

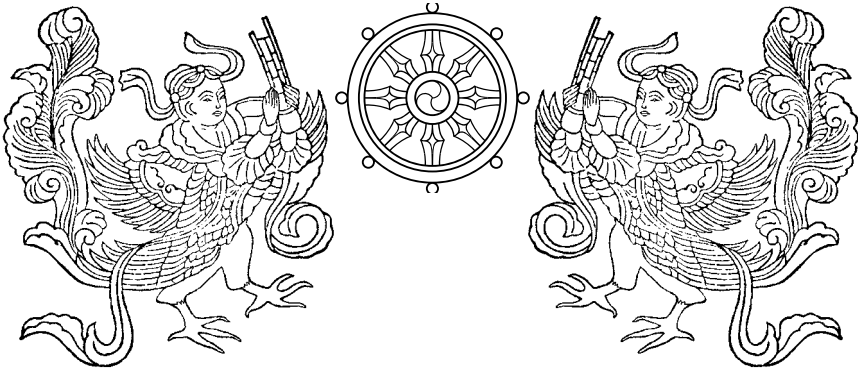
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra
By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE



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Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating,

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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CHAPTER 21

The Ten Practices

At that time, assisted by the awesome power of the Buddha, Forest of Meritorious Qualities Bodhisattva entered “the bodhisattva’s skillful reflection samādhi.” Having entered this samādhi, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras*, buddhas as numerous as the atoms in a myriad buddha *kṣetras*, all identically named Forest of Meritorious Qualities, all manifested before him and said to Forest of Meritorious Qualities Bodhisattva:

It is good indeed, Son of Good Family, that you have been able to enter this skillful reflection samādhi. Son of Good Family, that you have been able to do this is because these identically-named buddhas from each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras* have all joined in assisting you.

It is also due to the power of Vairocana Tathāgata’s past vows and his awesome spiritual powers as well as due to the power of all bodhisattvas’ roots of goodness that you have been enabled to enter this samādhi and expound on the Dharma:

- To increase the understanding of the Buddha’s wisdom;
- To bring about deep entry into the Dharma realm;
- To bring about complete understanding of the realms of beings;
- To ensure that whatever is entered, that entry is unimpeded;
- To ensure that whatever is practiced, it is free of obstacles;
- To assist the attainment of countless skillful means;
- To embrace the nature of all-knowledge;
- To awaken to all dharmas;
- To know all faculties; and
- To enable the retention and explanation of all dharmas.

That is to say, it is to enable the taking up of the ten practices of all bodhisattvas. Son of Good Family, you should accept the assistance of the buddhas’ awesome spiritual powers and expound on these dharmas.

At this time, the buddhas immediately bestowed on Forest of Meritorious Qualities Bodhisattva unimpeded wisdom, unattached wisdom, uninterrupted wisdom, teacherless wisdom, undeluded

wisdom, invariable wisdom, unfailing wisdom, measureless wisdom, insuperable wisdom, unremitting wisdom, and indomitable wisdom. Why? It is because the dharma of this samādhi's power is of this very sort.

At this time, each of the buddhas extended his right hand and touched the crown of the head of Forest of Meritorious Qualities Bodhisattva. Forest of Meritorious Qualities Bodhisattva then arose from meditative absorption and told the bodhisattvas:

The bodhisattva's practices are inconceivable, commensurate with the Dharma realm and the realm of empty space. Why? This is because the bodhisattva-mahāsattva cultivates by training in accordance with [the practices of] all buddhas of the three periods of time.³¹⁴

Sons of the Buddha, what then are the bodhisattva-mahāsattva's practices? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of practices proclaimed by all buddhas of the three periods of time. What are those ten? They are as follows:

- First, joyful practice;
- Second, beneficial practice;
- Third, non-opposing practice;
- Fourth, indomitable practice;
- Fifth, unconfused practice;
- Sixth, well-manifested practice;
- Seventh, unattached practice;
- Eighth, difficult-to-attain practice;
- Ninth, the practice of good dharmas; and
- Tenth, genuine practice.

These are the ten. Sons of the Buddha, what all is meant by the bodhisattva-mahāsattva's "joyful practice"? Sons of the Buddha, this bodhisattva is a great benefactor. He is able to give with kindness everything he possesses, doing so with an impartial mind free of regret or miserliness, not longing for any reward, not seeking any fame, and not desiring to gain any benefit or support. He does this only:

- To rescue and protect all beings, attract and sustain all beings, and benefit all beings;
- To train in practices originally cultivated by all buddhas;
- To bear in mind practices originally cultivated by all buddhas;
- To delight in practices originally cultivated by all buddhas;
- To purify practices originally cultivated by all buddhas;

- To increase practices originally cultivated by all buddhas;
- To preserve practices originally cultivated by all buddhas;
- To reveal practices originally cultivated by all buddhas;
- To expound on practices originally cultivated by all buddhas; and
- To enable beings to part from suffering and attain happiness.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates these practices, he causes all beings to feel joy and delight. Wherever there are regions and lands with places beset by poverty and privation, by the power of his vows, he goes and takes rebirth there as one of noble birth and immense wealth who possesses endless valuables and jewels and who, even if, in every mind-moment, there were countless and innumerable many beings who came to see him, each one addressing him by saying: “O Worthy One, we are poverty-stricken, bereft of any means of support, hungry, emaciated, subject to intensely difficult sufferings, with lives on the verge of unsustainability. I only wish that you would feel kindly pity and give me the flesh of your body, allowing me to eat it in order to continue this life,” that bodhisattva would then be immediately willing to give it to him to delight and satisfy him.

Even if there continued to be countless hundreds of thousands of beings who came and begged from him in this way, the bodhisattva would never retreat in fear. Rather, he would only respond with a mind of even greater kindness and compassion. Because these beings all came and sought alms from him, when the bodhisattva saw this, he would feel redoubled happiness and would think: “I have encountered such a fine benefit here, for these beings are my fields for the planting of merit. These are my fine friends who, even without being sought out or invited, have come forth to instruct me in entering the Buddha’s Dharma. I should now cultivate and train accordingly and refrain from opposing the will of these beings.” He would also think:

May all the roots of goodness arising from what I have done in the past, do now, and do in the future enable me to receive immense bodies in the future in all worlds and among all beings, the flesh from which can go to satisfy all beings suffering from hunger, even to the point that I continue not to die so long as there is still even a single small being who has not yet eaten his fill, so that flesh can thus be cut from my bodies endlessly. May these roots of goodness lead to my attainment of *anuttara-samyak-saṃbodhi* and to my realization of the great nirvāṇa.

May it also be that all those beings who eat my flesh will also attain *anuttara-samyak-saṃbodhi*, attain impartial wisdom, become

equipped with all dharmas of the Buddha, extensively engage in the Buddha's works, and so forth, up until they enter the *nirvāṇa* without residue.

May it also be that, so long as there is still even a single being whose mind has not become satisfied, I will continue to refrain from final realization of *anuttara-samyak-saṃbodhi*.

It is in this way that the bodhisattva benefits beings and yet has no perception of a self, of a being, of an existence, of a life, of a composite being,³¹⁵ of a *puḍgala*, of a "person," of a *māṇavaka*,³¹⁶ of a subjective agent of actions, or of anyone who undergoes experiences.

He simply contemplates the boundlessly many dharmas of the Dharma realm and the realm of beings as empty dharmas, as dharmas in which nothing exists, as signless dharmas, as dharmas devoid of any substantiality, as dharmas having no place in which they abide, as dharmas having nothing on which they depend, and as dharmas having no function.

When he engages in this contemplation, he does not perceive the existence of his own person, does not perceive the existence of anything bestowed as a gift, does not perceive the existence of anyone who is its recipient, does not perceive the existence of a field of merit, does not perceive the existence of any karmic action, does not perceive the existence of any karmic consequences, does not perceive the existence of any karmic fruits, does not perceive the existence of any major karmic fruits, and does not perceive the existence of any minor karmic fruits.

At that time, the bodhisattva contemplates the bodies received by all beings of the past, the future, and the present as following a rapid course to deterioration and destruction whereupon he has this thought:

How very strange these beings are! They are so deluded and ignorant. During the course of *saṃsāra*, they receive countless many bodies which are all so fragile and which all ceaselessly and rapidly return to deterioration and destruction. Whether already deteriorated and destroyed, now deteriorating and being destroyed, or bound to deteriorate and be destroyed in the future, they remain unable to use those non-enduring bodies in the quest to obtain a steadfastly enduring body.

I should exhaustively train in what the buddhas have trained in to realize all-knowledge and know all dharmas. Then, for the sake of all beings, I may teach them the identity of the three periods of time, accordance with quiescence, and the indestructible nature of dharmas, thereby enabling them to forever attain security and happiness.

Sons of the Buddha, this is what is meant by the first of the bodhisattva-mahāsattva’s practices, the joyful practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva’s “beneficial practice”? This bodhisattva guards and upholds the pure moral precepts and his mind has no attachment to forms, sounds, smells, tastes, or touchables. He also proclaims this as a teaching for beings.

He does not seek any sort of power and influence, does not seek to become of any particular caste, does not seek to acquire wealth, does not seek to acquire a particular physical appearance, and does not seek to become king. In all such circumstances, he remains free of any attachments and simply firmly upholds the pure moral precepts, thinking in this way: “In my observance of the pure moral precepts, it is essential that I should relinquish all the fetters, greed, feverish afflictions, the difficulties, pressure, slander, confusion, and turbidity, and attain the impartial right Dharma praised by the Buddha.”

Sons of the Buddha, when the bodhisattva upholds the pure moral precepts in this way, even if in the course of a single day a hundred thousand *koṭīs* of *nayutas* of wicked *māras* came to where the bodhisattva was, each and every one of them bringing along countless hundreds of thousands of *koṭīs* of *nayutas* of celestial nymphs, all of whom skillfully used techniques associated with the five desires together with their feminine beauty in an attempt to fool this man’s mind, and even if they held forth all sorts of different kinds of precious objects of entertainment wishing to come and disturb the bodhisattva’s resolve to remain on the path, the bodhisattva would then reflect thus: “These five desires are dharmas that obstruct the path even to the point that they obstruct the realization of the unsurpassed bodhi.”

As a consequence, he does not produce even a single thought of desire and his mind remains as pure as that of the Buddha with the sole exception of circumstances in which he uses skillful means to teach beings. Even then, he still never relinquishes his resolve to attain all-knowledge.

Sons of the Buddha, the bodhisattva would rather lose his own body and life than produce afflictions in any being due to the causes and conditions of desire. Thus he never does anything that might cause afflictions to arise in any being.

