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THE FLOWER ADORNMENT SUTRA

An Annotated Translation of
The Avataṃsaka Sutra



Including:

A Commentarial Synopsis
Of the Flower Adornment Sutra



Bhikshu Dharmamitra



VOLUME ONE
CHAPTERS 1 – 25



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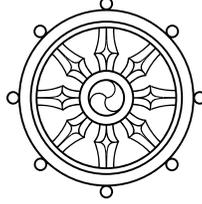
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**WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA**

VOLUME ONE
CHAPTERS 1 – 25

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

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



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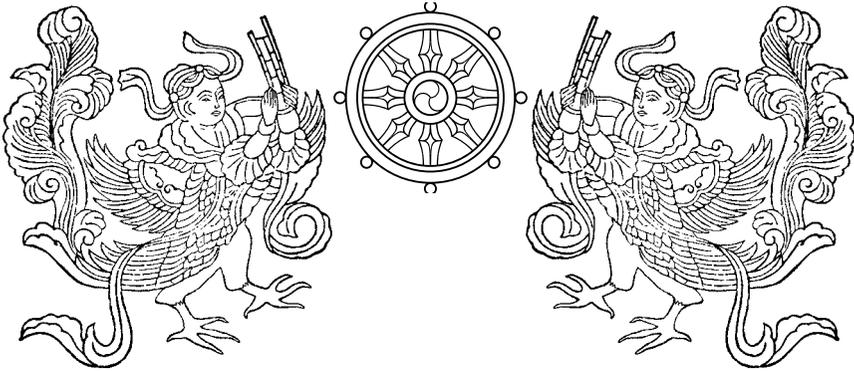
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra
By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE



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Avataṃsaka Sūtra or 'The Great Expansive Buddha's Flower Adornment Sutra'

rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese

80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho

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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DEDICATION

Dedicated to the memory of the selfless and marvelous life of the Venerable Dhyāna Master Hsuan Hua, the Guiyang Ch’an Patriarch and the very personification of the bodhisattva’s six perfections.

DHYĀNA MASTER HSUAN HUA

宣化禪師

1918–1995

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Were it not for the ongoing material support provided by my late guru's Dharma Realm Buddhist Association and the serene translation studio provided by Seattle's Bodhi Dhamma Center, creation of this translation would have been much more difficult.

Additionally, it would have been impossible for me to produce this translation without the Dharma teachings and personal inspiration provided to me by my late guru, the awesomely wise and compassionate Dhyāna Master Hsuan Hua, the Guiyang Ch'an Patriarch, Dharma teacher, and exegete.

Finally, I owe an immense debt of gratitude to the members of the liver care and transplant teams at Seattle's University of Washington Medical Center who cured me of liver cancer in 2010, gave me a liver transplant several months later, and finally cured me of hepatitis C in the winter of 2014–15. In particular, if it weren't for over a decade of wonderfully attentive and compassionate care by Dr. Renuka Bhattacharya, now medical director of UW's liver transplant program, the kindness and skill in three major surgeries by my transplant surgeon, Dr. Jorge Reyes, and the marvelous generosity of an anonymous liver donor, I would have died a half dozen years ago and thus never could have completed the scriptural translations I have produced in the last twelve years.

LIST OF ABBREVIATIONS

- AN Aṅguttara Nikāya
BB Buddhābhadda (T278)
BCSD Akira Hirakawa's Buddhist Chinese-Sanskrit Dictionary
BDK Bukkyo Dendo Kyokai English Tripiṭaka Project
BHSD Edgerton's Buddhist Hybrid Sanskrit Dictionary
BR Bodhiruci (T1522)
CB Chinese Buddhist Electronic Text Association's edition of the Taisho edition of the Chinese Buddhist canon (CBETA)
DCBT Soothill's Dictionary of Chinese Buddhist Terms
DFB Dingfubao's Buddhist Dictionary (丁福保佛學大辭典) Online Digital Edition.
DN Dīgha Nikāya
DR Dharmarakṣa (T278)
DSBC Digital Sanskrit Buddhist Canon's digitized edition of *Daśabhūmika-sūtram*, edited by P. L. Vaidya.
HH Venerable Hsuan Hua (宣化上人)
HS Hanshan Deqing (憨山德清) in his Huayan Gangyao (華嚴綱要)
HYHL Li Tongxuan's Huayan Helun (X04n0223 華嚴經合論)
HYQS Venerable Master Hsuan Hua's (宣化上人) "Simple Explanation of the Avatamsaka Sutra" (大方廣佛華嚴經淺釋) online digital edition hosted by the Dharma Realm Buddhist Association, http://www.drbachinese.org/online_reading/sutra_explanation/Ava/contents.htm
HYSC Master Qingliang's Huayan Shuchao
KB Kumārajīva and Buddhayaśas (T286)
KJ Kumārajīva
LTX Li Tongxuan (李通玄)
MDPL Materials for a Dictionary of the Prajñāpāramitā Literature, by Edward Conze.
MLDB The Middle Length Discourses of the Buddha
MN Majjhima nikāya
Mppu Mahāprajñāpāramitā Upadeśa (T1509)
MW Monier Williams' A Sanskrit-English Dictionary
N Nāgārjuna
NDB Numerical Discourses of the Buddha
QL Qing Liang (唐清涼山大華嚴寺沙門澄觀)
QLSC Qing Liang's Huayan Shuchao (大方廣佛華嚴經疏鈔會本 / L130 no. 1557)

- SA Śikṣānanda (T279)
SD Śīladharma (T287)
T Taisho Edition of the Chinese Buddhist Canon
VB Venerable Bhikkhu Bodhi's translation review notes
XHYJL *Xin huayanjing lun* (新華嚴經論 – T36, no. 1739) by Li Tongxuan.

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THE FLOWER ADORNMENT SUTRA

VOLUME ONE

The Great Expansive Buddha's Flower Adornment Sutra

The Mahāvaiṣṭhīya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

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

English Translation by Bhikshu Dharmamitra

TRANSLATOR'S INTRODUCTION

As the latest in my series of translations of bodhisattva path texts important in the history of Classic Indian and Chinese Mahāyāna Buddhism, I present here my annotated English translation of the eighty-fascicle edition of the “Great Expansive Buddha’s Flower Adornment Sutra” (大方廣佛華嚴經)¹ together with my “Commentarial Synopsis of the Flower Adornment Sutra” which condenses the narrative story line and most important ideas of this entire sutra into less than one hundred and fifty pages.

This edition of the *Mahāvaiṣṭya Buddha Avataṃsaka Sūtra* was originally translated into Chinese from Sanskrit in 699 CE by Tripiṭaka Master Śikṣānanda from Khotan.² Beginning with its first “complete” translation into Chinese in 420 CE, the Flower Adornment Sutra gradually became one of the most influential scriptures in the history of Chinese Buddhism. It was the basis for the formation of the Avataṃsaka School of Chinese Buddhism which was founded by Dushun (杜順, 557–640), carried on by Zhiyan (智儼, 602–668), more fully systematized and developed by Fazang (法藏, 643–712), and brought to its full flowering by Chengguan (澄觀, 738–839) and Zongmi (宗密, 780–841). The Avataṃsaka School credits Nāgārjuna as its founder, principally because he is said to have recovered this sutra from the Dragon Palace library after it had become lost from the world.

Above all, the Avataṃsaka Sūtra consists of teachings intended for the training of bodhisattvas at all levels, but most especially for the training of advanced bodhisattvas who are well along on the path to the realization of buddhahood. As such, although it does speak in considerable detail on foundational teachings held in common with the *śrāvaka*-disciple vehicle such as the four truths, it does so from the standpoint of the bodhisattva while also especially emphasizing bodhisattva teachings such as limitless kindness, compassion, sympathetic joy, and equanimity,³ the three gates to liberation consisting of emptiness, signlessness, and wishlessness, the resolve to attain the enlightenment of a buddha, and an expanded list of perfections consisting of ten *pāramitās*. But these are for the most part doctrinal elements already found in many Mahāyāna sutras. Beyond these, the teachings that are most especially emblematic of the Avataṃsaka Sūtra are teachings such as the interpenetration on both a microscopic and oceanically grand scale of the noumenal and the phenomenal⁴ and

the teaching of countless interpenetrating buddha worlds throughout all of time and space to which all buddhas and great bodhisattvas or mahāsattvas freely travel, readily penetrating the endless eons of both the past and the future. From early on, the Avataṃsaka Sutra has historically been referred to as “the bodhisattva canon” (*bodhisattva-piṭaka*), presumably not least because this immensely vast text contains such an encyclopedically complete range of bodhisattva path teachings that a student of the Mahāyāna could master this “Great Vehicle” by relying exclusively on the Avataṃsaka Sūtra as the basis for learning, practicing, and realizing the path to the complete awakening of buddhahood.

The Origins of the Text

The orthodox Buddhist view is that the Avataṃsaka Sutra was spoken in seven places in nine assemblies, mostly by great bodhisattvas who had gathered around the Buddha shortly after he had achieved his full enlightenment beneath the bodhi tree and even before the Buddha began to teach any of the individual-liberation sermons in the Deer Park near Varanasi. It is claimed that Nāgārjuna (circa 150 CE) later recovered this scripture from the library of the Dragon Palace as but one somewhat more accessible part of a much larger text which would have been too long and too abstruse for those in this world to absorb in its entirety.

Although scholarly views on the origin of this text vary, they generally hold that the scripture we now know as the “Avataṃsaka Sūtra” was not spoken as a single sutra at such an early time, but rather it is a collection of smaller sutras only later brought together into a single immense scripture. Regardless of which of these views reflects the facts of the matter, it is fairly clear that, in addition to their history as parts of this sutra, a number of this sutra’s chapters certainly *did* circulate independently as separate “sutras.” Notable examples are Chapter Twenty-six, “The Ten Grounds,” which circulated separately as the “Ten Grounds Sutra” and Chapter Thirty-nine, “Entering the Dharma Realm,” which circulated separately as the *Gaṇḍavyūha Sūtra*. Others include: Chapter Eleven, “The Pure Practice”; Chapter Twelve, “The Foremost Worthy”; Chapter Thirty-seven, “The Manifestation of the Tathāgata”; and Chapter Thirty-eight, “Transcending the World.” Scholars disagree about whether or not there is adequate evidence to suppose the existence of the Avataṃsaka Sūtra as a single work in India. Others have pointed to evidence of much less complex

and elaborate proto-*avatamsaka* scriptures in India which may have served as a template of sorts for the development of the very long and complex Avatamsaka Sūtra that we know today.⁵

Early Chinese Translations from the Sanskrit

In the Chinese Buddhist canon, there are three supposedly “complete” translations from Sanskrit of works which have the title “The Great Expansive Buddha’s Flower Adornment Sūtra” (大方廣佛華嚴經). The first translation was a sixty-fascicle edition with thirty-four chapters translated by Tripiṭaka Master Buddhahadra (T278) and completed in 420 CE. The second translation was this eighty-fascicle edition in thirty-nine chapters translated by Tripiṭaka Master Śikṣānanda (T279) and completed in 699 CE. The third translation was a forty-fascicle edition consisting of only a single chapter translated by Tripiṭaka Master Prajñā (T293) and completed in 680 CE. This chapter, which was entitled “Entering the Inconceivable Realm of Liberation of the Conduct and Vows of Samantabhadra” (入不思議解脫境界普賢行願品), corresponds in its content and story line to the “Entering the Dharma Realm” chapter found in both the sixty-fascicle edition (where it is Chapter Thirty-four) and the eighty-fascicle edition (where it is Chapter Thirty-nine). This is more or less the same scripture that also circulated independently in Sanskrit as the Gaṇḍavyūha Sūtra. As it happens, the very last fascicle of Prajñā’s forty-fascicle edition has long been appended to the eighty-fascicle edition translated by Śikṣānanda, this based on the recognition that it was originally present in the Sanskrit texts of both Buddhahadra and Śikṣānanda, but somehow inexplicably left out of their translations. Because this fascicle has for so long been considered the proper ending for the eighty-fascicle edition of the Avatamsaka sutra, I include it here as “Chapter Thirty-nine Addendum: The Conduct and Vows of Samantabhadra.”

There is also a translation into Tibetan which corresponds more or less in content to that of the Chinese eighty-fascicle edition. Per Hamar’s “The History of the *Buddhāvataṃsaka-sūtra*: Shorter and Larger Texts”: “The Tibetan translation was prepared in the first quarter of the ninth century by two Indian scholars, Jinamitra and Surendrabodhi, in collaboration with the Tibetan master-editor Ye-shes-sde. The work consists of 45 chapters (*le’u*), and the bodhisattvas gather on nine occasions in seven places.”⁶

Translations into English

As for translations of the Avataṃsaka Sūtra into English, as of this writing, aside from this translation, there have as yet been no other complete translations into English of any of the editions of the Avataṃsaka Sūtra, whether from the Chinese or from the Tibetan. This will certainly surprise many English-speaking Buddhists who have long known of Thomas Cleary's "Flower Ornament Scripture" which was first published in the mid-1980s and which represented itself as having been a complete translation into English from Śikṣānanda's 699 CE Chinese translation from Sanskrit. Although Thomas Cleary unequivocally claimed on page two of his introduction to have made his translation of his "Flower Ornament Scripture" from this eighty-fascicle edition produced by Śikṣānanda,⁷ that is not true. In fact, more than a third of his translation, fully five hundred pages, was most definitely *not* made from any of the Chinese editions, for it very clearly does not follow *any* of them. Anyone who looks very closely at his translation against the Chinese and Sanskrit texts will notice right away that Cleary's 117-page translation of Chapter Twenty-six is instead made from the Sanskrit text of the *Daśabhūmika-sūtram*, whereas his 384-page translation of Chapter Thirty-nine is not made from the Chinese either. Rather it is instead made from the Sanskrit text of the *Gaṇḍavyūha-sūtram*. In the case of both of these chapters, Cleary's translation closely follows these Sanskrit texts as preserved in the relatively late Sanskrit manuscripts edited by P. L. Vaidya. Although his work certainly *did* perform a great service to English readers of the Mahāyāna Buddhist canon by revealing the general nature and storyline of this immense scripture, the fact of the matter is that his very free translation style, his consistently very relaxed approach to accuracy, and his tendency to disguise nearly all traditional Buddhist terminology with unfamiliar or unintuitive neologisms makes it a work much in need of improvement in any case.

Cleary was apparently so intent on trying to produce a new Americanized Buddhist jargon or on trying to eliminate all Buddhist terminology altogether that nowhere in his nearly fifteen hundred pages do we find the word "Dharma," or "Sangha," or "bodhisattva," or "mahāsattva," or "tathāgata," or "arhat," or "saṃsāra," or "pratyekabuddha," or "parinirvāṇa," or "perfection," or "pāramitā." He translated "māras" (somewhat demonic deva-realm sensualists) as "maniacs,"

often left out passages, and often substituted his own ideas for which there is no basis in the text.

Although, until now, there have not been any “complete” translations into English of this scripture, this is not to say that there have been no translations into English of important individual chapters of Śikṣānanda’s edition of the Avataṃsaka Sūtra. There have. For instance, in 1993, Cheng Chien Bhikshu published a very solid translation of the three-fascicle Chapter Thirty-seven as “The Manifestation of the Tathāgatha.” In 2019, I published “The Ten Bodhisattva Grounds,” a translation of Chapter Twenty-six. Rulu (如露) has translated and published Chapters Twenty-six through Thirty-eight. And for years now, the Buddhist Text Translation Society (BTTS) has produced numerous volumes of English translations of chapters of this scripture which are interwoven with the lecture commentary provided by my own spiritual teacher, the Venerable Hsuan Hua, who lectured on this sutra for something like fifteen years during which he gave thousands of lectures on it. The latest word from BTTS is that their work is ongoing and will take at least a few more years to complete. There is some question as to whether or not they plan to ever publish an edition of just the sutra text, unaccompanied by Ven. Hsuan Hua’s spoken commentary.

There have also long been a few translations into English of other individual chapters from this text, most notably translations of its traditionally appended Chapter Thirty-nine addendum, “The Conduct and vows of Samantabhadra” (普賢行願品), of which there have been at least a couple translations over the years. There is also a very recent translation from the Tibetan of the entire Gaṇḍavyūha (the equivalent of Chapter Thirty-nine) by Peter Alan Roberts which was made for the 84,000 translation project.

The Contents of This Scripture

It is beyond the scope of this introduction to provide a synopsis of all of the chapters of this immense scripture. Suffice it to say that this sutra consists of thirty-nine chapters varying in length from just a few pages to seven hundred pages, all of which are linked together as a series of wide-ranging and often extremely complex orations on the bodhisattva path and the nature of both ultimate and conventional reality in discourses delivered by the Buddha and by the great bodhisattvas. Embedded within its chapters, there

is the sequential presentation of an ascending set of stages on the path to buddhahood followed by the immense “Entering the Dharma Realm” chapter which chronicles the traversing of this entire sequence of stages by a single protagonist, Sudhana the Youth, as he goes from one teacher to another, receiving teachings on each of these stages from fifty-three teachers, each of whom represents one of the stages of the bodhisattva path. In concluding this introduction, to provide a map of the structural architecture of this scripture, I include directly below a section of Śramaṇa Yongguang’s “Condensed Outline of the Avatamsaka Sutra”⁸ which shows how the chapters relate to the seven places and nine assemblies that comprise this Great Expansive Buddha’s Flower Adornment Sutra:

The first assembly was at the site of enlightenment where Samantabhadra Bodhisattva served as the host of that assembly for the discussion of the Tathāgata’s dharmas of dependent and direct [spheres of karmic rewards]. The Buddha emanated light from his mouth and light from between his brows and Samantabhadra Bodhisattva entered the Vairocana treasury body samādhi. Altogether there were six chapters [in this assembly], as follows:

- Ch. 01 – The Wondrous Adornments of the Leaders of the Worlds;
- Ch. 02 – The Appearances of the Tathāgata;
- Ch. 03 – The Samādhis of Samantabhadra;
- Ch. 04 – The Formation of the Worlds;
- Ch. 05 – The Flower Treasury [Ocean of] World[s]; and
- Ch. 06 – The Vairocana Chapter.

The second assembly was in the Hall of Universal Light where Mañjuśrī Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten faiths. The Buddha emanated light from the wheel signs on the bottom of his two feet. In this assembly, he did not enter meditative absorption. Altogether there were six chapters [in this assembly], as follows:

- Ch. 07 – The Names of the Tathāgatas;
- Ch. 08 – The Four Truths of the Āryas;
- Ch. 09 – The Radiant Enlightenment;
- Ch. 10 – The Bodhisattvas Ask for Clarification;
- Ch. 11 – Pure Conduct; and
- Ch. 12 – The Foremost Worthy.

The third assembly was in the Trāyastriṃśa Heaven Palace where Dharma Wisdom Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten abodes. The

Buddha emanated light from the toes of his two feet. Dharma Wisdom Bodhisattva entered the samādhi of measureless skillful means. Altogether there were six chapters [in this assembly], as follows:

- Ch. 13 – Ascent to the Summit of Mount Sumeru;
- Ch. 14 – The Praise Verses on the Summit of Mount Sumeru;
- Ch. 15 – The Ten Abodes;
- Ch. 16 – The Brahman Conduct;
- Ch. 17 – The Merit of the Initial Resolve; and
- Ch. 18 – Clarifying the Dharma.

The fourth assembly was in the Suyāma Heaven Palace where Forest of Meritorious Qualities Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten practices. The Buddha emanated light from the top of his two feet. Forest of Meritorious Qualities Bodhisattva entered the bodhisattva's skillful reflection samādhi. Altogether there were four chapters [in this assembly], as follows:

- Ch. 19 – Ascent to the Suyāma Heaven Palace;
- Ch. 20 – Praise Verses in the Suyāma Heaven Palace;
- Ch. 21 – The Ten Practices; and
- Ch. 22 – The Ten Inexhaustible Treasuries.

The fifth assembly was in the Tuṣita Heaven Palace where Vajra Banner Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten dedications. The Buddha emanated light from his two knees. Vajra Banner Bodhisattva entered the bodhisattva wisdom light samādhi. Altogether there were three chapters [in this assembly], as follows:

- Ch. 23 – The Ascent to the Tuṣita Heaven Palace;
- Ch. 24 – The Tuṣita Heaven Palace Praise Verses; and
- Ch. 25 – The Ten Dedications.

The sixth assembly was in the Paranirmita-vaśavartin Heaven Palace where Vajragarbha Bodhisattva served as the host of that assembly for the discussion of the Dharma gateway of the ten grounds. The Buddha emanated light from the hair mark between his brows. Vajragarbha Bodhisattva entered the wisdom light samādhi. Here there is a single chapter, the Ten Grounds Chapter, number twenty-six.

The seventh assembly was in the Hall of Universal Light where the Tathāgata served as the host of that assembly for the discussion of the Dharma gateway of equal enlightenment and sublime

enlightenment. The Buddha emanated light from between his brows and light from his mouth. The Buddha entered the *kṣaṇa* samādhi. Altogether there were eleven chapters [in this assembly], as follows:

- Ch. 27 – The Ten Samādhis;
- Ch. 28 – The Ten Superknowledges;
- Ch. 29 – The Ten Patiences;
- Ch. 30 – Asaṃkhyeyas;
- Ch. 31 – Life Spans;
- Ch. 32 – The Bodhisattva Abodes;
- Ch. 33 – The Inconceivable Dharmas of the Buddhas;
- Ch. 34 – The Ocean of Major Marks of the Tathāgata’s Ten Bodies;
- Ch. 35 – The Qualities of the Light of the Tathāgata’s Subsidiary Signs;
- Ch. 36 – The Practices of Samantabhadra; and
- Ch. 37 – The Manifestation of the Tathāgata.

The eighth assembly was in the Hall of Universal Light where Samantabhadra Bodhisattva served as the host of that assembly for the discussion of two thousand practice gateways. In this assembly, he did not emanate light. Samantabhadra Bodhisattva entered the flower adornment of the Buddha samādhi. Here there is a single chapter, the Transcending the World Chapter, number thirty-eight.

The ninth assembly was in the Jeta Grove where the good spiritual friends of the Tathāgata served as the hosts of that assembly in the discussion of the Dharma realm of fruition. [Here, “the good spiritual friends of the Tathāgata” were Mañjuśrī, Samantabhadra, and Maitreya.] The Buddha emanated light from the white hair mark between his brows. This was the Entering the Dharma Realm Chapter, number thirty-nine.

A Synopsis with Comments on the Flower Adornment Sutra

In conclusion, I should note that, at the end of this translation, I have appended my “A Commentarial Synopsis of the Flower Adornment Sutra” to provide the reader with a means to easily preview or review any or all of these chapters in which, ranging in length up to seven hundred pages, it would otherwise be easy to lose one’s place. Thus, if one were to become disoriented in the course of reading this 2,400-page scripture, this “synopsis with comments” may serve as a compass with which to regain one’s bearings and continue one’s studies.

Bhikshu Dharmamitra,
Seattle, Sept. 26th, 2022

Introduction Endnotes

- 1 BCSD records two Sanskrit titles of this sutra: “*buddhāvataṃsake mahāvāipulya-sūtre*” and “*buddhāvataṃsaka*.”
- 2 I have made this translation from the Śikṣānanda edition preserved in Cbeta’s digital version of the Taisho Canon (T0279).
- 3 These are the “four immeasurable minds” (四無量心 / *catvāri-apramāṇa-citta*) which are identical to “the four abodes of Brahma” (四梵住 / *catvāro brahma-vihāra*).
- 4 The permutations of the interpenetration of the noumenal and the phenomenal are summed up in what is usually referred to as “the four Dharma realms” (四法界), consisting of: 1) the dharma realm of the phenomenal (事法界); 2) the dharma realm of the “noumenal” (理法界) which corresponds to the metaphysical emptiness of inherent existence of all phenomena; 3) the dharma realm of the unimpeded relationship between the noumenal and the phenomenal (理事無礙法界); and 4) the dharma realm of the unimpeded relationship between any phenomenon with all other phenomena (事事無礙法界).
- 5 See Jan Nattier’s “Indian Antecedents of Huayan Thought: New Light from Chinese Sources” and “The Proto-History of the Buddhāvataṃsaka: The Pusa benye jing 菩薩本業經 and the Dousha jing 兜沙經.”
- 6 See Imre Hamar’s “Reflecting Mirrors: Perspectives on Huayan Buddhism,” 166, in his paper entitled: “The History of the *Buddhāvataṃsaka-sūtra*: Shorter and Larger Texts.”
- 7 See Thomas Cleary’s “Flower Ornament Scripture,” Boston and London: Shambhala, 1993, 2.
- 8 This section of the “Condensed Outline of the Avataṃsaka Sutra” (大方廣佛華嚴經綱目貫攝) by Śramaṇa Yongguang (沙門永光) is found in Cbeta as X09n0241, 301a16–c02.

THE FLOWER ADORNMENT SUTRA

The Great Expansive Buddha's Flower Adornment Sutra

The Mahāvaiṣṭhīya Buddha Avataṃsaka Sūtra

(Taisho T10, no. 279)

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

English Translation by Bhikṣu Dharmamitra

CHAPTER 1

The Wondrous Adornments of the Leaders of the Worlds

Thus I have heard, at one time the Buddha was in the state of Magadha where he was abiding in accordance with the *araṇya* dharma¹ at the site of enlightenment where he had just attained the right enlightenment. The ground was solid, composed of vajra, and adorned with the most marvelous jeweled wheels as well as many precious flowers and pure *maṇi* jewels. An ocean of appearances of every color manifested boundlessly. *Maṇi* jewels formed banners which always radiated light and constantly emitted sublime sounds. A net made of many kinds of jewels and festoons of exquisitely scented flowers hung down from above and encircled the scene.

Sovereign *maṇi* jewels spontaneously manifested miraculous transformations and ceaselessly showered down jewels and many kinds of marvelous flowers which scattered all across the ground. Jeweled trees stood in rows with radiant and luxuriant branches and foliage. Through the spiritual powers of the Buddha, all of these adornments of the site of enlightenment were reflected within them.

The bodhi tree was tall and manifested an extraordinary appearance. Its trunk was made of vajra, its boughs were made of lapis lazuli, its branches and twigs were made of various kinds of marvelous jewels, and its leaves made of jewels spread out, providing shade as vast as a cloud. Jeweled blossoms of various colors, each on separate branchlets, spread their shadows. Also, interspersed among the blossoms, its fruits made of *maṇi* jewels contained brilliant light and emanated flaming radiance.

The entire circumference of that tree radiated light and, from amidst its radiance, a shower of *maṇi* jewels floated down. Within those *maṇi* jewels, there were bodhisattvas in cloud-like multitudes who appeared all at once. Also, due to the awesome spiritual powers of the Tathāgata, his bodhi tree constantly emanated marvelous sounds endlessly proclaiming all different types of Dharma.

The palatial building in which the Tathāgata dwelt was vast, beautifully adorned, and extended everywhere throughout the ten directions. It was composed of the many hues of *maṇi* jewels interspersed with adornments made of many different jeweled flowers. All of

these adornments emitted cloud-like streams of light. Collections of reflected images emerging from within the palace came together and formed banners. A boundless multitude of bodhisattvas all gathered together in that place and formed the congregation at the site of enlightenment.

Sovereign *maṇi* jewels able to display the radiance and inconceivable sound of the buddhas made up that net. All the scenes of the miraculous spiritual superknowledges of the Tathāgata streamed forth from within them and images of all the abodes and dwellings of all beings also appeared there. Also, through the assistance of the spiritual powers of the buddhas, in but a single mind-moment, they all contained the entire Dharma Realm.

His lion throne was tall, wide, and marvelous with a pedestal of *maṇi* jewels, nets of lotus flowers, wheels of exquisite pure jewels, and festoons of various flowers of many colors. The hall, the building, the steps, the doors and windows, and the appearances of everything there were all completely adorned. The branches and fruits of the jeweled trees were interspersed all around with the clouds of light emanating from the *maṇi* jewels which each radiated brilliant light upon the others. The buddhas of the ten directions transformationally manifested the kings² of pearls. The marvelous jewels set in the topknots of all the bodhisattvas all emanated light rays which came and produced a lustrous brilliance.

Furthermore, sustained by the awesome spiritual powers of all buddhas, proclamations of the vast realm of the Tathāgata resounded there with sublime sounds which freely extended afar, having no place they failed to reach.

At that time, the Bhagavat, sitting on this throne, achieved the supreme and right enlightenment to all dharmas. His knowledge extended equally to all three periods of time, his body filled all worlds, and his voice everywhere accorded with all lands of the ten directions just as empty space completely envelops the many forms without discriminating among any objects. Also, just as space pervades all places, he equally entered all lands. His body forever everywhere sat in all sites of enlightenment in the midst of the assemblies of bodhisattvas where his awe-inspiring radiance shone with dazzling brilliance just as the rising sun brightly illuminates the world.

The great ocean of his immense merit from practices throughout the three periods of time had already become entirely purified, and yet he still constantly manifested births into the lands of all buddhas.

His boundlessly many forms and appearances, perfectly full in their brilliance, equally and impartially pervaded all places throughout the Dharma realm.

His proclamation of all dharmas was like the spreading forth of an immense cloud. The tips of each of his bodily hairs were able to hold within them all worlds and yet did so without any interference. In each of them, he manifested the power of measureless spiritual superknowledges with which he instructed and trained all beings. His body pervaded the ten directions and yet had no coming or going.

His knowledge penetrated every aspect of phenomena and utterly realized the emptiness and quiescence of dharmas. Of all of the spiritual transformations wrought by all buddhas throughout the three periods of time, there were none not entirely seen within that light. All adornments in all buddha lands throughout an inconceivable number of kalpas were all enabled to appear within it.

He was surrounded there by a congregation of bodhisattva-mahāsattvas as numerous as the atoms in ten buddha lands. Their names were: Samantabhadra Bodhisattva-mahāsattva, Supreme Lamplight of Universal Virtues Bodhisattva-mahāsattva, Universally Illuminated Lion Banner Bodhisattva-mahāsattva, Universally Flaming Sublime Jewel Light Bodhisattva-mahāsattva, Banner of an Ocean of Universally Resounding Qualities Bodhisattva-mahāsattva, Light of Universal Knowledge Illuminating the Sphere of the Tathāgatas Bodhisattva-mahāsattva, Floral Banner of a Universal Jeweled Topknot Bodhisattva-mahāsattva, Mind-Pleasing Sound of Universal Enlightenment Bodhisattva-mahāsattva, Radiance of Universal Purity and Endless Merit Bodhisattva-mahāsattva, Signs of Universal Illumination Bodhisattva-mahāsattva, Ocean Moonlight's Great Brilliance Bodhisattva-mahāsattva, Stainless Treasury of Thunder and Oceanic Radiance Bodhisattva-mahāsattva, Jeweled Topknot of Qualities Born from Wisdom Bodhisattva-mahāsattva, Great Light of the Sovereign King of Meritorious Qualities Bodhisattva-mahāsattva, Excellent Valor Lotus Topknot Bodhisattva-mahāsattva, Universal Knowledge Cloud Solar Banner Bodhisattva-mahāsattva, Immensely Vigorous Vajra Navel Bodhisattva-mahāsattva, Banner of Fragrant Flaming Light Bodhisattva-mahāsattva, Great Illustrious Virtue with a Very Lovely Voice Bodhisattva-mahāsattva, and Light of Great Merit Born from Wisdom Bodhisattva-mahāsattva. Bodhisattva-mahāsattvas such as these served as their leaders.

They were present in numbers equal to the atoms in ten buddha worlds. In the distant past, all of these bodhisattvas had accumulated

roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They were all born from the Tathāgata's ocean of roots of goodness. They had already completely perfected all the *pāramitās*. Their wisdom eyes, deeply penetrating in their clarity, equally observed all three periods of time.

They had completely purified all the *samādhis*. Their eloquence was as vast and endless as an ocean. They possessed the meritorious qualities of the Buddha and, in their venerable dignity, they were worthy of reverence. They knew the faculties of beings and accorded with what was fitting in teaching and training them. They had entered the very matrix of the Dharma realm and possessed wisdom free of discriminations. They had realized the liberation of the buddhas in all its extreme profundity and vastness.

They were able to accord with skillful means in entering any one of the grounds³ while being sustained by an ocean of all vows and being forever possessed of wisdom to the end of future time. They had completely comprehended the rare and vast secret realms of all buddhas, knew well all the equal dharmas of all buddhas, had already ascended onto the Tathāgata's ground of universal illumination,⁴ and had entered the gateway of the ocean of countless *samādhis*.

They everywhere accorded with beings⁵ by always manifesting their bodies so that, whatever worldly dharmas were being practiced, they always matched them in their endeavors. Their power of complete retention⁶ was so vast that they had accumulated an ocean of the many dharmas. With skillfully implemented eloquence, they turned the irreversible wheel of the Dharma.

The great ocean of meritorious qualities of all *tathāgatas* had entirely entered their very persons. In accordance with their vows, they went forth to all lands in which all buddhas dwelt. Throughout boundless kalpas, they had joyfully and tirelessly made offerings to all buddhas. Wherever any of the *tathāgatas* attained bodhi, they were always there in their midst, drawing near to them and never leaving them. They constantly used the ocean of Samantabhadra's vows that they had acquired to enable all beings' complete fulfillment of their wisdom bodies. They had perfected measureless meritorious qualities such as these.

There were also vajra-bearing spirits there as numerous as the atoms in a buddha world. Their names were: Marvelous Form Nārāyaṇa Vajra-Bearing Spirit, Solar Swiftmess Banner Vajra-Bearing Spirit, Sumeru Flower Light Vajra-Bearing Spirit, Pure Thunder

Vajra-Bearing Spirit, Beautiful and Fine Faculties Vajra-Bearing Spirit, Delightful Radiance Vajra-Bearing Spirit, Great Tree Thunder Vajra-Bearing Spirit, Lion King Light Vajra-Bearing Spirit, Secret Flaming Light Supreme Eyes Vajra-Bearing Spirit, and Lotus Light Maṇi Jewel Topknot Vajra-Bearing Spirit. Vajra-bearing spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world.

Countless kalpas ago, they had all constantly made great vows resolving to always draw near to and make offerings to all buddhas. Their subsequent practice in accordance with those vows had already achieved perfect fulfillment and they had accumulated boundless pure meritorious deeds. They had all already achieved the clear and penetrating comprehension of the spheres of experience of the samādhis they practiced. They had gained the power of the spiritual superknowledges and followed along wherever the Tathāgata dwelt. They entered the realm of inconceivable liberation and dwelt in the midst of the assembled congregations where their awe-inspiring radiance was especially outstanding. They manifested bodies in accordance with what was appropriate for beings and thus instructed and trained them. Wherever all buddhas manifested their forms, they all followed by also manifesting and going there. They were always diligent in protecting the dwelling places of all *tathāgatas*.

There were also many-bodied spirits there equal in number to the atoms in a buddha world. Their names were: Floral Topknot Adornment Many-Bodied Spirit, Radiance Illuminating the Ten Directions Many-Bodied Spirit, Ocean Sound Training Many-Bodied Spirit, Pure Floral Adornment Topknot Many-Bodied Spirit, Measureless Department Many-Bodied Spirit, Supremely Radiant Adornment Many-Bodied Spirit, Pure Light Incense Cloud Many-Bodied Spirit, Guarding and Upholding Many-Bodied Spirit, Everywhere Manifesting Attraction Many-Bodied Spirit, and Motionless Radiance Many-Bodied Spirit. Many-bodied spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. In the distant past, they had all perfected great vows to make offerings to and serve all buddhas.

There were also foot-travel spirits there equal in number to the atoms in a buddha world.⁷ Their names were: Precious Mudrā Foot-Travel Spirit, Lotus Flower Light Foot-Travel Spirit, Pure Lotus Topknot Foot-Travel Spirit, Collector of Wholesome Views Foot-Travel Spirit, Marvelous Jeweled Star Banner Foot-Travel Spirit, Happily Uttering

Subtle Sounds Foot-Travel Spirit, Sandalwood Tree Light Foot-Travel Spirit, Lotus Flower Radiance Foot-Travel Spirit, Sublime Light Foot-Travel Spirit, and Gatherer of Wonderful Flowers Foot-Travel Spirit. Foot-travel spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout countless kalpas of the past, they had drawn close to the *tathāgatas*, following along with and never leaving them.

There were also *bodhimaṇḍa* spirits there equal in number to the atoms in a buddha world. Their names were: Banner of Pure Adornments Bodhimaṇḍa Spirit, Jewel Light of Sumeru Bodhimaṇḍa Spirit, Thunder Banner Insignia Bodhimaṇḍa Spirit, Raining Blossoms Wondrous Eyes Bodhimaṇḍa Spirit, Radiant Topknot with Flower Tassels Bodhimaṇḍa Spirit, Raining Jewel Adornments Bodhimaṇḍa Spirit, Courageous Fragrant Eyes Bodhimaṇḍa Spirit, Colorful Vajra Clouds Bodhimaṇḍa Spirit, Lotus Flower Radiance Bodhimaṇḍa Spirit, and Glorious Illumination with Sublime Light Bodhimaṇḍa Spirit. Bodhimaṇḍa spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout the past, they had met countless buddhas and had perfected the power of vows by which they carried on the vast and ever-flourishing practice of making offerings.

There were also city spirits there equal in number to the atoms in a buddha world. Their names were: Radiance of Jewel Peak City Spirit, Palace of Marvelous Adornments City Spirit, Jewel of Pure Joy City Spirit, Sorrowless Purity City Spirit, Flaming Eye of the Flower Lamp City Spirit, Clearly Visible Banner of Flaming Light City Spirit, Light of Abundant Merit City Spirit, Pure Light City Spirit, Fragrant Topknot Adornment City Spirit, and Marvelous Jewel Light City Spirit. City spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout measurelessly and inconceivably many kalpas, they had purified⁸ the places in which the Tathāgatas resided.

There were also earth spirits there equal in number to the atoms in a buddha world. Their names were: Pure Flower of Universal Virtue Earth Spirit, Adorned with Enduring Merit Earth Spirit, Tree Adorned with Marvelous Flowers Earth Spirit, Everywhere Scattering Many Jewels Earth Spirit, Pure Eye Contemplating Time Earth Spirit, Marvelous Color Dazzling the Eyes Earth Spirit, Fragrant Light-Emitting Hair Earth Spirit, Mind-Pleasing Sound Earth Spirit, Spiral Topknot of Marvelous Flowers Earth Spirit, and Vajra-Adorned Body

Earth Spirit. Earth spirits such as these served as their leaders. They were equal in number to the atoms in a buddha world. Throughout the distant past, they had all made profound and solemn vows to always draw near to all buddhas, all *tathāgatas*, and join in cultivating meritorious deeds.

There were also countless mountain spirits there. Their names were: Jeweled Peak's Blooming Flowers Mountain Spirit, Forest of Flowers Marvelous Topknot Mountain Spirit, Lofty Banner of Universal Illumination Mountain Spirit, Stainless Pure Topknot Mountain Spirit, Light Illuminating the Ten Directions Mountain Spirit, Light of Great Power Mountain Spirit, Universally Supreme Awesome Light Mountain Spirit, Radiant Sphere of Subtle Secrets Mountain Spirit, Manifest Vision of the Universal Eye Mountain Spirit, and Vajra Secret Eye Mountain Spirit. Mountain spirits such as these served as their leaders. They were there in incalculable numbers. They had all attained purified eyes with which they beheld all dharmas.⁹

There were also an inconceivable number of forest spirits there. Their names were: Scattering Flowers like Clouds Forest Spirit, Thriving Trunks Spreading Light Forest Spirit, Producing Sprouts and Emanating Brilliance Forest Spirit, Auspicious Pure Foliage Forest Spirit, Cascading Treasury of Flaming Brilliance Forest Spirit, Pure Illumination Forest Spirit, Pleasing Thunder Forest Spirit, Pervasive Fragrant Light Forest Spirit, Wondrous Light Reflecting Brilliance Forest Spirit, and Radiance and Flavor of Blossoms and Fruit Forest Spirit. Forest spirits such as these served as their leaders. They were there in inconceivable numbers. They all radiated measureless lovely light.

There were also countless herb spirits there. Their names were: Auspicious Herb Spirit, Sandalwood Forest Herb Spirit, Pure Light Herb Spirit, Universally Renowned Herb Spirit, Hair Pore Radiance Herb Spirit, Universally Curative Purity Herb Spirit, Loud Roaring Herb Spirit, Banner of Light Outshining the Sun Herb Spirit, Clear View of the Ten Directions Herb Spirit, and Energy-Augmenting Eye-Brightening Herb Spirit. Herb Spirits such as these served as their leaders. They were there in countless numbers. By their very nature, they were free of defilement and used their benevolence to protect living things.

There were also countless crop spirits there. Their names were: Gentle and Superior Flavor Crop Spirit, Pure Radiance of Seasonal

Flowers Crop Spirit, Courageous Power of Physical Strength Crop Spirit, Enhanced Essential Energies Crop Spirit, Everywhere Producing Roots and Fruit Crop Spirit, Wonderfully Adorned Coiled Topknot Crop Spirit, Moist and Glistening Pure Flowers Crop Spirit, Developer of Subtle Fragrance Crop Spirit, Beheld with Delight Crop Spirit, and Stainless Pure Light Crop Spirit. Crop spirits such as these served as their leaders. They were there in countless numbers. There were none among them who had not perfected great sympathetic joy.

There were also countless river spirits there. Their names were: Everywhere Creating Swift Currents River Spirit, Everywhere Cleansing Springs and Creeks River Spirit, Undefined Pure Eye River Spirit, Pervasive Roar in the Ten Directions River Spirit, Rescuing and Protecting Beings River Spirit, Heat-Free Pure Light River Spirit, Everywhere Producing Joy River Spirit, Banner of the Supremacy of Vast Virtue River Spirit, Light Illuminating the Entire World River Spirit, and Light of Oceanic Virtue River Spirit. River spirits such as these served as their leaders. They were there in countless numbers. They were all diligently devoted to benefiting beings.

There were also countless ocean spirits there. Their names were: Manifesting Precious Light Ocean Spirit, Vajra Banner Ocean Spirit, Far from the Dusts and Abandoning Defilements Ocean Spirit, Palace of Pervasive Waters Ocean Spirit, Auspicious Precious Moon Ocean Spirit, Marvelous Flower Dragon Topknot Ocean Spirit, Everywhere Preserving Radiance and Flavor Ocean Spirit, Precious Flaming Floral Radiance Ocean Spirit, Wondrous Vajra Topknot Ocean Spirit, and Surf Thunder Ocean Spirit. Ocean spirits such as these served as their leaders. They were there in countless numbers. They had all filled themselves with the Tathāgata's great ocean of meritorious qualities.

There were also countless water spirits there. Their names were: Pervasively Arrayed Cloud Banner Water Spirit, Tidal Thunder Water Spirit, Marvelously Colored Coiled Topknot Water Spirit, Whirlpool of Skillfulness Water Spirit, Collector of the Scent of Stainlessness Water Spirit, Light and Sound of the Bridge of Merit Water Spirit, Sovereign Mastery of Easy Contentment Water Spirit, Fine Sound of Pure Joy Water Spirit, Pervasively Manifested Awesome Light Water Spirit, and Ocean-Pervading Roar Water Spirit. Water spirits such as these served as their leaders. They were there in countless numbers. They were always diligent in rescuing and benefiting all beings.

There were also numberless fire spirits there. Their names were: Flaming Treasury of Pervasive Radiance Fire Spirit, Banner of Light

Collected from Everywhere Fire Spirit, Pervasively Illuminating Great Radiance Fire Spirit, Palace of the Many Wonders Fire Spirit, Endlessly Radiant Topknot Fire Spirit, Eyes of the Many Kinds of Flaming Light Fire Spirit, Palaces in the Ten Directions Like Mount Sumeru Fire Spirit, Sovereign Mastery of Awesome Radiance Fire Spirit, Darkness-Dispelling Brilliance Fire Spirit, and Thunder and Lightning Flashes Fire Spirit. Fire spirits such as these served as their leaders. They were there in indescribably great numbers. They were all able to manifest many different kinds of light and extinguish beings' burning afflictions.

There were also countless wind spirits there. Their names were: Unimpeded Radiance Wind Spirit, Everywhere Manifesting Courageous Deeds Wind Spirit, Pounding Gale Cloud Banner Wind Spirit, Pure Light Adornment Wind Spirit, Power to Dry up the Waters Wind Spirit, Pervasively Howling Loud Sound Wind Spirit, Drooping Treetop Topknot Wind Spirit, Unimpeded Travel Wind Spirit, Various Palaces Wind Spirit, and Pervasively Illuminating Bright Light Wind Spirit. Wind spirits such as these served as their leaders. They were there in countless numbers. They were all diligent in blowing away prideful thoughts.

There were also countless space spirits there. Their names were: Pervasively Illuminating Pure Light Space Spirit, Roaming Everywhere Far and Wide Space Spirit, Creating Auspicious Winds Space Spirit, Securely Dwelling Free of Obstacles Space Spirit, Vast Strides Marvelous Topknot Space Spirit, Unimpeded Flaming Radiance Space Spirit, Unimpeded Supreme Power Space Spirit, Stainless Radiance Space Spirit, Deep and Far-Reaching Sublime Voice Space Spirit, and Light Pervading the Ten Directions Space Spirit. Space spirits such as these served as their leaders. They were there in countless numbers. Their minds were all undefiled and radiantly pure.

There were also countless direction spirits there. Their names were: Adorned with Luminous Practices Direction Spirit, Everywhere Manifesting Radiance Direction Spirit, Adorned with Luminous Practices Direction Spirit, Unimpeded Pervasive Travel Direction Spirit, Forever Severing Delusion Direction Spirit, Roaming Everywhere in Pure Space Direction Spirit, Great Sound of Cloud Banners Direction Spirit, Unperturbed Topknot Eye Direction Spirit, Everywhere Contemplating the World's Karma Direction Spirit, and Pervasively Roaming and Watching Direction Spirit. Direction spirits

such as these served as their leaders. They were there in countless numbers. They were able to use expedient means to everywhere cast brilliant light which constantly, continuously, and interminably illuminated the ten directions.

There were also countless night spirits there. Their names were: Pure Light of Universal Virtue Night Spirit, Contemplating the World with Joyous Eyes Night Spirit, Protector of the World's Essential Energies Night Spirit, Quiescent Ocean Sounds Night Spirit, Everywhere Manifesting Auspiciousness Night Spirit, Everywhere Opening Tree Blossoms Night Spirit, Impartial Protector and Nurturer Night Spirit, Wandering and Sporting in Happiness Night Spirit, Ever Joyful Faculties Night Spirit, and Producer of Pure Merit Night Spirit. Night spirits such as these served as their leaders. They were there in countless numbers. They all cultivated diligently and relied on the Dharma for their happiness.

There were also countless day spirits there. Their names were: Manifesting Palaces Day Spirit, Emanating the Scent of Wisdom Day Spirit, Delighting in Superb Adornments Day Spirit, Sublime Light of Fragrant Flowers Light Day Spirit, Everywhere Gathering Marvelous Herbs Day Spirit, Delighting in Creating Joyous Eyes Day Spirit, Manifesting Everywhere in All Directions Day Spirit, Light of Great Compassion Day Spirit, Radiant Roots of Goodness Day Spirit, and Garland of Marvelous Flowers Day Spirit. Day spirits such as these served as their leaders. They were there in countless numbers. They were all able to bring forth resolute faith in the sublime Dharma and constantly worked together with energetic diligence to adorn palaces.

There were also countless *asura* kings there. Their names were: Rāhula Asura King, Vimacitra Asura King, Skillful Conjuraton Asura King, Great Retinue Asura King, Great Powers Asura King, Pervasive Illumination Asura King, Marvelous Adornments of Solid Practice Asura King, Vast Causal Wisdom Asura King, Manifesting Supreme Virtue Asura King, and Marvelously Fine Voice Asura King. *Asura* kings such as these served as their leaders. They were there in countless numbers and they were all already energetically diligent in subduing arrogance and afflictions.

