices of Samantabhadra, perfected the practices of Samantabhadra, fulfilled the conduct and vows of Samantabhadra, and attained highest enlightenment.

The Tathāgata then told Samantabhadra that he should explain the ten samādhis for the benefit of Universal Eye and the multitudes of other bodhisattvas in the assembly. The Buddha then praised these ten samādhis and listed them as: the great samādhi of universal light; the great samādhi of sublime light; the great samādhi of sequential visitation of all buddha lands everywhere; the great samādhi of pure and deep-minded practice; the great samādhi of the knowledge of the treasury of past adornments; the great samādhi of a treasury of wisdom light; the great samādhi of the complete knowledge of all worlds' buddha adornments; the great samādhi of all beings' different bodies; the great samādhi of sovereign mastery throughout the Dharma realm; and the great samādhi of the unimpeded wheel.

After observing that all great bodhisattvas become able to skillfully enter these ten great samādhis, the Buddha listed ten ways in which those proficient in these samādhis are known, ten universal capacities of such bodhisattvas, ten respects in which these samādhis are gateways, and twenty circumstances typical of bodhisattvas with these samādhis. He then told Samantabhadra that he should clearly distinguish and extensively explain these ten great samādhis of all bodhisattvas, for everyone in the congregation wishes to hear this.

In response to the Buddha's instructions, Samantabhadra Bodhisattva began by explaining the first of the ten samādhis, "the samādhi of universal light," in the course of which he first listed ten kinds of inexhaustible dharmas that a bodhisattva in this samādhi possesses, after which he listed ten kinds of boundless resolve he makes, ten kinds of knowledge he has of different ways of entering samādhi, and ten kinds of knowledge he has of skillful means in entering samādhi.

Samantabhadra next described the second of these samādhis, "the great samādhi of sublime light," in which this bodhisattva is able to enter great trichiliocosms as numerous as the atoms in a great trichiliocosm and in which he is able to manifest in every one of those worlds bodies as numerous as the atoms in a great trichiliocosm, causing every one of those bodies to emanate light rays as numerous as the atoms in a great trichiliocosm.

Samantabhadra then explained the third of these samādhis, "the great samādhi of sequential visitation of all buddha lands everywhere," in which the bodhisattva enters it for as briefly as an instant or for as long as countless kalpas during which the bodhisattva makes no discriminations, his mind remains free of any defiling attachment, and, although he abandons these kinds of discriminations, he still uses skillful means involving the spiritual superknowledges so that, when he emerges from this samādhi, he does not ever forget or lose any of its dharmas.

Samantabhadra next described the fourth of these samādhis, "the great samādhi of pure and deep-minded practice," in which this bodhisattva sees countless buddhas more numerous than the atoms in an *asamkhyeya* of worlds, makes offerings to them, poses questions to them, praises their

qualities, praises their impartiality, extols their meritorious qualities, enters their great compassion, acquires their powers, and becomes completely endowed with fearlessness and inexhaustible eloquence with which he explains and expounds on the extremely deep treasury of Dharma.

Samantabhadra then explained the fifth of these samādhis, “the samādhi of the knowledge of the treasury of past adornments,” in which the bodhisattva is able to know the appearance in the world of the buddhas of the past and acquires knowledge of the buddhas of the past, the *kṣetras* of the past, the Dharma gateways of the past, the kalpas of the past, the dharmas of the past, the minds of the past, the understandings of the past, the beings of the past, the afflictions of the past, the ceremonial protocols of the past, and the purity of the past while also entering up to an ineffable-ineffable number of kalpas. When he emerges from this samādhi, he receives ten kinds of crown-anointing consecration dharmas from the Tathāgata with which he speaks with eloquence that does not contradict its meaning, he is inexhaustible in teaching the Dharma, his teachings are impeccable, he is incessantly eloquent, his mind is free of fear, his speech is definitely truthful, he is relied on by beings, he rescues and liberates the beings in the three realms of existence, he possesses the most supreme roots of goodness, and he provides training and guidance in the sublime Dharma.

Samantabhadra next described the sixth of these samādhis, “the samādhi of a treasury of wisdom light,” in which the bodhisattva knows everything about all buddhas in all kalpas of the future, he enters countless kalpas in but a single mind-moment, he is able to enter ten kinds of gateways of retention, he skillfully abides in an ineffable-ineffable number of kalpas and *kṣetras* and knows an ineffable-ineffable number of beings’ characteristics, retributions, practices, and defiled and pure ways of thinking, he enables beings to acquire ten kinds of fruitfulness, and he is revered by the kings of the eight kinds of spiritual beings as well as by human kings.

He then explained the seventh of these samādhis, “the samādhi of the complete knowledge of all worlds’ buddha adornments,” in which the bodhisattva is able to successively enter the worlds in each of the ten directions where he sees all buddhas appear in the world, sees their powers, their feats of easeful mastery, their awesome virtue, their sovereign masteries, their lion’s roar, their practices, their adornments, their spiritual powers and transformations, and their congregations while also being able to go to countless congregations. This bodhisattva perfects ten kinds of swiftness dharmas, acquires ten kinds of Dharma seals, acquires ten kinds of treasuries of vast knowledge, and acquires a body possessed of ten kinds of supreme purity and awesome virtue. He can enable beings

to acquire ten kinds of complete fulfillment and he accomplishes ten kinds of buddha works for the sake of beings.

Samantabhadra then described the eighth of these samādhis, “the samādhi of all beings’ different bodies,” in which the bodhisattva acquires ten kinds of nonattachment. He then narrated how this bodhisattva enters and emerges from this samādhi in many different kinds of bodies, in many different realms, in many different populations of beings, in each of the four elements, in different mountains, in different grains, trees, and forests, in any of the different kinds of adornments, in each of the different sense bases, in the atoms of different worlds, in different periods of time, and finally may even enter in speech and emerge in true suchness. He described how this bodhisattva acquires ten kinds of praiseworthy dharmas, how he acquires ten kinds of illumination, how he acquires ten kinds of effortlessness, and how he attains perfection in ten kinds of spiritual superknowledges.

Samantabhadra next explained the ninth of these samādhis, “the samādhi of sovereign mastery throughout the Dharma realm,” in which this bodhisattva enters this samādhi on each of his sense bases and in every pore of his own body and is then spontaneously able to know the entire world, to know all worldly dharmas, and to know worlds as numerous as the atoms in an ineffable number of buddha *kṣētras*. In this samādhi, this bodhisattva possesses countless meritorious qualities and he is taken into the care of the buddhas of the ten directions, he acquires ten kinds of oceans, he acquires ten kinds of extraordinary supremacy, and he acquires ten kinds of powers.

Samantabhadra then described the tenth of these samādhis, “the samādhi of the unimpeded wheel,” in which the bodhisattva abides in unimpeded actions of body, mouth, and mind, in which he contemplates all-knowledge, in which he never interrupts his cultivation of Samantabhadra’s vast vows, resolve, practices, or other such practice aspects, and in which this bodhisattva has a lotus flower that is so vast that it extends to the very boundaries of the ten directions and that is produced by his roots of goodness. When this bodhisattva sits on that lotus, his body grows to match the dimensions of the lotus. In this samādhi, this bodhisattva manifests countless transformations with his spiritual superknowledges and is praised by all buddhas of the three periods of time. His practice is vast, signless, unimpeded, and commensurate in scope with the immeasurability and boundlessness of the Dharma realm itself. The bodhi that he has realized is as boundless as empty space and he is entirely free of bonds or attachments. He takes the Dharma realm as his own body and remains free of discriminations. The sphere of his wisdom is inexhaustible, his determination is always intrepid, and his mind is constantly equanimous. He contemplates the ground of the ten powers and uses wisdom in cultivation and training. He takes wisdom as the bridge to all-knowledge, uses the wisdom eye to remain unimpeded

in seeing the Dharma, and skillfully enters all the grounds. He knows the many different kinds of meanings, is able to completely understand every one of all the Dharma gateways, and, of all the great vows, there are none that he does not completely fulfill.

The bodhisattva who enters this tenth great samādhi manifests the realization of the utmost right enlightenment, manifests an ineffable-ineffable number of gateways to realization of right enlightenment, manifests an ineffable-ineffable number of gateways to the turning of the Dharma wheel, manifests an ineffable-ineffable number of gateways to dwelling in the profound mind, manifests the gateways to the transformation of nirvāṇa in an ineffable-ineffable number of vast lands, manifests taking rebirth and cultivating Samantabhadra's practices in an ineffable-ineffable number of different worlds, and manifests an ineffable-ineffable number of *tathāgatas* realizing the utmost right enlightenment beneath the bodhi tree in an ineffable-ineffable number of vast lands, closely surrounded by a congregation consisting of an ineffable-ineffable number of bodhisattvas.

It may be that he cultivates Samantabhadra's practices for a mind-moment and then attains right enlightenment, or does so for an instant, for an hour, for a day, for a half-month, for a month, for a year, for countless years, for a kalpa, or even for an ineffable-ineffable number of kalpas during which he cultivates Samantabhadra's practices and then attains right enlightenment.

He also serves as the leader among those in all buddha *kṣetras* who draws near to the buddhas, bows down to them in reverence, makes offerings to them, poses questions to them, contemplates the spheres of experience as like illusions, purifies and cultivates the bodhisattva's countless practices, countless types of knowledge, various spiritual transformations, various forms of awesome virtue, various types of wisdom, various spheres of cognition, various spiritual superknowledges, various types of sovereign mastery, various liberations, various types of Dharma light, and various types dharmas used in teaching and training.

This is what constitutes the vast knowledge of the extraordinarily superior mind in the bodhisattva-*mahāsattva's* tenth great samādhi, "the great samādhi of the unimpeded wheel."

CHAPTER 28

The Ten Superknowledges

Samantabhadra Bodhisattva began this chapter by addressing all the bodhisattvas and telling them about the bodhisattva's ten superknowledges, starting with the superknowledge that knows the minds of others by which he knows the thoughts in the minds of all beings in a great trichilocosm, knowing their good thoughts, bad thoughts, vast thoughts, narrow thoughts, great thoughts, and small thoughts, knowing too the thoughts of all beings in all the realms of existence.

He next tells them how, using the superknowledge of the unimpeded heavenly eye, the bodhisattva sees how beings die here and are reborn there, being born in either a fortunate rebirth destiny or in one of the wretched destinies, in each case being possessed of the signs of merit or the signs of karmic offenses, being either fine-looking or homely, knowing this of all kinds of beings, including devas, dragons, and rest of the various types of spiritual beings, whether possessed of tiny bodies or immense bodies. With this superknowledge, he is able to completely and clearly see whatever karma these beings have accumulated and whatever suffering or happiness they have experienced.

Samantabhadra then described how, using the superknowledge that knows past lives at will, the bodhisattva knows matters associated with his own past lives as well as those of all the beings in worlds as numerous as the atoms in countless buddha *kṣētras*, knowing these with regard to all the lifetimes throughout kalpas as numerous as the atoms in countless buddha *kṣētras*.

He next told these bodhisattvas about the fourth of the bodhisattva's superknowledges, the superknowledge that knows the kalpas of the future even to the end of future time, after which he then described for them the fifth of the superknowledges, the superknowledge of the heavenly ear with which the bodhisattva is able to hear and always remember all sounds, including even whatever all buddhas everywhere proclaim, reveal, explain or expound.

Samantabhadra next described the superknowledge in which the bodhisattva hears the names of all buddhas even in the most extremely distant worlds, in a number of worlds as numerous as the atoms in an ineffable-ineffable number of worlds and then, having heard their names, he immediately sees himself in the presence of those buddhas. This is what is known as the sixth of the bodhisattva-*mahāsattva's* superknowledges, the spiritual superknowledge in which he abides in the absence of any substantial nature,

remains motionless, and does nothing whatsoever even as he travels to all the buddha *kṣetras*.

Samantabhadra next described the seventh superknowledge, the spiritual superknowledge that skillfully distinguishes all languages in which the bodhisattva distinguishes the languages of all beings as numerous as the atoms in countless buddha *kṣetras*, in particular knowing the languages of *āryas*, the languages of non-*āryas*, the languages of devas, the languages of dragons, the languages of *yakṣas*, the languages of *gandharvas*, *asuras*, *garuḍas*, *kiṃmaras*, *mahoragas*, humans, and nonhumans and so forth until we come to his knowing all the languages of an ineffable-ineffable number of beings in all the different ways each of them manifests. Knowing the individual natures and propensities of all the beings in all the worlds he enters, the bodhisattva speaks the words by which those beings are all enabled to achieve complete understanding of whichever teachings this bodhisattva deems would be most beneficial to their progress on the path to liberation from *saṃsāra* and to their realization of highest enlightenment.

Samantabhadra then described the eighth of the superknowledges, the spiritual superknowledge of the countless form bodies which he diligently cultivates and perfects for the sake of liberating all beings. Using this superknowledge, the bodhisattva manifests every possible sort of form body, from that of ordinary beings to that of a sun or moon or cloud or flower, all of which he may enable to speak in any of an ineffable number of different voices with which he teaches dharmas to beings perfectly well adapted to those beings' propensities, karmic circumstances, and capacities.

Samantabhadra next described the ninth of the superknowledges, the spiritual superknowledge that knows all dharmas with which the bodhisattva knows all dharmas as neither dual nor non-dual, as devoid of a self, as neither produced nor destroyed, as neither conditioned nor unconditioned, and as neither ultimate truth nor not ultimate truth. This bodhisattva does not seize on mundane conventional truth, nor does he abide in ultimate truth, yet he still uses skillful means and inexhaustible eloquence guided by wisdom, loving kindness, and compassion with which he spreads forth the Dharma cloud and sends down the Dharma rains to attract all the many different kinds of beings to the Dharma and enable their escape from cyclic existence and their ascent to highest enlightenment.

Samantabhadra then explained the tenth of the superknowledges, the spiritual superknowledge of the complete cessation of all dharmas *saṃādhi* by which the bodhisattva-*mahāsattva* is able in every successive mind-moment to enter the *saṃādhi* of the complete cessation of all dharmas but still does not retreat from the bodhisattva path, does not abandon the bodhisattva works, and does not relinquish the mind of great

kindness and great compassion. Although the bodhisattva may enter this samādhi of the complete cessation of all dharmas and remain in it for even a hundred thousand *nayutas* of *koṭīs* of kalpas, his body still never disintegrates, never atrophies, and never changes. Even though he does not engage in any endeavors at all in any sphere of existence or nonexistence, he is still able to continue accomplishing all kinds of bodhisattva works. That is to say, he never abandons all beings, but rather constantly teaches and trains them, never missing the appropriate time in doing so. Thus he enables them to grow in all dharmas of the Buddha and enables them to achieve complete fulfillment of all the bodhisattva practices. Because he wishes to benefit all beings, he never desists from using his spiritual superknowledges and transformations for their sake. These manifest like reflected images that appear everywhere for everyone even as he all the while remains quiescent and unmoving in this samādhi. This is what is known as the tenth of the bodhisattva-*mahāsattva's* superknowledges, the spiritual superknowledge of entering the samādhi of the complete cessation of all dharmas.

Samantabhadra Bodhisattva tells the assembled bodhisattvas that this bodhisattva-*mahāsattva's* abiding in these ten kinds of superknowledges is inconceivable to all devas and humans, is inconceivable to all beings, and is inconceivable to all *śrāvaka* disciples, to all *pratyekabuddhas*, and to all the other members of the bodhisattva sangha. He goes on to say that, aside from the buddhas and the bodhisattvas who have acquired these spiritual superknowledges, there is no one else even able to adequately describe and proclaim the praises of the meritorious qualities of a person such as this. He closes by saying that, if bodhisattva-*mahāsattvas* abide in these spiritual superknowledges, they all acquire all the spiritual superknowledges of unimpeded knowledge throughout all three periods of time.

CHAPTER 29

The Ten Patiences

This chapter begins with Samantabhadra Bodhisattva telling the bodhisattvas in that great assembly that the bodhisattva has ten kinds of patience which, if one acquires them, he will succeed in reaching the ground of all bodhisattvas' unimpeded patience and he will become endlessly unimpeded in all dharmas of the Buddha. He then listed those kinds of patience as:

- Patience with the sounds [of the teachings];
- Acquiescent patience;
- Unproduced-dharmas patience;
- Patience [due to seeing all as] like a conjured illusion;
- Patience [due to seeing all as] like a mirage;
- Patience [due to seeing all as] like a dream;
- Patience [due to seeing all as] like echoes;
- Patience [due to seeing all as] like reflections;
- Patience [due to seeing all as] like supernatural transformations; and
- Patience [due to seeing all as] like space.

Samantabhadra then explained "patience with the sounds[of the teachings]" as meaning that, when one hears the Dharma proclaimed by all buddhas, one is not alarmed, not frightened, and not intimidated. On the contrary, one responds to those teachings with deep faith, awakened understanding, delight, attraction, attentiveness, recollection, cultivation, and secure establishment in them.

He then explained "acquiescent patience" as referring to "reflecting upon and contemplating all dharmas equally and without opposition, acquiescing in and completely understanding them, enabling one's mind to remain in a state of purity, rightly abiding in cultivating them, entering them, and perfecting them."

Samantabhadra next explained the unproduced-dharmas patience as referring to when the bodhisattva "does not perceive that there is even the most minor dharma that is ever produced and also does not perceive that there is even the most minor dharma that is destroyed."

He then explained "the patience [due to seeing all as] like a conjured illusion" as developing once the bodhisattva realizes "that all dharmas are like conjured illusions and that they arise through causes and conditions."

Samantabhadra next explained the fifth of these kinds of patience, "the patience [due to seeing all as] like a mirage," as referring to when the

bodhisattva realizes and sees that the world and all dharmas, like mirages, have no actual place, are neither inwardly existing nor outwardly existing, are neither existent nor nonexistent, are neither instantaneous nor eternal, are not of only a single form, are not of multiple forms, and are not formless, but rather are things manifested solely based on conventional worldly discourse.

He then explained the sixth kind of patience, “patience [due to seeing all as] like a dream” as referring to when the bodhisattva “realizes that that the entire world is the same as a dream: because of the absence of change; because its inherent nature is dreamlike; because attachment to it is like attaching to something in a dream; because, like a dream, it is by nature disconnected; because its original nature is like that of a dream; because all that appears in it is dreamlike; because, as in a dream, it is has no differentiating aspects; because all discriminations in one’s perceptions are like those in a dream; and because, when one awakens, it is as if one were awakening from a dream.”

Samantabhadra next explained the seventh kind of patience, “the patience [due to seeing all as] like echoes” as referring to when the bodhisattva “hears the Buddha teaching the Dharma, he contemplates the nature of all dharmas, cultivates the training to the far shore of perfection, and realizes that all sounds are like echoes in that, although they have neither any coming nor any going, they still manifest in this way.”

He then explained “the patience [due to seeing all as] like reflections” as referring to when the bodhisattva realizes that “Just as the sun, moon, men, women, houses, mountains, forests, rivers, springs, and all other such things have their images reflected by the surfaces of oil, water, beings’ bodies, jewelry, bright mirrors, and other such immaculate things—

And just as those reflections are neither one with nor different from and neither apart from nor united with those surfaces of the oil and other such things—

And just as they do not float along in the current of the river and do not sink down into and disappear within those ponds and wells—

And just as, although those reflections appear within them, they do not become attached to them or sullied by them—

And just as beings know that as these images appear in this place even as they realize that none of those things, whether far away or near, actually exist within these reflections—

And just as, although all of these things appear in these reflections, the appearances portrayed by the reflections do not correspond to the actual proximity or distance of the reflected phenomena—

So too it is with the bodhisattva-*mahāsattva*, for he is able to realize that his own physical being and the physical beings of others in all cases are simply spheres of cognition.”

Samantabhadra Bodhisattva next explained “the patience [due to seeing all as] like transformations” as referring to when the bodhisattva realizes that “the entire world is comparable to [supernaturally produced] transformations. That is to say: all beings are transformations of mental deeds produced because of ideation and perceptions; all worlds are transformations of actions produced because of discriminations; all pain and pleasure are transformations of inverted views produced because of erroneous grasping; all worlds are transformations of unreal dharmas appearing as conventions based on language; and all afflictions are transformations of discriminations produced because of perceptions and thoughts.”

Samantabhadra explained the tenth and final kind of patience, “the patience [that sees all as] like space” as referring to when the bodhisattva “understands the entire Dharma realm as like space because of its signlessness, understands all worlds as like space because of their non-arising, understands all dharmas as like space because of their non-duality, understands the actions of all beings as like space because they have nothing they enact, understands all buddhas as like space because they are free of discriminations, understands the powers of all buddhas as like space because they are no different, understands all *dhyāna* absorptions as like space because they are the same throughout all three periods of time, understands all dharmas that have been spoken as like space because they cannot be described in words, and understands the bodies of all buddhas as like space because they are free of attachments and are unimpeded.”