From the time the bodhisattva succeeds in personally seeing the Buddha on up to the present, his mind never raises even a single thought of desire, how much the less might he engage in any such

deed. As for the idea that he might engage in such a deed, that is an impossibility. At such a time, the bodhisattva simply reflects in this way:

Throughout the long night of their existences, all beings have thought about the five desires, have pursued the five desires, have become covetously attached to the five desires, have fixed their minds on them, have indulged their defilement, have sunken down and drowned in them, have drifted along in pursuit of them, and thus have remained unable to acquire freedom from them. I should now cause all these *māras*, celestial nymphs, and all beings to dwell in the unsurpassed moral precepts and, after they have come to dwell in the pure moral precepts, [I should enable them] to establish the irreversible resolve to attain all-knowledge, realize *anuttara-samyak-saṃbodhi*, and finally enter the nirvāṇa without residue.

And why should I do this? This is the kind of karmic work we should do. We should follow along after the buddhas by pursuing cultivation and training such as this. Having engaged in such training, we should abandon all bad actions and ignorance arising from imputing the existence of a self. We should then use wisdom to penetrate all the Buddha dharmas, explain them for beings, and enable them to rid themselves of their inverted views.

Even so, he still realizes that it is not apart from beings that inverted views exist and it is not apart from inverted views that beings exist. It is not that beings exist within inverted views and it is not that inverted views exist within beings. Nor is it the case that inverted views are beings. Nor is it the case that beings are inverted views. Inverted views are not inward dharmas. Inverted views are not outward dharmas. Beings are not inward dharmas. Beings are not outward dharmas. All dharmas are false and unreal, suddenly arising and suddenly destroyed, devoid of any substantiality, like dreams, like shadows, like conjurations, and like transformations. Thus they deceive and delude the common person.

Someone who understands in this way is then able to completely awaken to all the practices, achieve a penetrating comprehension of *saṃsāra* and nirvāṇa, realize the bodhi of the Buddha, save himself and enable the salvation of others, liberate himself and enable the liberation of others, train himself and enable the training of others, reach quiescence himself and enable the quiescence of others, attain peace and security himself and enable the peace and security of others, abandon defilement himself and enable others to abandon defilement, purify himself and enable the purification of

others, reach nirvāṇa himself and enable others to reach nirvāṇa, and attain happiness himself and enable others to attain happiness. Sons of the Buddha, this bodhisattva also reflects in this way:

I should follow all *tathāgatas* in abandoning all worldly practices, in fulfilling all the dharmas of the buddha, in dwelling in the station of unsurpassed impartiality, in contemplating all beings equally, in gaining a clear comprehension of the objective realms, in abandoning all faults, in cutting off all discriminations, in relinquishing all attachments, in skillfully gaining emancipation, and in developing a mind that is constantly established in unsurpassed, ineffable, independent, unshakable, measureless, boundless, inexhaustible, formless, and extremely profound wisdom.

Sons of the Buddha, this is what is meant by the second of the bodhisattva-mahāsattva's practices, the beneficial practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "non-opposing practice"? This bodhisattva always cultivates the dharma of patience in which he is humbly deferential and reverentially respectful. He does not harm himself, does not harm others, and does not harm both. He does not take things himself, does not encourage others to take things, and does not join with others in taking things. He is not attached to himself, is not attached to others, and is not attached to both. And he does not seek fame or offerings. He simply reflects in this manner: "I should always teach the Dharma for beings and thus enable them to abandon every form of evil and cut off greed, hatred, delusion, arrogance, concealment, miserliness, jealousy, flattery, and deception, thereby enabling them to become constantly established in patience and gentleness."

Sons of the Buddha, once the bodhisattva has developed the dharma of patience in this way, suppose that a hundred thousand *koṭīs* of *nayutas* of *asamkhyeyas* of beings came to where he dwelt and every one of those beings then transformationally created a hundred thousand *koṭīs* of *nayutas* of *asamkhyeyas* of mouths, and every one of those mouths then uttered a hundred thousand *koṭīs* of *nayutas* of *asamkhyeyas* of statements, namely statements one could not delight in, statements regarding unwholesome dharmas, statements that are displeasing, statements that no one could like, statements that are inhumane and not such that a worthy would ever even utter, statements that are not the wisdom of the *āryas*, statements that are not such that an *ārya* would even utter, statements an *ārya* would not even draw near to, statements that are extremely disgusting and odious, statements that one simply could not bear to hear at all.

Further, suppose that they all used these words and phrases to slander and vilify the bodhisattva, and suppose that, in addition, every one of those beings also had a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of hands and every one of those hands brandished a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of weapons with which they assailed and injured the bodhisattva, continuing to do so for an entire *asaṃkhyeya* kalpa. When that bodhisattva encountered such extremely great and intense cruelties which would cause all the hairs of one's body to stand on end, then, right when his life was about to be cut off, he would reflect in this way:

If, because of these sufferings, my mind wavered and became scattered, that would be an instance of failing to even control myself, failing to even protect myself, failing to clearly understand my own situation, failing to even keep up my own cultivation, failing to maintain my own right concentration, failing to stay quiescent myself, and failing to even care for what is most dear to me.³¹⁷ If I were to indulge such attachment myself, then how could I enable others to purify their minds?

At that time, the bodhisattva also has this thought: "From the very start of the beginningless kalpas of the past, I have dwelt in the midst of *samsāra* and have undergone every sort of bitter anguish." Reflecting in this way, he renews his self-encouragement, purifies his mind, and becomes joyful. He skillfully adjusts and focuses himself so that he is able to establish himself in the dharmas of the Buddha while also enabling beings to attain these same dharmas. He also reflects in this way:

This body is empty and quiescent, devoid of a self or anything belonging to a self, devoid of any reality, empty by nature and non-dual. Whether it be pain or pleasure, they are both nonexistent because all dharmas are empty. I should completely understand this myself and extensively explain it for others, thus enabling all beings to extinguish these views.

Therefore, even though I have now encountered such intense sufferings, I should patiently endure this to hold beings in mind with loving-kindness, to benefit beings, to bestow happiness on beings, to maintain sympathetic pity for beings, to attract and sustain beings, to refrain from forsaking beings, to acquire enlightened understanding myself, to maintain irreversible resolve, and to progress along the path to buddhahood.

This is what is meant by the third of the bodhisattva-mahāsattva's practices, the non-opposing practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "indomitable practice"? This bodhisattva cultivates every form of vigor, namely, foremost vigor, great vigor, supreme vigor, especially supreme vigor, the most supreme vigor, the most sublime vigor, superior vigor, unexcelled vigor, peerless vigor, and pervasive vigor.

He is naturally free of the three poisons, naturally free of arrogance, naturally free of concealment, naturally free of miserliness, naturally free of flattery or deception, and naturally imbued with a sense of shame and dread of blame. Hence he would never practice vigor in a way that afflicts even a single being. Rather:

It is only to cut off all afflictions that he practices vigor;

It is only to extirpate the root of delusion that he practices vigor;

It is only to rid himself of all the habitual karmic propensities that he practices vigor;

It is only to know all realms of beings that he practices vigor;

It is only to know with regard to all beings their dying in this place and their being reborn in that place that he practices vigor;

It is only to know all beings' afflictions that he practices vigor;

It is only to know all beings' mental dispositions that he practices vigor;

It is only to know all beings' spheres of experience that he practices vigor;

It is only to know the superiority and inferiority of all beings' faculties that he practices vigor;

It is only to know all beings' mental actions that he practices vigor;

It is only to know the entire Dharma realm that he practices vigor;

It is only to know the fundamental nature of all dharmas of the Buddha that he practices vigor;

It is only to know the equality of the nature of all dharmas of the Buddha that he practices vigor;

It is only to know the identity of the nature of the three periods of time that he practices vigor;

It is only to acquire the wisdom light of all dharmas of the Buddha that he practices vigor;

It is only to realize the wisdom of all dharmas of the Buddha that he practices vigor;

It is only to know the one true character of all dharmas of the Buddha that he practices vigor;

It is only to know the boundlessness of all dharmas of the Buddha that he practices vigor;

It is only to acquire the vast, decisive, and skillful wisdom of all dharmas of the Buddha that he practices vigor; and

It is only to acquire the wisdom with which one can distinguish and expound on the phrases and meanings of all dharmas of the Buddha that he practices vigor.

Sons of the Buddha, once the bodhisattva-mahāsattva has perfected the practice of vigor such as this, suppose that there were someone who asked:

Could it be that, for the sake of each one of all the beings in the innumerable many worlds you could endure passing through innumerable kalpas in the Avīci Hells, fully experiencing the many sorts of sufferings, doing so to enable each of those beings to encounter the appearance of countless buddhas in the world, after which, due to having seen those buddhas, they would then become able to attain the full enjoyment of the many sorts of happiness and finally enter the nirvāṇa without residue, only after which you yourself could realize *anuttara-samyak-saṃbodhi*? Could you or could you not do that?

He would reply, "I am able to do that."

Now, suppose also that there were someone else who then spoke to him in this way:

Suppose that there were an *asaṃkhyeya* of great oceans from all of which you had to use a single hair to extract the waters, drop by drop, until they were entirely emptied. Suppose, too, that there were countless *asaṃkhyeyas* of worlds which then were ground entirely to dust, whereupon you then had to count up every one of those drops of water and each of those motes of dust and, having come to know their number, you were then bound, for the sake of beings, to pass through just that very number of kalpas during which you were forced to undergo incessant suffering in each successive mind-moment for that entire time.

On hearing this, the bodhisattva would not produce even a single thought of regret, but rather would only be even more happy and full of exultation, feeling deeply fortunate at having acquired such an immensely fine benefit and realizing, "Through my own powers, I can enable those beings to be forever liberated from all sufferings."

Through these skillful means, the bodhisattva enables all beings in all worlds to reach all the way to the nirvāṇa without residue. This is what is meant by the fourth of the bodhisattva-mahāsattva's practices, the indomitable practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva’s “unconfused practice”? This 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 is free of confusion or delusion. Because of this right mindfulness, he thoroughly understands all worldly speech and is able to retain all world-transcending discourses as well. That is to say, he is able to retain the discourses on form dharmas and on formless dharmas, is able to retain the discourses on the establishment of the particular nature of form, and so forth, including his ability to retain the discourses on the establishment of the particular nature of feelings, perceptions, karmic formative factors, and consciousness, doing so with an unconfused mind.