There were also an inconceivably great number of *garuḍa* kings there. Their names were: Great Speed and Power Garuḍa King, Indestructible Jeweled Topknot Garuḍa King, Pure Speed Garuḍa King, Irreversible Resolve Garuḍa King, Power of Attraction Abiding in the Great Ocean Garuḍa King, Pure Light of Solidity

Garuḍa King, Skillfully Adorned Crowning Topknot Garuḍa King, Swiftly Appearing Everywhere Garuḍa King, Ocean of Universal Contemplation Garuḍa King, and Pervasive Voice and Vast Eyes Garuḍa King. Garuḍa kings such as these served as their leaders. They were there in inconceivably great numbers. They had all already perfected the power of great skillful means and were well able to rescue and draw forth all beings.

There were also countless *kiṃnara* kings there. Their names were: God of the Light of Fine Intelligence Kiṃnara King, Banner of Marvelous Flowers Kiṃnara King, Various Adornments Kiṃnara King, Mind-Pleasing Roar Kiṃnara King, Jeweled Tree Light Kiṃnara King, Pleasing to Behold Kiṃnara King, Adorned with Supreme Radiance Kiṃnara King, Banner of Exquisite Flowers Kiṃnara King, Earth-Shaking Strength Kiṃnara King, and Subduer of Evil Hordes Kiṃnara King. *Kiṃnara* kings such as these served as their leaders. They were there in countless numbers. They were all diligent and vigorous in contemplating all dharmas and their minds were always blissful as they roamed about with easeful mastery.

There were also countless *mahoraga* kings there. Their names were: Excellent Wisdom Mahoraga King, Pure Awesome Sound Mahoraga King, Supreme Wisdom Adornment Topknot Mahoraga King, Marvelous Eyes Lord Mahoraga King, Lamp Banner and Refuge of Beings Mahoraga King, Banner of Supreme Radiance Mahoraga King, Lion Heart Mahoraga King, Sounds of the Many Marvelous Adornments Mahoraga King, Sumeru Solidity Mahoraga King, and Delightful Radiance Mahoraga King. *Mahoraga* kings such as these served as their leaders. They were there in incalculably great numbers. They were all diligent in cultivating vast skillful means by which they enabled beings to forever rend the net of delusion.

There were also countless *yakṣa* kings there. Their names were: Vaiśravaṇa Yakṣa King, Sound of Sovereign Mastery Yakṣa King, Stern Weapons Bearer Yakṣa King, Great Wisdom Yakṣa King, Flaming Eyes Lord Yakṣa King, Vajra Eyes Yakṣa King, Valiant and Strong Arms Yakṣa King, Bravely Opposing Great Armies Yakṣa King, Abundant Assets Yakṣa King, and Power to Destroy High Mountains Yakṣa King. *Yakṣa* kings such as these served as their leaders. They were there in countless numbers. They were all diligent in protecting all beings.

There were also countless great dragon kings there. Their names were: Virūpākṣa Dragon King, Sāgara Dragon King, Subtle Banner

of Cloud Sounds Dragon King, Flaming Mouth Ocean Light Dragon King, Ubiquitous Banner of High Clouds Dragon King, Takṣaka Dragon King, Boundless Strides Dragon King, Pure Form Dragon King, Great Voice with Universal Reach Dragon King, and Free of Heat Distress Dragon King. Dragon kings such as these served as their leaders. They were there in countless numbers. None of them were not diligent in powerfully producing clouds and spreading rain to extinguish the heat distress of beings.

There were also countless *kumbhāṇḍa* kings there. Their names were: Increase Kumbhāṇḍa King, Dragon Lord Kumbhāṇḍa King, Banner of Excellent Adornments Kumbhāṇḍa King, Universally Beneficial Actions Kumbhāṇḍa King, Extremely Fearsome Kumbhāṇḍa King, Beautiful Eyes and Excellent Adornments Kumbhāṇḍa King, Lofty Peak of Wisdom Kumbhāṇḍa King, Valiant and Strong Arms Kumbhāṇḍa King, Flower-like Eyes of Boundless Purity Kumbhāṇḍa King, and Vast God-like Face and Asura Eyes Kumbhāṇḍa King. *Kumbhāṇḍa* kings such as these served as their leaders. They were there in countless numbers. They all diligently cultivated and trained in unimpeded Dharma gateways and emanated great radiance.

There were also countless *gandharva* kings there. Their names were: Country-Sustaining Gandharva King, Tree Light Gandharva King, Eye of Purity Gandharva King, Floral Crown Gandharva King, Universal Sound Gandharva King, Marvelous Eyes Delighting in Swaying Gandharva King, Wondrous Voice Lion Banner Gandharva King, Everywhere Emanating Jewel Light Gandharva King, Vajra Tree Blossom Banner Gandharva King, and Delighting in Everywhere Displaying Adornments Gandharva King. *Gandharva* kings such as these served as their leaders. They were there in countless numbers. They all had deep resolute faith in the great Dharma, delighted in it, felt fond esteem for it, and cultivated it diligently and tirelessly.

There were also countless lunar devas there. Their names were: Lunar Deva, Flower King Topknot Light Deva, Pure Light of the Many Wonders Deva, Instilling Happiness in the Minds of the World Deva, Eye Light of the King of Trees Deva, Manifesting Pure Radiance Deva, Pervasively Traveling Unmoving Radiance Deva, Sovereign King of the Constellations Deva, Moon of Pure Awakening Deva, and Radiance of Great Awesome Virtue Deva. Devas such as these served as their leaders. They were there in countless numbers. They were all diligent in revealing the jewel of the minds of beings.

There were also countless solar devas there. Their names were: Solar Deva, Radiant Flaming Light Eyes Deva, Banner of Sumeru's

Awe-inspiring Light Deva, Stainless Jewel Adornment Deva, Courageous Irreversibility Deva, Marvelous Flower Tassel Light Deva, Supreme Banner Light Deva, Universally Radiant Jewel Topknot Deva, Radiant Eyes Deva, Sustaining Supreme Virtue Deva, and Universal Light Deva. Devas such as these served as their leaders. They were there in countless numbers. They all diligently cultivated benefiting beings and promoting growth in their roots of goodness.

There were also countless kings of the Trāyastrimśa Heavens there. Their names were: Śakra Indra Deva King, Universally Praised Full Voice Deva King, Eye of Kindness Jeweled Topknot Deva King, Famous Jeweled Light Banner Deva King, Joy and Bliss Producing Topknot Deva King, Delightful Right Mindfulness Deva King, Supreme Sound of Sumeru Deva King, Accomplished in Mindfulness Deva King, Delightfully Pure Flower Light Deva King, Eye of the Wisdom Sun Deva King, and Masterful Radiance Able to Invoke Awakening Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in initiating vast karmic works in all worlds.

There were also countless kings of the Suyāma Heavens there. Their names were: Good Timse Deva King, Delightful Radiance Deva King, Banner of Endless Wisdom Qualities Deva King, Skillfully Transforming Stately Adornments Deva King, Great Light of Complete Retention Deva King, Inconceivable Wisdom Deva King, Circular Navel Deva King, Light Flames Deva King, Light Illumination Deva King, and Greatly Renowned for Universal Contemplation Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in cultivating vast roots of goodness with minds which were always joyfully contented.

There were also an inconceivable number of kings of the Tuṣita Heavens there. Their names were: Easily Satisfied Deva King, Topknot of an Ocean of Joy and Bliss Deva King, Banner of Supreme Meritorious Qualities Deva King, Quiescent Light Deva King, Delightful and Marvelous Eyes Deva King, Jeweled Peak's Moon of Purity Deva King, Power of Supreme Courage and Strength Deva King, Marvelous Radiance of Vajra Deva King, Banner of the Constellations' Adornment Deva King, and Delightful Adornment Deva King. Deva kings such as these served as their leaders. They were there in inconceivably great numbers. They were all diligent in practicing mindfulness of the names of all buddhas.

There were also countless kings of the Transformation of Bliss Heavens¹⁰ there. Their names were: Skillful Transformations Deva

King, Quiescent Sound and Light Deva King, Light of the Power of Transformation Deva King, Lord of Adornments Deva King, Light of Mindfulness Deva King, Supreme Cloud Sound Deva King, Supreme Light of Many Wonders Deva King, Marvelous Topknot Radiance Deva King, Perfection of Joyous Wisdom Deva King, Flower Light Topknot Deva King, and Universal Vision of the Ten Directions Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in training all beings and enabling their liberation.

There were also innumerable kings of the Freely Appropriating Others' Pleasures Heavens¹¹ there. Their names were: Consummate Sovereign Mastery Deva King, Marvelous Eyes Lord Deva King, Marvelous Crown Banner Deva King, Courageous Wisdom Deva King, Sublime Sounds and Sentences Deva King, Sublime Light Banner Deva King, Gateway to the Realm of Quiescence Deva King, Banner of Marvelous Wheel Adornments Deva King, Mastery of Floral Intelligence Deva King, and Light of the Marvelous Adornments of Indra's Powers Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They were all diligent in cultivating vast Dharma gateways of masterful skillful means.

There were also innumerable kings of the Great Brahma Heavens¹² there. Their names were: Śikhin Deva King, Wisdom Light Deva King, Light of Fine Wisdom Deva King, Universal Cloud Sound Deva King, Masterful Contemplator of the World's Languages Deva King, Quiescent and Radiant Eyes Deva King, Light Pervading the Ten Directions Deva King, Transformational Sounds Deva King, Eye-Dazzling Radiance Deva King, and Mind-Pleasing Ocean Sounds Deva King. Deva kings such as these served as their leaders. They were there in inexpressibly great numbers. They all possessed great kindness, felt kindly sympathy for beings, and streamed forth pervasively illuminating radiance to make them feel happy.

There were also countless kings of the Light and Sound Heavens¹³ there. Their names were: Delightful Radiance Deva King, Marvelous Light of Purity Deva King, Able Mastery of Sounds Deva King, Supreme Mindfulness and Wisdom Deva King, Sublime Sound of Delightful Purity Deva King, Skillful Reflection on Sounds Deva King, Pervasively Illuminating Universal Sound Deva King, Extremely Profound Light and Sound Deva King, Light of Stainless Renown Deva King, and Supreme Pure Light Deva King. Deva kings such as these served as their leaders. They were there in countless

numbers. They all dwelt in the unobstructed dharma of vast quiescent joy and bliss.

There were also countless kings of the Universal Purity Heavens¹⁴ there. Their names were: Renowned for Purity Deva King, Supreme Views Deva King, Quiescent Virtue Deva King, Sumeru Sound Deva King, Eye of Pure Mindfulness Deva King, Delightful Supreme Illumination Deva King, Sovereign Lord of the World Deva King, Flaming Light Mastery Deva King, Delight in Contemplating Dharma's Transformations Deva King, Transformation Banner Deva King, and Sublime Adornment of Constellation Sounds Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. They had all already become established in vast Dharma gateways and were all diligently devoted to beneficial works in all worlds.

There were also countless kings of the Vast Fruition Heavens¹⁵ there. Their names were: Banner of the Lovely Light of Dharma Deva King, Ocean of Pure Adornments Deva King, Supreme Wisdom Light Deva King, Banner of Masterful Wisdom Deva King, Delighting in Quiescence Deva King, Eye of Universal Knowledge Deva King, Delighting in Reflective Intelligence Deva King, Light of Skillfully Engendered Wisdom Deva King, Light of Undeclared Quiescence Deva King, and Vast Light of Purity Deva King. Deva kings such as these served as their leaders. They were there in countless numbers. There were none among them who had not made the dharma of quiescence the palace in which they securely dwelt.

And there were also innumerable kings of the Great Sovereign Mastery Heavens¹⁶ there. Their names were: Ocean of Subtly Flaming Radiance Deva King, Renowned for Sovereign Mastery Deva King, Eye of Pure Meritorious Qualities Deva King, Delightfully Great Intelligence Deva King, Mastery of Motionless Radiance Deva King, Eye of Sublime Adornment Deva King, Light of Skillful Reflection Deva King, Delightfully Great Wisdom Deva King, Banner of Pervasive Sound Adornments Deva King, and Light of Famously Ultimate Vigor Deva King. Deva kings such as these served as their leaders. They were there in indescribably great numbers. They all diligently contemplated the dharma of signlessness and were impartial in all their practices.

At that time, the ocean-like assembly of beings at the Tathāgata's site of enlightenment had all already assembled there like a cloud. All of the boundlessly many kinds of beings there encircled him and

completely filled the area. In all their different forms and appearances, all of these various groups of followers, each arriving from their own particular region, drew near to the Bhagavat and gazed up at him with single-minded admiration.

Having already abandoned all the afflictions, mental defilements, and other habitual karmic propensities, and having already crushed the mountain of heavy karmic obstacles, everyone in this assembly was free of obstructions to seeing the Buddha. They were like this because they had all been gathered in by Vairocana Tathāgata with the four means of attraction during those times in the past when, throughout an ocean of kalpas, he was cultivating the bodhisattva practices.

During that time when he was planting roots of goodness under every one of the buddhas, he had already skillfully accumulated the many different kinds of skillful means with which he taught them, ripened them, and enabled them to become established in the path to all-knowledge.

They had sown a measureless amount of goodness and had already garnered much great merit. They had all already entered the ocean of skillful means and vows. The conduct that they practiced was fully purified. They were already able to skillfully go forth on the path of emancipation. They were always able to see the Buddha with complete luminous clarity.

Through the power of resolute conviction,¹⁷ they had entered the Tathāgata's great ocean of meritorious qualities and had attained easeful mastery¹⁸ of the spiritual superknowledges in the liberation gateways of all buddhas, for instance:

The Great Sovereign Mastery Deva King known as Ocean of Subtly Flaming Radiance acquired the liberation gateway of power in quiescence and skillful means throughout the Dharma realm and the realm of empty space.

Renowned for Sovereign Mastery Deva King acquired the liberation gateway of sovereign mastery in everywhere contemplating all dharmas.

Eye of Pure Meritorious Qualities Deva King acquired the liberation gateway of the effortless practice of realizing all dharmas are neither produced nor destroyed and neither come nor go.

Delightfully Great Intelligence Deva King acquired the liberation gateway of the ocean of wisdom gained by directly seeing the true character of all dharmas.

Mastery of Motionless Radiance Deva King acquired the liberation gateway of the great expedient meditative absorption by which one bestows boundless happiness on beings.

Eye of Sublime Adornment Deva King acquired the liberation gateway by which one extinguishes the darkness of delusion and fear through enabling the contemplation of the dharma of quiescence.

Light of Skillful Reflection Deva King acquired the liberation gateway of skillfully entering boundless spheres of experience without generating any thought karma associated with any of the realms of existence.

Delightfully Great Wisdom Deva King acquired the liberation gateway in which one goes everywhere in the ten directions to speak Dharma and yet does so without moving or relying on anything at all.

Banner of Pervasive Sound Adornments Deva King acquired the liberation gateway of entering the Buddha's quiescent realm while everywhere manifesting light.

Famously Radiant Excellent Vigor Deva King¹⁹ acquired the liberation gateway of remaining in one's place of awakening while focusing on a boundlessly vast realm.

At that time, assisted by the Buddha's awesome powers, Ocean of Subtly Flaming Radiance Deva King surveyed all the congregations of Great Sovereign Mastery deva kings and then spoke these verses:

The Buddha's body pervades all the great assemblies,
endlessly filling up the entire Dharma realm.

It is quiescent, devoid of any inherent nature, and ungraspable,
and yet it appears for the sake of rescuing the world.

The Tathāgata, the Dharma King, comes forth into the world
and is able to light the world-illuminating lamp of the sublime Dharma.
His realm is boundless and endless.

This is what Renowned for Sovereign Mastery has realized.

Buddha is inconceivable, has abandoned discriminations,
has utterly realized that no signs exist anywhere in the ten directions,
and has extensively opened the path of purity for the world.
Pure Eye Deva²⁰ is able to contemplate and see matters such as these.

The Tathāgata's wisdom is so boundless
that no one in the world can measure it.

He forever extinguishes beings' deluded and dark thoughts.

Delightfully Great Intelligence penetrated this and deeply abides in it.

The meritorious qualities of the Tathāgata are inconceivable.
Whenever beings see him, their afflictions are extinguished.

He everywhere causes those in the world to obtain happiness.
Mastery of Motionless Radiance is able to perceive this.

Beings are always confused and blanketed by delusion's darkness.
The Tathāgata explains for them the dharma for reaching quiescence.
This then serves as a lamp of wisdom which illuminates the world.
Eye of Sublime Adornments is able to understand this skillful means.

The Tathāgata's pure and marvelous form body is incomparable
in manifesting everywhere throughout the ten directions.
This body has no inherent nature and no place on which it depends.
This is what Skillful Reflection Deva contemplates.

The reach of the Tathāgata's voice is unbounded and unobstructed.
Of those capable of receiving the teaching, none fail to hear it.
And yet the Buddha remains quiescent and never moves.
This is the liberation gained by Delightful Wisdom Deva.

The quiescent and liberated lord of gods and men—
there is nowhere in the ten directions he does not directly appear.
The brilliance of his illumination fills the entire world.
This unimpeded dharma was seen by Banner of Adornments Deva.

Throughout a boundless ocean of great kalpas,
the Buddha sought bodhi for the sake of sentient beings
and used the various spiritual superknowledges to teach everyone.
Light of Famous Vigor awakened to this dharma.

Furthermore, Banner of the Lovely Light of Dharma acquired the
liberation gateway of everywhere contemplating the faculties of all
beings and speaking Dharma for them to sever their doubts.

Ocean of Pure Adornments Deva King acquired the liberation
gateway of being enabled to see the Buddha whenever bringing him
to mind.

Supreme Wisdom Light Deva King acquired the liberation gate-
way of the body adorned with the independence of the uniformly
equal nature of dharmas.

Banner of Masterful Wisdom Deva King acquired the liberation
gateway of establishing an ocean of inconceivable adornments in a
single mind-moment through completely understanding all worldly
dharmas.

Delighting in Quiescence Deva King acquired the liberation gate-
way of manifesting an inconceivable number of buddha *kṣetras* in but
a single pore without any mutual interference [between the large and
the small].

Eye of Universal Knowledge Deva King acquired the liberation gateway of entering the universal gateway and contemplating the Dharma realm.

Delighting in Reflective Intelligence Deva King acquired the liberation gateway of always appearing directly before all beings in many ways for boundless kalpas.

Light of Skillfully Engendered Wisdom Deva King acquired the liberation gateway of entry into the inconceivable Dharma through contemplation of all worldly spheres of cognition.

Light of Undeclared Quiescence Deva King acquired the liberation gateway of showing all beings the dharmas for achieving emancipation.

Vast Light of Purity Deva King acquired the liberation gateway of contemplating all beings who should be taught and then enabling their entry into the Dharma of the Buddha.

At that time, assisted by the Buddha's awesome powers, Banner of the Lovely Light of Dharma Deva King surveyed all the congregations of Lesser Vastness Heaven devas, Limitless Vastness Heaven devas, and Vast Fruition Heaven devas and then spoke these verses:

The realm of the buddhas is so inconceivable
that no being anywhere would be able to fathom it.
They everywhere enable the minds of beings to develop resolute faith
and the vast aspiration which is inexhaustible.

Wherever there are beings capable of accepting the Dharma,
the awesome spiritual powers of the Buddha lead them
and enable them to always behold the Buddha directly before them.
Ocean of Adornments Deva King sees this in this way.

The nature of all dharmas has nothing on which it depends.
The Buddha's appearance in the world is also just like this.
In all the realms of existence, there is no place on which he relies.
This is what Supreme Wisdom is able to contemplate.

The Buddha's spiritual powers are able to manifest
in accordance with whatever the minds of beings desire,
adapting to their differences in ways that are inconceivable.
This is Wisdom Banner King's ocean of liberation.

All the lands of the past
appear in but a single pore.
This is due to the great spiritual superknowledges of the buddhas.
Delighting in Quiescence is able to expound on this.

The endless ocean of all gateways into the Dharma
all come together in one single dharma in the site of enlightenment.

Such is the nature of dharmas taught by the Buddha.
 Eye of Knowledge is able to understand this skillful means.
 He resides in all lands throughout the ten directions
 and proclaims the Dharma there.
 The Buddha's body has neither any going nor any coming.
 This is the sphere of experience of Delighting in Reflective Intelligence.
 The Buddha contemplates worldly dharmas as like reflected light,
 enters their extremely abstruse and mysterious regions,
 and expounds on the nature of dharmas as always quiescent.
 Skillfully Engendered Wisdom's reflections are able to perceive this.
 The Buddha skillfully and completely knows all spheres of cognition
 and, adapting to the faculties of beings, rains down the Dharma rain
 to teach the inconceivable gateways of emancipation.
 This is what Undefined Quiescence was able to awaken to and enter.
 The Bhagavat constantly uses great kindness and compassion
 to benefit beings and thus brings forth manifestations
 to equally rain down the Dharma rain and fill each being to capacity.
 Light of Purity Deva is able to expound on this.

Furthermore, Renowned for Pure Wisdom Deva King²¹ acquired the liberation gateway of completely comprehending the skillful means for all beings' paths of liberation.

Supreme Views Deva King acquired the liberation gateway of following along and appearing everywhere like a shadow in according with whatever pleases the congregations of devas.

Quiescent Virtue Deva King acquired the liberation gateway of great skillful means in purifying the domains of all buddhas.

Sumeru Sound Deva King acquired the liberation gateway of adapting to all beings as they flow along forever in *saṃsāra*'s ocean of cyclic existence.

Eye of Pure Mindfulness Deva King acquired the liberation gateway of recollection of the Tathāgata's practices in training beings.

Delightful Universal Illumination Deva King²² acquired the liberation gateway that flowed from the ocean of the universal gateway *dhāraṇī*.

Sovereign Lord of the World Deva King acquired the liberation gateway of the ability to enable beings to meet the Buddha and develop a treasury of faith.

Flaming Light Mastery Deva King acquired the liberation gateway of the ability to enable all beings to hear the Dharma, develop faith, rejoice, and gain emancipation.

Delight in Contemplating Dharma's Transformations Deva King acquired the liberation gateway of penetrating all bodhisattvas' training practices as being just as boundless and inexhaustible as space.

Transformation Banner Deva King acquired the liberation gateway of contemplating beings' measureless afflictions with universal compassion and wisdom.

Sublime Adornment of Constellation Sounds Deva King acquired the liberation gateway of attraction and teaching through emanating light and manifesting the Buddha's three spheres.²³

At that time, assisted by the Buddha's awesome powers, Renowned for Pure Wisdom Deva King surveyed all the congregations of devas from the Lesser Purity Heavens, the Immeasurable Purity Heavens, and the Universal Purity Heavens and then spoke these verses:

He who completely understands the unimpeded nature of dharmas manifests throughout the countless *kṣetras* of the ten directions and expounds upon the inconceivable realm of the Buddha, thereby causing beings to return together to the ocean of liberation.

Abiding in the world, the Tathāgata does not depend on anything, and, in this, he is like a reflection that appears in many lands. The nature of dharmas is ultimately without any arising. This is the gateway entered by Supreme Views King.

Cultivating skillful means for an ocean of countless kalpas, everywhere purifying the lands of the ten directions, and abiding forever unmoving in the suchness of the Dharma realm—this is what Quiescent Virtue Deva awakened to.

To beings who are covered over and obstructed by delusion and who, blind and in darkness, always abide in *saṃsāra*, the Tathāgata shows the path of purity. This is the liberation acquired by Sumeru Sound.

The unexcelled path traveled by buddhas is one that no being can fathom.

Hence they teach them with many different gateways of skillful means. By careful contemplation, Eye of Pure Mindfulness can know them all.

The Tathāgata always uses complete-retention *dhāraṇī* gateways as numerous as the atoms contained in an ocean of *kṣetras* to instruct the beings throughout all of them.

This is the gateway Universal Illumination Deva King is able to enter.

A *tathāgata's* appearance in the world is very difficult to meet, for it is encountered but once in an ocean of countless kalpas.

It is able to cause beings to develop resolute faith.

This is what Sovereign Lord Deva has realized.

The Buddha said that the nature of dharmas has no nature.
 This is extremely profound, vast, and inconceivable.
 He everywhere enables beings to develop pure faith—
 Flaming Light Deva King is well able to understand this.

The *tathāgatas* of the three times are complete in meritorious qualities.
 Their teaching of the realms of beings is inconceivable.
 Contemplating this produces celebratory joy—
 Delight in Dharma is able to expound on matters such as this.

Beings are submerged in the ocean of afflictions.
 Their delusion and turbidity of views are extremely fearsome.
 Out of pity, the Great Master enables them to forever abandon them.
 This is the realm contemplated by Transformation Banner King.

The Tathāgata constantly emanates great brilliant light
 within each ray of which there are countless buddhas.
 Each and every one shows the endeavors by which they teach beings.
 This is the gateway entered by Sublime Constellation Sounds Deva.

Furthermore, Delightful Radiance Deva King acquired the liberation gateway of constantly experiencing quiescent bliss while still being able to descend, appear, and then extinguish the sufferings of those in the world.

Marvelous Light of Purity Deva King acquired the liberation gateway of the oceanic mind of great compassion which is a treasury of joy and bliss for all beings.

Mastery of Sounds Deva King acquired the liberation gateway of manifesting in but a single mind-moment the power of all the merit created by all beings throughout boundless kalpas.

Supreme Mindfulness and Wisdom Deva King acquired the liberation gateway of everywhere causing the creation, abiding, and destruction of all worlds to be as pure as space.

Sublime Sound of Delightful Purity Deva King acquired the liberation gateway of delighting in and faithfully accepting the Dharma of all the *āryas*.

Skillful Reflection on Sounds Deva King acquired the liberation gateway of being able to expound for an entire kalpa on the meaning of all the grounds and their skillful means.

Sound of Adorned Explanations Deva King acquired the liberation gateway of the skillful means of presenting great offerings to all bodhisattvas when they descend from the Tuṣita Heaven to take birth.²⁴

Extremely Profound Light and Sound Deva King acquired the liberation gateway of contemplating the inexhaustible ocean of spiritual superknowledges and wisdom.

Vast Renown Deva King²⁵ acquired the liberation gateway of the power of skillful means used when all buddhas appear in the world after their ocean of meritorious qualities has been completely fulfilled.

Supreme Pure Light Deva King acquired the liberation gateway of the generation of a treasury of deep faith and delight through the power of the Tathāgata's past vows.

At that time, assisted by the Buddha's awesome powers, Delightful Radiance Deva King surveyed all the congregations of devas from the Lesser Light Heavens, the Immeasurable Light Heaven, and the Ultimate Light Heavens and then spoke these verses:

I recall the Tathāgata's practices carried out in the past
in works of service, offerings to boundlessly many buddhas,
and pure deeds which accorded with his original mind of faith.
Aided by the Buddha's awesome powers, I now see them all.

The Buddha's body is signless and free of the many defilements.
He always dwells on the ground of kindness, compassion, and pity
and causes the sorrows and distress of the world to all be dispelled.
Such is the liberation of Sublime Light.

The Buddha's Dharma is vast and boundless.
The ocean of all *kṣetras* appears within it
in accordance with the differences in their creation and destruction.
This is the power of Sovereign Sound's liberation.

The power of the Buddha's spiritual superknowledges has no peer.
He appears in all the vast *kṣetras* of the ten directions
and causes them all to be purified and always manifest.
These are skillful means in the liberation of Supreme Mindfulness.

He makes respectful offerings to all *tathāgatas*
as numerous as the atoms in an ocean of *kṣetras*
and is not neglectful in hearing Dharma and abandoning defilement.
This is Sublime Sound Deva's application of this Dharma gateway.

Throughout a great ocean of incalculably many kalpas, the Buddha
was unmatched in teaching the skillful means related to the grounds.
What he taught was boundless and inexhaustible.
Skillful Reflection on Sounds knows the meaning of this.

The Tathāgata's countless gateways of spiritual transformation
are such that, in a single mind-moment, he manifests everywhere

the great expedients in his spirit's descent to attain enlightenment.
This is the liberation gained by Sound of Adorned Explanations Deva.

What his awesome powers sustain, what he is able to expound,
his manifestation of works of the buddhas' spiritual superknowledges,
and his adapting to faculties and desires, enabling all to gain purity—
This was Light and Sound Deva's liberation gateway.

The Tathāgata's boundless wisdom
is unmatched by any in the world and it is not attached to anything.
With a kindly mind, he responds to beings, appearing before them all.
Vast Renown Deva has awakened to this path.

The Buddha's past cultivation of the bodhi practices,
his offerings to all buddhas of the ten directions,
and his making of vows in the presence of each and every buddha—
Hearing of these, Supreme Light was filled with great joyous delight.

Furthermore, the Brahma Heaven King, Śikhin, acquired the liberation gateway of dwelling in all sites of enlightenment throughout the ten directions while teaching Dharma and remaining pure and free of defiling attachments in whatever he practiced.

Wisdom Light Brahma Heaven King acquired the liberation gateway of enabling all beings to enter and abide in *dhyāna* samādhi.

Light of Fine Contemplative Wisdom Brahma Heaven King acquired the liberation gateway of everywhere penetrating all inconceivable dharmas.

Universal Cloud Sound Brahma Heaven King acquired the liberation gateway of entering the ocean of all sounds of the buddhas.

Masterful Contemplator of the World's Languages Brahma Heaven King acquired the liberation gateway of the ability to recall the skillful means used by bodhisattvas in teaching all beings.

Quiescent and Radiant Eyes Brahma Heaven King acquired the liberation gateway of revealing the individual differences in the characteristics of karmic retribution as it occurs in all worlds.

Universally Pervasive Light Brahma Heaven King acquired the liberation gateway of adapting to all beings' different types by appearing directly before them all to train them.

Transformational Sounds Brahma Heaven King acquired the liberation gateway of abiding in the realm of quiescent practice realizing the pure character of all dharmas.

Eye-Dazzling Radiance Brahma Heaven King acquired the liberation gateway of always diligently making his appearance without any attachment to any stations of existence, without boundaries, and without dependence on anything at all.

Mind-Pleasing Ocean Sounds Brahma Heaven King acquired the liberation gateway of always reflectively contemplating the endless dharmas.

At that time, assisted by the Buddha's awesome powers, the Great Brahma Heaven King, Śikhin, surveyed all the congregations of devas from the Brahmakāyika Heavens, the Brahma Ministers Heavens, the Brahma Assembly Heavens, and the Great Brahma Heavens, and then spoke these verses:

The Buddha's body is pure, ever quiescent,
radiant with dazzling illumination that pervades the world,
signless, inactive, having no shadows or images,
and like a cloud in the sky. Just so is it seen.

Buddha's body abides in such a realm of meditative absorption
that no being would be able to fathom it.
The revelation of his inconceivable gateways of skillful means—
It was to this that Wisdom Light King awakened.

With but a single word, he entirely expounds, without exception,
an ocean of Dharma gates as numerous as atoms in a buddha *kṣetra*
such that one could not fully describe them even in an ocean of kalpas.
This is the liberation of Light of Fine Contemplative Wisdom.

All buddhas' perfect voices equally reach the entire world
in which each being understands in accordance with its type,
and yet, in their voices' utterances, they make no discriminations.
Such has been the awakening of Universal Sound Brahma Deva.

The expedient practices leading to realization of bodhi
used by all *tathāgatas* of the three periods of time
are all revealed there within the body of the Buddha.
Such is the liberation of Masterful with Languages Deva.

Adapting to their causal factors, they respond in many different ways
to the differences in the karma of all beings.
It is in this way that the buddhas all appear in the world.
Quiescent and Radiant Deva is able to awaken to and enter this gate.

They possess sovereign mastery of the countless Dharma gateways
as they train beings throughout the ten directions,
yet they still do not give rise to any discriminations among them.
This is the realm of Pervasive Light Deva.

The Buddha's body, like space, is endless.
Signless, unimpeded, and pervading the ten directions,
all the appearances he responds with are like magical conjurations.
Transformational Sounds King awakened to this path.

The marks of the Tathāgata's body are boundless.
 So too is this so with his wisdom and his voice.
 Abiding in the world, he manifests forms, yet has no attachments.
 Dazzling Radiance Deva King entered this gateway.

The Dharma King dwells at peace in the palace of sublime Dharma.
 There is nothing not illuminated by his Dharma body's light.
 The nature of dharmas is incomparable and signless.
 This is the liberation of Ocean Sounds King.

Furthermore, Sovereign Mastery Deva King acquired the liberation gateway of a treasury of sovereign mastery manifesting the ripening of countless beings.

Fine Eyes Lord Deva King acquired the liberation gateway of contemplating what pleases beings, thus enabling them to enter the bliss of the realm of the *āryas*.

Marvelous Jeweled Banner Crown Deva King acquired the liberation gateway of adapting to beings' many different aspirations and understandings to enable them to begin the practice.

Courageous Wisdom Deva King acquired the liberation gateway of embracing all the principles taught for the sake of all beings.

Sublime Sounds and Sentences Deva King acquired the liberation gateway of remembering the Tathāgata's vast kindness to increase the progress of one's own practice.

Sublime Light Banner Deva King acquired the liberation gateway of manifesting the gateway of great compassion to utterly vanquish all the banners of arrogance.

Quiescent Realm Deva King acquired the liberation gateway of subduing all the hateful and injurious thought in the world.

Banner of Marvelous Wheel Adornments Deva King acquired the liberation gateway of the boundlessly many buddhas of the ten directions arriving in response to one's recollecting them.

Flower Light Intelligence Deva King acquired the liberation gateway of everywhere manifesting realization of right enlightenment according to the thoughts in beings' minds.

Indra's Marvelous Light Deva King acquired the liberation gateway of the dharma of sovereign mastery in the great awesome power to everywhere enter all worlds.

At that time, assisted by the Buddha's awesome powers, Sovereign Mastery Deva King surveyed all the congregations of devas from the *Īśvara* Heavens, and then spoke these verses:

The Buddha's body is all-pervasive, equal to the Dharma realm,
 everywhere responding to beings by appearing directly before them,

always teaching and guiding them with different teaching gateways
so that they are able to awaken to Dharma with sovereign mastery.

Of all the different kinds of bliss in the world,
the *ārya*'s quiescent bliss is supreme,
abiding in the vast nature of dharmas.

Marvelous Eyes Deva King has contemplated and perceived this.

The Tathāgata's manifestations pervade the ten directions,
everywhere responding to beings' minds in his teaching of Dharma,
thus severing all their doubting thoughts.

This is the liberation gateway of Marvelous Banner Crown.

The buddhas pervade the world, expounding with marvelous voices.
The Dharma they teach throughout countless kalpas,
they can speak it all with but a single word.

This is the liberation gateway of Courageous Wisdom Deva.²⁶

All the vast kindness in the entire world
does not match even a single hair's fraction of the Tathāgata's.
The kindness of the Buddha is as inexhaustible as space.
This was what Sublime Sounds Deva realized.

The lofty mountain of all beings' arrogance is so entirely shattered
by the One of Ten Powers that no trace of it remains.

This is the function of the Tathāgata's great compassion.

Such is the path traveled by Sublime Light Banner King.

His wisdom light is pure and it fills the world.

Whoever sees it is rid of the darkness of delusion

and is caused to leave the wretched destinies far behind.

Quiescence Deva King awakened to this dharma.

The rays of light from but a single pore are able to expound
on buddha names as numerous as all beings

so they all are able to hear in accordance with whatever pleases them.

This is Banner of Marvelous Wheel Adornment Deva's liberation.

The Tathāgata's powers of sovereign mastery are so measureless
that they completely fill the Dharma realm and all of empty space.

Everyone in this entire congregation is able to clearly behold this.

This is the gateway of liberation entered by Floral Intelligence Deva.

Throughout an ocean of measureless and boundless great kalpas,
he manifests everywhere in the ten directions, teaching the Dharma,
yet no one has ever seen the Buddha as having any coming or going.

This is what Light of Lord [Indra's Powers] Deva awakened to.

Furthermore, Skillful Transformations Deva King acquired the liberation gateway of elucidating the transformative power of all karmic actions.

Quiescent Sound and Light Deva King acquired the liberation gateway of relinquishing all grasping of objective conditions.

Light of the Power of Transformation Deva King acquired the liberation gateway of everywhere extinguishing beings' deluded and dark thoughts, thus enabling their development of perfect wisdom.

Lord of Adornments Deva King acquired the liberation gateway of manifesting boundlessly many mind-pleasing sounds.

Light of Mindfulness Deva King acquired the liberation gateway of completely understanding all buddhas' signs of endless merit.²⁷

Supreme Cloud Sound Deva King acquired the liberation gateway of universal knowledge of the sequence of creation and destruction in all past kalpas.

Supreme Light Deva King acquired the liberation gateway of awakening the wisdom of all beings.

Marvelous Topknot Deva King acquired the liberation gateway of pouring forth light which swiftly fills the realms of empty space throughout the ten directions.

Joyous Wisdom Deva King acquired the liberation gateway of the power of vigor by which none of his endeavors can be destroyed by anyone.

Flower Light Topknot Deva King acquired the liberation gateway of knowing the retributions undergone by all beings as a result of their karmic actions.

Universal Vision of the Ten Directions Deva King acquired the liberation gateway of manifesting in the inconceivably many different forms and types of beings.

At that time, assisted by the Buddha's awesome powers, Skillful Transformations Deva King surveyed all the congregations of devas from the Fine Transformations Heavens, and then spoke these verses:

The nature of the world's karma is inconceivable.

The Buddha explains all of this for the many confused beings, skillfully elucidating the true principles of the causes and conditions related to the differences in the karma of all beings.

In every contemplation of the Buddha, nothing at all is found to exist. Even searching throughout the ten directions, he still cannot be found. Nothing is truly substantial in a Dharma body's manifestations. This is the dharma perceived by Quiescent Sound Deva.

Buddha cultivated the practices throughout an ocean of kalpas to extinguish the world's delusions from the darkness of ignorance. Therefore his purity is the most luminously bright. This is what Light of the Power Deva's mind awakened to.

Of all the marvelous sounds in the world,
 there are none able to compare to the Tathāgata's voice.
 The Buddha uses a single sound that pervades the ten directions.
 Lord of Adornments Deva entered this liberation.

The power of the many kinds of merit existing in the world
 cannot equal that of even one of the Tathāgata's marks.
 The merit of the Tathāgata is as vast as empty space.
 This is what Light of Mindfulness Deva saw through contemplation.

The Buddha is able to manifest within but a single pore,
 all of the different aspects of creation and destruction as they occur
 in all the countless kalpas throughout the three periods of time.
 This is what Superior Cloud Sound Deva completely understood.

Though one might learn the volume of the ten directions of space,
 one could still never know the capacity of a single pore of the Buddha.
 Such unimpeded capacity as this is inconceivable.
 Marvelous Topknot Deva King was already able to awaken to this.

Throughout countless kalpas of the past, the Buddha
 completely cultivated the vast *pāramitās*,
 remaining free of indolence in his diligent cultivation of vigor.
 Joyous Wisdom Deva was able to know this Dharma gateway.

The causes and conditions of the nature of karma are inconceivable.
 The Buddha has explained them all for those in the world.
 The nature of dharmas is fundamentally pure and free of defilements.
 This was the point of entry for Flower Light Deva.

You should contemplate a single pore of the Buddha.
 All beings are entirely present within it.
 Even so, they neither come nor go.
 This is what Universal Vision Deva King completely understood.

Furthermore, Easily Satisfied Deva King acquired the liberation gateway of the wheel of the perfectly complete teaching turned by all buddhas when they appear in the world.

Topknot of an Ocean of Joy and Bliss Deva King acquired the liberation gateway of a body of pure light that pervades the realm of empty space.

Banner of Supreme Meritorious Qualities Deva King acquired the liberation gateway of an ocean of pure vows that extinguish the world's sufferings.

Quiescent Light Deva King acquired the liberation gateway of everywhere manifesting bodies to teach the Dharma.

Fine Eyes Deva King acquired the liberation gateway of everywhere purifying all realms of beings.

Jeweled Peak's Moon Deva King acquired the liberation gateway of the inexhaustible treasury by which there is the universal teaching of those in the world through always appearing directly before them.

Power of Courage and Strength Deva King acquired the liberation gateway of opening and revealing the realm of all buddhas' right enlightenment.

Marvelous Radiance of Vajra Deva King acquired the liberation gateway of fortifying all beings' resolve to attain bodhi, thus rendering it indestructible.

Banner of the Constellations Deva King acquired the liberation gateway of drawing near to all buddhas when they appear in the world to contemplate the skillful means they use to train beings.

Marvelous Adornments Deva King acquired the liberation gateway of instantaneously knowing the minds of all beings and then responding with manifestations adapted to those circumstances.

At that time, assisted by the Buddha's awesome powers, Easily Satisfied Deva King surveyed all the congregations of devas from the Tuṣita Heavens²⁸ and then spoke these verses:

The Tathāgata is vast, pervading the Dharma realm,
identical with all beings,²⁹ everywhere responding to the many beings,
explaining the gates to the wondrous,
and thereby enabling them to enter the inconceivable pure Dharma.

The Buddha's body appears everywhere in all the ten directions,
free of attachments, unimpeded, and ungraspable.
In various physical appearances, it is seen by all in the world.
This is the gateway that Topknot of Joy and Bliss Deva entered.

Throughout the distant past, the Tathāgata cultivated all the practices,
made pure and magnanimous vows as deep as an ocean,
and caused all the dharmas of a buddha to become fulfilled.
Supreme Qualities Deva was able to know these skillful means.

The Dharma body of the Tathāgata is inconceivable.
Like reflections, division bodies appear equally in the Dharma realm,
in place after place, explicating all dharmas.
This is Quiescent Light Deva's gateway to liberation.

Beings are bound up and submerged in karma and afflictions,
arrogant, neglectful, and possessed of minds that run off and wander.
The Tathāgata teaches the dharma of quiescence for their sakes.
Fine Eyes Deva reflected on, realized, and rejoiced in this.

The true Master Guide of the entire world
came forth and appeared in order to rescue and serve as a refuge,

and everywhere revealed to beings the bases of happiness.
Jeweled Peak Moon Deva was able to deeply fathom this.

The sphere of action of the buddhas is inconceivable.
It pervades all dharma realms
and arrives at the far shore of perfection in all dharmas.
Valiant Wisdom observed this and was filled with joyous delight.

Wherever there are beings capable of accepting teaching,
on hearing of the Buddha's qualities, they progress toward bodhi
and are enabled to dwell with constant purity in an ocean of merit.
Marvelous Radiance Deva was able to contemplate this.

As numerous as the atoms in the ocean of *ksetras* of the ten directions,
they all go and gather wherever all buddhas dwell,
paying reverence, making offerings, and listening to the Dharma.
This is what Adornment Banner Deva observed.

The ocean of the minds of beings is inconceivable,
with no abode, no movement, and no place on which it depends.
The Buddha clearly sees it all in but a single mind-moment.
Marvelous Adornment Deva thoroughly understands this.

Furthermore, Good Time Deva King acquired the liberation gateway of instigating the development of all beings' roots of goodness, thereby enabling them to forever abandon their sorrows.

Marvelous Radiance Deva King acquired the liberation gateway of everywhere entering all spheres of experience.

Banner of Endless Wisdom Qualities Deva King acquired the liberation gateway of extinguishing all calamities with the wheel of great compassion.

Skillfully Transforming Stately Adornments Deva King acquired the liberation gateway of completely knowing the minds of all beings of the three periods of time.

Great Light of Comprehensive Retention Deva King acquired the liberation gateway of the light of the *dhāraṇī* gateway with which one remembers all dharmas and never forgets them.

Inconceivable Wisdom Deva King acquired the liberation gateway of the skillful means by which one skillfully penetrates the inconceivable nature of all karma.

Circular Navel Deva King acquired the liberation gateway of using skillful means to turn the wheel of Dharma and bring beings to maturity.

Light Flames Deva King acquired the liberation gateway of using an eye of vast vision to everywhere contemplate beings and then go forth to train them.

Light Illumination Deva King acquired the liberation gateway of stepping beyond all karmic obstacles and refraining from going along with the works of the *māras*.

Greatly Renowned for Universal Contemplation Deva King acquired the liberation gateway of skillfully gathering in and instructing all congregations of devas, thus enabling them to adopt the practice and achieve purity of mind.

At that time, assisted by the Buddha's awesome powers, [Good] Time Deva King surveyed all the congregations of devas from the Suyāma Heavens and then spoke these verses:

During incalculably many kalpas of the distant past, the Buddha already dried up the ocean of worldly sorrows,
opened wide the pure path to abandoning defilements,
and enabled beings' lamps of wisdom to shine forever.

The Buddha's Dharma body is so extremely vast that
its boundaries cannot be found anywhere in the ten directions.
All of his skillful means are boundless.

The wisdom of Marvelous Radiance Deva was able to penetrate this.

The sufferings of birth, aging, sickness, death, worry, and sorrow
forcefully drive the world along without a moment's pause.

The Great Teacher, moved by pity, has vowed to dispel them all.

Endless Wisdom Light Deva was able to completely awaken to this.

The Buddha's wisdom that understands all as illusory is unimpeded.

It clearly comprehends all dharmas of the three periods of time
and everywhere penetrates the thoughts and actions of beings.

This is the sphere of experience of Skillfully Transforming Deva.

The bounds of his complete-retention capacity cannot be found.

So too, the vast ocean of his eloquence is endless

and he is able to turn the wheel of the pure and sublime Dharma.

This is the liberation of Great Light Deva.

Though the nature of karma is inexhaustibly vast,
with completely awakened wisdom, he skillfully opens and reveals it
by using all types of inconceivable skillful means.

Wisdom Deva has penetrated matters such as these.

He turns the wheel of the inconceivable and sublime Dharma,
reveals the way to cultivate the path to bodhi,

and forever extinguishes the sufferings of all beings.

This is Circular Navel Deva's ground of skillful means.

The true body of the Tathāgata is originally non-dual,

yet, responding to beings, he adapts to their forms and fills the world

so that beings each see him directly before them.

This is the sphere of experience of Light Flames Deva.

If any being sees the Buddha but once, he will certainly be caused to become purified through ridding himself of the karmic obstacles and by forever abandoning all deeds of the *māras* without exception. This is the path practiced by Light Illumination Deva King.

In all the congregations as vast as an ocean,

it is the Buddha who is the most awesomely radiant.

He everywhere rains down the Dharma rain, moistening beings.

This is the gate of liberation entered by Greatly Renowned Deva.

Furthermore, Śakra Indra Deva King acquired the liberation gateway of great delight in bringing to mind the appearance in the world of the buddhas of the three periods of time and other such phenomena, including clearly seeing the creation and destruction of all *kṣetras*.

Universally Praised Full Voice Deva King acquired the liberation gateway of enabling the form body of the Buddha to be realized as without peer in the world in its purity and vastness.

Eye of Kindness Jeweled Topknot Deva King acquired the liberation gateway of a cloud of kindness everywhere covering everyone.

Famous Jeweled Light Banner Deva King acquired the liberation gateway of constantly seeing the Buddha manifesting bodies before all leaders of the world, bodies with many different kinds of forms and appearances possessed of awe-inspiring virtue.

Joy and Bliss Producing Topknot Deva King acquired the liberation gateway of knowing from which kinds of meritorious karma all the cities and palaces of beings arose.

Right Mindfulness Deva King acquired the liberation gateway of revealing the deeds through which buddhas bring beings to maturation.

Lofty and Supreme Sound Deva King acquired the liberation gateway of knowing the signs of the creation and destruction of all worlds and of the transformational changes occurring during a kalpa.

Accomplished in Mindfulness Deva King acquired the liberation gateway of bringing to mind the practices used by future bodhisattvas in training beings.

Pure Flower Light Deva King acquired the liberation gateway of completely knowing the causes of the happiness enjoyed by all devas.

Eye of the Wisdom Sun Deva King acquired the liberation gateway of instructing the young devas in the roots of goodness which lead to their rebirths, thereby enabling them to become free of delusion.

Masterful Radiance Deva King acquired the liberation gateway of awakening all the congregations of devas, thus enabling them to forever sever all their various types of doubts.

At that time, assisted by the Buddha's awesome powers, Śakra Indra Deva King surveyed all the congregations of devas from the Heaven of the Thirty-Three, and then spoke these verses:

As I recall all buddhas of the three periods of time,
all their spheres of action are entirely equal.
As for how their lands are destroyed and created,
aided by the Buddha's awesome spiritual powers, I can see it all.