Having explained all ten kinds of patience, Samantabhadra Bodhisattva concluded the chapter with a reiterative verse consisting of one hundred and seven summarizing stanzas.

CHAPTER 30

Asaṃkhyeyas

Mind King Bodhisattva began this chapter by asking the Buddha, “O Bhagavat, when expounding on the Dharma, the buddhas, the *tathāgatas*, use such numbers as ‘*asaṃkhyeya*,’ ‘measureless,’ ‘boundless,’ ‘incomparable,’ ‘innumerable,’ ‘indescribable,’ ‘inconceivable,’ ‘incalculable,’ ‘ineffable,’ and ‘ineffable-ineffable.’ O Bhagavat, what is meant by ‘*asaṃkhyeya*’ and so forth until we come to ‘ineffable-ineffable?’”

The Buddha replied by saying, “It is good indeed, good indeed, O Son of Good Family, that, wishing to enable all those in the world to penetrate the meaning of these denominations of measurement known by the Buddha, you then now ask the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, about this matter. Son of Good Family, listen carefully, listen carefully, and thoroughly ponder this as I now explain this for you.”

The Buddha then listed in order all the numerical designations in these denominations of measurement known by the buddhas in which each of the one hundred and twenty-two successive designations after a *lakṣa* and a *koṭī* are the square of the immediately previous designation. Replying to Mind King Bodhisattva, the Buddha said:

- A hundred *lakṣas* equals a *koṭī*.
- A *koṭī* times a *koṭī* equals an *ayuta*.
- An *ayuta* times an *ayuta* equals a *nayuta*.
- A *nayuta* times a *nayuta* equals a *viṃvara*.
- A *viṃvara* times a *viṃvara* equals a *kaṅkara*.
- A *kaṅkara* times a *kaṅkara* equals an *agāra*.
- An *agāra* times an *agāra* equals a *pravara*.
- A *pravara* times a *pravara* equals a *mavara*.
- A *mavara* times a *mavara* equals an *avara*.
- An *avara* times an *avara* equals a *tavara*.
- A *tavara* times a *tavara* equals a *sīmā*.
- A *sīmā* times a *sīmā* equals a *hūma*.
- A *hūma* times a *hūma* equals a *nema*.
- A *nema* times a *nema* equals an *avaga*.
- An *avaga* times an *avaga* equals a *mīgava*.
- A *mīgava* times a *mīgava* equals a *viraga*.
- A *viraga* times a *viraga* equals a *vigava*.
- A *vigava* times a *vigava* equals a *saṃkrama*.

A *saṃkrama* times a *saṃkrama* equals a *visara*.
 A *visara* times a *visara* equals a *vijambha*.
 A *vijambha* times a *vijambha* equals a *vijāga*.
 A *vijāga* times a *vijāga* equals a *visota*.
 A *visota* times a *visota* equals a *vivāha*.
 A *vivāha* times a *vivāha* equals a *vibhakti*.
 A *vibhakti* times a *vibhakti* equals a *vikhyāta*.
 A *vikhyāta* times a *vikhyāta* equals a *tulana*.
 A *tulana* times a *tulana* equals a *dharāṇa*.
 A *dharāṇa* times a *dharāṇa* equals a *vīpatha*.
 A *vīpatha* times a *vīpatha* equals a *vīparya*.
 A *vīparya* times a *vīparya* equals a *samarya*.
 A *samarya* times a *samarya* equals a *viturṇa*.
 A *viturṇa* times a *viturṇa* equals a *hevara*.
 A *hevara* times a *hevara* equals a *vicāra*.
 A *vicāra* times a *vicāra* equals a *vicasta*.
 A *vicasta* times a *vicasta* equals an *atyudgata*.
 An *atyudgata* times an *atyudgata* equals a *viśiṣṭa*.
 A *viśiṣṭa* times a *viśiṣṭa* equals a *nevala*.
 A *nevala* times a *nevala* equals a *hariva*.
 A *hariva* times a *hariva* equals a *vikṣobha*.
 A *vikṣobha* times a *vikṣobha* equals a *halibhu*.
 A *halibhu* times a *halibhu* equals a *harisa*.
 A *harisa* times a *harisa* equals a *heluga*.
 A *heluga* times a *heluga* equals a *drabuddha*.
 A *drabuddha* times a *drabuddha* equals a *haruṇa*.
 A *haruṇa* times a *haruṇa* equals a *maluda*.
 A *maluda* times a *maluda* equals a *kṣamuda*.
 A *kṣamuda* times a *kṣamuda* equals an *elada*.
 An *elada* times an *elada* equals a *maluma*.
 A *maluma* times a *maluma* equals a *sadama*.
 A *sadama* times a *sadama* equals a *vimuda*.
 A *vimuda* times a *vimuda* equals a *vaimātra*.
 A *vaimātra* times a *vaimātra* equals a *pramātra*.
 A *pramātra* times a *pramātra* equals an *amātra*.
 An *amātra* times an *amātra* equals a *bhramātra*.
 A *bhramātra* times a *bhramātra* equals a *gamātra*.
 A *gamātra* times a *gamātra* equals a *namātra*.
 A *namātra* times a *namātra* equals a *hemātra*.
 A *hemātra* times a *hemātra* equals a *vemātra*.

A *vemātra* times a *vemātra* equals a *paramātra*.
 A *paramātra* times a *paramātra* equals a *śivamātra*.
 A *śivamātra* times a *śivamātra* equals an *ela*.
 An *ela* times an *ela* equals a *vela*.
 A *vela* times a *vela* equals a *tela*.
 A *tela* times a *tela* equals a *gela*.
 A *gela* times a *gela* equals a *svela*.
 A *svela* times a *svela* equals a *nela*.
 A *nela* times a *nela* equals a *kela*.
 A *kela* times a *kela* equals a *sela*.
 A *sela* times a *sela* equals a *phela*.
 A *phela* times a *phela* equals a *mela*.
 A *mela* times a *mela* equals a *saraṭa*.
 A *saraṭa* times a *saraṭa* equals a *meruda*.
 A *meruda* times a *meruda* equals a *kheluda*.
 A *kheluda* times a *kheluda* equals a *mātula*.
 A *mātula* times a *mātula* equals a *samula*.
 A *samula* times a *samula* equals an *ayava*.
 An *ayava* times an *ayava* equals a *kamala*.
 A *kamala* times a *kamala* equals a *magava*.
 A *magava* times a *magava* equals an *atara*.
 An *atara* times an *atara* equals a *heluya*.
 A *heluya* times a *heluya* equals a *veluva*.
 A *veluva* times a *veluva* equals a *kalāpa*.
 A *kalāpa* times a *kalāpa* equals a *havava*.
 A *havava* times a *havava* equals a *vivara*.
 A *vivara* times a *vivara* equals a *navara*.
 A *navara* times a *navara* equals a *malara*.
 A *malara* times a *malara* equals a *savara*.
 A *savara* times a *savara* equals a *meruṭu*.
 A *meruṭu* times a *meruṭu* equals a *camara*.
 A *camara* times a *camara* equals a *dhamara*.
 A *dhamara* times a *dhamara* equals a *pramāda*.
 A *pramāda* times a *pramāda* equals a *vigama*.
 A *vigama* times a *vigama* equals an *upavarta*.
 An *upavarta* times an *upavarta* equals a *nirdeśa*.
 A *nirdeśa* times a *nirdeśa* equals an *akṣaya*.
 An *akṣaya* times an *akṣaya* equals a *sambhūta*.
 A *sambhūta* times a *sambhūta* equals an *amama*.
 An *amama* times an *amama* equals an *avānta*.

- An *avānta* times an *avānta* equals an *utpala*.
 An *utpala* times an *utpala* equals a *padma*.
 A *padma* times a *padma* equals a *saṃkhyā*.
 A *saṃkhyā* times a *saṃkhyā* equals a *gati*.
 A *gati* times a *gati* equals an *upagama*.
 An *upagama* times an *upagama* equals an *asaṃkhyeya*.
 An *asaṃkhyeya* times an *asaṃkhyeya* equals an *asaṃkhyeya-parivarta*.
 An *asaṃkhyeya-parivarta* times an *asaṃkhyeya-parivarta* equals an *aparimāṇa*.
 An *aparimāṇa* times an *aparimāṇa* equals an *aparimāṇa-parivarta*.
 An *aparimāṇa-parivarta* times an *aparimāṇa-parivarta* equals an *aparyanta*.
 An *aparyanta* times an *aparyanta* equals an *aparyanta-parivarta*.
 An *aparyanta-parivarta* times an *aparyanta-parivarta* equals an *asamanta*.
 An *asamanta* times an *asamanta* equals an *asamanta-parivarta*.
 An *asamanta-parivarta* times an *asamanta-parivarta* equals an *agaṇeya*.
 An *agaṇeya* times an *agaṇeya* equals an *agaṇeya-parivarta*.
 An *agaṇeya-parivarta* times an *agaṇeya-parivarta* equals an *atulya*.
 An *atulya* times an *atulya* equals an *atulya-parivarta*.
 An *atulya-parivarta* times an *atulya-parivarta* equals an *acintya*.
 An *acintya* times an *acintya* equals an *acintya-parivarta*.
 An *acintya-parivarta* times an *acintya-parivarta* equals an *ameya*.
 An *ameya* times an *ameya* equals an *ameya-parivarta*.
 An *ameya-parivarta* times an *ameya-parivarta* equals an *anabhilāpya*.
 An *anabhilāpya* times an *anabhilāpya* equals an *anabhilāpya-parivarta*.
 An *anabhilāpya-parivarta* times an *anabhilāpya-parivarta* equals an *anabhilāpyānabhilāpya*.
 This *anabhilāpyānabhilāpya*, times an *anabhilāpyānabhilāpya* equals an *anabhilāpyānabhilāpya-parivarta*.

The Buddha then concluded the chapter with a verse of one hundred and twenty stanzas repeatedly illustrating in many different ways the infinity of the inconceivably and infinitely large and vast and the inconceivably and infinitely tiny and microscopic and the pervasive interpenetration of them all in which inconceivably large numbers of infinitely vast cosmic terrains are found even in a single hair pore or on the tip of a single hair.

With regard to these verses, National Master Qingliang says: “The following one hundred and twenty verses consist of two major parts: The first six verses explain that Samantabhadra’s meritorious qualities are so vast that one could never finish describing them. The remaining verses explain that the qualities of the Buddha are deep and vast and Samantabhadra exhaustively fathoms them all. Those first [six verses] are divided into two parts, of which the first four and a half verses clarify that the bases by which one is able to count them are numerous, whereas the last one and a half verses reveal that what is to be counted is vast.” (百二十偈大分為二前六明普賢德廣說不可盡餘偈明佛德深廣普賢窮究前中分二前四偈半明能數多後一偈半顯所數廣 / L130n1557_0687b06)

Qingliang next mentions that there are ten levels to the description of the phenomena constituting the bases for enumerating the innumerable meritorious qualities of Samantabhadra. Obviously, this entire description is rooted in the Avatamsaka Sutra’s distinctive principle of “the interpenetration of all phenomena (large and small) with all other phenomena” which is one of the most outstanding and pervasive ideas in the entire sutra.

For those wishing to put a western style number on a few of these Sanskrit numerical designations, Upāsaka Ling Feng calculated the twenty highest levels of designations as follows:

asaṃkhyeya (阿僧祇) $10^{7.09884336127809E+031}$
asaṃkhyeya-parivarta (阿僧祇轉) $10^{1.41976867225562E+032}$
aparimāṇa (無量) $10^{2.83953734451123E+032}$
aparimāṇa-parivarta (無量轉) $10^{5.67907468902247E+032}$
aparyanta (無邊) $10^{1.13581493780449E+033}$
aparyanta-parivarta (無邊轉) $10^{2.27162987560899E+033}$
asamanta (無等) $10^{4.54325975121797E+033}$
asamanta-parivarta (無等轉) $10^{9.08651950243595E+033}$
agaṇeya (不可數) $10^{1.81730390048719E+034}$
agaṇeya-parivarta (不可數轉) $10^{3.63460780097438E+034}$
atulya (不可稱) $10^{7.26921560194876E+034}$
atulya-parivarta (不可稱轉) $10^{1.45384312038975E+035}$
acintya (不可思) $10^{2.9076862407795E+035}$
acintya-parivarta (不可思轉) $10^{5.81537248155901E+035}$
ameya (不可量) $10^{1.1630744963118E+036}$
ameya-parivarta (不可量轉) $10^{2.3261489926236E+036}$
anabhilāpya (不可說) $10^{4.65229798524721E+036}$
anabhilāpya-parivarta (不可說轉) $10^{9.30459597049441E+036}$
anabhilāpyānabhilāpya (不可說不可說) $10^{1.86091919409888E+037}$
anabhilāpyānabhilāpya-parivarta (不可說不可說轉)
 = $10^{3.72183838819776E+037}$

CHAPTER 31

Life Spans

In this very short one-page chapter, Mind King Bodhisattva told the bodhisattvas in that congregation:

“Sons of the Buddha, a single kalpa in Śākyamuni Buddha’s buddha *kṣetra* equals a single day and a single night in Amitābha Buddha’s buddha *kṣetra* known as the World of Ultimate Bliss. A single kalpa in the World of Ultimate Bliss equals a single day and a single night in Vajra Solidity Buddha’s buddha *kṣetra* known as Kaṣāya Banner World. A single kalpa in the Kaṣāya Banner World equals a single day and a single night in Lotus Blooming in Excellent Light Buddha’s buddha *kṣetra* known as Voice of the Irreversible Wheel.”

Mind King Bodhisattvas continued in this manner six more times, in each case saying that a single kalpa in a particular world is equal to but a day and a night in the next world, after which he said:

“Sons of the Buddha, following an orderly sequence such as this on through beyond a hundred myriads of *asaṃkhyeyas* of worlds, a kalpa in the very last of those worlds is equal to a day and a night in Worthy Supremacy Buddha’s buddha *kṣetra* known as the Supreme Lotus World. It is completely filled with bodhisattvas such as Samantabhadra Bodhisattva and other such bodhisattvas who cultivate the same practices.”

Apparently, the point of this would be to inform us that the unreality, mere relativity, and complete strangeness of time is so strange that a life of a hundred years here in this world probably takes no longer than the time that it would take to drink a cup of tea in some more refined world. So too, it is probably the case that all the time that has elapsed since the age of the dinosaurs in this world probably only equals the time of a sneeze in some other even more refined world than this.

CHAPTER 32

The Bodhisattva Abodes

In this chapter, Mind King Bodhisattva told the congregation of bodhisattvas of twenty-two places where, from the distant past until now, there have been congregations of bodhisattvas each headed by a great bodhisattva, with one of these groups of bodhisattvas off in each of the four directions, on Vajra Mountain off in the ocean, in places off toward the four midpoints of the northeast, southeast, southwest, northwest, in a place called Adorned Cave out in the ocean, in a place south of Vaiśālī, in the city of Mathurā, in the city of Kuṇḍina, in the city of Pure Perfection, in the state of Marūndha, in the state of Kamboja, in China, in Kashgar, in Kashmir, in the city of Increasing Delight, in the state of Ambulima, and in Gandhara. Thus he made it known to them that great bodhisattvas have all along been dwelling in all these places all over the world for an immensely long time, beginning well before Śākyamuni Buddha descended to take birth in Lumbini. The implication here would seem to be that great bodhisattvas are always present in the world, even between those times when the buddhas come forth to make their ever-so-rare appearances to make right Dharma well known in the world.

CHAPTER 33

The Inconceivable Dharmas of the Buddhas

This chapter begins with bodhisattvas in that great congregation spontaneously and simultaneously giving rise to ten questions in their minds, all of them wondering how the following matters related to the buddhas are inconceivable, namely: the lands of the buddhas, the original vows of the buddhas, the lineage of the buddhas, the buddhas' appearances in the world, the bodies of the buddhas, the voices of the buddhas, the wisdom of the buddhas, the sovereign powers of the buddhas, the unimpeded qualities of the buddhas, and the liberations of the buddhas.

Aware of the thoughts in the minds of those bodhisattvas, the Buddha enabled Blue Lotus Treasury Bodhisattva to gain a penetrating comprehension of all these matters, after which, aided by the Buddha's spiritual powers, this Blue Lotus Treasury Bodhisattva spoke to Lotus Treasury Bodhisattva and proceeded to describe the following aspects, qualities, and capacities of all buddhas:

- Their countless abodes (of which he describes eight abodes);
- Their ten kinds of dharmas by which they go everywhere throughout the Dharma realm;
- Their ten kinds of knowledge they produce in every mind-moment;
- Their ten ways in which they never miss the right time;
- Their ten kinds of inconceivable spheres of action;
- Their ten kinds of wisdom;
- Their ten kinds of dharmas of pervasive entry;
- Their ten kinds of vast dharmas;
- Their ten kinds of great meritorious qualities;
- Their ten kinds of ultimate purity;
- Their ten kinds of buddha works;
- Their ten kinds of dharmas associated with their ocean of wisdom;
- Their ten kinds of dharmas which they always manifest;
- Their ten kinds of discourse on all buddhas' countless Dharma gates;
- Their ten ways in which they do buddha works for beings;
- Their ten kinds of supreme dharmas;
- Their ten kinds of unimpeded abiding;
- Their ten kinds of supreme and unsurpassable adornments;
- Their ten kinds of dharmas of sovereign mastery;
- Their ten kinds of measureless and inconceivable perfectly fulfilled buddha dharmas;

Their ten kinds of skillful means;
 Their ten kinds of vast buddha works;
 Their ten kinds of masterful actions that could not be otherwise;
 Their ten kinds of abiding in which they abide in all dharmas;
 Their ten kinds of knowing of all dharmas without exception;
 Their ten kinds of powers;
 Their ten kinds of *nārāyaṇa* banner dharmas of bravery and strength;
 Their ten kinds of definite dharmas;
 Their ten kinds of swiftness dharmas;
 Their ten kinds of pure dharmas that one should always bear in mind;
 Their ten kinds of omniscient abiding;
 Their ten kinds of measureless and inconceivable buddha samādhis;
 Their ten kinds of unimpeded liberation.

It is Blue Lotus Treasury Bodhisattva's narration of these lists of all buddhas' inconceivable matters that constitutes the entirety of this chapter.

CHAPTER 34

The Ocean of Major Marks of the Tathāgata's Ten Bodies

Samantabhadra Bodhisattva told that great congregation of bodhisattvas, "I shall now explain for you the ocean of the Tathāgata's marks," whereupon he spoke of the marks on the body of the Buddha, beginning with the following thirty-two marks on the top of the buddha's head:

- The light that illuminates all regions, everywhere emanating an immeasurably vast net of light rays;
- The cloud of light of the buddha eye;
- The cloud that fills the Dharma realm;
- The cloud that manifests pervasive illumination;
- The cloud that emanates the light of jewels;
- The cloud that reveals the great sovereign mastery of the Tathāgata throughout the Dharma realm;
- The Tathāgata's cloud of universally pervasive lamplight;
- The vast cloud that everywhere illuminates all buddhas;
- The cloud of light spheres;
- The light cloud that everywhere illuminates the treasury of all bodhisattvas' practices;
- The universally illuminating cloud of dazzling light;
- The cloud of the right enlightenment;
- The cloud of dazzling light;
- The cloud of universally illuminating adornments;
- The cloud revealing the practice of the Buddha's ocean of samādhis;
- The universally illuminating cloud of the ocean of transformations;
- The cloud of all *tathāgatas'* liberations;
- The universally illuminating cloud of freely implemented expedient means;
- The cloud instigating awakening to the lineage of the buddhas;
- The cloud of sovereign powers revealing the marks of all *tathāgatas*;
- The cloud that everywhere illuminates the entire Dharma realm;
- The cloud of Vairocana Tathāgata's marks;
- The light cloud that everywhere illuminates all buddhas;
- The cloud that everywhere reveals all adornments;
- The cloud that emanates all sounds of the Dharma realm;
- The cloud that everywhere illuminates the sphere of all buddhas' spiritual transformations.

The cloud whose light illuminates the ocean of buddhas;
 The cloud of bejeweled lamps;
 The cloud of the undifferentiated Dharma realm;
 The pervasively illuminating cloud that abides in the ocean of all worlds;
 The cloud of all jewels' pure flaming radiance; and
 The cloud that everywhere illuminates the entire Dharma realm's adornments.