In the world, dying here and being reborn there, his mind remains unconfused. Entering the womb and emerging from the womb, his mind remains unconfused. Making the resolve to attain bodhi, his mind remains unconfused. Serving the good spiritual guide, his mind remains unconfused. Diligently cultivating the dharmas of the Buddha, his mind remains unconfused. Remaining aware of the works of the *māras*, his mind remains unconfused. Avoiding the works of the *māras*, his mind remains unconfused. And cultivating the bodhisattva practices throughout an ineffable number of kalpas, his mind remains unconfused.

This bodhisattva perfects such immeasurably vast right mindfulness across the course of countless *asamkhyeyas* of kalpas during which he personally listens to the teaching of right Dharma from all buddhas, bodhisattvas, and his good spiritual guides, in particular listening to extremely profound dharmas, vast dharmas, dharmas of adornment, dharmas having to do with various kinds of adornments, dharmas on explaining the many different kinds of names, sentences, and literary forms, dharmas having to do with the bodhisattva’s adornments, unexcelled dharmas having to do with the Buddha’s spiritual powers and radiance, pure dharmas on right aspiration to achieve definite understanding, dharmas on not being attached to anything in the world, dharmas on distinguishing all aspects of the world, extremely vast dharmas, dharmas on abandoning all the cataracts of delusion and illuminating all beings, the shared dharmas and unshared dharmas in all worlds, the unexcelled dharmas of bodhisattvas, and the dharmas of sovereign mastery associated with all-knowledge.

Having heard the teaching of dharmas such as these, the bodhisattva passes through *asamkhyeya* kalpas without ever forgetting or losing them. His mind always possesses uninterrupted recall of them all.

And why is this? When, throughout countless kalpas, the bodhisattva-mahāsattva has cultivated the practices, he has to the very end of all that time refrained from tormenting or disturbing any being in a way that might cause him to lose right mindfulness, has always refrained from damaging right Dharma, and has refrained from ever cutting off roots of goodness. This is because his mind has always increased in its vast wisdom.

Furthermore, this bodhisattva-mahāsattva is one who can never be thrown into a state of confusion by any of the various different kinds of sounds, including high and loud sounds, coarse and rough sounds, the most extremely frightening sounds, sounds that please the mind, sounds that the mind finds displeasing, clamorous sounds disrupting the ear consciousness, and sounds that block or damage the six sense faculties. Even if this bodhisattva were subjected to hearing countless and innumerable many such good and bad sounds as these which completely filled up an *asamkhyeya* of worlds, he would still not have so much as a single mind-moment during which his mind became scattered or confused by them. That is to say:

- His right mindfulness would be undisturbed;
- His spheres of cognition would be undisturbed;
- His samādhis would be undisturbed;
- His penetration of extremely deep dharmas would be undisturbed;
- His practice of the bodhi practices would be undisturbed;
- His generation of the bodhi resolve would be undisturbed;
- His recollection of the buddhas would be undisturbed;
- His contemplation of genuine dharmas would be undisturbed;
- His wisdom in teaching beings would be undisturbed;
- His wisdom in purifying beings would be undisturbed; and
- His decisive understanding of the extremely profound meaning would be undisturbed.

Because he has not committed any bad karmic actions, he has no obstacles due to bad karma. Because he never produces any afflictions he has no affliction obstacles. Because he does not slight the Dharma due to arrogance, he has no obstacles with respect to dharmas. And because he does not slander right Dharma, he has no retribution obstacles.

Sons of the Buddha, even if every one of the sounds such as those mentioned above were to completely fill up an *asamkhyeya* of worlds and continue incessantly for countless and innumerable kalpas during which all of those sounds had the capacity to ruin all of any being's faculties of body and mind, they would still be unable to interfere with this bodhisattva's state of mind. When this bodhisattva enters samādhi, abiding in dharmas of the *āryas*, he reflects upon and contemplates all sounds, thoroughly knowing those sounds' characteristic signs of arising, abiding, and destruction and thoroughly knowing the nature of those sounds' arising, abiding, and destruction.

Once he hears them in this way, he does not produce any desire for them, does not produce any hatred for them, and does not lose his mindfulness. Rather he thoroughly grasps their signs without any form of defiled attachment. He realizes that all sounds are devoid of anything at all that exists, realizes that no reality is apprehensible in them, realizes that they have no agent of action, realizes that they have no point of origin, and realizes that they are the same as and no different from the Dharma realm itself.

It is in this way that the bodhisattva perfects quiescent physical, verbal, and mental actions and proceeds all the way to all-knowledge without ever turning back. He skillfully enters all gateways of the *dhyāna* absorptions and realizes that all the samādhis are of the same single essential nature. He completely knows all dharmas as boundless and acquires genuine wisdom with respect to all dharmas. He acquires the extremely deep samādhi that leaves sounds behind, acquires an *asamkhyeya* of samādhi gateways, and increases his measurelessly vast mind of great compassion.

At this time, in but a single mind-moment, the bodhisattva acquires countless hundreds of thousands of samādhis. When he hears sounds such as these, his mind remains undisturbed. He causes his samādhi to gradually grow more vast and then reflects in this way: "I should enable all beings to become established in unsurpassed pure mindfulness, to attain irreversibility with respect to all-knowledge, and to then ultimately succeed in entering the nirvāṇa without residue."

This is what is meant by the fifth of the bodhisattva-mahāsattva's practices, the unconfused practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "well-manifested practice"? This bodhisattva is pure in his physical karmic actions, pure in his verbal karmic actions, and pure in his mental karmic actions. In this, he abides in the

inapprehensibility of anything at all and thus manifests physical, verbal, and mental karmic actions in which nothing whatsoever is apprehensible. He is able to realize that the three types of karmic action are all entirely devoid of anything at all that exists. Because he is free of falsehood, he is free of the fetters. Whatever he manifests has no inherent nature and has nothing on which it depends. He abides in a mind accordant with reality, knows the inherent nature of the immeasurable minds, knows the inherent nature of all dharmas, and realizes that it is inapprehensible, signless, and extremely deep and difficult to penetrate.

He abides in the right and definite position,³¹⁸ true suchness, and the nature of dharmas in which, through skillful means, he manifests the taking on of birth and yet is free of karma and retributions. Neither produced nor destroyed, he abides in the realm of nirvāṇa, abides in the quiescent nature, and abides in the natureless nature of reality in which the path of words and speech is cut off, in which he steps beyond all worlds, and in which he has nothing upon which he depends.

He penetrates the dharma of abandoning discriminations and remaining free of fetters and attachments. He enters the genuine dharmas of the most supreme wisdom and enters the world-transcending dharmas that no one in the world would be able to completely know. These are the signs associated with the bodhisattva's use of skillful expedient means to manifest taking birth.

Sons of the Buddha, this bodhisattva thinks in this way: "As for all beings, it is the absence of any inherent nature that constitutes their nature. As for all dharmas, it is the unconditioned that constitutes their nature. As for all lands, it is signlessness that constitutes their characteristic sign. As for the three periods of time, their existence is but a matter of words and speech. As for all words and speech, they have no points of dependence on any dharma. And, as for all dharmas, they also have no points of dependence on words and speech."

In this way, the bodhisattva understands all dharmas as extremely profound, all worlds as quiescent, all dharmas of the Buddha as not increased, the Dharma of the Buddha as no different than worldly dharmas, worldly dharmas as no different than the Dharma of the Buddha, the Dharma of the Buddha and worldly dharmas as not existing in a mixed up or disorderly relationship, and also as no different.

He completely realizes the uniform equality in the essential nature of the Dharma realm, 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.

At this time, the bodhisattva also reflects in this way: “If I do not ripen beings, then who will ripen them? If I do not train beings, then who will train them? If I do not teach beings, then who will teach them? If I do not enlighten beings, then who will enlighten them? If I do not purify beings, then who will purify them? These are things that it is right for me to do. These are things that I should do.”

He then also reflects in this way:

If on my own I understand this extremely profound Dharma and it is only I, this one person, who attains liberation in *anuttara-samyak-saṃbodhi*, then all beings, blind, in the darkness, and having no eyes, will enter into greatly hazardous paths, will be bound up by the afflictions, and will become like gravely ill people who constantly undergo intense pain as they dwell within the prison of greed and craving, remaining unable to escape on their own.

They will fail then to leave behind the realms of the hells, the hungry ghosts, the animals, and King Yama and they will remain unable to extinguish their sufferings and abandon their evil karmic deeds. They will forever dwell in the darkness of delusions, will fail to perceive reality, and so will continue on in the cycle of *samsāra* where they will have no means to gain emancipation. They will dwell in the eight difficulties, caught in attachment to the many sorts of defilements, with minds blanketed and obstructed by the many different sorts of afflictions where they will be so confused by erroneous views that they will not then travel on the path of what is right.

As the bodhisattva contemplates beings in this way, he has this thought:

If, even before these beings have become ripened and even before they have become trained, I were to forsake them and instead opt for realization of *anuttara-samyak-saṃbodhi*, this would be something I should not do. I should instead first teach beings and practice the bodhisattva practices for an ineffable-ineffable number of kalpas. Those who have not yet become ripened, I should first cause to be ripened. Those who have not yet undergone the training, I should first enable to undergo the training.

When this bodhisattva abides in this practice, if any of the devas, *māras*, brahma heaven gods, *śrāmaṇas*, brahmans, or any of the

world's *gandharvas*, *asuras*, or other such beings merely succeed in seeing him, briefly dwelling together with him, offering him expressions of respect or solemn esteem, serving him, making offerings to him, or briefly hearing something he says which then passes but once through their minds—if they do any of these things, none of them will have been done in vain, for they will thereby certainly become bound to attain *anuttara-samyak-saṃbodhi*. This is what is meant by the sixth of the bodhisattva-mahāsattva's practices, the well-manifested practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "unattached practice"? Sons of the Buddha, with an unattached mind, in each succeeding mind-moment, this bodhisattva is able to enter *asaṃkhyeyas* of worlds and purify *asaṃkhyeyas* of worlds. In all those worlds, his mind remains free of attachment. He goes and visits *asaṃkhyeyas* of *tathāgatas*, bows down in reverence to them, serves them, and makes offerings to them of *asaṃkhyeyas* of flowers, *asaṃkhyeyas* of incenses, *asaṃkhyeyas* of garlands, *asaṃkhyeyas* of perfumes, powdered incenses, robes, precious jewels, banners, pennants, and marvelous canopies, making offerings of *asaṃkhyeyas* of each of these types of adornments.

Because offerings such as these are done for the sake of the ultimate dharma of non-doing and because they are done for the sake of abiding in inconceivable dharmas, he sees countless buddhas in each succeeding mind-moment.