Buddha's body is vast, pervading the ten directions.
His marvelous form is unrivaled and benefits the many beings.
His light's illumination has no place it does not reach.
This is the path Universally Praised Deva was able to observe.

The Tathāgata's skillful means and his ocean of great kindness
were cultivated during past kalpas to the point of ultimate purity.
He has taught and guided boundlessly many beings.
Jeweled Topknot Deva King completely awakened to this.

"As I recall that the Dharma King's ocean of merit
is the most superior and peerless in the entire world,
this brings forth thoughts of vast joyous delight."
This was Jeweled Light Deva's liberation.

The Buddha knows the ocean of beings' good karma and
their different kinds of supreme causes for producing great merit,
all of which, with no exceptions, are then caused to manifest.
This is what was observed by Joyous Topknot Deva.

The buddhas appear throughout the ten directions,
everywhere pervading all worlds.
Contemplating beings' minds, they show how to train them.
Right Mindfulness Deva King awakened to this path.

Of the entire world's atoms, there are none of them
that the vast eye of the Tathāgata's wisdom body fails to see,
Thus it reaches everywhere throughout the ten directions.
This was Sound from the Clouds Deva's liberation.

The bodhi practices of all sons of the Buddha
are entirely manifested by the Tathāgata within a single pore.
Even as countless as they are, they are all completely shown there.
This is what Mindfulness Deva King has clearly seen.

All of the happy circumstances throughout the world
in every case arise because of the Buddha.

The meritorious qualities of the Tathāgata are incomparably supreme. This is the basis of the liberation that Flower Light Deva King entered.

If one calls to mind only a minor meritorious quality of the Tathāgata, even if only through a single focused thought of admiration for it, one will then be forever rid of all fears of the wretched destinies. Due to this, Wisdom Eye Deva was able to reach a deep awakening.

When in the dharma of quiescence, his great superknowledges everywhere respond to beings' minds, having none they fail to reach, he enables the severance of all their doubts and delusions.

This is what Masterful Radiance Deva King realized.

Furthermore, Solar Deva acquired the liberation gateway of pure light everywhere illuminating the beings of the ten directions, constantly benefiting them until the very end of all future kalpas.

Radiant Flaming Light Eyes Deva acquired the liberation gateway of using all kinds of bodies adapted to beings' various types to awaken them and enable them to enter the ocean of wisdom.

Banner of Sumeru Light's Delight Deva acquired the liberation gateway of serving as lords among all beings, thereby enabling them to diligently cultivate boundless pure meritorious qualities.

Pure Jewel Moon Deva acquired the liberation gateway of cultivating all the austerities with deep resolve and delight.

Courageous Irreversibility Deva acquired the liberation gateway of illuminating all beings with unimpeded light, thus bolstering their vitality.

Marvelous Flower Tassel Light Deva acquired the liberation gateway of pure light everywhere illuminating the bodies of beings, thereby causing them to experience an ocean of delight and resolute faith.

Supreme Banner Light Deva acquired the liberation gateway of light everywhere illuminating all worlds and enabling successful development of all different kinds of marvelous meritorious qualities.

Universally Radiant Jewel Topknot Deva acquired the liberation gateway of an ocean of great compassion manifesting boundless spheres of experience and jewels of many different colors and appearances.

Radiant Eyes Deva acquired the liberation gateway of the purification of all beings' eyes, thereby enabling them to see the treasury of the Dharma realm.

Sustaining Virtue Deva acquired the liberation gateway of generating a pure and continuous resolve that is never lost.

Universally Emanated Light Deva acquired the liberation gateway of sending the solar palace everywhere to illuminate all beings throughout the ten directions, thereby enabling them to complete whatever work they are doing.

At that time, Solar Deva, assisted by the Buddha's awesome powers, surveyed all the congregations of solar devas, and then spoke these verses:

The light of the Tathāgata's vast wisdom
everywhere illuminates all lands throughout the ten directions.
All beings there may see the Buddha
using many skillful means to train them in different ways.

The appearances of the Tathāgata's forms are boundless.
Adapting to whatever pleases others, he manifests bodies for them all
and everywhere opens up the ocean of wisdom for the world.
Flaming Light Eyes Deva contemplates the Buddha in this manner.

The Buddha body has no equal and none can even be compared to it.
Its dazzling radiance pervades the ten directions.
It transcends all others and it is supreme, unsurpassed.
This is the Dharma gateway that Delight Deva acquired.

In order to benefit the world, he cultivated the austerities,
going and coming for countless kalpas in all the stations of existence.
His light's universal pervasion and purity are like space.
Jewel Moon Deva was able to know this skillful means.

The Buddha expounds with a marvelous unimpeded voice
that pervades the lands of the ten directions
and benefits the many beings with the Dharma's nourishing flavor.
Courageous Deva was able to know this skillful means.

He emanates an inconceivable net of light
which everywhere purifies all sentient beings
and enables them all to develop deep resolute faith.
This is the gateway that Flower Tassel Deva entered.

All the illumination in the entire world
could still never rival the light from one of the Buddha's pores.
The Buddha's light is just so inconceivable as this.
This was Supreme Banner Light Deva's liberation.

The Dharma of all buddhas is just like this.
They all sit beneath the king of trees, the bodhi tree,
enabling adherents of wrong paths to dwell on the path.
Radiant Jewel Topknot Deva sees in this way.

Beings are blind, in darkness, deluded, and suffering.
The Buddha wishes to enable them to develop purified eyes.

Therefore he lights the lamp of wisdom for them.
Fine Eyes Deva deeply contemplated this.

If there is anyone who has seen and made so much as a single offering to the Venerable One who is the master of the means to liberation, he will then be caused to cultivate the practices and gain their fruits. This is Virtue Deva's power of skillful means.

Within any single Dharma gateway, there are countless gateways which he teaches in these ways for countless thousands of kalpas. The Dharma gateways on which he expounds contain vast meanings. This is what Universally Emanated Light Deva fully understood.

Furthermore, Lunar Deva acquired the liberation gateway of a pure light that everywhere illuminates the Dharma realm, gathering in and teaching beings.

Flower King Topknot Light Deva acquired the liberation gateway of contemplating all realms of beings and enabling them all to enter boundlessly many dharmas.

Pure Light of the Many Wonders Deva acquired the liberation gateway of completely knowing the many different permutations of seizing on objective conditions as they occur in the ocean of all beings' minds.

Instilling Happiness in the Minds of the World Deva acquired the liberation gateway of bestowing inconceivable happiness on all beings, thus causing them to be overcome with great exultation.

Eye Light of the Tree King Deva acquired the liberation gateway of working like a farmer would in planting seeds, bringing forth sprouts, growing seedlings, and so forth, providing protection to others at all times in order to enable their success.

Manifesting Pure Radiance Deva acquired the liberation gateway of rescuing and protecting all beings by enabling them to directly perceive the circumstantial bases for undergoing suffering or enjoying happiness.

Pervasively Traveling Unmoving Radiance Deva acquired the liberation gateway of the ability to hold up the moon of purity so that it appears everywhere throughout the ten directions.

Sovereign King of the Constellations Deva acquired the liberation gateway of revealing all dharmas to be like illusions, like space, signless, and devoid of inherent existence.

Moon of Pure Awakening Deva acquired the liberation gateway of everywhere producing great karmic usefulness for the benefit of all beings.

Radiance of Great Awesome Virtue Deva acquired the liberation gateway of everywhere cutting off all doubts and delusions.

At that time, Lunar Deva, assisted by the Buddha's awesome powers, surveyed all the congregations of devas in all their lunar palaces and then spoke these verses:

The Buddha emanates light throughout the world
that illuminates the lands of the ten directions
and proclaims the inconceivable vast Dharma
that forever dispels the darkness of beings' delusion.

With his sphere of action that is boundless and endless,
he forever provides guidance throughout countless kalpas,
using various types of sovereign mastery to teach the many beings.
Flower Topknot Deva contemplated the Buddha in this way.

The ocean of beings' minds differs in each successive mind-moment.
In its vastness, the Buddha's wisdom completely knows them all.
He teaches the Dharma for them all and causes them to be delighted.
This is the liberation of Light of the Many Wonders Deva.

Without the bliss of the *āryas*, beings sink,
confused, into the wretched destinies and undergo all their sufferings.
The Tathāgata shows them the gateway to the nature of dharmas.
Happiness Deva reflected on this and perceived this in this way.

With his extraordinary great kindness and compassion,
the Tathāgata enters all the stations of existence to benefit beings,
teach the Dharma, encourage goodness, and enable their success.
This is what Eye Light Deva completely understood.

The Bhagavat revealed the light of Dharma
and distinguished the nature of all the world's karma
in which the good and bad actions done are never lost.
Pure Light Deva observed this and felt delighted.

The Buddha is the one upon whom all merit depends,
just as the great earth is what supports the palaces and buildings.
He skillfully reveals the path to peace and security free of sorrow.
Unmoving Radiance Deva was able to understand this skillful means.

His wisdom flame's great light pervades the Dharma realm,
revealing countless forms as numerous as beings,
everywhere unveiling the truth for everyone.
King of the Constellations Deva awakened to this aspect of the path.

Like empty space, the Buddha has no inherently existent nature.
It is for the benefit of beings that he manifests in the world.
His marks and signs³⁰ are like reflected images.
Pure Awakening Deva King saw this in this way.

The pores on Buddha's body everywhere emanate his voice
and his Dharma cloud covers all in the world without exception.
Of those who hear this, there are none not filled with joyous delight.
It was to a liberation such as this that Radiance Deva awakened.

Furthermore, Country-Sustaining Gandharva King acquired the liberation gateway of the masterful skillful means for gathering in all beings.

Tree Light Gandharva King acquired the liberation gateway of everywhere seeing the adornments of all meritorious qualities.

Eye of Purity Gandharva King acquired the liberation gateway of forever severing all beings' anguish and suffering and bringing forth in them a treasury of joyous delight.

Floral Crown Gandharva King acquired the liberation gateway of forever severing all beings' wrong views and delusions.

Pervasive Sound of Joyous Steps Gandharva King acquired the liberation gateway of the vast spreading forth of pervasive cloud-like shade for the nurturance of all beings.

Beautiful Eyes Delighting in Swaying Gandharva King acquired the liberation gateway of manifesting a vast and marvelously fine body enabling all beings to gain happiness.

Wondrous Voice Lion Banner Gandharva King acquired the liberation gateway of spreading all the renowned jewels everywhere throughout the ten directions.³¹

Everywhere Emanating Jewel Light Gandharva King acquired the liberation gateway of manifesting a radiant and pure body causing everyone to feel joyous delight.

Vajra Tree Blossom Banner Gandharva King acquired the liberation gateway of everywhere producing luxuriant growth in all trees to cause those seeing them to feel joyous delight.

Everywhere Displaying Adornments Gandharva King acquired the liberation gateway of skillfully penetrating all buddhas' sphere of action, thus bestowing happiness on all beings.

At that time, assisted by the Buddha's awesome powers, Country-Sustaining Gandharva King surveyed all the congregations of *gandharvas* and then spoke these verses:

There are countless gateways into the realm of the buddhas,
yet, of all the beings, there are none able to enter them.
The nature of the Well Gone One is as pure as space.
He everywhere opens up the right path for those in the world.
Every single one of the Tathāgata's pores
would fill the great ocean with its meritorious qualities

which benefit and bring happiness to the whole world.
This is what Tree Light King was able to observe.

The Buddha is able to completely dry up all without exception
of the world's vast ocean of anguish and suffering.
Out of kindly sympathy, the Tathāgata uses many skillful means.
Eye of Purity was able to deeply understand this.

The ocean of the *kṣetras* of the ten directions is boundless
The Buddha illuminates them all with the light of his wisdom,
everywhere cleansing them of wrong and evil views.
This is the gateway entered by Tree Light King.

Throughout the countless kalpas of the past, the Buddha
cultivated the great kindness and the practice of skillful means,
thereby bringing comfort and peace to all worlds.
Universal Sound was able to awaken to and enter this path.

Everyone delights in seeing the Buddha's pure body.
It is able to produce endless happiness in the world
through sequential development of liberation's causes and effects.
Beautiful Eyes skillfully provided instruction in this.

Beings forever flow along and turn about in their delusion.
Their obstacles of ignorance cover them extremely solidly and tightly.
The Tathāgata proclaims the vast Dharma for their sakes.
Lion Banner King was able to expound on this.

The Tathāgata everywhere manifests his marvelous form body
in countless different forms the same as those of beings,
using various kinds of skillful means to illuminate the world.
Everywhere Emanating Jewel Light perceived this in this way.

Using countless gateways of skillful means based on great wisdom,
the Buddha everywhere explains for the many beings
the genuine practices for entering supreme bodhi.
This is what Vajra Banner skillfully contemplated.

In but a single *kṣaṇa*, and without ever moving,
the Buddha's power is able to manifest in a hundred thousand kalpas
and bestow happiness equally on the many kinds of beings.
This was the liberation of Delighting in Adornments.

Furthermore, Increase Kumbhāṇḍa King acquired the liberation gate-
way of extinguishing the injurious power of all adversaries.

Dragon Lord Kumbhāṇḍa King acquired the liberation gateway of
cultivating a boundless ocean of gateways of practice.

Banner of Adornments Kumbhāṇḍa King acquired the liberation
gateway of knowing what pleases the minds of all beings.

Beneficial Actions Kumbhāṇḍa King acquired the liberation gateway of everywhere accomplishing karmic works done with the light of purity.

Fearsome Kumbhāṇḍa King acquired the liberation gateway of instructing all beings in the path to security and fearlessness.

Marvelous Adornments Kumbhāṇḍa King acquired the liberation gateway of drying up all beings' ocean of desires.

Lofty Peak of Wisdom Kumbhāṇḍa King acquired the liberation gateway of everywhere manifesting a cloud of light in all destinies of rebirth.

Valiant and Strong Arms Kumbhāṇḍa King acquired the liberation gateway of everywhere emanating light to extinguish obstacles as heavy as mountains.

Flower-like Eyes of Boundlessly Purity Kumbhāṇḍa King acquired the liberation gateway of revealing the treasury of non-retreating great compassion.

Vast Face Kumbhāṇḍa King acquired the liberation gateway of everywhere manifesting in all destinies of rebirth bodies which flow along in cyclic existence.

At that time, assisted by the Buddha's awesome powers, Increase Kumbhāṇḍa King surveyed all the congregations of *kumbhāṇḍas* and then spoke these verses:

The Guide for the World, perfect in the power of patience,
cultivated for the sake of beings for incalculably many kalpas
and forever abandoned the world's arrogance, pride, and delusions.
Consequently his body is supremely purified.

In the past, the Buddha everywhere cultivated the ocean of practices,
taught countless beings throughout the ten directions,
and used many different skillful means to benefit the many beings.
This is the liberation gateway that Dragon Lord acquired.

The Buddha uses great wisdom to rescue beings,
never fails to know their minds with complete clarity,
and trains them with many different kinds of masterful powers.
On observing this, Banner of Adornments felt joyous delight.

His spiritual superknowledges appear in response like reflected light.
The Dharma wheel's reality is the same as empty space.
He has dwelt in the world in this way for endlessly many kalpas.
This is what was realized by Beneficial Actions King.

Beings' cataracts of ignorance forever keep them blinded by delusion.
The Buddha's light illuminates and reveals the safe and secure path.

To rescue and protect them, he enables them to be rid of suffering.
Fearsome King was able to contemplate this Dharma gateway.

As they float and sink in an ocean of desire, beset by many sufferings,
wisdom light shines everywhere, extinguishing all without exception.
Having thus rid them of suffering, he teaches Dharma for their sakes.
This is what Marvelous Adornments awakened to.

Buddha's body responds everywhere so that no one fails to see it as,
using many different skillful means, he teaches the many beings.
With a voice like thunder's quaking, he rains down Dharma rain.
It was a Dharma gateway such as this that Lofty Wisdom entered.

His pure light is not emanated in vain.
Whoever meets it will surely be enabled to melt away heavy obstacles.
Expounding on Buddha's qualities, one finds that they are boundless.
Valiant Arms was able to understand this profound principle.

Because he wished to bring happiness to all beings,
he cultivated the great compassion for countless kalpas,
using various skillful means to rid beings of their many sufferings.
It was matters such as these that Flower-like Purity saw.

With inconceivable and miraculous spiritual powers,
his body appears everywhere throughout the ten directions,
and yet, in all such matters, he is without any coming or going.
This is what Vast Face King's mind completely realized.

Furthermore, Virūpākṣa Dragon King acquired the liberation gateway of extinguishing all the flaming sufferings within the realm of dragons.

Sāgara Dragon King acquired the liberation gateway of instantaneously transforming his own dragon form into the bodies of countless beings.

Banner of Cloud Sounds Dragon King acquired the liberation gateway of using a pure voice to utter the ocean of boundlessly many buddha names in all realms of existence.

Flaming Mouth Dragon King acquired the liberation gateway of manifesting everywhere the distinctions occurring in the establishment of the boundlessly many buddha worlds.

Flaming Dragon King acquired the liberation gateway of using the Tathāgata's kindness and sympathy to eliminate all beings' ill will, delusions, hindrances, and fetters.

Banner of Clouds Dragon King acquired the liberation gateway of revealing to all beings the ocean of great joy, bliss, and merit.

Takṣaka Dragon King acquired the liberation gateway of dispelling all fearfulness with a pure voice which rescues and protects.

Boundless Strides Dragon King acquired the liberation gateway of revealing the form bodies of all buddhas along with the sequences of events occurring during their presence in a kalpa.

Pure Form Swiftess Dragon King acquired the liberation gateway of producing a great ocean of fondness and joyous delight in all beings.

Great Voice with Universal Reach Dragon King acquired the liberation gateway of manifesting an unimpeded sound that delights the minds of everyone equally.

Free of Heat Distress Dragon King acquired the liberation gateway of using a pervasively covering cloud of great compassion to extinguish the sufferings of the entire world.

At that time, assisted by the Buddha's awesome powers, Virūpākṣa Dragon King surveyed all the congregations of dragons and then spoke these verses:

Observe how the Dharma of the Tathāgata is always this way.
He bestows benefit on all beings and is also able,
by resort to the power of his great kindness and deep sympathy,
to extricate those who have fallen down into the fearsome destinies.

All the many different kinds of beings
appear on the tip of but a single hair
as transformations of his spiritual superknowledges fill the world.
Sāgara contemplates the Buddha in just this way.

By the power of his unlimited spiritual superknowledges, the Buddha
widely proclaims his names as numerous as those of all beings
and, adapting to whatever pleases them, he causes them all to hear.
Cloud Sounds could awaken to and understand matters such as these.

The Buddha is able to cause to enter a single pore
the populations of countless boundless lands
even as the Tathāgata sits peacefully within their congregations.
This is what Flaming Mouth Dragon saw.

All beings' thoughts of hatred and anger,
their fetters, hindrances, and ignorance are as deep as the ocean.
With kindness and sympathy, the Tathāgata extinguishes them all.
Contemplating this, Flaming Dragon could clearly see it.

The power of the merit of all beings
all appears in but a single one of his pores,³²
Having shown it, he enables it to return to the great ocean of merit.
This is what Banner of High Clouds observed.

The Buddha's pores emanate the light of wisdom.
In place after place, his light streams forth a sublime voice.³³

Those beings who hear it become rid of their worries and fears.
Takṣaka Dragon awakened to this aspect of the path.

The adornments of the lands and sequences of their kalpas
of all the *tathāgatas* of the three periods of time—
All such phenomena as these are shown in the body of the Buddha.
Boundless Strides saw these powers of the spiritual superknowledges.

“As I contemplated the past practices of the Tathāgata
and his making of offerings to the ocean of all buddhas,
increased thoughts of joy and bliss arose in all of that.”
This is the gateway that Swiftess Dragon entered.

Through skillful means, the Buddha adapts to the voices of beings
and speaks Dharma for the many, thus causing them to be delighted.
His voice is clear, refined, and pleasing to the multitude.
As Universal Reach heard this, his mind was pleased and awakened.

Beings, driven along in all stations of existence,
float and swirl in karma and afflictions with no one to rescue them.
Using his great compassion, the Buddha enables their liberation.
The great dragon, Free of Heat, was able to awaken to this.

Furthermore, Vaiśravaṇa Yakṣa King acquired the liberation gateway
of using boundlessly many skillful means to rescue and protect evil
beings.

Sound of Sovereign Mastery Yakṣa King acquired the liberation
gateway of everywhere contemplating beings and using skillful
means to rescue and protect them.

Stern Weapons Bearer Yakṣa King acquired the liberation gateway
of the ability to provide sustenance and benefit to all extremely emaciated
and evil beings.

Great Wisdom Yakṣa King acquired the liberation gateway of
extolling the ocean of meritorious qualities of all *āryas*.

Flaming Eyes Lord Yakṣa King acquired the liberation gateway
of everywhere contemplating all beings with great compassion and
wisdom.

Vajra Eyes Yakṣa King acquired the liberation gateway of using
many different skillful means to benefit and bring happiness to all
beings.

Valiant and Strong Arms Yakṣa King acquired the liberation gate-
way of everywhere penetrating the meaning of all dharmas.

Bravely Opposing Great Armies Yakṣa King acquired the libera-
tion gateway of protecting all beings and inducing them to waste no
time in dwelling in the path.

Abundant Assets Yakṣa King acquired the liberation gateway of increasing all beings' stock of merit, thereby enabling them to constantly enjoy happiness.

Power to Destroy High Mountains Yakṣa King acquired the liberation gateway of bringing forth the Buddha's powers and light of wisdom whenever he brings them to mind.

At that time, assisted by the Buddha's awesome powers, the Great Yakṣa King of Abundant Learning³⁴ surveyed all the congregations of *yakṣas* and then spoke these verses:

Beings' transgressions are so extremely fearsome that they may not see a buddha even in a hundred thousand kalpas as they transmigrate in *saṃsāra*, experiencing many sufferings. It is to rescue such beings that buddhas appear in the world.

The Tathāgata rescues and protects those in all worlds and thus manifests before all beings to halt the suffering of their cyclic existence in the fearsome destinies. Sound of Sovereign Mastery King³⁵ entered a Dharma gate like this.

The evil karma of beings constitutes a heavy obstacle. The Buddha reveals sublime principles, enabling them to understand, acting like a bright lamp illuminating the world. This is the dharma that Stern Weapons Bearer was able to observe.

The Buddha cultivated the practices during an ocean of past kalpas while praising all buddhas of the ten directions. Consequently he has great fame which is lofty and far-reaching. This is what Great Wisdom King entirely understood.

His wisdom is as boundless as empty space and his Dharma body is inconceivably vast. Therefore he appears throughout the ten directions. Flaming Eyes was able to contemplate this.

He expounds with a marvelous voice in all destinies of rebirth, teaching the Dharma to benefit the many types of beings. Wherever his voice reaches, the many sufferings are extinguished. Vajra Eyes penetrated this skillful means.

In but a single sentence, the Tathāgata is able to expound all the extremely deep and vast meanings, bestowing such teaching principles equally on all in the world. This is what Valiant and Strong Wisdom King awakened to.

All beings dwell on erroneous paths. Buddha shows them the inconceivable right path, everywhere enabling those in the world to become vessels of Dharma. Bravely Opposing Armies was able to awaken to and understand this.

The many kinds of merit-producing karma in the world
all arise from the illumination of the Buddha's light.
The ocean of the Buddha's wisdom is difficult to fathom.
Such is the liberation of Abundant Assets.

Recalling past kalpas, endless in their number,
seeing it was then that the Buddha cultivated the ten powers
and was able to cause all those powers to reach complete fulfillment—
This is what Lofty Banner King completely realized.

Furthermore, Excellent Wisdom Mahoraga King acquired the liberation gateway of using all the spiritual superknowledges and skillful means to enable beings to accumulate meritorious qualities.

Pure Awesome Sound Mahoraga King acquired the liberation gateway of enabling all beings to rid themselves of afflictions and acquire clear and cool bliss.

Supreme Wisdom Adornment Topknot Mahoraga King acquired the liberation gateway of everywhere enabling beings possessed of every kind of good and bad ideation to enter the pure Dharma.

Marvelous Eyes Lord Mahoraga King acquired the liberation gateway of the complete comprehension of nonattachment to any of the marks of merit, sovereign mastery, or uniform equality.

Lamp Banner Mahoraga King acquired the liberation gateway of providing instruction to all beings enabling them to abandon the dark and fearsome paths.³⁶

Banner of Supreme Radiance Mahoraga King acquired the liberation gateway of joyous delight on completely understanding all buddhas' meritorious qualities.

Lion Heart Mahoraga King acquired the liberation gateway of the courageous power to serve as the lord who rescues and protects all beings.

Sounds of the Many Marvelous Adornments Mahoraga King acquired the liberation gateway of enabling all beings to experience boundless joy and bliss whenever bringing him to mind.

Sumeru Heart Mahoraga King acquired the liberation gateway of the fulfillment of the perfection of remaining resolutely unmoved by any objective conditions.

Delightful Radiance Mahoraga King acquired the liberation gateway of revealing the path of equanimity to beings without equanimity.

At that time, assisted by the Buddha's awesome powers, Awesome Light of Excellent Wisdom Mahoraga King surveyed all the congregations of *mahoragas* and then spoke these verses:

Contemplate the purity of the Tathāgata's nature.
 He everywhere manifests awesome light, benefiting the many beings,
 revealing the path to the deathless,³⁷ enabling clarity and coolness, and
 forever extinguishing the many sufferings, leaving no further bases.³⁸

All beings abide within the ocean of existence,
 entangled and covered over by their own evil karma and afflictions.
 He reveals for them the dharma of quiescence that he has practiced.
 Pure Awesome Sound was able to thoroughly understand this.

The Buddha's wisdom is peerless and inconceivable.
 He knows the minds of beings, having none he does not fully know,
 and clearly explains for them the dharma of purification.
 Adornment Topknot's mind was able to awaken to such matters.

Countless buddhas appear in the world,
 everywhere serving as fields of merit for beings.
 Their ocean of merit is vast, deep, and difficult to fathom.
 Great King Marvelous Eyes, was able to completely see this.

All beings dread and fear suffering.
 Buddha everywhere appears before them to rescue and protect them.
 There is no space in the Dharma realm that he does not pervade.
 This is the sphere of experience in which Lamp Banner practices.

Even if the whole world together assessed the meritorious qualities
 of a single pore of the Buddha, they could never fully know it,
 for it is as boundless and endless as space itself.
 Banner of Radiance witnessed vastness such as this.

The Tathāgata completely comprehends all dharmas
 and brightly illuminates the nature of all those dharmas
 while remaining as motionless as Mount Sumeru.
 Lion Heart entered this gateway into the Dharma.

Throughout a vast number of past kalpas, the Buddha
 accumulated an endlessly deep ocean of joyous delight.
 Therefore, of those who see him, none are not pleased.
 This was the dharma entered by Sounds of Adornments.

He completely knows the Dharma realm as devoid of form or marks.
 The ocean of his *pāramitās* is entirely and perfectly full.
 His great light everywhere rescues beings.
 Mountain Heart was able to know this skillful means.

Contemplate the Tathāgata's powers of sovereign mastery:
 In descending to appear in the ten directions, he is always impartial
 as he equally illuminates and awakens all beings.
 This is what Marvelous Radiance was able to thoroughly penetrate.

Furthermore, God of the Light of Fine Wisdom Kiṃnara King acquired the liberation gateway of everywhere doing all deeds that produce joy and bliss.

Banner of Marvelous Flowers Kiṃnara King acquired the liberation gateway of the ability to produce unsurpassed joy in the Dharma enabling everyone to experience happiness.

Various Adornments Kiṃnara King acquired the liberation gateway of the fulfillment of all meritorious qualities and a vast treasury of pure resolute faith.

Mind-pleasing Roar Kiṃnara King acquired the liberation gateway of constantly emanating all kinds of mind-pleasing sounds enabling those who hear to abandon their worries and fears.

Jeweled Tree Light Kiṃnara King acquired the liberation gateway of compassionately establishing all beings in circumstances enabling them to awaken to whatever they focus their attention on.

Pleasing to Behold Kiṃnara King acquired the liberation gateway of manifesting all kinds of marvelous form bodies.

Adorned with Supreme Radiance Kiṃnara King acquired the liberation gateway of completely understanding from which karmic deeds all the fruits manifesting as especially supreme adornments are produced.

Banner of Exquisite Flowers Kiṃnara King acquired the liberation gateway of skillfully contemplating the retributions produced from all the karmic deeds in the world.

Earth-Shaking Strength Kiṃnara King acquired the liberation gateway of constantly taking up all endeavors beneficial to beings.

Lord of Awesome Courage Kiṃnara King acquired the liberation gateway of knowing well the minds of all of the *kiṃnaras* so as to then skillfully govern them.

At that time, assisted by the Buddha's awesome powers, God of the Light of Fine Intelligence Kiṃnara King surveyed all the congregations of *kiṃnaras* and then spoke these verses:

All the happiness in the world
arises from seeing the Buddha.
The Master Guide benefits all beings
and everywhere serves as a rescuer and as a refuge.

He produces all the joy and bliss
which everyone in the world may endlessly acquire.
He is able to cause whoever sees him to not have done so in vain.
This is what Banner of Flowers awakened to.

The ocean of the Buddha's meritorious qualities is endless.
 Though one might search for its boundaries, they cannot be found.
 His light everywhere illuminates the ten directions.
 This was the liberation of Various Adornments King.

The Tathāgata's great voice is forever discoursing,
 revealing the true Dharma for abandoning sorrow.
 All the beings who hear it are pleased.
 Mind-Pleasing Roar could believe and accept matters such as these.

"As I contemplate the Tathāgata' miraculous powers,³⁹
 I see they all come forth from what he cultivated in the distant past.
 Rescuing beings with great compassion, he enables their purification."
 Jeweled Tree King was able to awaken to and enter this gateway.

It is difficult to be able to see or hear a *tathāgata*.
 Beings may pass through a *koṭī* of kalpas and only then encounter one.
 The many characteristics, all perfected, serve as his adornments.
 This is what Pleasing to Behold King observed.

You should contemplate the great wisdom of the Tathāgata,
 Everywhere responding to whatever the minds of beings wish for,
 there are no aspects of the path to all-knowledge he does not proclaim.
 Adorned with Supreme Radiance was able to completely know this.

The ocean of karma is vast and inconceivable.
 All the sufferings and happiness of beings arise from it.
 All such matters as these, he is able to reveal.
 This is what Banner of Flowers King has completely realized.

All buddhas' spiritual superknowledges are never interrupted
 as, in the ten directions, they constantly cause the great earth to quake,
 and yet no being is able to even be aware of this.
 This is what Vast Strength constantly and clearly observed.

As they abide in assemblies, they manifest spiritual superknowledges,
 emanating great light enabling others to awaken
 and revealing the realm of all *tathāgatas*.
 This is what Lord of Awesome Courage was able to observe.

Furthermore, Great Speed and Power Garuḍa King acquired the liberation gateway of everywhere observing the realms of beings with nonattachment and eyes possessed of unimpeded vision.

Indestructible Jeweled Topknot Garuḍa King acquired the liberation gateway of dwelling everywhere throughout the Dharma realm to teach the beings there.

Pure Speed Garuḍa King acquired the liberation gateway of using the power of vigor to everywhere perfect the *pāramitās*.

Adorned with Irreversible Resolve Garuḍa King acquired the liberation gateway of using the power of courage to enter the realm of the *Tathāgata*.

Power of Attraction Abiding in the Great Ocean Garuḍa King acquired the liberation gateway of entering the ocean of the vast wisdom of the Buddha's practices.

Pure Light of Solid Dharma Garuḍa King acquired the liberation gateway of the fully developed knowledge of the differences in the boundlessly many beings.

Marvelously Adorned Crowning Topknot Garuḍa King acquired the liberation gateway of adorning the city of the Buddha's Dharma.

Swiftly Appearing Everywhere Garuḍa King acquired the liberation gateway of the fully developed power of indestructible equanimity.

Ocean of Universal Contemplation Garuḍa King acquired the liberation gateway of completely knowing the bodies of all beings and then manifesting forms for their sakes.

Essence of Dragon Voice and Vast Eyes Garuḍa King acquired the liberation gateway of everywhere penetrating the knowledge of the actions involved in deaths and rebirths of all beings.

At that time, assisted by the Buddha's awesome powers, Great Speed and Power Garuḍa King surveyed all the congregations of *garuḍas* and then spoke these verses:

The Buddha's eyes are boundlessly vast,
for he sees all the lands throughout the ten directions.
Though the beings within them are incalculably numerous,
he manifests great spiritual superknowledges and trains them all.

The power of Buddha's spiritual superknowledges is unimpeded.
He sits beneath the bodhi trees throughout the ten directions
where his expounding of the Dharma fills them all like a cloud.
When Jeweled Topknot heard this, his mind could not resist it.

Throughout the distant past, the Buddha cultivated all the practices,
everywhere purified the vast *pāramitās*,
and made offerings to all the *tathāgatas*.
Speed King acquired deep resolute faith in this.

In but a single mind-moment, the Tathāgata manifests
boundlessly many practices in each and every pore.
The Buddha's inconceivable spheres of action such as these
were all clearly seen by Adorned with Irreversible Resolve.

The practices of the Buddha are so inconceivably vast
that no being would be able to fathom them.

The ocean of the Guiding Teacher's merit and wisdom
is the place in which Sustaining King practices.

The light of the Tathāgata's measureless wisdom
is able to destroy the net of beings' ignorance and delusion
and rescue everyone in all worlds.

This is the teaching retained by Solid Dharma.

The city of the Dharma is vast and inexhaustible.

Its many different kinds of gates are innumerable.

The Tathāgata stays in the world to open them wide and explain them.

This is the gate Marvelous Topknot was able to understand and enter.

All buddhas have a single Dharma body characterized by
true suchness, uniform equality, and an absence of distinctions.

It is due to this power that the buddhas forever abide.

Swiftly Appearing Everywhere King fully expounds this.

In the past, the Buddha gathered in beings in all realms of existence,
everywhere emanated light pervading the world,
and used different kinds of skillful means to instruct and train them.
Ocean of Contemplation awakened to this supreme Dharma gateway.

The Buddha contemplates all lands,

all of which abide in reliance upon an ocean of karma,

and then everywhere rains down the Dharma rain within them.

Dragon Voice was able to gain liberation in this way.

Furthermore, Rāhu Asura King acquired the liberation gateway of
appearing as a revered and supreme lord within a great assembly.

Vemacitra Asura King acquired the liberation gateway of revealing
incalculably many kalpas.

Skillful Conjunction Asura King acquired the liberation gateway
of extinguishing the sufferings of all beings and enabling their purification.

Great Retinue Asura King acquired the liberation gateway of self-
adornment through cultivation of all the austerities.

Bandhi Asura King acquired the liberation gateway of causing
quaking in boundlessly many realms throughout the ten directions.

Pervasive Illumination Asura King acquired the liberation gate-
way of using many different skillful means to securely establish all
beings.

Marvelous Adornments of Solid Practice Asura King acquired the
liberation gateway of everywhere accumulating indestructible roots
of goodness and purifying all defiled attachments.

Vast Causal Wisdom Asura King acquired the liberation gateway of the power of great compassion in which an absence of afflicted doubtfulness is primary.

Manifesting Supreme Virtue Asura King acquired the liberation gateway of everywhere enabling seeing the Buddha, serving him, making offerings to him, and cultivating all kinds of roots of goodness.

Fine Voice Asura King acquired the liberation gateway of everywhere entering all rebirth destinies with resolutely impartial practices.

At that time, Rāhu Asura King surveyed all the congregations of *asuras* and then spoke these verses:

In all the vast assemblies throughout the ten directions,
the Buddha is the most extraordinary one among them.
His light's pervasive illumination is as vast as space
as he everywhere appears before all beings.

All the buddha lands in a hundred thousand myriads of kalpas
all clearly appear in but a single *kṣaṇa*.
Emanating light and teaching beings, there is no place he fails to reach.
Vemacitra sincerely praised and rejoiced in matters such as these.

There is no one who matches the Tathāgata's sphere of action.
With many varied Dharma gateways, he always bestows benefit
and, wherever beings are beset by sufferings, he extinguishes them all.
Kumāra King was able to observe this.

For countless kalpas, he cultivated the austerities,
benefited beings, and purified the world.
Because of this, the Muni's wisdom is entirely perfected.
Great Retinue King witnessed the Buddha's accomplishment of this.

Using unimpeded and peerless great spiritual superknowledges,
he everywhere shook all the *kṣetras* of the ten directions,
yet still did not cause beings to feel frightened.
Great Powers was able to completely understand this.

The Buddha came forth into the world to rescue beings,
to reveal to everyone the path to all-knowledge,
and to enable everyone to shed their sufferings and find happiness.
This meaning is widely expounded by Pervasive Illumination.

The power of the Buddha is able to bring forth and everywhere purify
the ocean of all the world's many kinds of merit.
The Buddha is able to reveal the bases of liberation.
This is the gateway entered by Adornments of Solid Practice.

The Buddha's bodies of great compassion have no equal.
They are unimpeded in going everywhere, causing all to see
as they appear in the world like reflected images.
Causal Wisdom is able to proclaim these meritorious qualities.

With his rare and matchless great spiritual superknowledges,
he manifests bodies in place after place, filling the Dharma realm
where each of them then sits beneath a bodhi tree.
This is the meaning that Supreme Virtue is able to proclaim.

The Tathāgata formerly cultivated all the practices of the three times
and had no destinies in cyclic existence he did not pass through
as he liberated beings from all sufferings without exception.
This is what Marvelous Voice King praises.

Furthermore, Manifesting Palaces Day Spirit acquired the liberation gateway of everywhere entering all worlds.

Emanating the Scent of Wisdom Day Spirit acquired the liberation gateway of everywhere contemplating beings, benefiting them all, and enabling their happiness and satisfaction.

Delighting in Superb Adornments Day Spirit acquired the liberation gateway of the ability to emanate the boundless and delightful light of the Dharma.

Subtle Light of Fragrant Flowers Day Spirit acquired the liberation gateway of producing a mind of pure and resolute faith in boundlessly many beings.

Everywhere Gathering Marvelous Herbs Day Spirit acquired the liberation gateway of the power to accumulate pervasively radiant adornments.

Delighting in Creating Joyous Eyes Day Spirit acquired the liberation gateway of everywhere awakening all suffering and happy beings, thereby enabling them all to attain Dharma bliss.

Contemplating the Directions and Manifesting Everywhere Day Spirit acquired the liberation gateway of manifesting different bodies throughout the ten directions of the Dharma realm.

Awesome Power of Great Compassion Day Spirit acquired the liberation gateway of rescuing all beings and enabling their happiness.

Radiant Roots of Goodness Day Spirit acquired the liberation gateway of the power of the meritorious quality of producing joy and contentment everywhere.

Garland of Marvelous Flowers Day Spirit acquired the liberation gateway of universal renown by which all beings who see him gain benefit.

At that time, assisted by the Buddha's awesome powers, Manifesting Palaces Day Spirit surveyed all the congregations of day spirits and then spoke these verses:

The wisdom of the Buddha, like space, has no end.
His light's brilliant illumination pervades the ten directions.
He knows all the thoughts and actions of beings
and, of all the worlds, there are none he does not enter.

Knowing what pleases the minds of beings, he adapts to what is fitting
in teaching an ocean of the many dharmas for them
in which the statements and meanings are vast and different for each.
Complete Wisdom Spirit was able to perceive all of this.

The Buddha emanates light that illuminates the world.
Those who see or hear delight in it and do not do so in vain
as he thus reveals his station of deep and vast quiescence.
Delighting in Adornment's mind awakened to and understood this.

The Buddha rains down the Dharma rain in boundless measure
and is able to cause great delight in those who witness this.
Supreme roots of goodness arise from this.
Matters such as these are what Subtle Light's Mind awakened to.

He entered all Dharma gates, realizing their awakening power,
and cultivated them to complete purity throughout vast kalpas.
He did all such things in order to gather in beings.
This is what Marvelous Herbs Spirit completely understood.

He uses many different skillful means to teach beings.
All who see or hear thereby receive such benefit
that they are all caused to be filled with great joyous exultation.
Wondrous Eyes Day Spirit witnessed things such as these.

The Ten-Powered One appears in response throughout the world,
doing so in all ten directions of the Dharma realm without exception,
yet his essential nature is itself neither existent nor nonexistent.
This is the gateway Contemplating the Directions Spirit entered.

Beings transmigrate in the midst of hazardous difficulties.
Out of deep pity for them, the Tathāgata comes forth into the world
and enables them all to extinguish all their sufferings.
Power of Compassion dwells in this gateway to liberation.

Beings, shrouded in darkness, sink down into a perpetual nighttime.
The Buddha speaks Dharma for them, beginning a great dawning,
enabling them all to gain happiness and be rid of the many sufferings.
Radiance of Great Goodness Spirit entered this gateway.

The measure of a Tathāgata's merit is as vast as empty space.
The world's many kinds of merit all arise from it.

Whatever deeds are done are never done in vain.

Flower Garland acquired a means of liberation such as this.

Furthermore, Pure Light of Universal Virtue Night Spirit acquired the liberation gateway of the bliss, great courage, and strength of quiescent *dhyāna* absorption.

Contemplating the World with Joyous Eyes Night Spirit acquired the liberation gateway of the delightful signs of meritorious qualities arising from vast purity.

Protector of the World's Essential Energies Night Spirit acquired the liberation gateway of appearing everywhere in the world to train beings.

Quiescent Ocean Sounds Night Spirit acquired the liberation gateway of assembling a mind of vast joyous delight.

Everywhere Manifesting Auspiciousness Night Spirit acquired the liberation gateway of extremely profound and masterfully pleasing speech.

Everywhere Producing Tree Blossoms Night Spirit acquired the liberation gateway of a vast treasury of joy filled with light.

Impartial Protector and Nurturer Night Spirit acquired the liberation gateway of awakening beings and enabling them to ripen their roots of goodness.

Wandering and Sporting in Happiness Night Spirit acquired the liberation gateway of boundless kindness in rescuing and protecting beings.

Ever Joyful Faculties Night Spirit acquired the liberation gateway of everywhere manifesting adornments within the gateway of great compassion.

Manifesting Pure Merit Night Spirit acquired the liberation gateway of everywhere bringing about the fulfillment of whatever pleases all beings.

At that time, assisted by the Buddha's awesome powers, Pure Light of Universal Virtue Night Spirit surveyed all the congregations of night spirits and then spoke these verses:

You should all contemplate what the Buddha practices:

Vast, quiescent, and space-like in character.

He has purified all of the boundless ocean of desires

and his majestic stainless purity illuminates the ten directions.

Everyone in the world delights in seeing him.

Even in an ocean of countless kalpas, they may meet him only once.

His greatly compassionate mindfulness of beings extends to all.

This is the liberation gateway Contemplating the World witnessed.

The Master Guide rescues and protects those in all worlds.
 All beings see him appearing directly before them.
 He is able to purify all the destinies of rebirth.
 Protector of the World was able to contemplate matters such as these.

In the past, the buddha cultivated an ocean of joyous delight
 which is vast, boundless, and unfathomably deep.
 Therefore those who see him are all pleased.
 This is what Quiescent Sounds completely understood.

The Tathāgata's sphere of action is measureless, quiescent,
 and yet able to expound the Dharma throughout the ten directions.
 He everywhere enables the purification of beings' minds.
 When Śiri Night Spirit heard this, he was filled with exultation.

In the midst of beings who have no merit, the Buddha,
 adorned with great merit, shines with extremely awesome radiance
 and shows them the dharma of quiescence apart from defilements.
 Everywhere Opening Blossoms Spirit awakened to this path.

Throughout the ten directions, he manifests
 great spiritual superknowledges to train all beings,
 enabling all to see him with many different physical appearances.
 This is what Protector and Nurturer Spirit observed.

In each successive mind-moment throughout the past, the Tathāgata
 purified all the ocean of skillful means, kindness, and compassion,
 and thus rescued those in the worlds, having none he did not pervade.
 This was the liberation of Merit Happiness Spirit.

Due to delusion, beings are always beset by confusion and turbidity.
 The stubborn poisons in their minds make them especially fearsome.
 With kindly pity, the Tathāgata appears in the world for their sakes.
 Extinguishing Enmity Spirit was able to awaken to and delight in this.

In the past, the Buddha cultivated the practices for the sake of beings
 in order to enable the fulfillment of all their aspirations.
 Due to this, he fully perfected the signs of the meritorious qualities.
 This is the gateway Manifesting Merit Spirit entered.

Furthermore, Dwelling Everywhere Direction Spirit acquired the
 liberation gateway of the power to rescue and protect beings every-
 where.

Everywhere Manifesting Radiance Direction Spirit acquired the
 liberation gateway of using the spiritual superknowledges to accom-
 plish deeds which teach all beings.

Adorned with Luminous Practices Direction Spirit acquired the
 liberation gateway of light that dispels darkness-generated obstacles
 and produces joy and bliss.

Unimpeded Pervasive Travel Direction Spirit acquired the liberation gateway of manifesting everywhere, never in vain.

Forever Severing Delusion Direction Spirit acquired the liberation gateway of producing merit by revealing names as numerous as all beings.

Roaming Everywhere in Pure Space Direction Spirit acquired the liberation gateway of constantly emanating a marvelous sound causing all who hear it to rejoice.

Great Sound of Cloud Banners Direction Spirit acquired the liberation gateway of causing beings to rejoice in the same way as when the dragons everywhere send down the rains.

Unperturbed Topknot Eye Direction Spirit acquired the liberation gateway of the sovereign power to reveal the invariably manifesting karma of all beings.

Everywhere Contemplating the World's Karma Direction Spirit acquired the liberation gateway of contemplating the many different kinds of karma associated with all the destinies of rebirth.

Pervasively Roaming and Watching Direction Spirit acquired the liberation gateway of gladdening all beings by completing all his endeavors.

At that time, assisted by the Buddha's awesome powers, Dwelling Everywhere Direction Spirit surveyed all the congregations of direction spirits and then spoke these verses:

The Tathāgata freely comes forth into the world,
teaches all kinds of beings, everywhere reveals Dharma gateways,
and thus enables them to awaken and enter them
so that they will all be enabled to realize unexcelled wisdom.

His countless spiritual superknowledges equal the number of beings.
Adapting to whatever pleases them, he reveals all kinds of signs.
All who see them then acquire emancipation from suffering.
This is Manifesting Radiance Spirit's power of liberation.

Amidst an ocean of beings obstructed by darkness, the Buddha
reveals for them the great illumination of the Dharma torch,
the light of which shines everywhere so that no one fails to see it.
This is the liberation of Adorned with Practices.

Completely possessed of the many different languages of the world,
he everywhere turns the wheel of Dharma so none fail to understand
and so the afflictions of the beings who listen are then extinguished.
This is what Pervasive Travel Spirit awakened to.

With names equal in number to all those in the world,
the Buddha comes forth and takes birth there,

thereby enabling all beings to abandon their delusions.
This is the sphere of Severing Delusion Spirit's practice.

Whenever there are beings who arrive in the presence of the Buddha who then are able to hear the beautiful sublime voice of the Tathāgata, there are none who do not experience great happiness.
Roaming Everywhere in Space awakened to this dharma.

In each and every *kṣaṇa*, the Buddha everywhere rains down boundless rains of the great Dharma, enabling the afflictions of all beings to be extinguished.
This is what Cloud Banner Spirit completely realized.

The Buddha equally and no differently explains for all the ocean of all the karma of the world and everywhere enables beings to do away with karma and afflictions.
This is what Topknot Eye Spirit completely understood.

The ground of all-knowledge is boundless.
The Tathāgata illuminates and sees with complete clarity all beings' many different states of mind.
This is the vast gateway that Contemplating the World entered.

In the past, the Buddha cultivated all the practices, reached complete fulfillment of all the countless perfections, and benefited beings with great kindness and deep sympathetic pity.
This is the liberation of Pervasively Roaming Spirit.

Furthermore, Pervasively Illuminating Pure Light Space Spirit acquired the liberation gateway of everywhere knowing the minds of all beings in all destinies of rebirth.

Roaming Everywhere Far and Wide Space Spirit acquired the liberation gateway of everywhere entering the Dharma realm.

Creating Auspicious Winds Space Spirit acquired the liberation gateway of completely penetrating the boundless sphere of action associated with the physical marks.