Having spoken of these thirty-two marks on the top of the Buddha's head, for the remainder of the chapter, Samantabhadra Bodhisattva spoke of:

The thirty-third mark, a light cloud between the Buddha's eyebrows that is known as "the light cloud that pervades the Dharma realm";
 The thirty-fourth mark, a mark of the Tathāgata's eyes that is known as "the cloud of independent pervasive vision";
 The thirty-fifth mark, a mark of the Tathāgata's nose that is known as "the cloud of all spiritual superknowledges and wisdom";
 The thirty-sixth mark, a mark of the Tathāgata's tongue that is known as "the cloud that manifests sounds and reflected images";
 The thirty-seventh mark, a mark of the Tathāgata's tongue that is known as "the Dharma realm cloud";
 The thirty-eighth mark, a mark of the Tathāgata's tongue that is known as "the light cloud that illuminates the Dharma realm";
 The thirty-ninth mark, a mark of the Tathāgata's tongue that is known as "the cloud that illuminates the Dharma realm with dazzling radiance";
 The fortieth mark, a mark of the Tathāgata's upper palate that is known as "the cloud that reveals the inconceivable Dharma realm";
 The forty-first mark, a mark of the Tathāgata's lower right front teeth that is known as "the buddha tooth cloud";
 The forty-second mark, a mark of the Tathāgata's upper right front teeth that is known as "the cloud of flaming jewel light Sumeru treasures";
 The forty-third mark, a mark of the Tathāgata's lower left front teeth that is known as "the universally illuminating cloud of jewel lamp-light";
 The forty-fourth mark, a mark of the Tathāgata's upper left front teeth that is known as "the cloud that illuminates the *tathāgatas*";
 The forty-fifth mark, a mark of the Tathāgata's teeth that is known as "the cloud that manifests light everywhere";
 The forty-sixth mark, a mark of the Tathāgata's lips that is known as "the cloud that reflects the light of all jewels";

- The forty-seventh mark, a mark of the Tathāgata's neck that is known as "the cloud that everywhere illuminates all worlds";
- The forty-eighth mark, a mark of the Tathāgata's right shoulder that is known as "the Buddha's vast cloud of every kind of jewel";
- The forty-ninth mark, another mark of the Tathāgata's right shoulder that is known as "the cloud of supreme jewels' universal illumination";
- The fiftieth mark, a mark of the Tathāgata's left shoulder that is known as "the cloud of supreme light that illuminates the Dharma realm";
- The fifty-first mark, another mark of the Tathāgata's left shoulder that is known as "the cloud of universally illuminating light";
- The fifty-second mark, another mark of the Tathāgata's left shoulder that is known as "the cloud of universally illuminating dazzling light";
- The fifty-third mark, a mark of the Tathāgata's chest shaped like a *svastika* emblem that is known as "the cloud of the ocean of auspiciousness";
- The fifty-fourth mark, a mark just to the right of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests radiant illumination";
- The fifty-fifth mark, a mark also just to the right of the *svastika* emblem of auspiciousness that is known as "the cloud that everywhere reveals the *tathāgatas*";
- The fifty-sixth mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the cloud of blooming flowers";
- The fifty-seventh mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the delightful golden cloud";
- The fifty-eighth mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the cloud of the ocean of buddhas";
- The fifty-ninth mark, a mark to the left of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests light";
- The sixtieth mark, a mark just to the left of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests light throughout the Dharma realm";
- The sixty-first mark, a mark also just to the left of the *svastika* emblem of auspiciousness that is known as "the cloud of universal supremacy";

- The sixty-second mark, another mark to the left of the *svastika* emblem of auspiciousness that is known as “the cloud of the marvelous sounds of turning the Dharma wheel”;
- The sixty-third mark, another mark to the left of the *svastika* emblem of auspiciousness that is known as “the cloud of adornments”;
- The sixty-fourth mark, a mark of the Tathāgata’s right hand that is known as “the cloud of oceanic illumination”;
- The sixty-fifth mark, another mark of the Tathāgata’s right hand that is known as “the cloud that reflects dazzling illumination”;
- The sixty-sixth mark, another mark of the Tathāgata’s right hand that is known as “the universally purifying cloud of flaming lamplight and garlands”;
- The sixty-seventh mark, another mark of the Tathāgata’s right hand that is known as “the cloud that everywhere reveals all *maṇi* jewels”;
- The sixty-eighth mark, another mark of the Tathāgata’s right hand that is known as “the cloud of radiance”;
- The sixty-ninth mark, a mark of the Tathāgata’s left hand that is known as “the cloud of pure *vaiḍūrya* lamplight”;
- The seventieth mark, another mark of the Tathāgata’s left hand that is known as “the cloud of voices of the lamps of wisdom throughout all *kṣetras*”;
- The seventy-first mark, another mark of the Tathāgata’s left hand that is known as “the cloud of light dwelling in a jeweled lotus”;
- The seventy-second mark, another mark of the Tathāgata’s left hand that is known as “the cloud that everywhere illuminates the Dharma realm”;
- The seventy-third mark, a mark of the fingers of the Tathāgata’s right hand that is known as “the swirling cloud revealing the ocean of all kalpas and *kṣetras*”;
- The seventy-fourth mark, a mark of the fingers of the Tathāgata’s left hand that is known as “the cloud that rests on all kinds of jewels”;
- The seventy-fifth mark, a mark of the Tathāgata’s right palm that is known as “the cloud of dazzling illumination”;
- The seventy-sixth mark, a mark of the Tathāgata’s left palm that is known as “the cloud of flaming light spheres that everywhere increase the transformationally manifested sites of enlightenment throughout the Dharma realm”;
- The seventy-seventh mark, a mark of the Tathāgata’s genital ensheathment that is known as “the cloud that everywhere streams forth the voice of the Buddha”;
- The seventy-eighth mark, a mark of the Tathāgata’s right hip that is known as “the universally illuminating cloud of bejeweled lamps and garlands”;

- The seventy-ninth mark, a mark of the Tathāgata's left hip that is known as "the cloud that reveals the light of the ocean of the entire Dharma realm and blankets empty space";
- The eightieth mark, a mark of the Tathāgata's right thigh that is known as "the universally revealing cloud";
- The eighty-first mark, a mark of the Tathāgata's left thigh that is known as "the cloud that reveals the ocean of the countless signs of all buddhas";
- The eighty-second mark, a mark of the Tathāgata's right calf that is known as "the cloud of all of empty space and the Dharma realm";
- The eighty-third mark, a mark of the Tathāgata's left calf that is known as "the cloud of an ocean of adornments";
- The eighty-fourth mark, a mark of the hair on the Tathāgata's jewel-adorned calves that is known as "the cloud that everywhere reveals reflected images of the Dharma realm";
- The eighty-fifth mark, a mark of the bottom of the Tathāgata's feet that is known as "the cloud in which the ocean of all bodhisattvas resides";
- The eighty-sixth mark, a mark of the top of the Tathāgata's right foot that is known as "the light cloud that everywhere illuminates everything";
- The eighty-seventh mark, a mark of the top of the Tathāgata's left foot that is known as "the cloud that everywhere reveals all buddhas";
- The eighty-eighth mark, a mark of the spaces between the toes of the Tathāgata's right foot that is known as "the cloud that brightly illuminates the ocean of the entire Dharma realm";
- The eighty-ninth mark, a mark of the spaces between the toes of the Tathāgata's left foot that is known as "the cloud that reveals the ocean of all buddhas";
- The ninetieth mark, a mark of the Tathāgata's right heel that is known as "the cloud of freely shining dazzling illumination";
- The ninety-first mark, a mark of the Tathāgata's left heel that is known as "the cloud that reveals the marvelous voice expounding on the ocean of all dharmas";
- The ninety-second mark, a mark of the Tathāgata's right ankle that is known as "the light cloud that reveals all adornments";
- The ninety-third mark, a mark of the Tathāgata's left ankle that is known as "the cloud that reveals the many forms and appearances";
- The ninety-fourth mark, a mark of the circumference of the Tathāgata's right foot that is known as "the cloud of the universal treasury";

The ninety-fifth mark, a mark of the circumference of the Tathāgata's left foot that is known as "the cloud whose light everywhere illuminates the Dharma realm";

The ninety-sixth mark, a mark of the tips of the Tathāgata's right toes that is known as "the cloud that reveals adornments"; and

The ninety-seventh mark, a mark of the tips of the Tathāgata's left toes that is known as "the cloud that reveals the spiritual transformations of all buddhas."

Having described these ninety-seven marks associated with parts of the Buddha's body, Samantabhadra Bodhisattva ended this chapter by saying: "Sons of the Buddha, Vairocana Tathāgata has marks of the great man such as these as numerous as the atoms in ten oceans of worlds such as the Flower Treasury World. Every one of the parts of his body is adorned with marvelous signs made of the many kinds of jewels."

CHAPTER 35

Qualities of the Light of the Tathāgata's Subsidiary Signs

The chapter opens with the Buddha telling Jewel Hand Bodhisattva that the Buddha has a subsidiary sign known as “the king of perfect fulfillment” from which there streams forth a great light known as “flourishing abundance” which has a retinue of countless light rays. He then told the bodhisattvas in that great assembly that, when he was a bodhisattva in the Tuṣita Heaven palace, he emanated a great light that illuminated countless worlds and caused all those worlds’ hell-realm beings to have no more suffering, to have their six sense faculties purified, and then, once their lives had come to an end, to gain rebirth in the Tuṣita Heaven. Having been reborn there, a drum in that heaven called “Delightful” emanated a voice that told them all how it was that they were able to be reborn in the Tuṣita Heaven, that this was a function of a thousand-spoked wheel emblem on the bottom of the Bodhisattva’s feet known as “the king of universally illuminating light” which has a subsidiary sign known as “the king of perfect fulfillment” that always emanates forty kinds of light, one of which is known as “pure meritorious qualities” which is able to illuminate countless worlds and which, adapting to beings’ karma and aspirations, enables them to become fully ripened. When beings undergoing the most extreme sufferings in the Avīci Hells encounter this light, once they all reach the end of their lives there, they are born in the Tuṣita Heaven. Having been reborn in this heaven, they then hear the sound of the celestial drum telling them: “Good indeed. Good indeed. Sons of the Devas, Vairocana Bodhisattva has entered the stainless samādhi. You should go and bow in reverence to him.”

Having heard these sounds, those beings who had become devas’ sons in the Tuṣita Heaven prepared to make offerings to Vairocana Bodhisattva by transformationally creating myriads of clouds of flowers, incense, music, banners, canopies, and praise songs. Having done so, they found they were unable to see the bodhisattva, for, as they were told by a devas’ son, that Vairocana Bodhisattva had already descended from the Tuṣita Heaven into the world where he now dwelt in the womb of the Lady Māyā.

Those devas’ sons used their heavenly eyes to see the body of the Bodhisattva in the human realm in the household of the Pure Rice King and then felt motivated to descend to Jambudvīpa to pay their respects and express their gratitude to the Bodhisattva there. When they had this thought, the celestial drum emanated a voice which told them that, since the Bodhisattva’s descent to take rebirth in the world was only an appearance produced by skillful means adapted to what is appropriate for the teaching

of beings in the world, they should all instead “bring forth the resolve to attain *anuttara-samyak-saṃbodhi*, purify your minds, abide in the fine awesome deportment, repent of and rid yourselves of all karmic obstacles, all affliction obstacles, all retribution obstacles, and all obstacles arising from views. Using bodies as numerous as all beings throughout the Dharma realm, using heads as numerous as all beings throughout the Dharma realm, using tongues as numerous as all beings throughout the Dharma realm, and using good physical actions, good verbal actions, and good mental actions as numerous as all beings throughout the Dharma realm, you should repent of and rid yourselves of all obstacles and faults.”

Those devas' sons then asked the celestial drum, “How then is it that the bodhisattva-*mahāsattva* repents of and rids himself of all faults?” The celestial drum told them that, as regards karmic deeds, “Although they are able to produce all kinds of karmic rewards and retributions, they have no place from whence they come and no place to which they go. Sons of the Devas, it is as if there were a master conjurer who used illusions to deceive people's vision. One should realize that all karmic deeds are just the same as this. If one knows them in this way, then this constitutes [the means of] genuine repentance by which all the evils of one's karmic offenses can be purified.”

Having heard this teaching, those devas gained the unproduced dhar-*mas* patience and resolved to attain highest enlightenment. Then, “due to having reached the ten grounds by hearing the teaching of Samantabhadra's vast dedications, due to acquiring *samādhis* adorned with powers, and due to repenting and ridding themselves of all their heavy karmic obstacles by engaging in the three kinds of pure karmic actions as numerous as all beings, all those devas immediately saw seven-jeweled lotus flowers as numerous as the atoms in a hundred thousand *koṭis* of *nayutas* of buddha *kṣetras*. Atop every one of those flowers, there was a bodhisattva seated in the lotus posture emanating a great light. Every one of the subsidiary signs of those bodhisattvas emanated light rays as numerous as all beings and, within those light rays, there were buddhas as numerous as all beings who were seated in the lotus posture, speaking the Dharma for beings in ways adapted to the minds of those beings, and yet they still had not yet manifested even a small amount of the powers of the *samādhi* of stainless purity.”

Those devas then transformationally created clouds of fine flowers as offerings to Vairocana Tathāgata, “doing so by taking them up and scattering them down over the Buddha, where all those flowers then remained suspended in the air above the Buddha's body. All their clouds of fragrance then everywhere rained down their fragrances across a number of worlds as numerous as the atoms in countless buddha *kṣetras*. Wherever any being's body received this fragrance, his body felt peace and happiness comparable to that of a bhikshu who, on entering the fourth *dhyāna*, then experiences the complete melting away of all of his karmic obstacles.”

Of those beings possessed of karmic obstacles who heard this teaching, those who smelled this fragrance realized their inherent unreality and then created fragrance banner clouds and spontaneously acquired radiant pure roots of goodness. Whenever any beings saw their canopy clouds, they planted roots of goodness equal to those of pure gold net wheel-turning kings as numerous as sands in the Ganges River.

There then followed a description of the vast teaching activities of the wheel-turning king whose teaching activities and powers are so marvelous that anyone who is touched by a ray of his light becomes bound to attain the position of a bodhisattva on the tenth bodhisattva ground due to the power of having previously cultivated roots of goodness. At the end of the chapter, the Buddha told Jewel Hand Bodhisattva that all such teaching activities and “all circumstances such as these are brought to perfect development through the extremely deep samādhi, merit, and roots of goodness of a pure gold net wheel-turning king.”

CHAPTER 36

The Practices of Samantabhadra

The chapter begins with Samantabhadra Bodhisattva addressing that great assembly of bodhisattvas, telling them that all buddhas come into the world for beings because of beings' absence of wisdom on account of which they commit evil deeds, their conception of a self and its possessions, their attachment to the body, their inverted views and skeptical doubtfulness, their discriminations based on wrong views, their constant involvement with the fetters and bonds, their following along with the flow of *saṃsāra*, and their tendency to stray away from the path of the Tathāgata.

Samantabhadra next said that he sees no transgression greater than when a bodhisattva engenders thoughts of hatred toward other bodhisattvas, this because it creates a gateway to a million obstacles of which he then listed ninety-two of them, beginning with:

- The obstacle of not perceiving bodhi;
- The obstacle of not hearing right Dharma;
- The obstacle of being reborn in an impure world;
- The obstacle of being reborn in the wretched rebirth destinies;
- The obstacle of being reborn into the [eight] difficult circumstances;
- The obstacle of being much beset by illnesses;
- The obstacle of being extensively slandered by others;
- The obstacle of being reborn in destinies with unintelligent beings;
- The obstacle of diminished right mindfulness; and
- The obstacle of deficient wisdom.

The list ends with:

- The obstacle of having cut oneself off from the bodhisattva's domain of objective experience;
- The obstacle of having a mind that timidly retreats from the bodhisattva's heroically courageous dharmas;
- The obstacle of having a mind that is indolent in its pursuit of the bodhisattva's path of emancipation;
- The obstacle of having a mind that stops and rests at the gateway to the bodhisattva's light of wisdom;
- The obstacle of having a mind that becomes inferior and weak in developing the bodhisattva's power of mindfulness;
- The obstacle of being unable to maintain and preserve the Tathāgata's teaching dharmas;

- The obstacle of being unable to draw near to the bodhisattva's path of transcending births in cyclic existence;
- The obstacle of being unable to cultivate the uncorrupted path of the bodhisattva;
- The obstacle of pursuing realization of the Two Vehicles' right and fixed position; and
- The obstacle of distancing oneself from the lineage of all buddhas and bodhisattvas of the three periods of time.

Samantabhadra next said that, if a bodhisattva wishes to swiftly fulfill all the bodhisattva practices, he should cultivate ten dharmas, namely:

- His mind never abandons any being;
- He envisions all bodhisattvas as *tathāgatas*;
- He never slanders any dharma of the Buddha;
- He realizes that all lands are endless;
- He feels deep faith and delight in the bodhisattva practices;
- He never relinquishes a bodhi resolve that is commensurate with empty space and the Dharma realm;
- He contemplates bodhi and enters the powers of the Tathāgata;
- He is energetically diligent in cultivating unimpeded eloquence;
- He is tireless in teaching beings; and
- He abides in any world with a mind free of attachments.

Samantabhadra next said that, after the bodhisattva securely abides in these ten dharmas, he is then able to fulfill ten kinds of purity which in turn lead to his fulfillment of ten kinds of vast knowledge, after which he succeeds in entering ten kinds of universal penetration and then in abiding in ten kinds of supremely sublime mind.

Samantabhadra Bodhisattva next said that, after the bodhisattva comes to abide in these ten kinds of supremely sublime mind, he acquires ten kinds of skillful knowledge with regard to the Dharma of the Buddha. He next says that, once they have heard these dharmas, all bodhisattva-*mahāsattvas* who uphold these dharmas will be able to quickly reach highest enlightenment and fulfill all dharmas of the Buddha that are equal to those of all buddhas of the three periods of time.

Then, because of the Buddha's spiritual powers, the worlds of the ten directions shook and moved in six ways, after which the skies rained down clouds of flowers, incense, robes, canopies, banners, pennants, jewels, and other adornments. There were also clouds of music, clouds of bodhisattvas, clouds of *tathāgatas'* physical signs, clouds of praises of the Tathāgata, clouds of *tathāgatas'* voices, and other such clouds, including clouds of lights and clouds of proclamations of Dharma through the use of spiritual powers.

And just as, in this world with its four continents, beneath the bodhi tree, in the *bodhimaṇḍa*, within the bodhisattva's palace, one could see the Tathāgata realize the universal and right enlightenment and then proclaim this Dharma, so too could one see this in all worlds throughout the ten directions. Then, from each of the ten directions, beyond a number of worlds as numerous as the atoms in ten ineffable numbers of large buddha *kṣetras*, bodhisattva-*mahāsattvas* as numerous as the atoms in ten buddha *kṣetras* came forth to this land to pay their respects and, filling up the ten directions, they spoke words such as these: "It is good indeed, good indeed, O Son of the Buddha, that you have now been able to speak of the profound dharmas of the greatest vows and the prediction of buddhahood of all buddhas, all *tathāgatas*."

"O Son of the Buddha, all of us have the same name, 'Samantabhadra.' We have each come to pay our respects in this land, coming here from the abode of Universal Banner of Mastery Tathāgata in the Universal Supremacy World. Through the Buddha's spiritual powers, all of us proclaim this Dharma everywhere just as it is set forth in the midst of this congregation, doing so in a way that everything is the same, free of any additions or omissions. Through having received the aid of the Buddha's awesome spiritual power, we have all come to this *bodhimaṇḍa* to serve as certifying witnesses for you. And just as we bodhisattvas as numerous as the atoms in ten buddha *kṣetras* have come to this *bodhimaṇḍa* to serve here as certifying witnesses, so too is this also so in all other worlds throughout the ten directions."

Finally, aided by the Buddha's spiritual power and the power of his own roots of goodness, Samantabhadra Bodhisattva spoke a verse of one hundred and twenty-one stanzas that reiterated and expanded upon the aforementioned ideas while also clarifying the wisdom, vows, and powers integral to the practices of Samantabhadra.

CHAPTER 37

The Manifestation of the Tathāgata

This chapter begins with the Buddha emanating from the white hair mark between his brows a great light known as “the manifestation of the Tathāgata” that had a retinue of countless light rays. It illuminated all worlds throughout the ten directions after which it circumambulated him ten times while revealing his measureless works of miraculous spiritual powers and awakening countless bodhisattvas. It then caused shaking and movement in all worlds of the ten directions, extinguished the sufferings in the wretched destinies, and obscured the palaces of the *māras*, after which it revealed all buddhas and their congregations, circumambulated the congregation of bodhisattvas, and then entered the top of the head of Sublime Qualities of the Manifestations of the Tathāgata’s Nature Bodhisattva. That bodhisattva then respectfully knelt on one knee before the Buddha and spoke ten verses in which he asked the Buddha, “Who is the Tathāgata’s most senior Dharma son who is able to expound on the Buddhas sphere of actions?”