In the presence of all those buddhas, his mind has nothing to which it is attached, and in all those buddha *kṣetras*, it also has nothing to which it is attached. It also has no attachment to the buddhas' major marks and subsidiary signs. So, too, in seeing the buddhas' light and hearing the buddhas' speaking Dharma, it also has nothing to which it is attached. So, too, in all the congregations of buddhas and bodhisattvas throughout the worlds of the ten directions, it also has nothing to which it is attached.

After he has heard the Dharma of the Buddha, his mind is filled with joyous delight, the strength of his resolve becomes vast, and he becomes able to accumulate and able to practice all the bodhisattva practices. Even so, he still has no attachment to the Dharma of the Buddha.

Throughout an ineffable number of kalpas, this bodhisattva sees an ineffable number of buddhas come forth and appear in the world. Wherever each of those buddhas dwells, he serves them and makes offerings to all of them to the very end of an ineffable number of kalpas, doing so with insatiable resolve. In seeing the buddhas and

listening to the Dharma and in seeing the adornments of those bodhisattva congregations, he is never attached to anything. So too, whenever he sees impure worlds, he has no hatred or disgust for them.

And why is this? This is because this bodhisattva accords with all dharmas of the Buddha in carrying on his contemplations. Among all the dharmas of the buddhas, there is no defilement and no purity, no darkness and no brightness, no difference and no identity, no truth and no falseness, no peaceful security and no hazardous difficulty, no right path, and no wrong path. In this way, the bodhisattva deeply enters the Dharma realm and teaches beings and yet forms no attachment to any being. He accepts and upholds all dharmas and yet does not develop any attachment to any dharma. He makes the resolve to attain bodhi and dwell in the station of the Buddha and yet he does not develop any attachment for the station in which the Buddha dwells.

Although he has that which he says, his mind is free of attachment to anything which is said. He enters into the rebirth destinies in which beings dwell and yet his mind has no attachment to the destinies of beings. He completely knows samādhis, is able to enter them and is able to abide in them, and yet his mind has no attachment to samādhis.

He goes to visit countless buddha lands and yet, whether it be entering them, seeing them, or dwelling within them, his mind has no attachment to any buddha lands. When he leaves them, then, too, he remains free of any nostalgic affection for them.

Because this bodhisattva-mahāsattva is able to remain free of attachment in this way, in the Dharma of the Buddha, his mind is unimpeded. He completely understands the bodhi of the Buddha, attains realizations within the Dharma and *vinaya*, dwells in the Buddha's right teachings, cultivates the bodhisattva practices, dwells in the bodhisattva's resolve, and reflects on the bodhisattva's dharmas of liberation. His mind remains undefiled in those stations in which the bodhisattvas dwell and also remains free of any attachment to whatever the bodhisattvas practice.

He purifies the bodhisattva path and receives the bodhisattva's prediction. After he receives the prediction, he reflects in this way:

Common people are foolish and deluded, have no knowledge and no vision, and have no faith and no understanding. They have no intelligent actions, are stubbornly inured to their covetous attachments, and they drift along in cyclic existence within *saṃsāra*. They do not seek to see the Buddha, do not follow the enlightened

guide, do not trust in the training, are confused and mistaken, fall into error, and then enter into hazardous paths.

They do not respect the King of the Ten Powers and do not recognize the kindness of the bodhisattvas. They are affectionately attached to wherever they dwell and when they hear that all dharmas are empty, their minds are struck with great terror, whereupon they avoid right Dharma and dwell in erroneous dharmas.

They abandon the level path and then enter dangerous and difficult paths. They reject and turn their back on the ideas taught by the Buddha and follow along in pursuit of the ideas promoted by the *māras*. They become firmly attached to the stations of existence and do not relinquish them.

As the bodhisattva contemplates beings in this way, his great compassion increases and he develops roots of goodness, yet he remains free of attachment. At that time, the bodhisattva has another thought: “For the sake of but a single being, I should be willing to dwell in every land throughout the worlds of the ten directions and pass through an ineffable-ineffable number of kalpas teaching him and ripening him. And just as I should do this for any single being, so too should I do this for all beings in this very same manner while still never in all that time becoming weary and inclined to abandon that pursuit and go elsewhere.”

Moreover, even if he were to measure the entire Dharma realm with the tip of a hair and, stopping at every single place the size of the tip of a hair, he were to remain for the entirety of an ineffable-ineffable number of kalpas during which he taught and trained all the beings there—and if he continued to do so in every other place the size of the tip of a hair in the same way as he did in that one place the size of the tip of a hair—still, in all this time, even for the instant of a finger snap, he would never generate any attachment to a self or even conceive of a self or anything belonging to a self.

He could continue in this way in every place the size of a hair tip to the very end of all future kalpas during which he continued to cultivate the bodhisattva practices, all the while refraining from attachment to the body, refraining from attachment to dharmas, refraining from attachment to thoughts, refraining from attachment to vows, refraining from attachment to samādhis, refraining from attachment to his contemplations, refraining from attachment to quiescent meditative absorption, refraining from attachment to any sphere of cognition, refraining from attachment to teaching and training beings, and also refraining from attachment to the Dharma realm. And why is this? The bodhisattva has this thought:

I should contemplate the entire Dharma realm as being like a magical conjuration, all buddhas as like shadows, the bodhisattva practices as like a dream, and the dharmas spoken by the Buddha as like echoes. All worlds are like transformations because they are sustained by karmic retributions. Different bodies are like mere conjurations because they arise through the power of the karmic formative factors. All beings are like the mind because they are characterized by all different kinds of defilements. All dharmas are like the apex of reality because they cannot change.

He also has this thought:

I should practice the bodhisattva practices in all lands throughout the ten directions to the very end of space and the Dharma realm, should abide in a clear and penetrating comprehension of all dharmas of the Buddha in every mind-moment, and should keep right mindfulness manifested before me, doing so without any grasping or attachment.

In this way, the bodhisattva contemplates the body as devoid of a self and has an unimpeded ability to see the Buddha. It is in order to teach beings that he expounds on dharmas, thereby enabling them to bring forth measureless joyous delight and pure faith in the Dharma of the Buddha. In rescuing and protecting everyone, his mind remains free of weariness. Because he remains free of weariness, wherever there are beings anywhere in all worlds who have not yet become ripened and wherever they have not yet undergone the training, he goes forth to all those places and uses skillful means to teach and liberate them.

Those beings within them are possessed of all sorts of different speech, all sorts of different karmic actions, all sorts of different attachments, all sorts of different circumstances in which they are established, all sorts of different ways in which they are associated with each other, all different sorts of ways in which they drift along in cyclic existence, all sorts of different endeavors in which they engage, all sorts of different spheres of cognition, all sorts of different births, and all sorts of different circumstances in which they die. Through great vows, he establishes himself among them and then proceeds to teach them, never allowing his resolve to waver or retreat, and also never bringing forth any defiled attachment for even a single mind-moment.

Why is this so? Because he has achieved the state of having nothing to which he is attached and nothing upon which he depends, in benefiting self and benefiting others, he has attained the complete fulfillment of purity.

This is what is meant by the seventh of the bodhisattva-mahāsattva's practices, the unattached practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "difficult-to-attain practice"?

This bodhisattva perfects difficult to attain roots of goodness, difficult to overcome roots of goodness, the most supreme roots of goodness, indestructible roots of goodness, unexcelled roots of goodness, inconceivable roots of goodness, inexhaustible roots of goodness, roots of goodness possessed of the power of sovereign mastery, roots of goodness possessed of great awesome virtue, and roots of goodness that are of the same single nature as those of all buddhas.

When this bodhisattva cultivates the practices, he acquires the most supreme understanding of the Buddha's Dharma and acquires a vast understanding of the Buddha's bodhi. He has never rested in his implementation of the bodhisattva vows, continues on to the end of all kalpas with unwearied resolve, never renounces his efforts even in the midst of every sort of suffering, remains unshaken by any of the many kinds of *māras*, is regarded with protective mindfulness by all buddhas, completely practices all of the bodhisattva's austere practices, cultivates the bodhisattva practices with unremitting energetic diligence, and remains constantly irreversible in the vows of the Great Vehicle.

After this bodhisattva has become established in this difficult-to-attain practice, he is able in every succeeding mind-moment to endure turning about for *asaṃkhyeyas* of kalpas in *saṃsāra* without ever relinquishing the bodhisattva's great vows. If, during all this time, any beings serve him, make an offering to him, and so forth, up to and including merely seeing him or hearing him, all of them thereby become irreversibly bound to realize *anuttara-samyak-saṃbodhi*.

Although this bodhisattva completely understands that beings are nonexistent, he still never forsakes any of the realms of beings. In this, he is like a ferry captain who does not remain on this shore, does not remain on the far shore, and does not remain in the midst of the flowing waters. Thus he is able to transport the beings on this shore across to the far shore by always traveling over and back without resting.

The bodhisattva-mahāsattva is also like this, for he does not remain in *saṃsāra*, does not remain in *nirvāṇa*, and also does not remain in the midst of the flowing currents of *saṃsāra*. Thus he is able to transport the beings on this shore across to the far shore and

place them in a circumstance where they are peaceful and secure, free of fear, and free of distress or anguish.

He also does not have any attachment to the number of beings involved. He does not forsake a single being due to attachment to many beings and does not forsake many beings due to attachment to one particular being. He does not increase realms of beings, does not decrease realms of beings, does not produce realms of beings, does not extinguish realms of beings, does not put an end to realms of beings, does not lengthen the duration of realms of beings, does not make discriminations among the realms of beings, and does not envision any duality among the realms of beings.

Why is this so? The bodhisattva has a deeply penetrating understanding of the realms of beings as like the Dharma realm and the realms of beings and the Dharma realm as non-dual. Among non-dual dharmas, there is no increase and no decrease, no production and no extinction, no existence and no nonexistence, no grasping and no dependency, and no attachment and no duality. And why is this so? The bodhisattva completely understands that all dharmas and the Dharma realm are non-dual.

In this way, the bodhisattva uses good skillful means to deeply enter the Dharma realm and abide in signlessness even as he adorns his own body with the signs of purity. He completely understands dharmas as devoid of any [inherently existent] nature and yet he is able to distinguish the characteristics of all dharmas. He does not seize on the existence of beings and yet is able to completely know the number of beings. He is not attached to the world and yet manifests bodies within buddha *kṣetras*. He does not discriminate among dharmas and yet skillfully enters into the dharmas of the Buddha. He deeply penetrates meanings and principles and yet still extensively expounds on spoken teachings. He completely understands the desire-transcending apex of reality of all dharmas and yet does not cut off his continuance of the bodhisattva path and never retreats from the bodhisattva practices. He always diligently cultivates the endless practices and yet enters the Dharma realm with sovereign mastery.