Securely Dwelling Free of Obstacles Space Spirit acquired the liberation gateway of the ability to rid all beings of the obstacles of karma and afflictions.

Vast Strides Marvelous Topknot Space Spirit acquired the liberation gateway of everywhere contemplating and reflecting upon the ocean of vast practices.

Unimpeded Flaming Radiance Space Spirit acquired the liberation gateway of using the light of great compassion to everywhere rescue all beings from dangerous difficulties.

Unimpeded Supreme Power acquired the liberation gateway of everywhere penetrating the power of the meritorious qualities produced by having nothing whatsoever to which one is attached.

Stainless Radiance Space Spirit acquired the liberation gateway of the ability to enable the minds of all beings to achieve the purity arising from abandoning the hindrances.

Deep and Far-reaching Sublime Voice Space Spirit acquired the liberation gateway of everywhere seeing the light of wisdom throughout the ten directions.

Light Pervading the Ten Directions Space Spirit acquired the liberation gateway of never moving from one's original place and yet appearing everywhere throughout the world.

At that time, assisted by the Buddha's awesome powers, Pervasively Illuminating Pure Light Space Spirit surveyed all the congregations of space spirits and then spoke these verses:

The vast eye of the Tathāgata⁴⁰
is as pure and clear as space.
It everywhere sees all beings
and completely understands them all.

The great radiance of the Buddha's body
illuminates everywhere throughout the ten directions.
In place after place, it manifests as standing directly before one.
Roaming Everywhere contemplated this aspect of the path.

The body of the Buddha is like empty space.
It is unborn and ungraspable,
inapprehensible, and devoid of any inherent nature.
This is what Auspicious Winds observed.

For countless kalpas, the Tathāgata
extensively proclaimed the paths of the *āryas*,
and everywhere extinguished beings' obstacles.
Perfect Illumination awakened to this gateway.

"I observe that the practices leading to bodhi
practiced by the Buddha in the distant past
were all undertaken to bring peace to those in the world."
This was the sphere of Marvelous Topknot's practice.

All the realms of beings
transmigrate in the ocean of *saṃsāra*.
The Buddha emanates the light that extinguishes suffering.
Unimpeded Spirit was able to perceive this.

His treasury of pure meritorious qualities
is able to serve as a field of merit for the beings of the world,

after which, through wisdom, they may achieve enlightenment.
Power Spirit reached awakening through this.

Beings are blanketed by delusion
and so transmigrate in hazardous paths.
The Buddha emanates light for their sakes.
Stainless Spirit was able to realize this.

His wisdom is boundless,
completely appearing in all lands,
and his light illuminates the world.
It was through this that Sublime Voice saw the Buddha.

In order to liberate beings, the Buddha
cultivated the practices throughout the ten directions.
Just so was the resolve of his great vows.
Pervasive Appearance was able to contemplate this.

Furthermore, Unimpeded Light Wind Spirit acquired the liberation gateway of everywhere entering the Buddha's Dharma and all worlds.

Everywhere Manifesting Courageous Deeds Wind Spirit acquired the liberation gateway of presenting vast offerings in countless lands when the buddhas appear.

Pounding Gale Cloud Banner Wind Spirit acquired the liberation gateway of extinguishing all beings' illnesses with fragrant breezes.

Pure Light Adornment Wind Spirit acquired the liberation gateway of everywhere bringing forth all beings' roots of goodness to enable the shattering of their mountains of heavy obstacles.

Power to Dry up the Waters Wind Spirit acquired the liberation gateway of the ability to vanquish boundless hordes of evil *māras*.

Pervasively Howling Loud Sound Wind Spirit acquired the liberation gateway of forever extinguishing the fears of all beings.

Drooping Tree Top Crown Wind Spirit acquired the liberation gateway of an ocean of eloquence penetrating the true character of all dharmas.

Pervasive Unimpeded Travel Wind Spirit acquired the liberation gateway of a treasury of skillful means for training all beings.

Various Palaces Wind Spirit acquired the liberation gateway of dispelling the darkness of extremely heavy delusion by entering the gateway of quiescent *dhyāna* absorption.

Pervasively Illuminating Bright Light Wind Spirit acquired the liberation gateway of the unimpeded power to adapt to the behavior of all beings.

At that time, assisted by the Buddha's awesome powers, Unimpeded Light Wind Spirit surveyed all the congregations of wind spirits and then spoke these verses:

The Dharma of all buddhas is extremely profound.
With unimpeded skillful means, they are able to enter everywhere
so that they always appear in all worlds
even as they are signless, formless, and imageless.

Contemplate the Tathāgata in the past
who made offerings to countless buddhas in but a single moment.
Courageous bodhi practices such as these—
These are what Everywhere Manifesting Spirit was able to awaken to.

In the Tathāgata's inconceivable rescuing of the world,
none of his skillful means are implemented in vain,
for they all enable beings to leave behind their sufferings.
This was the liberation of Cloud Banner Spirit.

Beings, bereft of merit, experience the many kinds of sufferings.
Heavy hindrances and dense obstacles ever blanket them in confusion.
He enables them all to gain liberation.
This is what Pure Light Spirit completely understood.

The vast power of the Tathāgata's spiritual superknowledges
utterly demolishes all the armies of Māra.
It was all the skillful means he uses to train beings
that Valiant and Awesome Power was able to contemplate.

Even within a single pore, the Buddha teaches with a sublime voice.
His voice resounds everywhere throughout the worlds,
causing all sufferings and fears to be extinguished.
This is what Pervasively Howling Spirit completely understood.

Throughout the ocean of all the many *kṣetras*, the Buddha
has constantly expounded teachings for inconceivably many kalpas.
It was this marvelous eloquence on the ground of the Tathāgata
that Treetop Topknot Spirit was able to awaken to and understand.

In all the gateways of skillful means, the Buddha
penetrates them all with unimpeded wisdom
and a boundless sphere of action unmatched by anyone.
This was the liberation of Pervasive Travel Spirit.

The Tathāgata's sphere of action is boundless.
He everywhere uses skillful means, thereby allowing all to see him,
even as his body remains quiescent and signless.
This was Various Palaces' gateway of liberation.

The Tathāgata cultivated all the practices for an ocean of kalpas,
completely fulfilled all the powers,

and became able to adapt to worldly dharmas in responding to beings.
This is what Pervasively Illuminating Spirit observed.

Furthermore, Flaming Treasury of Pervasive Radiance Fire Spirit acquired the liberation gateway of dispelling the darkness of the entire world.

Banner of Light Collected from Everywhere Fire Spirit acquired the liberation gateway of the ability to extinguish all beings' tormenting sufferings arising from being carried along on the stream of the afflictions.

Pervasively Illuminating Great Radiance Fire Spirit acquired the liberation gateway of steadfast merit power and a treasury of great compassion.

Palace of the Many Wonders Fire Spirit acquired the liberation gateway of contemplating the boundless manifestations of the Tathāgata's power of the spiritual superknowledges.

Endlessly Radiant Topknot Fire Spirit acquired the liberation gateway of light illuminating the boundless realm of space.

Eyes of the Many Kinds of Flaming Light Fire Spirit acquired the liberation gateway of the quiescent light of adornments arising from many different types of merit.

Palaces in the Ten Directions like Mount Sumeru Fire Spirit acquired the liberation gateway of the ability to extinguish the blazing sufferings in the rebirth destinies of all worlds.

Sovereign Mastery of Awesome Radiance Fire Spirit acquired the liberation gateway of freely awakening those in all worlds.

Brilliance Illuminating the Ten Directions Fire Spirit acquired the liberation gateway of forever dispelling all delusion, attachments, and views.

Thunder and Lightning Flashes Fire Spirit acquired the liberation gateway of the great thunderclap of the power to fulfill all vows.

At that time, assisted by the Buddha's awesome powers, Flaming Treasury of Pervasive Radiance Fire Spirit surveyed all the congregations of fire spirits and then spoke these verses:

Contemplate the Tathāgata's power of vigor:
For inconceivably vast periods of *koṭīs* of kalpas,
he appeared in the world to benefit beings
and enable them to extinguish all their darkness-based obstacles.

Due to delusion, beings give rise to all kinds of views
and produce afflictions that flow on like a river or burn like fire.
Using skillful means, the Master Guide extinguishes them all.
Banner of Light Gathered Everywhere was awakened by this.

His merit is as endless as space.
 Were one to search for its boundaries, they could never be found.
 This is the Buddha's power of unwavering great compassion.
 Illuminating Radiance awakened to it, entered, and rejoiced.

"I contemplate what the Tathāgata has practiced
 as he passed through a boundless ocean of kalpas
 and manifested the powers of spiritual superknowledges in this way."
 This is what Palace of the Many Wonders Spirit fully understood.

His *koṭīs* of kalpas in cultivation and realization are inconceivable.
 If one searched for their boundaries, no one could ever find them.
 His expounding on dharmas' true character causes joyous delight.
 This is what Endlessly Radiant Fire Spirit contemplated and saw.

All the vast congregations throughout the ten directions
 appear directly before the Buddha and gaze up at him in admiration.
 His quiescent radiance illuminates the worlds.
 This is what Wondrous Flaming Spirit could completely understand.

The Muni appears in all worlds,
 sits in palaces in all of them,
 and everywhere rains down the rain of boundlessly vast Dharma.
 This was the sphere of experience of Ten Directions Spirit.

The wisdom of the buddhas is the most extremely profound.
 With sovereign mastery in the Dharma, they appear in the world
 well able to clearly explain all its genuine principles.
 Awesome Radiance awakened to this and felt overjoyed.

With views and delusion forming darkness-based hindrances,
 beings forever transmigrate in confusion and delusion.
 Buddha opens and explains for them the sublime Dharma's gateways.
 Illuminating Directions Spirit was able to awaken to and enter these.

The gateway of his vows is vast and inconceivable.
 He has already purified cultivation of the powers and the perfections
 and all has manifested in accordance with his past vows' intentions.
 This is what Quaking Sound Spirit completely understood.

Furthermore, Pervasively Arrayed Cloud Banner Water Spirit
 acquired the liberation gateway of loving kindness that equally benefits
 all beings.

Tidal Thunder Water Spirit acquired the liberation gateway of
 boundless Dharma adornment.

Marvelously Colored Coiled Topknot Water Spirit acquired the
 liberation gateway of contemplating those who should be taught and
 then gathering them all in through the use of skillful means.

Whirlpool of Skillfulness Water Spirit acquired the liberation gateway of everywhere expounding on all buddhas' extremely profound sphere of action.

Collector of the Scent of Stainless Purity Water Spirit acquired the liberation gateway of everywhere manifesting the great light of purity.

Light and Sound of the Bridge of Merit Water Spirit acquired the liberation gateway of the pure Dharma realm's signlessness and absence of inherently existent nature.

Sovereign Mastery of Easy Contentment Water Spirit acquired the liberation gateway of the endless ocean of great compassion.

Fine Sound of Pure Joy Water Spirit acquired the liberation gateway of being a treasury of great joyfulness within the bodhisattva congregations at the sites of enlightenment.

Pervasively Manifested Awesome Light Water Spirit acquired the liberation gateway of manifesting everywhere with the unimpeded power of vast merit.

Ocean-Pervading Roar Water Spirit acquired the liberation gateway of contemplating all beings and producing spacious skillful means to train them.

At that time, assisted by the Buddha's awesome powers, Pervasively Arrayed Cloud Banner Water Spirit surveyed all the congregations of water spirits and then spoke these verses:

Gateways of purity and kindness as numerous as atoms in a *kṣetra* together produce but one of the Tathāgata's wondrous marks.
Of all those marks, there are none which are not this way.
Hence, of those who see them, none ever feel they have seen enough.

When in the past the Bhagavat cultivated the practices,
he went everywhere to pay his respects wherever all *tathāgatas* dwelt
and was unremitting and tireless in all different kinds of cultivation.
Tidal Thunder penetrated skillful means such as these.

In all ten directions, the Buddha
remains quiescent and unmoving, neither coming nor going
as he responds to and teaches beings, enabling them all to see him.
This is what Coiled Topknot understood.

The Tathāgata's sphere of action is so boundless
that all beings are unable to completely comprehend it.
His sublime voice expounds on Dharma throughout the ten directions.
This is the realm in which Whirlpool⁴¹ of Skillfulness practiced.

The light of the Bhagavat is endless.
Its complete pervasion of the Dharma realm is inconceivable.

He speaks the Dharma, teaches, and liberates beings.
This is what Scent of Purity Spirit contemplated and perceived.

The Tathāgata is as pure as space,
signless, formless, and pervading the ten directions,
yet he ensures that, of those in all congregations, none fail to see him.
This is what Light of Merit Spirit thoroughly contemplated.

In the past, the Buddha cultivated the gateway of great compassion
with a resolve so vast it reached everywhere and equally to all beings.
Thus he was like a cloud appearing throughout the world.
This is the gate to liberation that Easy Contentment fully understood.

Those in all lands throughout the ten directions
all see the Tathāgata sitting on the throne,
brilliantly awakened to the great bodhi.
Matters such as these were penetrated by Sound of Pure Joy.

Whatever the Tathāgata does is entirely free of hindrances.
He travels everywhere throughout all *kṣētras* of the ten directions,
everywhere manifesting great spiritual superknowledges.
Pervasively Manifested Awesome Light was able to awaken to this.

He cultivated boundlessly many expedient practices,
completely filling up realms as numerous as their beings
as his spiritual powers' wondrous uses never ceased for a moment.
Ocean-Pervading Roar was able to penetrate this.

Furthermore, Manifesting Precious Light Ocean Spirit acquired the liberation gateway of impartially bestowing on all beings an ocean of merit and a body adorned with the many jewels.

Indestructible Vajra Banner Ocean Spirit acquired the liberation gateway of using clever skillful means to preserve and protect all beings' roots of goodness.

Unsullied by Dust and Defilements Ocean Spirit acquired the liberation gateway of the ability to dry up the ocean of all beings' afflictions.

Constantly Dwelling in the Waves Ocean Spirit acquired the liberation gateway of causing all beings to abandon the wretched destinies.

Auspicious Precious Moon Ocean Spirit acquired the liberation gateway of everywhere dispelling the darkness of great delusion.

Marvelous Flower Dragon Topknot Ocean Spirit acquired the liberation gateway of extinguishing suffering and bestowing happiness in all the destinies of rebirth.

Everywhere Preserving Radiance and Flavor Ocean Spirit acquired the liberation gateway of purifying the deluded nature of all beings' views.

Precious Flaming Floral Radiance Ocean Spirit acquired the liberation gateway of arousing the bodhi resolve, the basis of all precious lineages.

Wondrous Vajra Topknot Ocean Spirit acquired the liberation gateway of the ocean of meritorious qualities of the unwavering resolve.

Surf Thunder Ocean Spirit acquired the liberation gateway of the samādhi gateway that everywhere enters the Dharma realm.

At that time, assisted by the Buddha's awesome powers, Manifesting Precious Light Ocean Spirit surveyed all the congregations of ocean spirits and then spoke these verses:

During an ocean of inconceivably many great kalpas,
he made offerings to all *tathāgatas*,
everywhere bestowing his qualities on the many types of beings.
Therefore his majestic dignity is most incomparable.

He appears in all worlds,
having none of beings' faculties and desires he does not know,
and broadly proclaims for all of them an ocean of great Dharma.
This is what Solid Banner delighted in and awakened to.

The Master Guides of the multitudes in all worlds
send down unfathomably great rains from the Dharma cloud
and dry up the ocean of endless sufferings.
This is the Dharma gateway entered by Abandoning Defilements.⁴²

All beings, blanketed by afflictions,
transmigrate in the destinies of rebirth, undergoing many sufferings.
For their benefit, he reveals the Tathāgata's sphere of action.
Palace of Pervasive Waters Spirit entered this gateway.

Throughout an inconceivably vast ocean of kalpas,
the Buddha endlessly cultivated all the practices
and forever sliced through beings' net of delusions.
Precious Moon was able to understand and enter this gateway.

The Buddha, seeing that beings are forever fearful
as they transmigrate through the great ocean of *saṃsāra*,
shows them the unexcelled path of the Tathāgata.
Dragon Topknot awakened to this, understood, and rejoiced.

The sphere of actions of all buddhas is inconceivable
and characterized by its identity with the Dharma realm and space.
They are able to purify beings' net of delusions.
Preserving Flavor is able to expound on matters such as these.

The Buddha eye is pure, inconceivable,
and able to comprehensively observe all spheres of experience.
He everywhere reveals to beings all the paths to the sublime.
This is what the mind of Flower Radiance awakened to.

The armies of Māra are vast and endlessly numerous.
In a mere *kṣaṇa*, he is able to completely vanquish them all.
His mind is completely unwavering and difficult to fathom.
This was Wondrous Vajra Topknot's skillful means.

He expounds Dharma with a sublime voice in all the ten directions.
There is no place in the Dharma realm his voice does not pervade.
This is the realm of the Tathāgata's *samādhi*.
This is the place in which Surf Thunder Spirit practices.

Furthermore, Everywhere Creating Swift Currents River Spirit acquired the liberation gateway of everywhere sending down boundless Dharma rains.

Everywhere Cleansing Springs and Creeks River Spirit acquired the liberation gateway of everywhere manifesting directly before all beings, enabling them to forever abandon the afflictions.

Undeiled Pure Eye River Spirit acquired the liberation gateway of using great compassion and skillful means to everywhere rinse away all beings' affliction-based defilements.

Pervasive Roar in the Ten Directions River Spirit acquired the liberation gateway of constantly emanating sounds that benefit beings.

Everywhere Rescuing and Protecting Beings River Spirit acquired the liberation gateway of constantly bringing forth kindness and remaining free of any intention to harm any sentient being.

Heat-Free Pure Light River Spirit acquired the liberation gateway of everywhere manifesting all kinds of clear and cool roots of goodness.

Everywhere Producing Joy River Spirit acquired the liberation gateway of cultivating the complete fulfillment of giving to enable all beings to forever abandon miserly attachment.

Banner of the Supremacy of Vast Virtue River Spirit acquired the liberation gateway of serving as a field of merit in which everyone delights.

Light Illuminating the Entire World River Spirit acquired the liberation gateway of the ability to enable purity in those who are defiled and joyous delight in those who are poisoned by hatred.

Light of Oceanic Virtue River Spirit acquired the liberation gateway of the ability to cause all beings to enter the ocean of liberation and constantly enjoy complete bliss.

At that time, assisted by the Buddha's awesome powers, Everywhere Creating Swift Currents River Spirit surveyed all the congregations of river spirits and then spoke these verses:

In the distant past, for the sake of beings, the Tathāgata cultivated the boundlessly many practices in the ocean of Dharma and, just as drenching rains clear away scorching summer heat, he everywhere extinguishes the heat of beings' afflictions.

Throughout kalpas so countless as to defy description, the Buddha purified the world with the light of his vows, enabling those with ripened faculties to awaken to the path. This is what Everywhere Cleansing Spirit's mind awakened to.

With great compassion and skillful means as numerous as beings, he appeared before them all, always teaching and guiding them, everywhere enabling them to purify the defilement of their afflictions. On observing this, Pure Eye felt deep joy and happiness.

The Buddha teaches with a sublime voice, causing all to hear. Beings delight in it with minds full of joy. Thus he enables them all to be cleansed of measureless suffering. This was the liberation of Pervasive Roar Spirit.

Throughout countless kalpas of the past, the Buddha cultivated the bodhi practices for the sake of benefiting beings. Because of this, his light pervades the entire world. Recalling this, Protective Spirit feels joyous delight.

Throughout the past, for the sake of beings, the Buddha cultivated many different skillful means to enable their ripening and everywhere purified a sea of merit to dispel their many sufferings. When Heat-Free saw this, his mind was filled with celebratory joy.

His gateway of giving is vast and inexhaustible, bestowing benefit on all beings. He is able to cause those seeing him to be free of miserly attachments. This is what Everywhere Producing Joy awakened to.

In the past, the Buddha cultivated reality-facilitating skillful means, perfected a boundless ocean of meritorious qualities, and was able to ensure that, of all who see him, none are not pleased. Banner of Supremacy Spirit's mind awakened to this and was pleased.

Beings freighted with defilement were all caused to become purified. The hostile and malicious were equally caused to develop kindness. Because of this, he acquired illumination that filled all of empty space. When Illuminating the World River Spirit saw this, he rejoiced.

The Buddha is a field of merit and an ocean of meritorious qualities who is able to cause everyone to abandon all evil

and proceed all the way to the attainment of the great bodhi.
This was the liberation of Light of Oceanic Virtue.

Furthermore, Gentle and Superior Flavor Crop Spirit acquired the liberation gateway of bestowing the flavor of Dharma on all beings, thereby enabling them to develop the body of a buddha.

Pure Radiance of Seasonal Flowers Crop spirit acquired the liberation gateway of the ability to cause all beings to experience vast joy and bliss.

Courageous Power of Physical Strength Crop spirit acquired the liberation gateway of using all the perfectly fulfilled Dharma gateways to purify all spheres of experience.

Enhanced Essential Energies Crop spirit acquired the liberation gateway of observing the power of the Buddha's great compassion and countless transformations using the spiritual superknowledges.

Everywhere Producing Roots and Fruit Crop spirit acquired the liberation gateway of everywhere revealing the Buddha as the field of merit in which all planted seeds never fail to sprout.

Wonderfully Adorned Coiled Topknot Crop spirit acquired the liberation gateway of everywhere bringing forth in beings the blossoms of pure faith.

Moist and Glistening Pure Blossoms Crop spirit acquired the liberation gateway of rescuing beings with great kindness and pity, thus enabling them to develop an ocean of merit.

Developer of Subtle Fragrance Crop spirit acquired the liberation gateway of widely revealing all practice dharmas.

Beheld with Delight Crop spirit acquired the liberation gateway of the ability to cause all beings throughout the Dharma realm to relinquish such ills as indolence and sorrowfulness in favor of complete purification.

Stainless Light Crop spirit acquired the liberation gateway of contemplating all beings' roots of goodness and teaching Dharma adapted to what is fitting, thereby gladdening and satisfying the congregation.

At that time, assisted by the Buddha's awesome powers, Gentle and Superior Flavor Crop spirit surveyed all the congregations of crop spirits and then spoke these verses:

The Tathāgata is an ocean of unsurpassed meritorious qualities
who appears everywhere as a bright lamp illuminating the world.
Rescuing and protecting all beings,
he bestows happiness on them all without exception.

The Bhagavat's meritorious qualities are boundless.
 Beings who hear of him do not do so in vain,
 for he enables them all to abandon sufferings and be forever happy.
 This is the gateway that Seasonal Flowers entered.

The Well Gone One's powers are all perfectly fulfilled.
 The adornments of his meritorious qualities appear in the world
 and he sees to the training of all of its beings.
 Courageous Power was able to understand and realize this dharma.

In the past, the Buddha cultivated an ocean of great compassion
 by which his mind's every thought matched those living in the world.
 Because of this, his spiritual superknowledges are boundless.
 Enhanced Essential Energies was able to contemplate and see this.

The Buddha always manifests appearances throughout the world,
 using all kinds of skillful means, never doing so in vain.
 He thus purifies all beings of their delusions and afflictions.
 This was the liberation of Everywhere Producing Spirit.

The Buddha is the world's ocean of great wisdom
 who emanates pure light which has no place it does not pervade.
 Vast resolute faith comes forth from within it.
 Adorned Topknot was able to understand and penetrate such matters.

Observing the world, the Tathāgata produces the mind of kindness
 and then appears for the benefit of beings,
 revealing to them the most supreme path to peace and happiness.
 This was the liberation of Pure Flowers Spirit.

The pure practices cultivated by the Well Gone One
 were all completely proclaimed beneath the bodhi tree.
 Thus his teachings then came to fill the ten directions.
 This is what Subtle Fragrance Spirit was able to hear and accept.

The Buddha influences everyone in all worlds
 to abandon their sorrows and bring forth great joy.
 He purifies all their individual faculties and desires.
 Beheld with Delight Spirit awakened to and penetrated this.

The Tathāgata comes forth and appears in the world,
 everywhere contemplates what pleases the minds of beings,
 and then uses various kinds of skillful means to ripen them.
 This was the liberation gateway of Pure Light Spirit.

Furthermore, Auspicious Herb Spirit acquired the liberation gateway
 of everywhere contemplating the minds of all beings and thus then
 diligently gathering them in.

Sandalwood Forest Herb Spirit acquired the liberation gateway of using light to attract beings so that all who see it will not have seen it in vain.

Pure Light Herb Spirit acquired the liberation gateway of the ability to use pure skillful means to extinguish all beings' afflictions.

Universally Renowned Herb Spirit acquired the liberation gateway of the ability to use a grand reputation to bring about the growth of an ocean of boundless roots of goodness.

Light Emanating Pores Herb Spirit acquired the liberation gateway of the state in which one rapidly goes and treats all illnesses under the banner of great compassion.

Darkness-Dispelling Purity Herb Spirit acquired the liberation gateway of curing all beings blinded by benightedness through enabling the purification of their wisdom eyes.

Roaring Everywhere Herb Spirit acquired the liberation gateway of being able to speak with the voice of the Buddha, explaining the different meanings of all dharmas.

Banner of Light Outshining the Sun Herb Spirit acquired the liberation gateway of being able to serve as a good spiritual guide for all beings, thus enabling all who see him to develop roots of goodness.

Clear View of the Ten Directions Herb Spirit acquired the liberation gateway of a treasury of pure and great compassion with which one is able to use skillful means to enable the arising of resolute faith.

Everywhere Emanating Awesome Radiance Herb Spirit acquired the liberation gateway of the skillful means by which one causes others to practice mindfulness of the buddha, thereby extinguishing all beings' illnesses.

At that time, assisted by the Buddha's awesome powers, Auspicious Herb Spirit surveyed all the congregations of herb spirits and then spoke these verses:

The Tathāgata's wisdom is inconceivable.
 Completely knowing the thoughts of all beings,
 he is able to use the power of various skillful means
 to extinguish the measureless suffering of those many deluded beings.

The skillfulness of the Great Hero is difficult to fathom
 and whatever he does is never done in vain.
 He is certainly able to cause beings' sufferings to be extinguished.
 Sandalwood Forest Spirit was able to awaken to this.

Contemplate the Dharma of the buddhas in this way:
 They diligently cultivated for countless kalpas of the past⁴³

yet remained free of attachments even in all those existences.
This is the gateway entered by Pure Light Spirit.

A buddha is difficult to meet even in a hundred thousand kalpas.
If one merely succeeds in seeing one or hearing his name,
one is surely able to benefit from it, thus not having met him in vain.
This is what Universally Renowned Spirit completely understood.

From every pore of the Tathāgata's body,
he emanates light that extinguishes the many kinds of adversity
and puts an end to all the world's afflictions.
This is what Light-Emanating Pores Spirit penetrated.

All beings are blinded by delusion and possess countless differences
in their afflictions, in their karma, and in their manifold sufferings.
The Buddha cleanses them all away, revealing wisdom's illumination.
Darkness Dispeller was able to contemplate and see such matters.

The Tathāgata's single voice is boundless in its reach
and able to open the ocean of all the Dharma gateways.
The beings who hear it all completely understand.
This was the liberation of Loud Roaring Sound.

Contemplate the Buddha's inconceivable wisdom:
It appears everywhere in all rebirth destinies, saving the many beings,
and it is able to cause all who see him to then follow his teachings.
Banner Outshining the Sun deeply and completely awakened to this.

With an ocean of great compassion and skillful means,
the Tathāgata manifests for the benefit of the world,
opening wide the right path and revealing it to beings.
View of the Directions Spirit was able to fully comprehend this.

The Tathāgata everywhere emanates great radiance
so that, throughout the ten directions, no one is not illuminated,
causing them to recollect the Buddha and grow meritorious qualities.
This was the liberation gateway of Emanating Awesome Radiance.

Furthermore, Scattering Flowers like Clouds Forest Spirit acquired
the liberation gateway of the treasury of a vast and boundless ocean
of wisdom.

Thriving Trunks Spreading Light Forest Spirit acquired the libera-
tion gateway of vast cultivation of universal purity.

Producing Sprouts and Emanating Brilliance Forest Spirit acquired
the liberation gateway of increasing the growth of various sprouts of
pure faith.

Auspicious Pure Foliage Forest spirit acquired the liberation gate-
way of amassing every kind of adornment with pure meritorious
qualities.

Cascading Treasury of Flaming Brilliance Forest Spirit acquired the liberation gateway of constantly and comprehensively observing the Dharma realm with wisdom purified by the universal gateways.

Light of Sublime Adornment Forest Spirit acquired the liberation gateway of everywhere knowing the ocean of all beings' actions and then spreading forth Dharma clouds.

Pleasing Thunder Forest Spirit acquired the liberation gateway of patiently enduring all unpleasant sounds and emanating pure sounds.

Pervasive Fragrant Light Forest Spirit acquired the liberation gateway of manifesting everywhere throughout the ten directions spheres of experience portraying vast practices cultivated in the past.

Wondrous Light Reflecting Brilliance Forest Spirit acquired the liberation gateway of benefiting the world with dharmas conducive to acquiring all meritorious qualities.

Radiance and Flavor of Blossoms and Fruit Forest Spirit acquired the liberation gateway of being able to cause everyone to see the Buddha appear in the world, always remember it with reverence, never forget it, and thereby adorn a treasury of meritorious qualities.

At that time, assisted by the Buddha's awesome powers, Scattering Flowers like Clouds Forest Spirit surveyed all the congregations of forest spirits and then spoke these verses:

In the past, the Buddha cultivated the bodhi practices,
brought all merit and wisdom to complete fulfillment,
and completely perfected all the powers,
so that, emanating great light, he appears in the world.

His gateways of compassion are as countless as beings.
The Tathāgata everywhere purified them in the past.
Because of this he is able to benefit the world.
This is what Thriving Trunks Spirit completely understood.

Wherever there are beings who see the Buddha but once,
they will certainly be enabled to enter the ocean of resolute faith
in which they will all be shown the path of all *tathāgatas*.
This was the liberation of Marvelous Sprouts.

The collection of meritorious qualities producing each one of his hairs
could never be entirely proclaimed even in an ocean of kalpas.
All buddhas' skillful means are inconceivable.
Pure Foliage was able to understand the deep meaning of this.

"I recall that, in the distant past, the Tathāgata
made offerings to buddhas as countless as the atoms in a *kṣetra*

and his wisdom steadily brightened in the presence of each buddha.”
This is what Flaming Treasury Spirit fully understood.

In but a single mind-moment, the Bhagavat completely knows
the entire ocean of all beings’ actions.
Such vast and unimpeded knowledge as this
is what Sublime Adornment Spirit was able to awaken to and enter.

The ever-streaming quiescent and sublime voice of the Tathāgata
everywhere produces incomparably great joyous delight
as it enables all to awaken in accordance with their insight and desires.
These are the dharmas practiced by Thunder Spirit.

The Tathāgata manifests great spiritual superknowledges
that pervade all the lands of the ten directions
and enable everyone to see all that the Buddha cultivated in the past.
This is the gateway entered by Pervasive Fragrant Light.

Beings are disingenuous and so do not cultivate virtue.
Confused and deluded, they sink down and flow along in *saṃsāra*.
He clearly explains for them the many paths of wisdom.
This is what Wondrous Light observed.

For beings beset by karmic obstacles, the Buddha
may only appear once they have passed through *koṭīs* of kalpas,
while, for others, in every moment, he always allows them to see him.
This is what Radiance and Flavor Spirit contemplated.

Furthermore, Jeweled Peak’s Blooming Flowers Mountain Spirit
acquired the liberation gateway of entering the light of great quiescent absorptions.

Forest of Flowers Marvelous Topknot Mountain Spirit acquired the
liberation gateway of cultivating and accumulating roots of goodness
arising from kindness to ripen an inconceivable number of beings.

Lofty Banner of Universal Illumination Mountain Spirit acquired
the liberation gateway of contemplating all beings’ mental dispositions
and purifying their faculties.

Stainless Jewel Topknot Mountain Spirit acquired the liberation
gateway of practicing with diligent vigor for a boundless ocean of
kalpas without weariness or indolence.

Light Illuminating the Ten Directions Mountain Spirit acquired
the liberation gateway of everywhere awakening others with the
light of boundless meritorious qualities.

Light of Great Power Mountain Spirit acquired the liberation gate-
way of being able to ripen oneself while also enabling beings to relin-
quish deluded and confused actions.

Universally Supreme Awesome Light Mountain Spirit acquired the liberation gateway of removing all sufferings so that none remain.

Radiant Sphere of Subtle Secrets Mountain Spirit acquired the liberation gateway of spreading the light of Dharma to reveal the meritorious qualities of all *tathāgatas*.

Manifest Vision of the Universal Eye Mountain Spirit acquired the liberation gateway of enabling all beings to increase their roots of goodness even in their dreams.

Vajra Solid Eye Mountain Spirit acquired the liberation gateway of revealing a boundless ocean of great meaning.

At that time, assisted by the Buddha's awesome powers, Blooming Flowers Everywhere Mountain Spirit surveyed all the congregations of mountain spirits and then spoke these verses:

In the past, he cultivated boundlessly many supreme practices.
Now, he has gained spiritual superknowledges that are also countless.
He has opened wide gates into the Dharma as numerous as atoms,
thus enabling all beings to attain profound awakening and joy.

His body adorned with the many marks pervades the entire world.
The light that emanates from his pores is all pure.
His great kindness and skillful means instruct everyone.
Forest of Flowers Marvelous Topknot awakened to this gateway.

The Buddha's body, appearing everywhere, is boundless,
filling up all worlds throughout the ten directions.
All his faculties, purified, bring joy to those who see him.
This is the dharma that Lofty Banner was able to awaken to and enter.

Passing through kalpas, he diligently cultivated, never lax or weary,
and, like empty space, remained unstained by worldly dharmas.
Using various skillful means, he taught the many beings.
It was Jewel Topknot who awakened to this Dharma gateway.

Beings, blinded by darkness, enter the hazardous paths.
Out of deep pity for them, the Buddha emanates brilliant illumination,
everywhere enabling the world to awaken from its slumber.
On awakening to this, Awesome Light's mind was filled with joy.

In the past, he extensively cultivated practices in all states of existence,
made offerings to innumerable buddhas equal to the atoms in a *kṣetra*,
and caused beings who observed this to then bring forth great vows.
Great Power was able to understand and enter this ground.

He saw all the sufferings of beings drifting along in transmigration
who were constantly entangled and covered by karmic obstacles,
and then used the light of his wisdom to extinguish them all.
This was the liberation of Universally Supreme Spirit.

Every one of his pores sends forth sublime voices that, adapting to the minds of beings, praise all buddhas and pervade all the ten directions for countless many kalpas. This is the gateway entered by Radiant Sphere.

The Buddha pervades the ten directions, appearing before everyone, using many different skillful means to teach the sublime Dharma, while extensively benefiting beings with an ocean of practices. This is what Manifest Vision Spirit awakened to.

Dharma gateways as boundless and measureless as the ocean— With one voice, he explains these for them, causing all to understand, and then endlessly expounds them throughout all kalpas. It was Vajra Eye who penetrated this skillful means.

Furthermore, Pure Flower of Universal Virtue Earth Spirit acquired the liberation gateway of everywhere contemplating all beings in every mind-moment with a mind imbued with kindness and compassion.

Adorned with Enduring Merit Earth Spirit acquired the liberation gateway of everywhere revealing the power of all beings' merit.

Tree Adorned with Marvelous Blossoms Earth Spirit acquired the liberation gateway of everywhere penetrating all dharmas and producing adornments in all buddha *kṣētras*.

Everywhere Scattering Many Jewels Earth Spirit acquired the liberation gateway of cultivating various samādhis to enable beings to rid themselves of their obstacles and defilements.

Pure Eye Contemplating Time Earth Spirit acquired the liberation gateway of enabling all beings to forever enjoy the happiness of easeful mastery.⁴⁴

Gold-Colored Wondrous Eyes Earth Spirit acquired the liberation gateway of manifesting all kinds of pure bodies to train beings.

Fragrant Light-Emitting Hair Earth Spirit acquired the liberation gateway of completely knowing the awesome power of all buddhas' ocean of meritorious qualities.

Quiescent Mind-Pleasing Sound Earth Spirit acquired the liberation gateway of everywhere absorbing the ocean of all beings' languages.

Spiral Topknot of Marvelous Flowers Earth Spirit acquired the liberation gateway of the immaculately pure nature that pervades the buddha *kṣētras*.

Universally Sustaining Vajra Earth Spirit acquired the liberation gateway of everywhere manifesting whatever is sustained by the Dharma wheel of all buddhas.

At that time, assisted by the Buddha's awesome powers, Pure Flower of Universal Virtue Earth Spirit surveyed all the congregations of earth spirits and then spoke these verses:

In each succeeding moment of the distant past, the Tathāgata's gateways of great kindness and compassion were ineffably many. Having endlessly cultivated practices such as these, he therefore acquired an indestructibly durable body.

The accumulation of all the many kinds of merit accrued by all beings and bodhisattvas of the three periods of time all appears in the pores of the Tathāgata. Having seen this, Adorned with Merit was joyful.

His vast quiescent samādhi is not produced, not destroyed, and neither comes nor goes even as he purifies lands and teaches beings. This was the liberation of Tree Blossom Spirit.

In the distant past, the Buddha cultivated all the practices to enable beings to melt away their heavy obstacles. Everywhere Scattering Many Jewels Earth Spirit saw this liberation and was filled with joy.

The Tathāgata's sphere of action is boundlessly vast. In every moment, he appears everywhere throughout the world. When Pure Eye Contemplating Time Earth Spirit observed the Buddha's practices, his mind was filled with joy.

The range of his sublime voice is limitless and inconceivable. For the sake of beings, it everywhere extinguishes their afflictions. Gold-Colored Eyes Spirit was able to completely awaken to this when he saw the Buddha's boundless supreme meritorious qualities.

His emanations appear in every kind of physical form and fill all places throughout the ten directions of the Dharma realm. Fragrant Light-Emitting Hair Spirit always beheld the Buddha everywhere teaching all beings in this way.

His sublime voice everywhere pervades the ten directions as, in countless kalpas, he teaches for the benefit of the multitudes. Mind-Pleasing Earth Spirit's mind completely penetrated this. Being able to hear this from the Buddha, he felt deep respect and joy.

The Buddha's pores emanate clouds of fragrant flaming light as, adapting to the minds of beings, he appears throughout the world. Everyone who sees this thus reaches complete ripening. This is the circumstance that Spiral Topknot of Flowers contemplated.

He is as solid and indestructible as vajra and even more completely unshakable than Sumeru

The body of the Buddha abides in the world in just this way.
On being able to see this, Universally Sustaining was overjoyed.

Furthermore, Jewel Peak Radiance City Spirit acquired the liberation gateway of using skillful means to benefit beings.

Palace of Marvelous Adornments City Spirit acquired the liberation gateway of teaching and ripening beings through knowing their faculties.

Jewel of Pure Joy City Spirit acquired the liberation gateway of always delighting in enabling all beings to acquire every kind of meritorious quality.

Sorrowless Purity City Spirit acquired the liberation gateway of a treasury of great compassion that rescues all who live in fear.

Flaming Eye of the Flower Lamp City Spirit acquired the liberation gateway of great wisdom that everywhere completely understands.

Clearly Visible Banner of Flaming Light City Spirit acquired the liberation gateway of appearing everywhere using skillful means.

Awesome Light of Abundant Merit City Spirit acquired the liberation gateway of everywhere contemplating all beings and enabling them to cultivate a vast ocean of merit.

Body of Pure Light City Spirit acquired the liberation gateway of awakening all beings enveloped in the darkness of delusion.

Fragrant Banner Adornment City Spirit acquired the liberation gateway of contemplating the Tathāgata's powers of sovereign mastery in training beings everywhere throughout the world.

Shining Eyes of Jeweled Peak City Spirit acquired the liberation gateway of the ability to use bright light to break up all beings' mountains of obstacles.

At that time, assisted by the Buddha's awesome powers, Radiance of Jeweled Peak City Spirit surveyed all the congregations of city spirits and then spoke these verses:

The Master Guide is just so very inconceivable.
His light illuminates everywhere throughout the ten directions
where, appearing before beings, they all see the Buddha
as he teaches and ripens them in endless numbers.

The faculties of all beings, each of which are different,
the Buddha completely knows, all without exception.

Palace of Marvelous Adornments City Spirit
entered this Dharma gate and was filled with joy.

For countless kalpas, the Tathāgata has cultivated the practices,
protecting and preserving the Dharma of all past buddhas.

His mind has always received and upheld them with delight.
Marvelous Jewel City Spirit awakened to this gateway.

In the past, the Tathāgata was already able
to dispel the various fears of all beings
while constantly raising kindness and compassion for them.
Sorrowless Spirit awakened to this and rejoiced.

The Buddha's wisdom is boundlessly vast
and as measureless as space.
Eye of the Flower Lamp City Spirit awakened to this and was pleased.
He was then able to train in the Tathāgata's sublime wisdom.

The Tathāgata's forms and appearances equal those of beings
as he enables them to see him by adapting to their inclinations.
Clearly Visible Banner of Flaming Light was able to awaken to this.
Practicing this skillful means, he became filled with joyous delight.

In the past, the Tathāgata cultivated an ocean of many kinds of merit
which is pure, vast, and boundless.
It was in taking up this gateway that Light of Merit Banner
contemplated it, fully awakened, and felt celebratory joy.

In all realms of existence, beings abide in delusion and confusion
much as one in the world who, born blind, can never see.
It is to benefit them that the Buddha appears in the world.
Pure Light Spirit entered through this gateway.

The Tathāgata's powers of sovereign mastery are boundless,
like a cloud that stretches everywhere over the world.
He enables them to be trained even by appearing in their dreams.
This is what Fragrant Banner Spirit contemplated and saw.

Beings in the darkness of ignorance are as if blind
and entangled and shrouded by various obstacles and hindrances.
The Buddha's light penetrates and enables them all to be released.
It was a matter such as this that Jeweled Peak Spirit penetrated.

Furthermore, Banner of Pure Adornments Bodhimaṇḍa Spirit
acquired the liberation gateway of the power of the vow to appear
and make offerings of vast adornments to the buddhas.

Jewel Light of Sumeru Bodhimaṇḍa Spirit acquired the liberation
gateway of manifesting directly before all beings the accomplishment
of vast bodhi practices.

Thunder Banner Insignia Bodhimaṇḍa Spirit acquired the libera-
tion gateway of enabling all beings to see the Buddha in a dream,
teaching them the Dharma in accordance with whatever pleases
them.

Raining Blossoms Wondrous Eyes Bodhimaṇḍa Spirit acquired the liberation gateway of the ability to rain down all kinds of difficult-to-relinquish jeweled adornments.

Pure Flaming Form Bodhimaṇḍa Spirit acquired the liberation gateway of the ability to manifest a marvelously adorned site of enlightenment to extensively teach beings and enable their ripening.

Topknot with Hanging Flower Tassels Bodhimaṇḍa Spirit acquired the liberation gateway of enabling the development of right mindfulness through teaching Dharma adapted to the faculties of beings.

Raining Jewel Adornments Bodhimaṇḍa Spirit acquired the liberation gateway of being able to use eloquence to everywhere rain down boundlessly many delightful dharmas.

Courageous Fragrant Eyes Bodhimaṇḍa Spirit acquired the liberation gateway of extensively praising the meritorious qualities of all buddhas.

Colorful Vajra Clouds Bodhimaṇḍa Spirit acquired the liberation gateway of manifesting boundlessly many trees of various colors and appearances as adornments for the site of enlightenment.

Lotus Flower Radiance Bodhimaṇḍa Spirit acquired the liberation gateway of remaining quiescent and unmoving beneath the bodhi tree even as he everywhere pervaded the ten directions.

Glorious Illumination with Sublime Light Bodhimaṇḍa Spirit acquired the liberation gateway of revealing the many different powers of the Tathāgata.

At that time, assisted by the Buddha's awesome powers, Banner of Pure Adornments Bodhimaṇḍa Spirit surveyed all the congregations of *bodhimaṇḍa* spirits and then spoke these verses:

I recall what the Tathāgata cultivated
throughout countless kalpas of the past.
Because he made offerings to all buddhas when they appeared,
he acquired meritorious qualities as vast as space.

In the past, the Buddha cultivated endless acts of giving
equal to the number of atoms in countless *kṣetras*.
When Sumeru Light Bodhimaṇḍa Spirit
brought to mind the Well Gone One, he felt celebratory joy.

The Tathāgata's forms and appearances are inexhaustibly numerous
and his spiritual emanations flow everywhere to all *kṣetras*,
always appearing, even in beings' dreams.

On seeing this, Thunder Banner was filled with joyous delight.

For countless past kalpas, he carried on the practice of relinquishing,
able to give the hard to give, giving up eyes such as could fill up a sea.

For the sake of beings, he practiced relinquishing such as this.
Wondrous Eyes Spirit was able to awaken to this and be pleased.

His boundless forms and appearances, like flaming jewel light clouds,
appear in the enlightenment site and all throughout the world.
When Pure Flaming Form Bodhimaṇḍa Spirit
saw the Buddha's miraculous powers, he was then filled with joy.

The ocean of the actions of beings is boundless.
The Buddha covers it all and rains down the Dharma rain,
adapts to faculties and dispositions, and dispels doubts and delusions.
Floral Tassels awakened to this and so experienced joyous delight.

His great ocean of eloquence is able to penetrate
all the different meanings of the countless Dharma gateways.
Raining Jewel Adornments Bodhimaṇḍa Spirit—
had a mind that in every mind-moment was always like this.

Because, throughout all the ineffably many lands,
he used all the world's languages to praise the buddhas,
he therefore acquired a fine reputation and great meritorious qualities.
This is what Courageous Eyes Spirit is able to bear in mind.

Boundlessly many trees in variegated colors and appearances
appear everywhere beneath the bodhi tree, the king of trees.
Colorful Vajra Clouds awakened to this gateway
and felt joyous delight by always contemplating the bodhi tree.

Just as the boundaries of the ten directions can never be found,
so too it is with the Buddha's wisdom gained sitting in the *bodhimaṇḍa*.
When Radiance of Lotus Flower Steps' mind of pure faith
entered this means of liberation, he felt deeply joyful.

Everything in the site of enlightenment emits a marvelous sound
that praises the power of the Buddha's inconceivable purity
as well as his perfection of all the causal practices.
Wondrous Light Spirit was able to hear this and understand.

Furthermore, Mudrā Foot-Travel Spirit acquired the liberation gateway of raining down many jewels everywhere, thus producing widespread joyous delight.

Lotus Flower Light Foot-Travel Spirit acquired the liberation gateway of showing a buddha body sitting atop a lotus flower seat of every type of radiant color, thereby delighting the beholder.

Supreme Floral Topknot Foot-Travel Spirit acquired the liberation gateway of establishing in every moment sites of enlightenment for the congregations of all *tathāgatas*.

Collector of Wholesome Views Foot-Travel Spirit acquired the liberation gateway of training boundlessly many beings every time he lifts a foot to take a step.

Marvelous Jeweled Star Banner Foot-Travel Spirit acquired the liberation gateway of transformationally manifesting in every moment radiant nets of various lotuses everywhere raining down many jewels and emanating wondrous sounds.

Happily Uttering Subtle Sounds Foot-Travel Spirit acquired the liberation gateway of producing an ocean of boundless joy.

Sandalwood Tree Light Foot-Travel Spirit acquired the liberation gateway of using fragrant breezes to everywhere awaken the congregations at sites of enlightenment.

Lotus Flower Radiance Foot-Travel Spirit acquired the liberation gateway of emitting light and emanating the sound of subtle and wondrous Dharma from every pore.

Sublime Light Foot-Travel Spirit acquired the liberation gateway of his body's everywhere emanating a web of many different lights that produces the pervasive illumination of shimmering radiance.

Gatherer of Wonderful Flowers Foot-Travel Spirit acquired the liberation gateway of awakening all beings and enabling them to produce an ocean of roots of goodness.

At that time, assisted by the Buddha's awesome powers, Precious Mudrā Foot-Travel Spirit surveyed all the congregations of foot-travel spirits and then spoke these verses:

The Buddha cultivated throughout countless past kalpas,
making offerings to all the Tathāgatas.
With a mind that was constantly delighted and tireless,
he practiced gateways of joy as deep and vast as an ocean.