In response to this, the Tathāgata emanated a great light from his mouth which did all that the previous light from his forehead had done, after which it entered the mouth of Samantabhadra Bodhisattva and caused the light of that bodhisattva’s body to become a hundred times brighter. Sublime Qualities Bodhisattva then asked Samantabhadra to explain this auspicious sign just then manifested by the Buddha, after which Samantabhadra replied that he had seen this same display of auspicious signs in the past which then was followed by those earlier buddhas proceeding to explain the Dharma gateway known as “the manifestation of the Tathāgata.” Sublime Qualities then asked Samantabhadra how one should understand this dharma of the manifestation of the Tathāgata. Then, having declared that those in that assembly were well qualified to receive such a teaching and having stated that Samantabhadra was well qualified to expound on this matter, he spoke another series of verses by which he formally asked Samantabhadra to please proceed to explain this dharma of the manifestation of the Tathāgata.

Samantabhadra replied by saying that this circumstance is inconceivable and that it is because of countless dharmas that the Tathāgata’s enlightenment is able to manifest. He then declared that it was due to ten measureless matters subsuming hundreds of thousands of *asaṃkhyeyas* of factors that the manifestation of the Tathāgata is able to be accomplished and that the manifestation of the Tathāgata is characterized by ten marks. He then said that there are ten marks of the Tathāgata’s body.

Samantabhadra next spoke of ten marks of the voice of the Tathāgata. Then having spoken of the ten marks of the Tathāgata's voice, he expounded on the ten kinds of measurelessness of the Tathāgata's voice. Having spoken of the ten kinds of measurelessness of the Tathāgata's voice, he then expounded on the ten marks of the Tathāgata's mind. Having spoken of the marks of the Tathāgata's mind, he then discussed the objective realms of the Tathāgata. Having spoken of the objective realms of the Tathāgata, he then spoke of the actions of the Tathāgata.

Samantabhadra then spoke of the Tathāgata's attainment of right enlightenment, noting that the bodhisattva should know it:

As not requiring any contemplation of any meaning;

As regarding all dharmas equally;

As free of doubt;

As non-dual and signless;

As neither going nor stopping;

As measureless and boundless;

As having abandoned the two extremes;

As abiding in the Middle Way;

As having gone beyond all language and speech; and

As knowing the actions of all beings' thoughts, the nature of their faculties, their aspirations, their afflictions, and their defiled habitual tendencies.

Then, to sum it up, he said, "to state it in terms of what is most essential, he should understand it as knowing in a single mind-moment all dharmas of the three periods of time."

Samantabhadra then said with regard to the Buddha's attainment of right and universal enlightenment that:

He acquires bodies as measureless as all beings;

He acquires bodies as measureless as all dharmas;

He acquires bodies as measureless as all *kṣetras*;

He acquires bodies as measureless as the three periods of time;

He acquires bodies as measureless as all buddhas;

He acquires bodies as measureless as all languages;

He acquires bodies as measureless as true suchness;

He acquires bodies as measureless as the Dharma realm;

He acquires bodies as measureless as the realms of empty space;

He acquires bodies as measureless as the unimpeded realms;

He acquires bodies as measureless as all vows;

He acquires bodies as measureless as all practices; and

He acquires bodies as measureless as the realm of quiescent nirvāṇa.

He then said that, “just as it is with the bodies he acquires, so too it is with his speech and mind in which he also acquires just such measureless and innumerable endowments of all three of these pure spheres [of body, mouth, and mind].”

Samantabhadra concluded his discussion of the Buddha’s attainment of right and universal enlightenment by saying: “Sons of the Buddha, the bodhisattva-*mahāsattva* should realize that, within one’s own mind, in each successive mind-moment, buddhas are always attaining right enlightenment. How is this so? This is because, it is not apart from this very mind that all buddhas, the *tathāgatas*, attain right enlightenment. And just as it is with one’s own mind, so too it is with the minds of all beings. In all of them, there are *tathāgatas* attaining the universal and right enlightenment which, vast and universally pervasive, has no place in which it is not present. It is never abandoned, never cut off, and never ceases. So it is that one enters the gateway of inconceivable skillful means.

Sons of the Buddha, it is in these ways that the bodhisattva-*mahāsattva* should know the Tathāgata’s attainment of right enlightenment.”

Then, wishing to reiterate and clarify the meaning of this, Samantabhadra spoke the following verses:

The Rightly Enlightened One completely knows all dharmas
as non-dual, apart from duality, as all of a uniform equality,
as possessed of an essential nature of purity comparable to space,
and as not involving discriminations regarding “self” or “not-self.”

Just as the ocean reflects the bodies of beings
and because of this is said to be “the great ocean,”
so too, bodhi everywhere reflects all thoughts and actions
and is therefore described as “right enlightenment.”

Just as when the worlds undergo creation and destruction,
empty space is still not thereby either increased or decreased,
so too, when all buddhas appear in the world,
bodhi still has but a single sign, that of being forever signless.

If someone conjured minds and transformed them into buddhas—
conjured and not-conjured, the nature of the matter would not differ.
So too, even if all beings were to realize bodhi, both after realization
and before realization, it would neither increase nor decrease.

The Buddha has a *samādhi* called “thoroughly enlightened wisdom.”
It is beneath the bodhi tree that he enters this meditative absorption,
emanates countless light rays as numerous as beings,
and then awakens the many beings as if causing lotuses to bloom.

It is because of the manifestation of bodies as numerous
as the thoughts, faculties, and inclinations of all beings

throughout all the kalpas and *kṣetras* of the three periods of time that right enlightenment is therefore described as “measureless.”

Samantabhadra next explained how it is that the Tathāgata turns the wheel of the Dharma, noting that the bodhisattva should know it in these ways:

Through the sovereign power of the mind and without any arising and without any turning, the Tathāgata turns the wheel of Dharma, for he knows all dharmas as forever unarisen;

Through three kinds of turning by which one cuts off what should be cut off he turns the wheel of Dharma, for he knows all dharmas transcend the extreme views;

Through transcendence of both the extreme of desire and the extreme of its negation, he turns the wheel of Dharma, for he has penetrated to the utmost that all dharmas are like space;

Without resort to speech, he turns the wheel of Dharma, for he knows all dharmas as ineffable;

Through ultimate quiescence, he turns the wheel of Dharma, for he knows all dharmas as having the nature of *nirvāṇa*;

Through all languages and through all forms of speech, he turns the wheel of Dharma, for there is no place the voice of the Tathāgata does not reach;

Through knowing all sounds as like echoes, he turns the wheel of Dharma, for he completely understands the true nature of all dharmas;

Through sending forth all voices from within a single voice, he turns the wheel of Dharma, for there is ultimately no subjective agent; and

Through doing so endlessly and without omission, he turns the wheel of Dharma, for he is free of any inward or outward attachment.

In concluding his discussion of the Tathāgata’s turning of the Dharma Wheel, Samantabhadra Bodhisattva spoke these verses:

When the Tathāgata turns the Dharma wheel, nothing at all is turned,
In all three times, there is neither any arising nor any attainment.
Just as there will be no time when all written words are exhausted,
so too it is with the Dharma wheel as turned by the Ten-Powered One.

Just as words can enter all places and yet still never reach them,
so too it is with the Dharma wheel of the Rightly Enlightened One.
It enters all verbal expressions and yet has nothing at all it enters
even as it is still able to cause all beings to feel joyous delight.

The Buddha has a *samādhi* called “ultimate unimpeded fearlessness.”
After he has entered this concentration, he then speaks the Dharma.
For all the countless beings, he everywhere speaks in their languages,
thereby causing them to awaken and thus then understand.

Every one of those voices in turn additionally expounds in countless many languages, each of which are different, with which he freely holds forth in the world without discrimination, adapting to their individual dispositions, thus enabling all to hear.

Those words do not arise from within or from without, are never lost, and are free of any accumulation, yet he thereby turns the wheel of Dharma for the sake of beings with just such sovereign mastery in his very extraordinary manner.

Samantabhadra next expounded on the Tathāgata's *parinirvāṇa*, saying of it that the bodhisattva who wishes to know it must know its fundamental and essential nature, as follows:

“Just as it is with the nirvāṇa of true suchness, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of reality, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the Dharma realm, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of empty space, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the nature of dharmas, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of dispassion, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of signlessness, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of the nature of a self, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of the nature of all dharmas, so too it is with the Tathāgata's nirvāṇa; and
 Just as it is with the nirvāṇa of the apex of true suchness, so too it is with the Tathāgata's nirvāṇa.

And how is this so? This is because nirvāṇa has no arising and no manifestation. If a dharma has no arising and no manifestation, then it has no cessation.

Sons of the Buddha, the Tathāgata does not speak about the *tathāgatas'* ultimate nirvāṇa for the bodhisattvas, nor does he show that matter to them. Why not? He prefers to enable them to see all *tathāgatas* always abiding directly before them so that, in but a single mind-moment, they also see all buddhas of the past and future with their perfectly fulfilled physical marks just as if they were here now, doing so without raising any dual or non-dual perceptions. And why? Because the bodhisattva-*mahāsattvas* have forever abandoned all attachments to perceptions.

Sons of the Buddha, it is in order to enable beings to find happiness that all buddhas, *tathāgatas*, appear in the world and it is out of a wish to cause beings to develop a fond admiration for it that they manifest the appearance of nirvāṇa. However, in truth, the Tathāgata has no emergence into the world nor does he have any nirvāṇa. How is this so? The Tathāgata forever dwells in the pure Dharma realm. It is as an adaptation to the minds of beings that he manifests the appearance of entering nirvāṇa.”

After finishing this discussion of the Buddha’s nirvāṇa, Samantabhadra Bodhisattva next spoke of the roots of goodness which are planted through seeing, hearing, or drawing near to the Tathāgata, saying of them that none of those roots of goodness are ever planted in vain:

- Because they produce the inexhaustible wisdom of enlightenment;
- Because they allow one to leave behind the difficulties of all obstacles;
- Because they ensure one will definitely reach the ultimate;
- Because they are free of any false or deceptive aspects;
- Because they enable one to fulfill all vows;
- Because they lead one to never end one’s practices in the realm of the conditioned;
- Because they accord with unconditioned wisdom;
- Because they produce the wisdom of all buddhas;
- Because they continue on to the end of future time;
- Because they lead to perfecting all the many kinds of supreme practices; and
- Because they allow one to reach the ground of effortless wisdom.

Continuing in this vein, Samantabhadra Bodhisattva then says a few paragraphs later that:

“If anyone is able to see the form body of the Tathāgata, his eyes will become purified; if anyone is able to hear the name of the Tathāgata, his ears will become purified; if anyone smells the fragrance of the Tathāgata’s moral virtue, his nose will become purified; and if anyone is able to taste the flavor of the Tathāgata’s Dharma, his tongue will become purified and he will possess the vast and long tongue and come to understand the dharma of languages. If anyone is able to be touched by the Tathāgata’s light, his body will become purified and he will ultimately acquire the unexcelled Dharma body.

If anyone develops mindfulness of the Tathāgata, he will acquire the purification of the mindfulness-of-the-Buddha *samādhi*. If any being makes an offering to a spot of land the Tathāgata has passed through or makes an offering to one of his stupas or shrines, then he will acquire roots of goodness allowing him to extinguish all affliction-based troubles and he will also acquire the bliss of the worthies and the *āryas*.

Sons of the Buddha, I shall now tell you: Even if there is some being who sees or hears the Buddha, but then, due to being encumbered by karmic obstructions, fails to develop faith and feel happiness on this account, they still thereby plant roots of goodness which will not have been planted in vain, for even this will eventually culminate in his entering nirvāṇa.

Sons of the Buddha, it is in this way that the bodhisattva-*mahāsattva* should know the roots of goodness planted in the presence of the Tathāgata by seeing, hearing, or drawing near to him. This will in all cases lead to abandoning all bad dharmas and perfecting the good dharmas.”

Later on, Samantabhadra Bodhisattva says:

“If one succeeds in hearing this Dharma gateway of the Tathāgata’s incalculable, inconceivable, unobstructed, and unimpeded wisdom and then, having heard it, has faith in it, understands it, accords with it, awakens to it, and enters into it, one should know that this person:

Is one who has been born into the clan of the Tathāgata;

Is one who accords with the realm of all *tathāgatas*;

Is one who completely fulfills all the bodhisattva dharmas;

Is one who abides securely in the realm of the knowledge of all modes;

Is one who has left all worldly dharmas far behind;

Is one who has developed all of the Tathāgata’s practices;

Is one who has a penetrating comprehension of the nature of all bodhisattva dharmas;

Is one whose mind is free of doubts about the Buddha’s powers of transformation;

Is one who abides in the independently realized Dharma; and

Is one who has deeply entered the unimpeded realm of the Tathāgata.

Sons of the Buddha, after hearing this Dharma, the bodhisattva-*mahāsattva*:

Is able to use the knowledge of equality to know the immeasurable dharmas;

Is able to use the correct and straight mind to abandon all discriminations;

Is able through supreme aspiration to see all buddhas directly before him;

Is able through the power of mental engagement to enter a realm of uniform equality like empty space;

Is able through sovereign mastery of mindfulness to travel throughout the boundless Dharma realm;

Is able to use the power of wisdom to possess all the meritorious qualities;

Is able to use spontaneously arising wisdom to abandon all of the world’s defilements;

Is able to use the bodhi resolve to enter the web of all the ten directions;

Is able to use great contemplation to know all buddhas of the three periods of time as of the same single essential nature; and

Is able to use the wisdom that dedicates one's roots of goodness to everywhere enter dharmas such as these, not entering them and yet entering them, not seizing on even a single dharma even as he constantly contemplates all dharmas through but a single dharma.

Sons of the Buddha, the bodhisattva-*mahāsattva* perfects meritorious qualities such as these and, with the power of but a minor effort, acquires the spontaneously arising wisdom realized without the assistance of a teacher."

As this chapter approaches its end, it says that, due to the Buddha's spiritual powers, countless worlds then moved and shook in six ways, rains of adornments descended, and countless *tathāgatas* came there, all of whom were named "Samantabhadra." They said:

"It is good indeed, good indeed, Son of the Buddha, that you have been able to receive the assistance of the Buddha's awesome powers and, according with the nature of dharmas, expound upon the inconceivable Dharma of the manifestation of the Tathāgata. Son of the Buddha, all of us identically named buddhas from each of the ten directions, in each case as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭis* of *nayutas* of buddha *kṣetras*—we all speak this very Dharma. And just as it is what is spoken by us, so too is it also what is spoken by all buddhas of the ten directions.

O Son of the Buddha, now, within this congregation, there are bodhisattva-*mahāsattvas* as numerous as the atoms in ten myriads of buddha *kṣetras* who have acquired the spiritual superknowledges and samādhis of all bodhisattvas. We now bestow upon them their predictions of being bound to realize *anuttara-samyak-saṃbodhi* in but one more lifetime."

Then, from each of the ten directions, countless bodhisattvas came to pay their respects. Aided by the Buddha's spiritual powers, they each proclaimed:

"It is good indeed, Son of the Buddha, that you have been able to speak about this indestructible Dharma of the Tathāgata. Son of the Buddha, we are all identically named "Samantabhadra" and we have all come here from the presence of the tathāgata named "Universal Banner of Sovereign Mastery" in worlds known as "Universal Light." In all those places, they also teach this very Dharma with just such phrasings as these, just such principles as these, just such explanations as these, and just such certitude as this. They are all the same as found here, neither more nor less.

It is due to the aid of the Buddha's spiritual powers and due to having acquired the Dharma of the Tathāgata that we have come here to pay our respects and bear witness for you. And just as we have come here for this purpose, so too is this also occurring in just this same way in all of

the four-continent worlds throughout the ten directions of empty space everywhere throughout the Dharma realm.”

The chapter then ended as follows:

“At that time, aided by the Buddha’s spiritual powers, Samantabhadra Bodhisattva surveyed that entire great congregation of bodhisattvas, and, wishing to once again clarify:

The vast awesome virtue of the manifestation of the Tathāgata;
 The indestructibility of the Tathāgata’s right Dharma;
 The non-futility of planting measureless roots of goodness;
 The inevitability that, when all buddhas appear in the world, they
 will be completely possessed of all the most superior dharmas;
 Their excellent ability to contemplate the minds of all beings;
 Their adaptation to whatever is appropriate in speaking the Dharma
 without ever missing the right time;
 Their production of all bodhisattvas’ measureless light of Dharma;
 The miraculous adornment of all buddhas;
 All *tathāgatas*’ sharing of a single body free of individual differences;
 and
 Their arising from their great original practices—

He then spoke these verses:

All that is done by all the *tathāgatas* is so indescribable
 that none of the worlds’ analogies could even come close.
 Still, to enable beings to awaken and understand,
 in what is inaccessible to analogies, I make analogies to instruct.

Such subtle, secret, and extremely deep Dharma
 could only rarely be heard in a hundred thousand myriads of kalpas.
 It is only those who are vigorous, wise, and well trained
 who are then able to hear these mysterious and abstruse meanings.

Whoever, on hearing this Dharma, is filled with rejoicing
 is one who has already made offerings to incalculably many buddhas,
 is one who is supported and drawn forth by the Buddha, and
 is one to whom men and devas give praise and always make offer-
 ings.

This constitutes the foremost world-transcending wealth,
 this is able to rescue and liberate all the many kinds of beings,
 and this is able to bring forth the path of purity.
 You should all uphold it and must never be neglectful in doing so.”

CHAPTER 38

Transcending the World

The eighth assembly begins with the Buddha for the third time in the state of Magadha at the site of enlightenment in the Hall of Universal Light where:

His marvelous awakening was in all respects completely fulfilled;
He had forever cut off the two kinds of action;
He had acquired the penetrating comprehension of the dharma of signlessness;
He had come to dwell where buddhas dwell;
He had attained the equality of the buddhas;
He had reached the station free of obstacles;
He had attained the Dharma that cannot be overturned;
He had become unimpeded in his actions;
He had established what is inconceivable; and
He had attained the universal vision of the three periods of time.

His body pervaded all lands, his wisdom penetrated all dharmas, and he had completed all the practices. He dwelt together there with countless bodhisattvas who all had but one more life before highest enlightenment and who all possessed the bodhisattva's skillful means and wisdom.

At that time, Samantabhadra Bodhisattva-*mahāsattva* entered a vast samādhi known as "the flower adornment of the Buddha." When he entered this samādhi, all worlds of the ten directions shook in six ways, moved in eighteen ways, and produced a loud sound that no one did not hear. After this, he arose from his samādhi, whereupon Universal Wisdom Bodhisattva asked him to please answer two hundred and one questions of which the first two hundred were mostly with regard to many different qualities and practice aspects of the bodhisattva-*mahāsattva*, whereas the last one was, "Why does the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment manifest *parinirvāṇa*?" Those questions were as follows:

What does the bodhisattva-*mahāsattva* rely on?
What constitutes his extraordinary kinds of thought?
What constitutes his practices?
What serves as his good spiritual guide?
What constitutes his diligent vigor?
What constitutes his bases for attaining peace of mind?
What constitutes his ways to develop beings?
What constitutes his moral precepts?

- What constitutes his bases for realizing he is bound to receive his prediction?
- What constitutes his entry among the bodhisattvas?
- What constitutes his entry among the *tathāgatas*?
- What constitutes his penetration of beings' mental actions?
- What constitutes his entry into worlds?
- What constitutes his entry into kalpas?
- What constitutes his ways of speaking of the three periods of time?
- What constitutes his penetrating knowledge of the three periods of time?
- What constitutes his bringing forth of the tireless mind?
- What constitutes his knowledge of differences?
- What constitutes his *dhāraṇīs*?
- What constitutes his proclamations regarding buddhas?
- What constitutes his bringing forth of the universally worthy mind [of Samantabhadra]?
- What constitutes his dharmas of universally worthy practice [of Samantabhadra]?
- What constitutes his reasons for generating the great compassion?
- What constitutes the causes and conditions for his arousing the bodhi resolve?
- What are the types of mind he uses in revering the good spiritual guide?
- What constitutes his purity?
- What constitutes his *pāramitās*?
- What constitutes his knowledge pursuant to awakening?
- What constitutes his knowing based on realizations?
- What constitutes his powers?
- What constitutes his equal regard?
- What constitutes his statements on the true meaning of the dharmas of the Buddha?
- What constitutes his speaking about dharmas?
- What constitutes what he preserves?
- What constitutes his eloquence?
- What constitutes his sovereign masteries?
- What is the nature of his nonattachment?
- What constitutes his types of impartial mind?
- What constitutes his ways of developing wisdom?
- What constitutes his transformations?
- What constitutes his means of empowerment?
- What constitutes the bases for great happiness and satisfaction?