Just as when one uses a wood drill to start a fire which then may be used to start countless fires without letting the fire go out, so too it is with the bodhisattva's work of teaching beings which, being endless, continues in the world forever without being extinguished. It neither comes to an ultimate end nor does not come to an ultimate end, is neither characterized by grasping nor non-grasping, is neither dependent nor non-dependent, is neither involved just with

worldly dharmas or Buddha dharmas, and is neither just those of a common person or of someone who has attained the fruits of the path.

The bodhisattva perfects just such a rare mind as this. As he cultivates the bodhisattva practices, he may not teach about the dharmas of the Two Vehicles, may not teach about the dharmas of a buddha, may not teach about the world, may not teach about the dharmas of the world, may not teach about beings, may not teach about the nonexistence of beings, may not teach about defilement, and may not teach about purity. And why is this? This is because the bodhisattva knows all dharmas have no defilement and have no grasping, do not evolve and do not regress.

When the bodhisattva cultivates amidst such quiescent, sublime, extremely profound, and most supreme dharmas as these, he does not even produce thoughts such as, "I am now cultivating this practice," "I have already finished cultivating that practice," and "I shall cultivate this other practice in the future." He is not attached to the aggregates, the sense realms, the sense bases, the inward world, the outward world, or the world that is both inward and outward. There is nothing to which he is attached in the great vows he has brought forth, in any of the *pāramitās*, or in any of the other dharmas.

And why is this so? In the entire Dharma realm, there is no dharma called "access stage of the *śrāvaka*-disciple vehicle" or "access stage of the *pratyekabuddha* vehicle." Nor is there any dharma called "access stage of the bodhisattva vehicle" or "access stage of *anuttara-samyak-sambodhi*." There is no dharma called "access stage of the realms of the common person." There is no dharma called "access stage of defilement," "access stage of purity," "access stage of *saṃsāra*," or "access stage of *nirvāṇa*."

And why is this? This is because all dharmas are neither dual nor non-dual. They are like empty space which, even if one searched for it in ten directions in the past, the future, or the present, one could never grasp it even though it is not that there is no such thing as empty space.

When the bodhisattva contemplates all dharmas in this way, none of them can be apprehended even though it is not that there is no such thing as all dharmas. He accords with reality, does not deviate from it, does not fail to continue whatever he is doing, and everywhere provides instruction in cultivating the bodhisattva practices. He does not relinquish his great vows, his training of beings, or his turning of the wheel of right Dharma. He does not

violate cause and effect and does not contradict the universal sublime Dharma.

He everywhere abides in a state of equality with all *tathāgatas* of the three periods of time, never allows the lineage of the buddhas to be cut off, and never violates the true character of dharmas. He deeply penetrates dharmas and his eloquence is inexhaustible. In listening to the Dharma, he remains free of attachment and is able to reach down to the very depths of the Dharma. He is well able to reveal and expound on it with a fearless mind. He never relinquishes the station of buddhahood and does not oppose the dharmas of the world. He appears everywhere within the world and yet he does not become attached to the world.

It is in this way that the bodhisattva perfects the difficult-to-attain mind of wisdom, cultivates all the practices, extricates beings from the three wretched destinies, teaches them, trains them, and establishes them in the path of all buddhas of the three periods of time, enabling them to remain unwaveringly devoted to it. He also reflects in this way:

The beings of the world do not know to repay kindness, become involved in mutual opposition, become attached to erroneous views, become confused and deluded by inverted views, are foolish and ignorant, have no thoughts of faith, follow along after bad friends, generate all kinds of evil cleverness, and are all full of desire, ignorance, and all kinds of afflictions.

This is the circumstance for me to cultivate the bodhisattva practices. If they knew to repay kindness, were intelligent, were possessed of wise understanding, and hence good spiritual friends filled the world, I would not cultivate the bodhisattva practices among them.

Why is this so? I have no affection or disaffection for beings. I do not wish for anything from them and do not seek so much as even a single thread, hair, or word of praise from them. In exhausting the kalpas of the future while cultivating the bodhisattva practices, I would never have so much as a single thought of doing so for my own benefit. It is only because I wish to liberate all beings, enable their purification, and assist their attainment of eternal emancipation.

And why is this? As for the aspiration to serve beings as an enlightened guide, the Dharma determines that it should be this way. One does not seize on anything or seek anything. Rather, it is solely for the sake of beings that one cultivates the bodhisattva path and enables them to reach the peace and security of the far shore and realize *anuttara-samyak-saṃbodhi*.

This is what is meant by the eighth of the bodhisattva-mahāsattva's practices, the difficult-to-attain practice.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "practice of good dharmas"? This bodhisattva serves as a clear and cool pool of Dharma for all the world's devas, humans, *māras*, brahma heaven gods, *śrāmaṇas*, brahmans, *gandharvas*, and other such beings. He collects and preserves right Dharma and does not allow the lineage of the buddhas to be cut off.

Due to acquiring the "pure light *dhāraṇī*," his eloquence in teaching Dharma and bestowing predictions is inexhaustible;

Due to acquiring the "complete meaning *dhāraṇī*," his eloquence with regard to meanings is endless;

Due to acquiring the "awakening to true Dharma *dhāraṇī*," his eloquence with respect to dharmas is inexhaustible;

Due to acquiring the "exegetical facility in explaining all meanings, passages, and texts *dhāraṇī*," his eloquence in the use of phrasings is inexhaustible;

Due to acquiring the "unimpeded gateway of boundless textual passages and endless meanings *dhāraṇī*," his facility in unimpeded eloquence is inexhaustible;

Due to acquiring the "Buddha's anointing of the crown *dhāraṇī*" when receiving the anointing of his crown, his delight in eloquent expression is inexhaustible;

Due to acquiring the "awakening without relying on anyone else *dhāraṇī*," the light of his eloquence is inexhaustible;

Due to acquiring the "adaptive eloquence *dhāraṇī*," his eloquence in adapting to others is inexhaustible;

Due to acquiring the "exegetical facility in explaining all meanings, passages, and texts *dhāraṇī*," his exegetical eloquence is inexhaustible; and

Due to acquiring the "boundless permutations *dhāraṇī*," the boundlessness of his eloquence is inexhaustible.

This bodhisattva's solidly enduring great compassion everywhere attracts beings. Throughout the great trichiliocosm, he transformationally manifests the golden-colored body and carries on the Buddha's works. Adapting to beings' faculties, natures, and dispositions and using the broad and long tongue, he manifests countless voices from within a single voice, adapts to the time in teaching the Dharma, and thereby enables them all to feel joyous delight.

Even if there were countless beings possessed of ineffably many different kinds of karmic retributions who all came together in a single place forming a congregation so vast that it completely filled countless worlds and, as that bodhisattva sat in the midst of that

congregation, every one of those beings, each possessed of ineffably many *asamkhyeyas* of mouths, each of which was able to utter a hundred thousand *koṭīs* of *nayutas* of voices, each of which simultaneously emanated all of its voices, each of which spoke with different phrasings and posed distinctly different questions—even then, the bodhisattva would still be able to take in and respond to all of those questions in but a single mind-moment and thereby enable all their doubts to be dispelled.

And just as this would occur in this way with a single congregation, so too would it occur in the same way in an ineffable number of such congregations.

Furthermore, if it was the case that there came forth in every single mind-moment on the tip of but a single hair an ineffable-ineffable number of congregations at their sites of enlightenment and this simultaneously occurred in every place the size of a single hair tip in this very same way and did so to the very end of all kalpas of the future with each congregation continuing on even though those kalpas themselves might reach their end, and in every congregation and in every succeeding mind-moment, everyone there each used different phrasings and each posed distinctly different questions, the bodhisattva would still be able to take in and deal with all of those questions in but a single mind-moment, doing so without any trepidation or timidity, and doing so without the least bit of doubt or error. In such a circumstance, he would reflect in this way:

Even if all beings came and, using verbal actions such as these, posed questions to me, I would still speak Dharma for them all uninterruptedly and endlessly, thereby enabling them all to feel joyous delight and dwell within the path of goodness, whereupon I would then additionally enable them to thoroughly understand everything spoken to them so that they could in turn teach all of these different kinds of dharmas for the sake of yet other beings, even as they remained free of any discriminations in regard to language. Even if they used an ineffable-ineffable number of different kinds of words and phrases in coming and posing challenging questions, I would take them all in in but a single mind-moment and reply to them all with but a single voice which would then enable them all without exception to become awakened.

[That this could occur] is due to his having received the all-knowledge bestowing anointing on the crown, is due to his having acquired a treasury of unimpeded capacities, due to his having acquired the perfectly full light of all dharmas, and due to his having completely perfected the wisdom associated with all-knowledge.

Sons of the Buddha, after this bodhisattva-mahāsattva has become established in the practice of good dharmas, he is able himself to become purified while also being able to use skillful means free of attachment in everywhere benefiting all beings, doing so even without perceiving the existence of any being who succeeds in gaining emancipation. And just as this is the case in the worlds of this great trichiliocosm, so too is this also this same way even in all the ineffably many worlds of the great trichiliocosm in all of which he manifests transformations of the golden form fully equipped with its wondrous voice which, without being impeded in any way with respect to any dharma, carries on the Buddha's works.

Sons of the Buddha, this bodhisattva-mahāsattva perfects ten kinds of bodies, namely:

The body not of the destinies that enters the boundless Dharma realm, this due to extinguishing all that is worldly;

The body that enters all the destinies of the boundless Dharma realm, this due to taking birth in all worlds;

The unborn body which dwells in the unproduced, this due to the dharma of uniform equality;

The undestroyed body in which all is extinguished, this due to inapprehensibility through words and speech;

The unreal body, this due to attainments accordant with reality;

The non-false body, this due to manifesting in accordance with whatever is fitting;

The unmoving body, this due to transcendence of dying here and being reborn there;

The undestroyed body, this due to the indestructibility of the Dharma realm's nature;

The body of a single character, this due to the severance of the path of all discourse in the three periods of time; and

The signless body, this due to being well able to contemplate the characteristic signs of dharmas.

Through his perfection of these ten kinds of bodies, the bodhisattva:

Serves as a shelter for all beings through nurturing the growth of all roots of goodness;

Serves as a savior of all beings through enabling them to acquire great peace and security;

Serves as a refuge for all beings through becoming a great place of reliance for them;

Serves as a guide for all beings through enabling them to acquire the unsurpassed emancipation;

- Serves as the teacher for all beings through enabling them to penetrate into the genuine Dharma;
- Serves as a lamp for all beings through enabling them to clearly see karmic retributions;
- Serves as a light for all beings through enabling the illumination of the extremely profound and sublime Dharma;
- Serves as a torch for everyone throughout all three periods of time through enabling them to see the light and awaken to the genuine Dharma;
- Serves as illumination for everyone in the world through enabling them to enter the land of radiance; and
- Serves as a source of brightness for all of the destinies through manifesting the sovereign masteries of the Tathāgata.