With measureless spiritual superknowledges in every mind-moment,
he manifests lotus flowers emitting various fragrances
with buddhas sitting atop them, roaming everywhere.
Crimson Radiance Spirit observed all of this.

The Dharma of all the buddhas, the *tathāgatas*, is of this very sort.
They are attended by vast assemblies pervading the ten directions
in which they everywhere manifest indescribable spiritual powers.
Supreme Floral Spirit clearly saw all of this.

Everywhere in the lands of the ten directions
in which he so much as lifts his foot up or sets his foot down,
he is in every case able to assist the development of the many beings.
Wholesome Views Spirit awakened to and rejoiced in this.

He everywhere manifests bodies as numerous as beings.
 Each one of these bodies fills the Dharma realm
 and all of them emanate pure light and rain down the many jewels.
 Star Banner entered a gateway to liberation such as this.

The Tathāgata's sphere of action is boundless.
 He everywhere rains the Dharma rain, completely satisfying everyone.
 On seeing the Buddha, those in his congregations feel joyous delight.
 This is what Subtle Sounds Spirit observed.

The range of the Buddha's voice is equal to that of empty space.
 All languages' sounds are contained within it.
 As it thereby trains beings, there is no place it does not pervade.
 Sandalwood Spirit was able to hear it in this way.

Each one of his pores emanates the sounds of his teaching,
 revealing and spreading the names of all buddhas of the three times.
 Those hearing these sounds are all filled with joyous delight.
 Lotus Flower Radiance Spirit witnessed matters such as these.

The emanations of the Buddha's bodies are inconceivable.
 Even in every footstep, his physical appearances are like an ocean
 as he adapts to the minds of beings and enables them all to see.
 This is what was realized by Sublime Light Spirit.

He manifests great spiritual powers throughout the ten directions,
 thus enabling all beings to then become awakened.
 When Many Wonderful Flowers Spirit had seen this dharma,
 his mind was filled with great joyous delight.

Furthermore, Sphere of Pure Joy Many-Bodied Spirit acquired the liberation gateway of recollecting the Buddha's ocean of past vows.

Radiance Illuminating the Ten Directions Many-Bodied Spirit acquired the liberation gateway of light everywhere illuminating boundlessly many worlds.

Ocean Sound Training Many-Bodied Spirit acquired the liberation gateway of a great sound everywhere awakening all beings and enabling them to delight in their training.

Pure Floral Adornment Topknot Many-Bodied Spirit acquired the liberation gateway of a body dwelling everywhere like space.

Measureless Deportment Many-Bodied Spirit acquired the liberation gateway of showing all beings the buddhas' sphere of action.

Supremely Radiant Adornment Many-Bodied Spirit acquired the liberation gateway of enabling all hungry and exhausted beings to gain robust physical strength.

Pure Light Incense Cloud Many-Bodied Spirit acquired the liberation gateway of ridding all beings of the defilement of afflictions.

Guarding and Upholding Many-Bodied Spirit acquired the liberation gateway of transforming all beings' delusion and demonic karma.

Everywhere Manifesting Attraction and Teaching Many-Bodied Spirit acquired the liberation gateway of everywhere manifesting a majestic appearance in the palaces of all the world's leaders.

Motionless Radiance Many-Bodied Spirit acquired the liberation gateway of everywhere gathering in all beings and enabling them to produce pure roots of goodness.

At that time, assisted by the Buddha's awesome powers, Sphere of Pure Joy Many-Bodied Spirit surveyed all the congregations of many-bodied spirits and then spoke these verses:

I recall back before kalpas as numerous as Mount Sumeru's atoms,
there was a buddha, "Wondrous Light," who appeared in the world.
In the presence of that buddha,
the Bhagavat resolved to make offerings to all buddhas.

The Tathāgata's body emanates great light.
There is no place in the Dharma realm his light does not pervade.
For the beings who encounter it, their minds become trained.
This is what Illuminating the Directions Spirit observed.

The Tathāgata's voice shakes the lands of the ten directions.
The sounds of his speech are all perfect
and everywhere awaken all beings without exception.
When Ocean Training Spirit heard this, his mind became joyful.

The Buddha's body is pure and constantly quiescent.
He everywhere manifests many forms and yet is utterly signless.
It is in this way that he dwells everywhere in the world.
This is what Pure Floral Adornment Spirit penetrated.

The Guiding Teacher is inconceivable in this way.
Adapting to the minds of beings, he enables them all to see him
whether he is sitting or walking or standing for a time.
This is the gate to which Measureless Deportment Spirit awakened.

Even in a hundred thousand kalpas, it is difficult to meet a buddha.
When he appears in the world, he is able to freely benefit beings,
enabling all in the world to leave the suffering of their poverty.
Supremely Radiant Adornment Spirit penetrated this realm.

From between each of his teeth, the Tathāgata sent forth everywhere
clouds of flaming radiance shining from incense lamps
which extinguished the delusions of all beings.
Pure Cloud Spirit witnessed matters such as these.

Beings' defilements and afflictions create heavy obstacles.
 Then, following Māra's paths, they forever transmigrate within them.
 The Tathāgata reveals to them the path of liberation.
 Guarding and Upholding was able to awaken to and enter this way.

"As I observe the Tathāgata's transformational powers,
 his light spreads throughout the Dharma realm and entirely fills it.
 Even when dwelling in royal palaces, he is then teaching beings."
 This was the sphere of experience of Everywhere Manifesting Spirit.

Due to their delusion, beings are freighted with many sufferings.
 Living among them, the Buddha always rescues and protects them,⁴⁵
 enabling them all to extinguish delusions and develop joyous minds.
 This is what Motionless Radiance Spirit contemplated and saw.

Furthermore, Marvelous Form Nārāyaṇa Vajra-Bearing Spirit acquired the liberation gateway of seeing the Tathāgata manifesting boundlessly many form bodies.

Solar Swift Banner Vajra-Bearing Spirit acquired the liberation gateway of every hair of the Buddha's body emanating many different light clouds as if from the sun.

Sumeru Flower Light Vajra-Bearing Spirit acquired the liberation gateway of great spiritual transformations with which one emanates countless bodies.

Pure Thunder Vajra-Bearing Spirit acquired the liberation gateway of emanating boundlessly many kinds of voices adapted to the types of beings.

Fine Arms Celestial Lord Vajra-Bearing Spirit acquired the liberation gateway of manifesting as world leaders who awaken beings.

Delightful Radiance Vajra-Bearing Spirit acquired the liberation gateway of everywhere revealing exhaustively and without exception all the different gateways into the Dharma of all buddhas.

Great Tree Thunder Vajra-Bearing Spirit acquired the liberation gateway of using delightful adornments to attract all tree spirits.

Lion King Light Vajra-Bearing Spirit acquired the liberation gateway of completely understanding the Tathāgata's vast accumulation of merit-generated adornments.

Secret Flaming Light Auspicious Eyes Vajra-Bearing Spirit acquired the liberation gateway of everywhere contemplating the thoughts of dangerous and evil beings and then manifesting for them in a body with an awe-inspiring and stern appearance.

Lotus Maṇi Jewel Topknot Vajra-Bearing Spirit acquired the liberation gateway of raining down everywhere all kinds of *maṇi* jewel topknot adornments for bodhisattvas.

At that time, assisted by the Buddha's awesome powers, Marvelous Form Nārāyaṇa Vajra-Bearing Spirit surveyed all the congregations of vajra-bearing spirits and then spoke these verses:

You should contemplate the Dharma King
and the Dharma King's Dharma in this way:
The appearances of his form are boundlessly many,
manifesting everywhere in the world.

Every hair of the Buddha's body
emanates an inconceivable web of light
that everywhere illuminates the lands of the ten directions
like the brightly shining sun.

The spiritual powers of the Tathāgata
pervade all places throughout the Dharma realm
and manifest infinitely many bodies
directly before all beings.

The sound of the Tathāgata speaking the Dharma—
There is no place in the ten directions where it is not heard.
It is adapted to all the different types of beings
and thus enables all their minds to become completely satisfied.

The congregation sees the Venerable Muni
dwelling in the world in a palace,
expounding and propagating the great Dharma
for the sake of all the many types of beings.

Using the many different skillful means,
he endlessly expounds
all the different meanings
in the whirlpools of the ocean of the Dharma.

He uses boundlessly many great skillful means
to respond throughout the lands of the ten directions.
Those encountering the Buddha's pure light
all see the body of the Tathāgata.

He presented offerings to all the buddhas
as numerous as the atoms in a *koṭī* of *kṣetras*.
His meritorious qualities, as vast as space,
are looked up to with admiration by everyone.

The power of his spiritual superknowledges
appears equally in all *kṣetras*.
As he sits peacefully in the wondrous site of enlightenment,
he everywhere appears before all beings.

His clouds of flaming radiance shining brightly everywhere
are all completely filled with different types of light.

Throughout the Dharma realm, there is nowhere they do not reach as they show all the places in which the Buddha practiced.

Furthermore, Samantabhadra Bodhisattva-mahāsattva entered the ocean of skillful means of the inconceivable gateways to liberation and entered the ocean of the Tathāgata’s meritorious qualities. That is to say:

There was a gateway to liberation known as “the purification of all buddha lands in which one trains beings and enables their ultimate emancipation.”

There was a gateway to liberation known as “visiting the abodes of all *tathāgatas* to cultivate the realm of complete fulfillment of the meritorious qualities.”

There was a gateway to liberation known as “establishing the ocean of great vows of all the bodhisattva grounds.”

There was a gateway to liberation known as “everywhere manifesting countless bodies as numerous as the atoms in the Dharma Realm.”

There was a gateway to liberation known as “expounding on the inconceivably numerous different names everywhere in all lands.”⁴⁶

There was a gateway to liberation known as “manifesting even in all atoms the boundless realm of all bodhisattvas’ spiritual super-knowledges.”

There was a gateway to liberation known as “manifesting in a single mind-moment the events in the creation and destruction of all kalpas throughout the three periods of time.”

There was a gateway to liberation known as “manifesting the ocean of all bodhisattvas’ faculties so that they each enter into one’s own sphere of experience.”

There was a gateway to liberation known as “the ability to use the power of the spiritual superknowledges to manifest many different kinds of bodies everywhere throughout the boundless Dharma realm.”

There was a gateway to liberation known as “revealing the sequential gateways of all bodhisattvas’ cultivation dharmas to penetrate the vast skillful means of the realm of all-knowledge.”

At that time, through the power of his own meritorious qualities and the assistance of the Tathāgata’s awesome spiritual powers, having surveyed the ocean of all the congregations there, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

The vast number of *kṣētras* adorned by the Buddha
are equal in number to that of all atoms.
They are all full of pure sons of the Buddha
who rain down the inconceivable and most sublime Dharma.

Just as we see the Buddha sitting here in this assembly,
so too is this the case even within every atom.
The body of the Buddha has neither going nor coming,
yet he clearly appears within all lands.

He reveals the practices cultivated by the bodhisattvas
and the countless expedients used in the destinies and on the grounds
and also expounds on the inconceivable genuine principles,
thereby enabling the sons of the Buddha to enter the Dharma realm.

He emanates transformation buddhas as numerous as atoms,
responding everywhere to the aspirations in the many beings' minds.
The gateways of skillful means for entering the deep Dharma realm,
vast and boundless, he expounds on them all.

The Tathāgata's names are equal to those of the worlds.
They completely pervade all lands throughout the ten directions.
None of his skillful means are adopted in vain
as he trains beings so that they all abandon defilements.

The Buddha manifests boundless great spiritual powers,
doing so even within every atom.
In them all, sitting at the site of enlightenment, he is able to expound
on the bodhi practices as used by the buddhas of the distant past.

In each and every mind-moment, the Buddha manifests
all the vastly long kalpas throughout the three periods of time
and all the events transpiring during their creation and destruction
of which none are not fully known by his inconceivable knowledge.

The assembly of sons of the Buddha is boundlessly vast,
yet, even if they wished to jointly fathom the ground of the buddhas,
since the buddhas' Dharma gateways are boundlessly many,
they would find it extremely difficult to be able to fully know them.

As with space, the Buddha has no distinguishing aspects.
Identical with the true Dharma realm, he has nothing he depends on.
His emanations travel everywhere, having no place they do not reach.
They all sit in their enlightenment sites, gaining right enlightenment.

With a sublime voice, the Buddha extensively expounds the Dharma.
He entirely comprehends all the grounds
and manifests before each and every being,
bestowing on them all of the Tathāgata's equal Dharma.

Furthermore, Wondrous Radiance of Pure Virtue Bodhisattva-
mahāsattva acquired the liberation gateway of going forth to the
adorned sites of enlightenment of the bodhisattva congregations
throughout the ten directions.

Supreme Lamplight of Universal Virtues Bodhisattva-mahāsattva acquired the liberation gateway of manifesting in but a single mind-moment endlessly many gateways to the realization of right enlightenment to teach and ripen an inconceivable number of realms of beings.

Universally Illuminated Lion Banner Bodhisattva-mahāsattva acquired the liberation gateway of cultivating the bodhisattva's meritorious qualities adorning and producing all buddha lands.

Universally Flaming Sublime Jewel Light Bodhisattva-mahāsattva acquired the liberation gateway of contemplating, free of confusion or delusion, the realm of the Buddha's spiritual superknowledges.

Banner of an Ocean of Universally Resounding Qualities Bodhisattva-mahāsattva acquired the liberation gateway of manifesting the adornments present in all buddha lands within the site of enlightenment of a single congregation.

Light of Universal Knowledge Illuminating the Sphere of the Tathāgatas Bodhisattva-mahāsattva acquired the liberation gateway of following along with the Tathāgata in contemplating the extremely profound and vast treasury of the Dharma realm.

Mind-Pleasing Sound of Universal Enlightenment Bodhisattva-mahāsattva acquired the liberation gateway of drawing close, serving, and presenting a treasury of offerings to all buddhas.

Awesome Radiance of Universal Purity and Endless Merit Bodhisattva-mahāsattva acquired the liberation gateway of providing the vast assistance of all kinds of world-transcending spiritual transformations.

Universal Jeweled Topknot Flower Banner Bodhisattva-mahāsattva acquired the liberation gateway of everywhere entering all worldly activities to bring forth the bodhisattva's boundless gateways of practice.

Supreme Radiance of Universal Signs Bodhisattva-mahāsattva acquired the liberation gateway of the ability to manifest the sphere of experience of all buddhas in the signless Dharma realm.

At that time, assisted by the Buddha's awesome powers and having surveyed the ocean of all bodhisattvas' gateways to liberation, Wondrous Radiance of Pure Virtue Bodhisattva-mahāsattva then uttered verses, saying:

In but a single *kṣaṇa*, he purifies
all lands throughout the ten directions.
With his sublime voice, he turns the wheel of Dharma
everywhere throughout the world, and in this he has no equal.

The Tathāgata's sphere of action is boundless.

In but a single mind-moment, he fills the entire Dharma realm,
establishes sites of enlightenment even in each and every atom,
realizes bodhi in them all, and enacts spiritual transformations.

In the distant past, the Bhagavat cultivated all the practices.
Throughout countless hundreds of thousands of kalpas,
he adorned all the buddha *kṣētras*,
and, in manifesting appearances, he was as unimpeded as space.

The power of the Buddha's spiritual superknowledges is limitless,
filling all the boundlessly many kalpas.

Even if one contemplated them in every moment
throughout countless kalpas, one would still never grow weary of this.

You should observe Buddha's sphere of spiritual superknowledges
as he purifies the lands throughout the ten directions
and in all of these appears in everyone's presence,
bringing forth countless different forms in every mind-moment.

Even watching Buddha for a hundred thousand measureless kalpas,
one could still never find even a hair's breadth of limitation.

Through the Tathāgata's unimpeded gateways of skillful means,
this light everywhere illuminates inconceivably many *kṣētras*.

When, in past kalpas, the Tathāgata resided in the world,
he served an ocean of boundlessly many buddhas.
Because of this, everyone comes like a rushing river
to make offerings to he who is the most revered in the world.

The Tathāgata manifests throughout the ten directions
in the countless lands within each and every atom.
Such spheres of experience within them are all measureless
and they all abide for boundlessly many endless kalpas.

In past kalpas, for the sake of beings, the Buddha
cultivated a boundless ocean of great compassion.
Adapting to all beings, he entered *saṃsāra*,
everywhere teaching congregations and enabling their purification.

The Buddha dwells in the true suchness treasury of the Dharma realm,
signless, formless, and free of all defilement.

Beings contemplating him see many different types of bodies
by which all their suffering and adversity are caused to melt away.

Furthermore, Ocean Moonlight's Great Brilliance Bodhisattva-
mahāsattva acquired the liberation gateway of the skillful means for
producing the *pāramitās* of the bodhisattva grounds, teaching beings,
and purifying all buddha lands.

Stainless Treasury of Thunder and Oceanic Radiance Bodhisattva-mahāsattva acquired the liberation gateway of entering in every moment many different places in the Dharma realm.

Jeweled Topknot Born of Wisdom Bodhisattva-mahāsattva acquired the liberation gateway of displaying pure great meritorious qualities before all beings for inconceivably many kalpas.

Pure Light of the Sovereign King of Meritorious Qualities Bodhisattva-mahāsattva acquired the liberation gateway of everywhere seeing all the different kinds of adornments occurring when all bodhisattvas of the ten directions first arrive at the site of enlightenment.

Excellent Valor Lotus Topknot Bodhisattva-mahāsattva acquired the liberation gateway of adapting to all beings' ocean of faculties and dispositions in everywhere revealing for them all Buddha dharmas.

Universal Knowledge Cloud Solar Banner Bodhisattva-mahāsattva acquired the liberation gateway of developing the Tathāgata's wisdom and always remaining for countless kalpas.

Immensely Vigorous Vajra Navel Bodhisattva-mahāsattva acquired the liberation gateway of everywhere entering the power of the seal of all of the boundlessly many dharmas.

Banner of Fragrant Flaming Light Bodhisattva-mahāsattva acquired the liberation gateway of revealing the appearances of all buddhas of the present from the time they first took up cultivation of the bodhisattva practices until they perfected the accumulation of wisdom.

Great Illustrious Virtue with a Very Beautiful Voice Bodhisattva-mahāsattva acquired the liberation gateway of peacefully dwelling in the ocean of all of Vairocana's great vows.

Light of Great Merit Born from Wisdom Bodhisattva-mahāsattva acquired the liberation gateway of revealing the Tathāgata's extremely deep sphere of action by which he pervades the Dharma realm.

At that time, assisted by the Buddha's awesome powers, Ocean Moonlight's Great Brilliance Bodhisattva-mahāsattva surveyed the ocean of all the bodhisattva congregations and their adornments and then spoke these verses:

He has perfectly fulfilled all the *pāramitās* and grounds,
so vast and inconceivable,
has completely trained countless beings,
and has purified all the buddha lands.

Just as the Buddha teaches the realms of beings,
so too, he also fills all lands of the ten directions, and,
in but a single moment, turns the Dharma wheel there, everywhere
responding to the many beings, having no place he does not pervade.

For countless vast kalpas, the Buddha
has manifested everywhere directly before all beings,
instructing them in the bases of purity he has practiced
just as he extensively cultivated them in the distant past.

I have seen everywhere in the ten directions without exception
and have also seen all buddhas' manifestations of spiritual powers.
They all sat at sites of enlightenment, gained right enlightenment,
and then were all surrounded by assemblies listening to the Dharma.

The vast and radiant Dharma body of the Buddha
is able to appear in the world by resort to skillful means.
Everywhere adapting to whatever pleases the minds of beings,
he always matches their faculties and then rains down the Dharma.

The uniform and signless body of true suchness,
the immaculate and radiant pure Dharma body,
and the countless bodies possessed of wisdom and quiescence
all respond throughout the ten directions and expound the Dharma.

The powers of the Dharma King are all pure.
His wisdom is as boundless as empty space.
He reveals them all for everyone, with nothing left out or hidden,
and everywhere enables all beings to awaken and enter.

How the Buddha cultivated in the distant past
up until he reached the realization of all-knowledge—
He now emanates light that pervades the Dharma realm
and reveals in it all these matters with complete clarity.

Due to his original vows, the Buddha manifests spiritual powers
by which, of all the ten directions, none are not illuminated.
The ways in which the Buddha cultivated the practices in the past—
They are all expounded upon within his radiant net of light.

Such spheres of action throughout the ten directions are endless,
incomparable, boundless, and, in each case, unique.
With his unimpeded powers, the Buddha emanates great light
by which all lands are clearly revealed.

At that time, from within every one of all the adornments of the
Tathāgata's lion throne—from its many jewels, its marvelous flow-
ers, the circular platform, its steps, doors, and windows—there
came forth bodhisattva-mahāsattvas as numerous as the atoms in

a buddha *kṣetra*. Their names were: King of Oceanic Wisdom and Sovereign Spiritual Powers Bodhisattva-mahāsattva; Universally Quaking Thunder Bodhisattva-mahāsattva; Radiant Topknot of Many Jewels Bodhisattva-mahāsattva; Valiant Knowledge of the Sun of Great Wisdom Bodhisattva-mahāsattva; Precious Wisdom Seal of Inconceivable Meritorious Qualities Bodhisattva-mahāsattva; Hundred-Eyed Lotus Flower Topknot Bodhisattva-mahāsattva; Perfectly Full Flaming Gold Radiance Bodhisattva-mahāsattva; Universal Sound of the Dharma Realm Bodhisattva-mahāsattva; Thunder and Pure Moon Bodhisattva-mahāsattva; and Radiant Banner of Fine Courage Bodhisattva-mahāsattva. Bodhisattva-mahāsattvas such as these served as their leaders.

They simultaneously came forth in numbers equal to the atoms in many buddha *kṣetras*. Each of these bodhisattvas sent forth clouds of many different kinds of offerings, namely: a flower cloud including all varieties of *maṇi* jewels; a marvelous incense cloud including all varieties of lotus flowers; a cloud of halos from all kinds of jewels; a cloud of flaming incense including within it boundlessly many images of spheres of experience; a light cloud including solar-core *maṇi* wheels; a sound cloud including within it every kind of delightful music; a flaming cloud including within it boundless forms and appearances and every kind of precious lamplight; a cloud of tree branches, flowers, and fruit made of the many kinds of jewels; a cloud of sovereign *maṇi* jewels radiating the pure light of endlessly many jewels; and a cloud of sovereign *maṇi* jewels including every kind of adornment. There were also all kinds of other such offering clouds as numerous as the atoms in a buddha world.

Every one of those bodhisattvas released varieties of offering clouds such as these which rained down continuously and incessantly over the entire oceanic assembly present there at the site of enlightenment. After having manifested these clouds, they circumambulated the Bhagavat to the right, doing so countless hundreds of thousands of times. Then, in accordance with the directions from which they came, they conjured, not far from the Buddha, countless lotus flower lion thrones adorned with all kinds of precious jewels. Then they each sat down on them in the lotus posture.

The practices of these bodhisattvas were pure and as vast as an ocean. They had acquired the dharma of the universal gateway of the illuminating light of wisdom. They were unimpeded in according with the buddhas in whatever they practiced. They were able to enter

into the ocean of all the dharmas of eloquence, had acquired inconceivable Dharma gateways of liberation, and dwelt on the ground of the Tathāgata's universal gateway. They had already acquired all the *dhāraṇī* gateways, were able to entirely hold and retain the ocean of all dharmas, and skillfully dwelt on the ground of the uniform wisdom of the three periods of time. They had already acquired deep faith, vast joy and bliss, a boundless accumulation of merit, and the purity of ultimate goodness. Throughout empty space and the Dharma realm, there was nothing they did not contemplate, and, wherever any buddha appeared in any of the lands of the worlds of the ten directions, they were all diligent in making offerings to them.

At that time, assisted by the Buddha's awesome powers, King of Oceanic Wisdom and Sovereign Spiritual Powers Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

Whatever all buddhas awaken to, he already completely knows.
He is as unimpeded as empty space in brightly illuminating it all.
His light pervades the countless lands of the ten directions.
Abiding in those congregations, he adorns and purifies them all.

The Tathāgata's meritorious qualities are measureless
and fill up the ten directions of the Dharma realm.
He everywhere sits beneath the kings of all trees where
those possessed of sovereign mastery all gather like clouds.

The Buddha has powers of spiritual superknowledges such as these.
In but a single mind-moment, he manifests endless appearances.
The sphere of action of the Tathāgata is boundless,
yet each is able to observe it in accordance with his own liberation.

In the past, the Tathāgata passed through an ocean of kalpas
during which he diligently cultivated in all realms of existence.
Using many different skillful means, he instructed beings
and enabled them to adopt the practice of the Dharma of all buddhas.

Vairocana, complete in the fine signs of adornment
sits atop the lotus flower dais lion throne.
All of the congregations, all of which are pure,
abide in quiescence as together they gaze up at him in admiration.

The treasuries of *maṇi* jewels emanate radiance,
everywhere sending forth boundless clouds of fragrant flaming light.
Countless flower-garland tassels all hang down
as the Tathāgata sits there atop such a throne.

There are many different adornments beautifying its auspicious gates.
It constantly emanates lamplight and clouds of flaming jewel radiance.

There is nothing not illuminated by its vast blazing brilliance.
The Muni sits atop it, enhancing its fine adornments.

Various types of *maṇi* jewels adorn its beautiful windows
from which marvelous bejeweled lotus flowers lean down.
It constantly emanates sublime sounds, pleasing all who hear them.
The Buddha sits atop it, appearing especially radiant.

A jeweled sphere in the shape of a half-moon supports the throne.
Vajra forms its pedestal whose colors are blazing brilliantly.
Bodhisattvas wearing topknots constantly circumambulate.
The Buddha in their midst shines with foremost radiance.

Many different emanations fill the ten directions,
expounding on the vast vows of the Tathāgata.
All of these images appear in their midst
as the Buddha peacefully sits on such a throne.

At that time, assisted by the Buddha's awesome powers, Universally
Quaking Thunder Bodhisattva-mahāsattva surveyed the ocean of all
the congregations assembled at the site of enlightenment and then
spoke these verses:

In the past, as the Bhagavat accumulated the bodhi practices,
he made offerings to the countless buddhas of the ten directions.
Assisted by the awesome power of the Well Gone One,
there are none who do not see them in the Tathāgata's throne.

The fragrant flaming sovereign *maṇi* wishing jewels
complete the adornment of this marvelous lotus flower lion throne.
Many different adornments all appear reflected in it
so that the entire congregation clearly sees them.

The Buddha's throne everywhere reveals adorning signs
that in every moment differ in their colors and types
in accordance with the different understandings of the beings
who are each observing the Buddha sitting there upon it.

From jeweled branches, a net of lotus flowers drapes down.
As the flowers open, bodhisattvas emerge and appear there.
Each of them speaks with a sublime mind-pleasing voice
as they praise the Tathāgata sitting there on the throne.

The Buddha's meritorious qualities are as vast as space.
All the adornments arise from these.

The adorning phenomena on each one of the grounds
are such that no being could ever completely comprehend them.

Vajra composes the indestructible ground there
which is vast, pure, and perfectly level.

Maṇi jewels form the net hanging there in space,
completely surrounding the area beneath the bodhi tree.

Its ground which displays boundlessly many forms and appearances
is spread over with a powder made of real gold,
and is everywhere strewn with fine flowers and the many jewels,
all of which shine their lustrous light upon the Tathāgata's throne.

The earth spirits, filled with delight, experience joyous exultation
at the endlessly many appearances shown there in each *kṣaṇa*
and then everywhere send forth clouds of all kinds of adornments.
They all the while stand before the Buddha, gazing up in admiration.

Those earth spirits present as offerings there
immense jeweled lamps radiating intensely dazzling brilliance
and releasing an uninterrupted flow of fragrant flaming light
which, as befits each moment, displays different appearances.

In all the *kṣetras* of the ten directions,
of all the adornments present on their grounds,
there are none not now revealed in this site of enlightenment.
That this can be so is due to the Buddha's awesome spiritual powers.

At that time, assisted by the Buddha's awesome powers, Radiant
Topknot of Many Jewels Bodhisattva-mahāsattva surveyed the ocean
of all the congregations assembled at the site of enlightenment and
then spoke these verses:

When in the past the Bhagavat was cultivating the practices,
he saw all the buddha lands, all of which were complete.
The lands he saw in this way were endless.
They are all revealed here in this site of enlightenment.

By the vast power of the Bhagavat's spiritual superknowledges,
he spreads forth light that everywhere rains down *maṇi* jewels.
Thus a treasury of jewels is scattered over the site of enlightenment
and the surrounding grounds are all completely beautified.

Due to the Tathāgata's meritorious qualities and spiritual powers,
maṇi jewels and precious gems everywhere serve as adornments.
Its grounds as well as the bodhi tree
alternately emanate light and sounds expounding the Dharma.

Countless jeweled lanterns floating down from the sky like rain
are all inlaid with sovereign jewels creating their adornments.
They all emit subtle and wondrous voices expounding the Dharma.
Such are the phenomena manifested here by the spirits of the earth.

The bejeweled grounds everywhere manifest marvelous light clouds.
The blazing radiance of jeweled torches appears like lightning flashes.

A net of jewels stretches across and covers them far above,
and the tree's bejeweled branches form a dense canopy of adornment.

You should look everywhere at this ground
which is adorned with various kinds of marvelous jewels.
It reveals the ocean of the karma of beings
and enables them to fully comprehend the true nature of dharmas.

Of all the buddhas everywhere throughout the ten directions
with all their fully developed bodhi trees,
none of them do not appear here in the site of enlightenment,
expounding the pure Dharma of the Tathāgata.

In accordance with the mental dispositions of beings,
its ground everywhere emanates sublime voices
which all teach in full each and every Dharma gateway
just as the Buddha would expound them when sitting on his throne.

Its ground constantly sends forth marvelous fragrant light.
From within that light, pure sounds everywhere stream forth.
Whenever there are beings there capable of accepting the Dharma,
they are all then enabled to hear it so that their afflictions disappear.

Each and every adornment there is so perfectly complete
that no one could describe them all even in a *koṭī* of kalpas.
There is no place the Tathāgata's spiritual powers do not pervade.
It is because of this that its grounds are all so purified.

At that time, assisted by the Buddha's awesome powers, Valiant
Knowledge of the Sun of Great Wisdom Bodhisattva-mahāsattva
surveyed the ocean of all the congregations assembled at the site of
enlightenment and then spoke these verses:

As the Buddha sits in the Dharma hall with a focused clear-eyed gaze,
illuminating the palace with his brilliantly radiant light,
in accordance with whatever suits the mental dispositions of beings,
his body appears everywhere in the lands of the ten directions.

The Tathāgata's palace is inconceivable
in its adornment with a treasury of *maṇi* jewels.
All of its adornments radiate brilliant light
as the Buddha sits within, especially resplendent.

Maṇi jewels form its pillars of many different colors.
Chimes and bells of real gold hang like spreading clouds.
Bejeweled steps arranged in rows rise up on all four sides
to the doors which are open to each of the directions.

It is hung with marvelous floral silks and elegantly decorated banners.
The branches of the jeweled tree are all beautifully adorned.

Strands of marvelous *maṇi* jewels drape down on all four sides.
The Ocean of Wisdom sits serenely in the midst of this.

It is draped with a *maṇi* jewel net and sublimely fragrant banners,
it is lit with flaming lamplight radiance spreading out like clouds,
and it is covered with many different kinds of adornments.
The World-Transcending Right Knower sits in this place.

Transformationally created clouds rise throughout the ten directions
and those clouds expound the teachings everywhere in the world.
So it is that the training is bestowed upon all beings.
Phenomena such as these all appear from within the Buddha's palace.

Trees made of *maṇi* jewels blooming with marvelous flowers
are unrivaled by those anywhere throughout the ten directions.
Of all the adornments in all lands of the three periods of time,
there are none whose reflected images do not appear in them.

In place after place there are mounds of *maṇi* jewels
blazing forth with countless kinds of flaming brilliance.
The doors and windows all open out in the directions they face.
The beam and ceiling adornments are the most especially beautiful.

The Tathāgata's palace is inconceivable.
Its pure light contains all these many appearances.
All of the other palaces appear right there within it
while, within each and every one of them, the Tathāgata is sitting.

The palace of the Tathāgata has no boundaries.
The Self-Awakened One resides there within it.
Of all of the congregations throughout the ten directions,
none fail to come and assemble in the presence of the Buddha.

At that time, assisted by the Buddha's awesome powers, Precious
Wisdom Seal of Inconceivable Meritorious Qualities Bodhisattva-
mahāsattva surveyed the ocean of all the congregations assembled at
the site of enlightenment and then spoke these verses:

In the past, the Buddha cultivated an ocean of many kinds of merit
as numerous as the atoms present in all *kṣetras*.
This site of enlightenment born from his spiritual powers and vows
has been thereby purified and is free of all defilements.

The king of wish-fulfilling jewels forms the roots of the tree
and vajra *maṇi* jewels form its trunk.
A bejeweled net stretches far across its top
as an atmosphere rich with marvelous scents circulates all around.

The tree boughs' adornments are replete with the many jewels.
Maṇi jewels form its trunk raising high its upstretched limbs.

Its branchlets form a dense cover resembling layered clouds.
The Buddha is beneath them, seated in the site of enlightenment.

The vastness of that site of enlightenment is inconceivable.
Trees surround it all around, forming a completely covering canopy.
Dense leaves and profuse blossoms shelter and reflect each other.
Within each of the blossoms, *maṇi* jewel fruits form.

Wondrous radiance emanates from between all the branches,
its light illuminating everywhere in the site of enlightenment.
Its pure blazing radiance is inexhaustible.
It is due to the power of Buddha's vows that this appears this way.⁴⁷

A treasury of *maṇi* jewels forms its blossoms.
Their scattered reflections send up radiance like brocaded clouds that,
encircling the tree, trail mists of all-pervading fragrances.
Within the site of enlightenment, everything is beautifully adorned.

Observe within the Well Gone One's site of enlightenment
a jeweled net of lotus flowers, all completely purified,
from which there appear spheres of flaming radiance
as sounds of chimes and echoing bells emanate from the clouds.

Of all the marvelously colored adorned trees
within all the lands of the ten directions,
there are none of them that do not appear within the bodhi tree
beneath which the Buddha sits, free of all the many defilements.

The site of enlightenment is a creation of vast merit.
The tree branches constantly rain an endless shower of jewels.
From within those jewels, bodhisattvas appear and then all go forth
to the ten directions to make offerings to and serve those buddhas.

The sphere of action of all buddhas is inconceivable.
They everywhere cause their trees to emanate musical sounds.
In just the way in the past their bodhi path deeds were gathered,
as the assemblies hear the music, they can all see how they occurred.

At that time, assisted by the Buddha's awesome powers, Hundred-Eyed Lotus Flower Topknot Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

All the *maṇi* jewels emanate wondrous sounds
praising the names of all buddhas of the three periods of time
and the countless effects born of those buddhas' spiritual powers.
Within this site of enlightenment, all of these appear and are seen.

The many blossoms vie in luxuriant bloom, as if on hanging tassels.
Clouds of radiance stream forth throughout the ten directions.

The bodhi tree spirits hold these up as they face the Buddha and, gazing up in single-minded admiration, present them as offerings.

The light from the *maṇi* jewels all joins to form banners.

From within the banners' blazing radiance, sublime scents come forth.

Those scents everywhere pervade the entire congregation.

Therefore that place becomes entirely adorned and purified.

Golden light streams down from the lotus flower.

Its light streams forth clouds of the Buddha's sublime voice which everywhere cover all the *kṣetras* throughout the ten directions and forever extinguish the heat of beings' afflictions.

Through sovereign spiritual powers, the king of bodhi trees forever emanates the most ultimately pure light.

Of the boundlessly many congregations of the ten directions, none do not appear reflected in the site of enlightenment.

The jeweled branches' flaming radiance shines like a bright lamp.

The voice emanating from its light proclaims his great vows.

All those practices he originally cultivated are all fully described, just as enacted in the past by the Buddha in all realms of existence.

Beneath the tree, spirits as numerous as a *kṣetra's* atoms all abide there at this site of enlightenment.

In every moment, before the Tathāgata's enlightenment tree, each of them proclaims the gateways to liberation.

The Bhagavat's cultivation of the practices in the distant past, his making of offerings to all the *tathāgatas*,

and everything he originally practiced as well as his fame—

They all appear there within the *maṇi* jewels.

Everything in the site of enlightenment emanates marvelous sounds.

Those sounds, vast in their range, pervade the ten directions.

Whenever there are beings who are capable of accepting the Dharma, none of them are not trained and purified.

In the distant past, the Tathāgata everywhere cultivated all of these countless many adornments.

Throughout the ten directions, all of the bodhi trees are each possessed of countless kinds of such adornments.

At that time, assisted by the Buddha's awesome powers, Perfectly Full Flaming Gold Radiance Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

In the Buddha's past cultivation of the bodhi practices,

he understood all objective spheres with complete clarity, knowing

the possible and the impossible,⁴⁸ purely and without doubt.
This is the first of the Tathāgata's wisdom powers.

Just as in the past he contemplated all dharmas' nature as the same
and clearly fathomed the ocean of all karma,
just so is he now, within this net of light,
able to completely expound this throughout the ten directions.

Throughout the kalpas of the past, he cultivated great skillful means
adapted to beings' faculties and thus taught and guided them,
thereby causing the minds of all in the congregation to be purified.
Thus was the Buddha able to perfect the faculties wisdom power.⁴⁹

In accordance with beings' different understandings
and the differences in each of their dispositions and activities,
he adapted to what was fitting in speaking the Dharma for them.
It is due to his wisdom powers that Buddha is able to act in this way.

The Buddha's wisdom extends as equally as empty space
to all the realms of beings in the oceans of *kṣetras*
everywhere throughout the ten directions,
and yet he is able to reveal them all within a single pore.

The Buddha fully knows the courses leading to all destinations,⁵⁰
knows in but a moment all three periods of time without exception,
knows the ten directions' *kṣetras*, the kalpas, the beings, and times,
and can reveal them all, causing them all to completely appear.

He has the boundless power regarding the *dhyānas* and the liberations.
So too is this so of the samādhis and their related skillful means.
The Buddha reveals these for beings, thus enabling their joy and bliss
and everywhere enabling the cleansing of the darkness of afflictions.⁵¹

The Buddha's unimpeded knowledge includes all three time periods,
all of which he may manifest in a *kṣaṇa* within a single pore.
The buddhas, the Dharma, lands, and beings—their appearance in it
is all due to the power of his knowing them through recollection.⁵²

The range of the Buddha eye is as vast as empty space,
seeing everything throughout the Dharma realm without exception.
On the unimpeded grounds, it is unequalled in its uses.
The measureless uses of that eye only buddhas can expound.⁵³

All beings are possessed of all the fetters
and all the latent defilements and habitual karmic propensities.
The Tathāgata's manifestations appear throughout the world
where they all use skillful means to enable these to be extinguished.

At that time, assisted by the Buddha's awesome powers, Universal
Sound of the Dharma Realm Bodhisattva-mahāsattva surveyed the

ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

The Buddha's awesome spiritual powers pervade the ten directions.
Their vast manifestations are shown without any discriminations.
As for the great bodhi practices, the *pāramitās*,
he enables all to see how he fulfilled them in the past.⁵⁴

In the past, he brought forth great compassion for beings
and cultivated the *pāramitā* of giving.
It is due to this that his body is the most especially marvelous,
able to cause those beholding it to be filled with joyous delight.

In the past, for an ocean of boundlessly many great kalpas,
he cultivated the *pāramitā* of pure moral virtue
by which he attained the pure body pervading the ten directions
and everywhere extinguishes the world's severe sufferings.

In the past, he cultivated purity in patience and,
with resolute faith, remained free of discriminations.
Therefore his form body's marks became completely perfected
and it everywhere emanates light illuminating the ten directions.

In the past, he cultivated vigor for an ocean of kalpas
and thus was able to transform beings' extremely heavy obstacles.
Hence he is able to create division bodies pervading the ten directions,
all of which appear beneath a bodhi tree, the king of all trees.

The Buddha long cultivated, for countless kalpas,
the great ocean of *dhyāna* absorptions, doing so with complete purity.
He therefore enables those who see him to feel profound delight
and rid themselves of all the defilement of the affliction obstacles.

In the past, the Tathāgata cultivated the ocean of all practices
and completely fulfilled the *pāramitā* of *prajñā*.
Therefore he emanates light, everywhere producing illumination
that utterly dispels all the darkness of delusion.

With many different skillful means, he teaches beings,
thus enabling their success in all that they cultivate.
He goes forth everywhere in all the ten directions
and still never rests even after boundlessly many kalpas.

In the past, the Buddha cultivated throughout a vast ocean of kalpas
during which he purified the *pāramitā* of vows.
He therefore appears everywhere throughout the world
even to the very end of future kalpas, rescuing sentient beings.

For countless kalpas, the Buddha extensively cultivated
the *pāramitā* of the powers in relation to all dharmas.

Because of this he was able to perfect the spontaneous power by which he everywhere appears in all lands of the ten directions.

Of old, the Buddha cultivated the knowledge of the universal gateway and the nature of all-knowledge which is like space.

He therefore was able to perfect the unimpeded powers and emanate light everywhere illuminating the *kṣētras* of the ten directions.

At that time, assisted by the Buddha's awesome powers, Thunder and Pure Moon Bodhisattva-mahāsattva surveyed the ocean of all the congregations assembled at the site of enlightenment and then spoke these verses:

The sphere of his spiritual superknowledges is equal to that of space. Of the beings of the ten directions, none may not observe them. Just how in the past he cultivated these grounds he has perfected is all proclaimed in full within these fruits made of *maṇi* jewels.⁵⁵

Through pure and diligent cultivation for countless kalpas, he gained entry into the first ground, that of ultimate joyfulness, developed the vast wisdom of the Dharma realm, and everywhere saw countless buddhas throughout the ten directions.

In all dharmas, on the ground of stainlessness, he observed pure precepts for eons as numerous as beings after having already extensively cultivated for many kalpas the making of offerings to an ocean of boundlessly many buddhas.

He accumulated merit in reaching the ground of shining light and, with a treasury of *samatha*, established solid patience.

The vast cloud of Dharma, he had already learned.

From within these *maṇi* jewel fruits, this is described in just this way.

On the matchless ground of a flaming ocean of brilliant intelligence, he well fathomed the realms, aroused kindness and compassion, and sent forth bodies equally to all lands, extensively expounding on all according to the Buddha's instructions.

In universal treasuries' impartial gates on the hard-to-conquer ground, motion and stillness are mutually harmonious and unopposed.⁵⁶

The Buddha's dharmas and the objective spheres are all equal.

He is able to describe them just as the Buddha purified them.

On the ground of the wisdom ocean reached through vast cultivation, all the Dharma gateways were thoroughly fathomed and he became as pervasively present in all lands as space.

From within the tree, the sound of this Dharma is expounded.

The body pervading all space throughout the Dharma realm, a lamp of wisdom shining on all beings,

uses every skillful means to purify them all.
His past far-reaching practices are now⁵⁷ completely expounded here.

He is adorned by the practice of all the vows
which were all purified in an ocean of countless *kṣētras*.

Of all the discriminations, none are able to move him.

This incomparable ground's aspects are all here proclaimed.

With the spiritual powers employed in a measureless sphere of action,
he skillfully entered the radiant power of the teaching dharmas.

This is the pure ground of fine wisdom.

What was practiced in an ocean of kalpas is all fully explained here.

The vast tenth ground of the Dharma cloud
holds everything within it and pervades all of empty space.

All buddhas' spheres of action are proclaimed in this sound.

This sound arises through the Buddha's awesome spiritual power.

At that time, assisted by the Buddha's awesome powers, Radiant
Banner of Fine Courage Bodhisattva-mahāsattva surveyed the ten
directions and then spoke these verses:

The countless beings abiding in this assembly,
with various types of resolute faith, achieve purification of mind.
Thus they are all able to awaken to and enter the Tathāgata's wisdom
and completely comprehend all these realms of adornment.

They have each produced pure vows, have cultivated the practices,
and have all made offerings in the past to countless buddhas.

They are able to see the Tathāgata's true body
as well as all of his spiritual transformations.

Some are able to see the Buddha's Dharma body
as unequaled, unimpeded, and universally pervasive,
as the nature of all the boundlessly many dharmas,
and such that all without exception are subsumed within that body.

Some are able to see the Buddha's marvelous form bodies
with boundless forms and characteristics shining with blazing light,
which, adapting to beings' different understandings,
manifest various transformations throughout the ten directions.

Some see his unimpeded wisdom body,
as uniformly identical in all three periods of time as empty space,
yet everywhere adapting to beings' dispositions by transforming
in many different ways to enable them all to see.

Some are able to completely understand the Buddha's voice
which everywhere pervades all lands of the ten directions and,
adapting to what beings should be able to understand,
is unimpeded in speaking the appropriate language for them.

Some may see the Tathāgata's different kinds of radiance shining various kinds of dazzling illumination throughout the world. And in some cases there are those who, within the Buddha's light, also see the buddhas manifesting their spiritual superknowledges.

Some may observe the Buddha's oceanic cloud of light emanating blazing colored illumination from his pores which displays images of his past cultivation of the path enabling the birth of deep faith and entry into the Buddha's wisdom.

Some see the Buddha's marks, the adornments arising from his merit, while also seeing the source from which this merit arose, his cultivation in the distant past of the ocean of all the perfections, They clearly see all of this in the Buddha's marks.

The Tathāgata's measureless meritorious qualities which could completely fill the boundless Dharma realm and the spheres of experience created by spiritual superknowledges— It is due to the Buddha's powers that these can be proclaimed here.

At that time, due to the Buddha's spiritual powers, the grounds of the Flower Treasury Ocean of Worlds quaked and moved in six ways with eighteen characteristics, namely: movement, pervasive movement, universally pervasive movement, rising, pervasive rising, universally pervasive rising, upwelling, pervasive upwelling, universally pervasive upwelling, shaking, pervasive shaking, universally pervasive shaking, roaring, pervasive roaring, universally pervasive roaring, striking, pervasive striking, and universally pervasive striking.

All of these world leaders then manifested inconceivable clouds of offerings which rained down over the oceanic congregation assembled at the Tathāgata's site of enlightenment, namely: clouds of every kind of incense and flower adornment; clouds of every kind of marvelous *maṇi* jewel decoration; clouds of every kind of netting decorated with flaming jewels and flowers; clouds of boundlessly many kinds of *maṇi* jewel light spheres; clouds of treasuries of all the many-colored jewels and real pearls; clouds of every kind of precious sandalwood incense; clouds of every kind of jeweled canopy; clouds of sovereign *maṇi* jewels emanating pure and sublime sounds; clouds of sunlight *maṇi* jewel necklace orbs, clouds of treasuries shining with the light of every kind of jewel; and clouds of every different kind of adornment. There were measurelessly and inconceivably many kinds of offering clouds such as these.

Each of these world leaders manifested offering clouds such as these which rained down offerings over the oceanic congregation assembled at the Tathāgata's site of enlightenment, having no place there that they did not pervade. And just as in this world each of the world leaders was filled with joyous delight as he presented offerings such as these, so too it was throughout the Flower Treasury Adornment Ocean of Worlds where all the world leaders in all those worlds also presented offerings in this same way.

In all those worlds, there were *tathāgatas* seated at their sites of enlightenment. And just as in this Flower Treasury Ocean of Worlds each of those world leaders possessed resolute faith, each had his own objective focus, each had his own skillful means gateways for entering samādhi, each cultivated provisions for the path, each had his individual achievements, each experienced joyous delight, each had his own means of entry, each awakened to and understood Dharma gateways, each entered the realm of the Tathāgata's spiritual super-knowledges, each entered the realm of the Tathāgata's powers, and each entered the Tathāgata's gateways to liberation, so too was this so everywhere in all the oceans of worlds everywhere in the ten directions throughout the Dharma realm and the realm of empty space.