- What constitutes his deep penetration of the Buddha's Dharma?
 What constitutes those things on which he is based?
 What constitutes his ways of arousing fearless resolve?
 What constitutes his ways of arousing doubt-free resolve?
 What constitutes his inconceivability?
 What constitutes his skillful and esoteric speech?
 What constitutes his skillfully distinguishing wisdom?
 What constitutes his kinds of entry into samādhi?
 What constitutes his kinds of pervasive penetration?
 What constitutes his gateways to liberation?
 What constitutes his spiritual superknowledges?
 What constitutes his clarities?
 What constitutes his liberations?
 What constitutes his gardens and groves?
 What constitutes his palaces?
 What constitutes his bases of delight?
 What constitutes his kinds of adornments?
 What constitutes his manifestations of the unshakable mind?
 What constitutes his kinds of never-relinquished profound and great resolve?
 What constitutes his kinds of [wise] contemplations?
 What constitutes his explanations of dharmas?
 What constitutes his [other] kinds of purity?
 What constitutes his seals?
 What constitutes his illumination with the light of wisdom?
 What constitutes his peerless dwelling?
 What constitutes his types of flawless resolve?
 What constitutes his types of especially superior mountain-like mind?
 What constitutes his oceanic wisdom by which he enters unexcelled bodhi?
 What constitutes his jewel-like abiding?
 What constitutes his generation of the vajra-like Great Vehicle resolve?
 What constitutes his great undertakings?
 What constitutes his ultimate and great endeavors?
 What constitutes his indestructible faith?
 What constitutes his ways of receiving the prediction [of future buddhahood]?
 What constitutes his ways of dedicating roots of goodness?
 What constitutes his ways of attaining wisdom?
 What constitutes his ways of arousing boundlessly vast resolve?
 What constitutes his hidden treasures?

- What constitutes his types of moral standards?
 What constitutes his sovereign masteries?
 What constitutes his unimpeded functions?
 What constitutes his unimpeded functions in relation to beings?
 What constitutes his unimpeded functions in relation to *kṣētras*?
 What constitutes his unimpeded functions in relation to dharmas?
 What constitutes his unimpeded functions in relation to bodies?
 What constitutes his unimpeded functions in relation to vows?
 What constitutes his unimpeded functions in relation to realms?
 What constitutes his unimpeded functions in relation to knowledge?
 What constitutes his unimpeded functions in relation to the spiritual superknowledges?
 What constitutes his unimpeded functions in relation to the spiritual powers?
 What constitutes his unimpeded functions in relation to the powers?
 What constitutes his easeful mastery?
 What constitutes his spheres of action?
 What constitutes his [other kinds of] powers?
 What constitutes his kinds of fearlessness?
 What constitutes his exclusive dharmas?
 What constitutes his works?
 What constitutes his bodies?
 What constitutes his physical actions?
 What constitutes his [other] bodies?
 What constitutes his speech?
 What constitutes his ways of purifying speech?
 What constitutes his sources of protection?
 What constitutes his accomplishment of great endeavors?
 What constitutes his types of mind?
 What constitutes his resolutions?
 What constitutes his types of all-pervasive mind?
 What constitutes his faculties?
 What constitutes his deep mind?
 What constitutes his kinds of especially superior deep mind?
 What constitutes his diligent cultivation?
 What constitutes his definite understanding?
 What constitutes his definite understanding in entering worlds?
 What constitutes his definite understanding in entering the realms of beings?
 What constitutes his habitual karmic propensities?

- What constitutes his grasping?
What constitutes his cultivation?
What constitutes his fulfillment of the dharmas of the Buddha?
What constitutes the ways of retreating from the path of the Buddha's
Dharma?
What constitutes his paths for transcendence of rebirths?
What constitutes his definite dharmas?
What constitutes the paths by which he develops the dharmas of the
Buddha?
What constitutes his names that are used for great men?
What constitutes his paths?
What constitutes his measureless paths?
What constitutes his provisions for enlightenment?
What constitutes his cultivation of the path?
What constitutes his adornments of the path?
What constitutes his feet?
What constitutes his hands?
What constitutes his stomach?
What constitutes his inner organs?
What constitutes his heart?
What constitutes his armor?
What constitutes his weapons?
What constitutes his head?
What constitutes his eyes?
What constitutes his ears?
What constitutes his nose?
What constitutes his tongue?
What constitutes his body?
What constitutes his mind?
What constitutes his practices?
What constitutes his abiding?
What constitutes his sitting?
What constitutes his recumbence?
What constitutes his abodes?
What constitutes his places of practice?
What constitutes his [other] contemplations?
What constitutes his universal contemplations?
What constitutes his swiftness?
What constitutes his lion's roar?
What constitutes his pure giving?
What constitutes his pure moral precepts?

- What constitutes his pure patience?
 What constitutes his pure vigor?
 What constitutes his pure meditative concentration?
 What constitutes his pure wisdom?
 What constitutes his pure kindness?
 What constitutes his pure compassion?
 What constitutes his pure sympathetic joy?
 What constitutes his pure equanimity?
 What constitutes his meanings?
 What constitutes his dharmas?
 What constitutes his merit-based provisions for the enlightenment?
 What constitutes his wisdom-based provisions for enlightenment?
 What constitutes his completely developed clarities?
 What constitutes his ways of seeking the Dharma?
 What constitutes his dharmas for attaining complete understanding?
 What constitutes his cultivation dharmas?
 What constitutes the *māras*?
 What constitutes the works of the *māras*?
 What constitutes the ways of abandoning the works of the *māras*?
 What constitutes the ways of seeing the Buddha?
 What constitutes the buddha works?
 What constitutes the arrogant actions?
 What constitutes the wise actions?
 What constitutes the ways of being possessed by Māra?
 What constitutes the ways of being possessed by the Buddha?
 What constitutes the ways of being possessed by the Dharma?
 What constitutes the works accomplished while dwelling in the
 Tuṣita Heaven?
 Why does he pass away from his dwelling in the Tuṣita Heaven?
 Why does he manifest as dwelling within the womb?
 What then constitutes his manifestation of subtle endeavors?
 Why does he manifest as having just taken birth?
 Why does he manifest a subtle smile?
 Why does he manifest the walking seven steps?
 Why does he manifest on the ground of the pure youth?
 Why does he manifest abiding within the inner palace?
 Why does he manifest as leaving the household life?
 Why does he manifest as practicing the austerities?
 Why does he then go to the site of enlightenment?
 Why does he then sit at the site of enlightenment?

What constitutes the extraordinary signs that occur when he sits at the site of enlightenment?

Why does he manifest as conquering the *māras*?

What constitutes his realization of the Tathāgata's powers?

Why does he turn the wheel of the Dharma?

How is it that, because of turning the wheel of the Dharma, he acquires the dharmas of purity?

Why does the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment manifest *parinirvāṇa*?

Samantabhadra Bodhisattva then proceeded to answer these questions, beginning by providing ten answers for each of them, starting with ten things on which the bodhisattva relies, ten kinds of extraordinary thought, ten kinds of practices, ten kinds of good spiritual guides, ten kinds of diligent vigor, and so forth, continuing all the way through this list of questions until he finished the entire list by providing ten meaningful considerations why the Tathāgata manifests entry into *parinirvāṇa*.

Having come to the end of providing ten-fold answers to all two hundred and one of these questions, doing so for approximately two hundred pages in the English translation, Samantabhadra Bodhisattva then spoke more generally about the importance of the Dharma gateway constituted by his aforementioned answers, saying:

“Sons of the Buddha, this gateway into the Dharma is known as ‘the bodhisattva’s vast pure practice’ which countless buddhas all join in proclaiming. It enables the wise to completely comprehend countless meanings and become filled with joyous delight. It enables the great vows and great practices of all bodhisattvas to be continuously sustained.

Sons of the Buddha, if there are any beings who are able to hear this Dharma and, having heard it, then believe and understand it, and having understood it, then cultivate it—they will definitely be able to swiftly realize *anuttara-samyak-sambodhi*. And why is this? This is due to their having cultivated it in accordance with what has been taught.

Sons of the Buddha, if bodhisattvas do not practice in accordance with what has been taught, one should realize these people will forever remain apart from the bodhi of the Buddha. Therefore the bodhisattva should practice in accordance with what has been taught.

Sons of the Buddha, this ‘Transcending the World’ chapter is the basis for the practice of all bodhisattvas’ meritorious qualities and is the flower of the definitive meaning which everywhere enters all dharmas, which everywhere produces all-knowledge, which steps beyond all worlds, which abandons the paths of the two vehicles, which is not held in common with any other class of being, which is able to completely illuminate all Dharma gateways, and which increases beings’ world-transcending roots of goodness. One should revere it, listen to it, recite it, remember it, reflect on it,

admire and delight in it, and cultivate it. If one is able to proceed in this manner, one should realize that such a person will swiftly gain *anuttara-samyak-saṃbodhi*."

When the proclamation of this chapter came to an end, due to the powers of the Buddha, all the worlds of the ten directions quaked and shook and bright light illuminated them all, whereupon the buddhas of the ten directions appeared before Samantabhadra Bodhisattva, praising him, rejoicing in accordance with his teaching, and swearing to preserve this scripture and enable it to be heard by all present and future bodhisattva congregations. Then, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva surveyed all the Dharma assemblies throughout the ten directions and then spoke a series of two hundred and twelve verses which expanded upon, summarized, and reiterated the teachings he had presented in his answers to those two hundred and one questions originally asked by Universal Wisdom Bodhisattva.

CHAPTER 39

Entering the Dharma Realm / The Gaṇḍavyūha Sūtra

The setting for this ninth assembly and final chapter of the Flower Adornment Sutra was the Jeta Grove in Śrāvāsti where, in the Garden of the Benefactor of Orphans and the Solitary, the Buddha was abiding in the multistory Great Adornment Pavilion together with a congregation of five hundred great bodhisattvas headed by Samantabhadra Bodhisattva and Mañjuśrī Bodhisattva.

All of these bodhisattvas had already perfected the conduct and vows of Samantabhadra and were possessed of marvelous qualities, capacities, and accomplishments among which the text lists the following:

Their spheres of cognition were unimpeded, for they pervaded the *kṣētras* of all buddhas;

They manifested countless bodies, for they drew near to all *tathāgatas*;

The vision of their purified eyes was unobstructed, for they observed all buddhas' spiritual transformations;

They were unlimited in the places to which they went, for they were forever traveling to pay their respects where all *tathāgatas* achieved the right enlightenment;

Their radiance was boundless, for their wisdom light everywhere illuminated the ocean of all true dharmas;

They were inexhaustible in speaking Dharma, for they could hold forth endlessly, doing so with pure eloquence throughout boundless kalpas;

They were commensurate with the realm of empty space, for their wisdom's actions were all completely purified;

There had no particular place in which they dwelt, for they adapted to the minds of beings in manifesting their form bodies;

They had extinguished the cataracts of the delusions, for they completely understood that the realms of beings contained no beings at all; and

They possessed wisdom commensurate with empty space, for they illuminated the Dharma realm with an immense net of light.

At this same time, the Buddha was also together with a congregation of five hundred *śrāvaka* disciples and countless world leaders. The bodhisattvas, *śrāvaka* disciples, and world leaders all had the thought that they wished that the Buddha would adapt to their capacities in revealing:

His past resolve to set out in the quest for all-knowledge;
 His past generation of the bodhisattva's great vows;
 His past purification of the *pāramitās*;
 His past entry onto the bodhisattva grounds;
 His past fulfillment of the bodhisattva practices;
 His past perfection of expedient means;
 His past cultivation of all paths;
 His past acquisition of the dharmas of emancipation;
 His past feats of the spiritual superknowledges; and
 The causes and conditions of his previous lifetimes as well as:
 His realization of the universal and right enlightenment;
 His turning of the wheel of the sublime Dharma;
 His purification of his buddha land;
 His training of beings;
 His opening of the Dharma city of all-knowledge;
 His revealing of all beings' paths;
 His entry into the places in which all beings dwell;
 His acceptance of the gifts of all beings;
 His instruction to all beings about the merit of giving; and
 His displaying for all beings the appearance of all buddhas.

Then, aware of the thoughts in their minds, the Buddha entered the lion sprint samādhi through which the Greatly Adorned Pavilion suddenly became boundlessly vast and the Jeta Grove suddenly became so expansively vast as to equal in its dimensions buddha lands as numerous the atoms in countless buddha *kṣetras*.

Then, off in the easterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Golden Lamp Cloud Banner with a buddha named Vairocana's Supreme Virtue King. Within that buddha's congregation, there was a bodhisattva named Light of Vairocana's Vows who, accompanied by bodhisattvas as numerous as the atoms in an ineffably great number of buddha *kṣetras*, came to where the Buddha dwelt.

After those bodhisattvas had all arrived in the presence of the Buddha, they bowed down in reverence at the Buddha's feet and then transformationally created off in the easterly direction a jewel-adorned tower with a jeweled lotus dais lion throne that everywhere illuminated the ten directions. Over it hung a net canopy made of wish-fulfilling jewels that spread forth and covered them all. Then, together with his entire retinue, that bodhisattva sat down there in the lotus posture.

Then this same thing occurred with bodhisattvas coming from the south, the west, the north, the northeast, the southeast, the southwest, the northwest, the nadir, and the zenith, with each of those groups of

countless bodhisattvas bowing in reverence to the buddha and then ending up seated on lotuses off toward the direction from which they had come.

All of those bodhisattvas of the ten directions and their retinues were born from the conduct and vows of Samantabhadra Bodhisattva. That all of these bodhisattvas filled up the Jeta Grove in this way was entirely due to the awesome spiritual powers of the Tathāgata.

At that time, although the most senior *śrāvaka* disciples including Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Revata, Subhuti, Aniruddha, Nanda, Kapphiṇa, Kātyāyana, Pūrṇa, and others were present there in the Jeta Grove, none of them saw the Buddha's powers, adornments, spheres of action, and such. Nor were they able to see all of the marvelous realms, actions, congregations, spiritual transformations and such of those great bodhisattvas. That those *śrāvaka* disciples were unable to see any of these phenomena was:

Because their roots of goodness were not of the same sort;

Because they did not previously cultivate the roots of goodness of the sovereign masteries that enable one to see the buddhas;

Because they did not previously praise the pure qualities of all buddha *kṣetras* among the worlds of the ten directions;

Because they did not previously praise the many different spiritual transformations of the buddhas, the *bhagavats*;

Because, while in the midst of transmigration in *saṃsāra*, they did not previously resolve to gain *anuttara-samyak-saṃbodhi*;

Because they did not previously influence others to abide in the resolve to realize bodhi;

Because they were previously incapable of preventing the lineage of the Tathāgata from being cut off;

Because they did not previously attract all beings;

Because they did not previously encourage others to cultivate the bodhisattva's *pāramitās*;

Because previously, when abiding in the midst of *saṃsāra*'s births and deaths, they did not exhort beings to seek the Supremely Victorious One's eye of great wisdom;

Because they did not previously cultivate the roots of goodness that produce all-knowledge;

Because they did not previously perfect the Tathāgata's world-transcending roots of goodness;

Because they did not previously acquire knowledge of the spiritual superknowledges used in purifying buddha *kṣetras*;

Because they did not previously acquire the sphere of cognition known to the eyes of all bodhisattvas;

Because they did not previously seek the world-transcending roots of goodness conducive to exclusive realizations of bodhi;

Because they did not previously bring forth the great vows of all bodhisattvas;
 Because they were not previously born through the aid of the Tathāgata's assistance;
 Because they did not previously realize all dharmas are like an illusion and bodhisattvas are like a dream; and
 Because they did not previously acquire the great bodhisattvas' vast joyous delight.

All of these phenomena are spheres of cognition perceived by Samantabhadra Bodhisattva's wisdom eye that are not held in common with any adherents of the two vehicles. It is for these reasons that the great *śrāvaka* disciples:

Were not able to see them;
 Were not able to know them;
 Were not able to hear them;
 Were not able to enter into them;
 Were not able to acquire them;
 Were not able to bear them in mind;
 Were not able to contemplate them;
 Were not able to assess them;
 Were not able to meditate on them; and
 Were not able to distinguish them.

Consequently, although those *śrāvakas* did reside within the Jeta Grove, facing the Tathāgata, they still did not see such vast spiritual transformations as these that he manifested there.

At that time, Light of Vairocana's Vows Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke a series of verses praising the Buddha and that assembly of bodhisattvas. In that same way, the other leaders of those groups of bodhisattvas from the other nine directions followed him in also speaking verses in praise of the Buddha and the bodhisattvas.

At that time, Samantabhadra Bodhisattva-*mahāsattva* surveyed this entire congregation of bodhisattvas and, adopting methods commensurate with the Dharma realm, methods commensurate with the realm of empty space, methods commensurate with the realms of beings, and methods commensurate with the three periods of time, commensurate with all kalpas, commensurate with all beings' karma, commensurate with all beings' aspirations, commensurate with all beings' convictions, commensurate with all beings' faculties, commensurate with all beings' time of maturation, and commensurate with the reflections of the light of all dharmas, he then used these methods to present for the bodhisattvas ten kinds of Dharma instructions with which to open, reveal, illuminate,

and expound on this lion sprint samādhi. What then were those ten? They were as follows:

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the Dharma realm the sequence of all buddhas' emergence and the sequence of all *kṣetras'* creation and destruction as these phenomena occur within all buddha *kṣetras'* atoms.

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space, within all Buddha *kṣetras*, the sounds of praises of the Tathāgata's qualities that continue on to the end of all future kalpas;

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space the *tathāgatas'* emergence in the world within all buddha *kṣetras* and their teaching of measurelessly and boundlessly many gateways to right enlightenment;

Dharma instructions in which he expounded on its capacity to reveal on a scale commensurate with the realm of empty space the presence in all buddha *kṣetras* of buddhas sitting in their sites of enlightenment, surrounded by congregations of bodhisattvas;

Dharma instructions in which he expounded on the emanation of transformation bodies that stream forth from their pores in every mind-moment, filling the Dharma realm in numbers equal to that of all buddhas of the three periods of time;

Dharma instructions in which he expounded on its capacity to cause one body to fill up the ocean of all *kṣetras* of the ten directions, manifesting equally everywhere.

Dharma instructions in which he expounded on its capacity to cause the appearance of the spiritual transformations of all buddhas of the three periods of time to manifest everywhere in all spheres of cognition.

Dharma instructions in which he expounded on its capacity to cause the appearance within all buddha *kṣetras'* atoms of the various spiritual transformations performed for countless kalpas by all buddhas of the three periods of time who are as numerous as the atoms in all buddha *kṣetras*.

Dharma instructions in which he expounded on its capacity to cause all of their pores to send forth until the very end of all future kalpas the sound of the ocean of great vows made by all buddhas of the three periods of time which serves for all bodhisattvas as a means of initiation and transformative guidance; and

Dharma instructions in which he expounded on its capacity to cause the Buddha's lion throne to become equal in size to the Dharma realm, to cause the bodhisattva congregation and the adornments of the site of enlightenment to become equally large and no different, and to also cause the turning of the Dharma wheel and the exposition of the many different kinds of sublime teachings to continue on to the very end of all future kalpas.

Then, aided by the Buddha, Samantabhadra Bodhisattva spoke a series of verses in praise of the Buddha and the bodhisattvas.

Then, because the Bhagavat wished to enable the bodhisattvas to abide securely in the Tathāgata's vast lion sprint samādhi, he emanated an immense beam of light from the white hair mark between his brows. That light known as "universal illumination of the Dharma realm's gateways of the three periods of time" had a retinue of light rays as numerous as the atoms in an ineffable number of buddha *kṣētras*. It everywhere illuminated all buddha lands in the oceans of worlds throughout the ten directions.

At that time, that great assembly of bodhisattvas within the Jeta Grove all saw that, in every atom in all buddha *kṣētras* throughout the Dharma realm and the realm of empty space, there were buddha lands as numerous as the atoms in all buddha *kṣētras*, buddha lands that had many different names, many different physical forms, many different manifestations of purity, many different abodes, and many different shapes and characteristics.

In each one of all those lands such as these, there was a great bodhisattva within a site of enlightenment, seated on a lion throne, realizing the universal and right enlightenment, who was entirely surrounded by an immense congregation of bodhisattvas as the world's rulers then presented offerings to him.

All of those bodhisattvas had become completely endowed with acuity and sovereign mastery in great wisdom and the spiritual superknowledges. They dwelt on the grounds and used vast wisdom to everywhere contemplate everything. They were born from the lineage of wisdom. The wisdom of all-knowledge always manifested directly before them. They had acquired the purified wisdom eye that had left behind all the obscurations of delusion.