Sons of the Buddha, this is what is meant by the ninth of the bodhisattva-mahāsattva's practices, the practice of good dharmas. Once the bodhisattva has become established in this practice, he serves all beings as a clear and cool pool of Dharma through his ability to reach the very source of all dharmas of the Buddha.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "genuine practice"? This bodhisattva perfects speech of the foremost degree of truthfulness. He is able to act in accordance with his speech and is able to speak in accordance with his actions.

This bodhisattva studies the true speech of all buddhas of the three periods of time, enters the lineage of all buddhas of the three periods of time, acquires roots of goodness identical to those of all buddhas of the three periods of time, acquires the non-dual speech of all buddhas of the three periods of time, and, by following along with the Tathāgata in training, acquires perfectly developed wisdom. This bodhisattva perfects:

- The knowledge that knows with respect to beings what is and is not possible;
- The knowledge that knows the karmic retributions as they occur in the past, future, and present;
- The knowledge that knows the relative sharpness and dullness of all faculties;
- The knowledge that knows all the different kinds of realms;
- The knowledge that knows all the different kinds of understanding;
- The knowledge that knows the end points of all paths;

The knowledge that knows with respect to all *dhyānas*, liberations, and *samādhis* their relative defilement or purity as well as when they have and have not arisen;
 The knowledge that recalls at will beings' past-life existences as they have transpired in all worlds;
 The knowledge of the heavenly eye; and
 The knowledge of the complete cessation of the contaminants.

Even so, he never abandons the bodhisattva practices. And why is this? This is because he teaches all beings and enables them all to attain purification. This bodhisattva also generates such especially superior thoughts as this:

If I failed to enable all beings to abide in the unsurpassed path of liberation and instead went ahead and realized *anuttara-samyak-sambodhi* before having done so, then that would contradict my original vows and that would be something I should not do. Therefore I must first enable all beings to attain the unsurpassed bodhi and enter the *nirvāṇa* without residue and only afterward realize buddhahood.

And why? It is not the case that beings requested me to make this resolve. Rather, on my own, I became an uninvited friend for beings, wishing to first enable all beings to fully develop their roots of goodness and realize all-knowledge. It is due to not being attached to anything in the world that I become one of the most supreme sort. It is due to dwelling on the ground of the unexcelled trainer that I become of the most superior sort. It is through comprehending the boundlessness of beings that I become one who leaves behind the obscurations to vision. It is through fulfillment of original vows that I become one who has done what is to be done. It is as a function of the bodhisattva's merit-based adornments that I become skillful in manifesting transformations. And it is due to having been drawn forth and sustained by all buddhas of the three periods of time that I become a good and reliable refuge for others.

Because this bodhisattva-mahāsattva does not abandon his original vows, he is able to enter the adornment with unexcelled wisdom, benefit beings, enable them all to become completely satisfied, accord with his original vows, and see to their reaching the ultimate degree of fulfillment. His achieves sovereign mastery of wisdom in all dharmas and enables all beings everywhere to attain purity. In each succeeding mind-moment, he roams everywhere throughout the worlds of the ten directions. In each succeeding mind-moment, he goes and pays his respects in an ineffable-ineffable number of

buddha lands, and in each succeeding mind-moment, he sees an ineffable-ineffable number of buddhas and the pure lands adorned by buddhas. He manifests the Tathāgata's masterful spiritual powers everywhere throughout the Dharma realm and the realm of empty space. This bodhisattva manifests countless bodies which everywhere enter the worlds and have nothing on which they rely. Within his own body, he reveals all lands, all beings, all dharmas, and all buddhas.

This bodhisattva knows beings' various kinds of thoughts, various kinds of desires, various kinds of understandings, various kinds of karmic retributions, and various kinds of roots of goodness. Then, adapting to what is fitting for them, he manifests bodies for them and thereby trains them.

He regards the bodhisattvas as like conjurations, all dharmas as like transformations, the appearance of buddhas in the world as like reflections, and all worlds as like a dream. He acquires an endless treasury of forms of meanings and forms of texts and, with sovereign mastery in right mindfulness, has decisive and complete understanding of all dharmas. His wisdom is of the most supreme sort which enters the true character of all the samādhis and dwells on the ground of the one nature and non-duality.

Because all beings are attached to dualities, the bodhisattva-mahāsattva who is established in the great compassion cultivates such dharmas of quiescence as these, acquires the ten powers of the Buddha, enters the Dharma realm of Indra's net, and perfects the unimpeded liberations of the Tathāgata and the roar of a heroically courageous great lion among men. He acquires the fearlessnesses, becomes able to turn the unimpeded wheel of the pure Dharma, acquires wisdom and the liberations, and completely knows the spheres of experience in all worlds. He puts an end to the whirlpool of *samsāra* and enters the great ocean of wisdom in which, for the sake of all beings, he protects and preserves the right Dharma of all buddhas of the three periods of time. He reaches the very source of the true character of the ocean of all dharmas of the Buddha.

After the bodhisattva has come to abide in this genuine practice, he enables the awakening, joyous delight, and purity of all the world's devas, humans, *māras*, brahma heaven gods, *śrāmaṇas*, brahmans, *gandharvas*, *asuras*, and other such beings who draw near to him. This is what is meant by the tenth of the bodhisattva-mahāsattva's practices, the genuine practice.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a buddha *kṣetra* all moved and shook in six ways, namely: 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, striking, universal striking, and equal-and-universal striking.

It rained down marvelous heavenly flowers, celestial perfumes, powdered celestial incenses, heavenly flower garlands, celestial raiment, heavenly jewels, and heavenly adornments as celestial music resounded, attended by the emanation of celestial radiance and the chorusing of the sublime voices of the devas.

Just as in this world there were these spiritual transformations attending the speaking of the ten practices in the Suyāma Heaven Palace, so too was this also so in the worlds of the ten directions.

Moreover, because of the Buddha's spiritual powers, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in ten myriads of buddha *kṣetras*, bodhisattvas as numerous as the atoms in ten myriads of buddha *kṣetras* all came there and, filling up the ten directions, addressed Forest of Meritorious Qualities Bodhisattva, saying:

Son of the Buddha, it is good indeed, good indeed that you have been so well able to expound on the bodhisattva practices. We are all identically named Forest of Meritorious Qualities and we all came from countries known as Banner of Meritorious Qualities. The *tathāgatas* in those lands are all known as Universal Meritorious Qualities. These dharmas were also taught in the abodes of all of our own buddhas in which the assemblies, retinues, phrases, and meanings were all also precisely as set forth here, without any additions or subtractions.

Son of the Buddha, it is by having received the assistance of the Buddha's spiritual powers that we have come and entered this assembly to serve as witnesses for you verifying that, throughout the worlds of the ten directions, the circumstances are just the same as they are here.

At that time, assisted by the spiritual power of the Buddha, Forest of Meritorious Qualities Bodhisattva surveyed the entire assembly throughout the ten directions of the Dharma realm and, wishing to

ensure that the lineage of the buddhas would not be cut off, wishing to ensure that the lineage of the bodhisattvas would be pure, wishing to ensure that the lineage of the vows would continue on irreversibly, wishing to ensure that the lineage of the practices would continue on forever, wishing to ensure that the lineages of the three periods of time would all be equal, wishing to draw together all the buddha lineages of the three periods of time, wishing to reveal and expound upon all the roots of goodness which have been established, wishing to contemplate the faculties of all beings, wishing to understand the workings of the afflictions, habitual karmic propensities, and mental actions, and wishing to completely illuminate the bodhi of all buddhas, he then spoke these verses:

We pay single-minded reverence to the Honored Ones of Ten Powers,
those who are immaculate, pure, and possessed of unimpeded vision,
and whose spheres of action are deep, far-reaching, and peerless.
They abide in the path that is like empty space.

The most supreme among humans of the past
who had countless meritorious qualities, were free of attachments,
and whose courage was foremost and utterly without peer—
It was they who, having transcended the dusts, traveled this path.

In the present, throughout the lands of the ten directions,
they are well able to reveal and expound upon the supreme meaning.
Having abandoned all transgressions and become foremost in purity,
it is they who, depending on nothing, travel this path.

In the future, all those lions among men,
roaming everywhere throughout the Dharma realm,
having already brought forth the great compassion of all buddhas—
They who are the benefactors will travel this path.

All the peerless Honored Ones throughout the three periods of time,
those who independently extinguish the darkness of delusion
and then who abide in the equality of all dharmas—
It is those persons with the great powers who travel this path.

Those who everywhere see the countless and boundless realms,
including all realms of existence and all the destinies, and who
having seen them, their minds do not discriminate among them—
It is they who are unshakable who travel this path.

Those who completely understand everything in the Dharma realm,
who possess the most pure comprehension of the supreme meaning,
and who have forever destroyed hatred, arrogance, and delusion—
It is they who, possessed of the meritorious qualities, travel this path.

Those who skillfully distinguish among the various kinds of beings,
yet in all of them penetrate the true nature of the Dharma realm,
and who naturally awaken without having relied on others—
It is they who, being the same as empty space, travel this path.

Those who go forth to all lands throughout empty space
to discourse on Dharma, extensively making use of analogies,
and whose discourse is pure and unassailable by anyone—
It is those supreme *munis*³¹⁹ who travel this path.

Those who have completely fulfilled steadfast irreversibility,
who have perfected the venerable and most supreme Dharma,
and whose endless vow power reaches the far shore of perfection—
It is the path that is traveled by those who are so skillful in cultivation.

Those who are able to know and see all without exception
of all the vast, extremely profound, and sublime spheres of cognition
on all the countless and boundless grounds—
It is the path that is traveled by those lions of doctrinal discourse.

Those who completely comprehend all passages and meanings,
who utterly vanquish all proponents of deviant doctrines,
and who, being certain about the Dharma, are free of doubts—
It is those great *munis* who travel this path.

Those who leave all the disastrous faults of the world far behind,
who everywhere bestow peaceful security and happiness on beings,
and who are able to serve as peerless great Master Guides—
It is those of just such supreme qualities who travel this path.

Those who constantly bestow fearlessness on beings,
who thus enable them all to rejoice,
and who, pure in mind, abandon the turbidity of the defilements—
It is those who are unequaled in this who travel this path.

Those of pure mind karma who are ultimately trained in goodness,
who have left conceptual elaboration, are free of verbal transgressions,
and whose awesome light, perfectly full, is admired by the many—
It is those most supreme ones who travel this path.