The End of Chapter One

CHAPTER 2

The Manifest Appearances of the Tathāgata

At that time, the bodhisattvas and all those world leaders had these thoughts:

What are the buddhas' grounds? What are the buddhas' spheres of action? What are the buddhas' empowerments? What are the buddhas' actions? What are the buddhas' powers? What are the buddhas' fearlessnesses? What are the buddhas' *samādhis*? What are the buddhas' spiritual superknowledges? What are the buddhas' sovereign masteries? And what are the ways in which the buddhas are impossible to overcome?

What are the eyes of the buddhas like? What are the ears of the buddhas like? What is the nose of the buddhas like? What is the tongue of the buddhas like? What is the body of the buddhas like? What is the mind of the buddhas like? What is the halo of the buddhas' body like? What is the light of the buddhas like? What is the voice of the buddhas like? What is the wisdom of the buddhas like? We only wish that the Bhagavat will take pity on us by revealing and explaining these matters.

Furthermore, for the sake of all bodhisattvas, all buddhas throughout the oceans of worlds of the ten directions explain the ocean of worlds, the ocean of beings, the ocean of what is established in the Dharma realm,⁵⁸ the ocean of buddhas, the Buddha's ocean of *pāramitās*, the Buddha's ocean of liberations, the Buddha's ocean of transformations, the ocean of teachings expounded by the Buddha, the ocean of names of the Buddha, and the ocean of the Buddha's life spans, as well as the ocean of all bodhisattvas' vows, the ocean of all bodhisattvas' setting forth [on the path],⁵⁹ the ocean of all bodhisattvas' provisions for the path, the ocean of all bodhisattvas' vehicles, the ocean of all bodhisattvas' practices, the ocean of all bodhisattvas' emancipations, the ocean of all bodhisattvas' spiritual superknowledges, the ocean of all bodhisattvas' *pāramitās*, the ocean of all bodhisattvas' grounds, and the ocean of all bodhisattvas' knowledge.

We only wish that, in the same way, the Buddha, the Bhagavat, will also explain these matters for us.

At that time, through the awesome spiritual power of the bodhisattvas, a voice spontaneously emanated from amidst the clouds of all kinds of offerings which then spoke these verses:

During countless kalpas, he cultivated the practices to fulfillment and then realized right enlightenment beneath the bodhi tree. In order to liberate beings, he manifested bodies everywhere which, like clouds, completely fill all places to the end of future time.

Where beings have doubts, he severs them all, thus enabling them all to develop vast resolute faith. He causes their boundless sufferings to all be done away with and enables them all to realize the happiness of all buddhas.

Countless bodhisattvas as numerous as the atoms in a *kṣetra* have all come to this assembly and together gaze up in admiration. Please, in accordance with what is fitting for their minds to receive, expound the sublime Dharma to eliminate their doubts and delusions.

How should we comprehend the grounds of the buddhas?
How should we contemplate the *tathāgatas'* spheres of action?
The empowerments provided by the Buddha are boundless.
Please explain these dharmas to enable purification.

What are the bases of the buddhas' practices which, by resort to wisdom, one is able to understand and enter?
The buddhas' powers are pure and boundlessly vast.
For the sake of the bodhisattvas, please reveal this for them.

What are their vast *samādhis*?
How did they purify the dharma of the fearlessnesses?
The uses of the powers of spiritual superknowledges are measureless.
Please explain these in accordance with beings' mental dispositions.

The buddhas, the kings of the Dharma, like the leaders of the world, in all they do, have a sovereign independence that no one can restrain. This as well as all their other vast dharmas should be revealed and explained for the benefit of all.

How is it that the eyes of the buddhas are measureless?
And how is this also true of their ears, nose, tongue, and body?
And how are their minds also measureless?
Please show us so that we may know the means by which this is so.

Such matters as the ocean of *kṣetras*, the ocean of beings, and the ocean of all that is established throughout the Dharma realm, as well as the ocean of all buddhas which is also boundless—
Please, freely explain all these matters for the sons of the Buddha.

The ocean of the many perfections, forever beyond conceivability, pervasive entry into the ocean of expedients leading to the liberations,

and the ocean of all of the gateways into the Dharma—

Those in this site of enlightenment wish you would expound on these.

At that time, knowing the thoughts in the minds of the bodhisattvas, the Bhagavat emanated from between his teeth a number of light rays as numerous as the atoms in a buddha *kṣetra*, namely: pervasively illuminating light rays of many kinds of bejeweled flowers; light rays emitting many different sounds to adorn the Dharma realm; light rays trailing subtle clouds; light rays revealing the buddhas of the ten directions sitting in their sites of enlightenment, manifesting transformations with their spiritual powers; light rays producing canopies of clouds of the flaming light of all jewels; light rays unimpeded in completely filling the Dharma realm; light rays pervasively adorning all buddha *kṣetras*; light rays creating distant banners of pure vajra jewels; light rays everywhere adorning sites of enlightenment with their bodhisattva congregations; and light rays emanating marvelous voices proclaiming the names of all buddhas.

There were light rays such as these as numerous as the atoms in a buddha *kṣetra*. Each of these in turn had a retinue of light rays as numerous as the atoms in a buddha *kṣetra*. These light rays which were all the colors of many kinds of marvelous jewels everywhere illuminated in each of the ten directions oceans of worlds as numerous as the atoms in a *koṭī* of buddha *kṣetras*.

Those residing in each of the bodhisattva congregations in those oceans of worlds were each able to see within these light rays this ocean of Flower Treasury Adornment Worlds. With the aid of the Buddha's spiritual powers, these rays of light appeared before all those bodhisattva congregations and spoke these verses:

During countless kalpas, he cultivated an ocean of practices,
made offerings to an ocean of buddhas throughout the ten directions,
and taught and liberated an ocean of all beings. Thus he now becomes
the universally illuminating Bhagavat of the sublime enlightenment.

From each pore, he emanates transformationally conjured clouds,
the light from which everywhere illuminates the ten directions.

Those who should receive teaching are all thus awakened
and enabled to progress toward bodhi with unhindered purity.

In the past, the Buddha came and went in all the destinies of rebirth,
teaching and ripening all the many types of beings.

With boundless and measureless freely invoked spiritual powers,
in but a single mind-moment, he enables them all to attain liberation.

The bodhi tree graced with marvelous *maṇi* jewels
has many different adornments, all of which are extraordinary.

Beneath it, the Buddha, having realized the right enlightenment, emanates great radiance which is everywhere awesomely dazzling.

The earth-shaking roar of his great voice pervades the ten directions, everywhere widely proclaiming the dharma of quiescence.

Adapting to the mental dispositions of all beings, he adopts many different skillful means to enable their awakening.

In the past, he cultivated to complete fulfillment perfections as numerous as the atoms in a thousand *kṣētras*.

He has already perfected all the powers.

You should all go and join in looking up to and revering him.

Buddha's sons of the ten directions as many as the atoms in a *kṣetra* all join in rejoicing and then coming to gather there.

Having already rained down clouds of offerings, now, before the Buddha, they single-mindedly gaze up in respect.

With the Tathāgata's single voice which is measureless,⁶⁰ he is able to expound on the deep and vast ocean of scriptures, and everywhere rain sublime Dharma in response to beings' minds. It is only fitting to go see that most revered one of two-legged beings.⁶¹

All vows of the buddhas of the three periods of time are all proclaimed there beneath the bodhi tree.

In but a single *kṣaṇa*, they are all manifested there.

Thus you ought to swiftly go and pay your respects to the Tathāgata.

Vairocana, that great ocean of wisdom, emanates light from his mouth that no one does not see.

He now waits for the assembly to gather before he begins to expound.

You should go there to see him and hear what he teaches.

At that time, having been awakened by the Buddha's rays of light, each of the congregations in the oceans of worlds throughout the ten directions joined in coming to pay respects to Vairocana Tathāgata so that they could draw near to him and make offerings. They included the following:

East of this ocean of Flower Treasury Adornment worlds, the next ocean of worlds is named Pure Light Lotus Blossom Adornment. Within that world system, there is a land named Vajra Treasury of Maṇi Necklaces in which there was a buddha named King Whose Dharma Waters Awaken All in Boundless Space. Within that *tathāgata's* great oceanic congregation there was a bodhisattva-mahāsattva named Lotus Banner Contemplating the Supreme Dharma who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten

kinds of clouds of the physical marks of bodhisattvas which filled all of empty space and did not disperse.

They also manifested ten kinds of light clouds which rained down lotus flowers made of all kinds of jewels, also manifested ten kinds of clouds of jeweled peaks of Sumeru, also manifested ten kinds of sunlight clouds, also manifested ten kinds of clouds of jeweled flower garlands, also manifested ten kinds of clouds of all types of music, also manifested ten kinds of clouds of powdered incense trees, also manifested ten kind of clouds of perfume and incense which appeared with many different forms and features, and also manifested ten kinds of clouds of all kinds of incense trees.

Clouds of offerings such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the east, they each transformationally created a lion throne with a dais radiant with the light of various flowers and then sat on it in the lotus posture.

South of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Magnificent Treasury of the Moonlight of All Jewels. Within that world system, there is a land named Perfectly Full Adornment with Boundless Light in which there was a buddha named Sumeru King of the Light of Universal Wisdom and Qualities. Within that *tathāgata's* great oceanic congregation there was a bodhisattva-mahāsattva named Wisdom Everywhere Illuminating the Ocean of Dharmas who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of sovereign *maṇi* jewels containing treasuries of every kind of adorning light which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of sovereign *maṇi* jewels raining down every kind of jeweled adornment emanating pervasive dazzling illumination, also manifested ten kinds of clouds of sovereign *maṇi* jewels emanating bejeweled flaming light widely proclaiming and praising the Buddha's names, also manifested ten kinds of clouds of sovereign *maṇi* jewels speaking all dharmas of the Buddha, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing sites of enlightenment adorned with many marvelous trees, also manifested ten kinds clouds of sovereign *maṇi* jewels containing jeweled light everywhere illuminating and revealing the many

emanation buddhas, also manifested ten kinds of clouds of sovereign *maṇi* jewels everywhere showing the adorned images in all sites of enlightenment, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing lamps emanating subtly flaming radiance which spoke about the realm of all buddhas, also manifested ten kinds of clouds of sovereign *maṇi* jewels containing images of the palaces in an inconceivable number of buddha *kṣetras*, and also manifested ten kinds of clouds of sovereign *maṇi* jewels everywhere revealing images of the buddhas of the three periods of time.

Clouds of sovereign *maṇi* jewels such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the south, they each transformationally created a lion throne with a dais of *indranīla* jewels, *jambūnada* gold, and lotus flowers and then sat on it in the lotus posture.

West of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Light of Delightful Jewels. Within that world system, there is a land named Producing Supremely Marvelous Physical Sustenance in which there was a buddha named Adorned with the Jewel of Fragrant and Radiant Qualities. Within that *tathāgata's* great oceanic congregation, there was a bodhisattva-mahāsattva named Pervasive Adornment with Moonlight and Fragrant Flaming Radiance who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of mansions with every type of precious incense and many wonderful flowers which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of mansions with many kinds of sovereign jewels having boundlessly many colors and appearances, also manifested ten kinds of clouds of mansions with jeweled lamps producing fragrant flaming light, also manifested ten kinds of clouds of mansions with every type of real pearl, also manifested ten kinds of clouds of mansions with every type of jeweled flower, also manifested ten kinds of clouds of mansions adorned with jewel garlands, also manifested ten kinds of clouds of mansions everywhere revealing all the treasuries of adorning light throughout the ten directions, also manifested ten kinds of clouds of mansions adorned with inlays made of the many kinds of jewels, also manifested ten kinds of

clouds of mansions with every kind of adornment pervading the ten directions, and also manifested ten kinds of clouds of mansions with floral gateways and nets of bells.

Mansion clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the west, they each transformationally created a lion throne with petals of real gold and a dais of immense jewels and then sat on it in the lotus posture.

North of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Perfectly Full Treasury of Vaiḍūrya Lotus Light. Within that world system, there is a land named Utpala Blossom Adornment in which there was a buddha named King of the Sound of the Banner of Universal Knowledge. Within that *tathāgata's* great oceanic congregation there was a bodhisattva-mahāsattva named Lion Sprint Radiance who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of marvelous trees with all kinds of fragrant *maṇi* jewels which filled all of empty space and did not disperse.

They also manifested ten kinds of clouds of trees adorned with dense foliage and marvelous fragrance, also manifested ten kinds of clouds of adorned trees which transformationally produce trees of all the boundlessly many different colors and appearances, also manifested ten kinds of clouds of trees adorned with encircling rings of all kinds of flowers, also manifested ten kinds of clouds of trees adorned with spheres of light from the flaming radiance of all kinds of precious jewels, also manifested ten kinds of clouds of trees adorned with all kinds of sandalwood-scented images of bodhisattvas' form bodies, also manifested ten kinds of clouds of trees showing the inconceivable adornments of sites of enlightenment from the distant past, also manifested ten kinds of clouds of trees with a treasury of robes adorned with many jewels which were as radiant as the shining sun, and also manifested ten kinds of clouds of trees which everywhere emanated all kinds of pleasing sounds.

Clouds of trees such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these

to him as offerings. Then, off to the north, they each transformationally created a *maṇi* jewel lamp lotus dais lion throne and then sat on it in the lotus posture.

Northeast of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Colored Banner of Jambūnada Gold and Crystal. Within that world system, there is a land named Adorned with Many Jewels in which there was a buddha named Lamp of Fearlessness in All Dharmas. Within that *tathāgata*'s great oceanic congregation there was a bodhisattva-mahāsattva named Supremely Radiant Lamp and Treasury of Endless Meritorious Qualities who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of jeweled lotus flower dais lion thrones in countless colors and appearances which completely pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of lion thrones with daises shining with the light of sovereign *maṇi* jewels, also manifested ten kinds of clouds of lion thrones with all kinds of adornments and various ornaments, also manifested ten kinds of lion throne clouds with daises adorned with jeweled chaplet lamps emanating flaming radiance, also manifested ten kinds of lion throne clouds everywhere raining down jewel necklaces, also manifested ten kinds of lion throne clouds with daises adorned with all kinds of fragrant flowers and jewel necklaces, also manifested ten kinds of lion throne clouds with sovereign *maṇi* jewel daises showing the adornments of the throne seats of all buddhas, also manifested ten kinds of clouds of lion thrones with doors, windows, steps, all kinds of strands of jewels, and all kinds of other adornments, also manifested ten kinds of clouds of lion thrones with daises adorned with the jeweled branches and trunks of all kinds of *maṇi* jewel trees, and also manifested ten kinds of clouds of lion thrones with daises having interspersed adornments of jewels and incense emanating solar radiance.

Lion throne clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the northeast, they each transformationally created a lion throne adorned with a banner radiant with the light of jeweled lotuses and *maṇi* jewels and then sat on it in the lotus posture.

Southeast of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Universal Illumination of Gold Adornments and the light of Vaiḍūrya. Within that world system, there is a land named Pure Fragrance and Radiance in which there was a buddha named King of Universal Joy and Deep Faith. Within that *tathāgata's* great oceanic congregation there was a bodhisattva-mahāsattva named Universally Radiant Lamp of Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of drapes adorned with every kind of sovereign *maṇi* wishing jewel which pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of drapes adorned with sapphires and all kinds of flowers, also manifested ten kinds of clouds of drapes adorned with all kinds of fragrant *maṇi* jewels, also manifested ten kinds of clouds of drapes adorned with flaming jewel radiance lamps, also manifested ten kinds of clouds of drapes adorned with sovereign *maṇi* jewels showing the Buddha's use of spiritual superknowledges to teach the Dharma, also manifested ten kinds of clouds of *maṇi* jewel drapes showing form bodies adorned with all kinds of robes, also manifested ten kinds of clouds of drapes adorned with all kinds of jeweled flower bouquets, also manifested ten kinds of clouds of drapes adorned with jeweled nets emanating the sounds of chimes and bells, also manifested ten kinds of clouds of drapes with *maṇi* jewel pedestals and lotus flower nets, and also manifested ten kinds of clouds of drapes showing all kinds of inconceivable adornments and images.

Clouds of drapes such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the southeast, they each transformationally created a jeweled lotus dais lion throne and then sat on it in the lotus posture.

Southwest of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Pervasively Shining Sunlight. Within that world system, there is a land named Lion Sunlight in which there was a buddha named Light and Sound of Universal Knowledge. Within that *tathāgata's* great oceanic congregation there was a bodhisattva-mahāsattva named Topknot of Pervasive Floral Flaming Radiance who came to pay his respects to the Buddha with a group

of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of jeweled canopy clouds with many kinds of marvelous adornments which pervaded empty space and did not disperse.

They also manifested ten kinds of floral canopy clouds adorned with light, also manifested ten kinds of canopy clouds with treasures of infinitely colored real pearls, also manifested ten kinds of sovereign *maṇi* jewel canopy clouds which emanated the compassionate voices of all bodhisattvas, also manifested ten kinds of canopy clouds with radiant chaplets made of many marvelous jewels, also manifested ten kinds of canopy clouds with hanging bell nets adorned with marvelous jewels, also manifested ten kinds of canopy clouds adorned with *maṇi* jewel tree branches, also manifested ten kinds of canopy clouds adorned with sovereign *maṇi* jewels emanating pervasively illuminating sunlight, also manifested ten kinds of canopy clouds with every kind of perfume and burning incense, also manifested ten kinds of canopy clouds of stores of sandalwood incense, and also manifested ten kinds of canopy clouds adorned with the pervasive radiance of the Buddha's vast sphere of action.

Canopy clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the southwest, they each transformationally created a lion throne with a dais adorned with flaming-radiance sapphires and then sat on it in the lotus posture.

Northwest of this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Dazzling Jewel Radiance. Within that world system, there is a land named Adorned with Many Scents in which there was a buddha named Light of the Ocean of Measureless Meritorious Qualities. Within that *tathāgata's* great oceanic congregation there was a bodhisattva-mahāsattva named Endless Light of Sovereign Maṇi Jewels who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of clouds of light spheres of all kinds of jewels which completely pervaded empty space and did not disperse.

They also manifested ten kinds of clouds of light spheres of the flaming radiance of all kinds of jewels, also manifested ten kinds of clouds of light spheres of every kind of marvelous flower, also manifested ten kinds of clouds of light spheres of all transformation

buddhas, also manifested ten kinds clouds of light spheres of the buddha lands of the ten directions, also manifested ten kinds of clouds of light spheres of the thunderous voice and jeweled trees of the realms of the buddhas, also manifested ten kinds of clouds of light spheres of all kinds of *vaiḍūrya* jewels and sovereign *maṇi* jewels, also manifested ten kinds of clouds of light spheres revealing in but a moment the boundlessly many appearances of beings, also manifested ten kinds of clouds of light spheres uttering the sounds of the great vows of all *tathāgatas*, and also manifested ten kinds of clouds of light spheres of sovereign *maṇi* jewels uttering the sounds of the teaching of all beings.

Clouds of light spheres such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off to the northwest, they each transformationally created a lion throne with an endlessly radiant and awesome dais and then sat on it in the lotus posture.

Below this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Treasury of Marvelous Virtue Fragrant with the Scent of Lotus. Within that world system, there is a land named Dazzling Illumination of the Precious Lion's Light in which there was a buddha named Light of the Dharma Realm. Within that *tathāgata's* great oceanic congregation there was a bodhisattva-mahāsattva named Radiant Dharma Realm Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of light clouds with treasuries of all kinds of *maṇi* jewels which completely pervaded empty space and did not disperse.

They also manifested ten kinds of light clouds with every kind of incense, also manifested ten kinds of light clouds with the flaming light of all jewels, also manifested ten kinds of light clouds emanating the sounds of all buddhas teaching the Dharma, also manifested ten kinds of light clouds showing the adornments in all buddha lands, also manifested ten kinds of light clouds with every kind of marvelous floral mansion, also manifested ten kinds of light clouds revealing the events in every kalpa in which buddhas teach beings, also manifested ten kinds of light clouds showing the stamens of all the endlessly many jeweled flowers, and also manifested ten kinds of light clouds showing thrones with all kinds of adornments.

Light clouds such as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off toward the nadir, they each transformationally created a flaming jewel lamp lotus dais lion throne and then sat on it in the lotus posture.

Above this Ocean of Flower Treasury Worlds, the next ocean of worlds is named Adorned with the Dazzling Radiance of Maṇi Jewels. Within that world system, there is a land named Sublime Light of Signlessness in which there was a buddha named King of the Unimpeded Radiance of Meritorious Qualities. Within that *tathāgata's* great oceanic congregation there was a bodhisattva-mahāsattva named Irresistibly Powerful Vigor and Wisdom who came to pay his respects to the Buddha with a group of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of them manifested ten kinds of flaming light clouds of jewels with infinite colors and appearances. All of these flaming light clouds pervaded empty space and did not disperse.

They also manifested ten kinds of flaming light clouds of *maṇi* jewel nets, also manifested ten kinds of flaming light clouds of the adornments of all vast buddha lands, also manifested ten kinds of flaming light clouds of every kind of marvelous incense, also manifested ten kinds of flaming light clouds of every kind of adornment, also manifested ten kinds of flaming light clouds of all buddhas' transformations, also manifested ten kinds of flaming light clouds of the many kinds of marvelous tree blossoms, also manifested ten kinds of flaming light clouds of every kind of vajra, also manifested ten kinds of flaming light clouds of *maṇi* jewels speaking about all the boundlessly many bodhisattva practices, and also manifested ten kinds of flaming light clouds of lamps made from all kinds of real pearls.

Such flaming light clouds as these as numerous as the atoms in an ocean of worlds completely pervaded empty space and did not disperse. After those bodhisattvas had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off toward the zenith, they each transformationally created a radiant lotus dais lion throne speaking with the voice of the Buddha and then sat on it in the lotus posture.

In oceans of worlds such as these as numerous as the atoms contained in ten *koṭīs* of buddha *kṣetras*, there were bodhisattva-mahāsattvas as numerous as the atoms in ten *koṭīs* of buddha *kṣetras*. As they came and assembled there, each of them was surrounded by a congregation of bodhisattvas as numerous as the atoms in an ocean of worlds. Each of these bodhisattvas manifested clouds of offerings containing adornments as numerous as the atoms in an ocean of worlds which completely pervaded empty space and did not disperse. After they had manifested these clouds, they faced the Buddha, bowed down in reverence to him, and then presented these to him as offerings. Then, off in the directions from which they came, they each transformationally created a lion throne adorned with various jewels and then sat on it in the lotus posture.

Having thus taken their seats, those bodhisattvas each manifested within each of their pores light rays as numerous as the atoms in ten oceans of worlds which were the color of all the many different kinds of precious jewels. Within each of these light rays, they all manifested bodhisattvas as numerous as the atoms in ten oceans of worlds, all of whom were seated on lotus dais lion thrones. All these bodhisattvas were able to pervasively enter all the atoms of the ocean of everything established within the entire Dharma realm. In each of those atoms, there were vast *kṣetras* as numerous as the atoms in ten buddha lands. In each of those *kṣetras*, there were all the buddhas, the *bhagavats*, of the three periods of time. All of these bodhisattvas were able to travel everywhere to draw near to them and present offerings to them.

In every mind-moment, by using the Dharma gateway of revealing teachings through the mastery of dreams,⁶² they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of showing the bases for the deaths and rebirths of the devas, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of teaching all the bodhisattva practices, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere causing the quaking of all *kṣetras* as they praise the Buddha's meritorious qualities and spiritual transformations, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of purifying the lands of all buddhas and revealing the ocean of all their great

vows, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere integrating the language of beings with the spoken teachings of the Buddha, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of being able to send down the rain from the cloud of all Buddha dharmas, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of emanating light which everywhere illuminates the lands of the ten directions throughout the Dharma realm and reveals spiritual transformations, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of everywhere showing bodies of the Buddha filling the entire Dharma realm to demonstrate all *tathāgatas'* powers of liberation, they awakened beings as numerous as the atoms in an ocean of worlds.

In every mind-moment, by using the Dharma gateway of Samantabhadra Bodhisattva's establishment of an ocean of all the sites of enlightenment surrounded by congregations, they awakened beings as numerous as the atoms in an ocean of worlds.

In this way, throughout the entire Dharma realm, they adapted to the minds of beings and enabled them all to awaken.

In every mind-moment and in every land: They each caused beings as numerous as the atoms in Mount Sumeru who have fallen into wretched destinies to forever escape their suffering; they each enabled beings as numerous as the atoms in Mount Sumeru who were dwelling among those certain to follow the wrong path to join those who are certain to follow the right path;⁶³ they each caused beings as numerous as the atoms in Mount Sumeru to achieve rebirth in celestial abodes in accordance with their wishes; they each caused beings as numerous as the atoms in Mount Sumeru to become established on the grounds of *śrāvaka* disciples and *pratyekabuddhas*; they each caused beings as numerous as the atoms in Mount Sumeru to serve good spiritual guides and perfect the many practices which produce merit; they each caused beings as numerous as the atoms in Mount Sumeru to resolve to attain unexcelled bodhi; they each caused beings as numerous as the atoms in Mount Sumeru to progress to the ground

of irreversibility on the bodhisattva path; they each caused beings as numerous as the atoms in Mount Sumeru to acquire the purified wisdom eye by which one sees the uniform equality of all dharmas as seen by the Tathāgata; they each caused beings as numerous as the atoms in Mount Sumeru to dwell securely in the powers and in the ocean of vows and to use inexhaustible wisdom to produce skillful means to purify the buddha lands; and they each caused beings as numerous as the atoms in Mount Sumeru to all become securely established in Vairocana's ocean of great vows and then be born into the family of the Tathāgata.

At that time, from within the light rays of those bodhisattvas, there simultaneously arose voices which spoke these verses:

From within these light rays come forth wondrous voices
everywhere pervading all the lands of the ten directions,
proclaiming the meritorious qualities of the sons of the Buddha
and their ability to enter the marvelous path to bodhi.

For an ocean of kalpas, they tirelessly cultivated the practices
and enabled suffering beings to gain liberation,
doing so with minds that were never inferior or weary.
These sons of the Buddha well entered these skillful means.

They cultivated all the countless and boundless skillful means
without exception, doing so throughout the ocean of all kalpas.
Of all the Dharma gateways, there are none they have not entered
even as they constantly proclaimed the quiescence of their nature.

They have completely cultivated to the utmost
all the vows of all buddhas of the three periods of time
and then thereby benefited all beings
even as they personally practiced pure actions.

They have traveled everywhere throughout the ten directions,
having no assembly of any buddha to which they do not go.
In all cases, they used an ocean of extremely profound wisdom
to enter those *tathāgatas'* dharma of quiescence.

Every one of these light rays is boundless in its reach.
All of them enter an inconceivable number of lands.
The purified wisdom eye is everywhere able to see
the sphere of action of all these bodhisattvas.

The bodhisattvas are able to dwell on the tip of a single hair
and everywhere cause the quaking of the lands of the ten directions
even without causing any of their beings to feel frightened.
Such is their ground of pure skillful means.

They manifest countless bodies within every atom
and also reveal many different adorned *kṣetras*.

In one mind-moment, they enable everyone to see deaths and rebirths
and acquire the adornment of the unimpeded resolve.

They are able to reveal, even within the space of a single *kṣaṇa*,
all kalpas throughout the three periods of time [while enabling beings]
to know the body as illusory, with no substance or marks,
and to gain an unimpeded realization of the nature of dharmas.

They are able to enter all of Samantabhadra's supreme practices
and become those whom all beings delight in beholding.

The sons of the Buddha able to dwell in these gateways to the Dharma
bring forth from within these light rays the loud roar [of the Lion].

At that time, because the Bhagavat wished to cause the entire great
assembly of bodhisattvas to acquire the spiritual powers of the
Tathāgata's boundless sphere of action, he emanated light from
between his brows. This light was called "the light of all bodhisat-
tvas' wisdom everywhere brightly illuminating the treasuries of the
ten directions." In form, it resembled a cloud of lamps emanating
the colored light of jewels which everywhere illuminated all buddha
kṣetras of the ten directions, thereby causing the lands and beings in
them to all be clearly revealed.

It also shook the entire network of worlds and showed countless
buddhas within every atom. Adapting to the different natures and
aspirations of beings, it everywhere sent down the rain from clouds
of wheels of the sublime Dharma of all buddhas of the three peri-
ods of time and revealed the ocean of the Tathāgata's *pāramitās*. It
also rained down countless clouds of emancipations which enabled
beings to achieve everlasting liberation from *saṃsāra*. Furthermore, it
rained down clouds of the great vows of all buddhas which revealed
within all worlds throughout the ten directions Samantabhadra
Bodhisattva's sites of enlightenment with their assembled congrega-
tions. Having done this, it circumambulated the Buddha to his right,
and then entered the bottom of his feet.

At that time, an immense lotus flower suddenly rose up directly
in front of the Buddha. That flower possessed ten kinds of adorn-
ments which no other lotus flower could rival, namely: its stem was
made of many kinds of inlaid jewels; its pod was made of sovereign
maṇi jewels; its petals were made of all the many kinds of jewels from
throughout the Dharma realm; its stamens were made of all kinds of
fragrant *maṇi* jewels; its pedestal was adorned with *jambūnada* gold;

a marvelous net emanating pure colored lights was suspended over it; in but a single mind-moment, it revealed the boundless spiritual transformations of the buddhas; it was able to everywhere send forth all kinds of sounds; sovereign *maṇi* jewels reflected images of the Buddha's form bodies; and amidst those sounds, it was able to everywhere expound on the conduct and vows cultivated by all bodhisattvas.

After this flower appeared, then, in the space of but a single mind-moment, there emerged from the Tathāgata's white hair mark a bodhisattva-mahāsattva named Supreme Sound of All Dharmas who, appearing simultaneously with a congregation of bodhisattvas as numerous as the atoms in an ocean of worlds, circumambulated the Tathāgata countless times to his right. After bowing down in reverence at the Buddha's feet, Supreme Sound of All Dharmas Bodhisattva then sat down on the lotus pedestal and that congregation of bodhisattvas each sat in order atop the lotus flower's stamens.

That Supreme Sound of All Dharmas Bodhisattva completely fathomed the deep Dharma realm, became filled with great joy, entered the Buddha's sphere of practice with unobstructed knowledge, entered the unfathomable ocean of the Buddha's Dharma body, and traveled to visit the buddhas in all *kṣetras*. All the pores of his body displayed spiritual superknowledges. In every mind-moment, he everywhere contemplated the entire Dharma realm. The buddhas of the ten directions shared their powers with him and enabled him to everywhere dwell securely in all samādhis by which, to the end of all future kalpas, he would forever see all buddhas' boundless Dharma realm bodies possessed of an ocean of meritorious qualities together with all their samādhis, liberations, and transformations produced by the spiritual superknowledges.

Then, in the midst of that congregation, assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The body of the Buddha fills up the entire Dharma realm,
everywhere appears before all beings, and, adapting to conditions,
goes forth in response to them, having no place he does not pervade,
even as he still constantly abides here on this bodhi throne.

Within each and every pore of the Tathāgata,
buddhas as numerous as the atoms in all *kṣetras* sit,
all of them surrounded by congregations of bodhisattvas
as they expound upon the supreme practices of Samantabhadra.

As the Tathāgata abides serenely on the bodhi throne,
 even a single hair reveals an ocean of numerous *kṣetras*.
 The appearances in each and every hair pore are also just so.
 In this way, he is present everywhere throughout the Dharma realm.

In each and every *kṣetra*, he sits⁶⁴ serenely
 even as he is pervasively present throughout all the *kṣetras*.
 The bodhisattvas of the ten directions assemble like clouds.
 None of them fail to come to meet him at the site of enlightenment.

Oceans of bodhisattvas with meritorious qualities and radiance
 who are as numerous as the atoms contained in all *kṣetras*
 are everywhere present in the congregations of the *tathāgatas*
 where they completely pervade even the entire Dharma realm.

All the *kṣetras* contained in all the atoms throughout the Dharma realm
 all manifest their appearance within all the congregations.
 The sphere of cognition of the division bodies such as these
 is able to be established through the practices of Samantabhadra.

Within the congregations of all buddhas,
 supremely wise bodhisattvas all peacefully sit.
 On hearing the Dharma, they each become filled with joy
 and then everywhere cultivate the practices for measureless kalpas.

They have already entered the vast vows of Samantabhadra
 and each of them has developed the many dharmas of the Buddha.
 In the ocean of the Dharma of Vairocana Buddha, they have cultivated
 and become able to realize the ground of the Tathāgata.

Those awakened by Samantabhadra Bodhisattva
 are all joyously praised by all *tathāgatas*.
 Having already gained all buddhas' great spiritual superknowledges,
 they flow everywhere without exception in the Dharma realm.

They always manifest clouds of bodies filling all places
 which are as numerous as the atoms within all *kṣetras*
 and everywhere emanate great light for the benefit of beings.
 Then each rains Dharma rain for them in ways that suit their minds.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of King of the Wisdom of the Light of the Lotus Who Contemplates all Supreme Dharmas. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The extremely profound wisdom of the Tathāgata
 everywhere enters the Dharma realm.
 It is able to accord with transformations in the three periods of time
 and thus serves for the world as an illuminating guide.

The same Dharma body possessed by all buddhas
depends on nothing and is free of any differentiating aspects.
Even so, adapting to the minds of all beings,
it enables them to see the Buddha's physical form.

Having completely fulfilled the realization of all-knowledge,
they everywhere know all dharmas.
There are none among them all who do not appear
even within every one of all these lands.

The body of the Buddha, its radiance,
and its inconceivable physical marks—
Those beings who have faith and delight in them
are all allowed to see them in accordance with whatever suits them.

Even from within a single buddha's body,
countless buddhas are transformationally created.
Their thunderous sound pervades all the many *kṣetras*,
as they expound on the Dharma as deep as the ocean.

Within each and every pore,
a web of light pervades all the ten directions,
proclaiming the Dharma with the Buddha's sublime voice
and training even those who are difficult to train.

From within the light of the Tathāgata,
there always emanates a deep and sublime voice
praising the buddha's ocean of meritorious qualities
as well as the conduct practiced by the bodhisattvas.

The Buddha turns the wheel of right Dharma
which is measureless and boundless.
The Dharma which he proclaims is unequalled
and such that those of but shallow wisdom could never fathom.

He manifests bodies realizing right enlightenment
even within every world.
In each of them he brings forth spiritual transformations,
thus filling the entire Dharma realm.

Each and every body of the Tathāgata
manifests buddhas as numerous as all beings.
In all of the *kṣetras* as numerous as atoms,
they everywhere manifest the power of spiritual superknowledges.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Wisdom Light of Dharma Joy. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The body of the Buddha always appears
and completely fills the Dharma realm.
It forever expounds the Dharma with a far-reaching voice,
with which he everywhere shakes the lands of the ten directions.

The Tathāgata everywhere manifests bodies
which pervasively enter the world.
Adapting to the aspirations of beings,
he manifests the power of the spiritual superknowledges.

The Buddha adapts to the minds of beings
and thus everywhere appears before them.
Whatever it is that beings see,
this is all due to the Buddha's spiritual powers.

The reach of his light is boundless
and his proclamation of the Dharma is also measureless.
It is in accordance with their wisdom that the sons of the Buddha
are able to penetrate it and are able to contemplate it.

The body of the Buddha is unproduced
and yet he is able to display the appearance of being born.
The nature of dharmas is like empty space,
yet all buddhas abide within it.

He has neither any dwelling nor any going anywhere,
and yet one may see the Buddha in every place.
His radiance has no place it does not pervade
and his fame is heard even afar.

He has no substance, has no place in which he dwells,
and also has no birth which can be apprehended.
Being both signless and formless,
whatever appears is like a mere reflection.

The Buddha adapts to the minds of beings
and manifests a great cloud of Dharma for them.
Using many different kinds of skillful means,
he instructs, awakens, and trains them.

In all worlds, one sees the Buddha
seated at the site of enlightenment,
surrounded by a great congregation,
illuminating the lands of the ten directions.

The bodies of all buddhas
all have endless signs.
Although their manifestations are measureless,
their forms and signs never come to an end.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Fragrant Flaming Light and Universally Radiant Wisdom. Assisted by the Buddha’s awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

All the bodhisattvas within this congregation
have entered the inconceivable ground of the Buddha.
Each and every one of them is able to see
the spiritual powers of all the buddhas.

Their wisdom bodies are able to everywhere enter
even into the atoms of all the *kṣetras*,
seeing their bodies there within them,
everywhere seeing all the buddhas.

Like reflections, they appear in the many *kṣetras*,
wherever all the *tathāgatas* reside.
In all those places, they reveal all the deeds done
through the use of the spiritual superknowledges.

They have already cultivated to radiant purity
all the conduct and vows of Samantabhadra
and have become able within all the *kṣetras*
to everywhere see the buddhas’ spiritual transformations.

Their bodies dwell in every place
and they remain impartial in all things.
With wisdom they are able to practice in this way
and enter the Buddha’s sphere of action.

They have already realized the Tathāgata’s wisdom
with which they equally illuminate the entire Dharma realm
and everywhere enter all the oceans of *kṣetras*
present there within the pores of the Buddha.

Within all the lands of all the buddhas,
they manifest the power of their spiritual superknowledges
and appear in many different kinds of bodies
in which they are also known by many different names.

They are able in but a single mind-moment
to everywhere manifest all kinds of spiritual transformations
by which, in the sites of enlightenment, they gain right enlightenment
and then turn the wheel of the wondrous Dharma.

Within their bodhisattva samādhis,
they are able in but a single mind-moment
to appear in all the vast *kṣetras*
throughout an inconceivable number of *koṭīs* of kalpas.

In all the lands of the buddhas,
 each and every one of these bodhisattvas
 everywhere enters into the bodies of buddhas,
 doing so both boundlessly and endlessly.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Lion Sprint Wisdom Light. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

Vairocana Buddha
 is able to turn the wheel of right Dharma
 in all lands throughout the Dharma realm,
 pervading them all like a cloud.

In all the great oceans of worlds
 throughout the ten directions,
 by the power of the Buddha's spiritual superknowledges and vows,
 the wheel of the Dharma turns in every place.

Within the vast congregations
 throughout all the *kṣētras*,
 with names that differ wherever he is,
 he expounds on the sublime Dharma, adapting to whatever is fitting.

The great awesome powers of the Tathāgata
 are realized through the vows of Samantabhadra.
 Among all the lands, there are none
 to which his marvelous voice does not reach.

Bodies of the Buddha as numerous as the atoms in a *kṣetra*
 everywhere rain down the Dharma rain.
 Unborn and devoid of any differentiating aspects,
 he appears within all worlds.

That marvelous voice completely expounds
 on all the works he has carried out throughout the past
 across the course of countless *koṭīs* of kalpas
 within the *kṣētras* contained in every atom.

Webs of light everywhere pervade
 all the lands as numerous as the atoms of the ten directions.
 Within all those rays of light, there are buddhas
 who everywhere teach all the many types of beings.

The Buddha's body, devoid of any differentiating aspects,
 fills up the entire Dharma realm.
 He is able to allow beings to see his form bodies which,
 adapting to their circumstances, skillfully train them.

In all *kṣetras* throughout the three periods of time,
the Master Guide of all the congregations
appears with many different names,
teaches for their benefit, and allows them all to see.

Everyone in this congregation is able to hear
the wheel of the wondrous Dharma
as it is turned by all the *tathāgatas*
throughout the past, the future, and the present.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Treasury of Meritorious Qualities of the Dharma Ocean's Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The sons of the Buddha within this assembly
have skillfully cultivated all-knowledge.
These men have already become able to enter
gateways of skillful means such as these.

In each and every land,
they everywhere proclaim with far-reaching voices,
explaining the sphere of the Buddha's actions
so that this is heard throughout the *kṣetras* of the ten directions.

In every successive mind-moment,
they everywhere contemplate all dharmas.
Dwelling securely on the ground of true suchness,
they completely comprehend the ocean of all dharmas.

In the bodies of each and every buddha,
[there is seen]⁶⁵ their cultivation of the *pāramitās*
and their purification of lands
throughout an inconceivable number of *koṭīs* of kalpas.

Even within each and every atom,
they are able to realize all dharmas,
doing so in just such an unimpeded manner as this
as they travel throughout the lands of the ten directions.

In each and every buddha *kṣetra*,
they go to pay their respects to them all without exception,
witnessing the buddhas' powers of the spiritual superknowledges
and entering the domain of the buddhas' actions.

There is no place in the Dharma realm
where the far-reaching voices of the buddhas are not heard.
These bodhisattvas are able to completely understand them
and thoroughly enter the ocean of their voices.

Throughout an ocean of kalpas, they expound with a wondrous voice.
Their voices are the same, no different.

Those whose knowledge reaches throughout the three periods of time
enter the ground on which their voices resound.

The sounds of all beings
as well as the miraculous voice of the buddhas—
Those who have acquired the knowledge of sounds
are able to completely understand them all.

They move on from their grounds to then reach other grounds
and then come to dwell on the ground of the powers.
It is by diligently cultivating for *koṭīs* of kalpas
that the dharmas they acquire are of this very sort.

At that time, there was another bodhisattva-mahāsattva in that
congregation by the name of Universally Bright Lamp of Wisdom.
Assisted by the Buddha’s awesome spiritual powers, he surveyed the
ten directions and then spoke these verses:

All of the *tathāgatas*
have left the many signs far behind.
If one is able to understand this dharma,
then he will see the Guiding Teacher of the World.

Within the bodhisattvas’ *samādhis*,
the light of their wisdom everywhere illuminates.
Thus they are able to know all buddhas’
essential nature of sovereign mastery.

If one sees the true body of the Buddha,
then one awakens to the extremely profound Dharma,
everywhere contemplates the Dharma realm,
and then takes on bodies in accordance with one’s vows.

Born from an ocean of merit,
they dwell securely on the grounds of wisdom,
contemplate all dharmas,
and cultivate the supreme path.

In the *kṣetras* of all the buddhas
and wherever all *tathāgatas* dwell—
In just this way, throughout the Dharma realm,
they all behold his true body.

Having diligently cultivated for *koṭīs* of kalpas
in the vast *kṣetras* throughout the ten directions,
they are able to roam with right and universal knowledge
in the ocean of all dharmas.

His singular and solid body
 may be seen even in every atom.
 Though unproduced and signless,
 it appears everywhere in all lands.

Adapting to the minds of all beings,
 it everywhere appears directly before them
 and uses many different means of instruction and training
 to swiftly enable them to turn toward the path to buddhahood.

Because of the awesome spiritual powers of the Buddha,
 these bodhisattvas come forth and appear.
 Aided by the powers of the Buddha,
 they everywhere behold all the *tathāgatas*.

The measureless awesome spiritual power
 of the Master Guide of all the congregations
 awakens all the bodhisattvas
 everywhere throughout the Dharma realm.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Floral Flaming Topknot of Universally Radiant Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

There resounds within all lands,
 the subtle and marvelous voice everywhere proclaiming
 and widely praising the Buddha's meritorious qualities
 which fill up the entire Dharma realm.

The Buddha takes the Dharma as his body
 which is as pure as empty space.
 The many physical forms he manifests,
 he enables to enter this Dharma.

Wherever there are those who have deep faith and joy in it,
 they are then gathered in and sustained by the Buddha.
 One should realize that persons such as these
 can develop the wisdom that completely understands the Buddha.

Those who are possessed of but little wisdom
 remain unable to know this Dharma.
 Those who are possessed of the purified wisdom eye
 only then are capable of perceiving this.

If one is assisted by the Buddha's awesome spiritual power
 in contemplating all dharmas,
 then, when entering it, abiding in it, and emerging from it,
 whatever one beholds will all be completely understood.

Within all the dharmas,
the Dharma gateways are boundlessly many.
By perfecting the realization of all-knowledge
one thereby enters the ocean of the profound Dharma.

Even while abiding securely in the buddha land,
he goes forth and appears in all places,
yet he has neither any going nor coming.
The Dharma of all buddhas is just like this.

In the ocean of all beings,
the bodies of the Buddha appear like reflections
and adapt to the differences in their understandings.
It is in this way that they behold the Master Guide.

Within all of his pores—
In each of them he manifests spiritual powers.
By cultivating the vows of Samantabhadra,
those who attain purity are able to behold this.

Using each and every one of these bodies,
the Buddha turns the wheel of Dharma in every place,
thus reaching everywhere throughout the Dharma realm.
Whether through thought or description, no one can apprehend this.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Endless Light of Awesome Virtue and Wisdom. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

He sits at the site of enlightenment in place after place
within each and every buddha *kṣetra*,
surrounded by a congregation,
having utterly vanquished the armies of Māra.

The Buddha's body emanates light
that everywhere fills the ten directions.
As befits what is appropriate, he then manifests appearances
in which the forms and features are not of but a single sort.

His radiance completely fills
the regions within each and every atom
in which one everywhere sees the lands of the ten directions
in each of their many different variations.

Of the many different and countless *kṣetras*
within the oceans of *kṣetras* throughout the ten directions,
some are all entirely level and pure,
and some are composed of sapphire jewels.

Some are inverted, some dwell in a lateral posture,
 some are shaped like closed lotus flower buds,
 some are round, and some are rectangular—
 They appear with many different kinds of shapes and features.

He is unimpeded in traveling around everywhere
 throughout all the *kṣētras* within the Dharma realm,
 appearing in the midst of all the congregations,
 forever turning the wheel of the wonderful Dharma.

The Buddha's body is inconceivable.
 Lands all reside entirely within it.
 In all of the places within them,
 The Guide of the World expounds on the true Dharma.

In his turning of the wheel of the wondrous Dharma,
 there is no difference in the nature of dharmas.
 Relying upon a single true principle,
 he expounds on the characteristics of all dharmas.

The Buddha uses a perfectly full voice
 in his explication of the genuine principle
 while adapting to differences in individual understandings
 as he reveals endlessly many gateways into the Dharma.

Within all the *kṣētras*, one sees the Buddha
 sitting in the sites of enlightenment.
 The bodies of the Buddha appear like reflections
 and have no production or destruction that can be apprehended.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Universally Radiant Wisdom of the Dharma Realm. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

As for the inconceivable physical signs
 of the Tathāgata's subtle and wonderful body,
 whoever sees them is filled with joyous delight
 and feels reverence and faithful aspiration for the Dharma.

All of the physical marks of the Buddha's body
 reveal the presence of countless buddhas
 who have everywhere entered the worlds of the ten directions
 even within each and every atom.

Within the oceans of lands throughout the ten directions,
 countless and boundlessly many buddhas
 each manifest their spiritual superknowledges
 even in each successive mind-moment.

The bodhisattvas possessed of great wisdom
 deeply enter the ocean of Dharma.
 Assisted by the powers of the buddhas,
 they are able to know of these skillful means.

Wherever there are those who securely dwell
 in the conduct and vows of Samantabhadra,
 they behold those many lands
 and the spiritual powers of all buddhas.

Wherever there are those who are possessed of resolute faith
 as well as all the great vows,
 they become completely possessed of deep wisdom
 and reach a penetrating comprehension of all dharmas.

They are able then to contemplate
 in each and every body of the buddhas
 their unimpeded forms and voices
 and reach a complete comprehension of their spheres of action.

They are able through [such contemplation of] the Buddha's bodies
 to securely dwell in the sphere of wisdom's practices,
 swiftly enter the ground of the Tathāgata,
 and everywhere gather in [beings] throughout the Dharma realm.

They are able in but a single mind-moment
 to enable lands such as these
 as numerous as the atoms in a buddha *kṣetra*
 to appear even within each and every atom.

All these lands as well as all these works
 performed with the aid of the spiritual superknowledges
 all appear even within but a single *kṣetra*.
 The bodhisattva's powers are of this very sort.

At that time, there was another bodhisattva-mahāsattva in that congregation by the name of Unimpeded Wisdom with the Power of Vigor. Assisted by the Buddha's awesome spiritual powers, he surveyed the ten directions and then spoke these verses:

The Buddha expounds with a single sublime voice
 heard everywhere throughout the *kṣetras* of the ten directions
 which fully possesses all the many kinds of voices.
 Its Dharma rains are all completely pervasive.

Using the ocean of all words and phrases
 and voices adapted to all types of beings,
 he turns the wheel of pure Dharma
 within all the buddha *kṣetras*.

Within all lands, [beings] see
 all of the Buddha's spiritual transformations
 and hear the sound of the Buddha teaching the Dharma.
 Then once they have heard it, they progress toward bodhi.