They served all beings as teachers who train them. They dwelt in the Buddha's uniform equality and remained free of any discriminations regarding any dharmas. They possessed a completely penetrating comprehension of the objective realms and knew the entire world to be quiescent by nature.

They had no place upon which they depended. They went forth everywhere to pay their respects in all buddha lands, and yet, in doing so, they

remained free of any attachment. They were able to contemplate all dharmas and yet, in doing so, they had no place in which dwelt.

They everywhere entered the palace of all wondrous dharmas and yet they had no place from which they came. They taught and trained everyone in all worlds. They everywhere revealed for beings the station of peace and security. Wisdom and liberation constituted the bases of their practices.

They constantly relied on the wisdom body and dwelt at the very peak of the transcendence of desire. They stepped beyond the ocean of all stations of existence and unveiled the very apex of reality. The light of their wisdom was perfectly full. They everywhere perceived all dharmas and dwelt in solid and unshakable samādhi.

They constantly aroused the great compassion for all beings even as they realized all gateways into the Dharma were like illusions, realized all beings were like dreams, realized all *tathāgatas* were like reflections, realized all speech was like echoes, and realized all dharmas were like transformationally created phenomena.

All of those bodhisattvas possessed a treasury of boundlessly many qualities of merit and wisdom. They were always praised by all buddhas and were such that, even if one used many different kinds of phrasing to describe their meritorious qualities, one would never be able to finish doing so. None of them were not present there in the Jeta Grove where they deeply entered the great ocean of the Tathāgata's qualities and were all illuminated by the radiance of the Buddha.

At that time, as they attained the light of the inconceivable right Dharma, those bodhisattvas' minds became suffused with immense joyous delight whereupon they each transformationally manifested many different kinds of great adornment clouds. Those clouds streamed forth from their bodies, their towers, their adornments, the lion thrones on which they sat, and everything in the Jeta Grove and filled up the ten directions of the entire Dharma realm.

At that time, Mañjuśrī Bodhisattva, aided by the Buddha's spiritual powers and wishing to summarize the feats of spiritual transformation that had just occurred in this Jeta Grove, surveyed the ten directions and spoke these verses:

You should all contemplate this Jeta Grove that,
due to Buddha's awesome spiritual powers, is limitlessly vast.
Every sort of adornment has been manifested here
and it has filled all ten directions of the Dharma realm.

All the lands throughout the ten directions
have become arrayed with countless kinds of great adornment.
Within the scenes appearing in his throne and the other objects,
the physical appearances of those phenomena are all clearly shown.

There flow forth from the pores of all these sons of the Buddha jeweled flaming-light clouds with their many different adornments as well as resounding emanations of the Tathāgata's wondrous voice, all of which everywhere pervade all *kṣetras* of the ten directions.

Within the jeweled trees' blossoms these marvelous bodies appear. Their forms and features equal those of a Brahma Heaven king. When they rise from *dhyāna* absorption and proceed to roam about, their awesome deportment in going and stopping is forever serene.

Within every one of the pores of the Tathāgata, there always appear inconceivably many transformation bodies, all of which resemble that of Samantabhadra, the great bodhisattva, in the ways they are adorned with the many different signs.

Up in the sky above the Jeta Grove, all those adornments send forth wondrous voices that everywhere speak of the bodhisattvas of the three periods of time and their perfection of the ocean of all meritorious qualities.

All the jeweled trees within the Jeta Grove also emanate the sounds of countless wondrous voices expounding on each of the differences in the ocean of various deeds as they are carried out by all the many types of beings.

In all the phenomena there within the Grove, there appear every feat of great spiritual powers as numerous as the atoms in the oceans of *kṣetras* in the ten directions that ever were produced by all *tathāgatas* of the three periods of time.

All the lands throughout the ten directions, as numerous as the atoms in the ocean of all *kṣetras*, all enter into the pores of the Tathāgata in which the sequences in their adornment are all shown and seen.

All of those adornments show the buddhas as numerous as the beings throughout the world. Every one of them emanates rays of bright light as, in various ways, they adapt to what is fitting in teaching the many kinds of beings.

Of all those clouds of especially marvelous adornments, including fragrances, flaming light, many kinds of flowers, and jewel treasures, there are none not so vast as to equal the expanse of empty space as they everywhere pervade all the lands of the ten directions.

All of the adorned and marvelous sites of enlightenment of all buddhas of the ten directions and three periods of time—the images of every one of their forms are all clearly shown in the scene arrayed here within this garden and grove.

All these sons of the Buddha of Samantabhadra
 have adorned *kṣetras* for an ocean of hundreds of thousands of kalpas.
 Their numbers are so measureless as to equal the number of all beings.
 There are none of them not seen here within this grove.

Then, because they were illuminated by the light of the Buddha's samādhi, all those bodhisattvas entered samādhis by which they gained countless entryways into the great compassion with which they benefited and pleased all beings. From all the pores of their bodies, countless rays of light streamed forth which each manifested countless bodhisattvas who all adopted the appearance of world leaders who appeared directly before all beings everywhere throughout the ten directions where they used skillful means to teach and train all beings in all the paths of rebirth.

Mañjuśrī then emerged from his Tower of Skillful Abiding together with countless bodhisattvas and every kind of deva and spirit, all of whom were devoted to benefiting beings and revering the Buddha. Mañjuśrī and his retinue of devas and spirits came forth, circumambulated the Buddha countless times, and made offerings, after which they all headed south to travel among the people.

When the Venerable Śāriputra saw Mañjuśrī Bodhisattva and his bodhisattva retinue starting to head off to the south, he decided to follow along, accompanied by his own retinue of six thousand bhikshus. Śāriputra praised Mañjuśrī to those bhikshus who all then asked to be able to go pay their respects to him. Śāriputra then took them to see Mañjuśrī who taught them the ten dharmas by which they could all attain highest enlightenment, namely:

- With tireless resolve, accumulate all roots of goodness;
- With tireless resolve, see all buddhas, serve them, and make offerings to them;
- With tireless resolve, seek to acquire all dharmas of the Buddha;
- With tireless resolve, practice all the *pāramitās*;
- With tireless resolve, perfect all the bodhisattva samādhis;
- With tireless resolve, enter all three periods of time in succession;
- With tireless resolve, everywhere accomplish the purification of buddha *kṣetras* throughout the ten directions;
- With tireless resolve, teach and train all beings;
- With tireless resolve, perfect the bodhisattva practices in all *kṣetras* and in all kalpas; and
- With tireless resolve, for the sake of ripening one being, cultivate *pāramitās* as numerous as the atoms in all buddha *kṣetras*, perfect one of the Tathāgata's powers, and then, for the sake of ripening all realms of beings, sequentially perfect all of the other powers of the Tathāgata.

Then, having just listened to Mañjuśrī's teachings, those six thousand bhikshus all gained a marvelous samādhi and immediately perfected a myriad ways of invoking their bodhi resolve, a myriad samādhis, a myriad *pāramitās*, the light of great wisdom, and ten kinds of bodhisattva superknowledges whereby they dwelt in a solid and unshakable bodhi resolve.

Mañjuśrī then exhorted all those bhikshus, instructing them to abide in Samantabhadra's practices by which they could enter the ocean of great vows, perfect the ocean of great vows, gain purity of mind, acquire physical purity, acquire buoyant physical agility, acquire great spiritual superknowledges, manifest their bodies in the dwelling places of all buddhas everywhere throughout the ten directions, and perfect all dharmas of the Buddha.

Mañjuśrī then traveled on to a place to the east of Dhanyākara, or Merit City, where he then dwelt at the site of a great stupa temple in the Adornment Banner *Śāla* Tree Grove, a place in which buddhas of the past had dwelt as they taught beings. He then taught a scripture there called "the Universal Illumination of the Dharma Realm" which led countless dragons to renounce dragon rebirths and become devas and humans.

Among the inhabitants of Dhanyākara, there was the youth known as Sudhana or "Good Wealth" whom Mañjuśrī provided with kind and gentle instruction, including instruction on all dharmas of the buddhas. Having heard these teachings, Sudhana single-mindedly sought highest enlightenment and followed along after Mañjuśrī, intoning verses that greatly impressed Mañjuśrī who then praised him for having already aroused the resolve to attain highest bodhi and instructed him on the importance of always drawing near to a good spiritual guide. Sudhana then requested that Mañjuśrī explain for him:

- How one should train in the bodhisattva practices;
- How one should cultivate the bodhisattva practices;
- How one should progress into the bodhisattva practices;
- How one should carry out the bodhisattva practices;
- How one should purify the bodhisattva practices;
- How one should reach a penetrating comprehension of the bodhisattva practices;
- How one should perfect the bodhisattva practices;
- How one should comply with the bodhisattva practices;
- How one should bear in mind the bodhisattva practices;
- How one should broaden the bodhisattva practices; and
- How one should bring about the swift fulfillment of Samantabhadra's practices?

Mañjuśrī then spoke a series of verses for Sudhana in which he praised him and revealed his past extensive cultivation of Samantabhadra's practices. He then instructed Sudhana that he should go and seek instruction in the bodhisattva practices from a bhikṣu called Megaśrī in a country to south known as Rāmāvarānta, on a mountain called Sugrīvo. Sudhana then bowed to Mañjuśrī, circumambulated him countless times, and then respectfully withdrew and traveled south.

1: Meghaśrī

When Sudhana encountered Meghaśrī and asked him about how to train in and cultivate the bodhisattva practices, how to fulfill the practices of Samantabhadra, and how to attain highest bodhi, Meghaśrī taught him about his Dharma gateway of universal vision with which he bears in mind all buddhas' spheres of cognition and light of wisdom. Claiming that he only knew this much, he sent him off to see a bhikṣu known as Sāgaramegha in the country of Sāgarāmukha.

2: Sāgaramegha

When Sudhana met Sāgaramegha and asked him about the bodhisattva path to all-knowledge, Sāgaramegha taught him about his Dharma gateway of the universal eye. Claiming to know only this much, he sent Sudhana off to see a bhikṣu known as Supraṭiṣṭhita who lived sixty *yojanas* off to the south in a village known as Sāgaratīra.

3: Supraṭiṣṭhita

Sudhana then went to see Supraṭiṣṭhita and asked him about the dharmas of a buddha, whereupon Supraṭiṣṭhita taught him about his gateway of a bodhisattva's unimpeded liberations. Claiming to know only this gateway of liberations, he sent Sudhana off to see a man known as Megha in a city named Vaśitā in the country known as Draviḍa.

4: Megha

Sudhana then gradually traveled south to the city of Vaśitā to pay his respects to Megha and ask him about training in the bodhisattva practices, cultivating the bodhisattva path, and other such topics, after which Megha taught him about his Dharma gateway of the light of the bodhisattva's sublime sounds *dhāraṇī*. Claiming then to know only this gateway, he then sent Sudhana off to the south to see an elder known as Mukṭaka in a village known as Vanavāsī.

5: Mukataka

Sudhana gradually traveled for twelve years until he reached the city of Vanavāsī where he searched all around for Mukataka the Elder and told him, “I hope, O Ārya, that you will explain for me how a bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva path, how he may accord with what is to be cultivated and then swiftly acquire purity, and how he may swiftly acquire complete clarity of understanding.”

Muktaka then taught him about his liberation gateway of the Tathāgata’s unimpeded adornments. Claiming to only know this liberation gateway of the Tathāgata’s unimpeded adornments, Muktaka sent him off to the south to the very boundary of Jambudvīpa where there is a country known as Milaspharaṇa in which there is a bhikṣu known as Sāgaradhvaṇa or “Ocean Banner.” He said, “You should go there, pay your respects to him, and ask him how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.”

6: Sāgaradhvaṇa

Sudhana then gradually traveled southward to the borderlands of Jambudvīpa, to the village of Mali where he searched all around for Sāgaradhvaṇa Bhikṣu. He then saw him alongside his meditation walkway where, sitting in the lotus posture, he had entered samādhi. He had left behind outward and inward breathing, he had become free of discriminating thought and awareness, and his body remained calm and motionless.

Sudhana the Youth single-mindedly contemplated Sāgaradhvaṇa Bhikṣu and felt deep admiration for him. In this way, he stood there, meditatively contemplating him for one day and one night, and then on through seven days and seven nights, a half month, a month, and then for six months in all. He then continued doing so for an additional six days, after which Sāgaradhvaṇa Bhikṣu arose from samādhi. Sudhana then asked him about this samādhi which Sāgaradhvaṇa then identified as “the universal eye acquired through equanimity,” otherwise known as “the pure light of the realm of *prajñāpāramitā*” and as “the gateway of universal adornment and purification.”

After providing Sudhana with instruction in this and explaining that he knew only this one “light of *prajñāpāramitā* samādhi,” he recommended that Sudhana seek further instruction on the bodhisattva practices and cultivation by traveling south to pay his respects to an *upāsikā* known as Āśā.

7: Āśā

Sudhana next traveled south until he met and paid his respects to the *upāsikā* known as Āśā and asked her for instruction on training in and

cultivation of the bodhisattva path. She taught him about this single bodhisattva liberation gateway by which all who succeed in seeing her become irreversible in their progress toward highest bodhi. She then told Sudhana that he should seek further instruction by traveling south to the country of Nālayus to pay his respects to a rishi known as Bhīṣmottaranirghoṣa.

8: Bhīṣmottaranirghoṣa

Sudhana then gradually traveled along until he reached the country of Nālayus where he searched around everywhere for Bhīṣmottaranirghoṣa whom he eventually saw sitting beneath a sandalwood tree before a group of a myriad disciples. Sudhana went up to him, paid his respects, and asked for further instruction on training in and cultivation of the bodhisattva path. That rishi then taught him about his bodhisattva liberation known as “the banner of invincibility.” After providing Sudhana with this teaching, he said that, given that he knows only this liberation, Sudhana should next seek further instruction by traveling to the south to a village known as Īśāṇa in which there is a brahman named Jayoṣmāyatana or “Supreme Heat.”

9: Jayoṣmāyatana

Sudhana gradually travel onward until he reached the village of Īśāṇa. There he saw Jayoṣmāyatana or “Supreme Heat” who was cultivating the austerities in quest of all-knowledge. After teaching Sudhana about his “bodhisattva’s endless wheel liberation,” he told Sudhana that he should next travel south to a city known as Siṃhavijrmbhita or “Lion’s Sprint” in which there is a young maiden named Maitrāyaṇī who would be able to provide him further instruction in training in and cultivating the bodhisattva path.

10: Maitrāyaṇī

Sudhana then gradually traveled south until he reached the city of Siṃhavijrmbhita where he searched all around for Maitrāyaṇī, the young maiden, and heard that this maiden was the daughter of King Siṃhaketu or “Lion Banner,” that she was attended by a group of five hundred young maidens who served in her retinue, and that she dwelt in the Vairocana Treasury Hall where she taught the sublime Dharma while sitting on a seat with dragon-supremacy sandalwood legs that was covered with celestial robes made of gold-thread lace. He then went there, paid his respects, and asked for instruction in the bodhisattva path. After receiving instruction from her on her specialty, the *prajñāpāramitā* universal adornment gateway, she recommended to him that he next travel south to a country known as Trinayana in which there is a bhikshu named Sudarśana from whom he could receive further training.

11: Sudarśana

Sudhana then traveled onward until he arrived in the country known as Trinayana where he searched all over in its cities, villages, hamlets, neighborhoods, markets, rivers, plateaus, mountains, and valleys, looking everywhere for Bhikshu Sudarśana. Finally, he saw him in a forest where he was engaged in back-and-forth walking meditation. Sudhana went up to him, bowed down in reverence, and requested to be provided with training in and cultivation of the bodhisattva path. After teaching Sudhana about his own practice and realizations, he told him that, since he knew only this “lamp of compliance” bodhisattva liberation gateway, Sudhana should next seek instruction from a bhikshu named Indriyeśvara in the country of Sumukha.

12: Indriyeśvara

Sudhana next went to the country of Sumukha where he met and paid his respects to the bhikshu known as Indriyeśvara from whom he requested instruction on training in and cultivation of the bodhisattva path after which Indriyeśvara taught him about his Dharma gateway into the light of knowledge of all skills, arts, and great spiritual superknowledges. He then recommended that Sudhana go south to the city of Samudrapraṭiṣṭhāna, pay his respects to an upāsikā known as Prabhūtā, and ask her for instruction on training in and cultivation of the bodhisattva path.

13: Prabhūtā

Sudhana then gradually traveled onward until he reached the city of Samudrapraṭiṣṭhāna where, after searching in place after place for Upāsikā Prabhūtā, he paid his respects to her and requested instruction on training in the bodhisattva practices and cultivation of the bodhisattva path. Having taught him about her specialty known as “the bodhisattva’s liberation gateway of the treasury of endless merit,” she then recommended that he travel south to a city known as Mahāsaṃbhava and seek further instruction from a householder there known as Vidvān or “Clear Knowledge.”

14: Vidvān

Sudhana next gradually traveled on to that city of Mahāsaṃbhava in which he searched all around for that householder, Vidvān, whom he found on a seven-jeweled stage in the market at the city’s crossroads where he was sitting on a throne adorned with countless jewels. Sudhana bowed in reverence to him and requested instruction in training in the bodhisattva practices and cultivating the bodhisattva path. Vidvān taught him about his “liberation gateway of producing at will a treasury of merit,” after which he recommended that he seek further instruction in the bodhisattva path by traveling south to Siṃhapota or “Lion Temple” in which there

is an elder known as Ratnacūḍa to whom he should pay his respects and seek further teachings in the bodhisattva path.

15: Ratnacūḍa

Sudhana then gradually traveled onward until he reached Siṃhapota or “Lion City” where he searched all around for Ratnacūḍa, the Elder, until he saw this elder in the marketplace. He then immediately went up to him paid his respects and requested that he teach him about training in the bodhisattva practices and cultivating the bodhisattva path.

After Ratnacūḍa taught him about his bodhisattva liberation gateway of the jewel treasury of measureless merit, he suggested that Sudhana next travel south to the land of Vetramūlaka where, in the city of Samantamukha, he should pay his respects to an elder known as Samantanetra and request further instruction in the bodhisattva path.

16: Samantanetra

Sudhana next gradually traveled onward until he reached the country of Vetramūlaka in which he searched for the city of Samantamukha where he found the elder known as Samantanetra to whom he paid his respects and from whom he sought further instruction in the bodhisattva path. After Samantanetra taught Sudhana about his Dharma gateway of delighting all beings by enabling them to everywhere see all buddhas, Sudhana was told by that elder that he should travel south to the city of Tāladvaja, pay his respects to King Anala, and request further instruction from him in training in the bodhisattva practices and cultivating the bodhisattva path.

17: Anala

Sudhana then gradually traveled onward, passing through countries, villages, and towns until he reached the city of Tāladvaja where he paid his respects to King Anala and sought further instruction in bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his “bodhisattva’s illusion-like liberation,” King Anala recommended that Sudhana travel south to the city of Suprabha, pay his respects to King Mahāsuprabha, and ask him to provide him with further instruction in training in the bodhisattva practices and cultivating the bodhisattva path.

18: Mahāprabha

Sudhana then gradually traveled south to the city of Suprabha where he paid his respects to King Mahāprabha and requested his instructions in the bodhisattva path after which that king taught him about his bodhisattva’s samādhi gateway known as “taking great kindness as foremost in adapting to the world,” after which he recommended that Sudhana travel south to a city called Sthirā to seek further instruction in the bodhisattva path from an *upāsikā* known as Acalā.

19: Acalā

Sudhana next traveled on to the city of Sthirā where he searched about everywhere until he found that *upāsikā* known as Acalā to whom he paid his respects and from whom he sought further instruction in the bodhisattva practices and bodhisattva cultivation. After teaching him about her bodhisattva's adornment gateway called "the insatiable quest for all dharmas," she recommended that he seek further instruction in the bodhisattva practices and path cultivation by traveling south to the city of Amitatosala to pay his respects to a wandering ascetic called Sarvagāmin from whom he could receive instruction in training in the bodhisattva practices and cultivating the bodhisattva path.

20: Sarvagāmin

Sudhana then traveled south to the city of Tosala where he searched for Sarvagamin and eventually found him on a mountain called Sulabha where he paid his respects to him and requested further training in the bodhisattva practices and path cultivation. Sarvagāmin taught him about his bodhisattva practice of going everywhere, after which he suggested to Sudhana that, to receive further training in the bodhisattva practices and path cultivation, he should next travel south to the land of Pṛthurāṣṭra where he should pay his respects to an elder, a fragrance seller called Utpalabhūti, and then request bodhisattva path training from him.