Those who, entering the genuine meaning, have reached the far shore,
who dwell in bases of meritorious qualities with ever-quiet minds,
and who buddhas bear in protective mindfulness, never forgetting—
It is those who extinguish all the existences who travel this path.

Those who have transcended self, who do not torment or inflict injury,
and who constantly proclaim right Dharma with a loud voice
that has no lands of the ten directions it does not pervade—
It is they who are indescribable even by analogy who travel this path.

Those who have already fulfilled the practice of *dāna pāramitā*,
 who are adorned with marks and signs of the hundredfold merit,
 and who, when beheld by beings, cause them all to be delighted—
 It is those possessed of most supreme wisdom who travel this path.

Those who, on wisdom grounds that are extremely difficult to enter,
 are able, with sublime wisdom, to become well established,
 and whose minds have become the most ultimately unshakable—
 It is those of such solid practice as this who travel this path.

Those able to enter all places throughout the Dharma realm,
 who achieve the ultimate wherever they enter, and
 whose mastery of spiritual powers have nothing they do not include—
 It is those with such Dharma radiance who travel this path.

Those great *munis* who are the equal of the unequaled,
 who diligently cultivate samādhis characterized by non-duality, and
 whose minds always abide in absorption and delight in quiescence—
 It is those with such universal vision who travel this path.

Those for whom all lands, both tiny and vast,
 are interpenetrating even as they each retain their distinctions,
 and who completely fathom such spheres of cognition as these—
 It is those kings of the mountain of wisdom who travel this path.

Those whose minds, always radiantly pure, abandon all defilements,
 who have no attachments anywhere in the three realms of existence,
 and whose guarding of the many precepts has reached the far shore—
 It is those with pure minds such as these who travel this path.

Those whose wisdom is indescribably boundless, and who,
 everywhere throughout the Dharma realm and the realm of space,
 are well able to cultivate, train, and dwell within it—
 It is those possessed of such vajra wisdom who travel this path.

Those whose wisdom skillfully penetrates and entirely pervades
 the spheres of cognition of all buddhas of the three periods of time
 and who have never for a moment raised any thoughts of weariness—
 It is those most supreme ones who travel this path.

Those well able to distinguish the dharmas of the ten powers,
 who completely know the end points of all paths,
 and who attain sovereign mastery in unimpeded physical action—
 It is those with bodies possessed of such qualities who travel this path.

Those who in the countless and boundless realms of the ten directions
 resolve with respect to all those beings within them:

“I will rescue and protect them all and never abandon them”—

It is those possessed of such fearlessness who travel this path.

Those who diligently cultivate all dharmas of the buddhas,
 whose minds are always vigorous and neither indolent nor weary,
 and who engage in the purification of all worlds—
 It is those great dragon kings who travel this path.

Those who fully know the differences in beings' faculties as well as
 the countless variations in each one's inclinations and understandings,
 and who have clear comprehension of all the many different realms—
 It is these with such universal penetration who travel this path.

Those who go to and take on innumerable births
 in the countless *kṣētras* of the worlds of the ten directions,
 and yet have never become weary for even a single mind-moment—
 It is they who abide in joyous delight who travel this path.

Those who everywhere emanate a web of countless light rays
 which illuminate all worlds with dazzling radiance
 so those on whom their light shines penetrate all dharmas' nature—
 It is those who possess such fine wisdom who travel this path.

Those who cause quaking throughout countless *koṭīs* of *nayutas*
 of lands throughout the ten directions,
 yet never cause the beings in them to be frightened by this—
 This is the path traveled by they who benefit the world.

Those who well understand all dharmas of language,
 who, in responding to challenging questions are ultimately skillful,
 and whose sagacity and rhetorical wisdom have nothing not known—
 This is the path traveled by those of such fearlessness.

Those who well understand both inverted and upright lands,
 whose analytic reflections have reached the very ultimate,
 and who enable everyone to abide on the ground of the infinite³²⁰—
 This is the path traveled by those possessed of supreme wisdom.

Those who, for the sake of seeking the path to buddhahood,
 cultivate all the countless *nayutas* of meritorious qualities
 and who, in all of those matters, bring them to a state of perfection—
 This is the path traveled by they who pursue such infinite practices.

Those who are great world-transcending masters of the doctrine
 who with foremost eloquence roar the lion's roar
 and who everywhere enable the many beings to reach the far shore—
 This is the path traveled by they who are possessed of pure minds.

The foremost dharma of all buddhas' anointing the crown—
 Those who have already acquired this dharma anointing their crowns
 and whose minds constantly dwell within the gates of right Dharma—
 It is they who are possessed of such vast minds who travel this path.

Those who, with regard to the countless different types of all beings, completely understand the minds of all of them everywhere while resolutely preserving the treasury of the Buddha's Dharma— It is they who are as lofty as Mount Sumeru who travel this path.

Those who are able in each and every language to manifest countless voices for all, to enable those beings to understand, each according to their type— These who possess such unimpeded vision travel this path.

Those whose wisdom skillfully enters all dharmas of text and speech, who do not indulge in discriminations about them, and who abide in genuine spheres of cognition— This is the path traveled by these who perceive the nature.

Those dwelling securely in the extremely deep ocean of great Dharma, who are well able to verify the truth of all dharmas, and who understand the genuine gateway of dharmas' signlessness— This is the path traveled by those who behold reality.

Those who go to visit every buddha land, doing so to the very end of countless boundless kalpas, and whose contemplative reflections never cease even briefly— This is the path traveled by those who never indulge in indolence.

Those who, on the tip of but a single hair, clearly see all the countless and innumerable *tathāgatas* whose various kinds of names are in each case different— This is the path traveled by those possessed of pure merit.

Those who, on the tip of but a single hair, see all buddhas, countless and ineffably many, and also see this everywhere throughout the Dharma realm— It is those very sons of the Buddha who travel this path.

Those who in but a single mind-moment clearly see all the countless, boundless, and innumerable kalpas, knowing the unfixed character of their length or brevity— This is the path traveled by those of such liberated practice.

Those able to cause those who see them to not have done so in vain, enabling them all to plant causal affinities with the Buddha's Dharma, even as they still have minds free of attachment to whatever they do— This is the path traveled by all those supreme ones.

Those who throughout *nayutas* of kalpas always meet the buddhas, who never become weary for even a single mind-moment, and who have minds that become ever more joyful— This is the path traveled by those whom one does not see in vain.

Those who, throughout countless boundless kalpas,
contemplate all realms of beings,
and yet never perceive the existence of even a single being—
This is the path traveled by such steadfast eminences.

Those who cultivate a treasury of boundless merit and wisdom
and everywhere serve as a clear and cool pool of meritorious qualities
as they benefit all the many types of beings—
It is those who are foremost among all people who travel this path.

As for all the Dharma realms' countless many types of beings
existing everywhere throughout the realm of empty space,
they fully understand they exist on the basis of verbal designations.
This is the path traveled by those who roar the lion's roar.

Those who are able within every samādhi
to everywhere enter all the innumerable samādhis,
reaching in them all the Dharma gateways' deeply abstruse places—
It is these moons of the doctrine who travel this path.

Those who diligently cultivate the power of patience to perfection,
who are able to acquire patience in the supreme dharma of quiescence,
and whose minds abide in equanimity without ever wavering—
This is the path traveled by those possessed of boundless wisdom.

Those who sit in one world in a single sitting place
with their body unmoving and constantly quiescent,
and yet who in all of them everywhere manifest bodies—
It is those with boundlessly many bodies who travel this path.

Those who cause countless boundless lands
to all enter together into a single atom
in which they are all enveloped without any mutual interference—
It is those engaging in such boundless reflections who travel this path.

Those who completely understand what is and is not possible,
who are everywhere able to enter the stations of the powers,
and who perfect the Tathāgata's most superior powers—
This is the path traveled by those foremost in the powers.

Those who constantly use wisdom to completely know
the countless and boundless karmic retributions
throughout the past, the future, and the present—
This is the path traveled by those of such penetrating understanding.

Those who entirely know what is and is not timely in the world
and then train all beings in accordance with what is appropriate,
in all cases adapting to what is fitting for them, never erring in this—
This is the path traveled by those with such skillful comprehension.

Those skillfully guarding physical, verbal, and mental karmic actions,
constantly enabling them to rely on the Dharma as they cultivate,
abandoning all grasping attachment and subduing the many *māras*—
This is the path traveled by those possessed of such wise minds.

Those who acquire skillful means in all dharmas,
who are able to enter true suchness's station of uniform equality,
and who eloquently and endlessly propagate the teachings—
This is the path traveled by those cultivating the Buddha's practices.

Those who have already perfectly fulfilled the *dhāraṇī* gateways,
who are well able to calmly abide in the treasury of the unimpeded,
and who have a penetrating understanding of all dharma realms—
This is the path traveled by those of such deep penetration.

Those with minds equal to and wisdom the same as
all buddhas of the three periods of time, such that
they are of a single nature, a single character, and are no different—
This is the path traveled by those of the unimpeded lineage.

Those who have already gotten rid of all of delusion's obscurations,
who have deeply entered the vast ocean of wisdom,
and who everywhere bestow the purified eyes on beings—
This is the path traveled by those who have the eyes.³²¹

Those who have already fulfilled the impartial superknowledges
and non-dual practice of all the Master Guides
and who have gained the Tathāgata's powers of sovereign mastery—
This is the path traveled by those skilled in cultivation.

Those who travel everywhere to all worlds,
who everywhere rain down the boundless rain of sublime Dharma,
and who enable all to gain decisive understanding of its meaning—
This is the path traveled by those who act as Dharma clouds.

Those able to deeply produce pure and forever irreversible faith
in the wisdom and liberations of the Buddha
and who use such faith to then produce the faculty of wisdom—
This is the path traveled by those who are skilled in the training.

Those able in but a single mind-moment
to completely know all beings without exception
and fully understand the inherent nature of those beings' minds—
This is the path traveled by those realizing the absence of any nature.

Those able to transform and go forth
to all the countless lands throughout the Dharma realm
with their bodies most sublime and utterly beyond compare—
This is the path traveled by those of such peerless practices.

In the boundlessly and innumerable many buddha *kṣetras*
 in which all the countless buddhas dwell,
 the bodhisattva manifests and appears directly before them all,
 drawing near, making offerings, and bringing forth reverent esteem.

The bodhisattva is able, using but a single body,
 to enter samādhi and then abide in quiescent meditative absorption
 in which he enables his bodies to be seen in countless numbers,
 every one of which comes forth from within his samādhi.

The bodhisattva's dwelling is of the most profoundly sublime sort
 and his actions and deeds transcend all conceptual proliferation.
 His mind is pure and forever pleased and blissful,
 and he is able to cause all beings to be filled with joyous delight.