In all lands throughout the Dharma realm
 and within each and every atom,
 through the power of his liberations, the Tathāgata
 everywhere manifests bodies within them.

The Dharma body, the same as empty space
 presents no obstacles and has no differentiating aspects.
 His physical forms are like reflected images
 in which the many different signs appear.

Those reflected images have no place where they abide
 and, like empty space, they are devoid of any essential nature.
 Those people who are possessed of vast wisdom
 fully comprehend their identity.

The body of the Buddha cannot be grasped.
 It is unproduced and has nothing which it initiates or does.
 In responding to beings, it everywhere appears before them
 even as it remains as impartial as empty space itself.

All the buddhas of the ten directions
 completely enter a single pore.
 Each of them manifests spiritual superknowledges
 which the wisdom eye is able to observe.

The vow power of Vairocana Buddha
 extends everywhere throughout the Dharma realm.
 In every one of its lands,
 he constantly turns the unexcelled wheel.

Even if all buddhas joined in describing
 the spiritual transformations appearing in but a single hair
 and did so throughout the course of countless kalpas,
 they would still never succeed in reaching the end of them.

One ought to realize that, just as due to the Buddha's spiritual powers, there have gathered here in this four-continent land's site of enlightenment a congregation of bodhisattvas from each of the ten directions as numerous as the atoms in a *koṭī* of oceans of worlds, so too is this so in the same way in all the sites of enlightenment in every one of the four-continent lands in all the oceans of worlds.

The End of Chapter Two

CHAPTER 3

The Samādhis of Samantabhadra

At that time, Samantabhadra Bodhisattva-mahāsattva sat down in front of the Tathāgata on a lion throne atop a lotus flower dais and, aided by the Buddha’s awesome spiritual powers, entered a samādhi. This samādhi was called “the Vairocana *tathāgatagarbha* body of all buddhas samādhi” by which one enters the uniformly equal nature of all buddhas and becomes able to reveal their many reflected images throughout the Dharma realm. It is as vast and unimpeded as empty space. Of all the eddies throughout the ocean of the Dharma realm, there are none that do not enter into it.

It produces all the samādhi dharmas and is everywhere able to envelope and hold within it the ten directions of the Dharma realm. The ocean of wisdom light of all buddhas of the three periods of time all comes forth from this. It is able to reveal the ocean of everything established throughout the ten directions. It contains within it the powers and liberations of all buddhas and the wisdom of the bodhisattvas. It is able to cause the atoms in all lands to be able to completely include the boundless Dharma realm. It brings to completion the ocean of meritorious qualities of all buddhas, reveals the Tathāgata’s ocean of great vows, and ensures that the dissemination and preservation of all Dharma wheels of all buddhas will never be cut off.

And just as in this world Samantabhadra Bodhisattva entered this samādhi in the presence of the Bhagavat, in this same way, throughout the ten directions of the Dharma realm and the realm of empty space, and throughout the three periods of time, in the realm of the subtle and unimpeded, within the vast radiance, in what the Buddha eye sees, where the Buddha’s powers are able to reach, and in what is manifested within the body of the Buddha, in all lands as well as in all the atoms in these lands, in each and every atom where there are buddha lands as numerous as the atoms in an ocean of worlds—before each and every buddha where there are Samantabhadra Bodhisattvas as numerous as the atoms in an ocean of worlds, they all entered this “Vairocana *tathāgatagarbha* body of all buddhas samādhi.”

At that time, every one of those Samantabhadra Bodhisattvas experienced all buddhas throughout the ten directions appearing directly before them, whereupon all those *tathāgatas* praised them in a single voice, saying:

It is good indeed, good indeed, Son of Good Family, that you have been able to enter into this “Vairocana *tathāgata*garbha body of all buddhas samādhi.” Sons of the Buddha, that this occurs is because you are all aided by all buddhas of the ten directions. It is because of the power of the original vows of Vairocana Tathāgata. And it is also because of the power resulting from your cultivation of the conduct and vows of all buddhas. In particular, this is:

- Due to the ability to turn the Dharma wheel of all buddhas;
- Due to revealing the ocean of wisdom of all *tathāgatas*;
- Due to everywhere illuminating the ocean of everything without exception that is established throughout the ten directions;
- Due to enabling all beings to purify themselves of their various defilements so that they succeed in attaining purity;
- Due to everywhere gathering in those in all great lands without having anything to which one is attached;
- Due to achieving unimpeded deep penetration into all buddhas’ spheres of action;
- Due to everywhere revealing the meritorious qualities of all buddhas;
- Due to the ability to penetrate the true character of all dharmas and increase wisdom;
- Due to contemplating all Dharma gateways;
- Due to completely understanding the faculties of all beings; and
- Due to being able to retain the entire ocean of teaching scriptures of all the buddhas, the *tathāgatas*.

At that time, all buddhas of the ten directions immediately bestowed on Samantabhadra Bodhisattva-mahāsattva:

- The knowledge that is able to enter the power of all-knowledge;
- The knowledge that enters the boundless Dharma realm;
- The knowledge that brings about the complete development of the sphere of action of all buddhas;
- The knowledge that knows the creation and destruction of all oceans of worlds;
- The knowledge that knows the vastness of all realms of beings;
- The knowledge that dwells in all buddhas’ extremely profound liberations and nondifferentiating samādhis;

The knowledge that enters the ocean of all bodhisattvas' faculties;
 The knowledge that knows the ocean of all beings' languages and eloquently turns the wheel of the Dharma;
 The knowledge that everywhere enters the bodies in all the oceans of worlds throughout the Dharma realm; and
 The knowledge that acquires the voices of all buddhas.

And just as in this world, in the presence of the Buddha, Samantabhadra Bodhisattva received the buddhas' bestowal of knowledges such as these, so too did this occur in this very same way for all the Samantabhadras in all the oceans of worlds as well as in each of the atoms in all those oceans of worlds. How could this be so? It was because this is the way it is when one realizes that samādhi.

At this time, the buddhas of the ten directions each extended their right hands and rubbed the crown of Samantabhadra Bodhisattva's head. From their hands which were all adorned with the major marks and secondary characteristics, a marvelous web of light released a fragrant stream of flaming radiance. They also emanated all of the different marvelous sounds of all buddhas as well as miraculous phenomena produced by their spiritual superknowledges. There also appeared within them the oceans of Samantabhadra's vows of all past, present, and future bodhisattvas, the Dharma wheels of all *tathāgatas*, and the reflected images of the buddhas of the three periods of time.

And just as in this world Samantabhadra Bodhisattva was rubbed on the crown of the head by the buddhas of the ten directions, so too was this also so in all the oceans of worlds and in every atom in those oceans of worlds where all of those other Samantabhadras were all also rubbed on the crown of the head by the buddhas of the ten directions.

At that time, Samantabhadra Bodhisattva arose from this samādhi. At the same time that he arose from this samādhi, he then also arose from an ocean of samādhi gateways as numerous as the atoms in all oceans of worlds. For instance:

He arose from the samādhi gateway by which one realizes the knowledge of the non-differentiating skillful means in each successive mind-moment of the three periods of time;
 He arose from the samādhi gateway by which one knows all atoms throughout the entire Dharma realm during all three periods of time;

He arose from the samādhi gateway that shows all buddha *kṣetras* throughout the three periods of time;

He arose from the samādhi gateway that shows the dwellings of all beings;

He arose from the samādhi gateway that knows the minds of the ocean of all beings;

He arose from the samādhi gateway that knows the different names of all beings;

He arose from the samādhi gateway that knows all the different places throughout the ten directions of the Dharma realm;

He arose from the samādhi gateway that knows that, within every atom, there are boundless vast clouds of emanation bodies of the buddha; and

He arose from the samādhi gateway in which one expounds on the ocean of principles and implications of all dharmas.

When Samantabhadra Bodhisattva arose from samādhi gateways such as these, all of those bodhisattvas there acquired:

Clouds of oceans of samādhis as numerous as the atoms in an ocean of worlds;

Clouds of oceans of *dhāraṇīs* as numerous as the atoms in an ocean of worlds;

Clouds of oceans of dharmas and skillful means as numerous as the atoms in an ocean of worlds;

Clouds of oceans of gateways of eloquence as numerous as the atoms in an ocean of worlds;

Clouds of oceans of cultivation as numerous as the atoms in an ocean of worlds;

Clouds of oceans of the light of wisdom as numerous as the atoms in an ocean of worlds which everywhere illuminate the treasury of meritorious qualities of all *tathāgatas* throughout the Dharma realm;

Clouds of oceans of all *tathāgatas'* powers, wisdom, and nondiscriminating skillful means as numerous as the atoms in an ocean of worlds;

Clouds of oceans of all *tathāgatas* as numerous as the atoms in an ocean of worlds who were each revealing manifold *kṣetras* in every one of their pores; and

Clouds of oceans of every one of the bodhisattvas as numerous as the atoms in an ocean of worlds in which they each manifested descent from the Tuṣita Heaven palace, taking birth, realizing buddhahood, turning the wheel of Dharma, entering *parinirvāṇa*, and so forth.

And just as the congregations of bodhisattvas in this world acquired benefits such as these when Samantabhadra Bodhisattva arose from samādhi, so too was this also so in all the oceans of worlds as well as in every atom among all the atoms in those oceans of worlds.

At that time, in all the oceans of worlds throughout the ten directions, due to the awesome spiritual power of all buddhas and also due to the power of Samantabhadra Bodhisattva's samādhis, there occurred a subtle trembling in all of them, whereupon every one of those worlds became adorned with the many kinds of precious jewels and also emanated marvelous voices which expounded on all dharmas.

Furthermore, within the oceanic congregations at the sites of enlightenment of all *tathāgatas*, there everywhere rained down ten kinds of clouds consisting of great sovereign *maṇi* jewels. What then were those ten? They were:

Clouds of sovereign *maṇi* jewels forming banners of marvelous golden stars;

Clouds of sovereign *maṇi* jewels emanating dazzling illumination;

Clouds of sovereign *maṇi* jewels trailing spheres of jewels;

Clouds of sovereign *maṇi* jewels containing treasuries of the many kinds of jewels in which there appeared images of bodhisattvas;

Clouds of sovereign *maṇi* jewels proclaiming and praising the names of the buddhas;

Clouds of sovereign *maṇi* jewels emanating abundant flaming radiance everywhere illuminating the sites of enlightenment in all buddha *kṣetras*;

Clouds of sovereign *maṇi* jewels illuminating the different kinds of spiritual transformations throughout the ten directions;

Clouds of sovereign *maṇi* jewels praising the meritorious qualities of all bodhisattvas;

Clouds of sovereign *maṇi* jewels emanating blazing light like the sun; and

Clouds of sovereign *maṇi* jewels emanating mind-pleasing musical sounds heard everywhere throughout the ten directions.

After everywhere raining down ten kinds of clouds of sovereign *maṇi* jewels such as these, from within all the pores of all *tathāgatas*, there streamed forth rays of light and from within those light rays, there came a voice which spoke these verses:

Samantabhadra dwells everywhere in all *kṣetras*,
sitting on jeweled lotus flowers, beheld by congregations.

Of all the spiritual superknowledges, none do not appear.
Of the countless samādhis, he is able to enter them all.

Samantabhadra constantly uses many different types of bodies
which flow throughout the Dharma realm, filling all places.
By the power of samādhis, the superknowledges, and skillful means,
his perfect voice extensively teaches all without obstruction.

Within all the *kṣetras*, wherever the buddhas dwell,
in all kinds of samādhis, he manifests the spiritual superknowledges.
Each and every spiritual superknowledge everywhere pervades
all the lands of the ten directions without exception.

And just as this is so in all *kṣetras* where the *tathāgatas* dwell,
so too is this also so even within all the atoms in those lands.
The phenomena manifested by the samādhis and spiritual powers
all occur there through the power of the vows of Vairocana.

The appearance of Samantabhadra's body is like empty space.
It dwells in reliance on true suchness and hence not on any land.
He adapts to the aspirations in the minds of beings,
manifesting his universally appearing bodies equally for all.

Samantabhadra calmly abides in all the great vows.
Having gained this measureless power of spiritual superknowledges,
in all the *kṣetras* where the bodies of all buddhas abide,
he manifests his appearance and goes to pay his respects to them.

Within the boundless oceans of all congregations,
his division bodies dwelling there are also countless.
The lands in which he appears are all purified.
Even in but a single *kṣaṇa*, he sees many kalpas.

As Samantabhadra peacefully dwells in every *kṣetra*,
the spiritual superknowledges he manifests are incomparable.
Thus he causes quaking in the ten directions, in none not pervasively,
while enabling all who are watching to succeed in witnessing this.

The wisdom, meritorious qualities, and powers of all buddhas—
He has completely fulfilled all these different kinds of great dharmas.
Using all his samādhis and gateways of skillful means,
he reveals his bodhi practices from throughout the past.

Such powers of sovereign mastery as these are inconceivable.
They are all manifested throughout the lands of the ten directions.
In order to reveal his universal entry into all the samādhis,
within the buddhas' light clouds, they praise his meritorious qualities.

At that time, all those in that congregation of bodhisattvas faced
Samantabhadra, placed their palms together, gazed up in admiration,

and, aided by the Buddha's spiritual powers, joined their voices in praising him, saying:

You have been born from the Dharma of the buddhas
and also have come forth due to the power of the Tathāgata's vows.
Identical with true suchness and like a treasury of empty space,
you have already purified this Dharma body.

Within the congregations in all buddhas' *kṣetras*,
Samantabhadra everywhere dwells in those places.
He who is radiant with an ocean of meritorious qualities and wisdom
equally illumines the ten directions and has none where he is not seen.

With his vast ocean of meritorious qualities, Samantabhadra
goes everywhere in the ten directions and draws near to the buddhas.
To all the *kṣetras* even within all the atoms,
he is able to go to visit them all and appear clearly there.

O Son of the Buddha, we always see you
wherever the *tathāgatas* dwell, drawing near to them all
and abiding in the genuine spheres of samādhi
for kalpas as numerous as the atoms in all lands.

The Buddha's Son is able to use the universally pervasive body
to go to all the lands of the ten directions
to rescue and liberate all those in the great ocean of beings,
having no atom in the entire Dharma realm that he does not enter.

He enters into all atoms throughout the Dharma realm.
His body is endless and free of any differentiating aspects.
Like empty space he is pervasively present in them all,
expounding on the vast Dharma of the Tathāgata.

He who is radiant with the light of all meritorious qualities
is as vast as a cloud and possessed of especially supreme powers.
He travels to meet everyone in the ocean of beings
and then teaches the peerless Dharma practiced by the buddhas.

In order to liberate beings, throughout an ocean of kalpas,
he cultivated all the supreme practices of Samantabhadra.
In expounding on all dharmas, he is like an immense cloud.
The range of his voice is so vast that no one fails to hear it.

How is it that these lands are established?
How is it that the buddhas come forth and appear?
And also, those matters having to do with the ocean of all beings—
Please explain their meaning in accordance with reality.

Everyone in the ocean of this immeasurably vast congregation
abides in reverence before the Venerable One,

requesting him to turn the wheel of the pure and wondrous Dharma.
All the buddhas join in rejoicing.

The End of Chapter Three

CHAPTER 4

The Formation of the Worlds

At that time, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva-mahāsattva everywhere contemplated the oceans of all worlds, the oceans of all beings, the oceans of all buddhas, the ocean of the entire Dharma realm, the oceans of all beings' karma, the oceans of all beings' faculties and aspirations, the oceans of all buddhas' Dharma wheels, the ocean of all three periods of time, the oceans of the vow power of all *tathāgatas*, and the oceans of spiritual transformations of all *tathāgatas*. Then, having contemplated in this way, he told all the bodhisattvas in the oceanic congregation at that site of enlightenment:

Sons of the Buddha:

The pure knowledge possessed by the buddhas, the *bhagavats*, by which they know the creation and destruction of all oceans of worlds is inconceivable;

The knowledge by which they know the oceans of all beings' karma is inconceivable;

The knowledge by which they know the oceans of everything established throughout the entire Dharma realm is inconceivable;

The knowledge by which they speak of all the boundless oceans of buddhas is inconceivable;

The knowledge by which they penetrate the oceans of all aspirations, understandings, and faculties is inconceivable;

The knowledge by which they know all three periods of time in but a single mind-moment is inconceivable;

The knowledge by which they reveal all *tathāgatas'* measureless oceans of vows is inconceivable;

The knowledge by which they reveal the oceans of all buddhas' spiritual transformations is inconceivable;

The knowledge by which they turn the wheel of Dharma is inconceivable;

Their establishment of an ocean of expository teaching is inconceivable;

Their pure buddha bodies are inconceivable;⁶⁶

Their boundless oceans of forms and characteristics emanating
 pervasive illumination are inconceivable;
 Their major marks and secondary signs, all of which are pure, are
 inconceivable;
 Their boundless oceans of fully purified forms, characteristics,
 and radiant auras are inconceivable;
 Their oceans of radiant clouds of many different kinds of forms
 and characteristics are inconceivable;
 Their oceans of flaming radiance emanated by especially superior
 jewels are inconceivable;
 Their oceans of perfect voices are inconceivable;
 Their oceans of manifestations of the three kinds of sovereign mas-
 tery by which they train and ripen all beings are inconceivable;⁶⁷
 Their oceans of courageous efforts in training beings which are
 never carried out in vain are inconceivable;
 Their abiding on the ground of buddhahood is inconceivable;
 Their entry into the Tathāgata's sphere of action is inconceivable;
 Their awesome power to afford protection is inconceivable;
 Their contemplation of the actions arising from the knowledge of
 all buddhas is inconceivable;
 Their perfect fulfillment of the powers by which they are invin-
 cible is inconceivable;
 The meritorious qualities of their fearlessness which no one can
 surpass are inconceivable;
 Their dwelling in nondiscriminating samādhi is inconceivable;
 Their transformations produced by their spiritual superknowl-
 edges are inconceivable;
 Their pure and masterful wisdom is inconceivable; and
 All the indestructible dharmas of buddhahood are inconceivable.

With the assistance of the Buddha's spiritual powers as well as with
 the assistance of the awesome spiritual powers of all *tathāgatas*, I
 will fully explain all dharmas such as these, doing so:

To enable beings to enter the ocean of the Buddha's wisdom;
 To enable all bodhisattvas to become securely established in the
 ocean of the Buddha's meritorious qualities;
 To enable all the oceans of worlds to become adorned by all bud-
 dhas' sovereign masteries;
 To enable the lineage of the *tathāgatas* to never be cut off at any
 point in the oceans of kalpas;
 To enable the true nature of all dharmas to be revealed through-
 out all the oceans of worlds;

- To enable the expounding of the Dharma to be adapted to the ocean of beings' countless different understandings;
- To enable the implementation of skillful means adapted to the ocean of all beings' various faculties so that they may be enabled to bring forth the dharmas of buddhahood;
- To enable adaptation to the ocean of all beings' various aspirations and thereby crush all their mountains of obstacles;
- To enable adaptation to the ocean of all beings various mental actions so as to enable their purifying cultivation of the path to emancipation; and
- To enable all bodhisattvas to become securely established in the ocean of Samantabhadra's vows.

At this time, because Samantabhadra Bodhisattva also wished to enable those in the measureless ocean of the congregation at the site of enlightenment to be filled with happiness, to enable them to increase their delight in all dharmas, to enable them to bring forth a vast ocean of genuine resolute faith, to enable them to purify the universal gateway to the body of the treasury of the Dharma realm, to enable them to become securely established in the ocean of Samantabhadra's vows, to enable them to purify the wisdom eye with which one equally enters all three periods of time, to enable them to increase the ocean of great wisdom which everywhere illuminates the treasury of all worlds, to enable their development of the *dhāraṇī* powers by which one preserves all wheels of the Dharma, to enable the complete revealing of the buddhas' entire spheres of action in all sites of enlightenment, to enable the expounding of the Dharma gateways of all *tathāgatas*, and to enable growth in [their understanding of] the nature of the Dharma realm's vast and extremely profound omniscience, he then spoke these verses:

His extremely profound wisdom and ocean of meritorious qualities appear everywhere throughout the ten directions in countless lands. In accordance with whatever beings should see, his light everywhere illuminates and turns the wheel of the Dharma.

The ocean of *kṣētras* throughout ten directions is inconceivable. For countless kalpas, the Buddha has purified them and, for the sake of teaching beings and enabling their ripening, he appears in all lands.

The Buddha's sphere of action is extremely deep and inconceivable. He everywhere reveals it to beings and thus enables them to enter. As their minds delight in the small and attach to stations of existence,⁶⁸ they are unable to comprehend what the Buddha has awakened to.

Wherever there are those with pure faith and solid resolve
who are always able to draw near to a good spiritual guide,
all buddhas bestow their powers on them.

These are then enabled to enter the wisdom of the Tathāgata.

Those who have abandoned flattery and deceit, who have pure minds,
who always enjoy being kind and compassionate, are naturally happy,
and are people of deep faith whose aspirations are vast—
Whenever they hear this Dharma, they become filled with joy.

Those who dwell securely on the ground of Samantabhadra's vows,
who cultivate the pure path of the bodhisattva,
and who contemplate the Dharma realm as like empty space—
These then become able to know the Buddha's sphere of actions.

These bodhisattvas acquire the benefit of goodness
and witness the power of all the Buddha's spiritual superknowledges.
None of those who cultivate other paths are able to know them.
Those adopting Samantabhadra's practices are then able to awaken.

Though the realms of beings are boundlessly vast,
the Tathāgata is protectively mindful of them all.
Turning the wheel of right Dharma, there are none he does not reach.
Such is the power of Vairocana Buddha's sphere of actions.

All of the *kṣetras* have entered my very body.
So too have all buddhas who dwell there within them.
You should contemplate all of my pores.
I will now thus reveal to you the Buddha's sphere of action.

The conduct and vows of Samantabhadra are boundless.
I have already cultivated them and reached their complete fulfillment.
The sphere of vision of the universal eye and the vast body
are the domain of the Buddha's practice. You should listen attentively.

At that time, Samantabhadra Bodhisattva-mahāsattva addressed the
great assembly, saying:

Sons of the Buddha, regarding the oceans of worlds, there are ten
matters of which all buddhas of the past, present, and future have
spoken, now speak, and will speak. What then are those ten? They
are as follows:

- The causes and conditions necessary for the arising and comple-
tion of the oceans of worlds;
- That upon which the oceans of worlds depend for their abiding;
- The forms of the oceans of worlds;
- The essential nature of the oceans of worlds;
- The adornments of the oceans of worlds;

The purity of the oceans of worlds;
 The arising of buddhas in the oceans of worlds;
 The kalpas during which the oceans of worlds abide;
 The differences in the transformations of oceans of worlds and kalpas; and
 The gateway of the absence of differentiating aspects in the oceans of worlds.

Sons of the Buddha, generally speaking, the oceans of worlds involve these ten matters. If one were to undertake an expansive explanation of them, then their number would equal the number of atoms in an ocean of worlds. All buddhas of the past, the present, and the future have spoken about them, now speak about them, and will speak about them.

Sons of the Buddha, generally speaking, there are ten types of causes and conditions through which all oceans of worlds have become established, now become established, and will become established in the future. What then are those ten? They are:

Because of the spiritual powers of the Tathāgata;
 Because the Dharma is such that these matters should occur in this way;
 Because of the actions practiced by all beings;
 Because of what is acquired by all bodhisattvas in realizing all-knowledge;
 Because of the roots of goodness jointly accumulated by all beings and bodhisattvas;
 Because of the power of all bodhisattvas' vows to purify lands;
 Because of all bodhisattvas' complete fulfillment of their irreversible conduct and vows;
 Because of all bodhisattvas' sovereign mastery in implementing their pure resolute intentions;⁶⁹
 Because of what flows from all *tathāgatas'* roots of goodness as well as from the sovereign power of all buddhas when they attain enlightenment; and
 Because of Samantabhadra Bodhisattva's sovereign mastery of the power of vows.

Sons of the Buddha, this is a general explanation of but ten kinds of causes and conditions. If one were to undertake an expansive explanation of them, then their number would equal the number of atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The ocean of boundlessly many *kṣetras* of which we speak
has been completely purified by Vairocana Buddha.
The Bhagavat's sphere of action is inconceivable.
So too are his wisdom and power of spiritual superknowledges.

In cultivating the ocean of vows, the bodhisattvas
everywhere adapt to the aspirations of beings' minds.
Beings' various mental practices are boundlessly vast.
The bodhisattvas' lands are everywhere in the ten directions.

In their progression toward all-knowledge, the bodhisattvas
diligently cultivate the many different miraculous spiritual powers⁷⁰
which everywhere come forth from their measureless oceans of vows
by which they bring all the vast *kṣetras* to perfection.

Their cultivation of the ocean of practices is boundless.
Their penetration of Buddha's sphere of actions is also measureless.
In order to purify the lands of the ten directions,
they pass through each and every land for countless kalpas.

Beings are confused and muddled by the afflictions,
hence their discriminations and inclinations are not of a single sort.
The karma they create by following their thoughts is inconceivable.
All the oceans of all *kṣetras* are established by this.

The sons of the Buddha's oceans of *kṣetras* are a treasury of adornment
composed of their radiant jewels of immaculate purity.
This arises from the mind of vast resolute faith.
Wherever they dwell in the ten directions, they are all like this.

The bodhisattvas able to cultivate the conduct of Samantabhadra
roam throughout the destinies within the atoms of the Dharma realm.
Within all those atoms, there appear countless *kṣetras*
that are as pure and as vast as empty space.

In realms as extensive as space, they manifest their spiritual powers
and all go to the sites of enlightenment where the buddhas dwell.
Sitting atop their lotus thrones, revealing their many marks,
each and every one of their bodies contains all *kṣetras*.

In but a single mind-moment, they appear throughout the three times
and establish all the oceans of *kṣetras*.
Using skillful means, the Buddha enters them all.
These are what Vairocana has purified.

At that time, Samantabhadra Bodhisattva again addressed the great
assembly, saying:

Sons of the Buddha, throughout every one of the oceans of worlds,
the bases on which they abide are as numerous as the atoms in an
ocean of worlds. For example:

Some abide in reliance on all sorts of adornments;
 Some abide in reliance on empty space;
 Some abide in reliance on the light of all sorts of jewels;
 Some abide in reliance on the light of all buddhas;
 Some abide in reliance on light the color of all sorts of jewels;
 Some abide in reliance on the voices of all buddhas;
 Some abide in reliance on a vajra-wielder in the form of an
 immensely powerful *asura* born from illusion-like karma;
 Some abide in reliance on the body of any of the lords of the world;
 Some abide in reliance on the bodies of all the bodhisattvas; and
 Some abide in reliance on any of the different oceans of adorn-
 ment produced from the vows of Samantabhadra Bodhisattva.

Sons of the Buddha, the oceans of worlds have bases such as these
 on which they abide that are as numerous as the atoms in an ocean
 of worlds.

At that time, wishing to restate his meaning and assisted by the awe-
 some power of the Buddha, Samantabhadra Bodhisattva surveyed
 the ten directions and then spoke these verses:

All the lands everywhere filling
 the realms of space throughout the ten directions,
 with the assistance of the Tathāgata's spiritual powers,
 appear directly before one in place after place so all can see them.

In some cases, there exist all sorts of different lands,
 none of which are not made of immaculate jewels.
 The most especially marvelous pristine *maṇi* jewels
 emanate blazing radiance which everywhere manifests oceans of light.

In some cases, there exist pure and radiant *kṣetras*
 which dwell in reliance on the realms of empty space.
 In some cases, they reside in an ocean of *maṇi* jewels.
 Then again, there are those securely abiding in a treasury of light.

The Tathāgata dwells within this congregation as vast as an ocean,
 expounding, turning the Dharma wheel, always with wondrous skill.
 The sphere of action of the buddhas is boundlessly vast.
 When beings witness this, their minds are filled with joyous delight.

There are those where *maṇi* jewels produce their adornments which
 form flower-shaped lamps widely spreading their illumination
 in clouds of fragrant flaming light, blazing with colored radiance.
 These are covered by a suspended shining net of marvelous jewels.

In some cases, there are boundless *kṣetras*
 dwelling in a deep and immense ocean of lotus flowers

which are vast, pure, and unique among the worlds
because they are adorned with the sublime goodness of all buddhas.

In some cases, there are oceans of *kṣētras* swirling like wheels
which are established by the Buddha's awesome spiritual powers.
Congregations of bodhisattvas reside everywhere within them
in which one always sees endless arrays of vast treasures.

In some cases, they abide in the hand of a vajra-wielding spirit.
Then again, sometimes they abide in the body of a celestial lord.
Vairocana Buddha, the unexcelled supreme honored one,
always turns the wheel of Dharma in these places.

In some cases, they abide, perfectly level, in a tree of jewels.
Or, again, in the same way within a cloud of fragrant flaming light.
In some cases they exist in dependence on an immense body of water
or else abide on an ocean of solid vajra.

In some cases, they abide in dependence upon a vajra banner.
Sometimes, they exist within an ocean of flowers.
With vast spiritual superknowledges, none of which are not pervasive,
Vairocana Buddha is able to produce appearances such as these.

Some long, some short, these exist in countless varieties.
Those with ring-like appearances are also not of merely a single type.
Such treasuries of sublime adornment differ from those in the world,
yet, through purity in cultivation, one then becomes able to see them.

Of the many different types such as these, each of which differ,
all abide in reliance on an ocean of vows.

In some instances there are lands forever residing in space
in which buddhas everywhere fill them like clouds.

In some cases, they dwell hanging upside down in space.
Sometimes they exist for a time and sometimes they do not remain.
In some cases, there are lands that are extremely pure
which dwell within a bodhisattva's jeweled crown.

The great spiritual powers of the buddhas of the ten directions
are all seen within these
and the voices of the buddhas everywhere fill them all.
These are all transformations brought about by the power of karma.

In some cases, these lands are everywhere in the Dharma realm,
pure, immaculate, arising from the mind,
like reflections, like conjurations, boundlessly vast,
and, as in the net of Indra, each different from the other.

They sometimes appear as treasuries of many different adornments
which are established as residing in space.

The spheres of objective experience born of karma are inconceivable.
The buddha's powers reveal them and enable everyone to see them.

Within the atoms of each and every land,
the buddha *kṣetras* appear in every mind-moment
in countless numbers equal to the number of all beings.
The deeds done by Samantabhadra are always just like this.

Because he wishes to enable the maturation of beings,
he cultivates his practices here throughout an ocean of kalpas.
Of his vast spiritual transformations, none are not manifested,
for, within the Dharma realm, they are all pervasively present.

In each and every atom of the lands of the Dharma realm,
all the great oceans of *kṣetras* reside there within them.
Clouds of buddhas equally cover them all
and, in every place, completely fill them.

Just as they freely function even within a single atom,
so too, within every atom, this is also just so.
All buddhas' and bodhisattvas' great spiritual superknowledges,
Vairocana Buddha is able to show them all.

All of the vast *kṣetras*
are like reflections, like conjurations, and like flames.
Nowhere in the ten directions can one see where they came from,
nor is there any place from which they come or to which they go.

Their destruction and creation recur in cycles
and never in all of space do they pause for even a moment.
None of these do not come forth from pure vows
and they are sustained by the vast power of karma.

Then Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, the oceans of worlds exist in many different
sorts of shapes and appearances. For example, some are spherical,
some are rectangular, and some are neither spherical nor rectangular.
There are countless differences. Some resemble the shape
of a whirlpool, some resemble the shape of a flaming mountain,
some are shaped like a tree, some are shaped like a flower, some are
shaped like a palace, some are shaped like living beings, and some
are shaped like a buddha. There are different forms such as these as
numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The oceans of lands have all kinds of differences, including all types of adornments and all kinds of ways in which they abide. Their extraordinary shapes, all beautiful, pervade the ten directions. You should all join in contemplating them.

In appearance, some are spherical and some are rectangular. Yet others are triangular, and so on, or even octagonal. Some are shaped like *maṇi* jewel spheres or like lotuses, and so forth. All of them are caused to be different because of karma.

In some cases, they are adorned with pure flaming radiance, real gold inlay, and many other such extraordinarily fine aspects. Where the gates and doors readily open without being blocked, this is due to broadly beneficial karma and pure intentions.

Oceans of *kṣetras* contain a boundless treasury of differences like those in the clouds spread out across the sky. Jewel wheels are spread across the ground as marvelous adornments in which the buddhas' light shines forth with dazzling illumination.

The discriminations made by the minds in all lands are illuminated and revealed by many different kinds of light. Throughout such oceans of *kṣetras* as these, the Buddha displays the power of his spiritual superknowledges in each of them.

Some of these are defiled, whereas others are pure. The experience of sufferings and enjoyment of pleasures differ in each. This is due to an inconceivable ocean of karma. All dharmas of cyclic existence are always this way.

There are an inconceivable number of *kṣetras* even in a single pore. The different bases for their abiding are as numerous as atoms.⁷¹ In each of them, there dwells a universally illuminating *bhagavat*, abiding amidst a congregation, proclaiming the wondrous Dharma.

Even within a single atom, there are large and small *kṣetras* existing in all sorts of different ways as numerous as atoms. Level, towering, or low-lying—the circumstances differ in each case. The Buddha goes to all of them and turns the wheel of the Dharma.

The *kṣetras* revealed within all of these atoms all exist by the power of original vows and spiritual superknowledges. In accordance with many different distinctions in mental inclinations, he is able to do this in all of them throughout empty space.

In all of the atoms contained within all lands—the Buddha enters into every one of those atoms and everywhere produces spiritual transformations for beings. The Dharma of Vairocana Buddha is of this very sort.

Samantabhadra Bodhisattva then again addressed the great assembly, saying:

Sons of the Buddha, one should realize that the oceans of worlds are composed of many different substances. For example:

Some are composed of adornments made of all kinds of jewels;

Some are composed of all kinds of adornments made from one type of jewel;

Some are composed entirely from the radiance emanated by all kinds of jewels;

Some are composed of all kinds of different colored lights;

Some are composed of light emanated from all kinds of adornments;

Some are composed of indestructible vajra;

Some are composed of sustenance from the Buddha's powers;

Some are composed of aspects of marvelous jewels;

Some are composed of the Buddha's spiritual transformations;

Some are composed of spheres made of solar *maṇi* jewels;

Some are composed of the most minute jewels;

Some are composed of the flaming radiance emanated by all kinds of jewels;

Some are composed of many different types of incense;

Some are composed of floral crowns made of all kinds of jewels;

Some are composed of reflected images emanated by all kinds of jewels;

Some are composed of manifestations produced by all kinds of adornments;

Some are composed of spheres of objective experience manifested everywhere by a single thought of the mind;

Some are composed of jewels made into the shape of a bodhisattva;

Some are composed of the stamens of flowers made of jewels; and

Some are composed of the voice of the Buddha.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

In some cases there are oceans of *kṣetras*
 composed of combinations of marvelous jewels
 which are indestructibly solid
 and which exist on lotus flowers made of jewels.

In some cases, they are [composed of] pure light
 which produces an unknowable [number]

of all kinds of radiant adornments.
These abide in the midst of empty space.

In some cases, pure light is what constitutes their substance
even as they also exist in dependence on light.
Clouds of light create adornments
where the bodhisattvas travel together to dwell.⁷²

In some cases, there are oceans of *kṣetras*
produced by the power of vows
that exist like reflected images
which cannot be apprehended through verbal descriptions.⁷³

Some of them are composed of *maṇi* jewels
everywhere emanating radiance from their solar core.
Their grounds are adorned with wheels of pearls
and they are full of bodhisattvas.

There are *kṣetras* composed of the flaming radiance of jewels
which are covered by clouds of flaming light.
Shining with the extraordinarily marvelous glow of many jewels,
these are all encountered because of one's karma.

In some cases they are born from the marvelous marks
and have the many characteristics adorning their grounds.
These may be like crowns which everyone wears or holds.⁷⁴
These all arise from transformations produced by the Buddha.

In some cases, they are produced by an ocean of minds
and exist in conformity with what those minds understand.
Like mere conjurations, they have no location.
All of them are produced by discriminations.

Some arise from the light of buddhas
and have the radiance of *maṇi* jewels as their substance.
All buddhas appear within them
and each brings forth the power of his spiritual superknowledges.

In some cases, Samantabhadra Bodhisattva
transformationally manifests oceans of *kṣetras*
which are adorned by the power of his vows.
They are all extraordinarily marvelous.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, one should realize that the oceans of worlds
have many different types of adornments. For example:

In some cases, their adornments consist of supremely marvelous
clouds emanated from all sorts of other adornments;

- In some cases, their adornments consist of proclamations of the meritorious qualities of all bodhisattvas;
- In some cases, their adornments consist of explanations of the karmic retributions of all beings;
- In some cases, their adornments consist of the revelation of all bodhisattvas' oceans of vows;
- In some cases, their adornments consist of displays of reflected images of all buddhas of the three periods of time;
- In some cases, their adornments consist of showing in a single moment the spheres of experience associated with limitless kalpas of the spiritual superknowledges;⁷⁵
- In some cases, their adornments consist of revealing the body of all buddhas;⁷⁶
- In some cases, their adornments consist of manifesting clouds of all sorts of jewels and incense;
- In some cases, their adornments consist of revealing the dazzling illumination in all sites of enlightenment produced by the radiance of all sorts of precious and marvelous things; and
- In some cases, their adornments consist of revealing all the conduct and vows of Samantabhadra.

Such varieties of adornment are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Such vast oceans of *kṣetras* are boundless.

All of them are created from pure karmic deeds.

With every sort of adornment and every sort of basis for abiding, they everywhere fill up all the ten directions.

Clouds of flaming jewel light with boundless forms and appearances create vast adornments that are not of but a single sort.

Always appearing in the oceans of *kṣetras* of the ten directions,

They everywhere emanate sublime voices and thus teach the Dharma.

The bodhisattvas' boundless oceans of meritorious qualities are adorned by their many different types of great vows.

Even as, in this land, they simultaneously emanate sublime voices, they everywhere shake the web of *kṣetras* of the ten directions.

The ocean of beings' karma is measurelessly vast.

As befits the retributions they elicit, each circumstance differs.

From within the adornments present in all places,

because of all buddhas, they are all able to expound on these matters.

The spiritual superknowledges of all *tathāgatas* of the three times appear everywhere throughout the oceans of *kṣetras*.
 In each and every phenomenon, all buddhas appear.
 You should contemplate such adornment and purification as this.

All lands everywhere in the ten directions throughout the kalpas of the past, future, and present and all the great adornments within them—
 Every one of these are all seen within each *kṣetra*.

In all phenomena, there are countless buddhas equal in number to the beings everywhere in the world.
 In order to train them, they bring forth spiritual superknowledges and use these to adorn the oceans of *kṣetras*.

All of these adornments pour forth wondrous clouds, such as all sorts of flower clouds and clouds of fragrant flaming light, Clouds of *maṇi* jewels are always appearing.
 The oceans of *kṣetras* take these as their adornments.

In all places in the ten directions where they achieve enlightenment, the many different sorts of adornments are all fully present.
 Their flowing light spreads out afar like varicolored clouds.
 Even within this ocean of *kṣetras*, everyone is enabled to see them.

For kalpas equal to the number of beings, Sons of the Buddha diligently cultivate the vows and conduct of Samantabhadra, thereby adorning all the boundlessly many lands.
 Within all places, all of this is revealed.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, one should realize that the oceans of worlds have oceans of skillful means for achieving purity⁷⁷ as numerous as the atoms in an ocean of worlds. For example, bodhisattvas [achieve purity]:

- By drawing near to all good spiritual guides, thereby developing the same roots of goodness;
- By increasing their vast clouds of meritorious qualities until they pervade the Dharma realm;
- By purifying and broadening all of the supreme liberations;
- By deeply contemplating the spheres of experience of all bodhisattvas and then becoming securely established in them;
- By cultivating all the *pāramitās* to the point where they are all perfectly fulfilled;
- By deeply contemplating all the bodhisattva grounds and then entering and dwelling in them;

By bringing forth the ocean of all pure vows;
 By cultivating all the practices leading to emancipation;
 By entering the ocean of all adornments; and
 By perfecting the power of the skillful means for achieving purity.
 [Skillful means for achieving purity] such as these are as numerous
 as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The adornments in all the oceans of *kṣetras*
 are born from the power of countless skillful means and vows.
 The perpetual dazzling radiance of all the oceans of *kṣetras*
 comes forth from the power of measureless pure karma.

By having for a long time drawn close to good spiritual guides
 and thus cultivated good actions together, all of which are pure,
 vast kindness and compassion extend everywhere to all beings.
 By this means, they adorn all the oceans of *kṣetras*.

Wherever the buddhas dwell, they undertake purifying cultivation
 of all the Dharma gateways, the samādhis, and so forth, including
 the grounds of the *dhyāna* absorptions, liberations, and skillful means.
 By this they produce all the oceans of *kṣetras*.

Through generating measureless resolute understanding,
 being able to understand in the same way as a *tathāgata*, no differently,
 and by having cultivated an ocean of expedients leading to patience,
 they are therefore able to purify limitless *kṣetras*.

To benefit beings, they cultivate supreme practices,
 and always strive to increase their vast merit
 which spreads like a cloud and becomes equal to all of space.
 So it is that all the oceans of *kṣetras* are completely perfected.

The perfections are so measureless as to equal the atoms in a *kṣetra*.
 Having cultivated them all, they enable their complete fulfillment.
 The *pāramitā* of vows is endless.
 The oceans of pure *kṣetras* all come forth from this.

They purely cultivate all the peerless dharmas
 and bring forth boundless practices for reaching emancipation.
 They use many different skillful means to teach the many beings
 and in this way adorn the oceans of lands.

They cultivate the grounds of skillful means and adornment,
 enter the ocean of Dharma gates to the Buddha's meritorious qualities,
 and everywhere enable beings to dry up the source of their sufferings.
 Thus they bring about the perfection of vast pure *kṣetras*.

With an incomparably vast ocean of powers,
 they everywhere enable beings to plant roots of goodness.
 By making offerings to all *tathāgatas*,
 boundless lands are thus all purified.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, one should realize that all the oceans of worlds have differences in the way that buddhas manifest that are as numerous as the atoms in an ocean of worlds. For example:

- In some cases, they appear in a small body;
- In some cases, they appear in a large body;
- In some cases they appear with a short life span;
- In some cases, they appear with a long life span;
- In some cases, they only purify a single buddha land;
- In some cases, they purify countless buddha lands;
- In some cases, they manifest the Dharma wheel's teaching of a single vehicle;
- In some cases, they manifest the Dharma wheel's teaching of an inconceivable number of vehicles;
- In some cases, they manifest as training only a small number of beings; and
- In some cases, they manifest as training boundlessly many beings.

[Differences] such as these are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The buddhas use many different sorts of skillful means
 in the way they come forth and appear in all the oceans of *kṣetras*.
 In all cases, they adapt to beings' mental dispositions.
 This is a function of the Tathāgata's powers of skillful means.

The Dharma body of the buddhas is inconceivable:
 Formless, shapeless, and devoid even of any reflected images.
 Still, they can manifest many appearances for the sake of beings,
 adapting to their mental dispositions, thus enabling them all to see.

In some cases, they appear before beings as having a short life span.
 In some cases, they appear with a life span of countless kalpas.
 The Dharma body appears before them throughout the ten directions,
 adapting to what is fitting in its manifestations within the world.

In some cases, they purify inconceivably many oceans of *kṣetras* throughout the ten directions.

In some cases, they purify only one land, manifesting in one of them and not in any others.

In some cases, adapting to beings' dispositions, they manifest inconceivably many different types of vehicles.

In some cases, they may proclaim only the One Vehicle's Dharma, thus revealing measurelessly many within a single expedient means.

In some cases, they attain right enlightenment on their own⁷⁸ and then enable but a few beings to dwell on the path.

In some cases, they are able in but a single mind-moment to awaken a numberless multitude of the many confused beings.

In some cases, they emanate conjured clouds from their pores and thereby manifest countless and boundlessly many buddhas.

Thus everyone in the world is able to directly see the many different skillful means they use to liberate beings.

In some cases, their voices everywhere pervade all places, adapt to their dispositions, and then teach the Dharma.

Thus, throughout inconceivably many great kalpas, they train oceans of countless many beings.

In some cases, there are countless adorned lands in which they sit majestically in the midst of pure congregations even as buddhas spread forth like clouds among them, having no oceans of *kṣetras* in the ten directions they do not fill.

The skillful means of the buddhas are inconceivable.

Adapting to beings' minds, they appear before them all.

They dwell everywhere in many different types of adorned *kṣetras* and are pervasively present throughout all lands.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, one should realize that the oceans of worlds have as many durations of existence in kalpas as there are atoms in an ocean of worlds. For example:⁷⁹

In some cases, they exist for an *asaṃkhyeya* kalpa;

In some cases, they exist for a measureless kalpa;

In some cases, they exist for a boundless kalpa;

In some cases, they exist for an incomparable kalpa;

In some cases, they exist for an innumerable kalpa;

In some cases, they exist for an indescribable kalpa;

In some cases, they exist for an inconceivable kalpa;

In some cases, they exist for an immeasurable kalpa; and
 In some cases, they exist for an ineffable kalpa.

[Durations of existence] such as these are as numerous as the atoms
 in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awe-
 some power of the Buddha, Samantabhadra Bodhisattva surveyed
 the ten directions and then spoke these verses:

In the oceans of worlds, they have many different kalpa durations
 during which they are adorned through vast skillful means.
 By contemplating the lands of the ten directions,
 one clearly understands all the differences in numerical durations.

As I observe the oceans of worlds throughout the ten directions, I see
 their countless different kalpa durations are as numerous as beings.
 In some cases long, in some cases short, in some cases boundless.
 With the voice of the Buddha, I now describe them.

As I observe the oceans of *kṣetras* throughout the ten directions,
 I see some endure for kalpas as numerous as atoms in a single land,
 some endure for one kalpa, and some endure for countless many.
 It is due to many different kinds of vows that they are each different.

Some of them are entirely pure, some are entirely defiled,
 and yet others possess a mixture of both defilement and purity.
 Oceans of vows establish many different variations.
 Their abiding corresponds to the thoughts in the minds of beings.

Having cultivated for past kalpas equal to the atoms in a *kṣetra*,
 they acquire vast and pure oceans of worlds.
 The realms of the buddhas are replete in adornments
 and they dwell forever throughout boundlessly vast kalpas.

There are those known as Radiance of the Many Sorts of Jewels.
 Others are known as Treasury of Equal Sounds or Flaming Light Eyes,
 Light of Defilement Transcendence, or Worthy Kalpa.
 These pure kalpas include them all.

There are pure kalpas in which a single buddha appears.
 In some cases, in a single kalpa, there are countless such appearances.
 With endless skillful means and the power of great vows,
 they enter into all the many different kinds of kalpas.

In some cases, countless kalpas are subsumed within a single kalpa.
 Or, then again, a single kalpa may be subsumed within many kalpas.
 All the oceans of kalpas involve many different variations
 which are all clearly apparent among the lands of the ten directions.

In some cases, all the adorning phenomena present in all kalpas are all apparent and visible within but a single kalpa.

And in some cases, the adornments in but a single kalpa everywhere enter all the boundlessly many kalpas.

From their first single mind-moment until they finally become a kalpa, they all rely on the thoughts of beings as the bases for their arising.

All the oceans of *kṣētras* and the boundless kalpas are all purified through a single skillful means.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, one should realize that the oceans of worlds have differences in kalpa transformations which are as numerous as the atoms in an ocean of worlds. For example:

Because the Dharma is this way, the oceans of worlds undergo countless kalpa transformations affecting their formation and destruction;

Because defiled beings come to dwell in them, oceans of worlds undergo kalpa transformations producing defilement;

Because beings who cultivate vast merit come to dwell in them, oceans of worlds undergo kalpa transformations producing the purification of defilement;

Because bodhisattvas possessed of resolute faith come to dwell in them, oceans of worlds undergo kalpa transformations producing the purification of defilement;

Because countless beings resolve to attain bodhi, oceans of worlds undergo kalpa transformations producing complete purification;

Because bodhisattvas individually roam to their worlds, oceans of worlds undergo kalpa transformations producing boundless adornment;

Because bodhisattvas from all worlds of the ten directions gather like clouds, oceans of worlds undergo kalpa transformations producing countless great adornments;

Because the buddhas, the *bhagavats*, enter nirvāṇa, the oceans of worlds undergo kalpa transformations producing the cessation of their adornments;⁸⁰

Because the buddhas appear in the world, the oceans of worlds undergo kalpa transformations producing vast purification; and

Because of transformations arising from the Tathāgata's spiritual superknowledges, the oceans of worlds undergo kalpa transformations producing pervasive purification.