21: Utpalabhūti

Sudhana next traveled onward until he reached the country of Pṛthurāṣṭra where he paid his respects to the elder known as Utpalabhūti and requested his teachings on the bodhisattva practices and path cultivation, after which Utpalabhūti taught him about his dharma of fragrance blending and suggested to Sudhana that, to receive further instruction in the bodhisattva practices and path cultivation, he should next travel south to the city of Kūtāgāra where he could seek teachings there from a ship captain known as Vaira.

22: Vaira

Sudhana then traveled south to Kūtāgāra where he found Vaira teaching an immense congregation about the Buddha's ocean of meritorious qualities. After paying his respects to him, Sudhana then requested his instruction in the bodhisattva practices and cultivation of the bodhisattva path. Vaira then taught him about his practice of the banner of the great compassion, after which he suggested to Sudhana that he next travel south to the city of Nandihāram to pay his respects to an elder called Jayottama and seek his instruction in the bodhisattva practices and bodhisattva path cultivation.

23: Jayottama

Sudhana next traveled on to the city of Nandihāram where he looked for Jayottama whom he found east of that city in the Aśoka Forest where he paid his respects to him and then requested his teachings on the bodhisattva practices and cultivation of the bodhisattva path. Jayottama taught Sudhana about his perfection of the bodhisattva's practice gateway of going everywhere using the independent and effortless powers of the spiritual superknowledges, after which he recommended to Sudhana that he seek further training in the bodhisattva practices and path cultivation by traveling south to the city of Kaliṅgavana where he should look for and pay his respects to a bhikshuni known as Siṃhavijṛmbhitā who should be able to help him with instruction in the bodhisattva practices and cultivation of the bodhisattva path.

24: Siṃhavijṛmbhitā

Sudhana then traveled south until he reached the city of Kaliṅgavana where he eventually was able to find the bhikshuni Siṃhavijṛmbhitā, pay his respects, and request instruction in training in the bodhisattva practices and cultivating the bodhisattva path. After teaching him about her "perfection of all-knowledge" liberation, she recommended that Sudhana travel to the south and seek further instruction in these matters from a woman named Vasumitrā in the city of Ratnavyūha.

25: Vasumitrā

Sudhana then gradually traveled onward until he reached the city of Ratnavyūha in the country of Durga in which he searched everywhere for Lady Vasumitrā. Once he found her, he paid his respects and requested her to provide him with guidance and instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about her "pinnacle of dispassion" liberation, she told him that he should travel to the south and pay his respects to a layman named Veṣṭhila in the city of Śubhparāṅgama from whom he could receive further instruction in the bodhisattva practices and cultivation of the bodhisattva path.

26: Veṣṭhila

Sudhana next gradually traveled onward until he reached the city of Śubhparāṅgama. When he arrived at that Veṣṭhila's household, he bowed down in reverence at his feet and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about his "endless lineage of the buddhas" samādhi and his bodhisattva liberation known as "nonentry into the apex of *parinirvāṇa*," Veṣṭhila told Sudhana that he should next travel to the south and receive further instruction in these matters from a bodhisattva known as Avalokiteśvara at a mountain known as Potalaka.

27: Avalokiteśvara

Sudhana then gradually traveled onward until he reached Potalaka mountain. He then searched about everywhere for this great bodhisattva until, on its western slope, he saw Avalokiteśvara Bodhisattva sitting there in the full lotus posture. Sudhana then paid his respects and requested further teachings on the bodhisattva practices and cultivation of the bodhisattva path. Avalokiteśvara Bodhisattva then taught him about his liberation gateway known as “the practice of the great compassion,” after which he told Sudhana that he should seek further instruction in these matters from a bodhisattva named Ananyagāmin who dwelt on the peak of the Sahā World’s Iron Ring Mountains.

28: Ananyagāmin

Sudhana next went, paid his respects, and asked for instruction in the bodhisattva path from Ananyagāmin Bodhisattva who taught him about his bodhisattva’s liberation known as “swift travel through the universal gateway.” After doing so, he told Sudhana, “I have acquired only this bodhisattva’s liberation of universal and swift travel with which I am able to swiftly go to all places everywhere.” He then told Sudhana that he should seek further instruction in these matters by heading south to a city known as Dvāratī in which there is a spirit known as Mahādeva to whom he should pay his respects and ask for teachings on training in the bodhisattva practices and cultivating the bodhisattva path.

29: Mahādeva

Sudhana then traveled south to the city of Dvāratī where he searched for and found Mahādeva to whom he paid his respects and from whom he requested teaching in the bodhisattva practices and cultivation of the bodhisattva path, whereupon Mahādeva taught him about the “net of clouds” liberation that he had perfected, after which he suggested that Sudhana travel to the site of enlightenment in the state of Magadha and seek further instruction in these matters from an earth spirit known as Sthāvarā.

30: Sthāvarā

Sudhana then gradually traveled onward until he arrived at the abode of the spirit Sthāvarā at the site of enlightenment in the state of Magadha. Having paid his respects to Sthāvarā and asked him for instruction in the bodhisattva practices and cultivation of the bodhisattva path, the earth spirit then taught Sudhana about his bodhisattva liberation known as “the indestructible treasury of wisdom” which he always uses to assist the development of beings. Sthāvarā then advised Sudhana that he should go to Kapilavastu and pay his respects to a night spirit by the name of Vāsantī from whom he could request further teachings in these matters.

31: Vāsantī

Sudhana gradually traveled onward until he reached Kapilavastu and entered its eastern gates. After he located Vāsantī, he paid his respects and requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path, after which she taught Sudhana about her bodhisattva liberation known as “the Dharma light that dispels the darkness of all beings’ delusions,” she told him to go to the site of enlightenment in Magadha and seek further instruction in these matters from a night spirit by the name of Samantagambhīraśrīvimalaprabhā.

32: Samantagambhīraśrīvimalaprabhā

Sudhana then gradually traveled along until he met that night spirit at the site of enlightenment in Magadha, Samantagambhīraśrīvimalaprabhā, to whom he paid his respects, after which he requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path. After she taught Sudhana about her bodhisattva liberation known as “roaming everywhere in the bliss of quiescent *dhyāna* absorption,” she instructed him to go visit and pay his respects to another night spirit who went by the name of Pramuditāyanajāgadvirocanā from whom he could receive further teachings on the bodhisattva practices and cultivation of the bodhisattva path.

33: Pramuditāyanajāgadvirocanā

Sudhana searched for and met Pramuditāyanajāgadvirocanā to whom he paid his respects and from whom he requested further teachings in training in the bodhisattva practices and cultivating the bodhisattva path. That night spirit then taught Sudhana about her liberation known as “the immensely powerful banner of universal joy” with which she is able to benefit all beings, after which she instructed him to next seek out and request further instructions in the bodhisattva path from a night spirit by the name of Samantasattvatrāṇojaḥśrī.

34: Samantasattvatrāṇojaḥśrī

Sudhana then went and paid his respects to the night spirit who was known as Samantasattvatrāṇojaḥśrī, after which he asked for further instruction in the bodhisattva training and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva’s liberation gateway called “appearing everywhere in all worlds to train beings,” she told Sudhana that he should go and pay his respects to a night spirit by the name of Praśāntarutasāgaravatī from whom he could request further instructions in these matters of the bodhisattva training and the cultivation of the bodhisattva path.

35: Praśāntarutasāgaravatī

Sudhana next went and searched out and paid his respects to the night spirit known as Praśāntarutasāgaravatī from whom he requested further instructions in the bodhisattva training and cultivation of the bodhisattva path. After teaching him about her bodhisattva's "liberation that produces the adornment of vast joy in every mind-moment," she told Sudhana that he should next seek further training in these matters from a night spirit known as Sarvanagararakṣāsambhavatejahśrī.

36: Sarvanagararakṣāsambhavatejahśrī

Sudhana then went to visit and pay his respects to the night spirit known as Sarvanagararakṣāsambhavatejahśrī. After bowing to her he requested further instruction in the bodhisattva training and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva liberation known as "the extremely profound and miraculous sublime sound," she told Sudhana that he should next seek further training in these matters from a night spirit by the name of Sarvavṛkṣapraphullanasukhasaṃvāsā.

37: Sarvavṛkṣapraphullanasukhasaṃvāsā

Sudhana next went and paid his respects to the night spirit by the name of Sarvavṛkṣapraphullanasukhasaṃvāsā from whom he sought further instruction in training in the bodhisattva practices and cultivating the bodhisattva path. After teaching Sudhana about her liberation gateway of "the generation of the light of vast joy," she told him that he should next go and seek further teachings on these matters from a night spirit by the name of Sarvajagadrakṣāpraṇidhānavīryaprabhā.

38: Sarvajagadrakṣāpraṇidhānavīryaprabhā

Sudhana then left to go see and pay his respects to the night spirit known as Sarvajagadrakṣāpraṇidhānavīryaprabhā. After having met her and paid his respects, he asked her for further instruction in the bodhisattva training and the cultivation of the bodhisattva path. She then taught Sudhana about her gateway to liberation known as "teaching beings to produce roots of goodness," after which she instructed him to seek out further training in these matters from a spirit in Lumbinī known as Sutejomaṇḍalaratīśrī.

39: Sutejomaṇḍalaratīśrī

Sudhana next gradually traveled on to Lumbinī where he searched for the spirit known as Sutejomaṇḍalaratīśrī until he saw her in a tower beautified by trees adorned with all kinds of jewels. After paying his respects to her and requesting teachings from her in the bodhisattva practices and cultivation of the bodhisattva path, she taught him about her liberation

gateway known as “the bodhisattva’s sovereign mastery in manifesting the taking on of births in all places for countless kalpas,” after which she told him that he should next travel to Kapilavastu and seek further instruction in these matters from a maiden in the lineage of the Śākya clan known as Gopā whom he should ask, “How should the bodhisattva teach beings in *saṃsāra*?”

40: Gopā

Sudhana then traveled to the city of Kapilavastu in search of that maiden from the Śākya clan, finally finding Gopā in a lecture hall known as Universally Manifesting the Light of the Dharma Realm where she was surrounded by countless female attendants. After paying his respects to her and requesting teachings from her in the bodhisattva practices and the cultivation of the bodhisattva path, Gopā taught Sudhana about her liberation known as “the sphere of contemplation of the ocean of all bodhisattvas’ *samādhis*” and then told him that he should next seek instruction in these matters from the mother of the Buddha, the Lady Māyā.

41: Māyā

Sudhana then traveled to see the mother of the buddha, the Lady Māyā, whom he found seated on a throne, surrounded by a measurelessly large congregation. After Sudhana paid his respects to her and requested teachings in the bodhisattva practices and the attainment of highest enlightenment, the Lady Māyā taught him about the bodhisattva liberation she had perfected known as “the illusion-like manifestation of the knowledge of great vows,” after which she recommended that he next seek further instruction in these matters from Surendrābhā, the daughter of the king of the Trāyastriṃśa Heaven.

42: Surendrābhā

Sudhana then traveled to that palace in the heavens where he saw that celestial maiden, paid his respects, and then requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva liberation known as “the purified adornment of unimpeded recollection,” she told him that he should next seek further instruction in these matters by traveling to Kapilavastu to pay his respects to a teacher of youths known as Viśvāmitra who should be able to assist him with more teachings on the bodhisattva practices and cultivation of the bodhisattva path.

43: Viśvāmitra

Sudhana then descended from the Trāyastriṃśa Heaven and gradually traveled toward Kapilavastu where he paid his respects to Viśvāmitra

and requested teachings in the bodhisattva practices and cultivation of the bodhisattva path. Viśvāmitra referred him to a youth known as Śīlpābhijña for further instruction in these matters.

44: Śīlpābhijña

Sudhana went directly to Śīlpābhijña, paid his respects, and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “skillful knowledge of the many arts,” Śīlpābhijña told Sudhana that he should seek further instruction in these matters by traveling to the city of Vartanaka to pay his respects to an *upāsikā* name Bhadrottamā from whom he should request more training in the bodhisattva practices and cultivation of the bodhisattva path.

45: Bhadrottamā

After traveling to Vartanaka and paying his respects to the *upāsikā* known as Bhadrottamā, Sudhana requested that she instruct him in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about her bodhisattva liberation known as “the *maṇḍala* of independence,” she suggested that he seek further training in these matters by traveling to the south to a city called Bharukaccha where, after paying his respects to an elder known as Muktisāra, he should ask for instruction in the bodhisattva practices and the cultivation of the bodhisattva path.

46: Muktisāra

Sudhana then traveled to Vartanaka and paid his respects to the elder known as Muktisāra, after which he requested to receive instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “the pure adornment of unattached mindfulness,” Muktisāra recommended that Sudhana next seek further instruction in these matters by paying his respects to an elder in the same city who went by the name Sucandra who should be able to assist him with teachings on the bodhisattva practices and cultivation of the bodhisattva path.

47: Sucandra

Sudhana then went to the abode of Sucandra, paid his respects to him, and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “the light of pure wisdom,” Sucandra then advised Sudhana to seek further instruction in these matters by traveling south to the city of Roruk, paying his respects to an elder known as Ajitasena, and then asking him for teachings on the bodhisattva practices and cultivation of the bodhisattva path.

48: Ajitasena

Sudhana next traveled gradually toward the city of Roruk and then went to the abode of Ajitasena to whom he paid his respects and from whom he requested teachings on the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “inexhaustible appearance, Ajitasena recommended that Sudhana seek further training in these matters by traveling south to the city of Dharma where he should pay his respects to a brahman known as Śivarāgra and ask for teachings on the bodhisattva practices and the cultivation of the bodhisattva path.

49: Śivarāgra

Sudhana then gradually traveled south to the village known as Dharma where he saw Śivarāgra, paid his respects to that elder, and then requested teachings on the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “speech arising from the vow to be truthful,” Śivarāgra recommended that Sudhana seek further training in these matters by traveling south to the city of Sumanāmukha where he should pay his respects to a youth known as Śrīsaṃbhava and ask him for further instruction on the bodhisattva practices and cultivation of the bodhisattva path.

50: Śrīsaṃbhava and Śrīmati

Sudhana next headed south and gradually made his way to the city of Sumanāmukha where he saw and paid his respects to the youth known as Śrīsaṃbhava and the maiden known as Śrīmati. He then requested their teachings on the bodhisattva practices and cultivation of the bodhisattva path, after which they taught him about their bodhisattva liberation known as “illusory existence” and then suggested he seek further training in these matters by traveling south to Great Adornment Park in the country of Samudrakaccho, paying respects to Maitreya Bodhisattva, and asking him for more instruction on the bodhisattva practices and cultivation of the bodhisattva path.

51: Maitreya Bodhisattva

Sudhana next traveled on to that Great Adornment Park in the country of Samudrakaccho where he paid his respects to Maitreya Bodhisattva at his tower known as “the Chamber of Vairocana’s Adornments” and requested instruction from him in the bodhisattva practices and cultivation of the bodhisattva path. Maitreya Bodhisattva then taught him about his liberation gateway known as “the treasury of adornments associated with the unforgetting mindfulness that enters the knowledge of all objects in the three periods of time,” after which he told Sudhana that he should go and see Mañjuśrī Bodhisattva and ask him how the bodhisattva should train

in the bodhisattva practices and how he should enter, perfect, broaden, accord with, purify, and completely fulfill Samantabhadra's gateways of practice.

52: Mañjuśrī

Sudhana then followed Maitreya Bodhisattva's instructions by traveling on in search of Mañjuśrī, passing through more than a hundred and ten other cities before he finally reached the city of Sumana where Mañjuśrī contacted him from afar and provided him with the spiritual instructions by which he enabled Sudhana to become accomplished in countless Dharma gateways, to become endowed with the light of measureless great wisdom, and to acquire the bodhisattva's boundless *dhāraṇīs*, boundless vows, boundless *samādhis*, boundless superknowledges, and boundless knowledge. Mañjuśrī also enabled Sudhana to enter the *maṇḍala* of Samantabhadra's practices and become established in the very place in which he himself dwelt, whereupon Mañjuśrī withdrew and disappeared.

53: Samantabhadra

After Mañjuśrī Bodhisattva withdrew and disappeared, Sudhana progressed in his development on the path to highest bodhi and then contemplated Samantabhadra's realm of liberation, whereupon he immediately heard the name of Samantabhadra, his practices and vows, his provisions for enlightenment, his right path, his grounds, his skillful means on the grounds, his entry into the grounds, his vigor on the grounds, his dwelling on the grounds, his cultivation of the grounds, his realms of experience on the grounds, his awesome power on the grounds, and his dwelling together with others on the grounds.

As he was eagerly yearning to see Samantabhadra Bodhisattva, he then immediately came to be sitting in this vajra treasury site of enlightenment on a lotus flower seat adorned with all kinds of jewels, directly in front of Vairocana Tathāgata's lion throne where he witnessed ten kinds of auspicious signs and ten kinds of light signs, after which he thought, "I must now see Samantabhadra Bodhisattva, increase my roots of goodness, see all buddhas, develop a definite understanding of the vast realms of all bodhisattvas, and attain all-knowledge."

Sudhana then saw Samantabhadra Bodhisattva in the midst of the congregation and directly in front of the Tathāgata where he was seated on a jeweled lotus flower lion throne surrounded by a congregation of bodhisattvas, presenting the most splendidly extraordinary appearance without peer anywhere in the world. His realm of wisdom was measureless, boundless, unfathomable, inconceivable, equal to that of all buddhas of the three periods of time, and such that no other bodhisattva could even be able to contemplate.

Sudhana then saw emerging from every pore of Samantabhadra's body the emanation of countless light clouds, the emanation of countless multi-colored clouds, the emanation of countless clouds of various flowers, the emanation of countless clouds of incense fragrance trees, the emanation of countless clouds of marvelous raiment, the emanation of countless clouds of jewel trees, the emanation of countless clouds of devas, the emanation of countless clouds of buddha *kṣetras* of the three periods of time, the emanation of countless buddha *kṣetras* of every level of purity and impurity, the emanation of countless clouds of congregations of beings, countless clouds of congregations of bodhisattvas, countless clouds of Samantabhadra Bodhisattva's practices, and countless clouds of congregations of rightly enlightened ones.

Contemplating each part of Samantabhadra's body, Sudhana saw that, completely contained within each of his pores was the entire great trichiliocosm. He clearly saw all the phenomena such as these. And just as he observed them in this world, so too did he see them all in all world systems throughout the ten directions. And just as he saw them throughout the world systems of the ten directions as they appeared in the present era, so too did he see them in this same way in all world systems in both the past and the future with none of their distinguishing aspects ever being mixed up.

Just as powers of the spiritual superknowledges such as these were then revealed within this abode of Vairocana Tathāgata, so too were such powers of the spiritual superknowledges also revealed in these same ways in the eastern region's Padmaśrī world system in the abode of Bhadraśrī Buddha.

And just as these circumstances were revealed in this way in the abode of Bhadraśrī Buddha, so too were they also revealed in all world systems to the east. One should realize that, just as they were revealed in this way in regions to the east, so too were such manifestations of the power of the spiritual superknowledges all also revealed in the same way in the abodes of all *tathāgatas* in all world systems in the south, the west, the north, the four midpoints, the zenith, and the nadir.

And just as this was so in all world systems throughout the ten directions, so too was this also so within each atom in all buddha *kṣetras* throughout the ten directions. In every case, there were the Dharma realm's buddhas and their congregations in which, in the presence of each buddha, Samantabhadra Bodhisattva sat on a lotus flower lion throne manifesting the power of the spiritual superknowledges.

Within each one of those bodies of Samantabhadra, there appeared as they existed in relation to all three periods of time:

All spheres of experience;

All buddha *kṣetras*;

All beings;

The arising of all buddhas;
 All the congregations of bodhisattvas;
 The sounds of all beings' voices;
 The sounds of all buddhas' voices;
 The turnings of the Dharma wheel as initiated by all *tathāgatas*;
 The practices perfected by all bodhisattvas; and
 All *tathāgatas*' easeful mastery of the spiritual superknowledges.

Having seen Samantabhadra Bodhisattva's countless uses of inconceivably great spiritual powers such as these, Sudhana the Youth then immediately acquired ten types of knowledge *pāramitās*.

Once Sudhana the Youth had acquired these *pāramitās*, Samantabhadra Bodhisattva then extended his right hand and rubbed the crown of his head. After he had rubbed the crown of Sudhana's head, Sudhana the Youth then immediately acquired an array of samādhi gateways as numerous as the atoms in all buddha *kṣetras*, each of which was in turn attended by a retinue of additional samādhis as numerous as the atoms in all buddha *kṣetras*.