All faculties and skillful means, each of which differ,
 he is able with wisdom to clearly see,
 yet he fully knows all faculties have nothing on which they are based.
 This is the path traveled by those who train those difficult to train.

He is able to use expedient means and make skillful distinctions
 and thus in all dharmas he attains sovereign mastery.
 The worlds throughout the ten directions are each different.
 He resides in them all, doing the Buddha's works.

His faculties are all sublime and so too are his actions.
 He is able to extensively teach the Dharma for the sake of beings.
 Who, having heard him do so, would not feel moved to rejoice?
 This is the path traveled by those who are like empty space.

His wisdom eye is purified and equaled by no one
 and thus it clearly sees all dharmas.
 Wisdom such as this is skillful in making distinctions.
 This is the path traveled by those who are peerless.

By all his cultivation he causes
 all his endlessly vast merit to become ultimate
 as he enables all beings to become completely pure.
 This is the path traveled by those who are beyond compare.

He exhorts all to cultivate the dharmas that are aids to enlightenment,
 enables all to succeed in dwelling on the ground of skillful means,
 and liberates innumerable many beings,
 even as he has never even briefly produced any perception of a being.

He contemplates the conditions of all with potential,
 first guarding their minds, causing them to be free of contentiousness,
 then everywhere showing beings the station of peace and security.
 This is the path traveled by those possessed of skillful means.

He perfects the most superior sorts of foremost wisdom,
completely fulfills measureless and boundless wisdom,
and is fearless in the midst of the fourfold congregation.
This is the path traveled by those with knowledge of skillful means.

All worlds as well as all dharmas—
He is able to everywhere enter them all and attain sovereign mastery
while also entering into all congregations
where he liberates the many types of beings, countless in number.

In all lands throughout the ten directions,
he beats the great Dharma drum, awakens the many kinds of beings,
and becomes the most unexcelled of the benefactors of the Dharma.
This is the path traveled by those beyond perishing.

Even as his single body sits erect in the full lotus posture,
it fills up the countless *kṣētras* of the ten directions
and thus enables his body to not be confined.
This is the path traveled by those who access the Dharma body.

He is able from a single meaning or a single textual passage
to expound on countless and boundlessly many dharmas
the limits of which one could never discover.
This is the path traveled by those of boundless wisdom.

He is skillful in cultivating and training in the Buddha's liberations,
acquires the Buddha's unimpeded wisdom,
perfects the fearlessnesses, and becomes the Hero of the World.
This is the path traveled by those possessed of skillful means.

He completely knows the oceans of worlds of the ten directions,
also knows the oceans of all the buddha *kṣētras*,
and fully knows all the oceans of wisdom and oceans of Dharma.
All beings who behold him are moved to rejoice.

He sometimes appears as entering the womb, or as first taking birth,
or appears as gaining right enlightenment at the site of enlightenment.
In all ways such as these, he enables the world to see him.
This is the path traveled by those who are boundless.

In countless *koṭīs* of lands,
he manifests his bodies as entering *nirvāṇa*,
but in truth never forsakes his vows by taking refuge in quiescence.
This is the path traveled by the heroic guardian of the doctrine.

His solid, subtle, and esoteric single sublime body
is the same as the Buddha's and not any different.
As he adapts to beings, they each behold a different appearance.
This is the path traveled by those with the one true body.

The Dharma realm is the same, devoid of difference,
and fully possessed of the countless and boundless meanings.
He delights in beholding, mind unmoving, its character of oneness.
This is the path traveled by those with the wisdom of the three times.
His establishment and support of all beings and the Buddha's Dharma
are in all cases of the most ultimate sort
and all of his powers of sustenance are the same as the Buddha's.
Those who are their supreme sustainers travel this path.

His power of unimpeded physical transport is like that of the Buddha.
His heavenly eye is unimpeded and is the most thoroughly purified.
His ear faculty is unimpeded in the skillfulness of its hearing.
This is the path traveled by those with unimpeded minds.

He has completely fulfilled all the spiritual superknowledges,
all of which are perfected in accordance with his wisdom,
and his thorough knowing of everything is matched by no one.
This is the path traveled by those who are worthy and wise.

His mind abides in right meditative absorptions, unwavering,
his wisdom is boundlessly vast,
and he clearly comprehends all the spheres of cognition.
This is the path traveled by those who see everything.

He has reached the far shore of perfection in meritorious qualities,
is able to accord with the correct sequence in liberating beings,
and his resolve in this is ultimately insatiable.
This is the path traveled by those who are forever diligent.

As for all the dharmas of all buddhas of the three periods of time,
his knowledge and vision embraces all of these.
He is one who has been born from the lineage of the *tathāgatas*.
All those sons of the Buddha travel this path.

His use of words and phrases in adapting to beings is already perfect,
he skillfully vanquishes all perverse and contradictory doctrines,
and he is ever able to advance toward the bodhi of the Buddha.
This is the path traveled by those who possess boundless wisdom.

The places touched by a single ray of his light are boundless,
for it completely pervades all lands throughout the ten directions.
He everywhere enables the world to receive great illumination.
This is the path traveled by those who dispel the darkness.

As befits what they should see or to whom they should offer gifts,
he manifests a *tathāgata*'s pure body for them
and thus teaches hundreds of thousands of *koṭīs* of beings.
His adornment of buddha *kṣētras* is also like this.

For the sake of enabling beings to transcend the world,
he cultivates all the marvelous practices.

This practice is so boundlessly vast,
how could there be anyone able to know its extent?

Even if one were to issue such an ineffable number of division bodies
that they equaled all the empty space throughout the Dharma realm
and they all joined in proclaiming praises of his meritorious qualities,
no one could finish even after a hundred thousand myriads of kalpas.

The bodhisattva's meritorious qualities are so boundless
and all of his cultivation is so completely fulfilled
that, even if countless and boundlessly many buddhas
tried for countless kalpas to describe it, they still could never finish.

How much the less might any of the world's devas or humans,
any of the *śrāvaka* disciples, or any of the *pratyekabuddhas*
ever be able to reach the end of declaring their praises,
even if they did so for countless boundless kalpas.

The End of Chapter Twenty-One

- 'others' and 'self' are of a single substance." (令修慈悲觀，行平等法，人我一體。 / HYQS)
308. Of the two most fundamental, essential, and interdependent aspects of all systems of Buddhist meditation practice (*śamatha*, "calm abiding," and *vipāśyanā*, "insight meditation"), *vipāśyanā* is that non-discursive insight-generating contemplation of phenomena which leads to wisdom and realizations.
309. The "six dharmas of harmony and respect" (六和敬法) are six points of common identity formulated by the Buddha as essential standards within the monastic Sangha. They refer to cultivation of the same moral precepts, sharing a common understanding of the same views, abiding in the same sorts of physical dwelling circumstances, maintenance of mutual non-contentiousness in verbal actions, maintaining mutually-pleasing mental behaviors, and maintaining universal equality in the distribution of benefits provided to the Sangha.
310. In Sanskrit, *sudarśana*.
311. Again, "difficulties" here is clearly a reference to the eight difficulties.
312. Although it would be possible to construe this line as referring to that which is counted and the person who counts, QL clarifies that this is referring to whatever is counted on the one hand and the numbers used to keep track of them on the other: "Apart from the things which are counted, there is no number able to count them." (離所數物無能數數。 / L130n1557_0118a10)
313. QL specifies: "The first line of the first verse is a general analogy to the one mind." (初偈初句總喻一心 / L130n1557_0126a14)
314. The BB translation's slightly more specific phrasing says: "This is because the bodhisattva-mahāsattva trains in the dharmas practiced by all buddhas of the three periods of time." (菩薩摩訶薩學三世諸佛所行法故。 / T09n0278_p0466b25-6)
315. As for what I translate here as "perception of a composite being" (種種想), QL clarifies that this refers to the concept of a being consisting of "the causes and conditions of the aggregates, sense realms, sense bases, and so forth." (陰界入等諸因緣 / L130n1557_0150a11)
316. Per MW, *māṇavaka* refers to "a youth, lad, fellow; a pupil, scholar, religious student," etc.
317. QL explains this as referring to "failing to cherish one's roots of goodness." (不惜善根 / L130n1557_0163b14)
318. "Right and definite position" (正位 / *samyaktva-niyāma*) is a technical term referring to a level of realization from which one cannot fall

- back and in which successful culmination of one's path is a future certainty.
319. Per MW (p. 823, Column 1), "*muni*" (牟尼) refers to "a saint, sage, seer, ascetic, monk, devotee, hermit." This is also an abbreviation for the name of Śākyamuni Buddha. It is also synonymous with the word "buddha."
320. QL explains "ground of the infinite" here as referring to the nirvāṇa without residue. (L130n1557_0226b08)
321. HH notes that "eyes" here is referring to the wisdom eye.
322. This is referring to *pratisaṃkhyā-nirodha*.
323. This is referring to *aprasaṃkhyā-nirodha*.
324. HH equates "the abiding nature of dharmas" (法性住) with "true suchness" (眞如) or *tathatā*.
325. What the Chinese text refers to here as "the four kinds of eloquence," is otherwise known as "the four unimpeded knowledges" (*catuḥ-pratisaṃvid*).
326. These last seven of these eleven lists (beginning with "the four stations of mindfulness") together constitute "the thirty-seven aids to enlightenment" otherwise known as "the thirty-seven enlightenment factors" (*saptatrimśad-bodhi-pakṣikā-dharmāḥ*).
327. As for these three list items of "past giving," "future giving," and "present giving" (過去施、未來施、現在施), as will become clear from their explanations which follow several pages later, "giving" (施) here is almost certainly translating the Sanskrit *tyāga* which not only means "giving" in the sense of generously parting with one's own possessions, but also means "giving up," "relinquishing," "abandoning," "forsaking," etc. What is really being talked about here is "giving up" or "relinquishing" of any and all attachments to dharmas of the past, future, and present, hence this should be understood as meaning "giving up of past dharmas," "giving up of future dharmas," and "giving up of present dharmas."
328. This sentence lists the twelve kinds of text found in the Buddhist canon.
329. According to QL, *bimba* (頻婆) means "a substance that reflects the body" which is to say that it is something among the curtain adornments that displays the reflections of things outside it." (頻婆者此云身影質謂帳莊嚴具中現外質之影故。 / L130n1557_p0303b10)
330. In translating *zizai* (自在), more usually "sovereign mastery" etc., as "magical," I am assuming the use here to be synonymous with the use of the spiritual powers (as is very common in the SA translation of the "Entering the Dharma Realm" chapter).