Just as Samantabhadra Bodhisattva rubbed Sudhana's crown in the presence of Vairocana Buddha here in this Sahā World System, so too did Samantabhadra Bodhisattva also rub the crown of Sudhana's head in the presence of all buddhas in all world systems throughout the ten directions while also doing so in all world systems within every atom of those world systems. Samantabhadra Bodhisattva-*mahāsattva* then spoke to Sudhana, asking, "Son of Good Family, did you or did you not see these spiritual powers of mine?"

Sudhana replied, "I did indeed see them. O Great Ārya, such inconceivable feats of spiritual powers could only be known by a *tathāgata*."

Samantabhadra then held forth at length on his practice of the bodhisattva practices for past kalpas a numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. He then told Sudhana, "If there are beings who have not yet planted roots of goodness, or if there are *śrāvaka* disciples or bodhisattvas who have planted only a minor measure of roots of goodness, they would not even be able to hear my name, how much the less would they be able to see my body.

Son of Good Family, there are some beings who, by being able to hear my name, then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*. So too are there those who accomplish this by merely seeing me, touching me, welcoming me, escorting me off, briefly following along after me, or merely seeing or hearing me in a dream.

Some beings are able to become fully ripened by remaining mindful of me for but one day or one night. Others are able to become fully ripened by remaining mindful of me for seven days and seven nights, for a half month, for a month, for a half year, for a year, for a hundred years, a

thousand years, a kalpa, a hundred kalpas, or for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Others may require one lifetime or a hundred lifetimes, or even up to lifetimes as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* before they will become fully ripened. Still others will become fully ripened by seeing me emanating brilliant light, by seeing me cause a buddha *kṣetra* to shake or move, or by being frightened or filled with joyous delight by such phenomena.

Son of Good Family, I use skillful means such as these that are as numerous as the atoms in a buddha *kṣetra* to enable beings to become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Son of Good Family, if any being sees or hears of my pure *kṣetra*, he will certainly be able to be reborn in this pure *kṣetra*. If any being sees or hears of my pure body, he will certainly be able to be reborn within my pure body.

Son of Good Family, you should contemplate this pure body of mine."

Sudhana the Youth then contemplated the body of Samantabhadra Bodhisattva, its major marks and secondary signs, and its limbs. He saw that, within each pore, there were an ineffable-ineffable number of oceans of buddha *kṣetras* and, in each *kṣetra* ocean, there were buddhas appearing in the world, each of whom was surrounded by an immense congregation of bodhisattvas.

He then also saw that all those oceans of *kṣetras* had many different kinds of foundations, many different shapes, many different adornments, many different great surrounding mountains, many different kinds of colored clouds spread across their skies, many different circumstances in which buddhas appear, and many different types of dharmas that were expounded. Each of the various phenomena such as these were distinctly different.

He also saw that, in each of those oceans of world systems, Samantabhadra emanated clouds of transformation-body buddhas as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in all world systems throughout the ten directions, teaching beings and enabling them to progress toward *anuttara-samyak-saṃbodhi*.

Sudhana the Youth then also saw his own body within Samantabhadra's body, teaching beings in all world systems throughout the ten directions. Moreover, Sudhana observed that, if the roots of goodness and light of wisdom he acquired by drawing near to good spiritual guides as numerous as the atoms in a buddha *kṣetra* were compared to the roots of goodness he acquired by seeing Samantabhadra Bodhisattva, they still could not match even a hundredth part of these, a thousandth part of these, a hundred-thousandth part of these, one part in a hundred thousand *koṭīs* of parts of these, or even the tiniest fraction of these deducible by mathematical calculation or describable by analogy.

As Sudhana the Youth walked but one step in those *kṣetras* within Samantabhadra Bodhisattva's pores, he thereby passed through a number of world systems equal to that of all the atoms in an ineffable-ineffable number of buddha *kṣetras*. If he continued to walk in this way until he came to the end of all kalpas of the future, he would still have been unable to discover the bounds of all the phenomena contained in but one pore, including the sequential order of those oceans of *kṣetras*, the matrices of those oceans of *kṣetras*, the differences in those oceans of *kṣetras*, the instances of universal interpenetration in those oceans of *kṣetras*, the formation of those oceans of *kṣetras*, the destruction of those oceans of *kṣetras*, or the adornments of those oceans of *kṣetras*.

In some cases, while within the *kṣetras* in Samantabhadra Bodhisattva's pores, Sudhana the Youth would pass through one kalpa within one *kṣetra* and then, continuing to travel along in this way, he might even pass through kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Though he continued to travel along in this way, he still did not disappear from this *kṣetra* and then appear in that *kṣetra*. As in each successive mind-moment he went everywhere throughout an ocean of boundlessly many kalpas, he taught beings and caused them to progress toward *anuttara-samyak-saṃbodhi*.

It was at this time that Sudhana the Youth then gradually acquired the ocean of all practices and vows of Samantabhadra Bodhisattva-*mahāsattva* to a degree [bound before long to] equal that of Samantabhadra himself.

Samantabhadra Bodhisattva-*mahāsattva* then spoke the following verses for all the bodhisattvas:

You should all rid yourselves of the afflictions' defilements
and listen closely and single-mindedly, without distraction,
as I speak about the perfections that the Tathāgata possesses
and the genuine path leading to all the liberations.

As for that supreme world-transcending trainer of beings,
his mind is as pure as empty space.

He forever emanates the brilliant light of the sun of wisdom and
everywhere causes the many beings to dispel the darkness of delusion.

The Tathāgata is one who is difficult to ever see or hear,
yet, after countless *koṭīs* of kalpas, now one encounters him.

This is like the *uḍumbara* blossom's appearing but once in an eon.

Therefore, you should listen to this account of the Buddha's qualities.

He adapts to everything those in the world do,
and, like a master conjurer, manifests the many kinds of actions,
doing so solely to please the minds of beings,
this even as he never discriminates or produces any thoughts.

Samantabhadra Bodhisattva, completely adorned with meritorious qualities and wisdom and like a lotus flower in his freedom from the three realms' defilements, then spoke to those bodhisattvas, saying, "You should all listen closely, for I now wish to describe the characteristics of but a single drop of the Buddha's ocean of meritorious qualities." He then spoke a series of ninety-five verses in which he described and praised the realms of practice, skillful means, and perfection of all bodhisattvas and buddhas in liberating countless beings in all worlds throughout the ten directions throughout all three periods of time.

CHAPTER 39 CONCLUSION

The Conduct and Vows of Samantabhadra

In this conclusion to the last chapter of the Flower Adornment Sutra as found in the Gaṇḍavyūhā translation by Tripiṭaka Master Prajñā, Samantabhadra Bodhisattva had just finished praising the supreme qualities of the Tathāgata when he then spoke to Sudhana, saying:

Son of Good Family, if all buddhas of the ten directions were to continuously expound on the meritorious qualities of the Tathāgata, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, they would still be unable to come to the end of them. If one wishes to perfect these gateways to the meritorious qualities, then one should cultivate ten kinds of vast practices and vows. What then are those ten? They are as follows:

- The first is to revere all buddhas;
- The second is to proclaim the praises of the Tathāgata;
- The third is to extensively cultivate the making of offerings;
- The fourth is to repent of karmic obstacles;
- The fifth is to rejoice in others' merit;
- The sixth is to request the turning of the Dharma wheel;
- The seventh is to request the buddhas to remain in the world;
- The eighth is to always follow the buddhas' course of training;
- The ninth is to constantly accord with beings; and
- The tenth is to universally dedicate all merit.

Sudhana then asked Samantabhadra, "O Great Ārya, what is meant by 'revering all buddhas' and so forth, up to and including 'universally dedicating all merit'?"

Samantabhadra replied to Sudhana, saying: "Son of Good Family, as for what is meant by 'revering all buddhas,' through the power of Samantabhadra's practices and vows, I arouse deeply resolute faith in all the buddhas, all the *bhagavats*, as numerous as the atoms in all buddha *kṣetras* of the ten directions and three periods of time throughout the Dharma realm and the realms of space, and then, as if they were right before my very eyes, with pure actions of body, speech, and mind, I always cultivate bowing down in reverence to them all.

Manifesting before every one of those buddhas' bodies as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, with each of those bodies, I shall everywhere bow down in reverence to buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Only when the realms of space come to an end will my bowing in reverence to them then come to an end. However, because the realms of space can never end, my bowing in reverence to them has no end.

I shall continue in this way until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my bowing in reverence to them come to an end. However, because the realms of beings and so forth up to and including their afflictions are all endless, my bowing down in reverence to them will have no end. It continues on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind."

Samantabhadra continued, saying of the second of his vows, "Again, Son of Good Family, as for what is meant by 'proclaiming the praises of the Tathāgata,' in every one of the atoms throughout all buddha *kṣetras* of the ten directions and the three periods of time to the very end of the Dharma realm and the realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are all surrounded by an oceanic congregation of bodhisattvas. With extremely deep conviction and directly manifest knowledge and vision, in the presence of each of them, I shall bring forth faculties of the tongue surpassing even those of the Goddess Sarasvatī's marvelous tongue. Each one of those tongues shall send forth an inexhaustible ocean of voices and each one of those voices shall send forth an ocean of all words and phrases proclaiming the praises of all *tathāgatas*' oceans of meritorious qualities."

Next, speaking of the third of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'extensively cultivating the making of offerings,' in each of the atoms throughout all buddha *kṣetras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are surrounded by an oceanic congregation of many different kinds of bodhisattvas. Through the power of the practices and vows of Samantabhadra, I arouse deep resolute faith and directly manifest knowledge and vision with which I make offerings to all of them of supremely marvelous offering gifts, namely flower clouds, garland clouds, heavenly music clouds, heavenly canopy clouds, heavenly apparel clouds, and clouds of various kinds of heavenly scents, including perfumes, burning incenses, and powdered incenses with each of the clouds such as these being the size of Sumeru, the king of mountains.

Son of Good Family, among all the kinds of offerings, the offering of Dharma is supreme, including for instance the offering of cultivating in accordance with what was taught, the offering of benefiting beings, the offering of gathering in beings, the offering of substituting for beings in taking on their sufferings, the offering of diligently cultivating roots of goodness, the offering of never forsaking the bodhisattva's works, and the offering of never abandoning the bodhi resolve."

Speaking of the fourth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘repenting of karmic obstacles,’ the bodhisattva thinks to himself, “Throughout the beginningless kalpas of the past, due to greed, hatred, and delusion manifesting in body, speech, and mind, I have committed measurelessly and boundlessly many bad karmic actions. If these bad karmic actions had substance and signs, even all the realms of space would be unable to contain them. Now, with purity in the three types of karmic actions, directly before all buddhas and bodhisattva congregations everywhere in all *kṣetras* as numerous as the atoms in the entire Dharma realm, I sincerely repent [of these bad karmic actions], resolving to never commit them again and resolving to always abide in all the meritorious qualities of the pure moral precepts.”

Next, with regard to the fifth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘rejoicing in others’ merit,’ this refers to [the merit created by] all buddhas, the *tathāgatas*, throughout the Dharma realm and the realms of space who are as numerous as the atoms in all buddha *kṣetras* in the ten directions and three periods of time. From the time when they first aroused the resolve to attain all-knowledge, they diligently cultivated a mass of merit, never stinting in sacrificing their own bodies and lives, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. During every one of those kalpas, they sacrificed heads, eyes, hands, and feet as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* as they practiced all the difficult-to-practice austerities such as these, perfected the many different kinds of *pāramitā* gateways, realized and entered the many different kinds of bodhisattva wisdom grounds, perfected the unexcelled bodhi of all buddhas, and then reached *parinirvāṇa* after which their *śarīra* relics were distributed. I rejoice in all their roots of goodness and rejoice as well in all the merit produced by all the different kinds of beings of the six rebirth destinies and the four types of birth in all worlds of the ten directions, doing so even where their merit is only as small as a mote of dust.”

Speaking of the sixth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘requesting the turning of the Dharma wheel,’ in every one of the atoms throughout all buddha *kṣetras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are vast buddha *kṣetras* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. In every one of those *kṣetras*, there are all those buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* who, in each successive mind-moment, are attaining the universal and right enlightenment surrounded by an oceanic congregation of all bodhisattvas. In all of them, using many different kinds of skillful means in the actions of body,

speech, and mind, I earnestly request them to turn the wheel of the sublime Dharma.”

Next, with regard to the seventh of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘requesting the buddhas to remain in the world,’ whenever anywhere to the very end of the Dharma realm and the realms of space throughout the ten directions and three periods of time, there are any of the buddhas, the *tathāgatas*, as numerous as the atoms in all buddha *kṣetras* who are about to enter *parinirvāṇa*, including any such bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas*, those in training, those beyond training, and all good spiritual guides, I then beseech them all to refrain from entering *nirvāṇa* and to remain for kalpas as numerous as the atoms in all buddha *kṣetras*, doing so in order to benefit and gladden all beings.”

Speaking of the eighth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘always following the buddhas’ course of training,’ this refers to [the practices of] those such as this Sahā World’s Vairocana Tathāgata who, from the time when he first resolved [to attain bodhi], continued with nonretreating vigor to make gifts of an ineffable-ineffable number of his bodies and lives, peeling off his own skin to serve as paper, breaking his own bones to serve as pens, and drawing his own blood to serve as ink, doing so in order to write out copies of the scriptures that, if gathered together, would reach as high as Mount Sumeru. Because of his profound esteem for the Dharma, he was never stinting even in sacrificing his own bodies and lives, how much the less in sacrificing the royal throne, cities, towns, and villages, palaces, parks, and groves, or all of his other possessions. He also practiced many other different kinds of difficult-to-practice austerities until finally, beneath the tree, he attained the great bodhi, displayed the many different kinds of spiritual superknowledges, manifested many different kinds of spiritual transformations, manifested many different kinds of buddha bodies, and dwelt in many different kinds of congregations. I follow all such ways of training as these. And just as I do so with respect to the *bhagavat* of this present era, Vairocana, so too do I also follow in this manner in each successive mind-moment the training of all the *tathāgatas* in all the atoms in all the buddha *kṣetras* to the very end of the Dharma realm and the realms of space everywhere throughout the ten directions and the three periods of time.”

Next with regard to the ninth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘constantly according with beings,’ this refers to [according with] all the many different kinds of beings in the oceans of *kṣetras* throughout the ten directions of the Dharma realm and the realms of space, including those who are egg-born, womb-born, moisture-born, or transformationally-born, those who are born in and live in reliance on earth, water, fire, or wind, and those who are born in and

live in reliance on the air or the plants and trees. These include the many different kinds of sentient beings with their various physical bodies, their various forms, their various appearances, their various lifespans, their various species, their various names, their various mental natures, their various kinds of knowledge and vision, their various aspirations, their various volitions, their various kinds of behavior, their various kinds of clothing, and their various kinds of food and drink, including those who dwell in many different kinds of settlements, villages, cities, towns, or palaces, and including even all the devas, dragons, and others among the eight kinds of spiritual beings as well as humans, non-humans, and so forth, including those without feet, those with two feet, four feet, or many feet, those with physical forms, those without physical forms, those with perception, those without perception, and those with neither perception nor non-perception. I accord with all the different kinds of beings such as these by transforming my appearance in a manner that is appropriate to them. I then serve them in many different ways and present them with many different kinds of offerings, just the same as and no differently than if I was revering my parents or serving teachers, elders, arhats, or others up to and including the Tathāgata.”

Finally, speaking of the tenth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘universally dedicating all merit,’ this refers to dedicating all the merit produced by all these vows, from the first, ‘revering all buddhas,’ up to and including ‘constantly according with beings,’ dedicating it to all beings throughout the Dharma realms and the realms of space, wishing thereby to enable beings to always gain peace and happiness and remain free of the sufferings of sickness, wishing that, whenever they want to practice evil dharmas, they will not succeed, wishing that the good karmic actions they cultivate will swiftly succeed, wishing that the gates to the wretched rebirth destinies will become closed to them, wishing that the right road leading to human rebirth, deva rebirth, and nirvāṇa will be revealed to them, wishing that, wherever beings bring on themselves extremely severe sufferings due to having accumulated all kinds of bad karma, I may then substitute for them in experiencing those sufferings, and wishing thereby to enable all those beings to attain liberation and ultimately realize unexcelled bodhi.”

Concluding his explanation of his conduct and vows, Samantabhadra said, “Son of Good Family, this is what constitutes the complete fulfillment of the bodhisattva-*mahāsattva*’s ten kinds of great vows. If bodhisattvas accord with and enter into these great vows, then they are able to ripen all beings, they are able to accord with *anuttarā-samyak-saṃbodhi*, and they are able to completely fulfill Samantabhadra Bodhisattva’s ocean of practices and vows. Therefore, Son of Good Family, you should understand the meaning of these in this way.”

Later, Samantabhadra said, “Therefore, if there is any person who recites these vows, wherever he goes in the world, he becomes as unimpeded as the moon in space escaping from a veil of clouds. He is one who is praised by all buddhas and bodhisattvas, one who should be revered by all humans and devas, and one to whom all beings should make offerings.

Such a son of good family as this becomes well able to acquire rebirths in a human body in which he fulfills all the meritorious qualities of Samantabhadra. Before long, like Samantabhadra Bodhisattva, he will succeed in swiftly perfecting a marvelous form body replete with the thirty-two marks of a great man. Wherever he is born among humans or devas, he will always reside in a superior clan. He will be able to do away with all rebirths in any of the wretched destinies, will be able to separate from all bad friends, will be able to subdue all adherents of non-Buddhist paths, and will be able to gain liberation from all afflictions. In this, he is like the king of lions who overwhelmingly defeats the many other kinds of beasts. He is one who is worthy to receive the offerings of all beings.

Moreover, when this person draws near to the end of his life and reaches that very last *kṣaṇa* in which all his faculties fade, in which all of his relatives and retinue leave him, in which all his awesome power disappears, and in which none of his ministers, great officials, palaces, cities, inner and outer palace possessions, elephants, horses, carriages, precious jewels, or treasuries follow along with him, it is only these kings of vows that do not abandon him. They always lead him forth so that, in but a single *kṣaṇa*, he is immediately reborn in the Land of Ultimate Bliss. Having arrived there, he immediately sees Amitābha Buddha surrounded by Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, Avalokiteśvara Bodhisattva, Maitreya Bodhisattva, and other bodhisattvas, all of whom are possessed of the majestic physical marks and are replete with the meritorious qualities.

This person then sees himself born in a lotus flower, receiving the Buddha’s bestowal of his prediction. Having received that prediction, he then passes through countless hundreds of thousands of myriads of *koṭīs* of *naḥyutas* of kalpas during which, in an ineffable-ineffable number of worlds throughout the ten directions, he uses the power of wisdom to adapt to beings’ minds and thereby benefit them. Before long, he will sit at a site of enlightenment, vanquish the armies of Māra, attain the universal and right enlightenment, and turn the wheel of the sublime Dharma. He will then be able to cause beings in worlds as numerous as the atoms in a buddha *kṣetra* to arouse the resolve to attain bodhi. Adapting to their faculties and natures, he will teach and ripen them until, having exhausted an ocean of future kalpas, he will have been able to extensively benefit all beings.”

Samantabhadra Bodhisattva then concluded his teaching on the conduct and vows of Samantabhadra with a series of sixty-two verses summarizing and expanding upon the teachings presented earlier in the body of the text.

At that time, after, in the presence of the Tathāgata, Samantabhadra Bodhisattva-*mahāsattva* had finished speaking these pure verses on Samantabhadra's vast kings of vows, the youth Sudhana was filled with measureless exultation and all the bodhisattvas felt great joy. The Tathāgata then praised him, saying, "This is good indeed, good indeed."

At that time when the Bhagavat together with the *ārya* bodhisattva-*mahāsattvas* expounded on such supreme Dharma gateways of the inconceivable realm of liberation, they were headed by Mañjuśrī Bodhisattva. The great bodhisattvas and the six thousand bhikshus whose practice had become fully developed were headed by Maitreya Bodhisattva. All the great bodhisattvas of the Worthy Kalpa were headed by the Immaculate One, Samantabhadra Bodhisattva. [Present too were] the great bodhisattvas at the consecration stage with but one more birth [before buddhahood] as well as the congregations of other bodhisattva-*mahāsattvas* who, as numerous as the atoms in the ocean of all *kṣetras*, had all come and assembled there from the many different worlds of the ten directions. The great *śrāvaka* disciples were headed by the greatly wise Śāriputra, Mahāmaudgalyāyana, and others. Together with all the great congregations of world leaders among humans and devas as well as the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, non-humans, and others, having heard what the Buddha had proclaimed, everyone in that great assembly was filled with immense joy, accepted these teachings with faith, and upheld them in practice.

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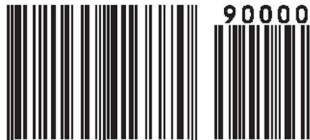
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