[Kalpa transformations] such as these are as numerous as the atoms
in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

All lands are born
in accordance with the power of karma.
You should all contemplate
the characteristics of transformation such as these.

All defiled beings'
entanglement in karma and afflictions is fearsome.
Their minds cause the oceans of *kṣetras*
to all become defiled.

In a case where they possess pure minds
and cultivate all sorts of meritorious actions,
their minds cause the oceans of *kṣetras*
to progress from defilement toward purity.⁸¹

When bodhisattvas possessed of resolute faith
are born into those kalpas,
in accordance with whatever exists in their own minds,
they will perceive either defilement or purity.

Where countless beings
have all resolved to attain bodhi,
their minds cause the ocean of *kṣetras* to be constantly pure
during the period of the kalpas' abiding.⁸²

When countless *koṭīs* of bodhisattvas
go forth throughout the ten directions
although the adornments they produce are no different,
during those kalpas, there are differences in what is perceived.

Even within each and every atom,
there are buddha *kṣetras* as numerous as atoms.
Where the bodhisattvas gather like clouds,
those lands are all pure.

Wherever *bhagavats* enter nirvāṇa,
the adornments of those lands then perish.
When there are no beings who can serve as Dharma vessels,
the world becomes defiled.

If a buddha appears in the world,
everything becomes marvelously fine.
In accordance with the purity of the minds within it,
its adornments may all become perfectly complete.

Due to the power of the buddhas' spiritual superknowledges,
 whatever then appears is inconceivable.
 At this time, the oceans of *kṣetras*
 all become completely pure.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, one should realize that the oceans of worlds have ways in which they do not differ that are as numerous as the atoms in an ocean of worlds. For example:

In every one of the oceans of worlds, there are ways they do not differ that are as numerous as the atoms in an ocean of worlds;

In every one of the oceans of worlds, there are no differences in the ways in which buddhas manifest their awesome powers;

In every one of the oceans of worlds, there are no differences in all the sites of enlightenment throughout the ten directions of the Dharma realm;

In every one of the oceans of worlds, there are no differences in the congregations at all *tathāgatas'* sites of enlightenment;

In every one of the oceans of worlds, there are no differences in the way the light of all buddhas pervades the Dharma realm;

In every one of the oceans of worlds, there are no differences in all buddhas' spiritual transformations and titles;⁸³

In every one of the oceans of worlds, there are no differences in the way the voices of all buddhas pervade the oceans of worlds for the duration of boundless kalpas;

In every one of the oceans of worlds, there are no differences in the skillful means [used when turning] the Dharma wheel;

In every one of the oceans of worlds, there are no differences in the way all oceans of worlds enter a single atom; and

In every one of the oceans of worlds, there is no difference in the way that the sphere of action of all the buddhas, the *bhagavats*, of the three periods of time appears in every atom.

Sons of the Buddha, generally speaking, these are the ways in which the oceans of worlds have no differences. If one were to undertake an expansive discussion of this matter, the ways in which there are no differences would be as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Within a single atom, there are many oceans of *kṣetras*.
 Although their locations are different, they are all adorned.
 In this way, the measureless enters into whatever is singular,
 yet every separate entity remains free of any intermixing or overlap.

In every atom, there are inconceivably many buddhas.
 Adapting to beings' minds, they appear everywhere before them.
 Of all oceans of *kṣetras*, there are none they do not entirely pervade.
 In all such skillful means as these, there are no differences.

In every atom, all the kings of trees
 have many different adornments hanging down.
 They all equally appear in all lands throughout the ten directions.
 In all matters such as these, there are no differences.

In every atom are congregations as numerous as atoms,
 all of which join in surrounding the lords among all men
 who, transcending them all, pervade the world,
 and yet this still occurs with no crowding, intermixing, or disarray.

In every atom, there are countless light rays
 that everywhere pervade all lands of the ten directions.
 They all reveal the bodhi practices of all buddhas
 which, even throughout all the oceans of *kṣetras*, do not differ.

In every atom, there are countless bodies
 transformationally conjured, pervading everywhere like clouds.
 The Buddha's use of spiritual power to lead the many types of beings
 does not differ even in all the lands throughout the ten directions.

Even in every atom, he teaches the many types of dharmas.
 His Dharma is pure, as when the wheel is turned.
 The various skillful means and gateways of sovereign mastery,
 in the ways these are all expounded, there are no differences.

From in a single atom, there everywhere emanates all buddhas' voices
 filling all those beings who are vessels fit for preserving the Dharma.
 They pervade and endure in the oceans of *kṣetras* for endless kalpas.
 In their voices such as these, there are also no differences.

Of the countless marvelous adornments in the oceans of *kṣetras*,
 there are none that do not all enter even into a single atom.
 Such powers of the buddhas' spiritual superknowledges as these
 all arise entirely from the nature of karma.

In every atom, the buddhas of the three periods of time,
 adapting to the inclinations of beings, allow them all to see.
 Their essential nature has neither any coming nor any going.
 It is through their power of vows that they pervade all worlds.

The End of Chapter Four

CHAPTER 5

The Flower Treasury Ocean of Worlds⁸⁴

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, this Flower Treasury⁸⁵ Adornment Ocean of Worlds was purified by Vairocana Tathāgata in the past when he cultivated the bodhisattva practices for kalpas as numerous as the atoms in an ocean of worlds, drew near in every kalpa to buddhas as numerous as the atoms in an ocean of worlds, and, in the presence of each of those buddhas, purely cultivated great vows as numerous as the atoms in an ocean of worlds.

Sons of the Buddha, this Flower Treasury Adornment Ocean of Worlds is supported by wind spheres as numerous as the atoms in Mount Sumeru:

Its lowest wind sphere which is known as Level Dwelling, is able to support all the flaming jewel light adornments above it;

The next higher wind sphere is known as Producing All Sorts of Jewel Adornments. It is able to support the banners of sovereign pure-light radiance *maṇi* jewels above it;

The next higher wind sphere is known as Jewel of Awesome Virtue. It is able to support all the jeweled chimes above it;

The next higher wind sphere is known as Equal Flaming Radiance. It is able to support the spheres of sunlight-like sovereign *maṇi* jewels above it;

The next higher wind sphere is known as Various Pervasive Adornments. It is able to support the radiant wheel flowers above it;

The next higher wind sphere is known as Universal Purity. It is able to support all the floral flaming-radiance lion thrones above it;

The next higher wind sphere is known as Sound Resounding in the Ten Directions. It is able to support all the sovereign pearl banners above it;

The next higher wind sphere is known as Radiance of All Jewels. It is able to support all the sovereign *maṇi* jewel tree blossoms above it;

The next higher wind sphere is known as Rapid Universal Support. It is able to support all the Sumeru clouds of fragrant *maṇi* jewel above it; and

The next higher wind sphere is known as Various Wandering Palaces. It is able to support all the clouds of jewel-colored incense halls⁸⁶ above it.

Sons of the Buddha, of all those wind spheres as numerous as the atoms in Mount Sumeru, the highest one is called Treasury of Extraordinary Awesome Radiance. It is able to support the Fragrant Ocean Adorned with Pervasively Radiant Maṇi Jewels. On this fragrant ocean, there is an immense lotus flower known as Fragrant Banner of Various Radiant Stamens. The Flower Treasury Adornment Ocean of Worlds rests in the middle of it. Its terrain is equally level in all four directions and it is pure, solid, and surrounded all around by the Vajra Ring Mountains. Its earth, oceans, and many sorts of trees are all distinctive.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

In the past, in all the realms of existence, the Bhagavat cultivated pure deeds together with buddhas as numerous as atoms. Thus he acquired the radiance of all kinds of precious jewels and the Flower Treasury Adornment Ocean of Worlds.

As his vast cloud of compassion extended to everyone everywhere, he sacrificed countless bodies equal in number to the atoms in a *kṣetra*. By the power of his cultivation throughout an ocean of past kalpas, this world has now become free of the defilements.

It emanates great radiance that pervades and abides in space. Supported by the power of the winds, it is unshakable. It is everywhere adorned with buddha-treasury *maṇi* jewels. The power of the Tathāgata's vows causes it to be purified.

Flowers with lovely *maṇi* jewel seed pods are scattered everywhere. Through the power of past vows, they remain in the sky. Over an ocean of many different kinds of durable adornments clouds of light hang down and spread to fill the ten directions.

Within the *maṇi* jewels, clouds of bodhisattvas go everywhere in the ten directions, emanating blazing radiance. Flaming light forms spheres beautified with marvelous flowers that flow all around the Dharma realm, with no place they do not pervade.

From within all the jewels, there emanates pure light. Their radiance everywhere illuminates the oceans of beings,

and completely pervades the lands throughout the ten directions, enabling all to escape from suffering and then progress toward bodhi.

The number of buddhas within the jewels equals that of beings. From their pores, they send forth transformation bodies of Brahma Heaven Lords, Indras, wheel-turning kings, and others, including those of all types of beings as well as those of buddhas.

Their conjured light rays equally illuminate the entire Dharma realm. From within the rays of light are proclaimed the names of all buddhas and the various skillful means they use as, instructing and training, they everywhere respond to the minds of all beings without exception.

In every atom among all the atoms in the Flower Treasury World, one sees the Dharma realm. The light of jewels reveals buddhas assembled like clouds. Such is the Tathāgata's sovereign mastery within the *kṣetras*.

The vast clouds of vows pervade the Dharma realm, where, throughout all kalpas, they enable the teaching of the many beings. The practices of Samantabhadra's ground of wisdom are all perfected. All of these adornments come forth from these.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, the great ring of mountains surrounding this Flower Treasury Adornment Ocean of Worlds rests atop a solar crystal¹⁸⁷ king lotus flower. Sandalwood and *maṇi* jewels form the body [of the mountains]. Sovereign awesome virtue jewels form their peaks. Wonderfully fragrant *maṇi* jewels make up their ring. They are all composed of vajra that radiates flaming radiance from within. All sorts of fragrant streams flow between them. Their forests are composed of many kinds of jewels. Marvelous flowers are in full bloom. Fragrant grasses carpet the ground which is composed of a decorative inlay of radiant jewels. All different types of fragrant flowers flourish fully in place after place. *Maṇi* jewels form nets that are suspended all around and above. There are a multitude of marvelous adornments such as these as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The great ocean of worlds is boundless.
Its surrounding ring of jewels is pure and of many different colors.
All of its adornments are utterly marvelous.

This all comes forth from the spiritual powers of the Tathāgata.

Rings of *maṇi* jewels, rings of marvelous incense,
as well as rings of pearl lamps radiating flaming light—
Many different sorts of marvelous jewels form these adornments
upon which the pure surrounding ring [of mountains] rests.

Solid *maṇi* jewels form its treasury.

Jambūnada gold forms its beautifying adornments.

Streaming light emanates flaming radiance filling the ten directions.
Within and without, its brilliance penetrates—everything is pure.

It is composed of an aggregation of vajra jewels
which in turn rain down *maṇi* jewels and marvelous gems.
Those jewels, exquisite and marvelous, not of but a single kind,
emanate pure radiance that everywhere adorns and beautifies.

Fragrant streams divide into rivulets of countless colors.
All kinds of flowers, jewels, and sandalwood incense sprinkle down.
Multitudes of vigorously blooming lotuses appear like flowing robes.
The rare greenery's burgeoning growth is all rich with fragrance.

Countless jeweled trees everywhere lend their adornment.
Blooming flowers push forth stamens in fiery colors.
Many different types of rare robes lay there among them.
Clouds of light, ever round and full, illuminate the four quarters.

Countlessly and boundlessly many great bodhisattvas,
holding up canopies and burning incense, fill the Dharma realm.
They all send forth all kinds of marvelous voices,
everywhere turning the Tathāgata's wheel of right Dharma.

There are all kinds of *maṇi* jewel trees with branches made of jewels.
Every one of their jeweled branches emanates rays of light.
Vairocana Buddha's pure body
enters each of them, thus enabling everyone to see him.

The body of the Buddha appears in all the adornments,
manifesting in boundless forms and appearances, endless in number,
that all go off to the ten directions, having no place they do not reach.
The beings they teach are also infinitely numerous.

All of these adornments emanate marvelous voices,
proclaiming the Tathāgata's wheel of original vows.
By the power of the Buddha's sovereign mastery, all of them are able
to pervade the ocean of all the pure *kṣetras* of the ten directions.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, in this ocean of worlds, all of the ground within the great ring of surrounding mountains is composed entirely of vajra. It is solid, adorned, and indestructible. It is pure, level, and free of high or low regions. *Maṇi* jewels form its ring and the many sorts of jewels form its treasury. It is inlaid with all sorts of *maṇi* jewels forming many different images of all types of beings. It is strewn with jewel sands and scattered with lotus flowers. Fragrant *maṇi* jewels are spread about among them. Adornments pervade every place like clouds. It is interspersed and beautified with all the adornments found in all buddha lands of the three periods of time. The marvelous *maṇi* jewels forming its nets everywhere display all of the Tathāgata's spheres of action. They are arrayed there like the net of Indra.

Sons of the Buddha, the grounds of this ocean of worlds have adornments such as these which are as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Its grounds are level, utterly pure,
securely established, solid, and indestructible.
The *maṇi* jewels everywhere forming its adornments
are inlaid with the many kinds of jewels.

Vajra forms its especially pleasing grounds.
Its jeweled wheels and jewel nets are completely adorned.
Lotus Flowers, all in full bloom, are spread across it
and marvelous robes everywhere cover it.

Bodhisattvas' celestial crowns and jeweled necklaces
are spread across its grounds as adorning finery.
Sandalwood incense and *maṇi* jewels are scattered all about therein.
They all emanate the sublime radiance of immaculate purity.

Jeweled flowers emanate flaming radiance and emit marvelous light.
Blazing radiance appearing like clouds illuminates everything
and scatters these wondrous flowers and the many types of jewels
which everywhere cover the ground as decorative adornments.

Dense clouds spread forth, filling the ten directions
with vast and endless brilliant radiance.
They extend everywhere to all lands throughout the ten directions
proclaiming the Tathāgata's ambrosial Dharma nectar.

The vows of all buddhas are all revealed within the *maṇi* jewels
as they carried them out throughout boundless vast kalpas.

Of all the past practices of those of supreme knowledge,
There are none of them one does not see within these jewels.

All the buddha *kṣetras* come and enter
all the *maṇi* jewels there on its grounds.

All those lands also enter
into every atom of all those buddha *kṣetras*.

In the Flower Treasury World adorned with wondrous jewels,
bodhisattvas roam throughout the ten directions
and expound upon the vast vows of the Great Eminence.
This occurs by the miraculous powers of the site of enlightenment.

The grounds adorned with wondrous *maṇi* jewels
emanate pure light replete with many beautiful phenomena
that fills up an expanse of the Dharma realm equal to that of space.
The powers of the Buddha naturally manifest in this way.

All who cultivate the vows of Samantabhadra,
those greatly wise ones who enter the Buddha's sphere of experience,
are able to know within this ocean of *kṣetras*
all such spiritual transformations as these.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, on the great earth within this ocean of worlds,
there are an ineffable number of fragrant oceans as numerous as the
atoms in a buddha *kṣetra*. Every kind of wondrous jewel adorns their
ocean floors. Marvelous fragrant *maṇi* jewels beautify their shores.
Vairocana sovereign *maṇi* jewels form their nets. They are filled with
fragrant waters, bright and translucent, the color of the many jew-
els. All kinds of jeweled flowers turn about on the surface of their
waters. Fine sandalwood powder clarifies their waters below. They
send forth the sounds of the Buddha's voice and emanate rays of
jewel light. Boundlessly many bodhisattvas hold up many different
kinds of canopies and manifest spiritual powers with which all the
adornments found in all worlds appear in them.

Staircases made of ten kinds of precious jewels are arrayed in
rows with balustrades made of the ten jewels arranged all around
them. Blooming luxuriantly on the surface of the waters are
*puṇḍarīka*⁸⁸ lotus flowers as numerous as the atoms in four conti-
nents, each of which is adorned with all kinds of jewels. There are
an ineffable number of hundreds of thousands of *koṭīs* of *nayutas*
of *śīla* banners made of the ten kinds of jewels, a Ganges' sands
number of net banners that are hung with all kinds of jeweled
robes and chimes, a Ganges sands' number of towers adorned with

jeweled flowers in infinitely varied forms and appearances, hundreds of thousands of *koṭīs* of *nayutas* of cities of lotuses made of the ten kinds of jewels, and groves of trees made of the many kinds of jewels as numerous as the atoms in four continents. Its nets are made of *maṇi* jewels aglow with the flaming light of every kind of gem. There are varieties of sandalwood incense as numerous as the Ganges' sands, *maṇi* jewels aglow with flaming light that emanate the sounds of the Buddha's voice, and an ineffable number of hundreds of thousands of *koṭīs* of walls decorated with the many kinds of jewels which everywhere surround the waters and serve as beautifying adornments everywhere.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

On the great earth of this world
are fragrant oceans adorned with *maṇi* jewels
with pure and marvelous jewels spread across their ocean floors
established on indestructible vajra.

Their shores are made of accumulations of fragrant *maṇi* jewels.
Spheres of flaming solar-radiance jewels spread forth like clouds.
Lotus flowers and marvelous jewels form garlands
that everywhere serve as adornments of immaculate purity.

Their fragrant waters are clear, still, and imbued with many colors.
Jeweled flowers turn about all over their surface, radiating light.
Voices causing tremors everywhere, heard both far and near,
by the Buddha's awesome powers, expound the sublime Dharma.

The adornments of the flights of steps consist of many kinds of jewels.
They are also beautified by inlaid *maṇi* jewels.
Balustrades made entirely of jewels surround them all around.
Curtain nets of lotuses and jewels spread forth like clouds.

Maṇi jewel trees are arrayed in rows.
Flower buds luxuriantly blossom in resplendent radiance.
Many different kinds of music constantly play in turn.
The Buddha's spiritual powers enable this to be so.

Puṇḍarika lotus flowers arrayed with various sorts of wondrous jewels
blossom and spread their adornments on the ocean's fragrant waters.
Their fragrant flaming radiance which never ceases for even a moment
is vast and perfectly full, completely pervading everywhere.

Jeweled banners of radiant pearls constantly blaze brightly.
Marvelous robes drape down as beautifying adornments.

Netting hung with *maṇi* jewel chimes emanating sounds of Dharma enable those who hear to progress toward the Buddha's wisdom.

Marvelous jeweled lotus flowers form city walls adorned with many-colored *maṇi* jewels.

Reflected light cast by clouds of pearls spreads to the four quarters. It is in these ways that the oceans of fragrant waters are adorned.

Walls which wind all about, surrounding everything, have viewing towers facing each other arrayed along their tops. Countless light rays constantly blaze forth. Many different such adornments beautify these pure oceans.

Throughout the distant past, Vairocana Buddha purified all the many different kinds of oceans of *kṣetras* in such vast and boundless ways as this.

All of these arise through the sovereign powers of the Tathāgata.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, every one of these fragrant oceans is fed by rivers of fragrant waters as numerous as the atoms in four continents, all of which flow around in a rightward direction. All of them have banks made of vajra adorned with pure-light *maṇi* jewels always manifesting jewel-colored light clouds of buddhas while also resounding with the voices of all beings. From all those rivers' whirlpools emerge all sorts of images of the causal practices cultivated by all buddhas.

Maṇi jewels form nets hung with chimes and bells adorned with the many kinds of gems. All the adornments contained in all oceans of worlds appear there within them. Clouds of *maṇi* jewels cover them. Those clouds everywhere reveal the appearance of the transformation buddhas of the Flower Treasury World's Vairocana Buddha along with images of all buddhas' feats of spiritual super-knowledges. They also emanate marvelous voices proclaiming the names of the buddhas and bodhisattvas of the three periods of time.

Their fragrant waters always send forth clouds of blazing light emanated by all kinds of jewels. These phenomena continue on incessantly. An extensive description of them would include for every one of these rivers' adornments as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Pure fragrant waters fill those great rivers.
 Vajra and marvelous jewels form their banks.
 Jewel dust forms wheels spread across their grounds.
 Their many different beautifying adornments are all rare and fine.

Jeweled stairs arrayed in rows are marvelously adorned.
 Balustrades stretch all around, all of them of extraordinary beauty.
 Real pearls form treasuries decorated with many kinds of flowers.
 Many different sorts of garlands are draped all about.

The fragrant waters radiate jewel light in pristine colors
 and constantly pour forth swift currents of *maṇi* jewels.
 The many flowers all sway along with the waves
 and all play musical sounds proclaiming the wondrous Dharma.

Their river-bottom sediment is made of finely powdered sandalwood
 and all sorts of marvelous jewels join the eddies' flow.
 Mists laden with fragrances spread about within them,
 emanating flaming radiance and sending flowing scents everywhere.

The river brings forth all kinds of marvelous jewels,
 all of which emanate light in blazing colors.
 Their radiance spreads reflections forming daises and thrones
 with floral canopies and pearl strands, all entirely complete.

In the sovereign *maṇi* jewels appear images of the buddhas' bodies.
 Their light everywhere illuminates the *kṣetras* of the ten directions.
 These form wheels that beautify the grounds.
 The fragrant waters, shining and clear, are forever full.

Nets made of *maṇi* jewels, hung with bells of gold,
 everywhere cover the fragrant rivers and emanate the Buddha's voice.
 They are thus able to proclaim all the paths to bodhi
 as well as the marvelous practices of Samantabhadra.

The jeweled shores' *maṇi* jewels of foremost purity
 constantly emanate the sound of the Tathāgata's original vows
 as well as the practices of all buddhas throughout the past.
 Their sound streams forth everywhere and enables all to see them.

From all the rivers' eddies,
 bodhisattvas constantly stream forth like clouds.
 They all go forth into the vast *kṣetras*
 and fill up even the entire Dharma realm.

Pure kings of pearls spread forth like clouds,
 stretching above and over all the fragrant rivers.
 Those pearls match the look of the sign between the Buddha's brows
 and brilliantly display the reflected images of all buddhas.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, the areas of ground lying between the rivers of fragrant waters all have many different kinds of adornment composed of marvelous jewels. Every one of those areas has as many *punḍarīka* flowers adorned with the many types of jewels as there are atoms in the four continents. They surround and completely fill those areas. Each of those areas contains groves of many-jeweled trees arrayed in rows that are as numerous as the atoms in the four continents. From every one of those trees, there constantly stream forth clouds of every kind of adornment in which sovereign *maṇi* jewels illuminate the space between them with dazzling light. The full fragrance of the many different sorts of flowers is everywhere present. Those trees also emanate wonderful voices speaking of the great vows cultivated by all *tathāgatas* in every kalpa. They also scatter all different kinds of sovereign *maṇi* jewels that everywhere cover those grounds, namely: lotus flower sphere sovereign *maṇi* jewels, fragrant flaming light cloud sovereign *maṇi* jewels, variously adorned sovereign *maṇi* jewels, sovereign *maṇi* jewels manifesting inconceivable adorning colors, sovereign *maṇi* jewels containing a treasury of solar-radiance robes, sovereign *maṇi* jewels everywhere trailing radiant net clouds throughout the ten directions; sovereign *maṇi* jewels showing the spiritual transformations of all buddhas, and sovereign *maṇi* jewels showing the ocean of all beings' karmic retributions. There are as many phenomena such as these as there are atoms in an ocean of worlds. Every one of the areas between those rivers of fragrant waters is replete with adornments such as these.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Those grounds are level, extremely pure,
and adorned by both real gold and *maṇi* jewels.
All kinds of trees standing in rows shade the areas between them.
Their straight trunks hang down flowering branches like clouds.
Their boughs and branchlets are adorned with marvelous jewels.
Flaming light from flowers forms orbs illuminating the four quarters.
Maṇi jewels form fruits that appear like spreading clouds,
enabling all in the ten directions to always directly see them.
Maṇi jewels completely cover all those grounds
that are adorned by the many kinds of flowers and powdered jewels.

There are also palaces made of *maṇi* jewels,
in all of which are seen the reflected images of beings.

Sovereign maṇi jewels reflecting images of the buddhas
are spread all over those grounds, nowhere not pervasively.
Thus their gloriously bright illumination pervades the ten directions
in which, in each and every atom, one sees the buddhas.

Marvelous jeweled adornments are well arrayed,
interspersed with nets of pearl lamps.
In place after place, there are *maṇi* jewel spheres,
every one of which displays the Buddha's spiritual superknowledges.

Adornments made of the many jewels emanate bright rays of light.
Transformation buddhas appear everywhere in those rays.
Each of them travels all about, none of them not pervasively,
and they all use the ten powers to extensively expound the teachings.

Puṇḍarīka flowers adorned with marvelous *maṇi* jewels
everywhere completely cover all those waters.
Their flowers are of many different sorts, with each not the same.
They all display light rays which never cease their shining.

All the adornments of the three periods of time
appear within all these *maṇi* jewel fruits.
Their essential nature is unproduced and ungraspable.
These are a result of the Tathāgata's sovereign powers.

Within all the adornments present in this land,
the vast body of the Tathāgata is shown.
He both does not come and also does not go.
By the power of the Buddha's past vows, all are enabled to see.

In each and every atom of this land,
all sons of the Buddha cultivate the path.
Each sees the *kṣetra* he was predicted to inhabit in the future
which is purified in accordance with his own dispositions.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying, "Sons of the Buddha, all the adornments of the oceans of worlds of the buddhas, the *bhagavats*, are inconceivable. Why is this so? Sons of the Buddha, every one of all the realms within this Flower Treasury Adornment Ocean of Worlds is adorned with pure qualities as numerous as the atoms in an ocean of worlds."

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

Every place within this ocean of *kṣetras*
is adorned with many kinds of jewels.

Their flaming light leaps up into space and spreads like clouds.
Their penetrating radiance always completely covers everything.

Those *maṇi* jewels endlessly stream forth such clouds
in which appear reflected images of the buddhas of the ten directions.
None of their spiritual transformations pause even briefly.
All the bodhisattvas come and assemble there.

All the *maṇi* jewels emanate the voice of the Buddha.
Their sound is beautifully sublime and inconceivable.
Whatever Vairocana Buddha practiced in the past
is constantly heard and seen within these jewels.

The Bhagavat, his pure light illuminating everywhere,
reveals his reflected images within all the adornments.
His transformational division bodies surrounded by congregations
are everywhere present throughout all the oceans of *kṣetras*.

All those transformation buddhas are like conjurations.
If one sought the place from which they came, one could never find it.
By the awesome spiritual power of the Buddha's sphere of action,
they manifest in this way even within every *kṣetra*.

The phenomena due to the Tathāgata's miraculous spiritual powers
are all present everywhere throughout the lands of the ten directions.
Because of the pure adornments found in these oceans of *kṣetras*,
they are all able to be seen within these jewels.

These transformations throughout the ten directions
are all like images in a mirror.
It is solely due to the power of the Tathāgata's past practice
of the spiritual superknowledges and vows that they are all created.

Wherever someone is able to cultivate Samantabhadra's practices
and enter into the bodhisattva's ocean of supreme wisdom,
he becomes able then to enter even into every atom,
manifesting his body everywhere and purifying many *kṣetras*.

Having drawn near to all *tathāgatas*
for inconceivably many *koṭīs* of great kalpas,
in but a single *kṣaṇa*, such a person is then able to manifest
everything they have practiced just as they have practiced them.

The lands of all buddhas are like empty space,
incomparable, unproduced, and signless.
To benefit beings, they everywhere purify them
and dwell within them due to the power of their original vows.

At that time, Samantabhadra Bodhisattva again addressed the great
assembly, saying:

Sons of the Buddha, what sorts of worlds exist herein? I shall now describe them. Sons of the Buddha, within these fragrant oceans as numerous as the atoms in an ineffable number of buddha *kṣētras*, there are established world systems as numerous as the atoms in an ineffable number of buddha *kṣētras*. Every one of those world systems in turn contains worlds as numerous as the atoms in an ineffable number of buddha *kṣētras*.

Sons of the Buddha, within each of the world systems within the ocean of worlds, each world has its own basis of existence, each has its own form, each has its own essential nature, each has its own region, each has its own modes of entry, each has its own adornments, each has its own specific aspects, each has its own arrangement, each has its own ways in which it does not differ, and each has its own empowerments.

Sons of the Buddha, among these world systems, some take a great ocean of lotus flowers as the basis of their existence, some take an infinitely colored ocean of jeweled flowers as the basis of their existence, some take an ocean of all sorts of pearl treasures and jewel necklaces as the basis of their existence, some take a fragrant ocean as the basis of their existence, some take an ocean of all kinds of flowers as the basis of their existence, some take an ocean of *maṇi* jewel nets as the basis of their existence, some take an ocean of whirlpool light as the basis of their existence, some take an ocean of bodhisattva crowns adorned with jewels as the basis of their existence, some take an ocean of all different kinds of beings' bodies as the basis of their existence, and some take an ocean of sovereign *maṇi* jewels emanating the voices of all buddhas as the basis of their existence. If one were to pursue an expansive explanation of [bases for existence] such as these, they would be as numerous as the atoms in an ocean of worlds.

Sons of the Buddha, among all of those world systems, some take the form of a Mount Sumeru, some take the form of a river, some take the form of a vortex, some take the form of a whirlpool, some take the form of a wheel, some take the form of sacrificial platforms,⁸⁹ some take the form of forest groves, some take the form of towers, some take the form of a mountain banner, some take the form of a common polygon, some take the form of a womb, some take the form of a lotus flower, some take the form of a *khārīka* grain basket,⁹⁰ some take the form of a being's body, some take the form of a cloud, some take the form of all buddhas' major marks or secondary characteristics, some take the form of a sphere of light, some take the form of many different kinds of nets made of jewels, some

take the form of all sorts of palace doors, and some take the form of all kinds of adornments. If one were to pursue an extensive explanation of [all the shapes of world systems] such as these, they would be as numerous as the atoms in an ocean of worlds.

Sons of the Buddha, among all of those world systems, some take clouds of *maṇi* jewels throughout the ten directions as their substance, some take many colors of flaming light as their substance, some take all kinds of light as their substance, some take the fragrant flaming light of jewels as their substance, some take *tāla* tree⁹¹ flowers adorned with all kinds of jewels as their substance, some take reflections of bodhisattva images as their substance, some take the light of buddhas as their substance, some take a buddha's physical features as their substance, some take the radiance of a single jewel as their substance, some take the radiance of many jewels as their substance, some take the sounds of the ocean of all beings' merit as their substance, some take the sounds of the ocean of all beings' karma as their substance, some take the pure sound of all buddhas' spheres of action as their substance, some take the sound of the ocean of all bodhisattvas' great vows as their substance, some take the sound of all buddhas' skillful means as their substance, some take the sounds of the creation and destruction of the adornments of all *kṣetras* as their substance, some take the sounds of boundlessly many buddhas as their substance, some take the sounds of all buddhas' spiritual transformations as their substance, some take the sound of all beings' goodness as their substance, and some take the pure sound of the ocean of all buddhas' meritorious qualities as their substance. If one were to pursue an extensive explanation of matters such as these, they would be as numerous as the atoms in an ocean of worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva surveyed the ten directions and then spoke these verses:

The *kṣetra* systems⁹² are stable, marvelously adorned,
vast, pure, and treasuries of pure light.

They may take oceans of lotuses or jewels as bases of their existence
or they may exist in reliance on oceans of fragrance and such.

Taking the forms of Sumerus, cities, trees, or sacrificial platforms,
all the *kṣetra* systems exist everywhere in the ten directions.

They exist with many different adornments and forms.

Each and every one has its own arrangement in which it is established.

The substance of some of them is pure light.

Some consist of flower treasuries or clouds of jewels.

Some *kṣetra* systems are composed of flaming radiance
or are established in an indestructible treasury of *maṇi* jewels,
Some consist of lamp clouds, multicolored flaming light, and such,
or consist of many different kinds of boundless pure forms.
Some take the sounds of speech as their essence
and are inconceivable proclamations of the Buddha.

Some consist of the sounds emanated through power of vows
or take sounds of spiritual transformations as their essence.
Some consist of the sounds of all beings' great merit or karma.
So too may this be so for sounds of the buddhas' meritorious qualities.

Every one of the different aspects of those *kṣetra* systems
is inconceivable and endless.

In this way, the ten directions are all everywhere filled with them.
Their vast adornments show the manifestations of spiritual powers.

All of the vast *kṣetras* throughout the ten directions
come and enter into this very world system.

Although one sees everything in the ten directions as entering into it,
in truth, they have neither any coming nor any entering at all.

As a single *kṣetra* system enters them all
and all of them without exception also enter a single one,
in essence and appearance, they remain just as before, no different,
and are incomparable, measureless, and all present everywhere.

Within all the atoms contained in all lands,
one everywhere sees the Tathāgata in those places.
The sound of uttering oceans of vows resounds like thunder's tremors.
So it is that all beings are trained.

The body of the buddha pervades all the *kṣetras*.
So too do countless bodhisattvas also completely fill them.
The Tathāgata's sovereign masteries are incomparable
in their universal teaching of all conscious beings.

At that time, Samantabhadra Bodhisattva again addressed the great
assembly, saying:

Sons of the Buddha, these fragrant oceans as numerous as the atoms
in an ineffable number of buddha *kṣetras* are arrayed throughout
the Flower Treasury Adornment Ocean of Worlds like [the jewels
in] Indra's Net.

Sons of the Buddha, the most central among these fragrant
oceans is called Boundless Light of Marvelous Flowers. Its ocean
floor is made of sovereign *maṇi* jewel banners showing the forms of
all bodhisattvas. It sends forth a great lotus flower called Adorned

with Every Sort of Fragrant Sovereign Maṇi Jewel. There is a world system dwelling above it named Blazing Jewel Light Everywhere Illuminating the Ten Directions which is composed of all kinds of adornments. Arrayed within it are worlds as numerous as the atoms in an ineffable number of buddha *kṣetras*.

There is a world in its lowest region named Most Supremely Radiant Universal Illumination which is bordered by a wheel of dazzling radiance with all kinds of vajra adornments. It rests on flowers composed of many gems and *maṇi* jewels and it is shaped like a *maṇi* jewel. It is covered above by clouds of jeweled flower adornments and it is surrounded by worlds as numerous as the atoms in a buddha *kṣetra* which have many different structures and many different kinds of adornments. The buddha there is named Immaculate Lamp of the Eye of Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrous Adornment with Various Kinds of Fragrant Lotuses which is bordered by every kind of adornment. It rests on a jeweled lotus net and it is shaped like a lion throne. It is covered above by clouds of pearl banners in the colors of every kind of jewel and it is surrounded by worlds as numerous as the atoms in two buddha *kṣetras*. The buddha there is named Lion Light's Supreme Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universally Illuminating Light of All Kinds of Jewel Adornments which is bordered by a ring of fragrant breezes. It rests on various kinds of garlands of jeweled flowers and it is octagonal in shape. It is covered above by clouds of wondrously radiant *maṇi* jewel solar spheres and it is surrounded by worlds as numerous as the atoms in three buddha *kṣetras*. The buddha there is named Supreme Banner of Pure and Radiant Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adorned with All Kinds of Radiant Flowers which is bordered by every kind of king of jewels. It rests on an ocean of multicolored vajra *śīla* banners and it is shaped like a *maṇi* jewel lotus flower. It is covered above by a light cloud of vajra and *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in four buddha *kṣetras*. The buddha there is named Fine Manifestation of Vajra Radiance and the Power of Measureless Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universal

Emanation of Marvelous Floral Radiance which is bordered by a net adorned with all kinds of jeweled chimes. It rests on an ocean of every kind of forest adornment and jeweled wheel nets and it is shaped like a polygon with many angles. It is covered above by clouds of sovereign *maṇi* jewels emanating pure sounds. It is surrounded by worlds as numerous as the atoms in five buddha *kṣētras*. The buddha there is named Ocean of Fragrant Light and the Power of Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣētra*, there is a world named Pure and Sublime Radiance which is bordered by banners adorned with the kings of jewels. It rests on an ocean of vajra palaces and it is square in shape. It is covered above by clouds of *maṇi* jewel sphere topknot drapes and it is surrounded by worlds as numerous as the atoms in six buddha *kṣētras*. The buddha there is named Universally Radiant Banner of Sovereign Mastery.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣētra*, there is a world named Adorned with the Flaming Light of Many Flowers which is bordered by many different kinds of floral adornments. It rests on an ocean of flaming light the color of every kind of jewel and it is shaped like a tower. It is covered above by clouds of robes the color of every type of jewel and railings made of pearls. It is surrounded by uniformly pure worlds as numerous as the atoms in seven buddha *kṣētras*. The buddha there is named Ocean of Joy Radiant with Famous Qualities and Sovereign Mastery.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣētra*, there is a world named Producing the Grounds of Awesome Power which is bordered by adornments made of sovereign *maṇi* jewels emanating all kinds of sounds. It rests on an ocean of space with lotus thrones the color of all jewels and it is shaped like Indra's net. It is covered above by clouds of flower nets in an infinite array of colors and it is surrounded by worlds as numerous as the atoms in eight buddha *kṣētras*. The buddha there is named Banner of Vast Fame and an Ocean of Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣētra*, there is a world named Emanating Marvelous Sounds which is bordered by a ring of adornments made of mind king *maṇi* jewels. It rests on an ocean of sovereign *maṇi* jewels constantly emanating clouds of adornments consisting of all kinds of marvelous sounds and it is shaped like the body of a Brahma Heaven king. It is covered above by clouds of lion thrones

adorned with countless jewels and it is surrounded by worlds as numerous as the atoms in nine buddha *kṣetras*. The buddha there is named Invincible Appearance of Pure Moonlight.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Vajra Banner which is bordered by jewel garlands from pearl treasuries of boundless adornments. It rests on an ocean of all kinds of adorning jewels, lion thrones, and *maṇi* jewels and it is shaped like a sphere. It is covered above by a Sumeru-like cloud of flowers adorned with all kinds of fragrant *maṇi* jewels as numerous as the atoms in ten Mount Sumerus and it is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Supreme King of the Ocean of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Constantly Emanating the Radiance of Sapphires which is bordered by adornments made of extremely durable and indestructible vajra. It rests on an ocean of all different varieties of exotic flowers and it is shaped like a half-moon. It is covered above by clouds of celestial jewel curtains and it is surrounded by worlds as numerous as the atoms in eleven buddha *kṣetras*. The buddha there is named Dharma of Countless Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Dazzling Illumination which is bordered by pervasively radiant adornments. It rests on fragrant oceans adorned with swirls of flowers and it is shaped like a swirl of flowers. It is covered above by clouds of many different kinds of robes and it is surrounded by worlds as numerous as the atoms in twelve buddha *kṣetras*. The buddha there is named Transcending Indra and Brahmā.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, one arrives at this world named Sahā which is bordered by adornments made of vajra. It rests on a net of lotus flowers of all different colors supported by wind spheres and it is shaped like empty space. It is covered above by clouds of empty space adorned with celestial palaces perfect in every way and it is surrounded by worlds as numerous as the atoms in thirteen buddha *kṣetras*. Its buddha is Vairocana Tathāgata, the Bhagavat.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Light of Quiescence and Immaculate Purity which is bordered by all kinds of jewel adornments. It rests on an ocean of various kinds of jeweled

robes and it is shaped like a vajra-wielding spirit. It is covered above by an infinitely varicolored vajra cloud and it is surrounded by worlds as numerous as the atoms in fourteen buddha *kṣetras*. The buddha there is named Supreme Voice throughout the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Many Marvelously Radiant Lamps which is bordered by curtains of all kinds of adornments. It rests on an ocean of pristine floral curtain nets and it is shaped like a *svastika* emblem. It is covered above by clouds of perfumed oceans and *maṇi* jewel trees and it is surrounded by uniformly pure worlds as numerous as the atoms in fifteen buddha *kṣetras*. The buddha there is named Universally Radiant Banner of Invincible Power.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universally Illuminating Pure Light which is bordered by sovereign *maṇi* jewels from endless clouds of gems. It rests on an ocean of many different kinds of fragrant flaming-radiance lotus flowers and it is shaped like a tortoise shell. It is covered above by clouds of halo-emanating *maṇi* jewel spheres and sandalwood and it is surrounded by worlds as numerous as the atoms in sixteen buddha *kṣetras*. The buddha there is named Eye of Pure Sun-like Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Jewel Adornments which is bordered by sovereign *maṇi* jewels in the forms of every kind of being. It rests on an ocean of light-treasury sovereign *maṇi* jewels and it is shaped like an octagon. It is covered above by a net of all kinds of mountain rings and flowering trees adorned with jewels and it is surrounded by worlds as numerous as the atoms in seventeen buddha *kṣetras*. The buddha there is named Light of Unimpeded Wisdom Everywhere Illuminating the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Apart from Defilement which is bordered by adornments displaying every kind of extraordinarily marvelous appearance. It rests on an ocean of lion thrones decorated with many marvelous flowers and it is shaped like a jewel necklace. It is covered above by clouds of auras produced by all kinds of gems and fragrant sovereign *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as

the atoms in eighteen buddha *kṣetras*. The buddha there is named Supreme Banner of Countless Skillful Means.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universally Illuminating Pure Light which is bordered by sovereign *maṇi* jewels sending forth endless clouds of gems. It rests on an ocean of Mount Sumerus of infinitely varicolored fragrant flaming radiance and it is shaped like swirling and spreading jeweled flowers. It is covered above by clouds of infinitely varicolored radiant sovereign *maṇi* jewels and sapphires and it is surrounded by worlds as numerous as the atoms in nineteen buddha *kṣetras*. The buddha there is named Light of Emptiness Everywhere Illuminating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flaming Radiance of Marvelous Jewels which is bordered by pervasively radiant solar and lunar jewels. It rests on an ocean of sovereign *maṇi* jewels in the shape of every kind of deva and it is shaped like a jewel adornment. It is covered above by clouds of all kinds of jeweled robe banners and nets of treasuries of *maṇi* jewel lamps and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Light of the Signs of Merit.

Sons of the Buddha, this world system, Blazing Jewel Light Everywhere Illuminating the Ten Directions, contains vast worlds such as these surrounding it which are as numerous as the atoms in an ineffable number of buddha *kṣetras*. Each world has its own place in which it dwells, each has its own form, each has its own essential nature, each has its own region, each has its own modes of entry, each has its own adornments, each has its own specific aspects, each has its own arrangement, each has its own ways in which it does not differ, and each has its own empowerments. For example, there are: worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like vortices; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like rivers; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like whirlpools; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like wheels; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like sacrificial platforms; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like forest groves; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like viewing towers; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like *śīla* banners; worlds as numerous as the atoms in ten buddha *kṣetras*

which are shaped like common polygons; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like wombs; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like lotuses; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like *khārika* grain baskets; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like many different types of beings; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like the signs on the Buddha's body; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like light spheres; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like clouds; worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like nets; and worlds as numerous as the atoms in ten buddha *kṣetras* which are shaped like palace doors.

There are [worlds] such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. Every one of these worlds is surrounded by vast worlds as numerous as the atoms in ten buddha *kṣetras*. Every one of these worlds also has a retinue of worlds as numerous as the atoms [in the number of worlds] described above. All the worlds described here reside within this Boundless Light of Marvelous Flowers Fragrant Ocean or within the fragrant rivers surrounding this ocean.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, the next fragrant ocean to the east of this Boundless Light of Marvelous Flowers Fragrant Ocean is known as Treasury of Stainless Flaming Radiance. It sends forth a great lotus flower called Marvelously Adorned with All Fragrant Sovereign Mani Jewels. There is a world system residing above it called Universally Illumining Kṣetra Vortex which is composed of the roaring sound of the bodhisattva practices.

There is a world in its lowest regions named Palace Adornment Banner. It is rectangular in shape and it rests on an ocean of all kinds of jewel adornments. It is covered above by clouds of webs of lotus flower light and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Universally Illuminating Mid-brow Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flower of Virtue Treasury. It is spherical in shape and rests on an ocean of stems of every kind of jeweled flower. It is covered above by clouds

of pearl banners and lion thrones and it is surrounded by worlds as numerous as the atoms in two buddha *kṣetras*. The buddha there is named Wisdom of the Ocean of All Boundless Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wheel of Fine Transformations and Sublime Fragrance. It is shaped like vajra and it rests on an ocean of nets hung with bells adorned with all kinds of jewels. It is covered above by clouds of halos with all kinds of adornments and it is surrounded by worlds as numerous as the atoms in three buddha *kṣetras*. The buddha there is named Universally Illuminating Light of the Signs of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrously Colored Light. It is shaped like a sphere of *maṇi* jewels and it rests on a perfumed ocean of infinitely colored jewels. It is covered above by clouds of pervasively radiant pearl towers and it is surrounded by uniformly pure worlds as numerous as the atoms in four buddha *kṣetras*. The buddha there is named Fine Retinue Emanating Pervasive Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sheltered by the Canopy of Goodness. It is shaped like a lotus flower and it rests on a perfumed ocean of vajra. It is covered above by perfumed clouds of immaculate radiance and it is surrounded by worlds as numerous as the atoms in five buddha *kṣetras*. The buddha there is named Endless Wisdom of Dharma Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Śirīṣa Flower Light Wheel. It is triangular in shape and it rests on an ocean of all kinds of solid jewel adornments. It is covered above by clouds of light from bodhisattvas' *maṇi* jewel crowns and it is surrounded by worlds as numerous as the atoms in six buddha *kṣetras*. The buddha there is named Cloud of Pure Pervasive Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled Lotus Flower. It is shaped like a half-moon and it rests on an ocean of every kind of lotus flower adornment. It is covered above by clouds of every kind of jeweled flower and it is surrounded by uniformly pure worlds as numerous as the atoms in seven buddha *kṣetras*. The buddha there is named Pure Eye of the Flower of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Immaculate Flaming Light Adornment. It is shaped like an array of jewel lanterns and it rests on an ocean of treasures of flaming-light jewels. It is covered above by clouds of various kinds of bodies always raining fragrant waters and it is surrounded by worlds as numerous as the atoms in eight buddha *kṣetras*. The buddha there is named Invincible Wisdom Power.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sublime Pure Sounds. It is shaped like a *svastika* emblem and it rests on an ocean of jeweled robe banners. It is covered above by clouds of curtains adorned with all kinds of flowers and it is surrounded by worlds as numerous as the atoms in nine buddha *kṣetras*. The buddha there is named Vast Eye like the Brightly Shining Moon in Space.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sounds as Numerous as Atoms. It is shaped like Indra's net and it rests on an ocean of waters made of every kind of jewel. It is covered above by clouds of jeweled canopies emanating all kinds of musical sounds and it is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Gold Colored Sumeru Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jewel-Colored Adornment. It is shaped like a *svastika* emblem and it rests on an ocean of jewel kings shaped like Indra. It is covered above by clouds of sunlight flowers and it is surrounded by worlds as numerous as the atoms in eleven buddha *kṣetras*. The buddha there is named Radiant Wisdom Extensively Illuminating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Marvelous Golden Light. It is shaped like the walls of a vast city and it rests on an ocean of all kinds of jewel adornments. It is covered above by clouds of jeweled flowers from sites of enlightenment and it is surrounded by worlds as numerous as the atoms in twelve buddha *kṣetras*. The buddha there is named Pervasively Illuminating Banner of Jewel Lamps.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Illuminating Sphere of Light. It is shaped like wreath of flowers and it rests on a swirling ocean of jeweled robes. It is covered above by

clouds of viewing towers made of jewel kings emanating the voice of the Buddha and it is surrounded by uniformly pure worlds as numerous as the atoms in thirteen buddha *kṣetras*. The buddha there is named Pervasive Illumination of the Flaming Light of Lotus.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jewel Treasury Adornment. It is shaped like the four continents and it rests on a Sumeru of jewel necklaces. It is covered above by clouds of the flaming light of gems and *maṇi* jewels and it is surrounded by worlds as numerous as the atoms in fourteen buddha *kṣetras*. The buddha there is named Blooming Flower of Endless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Everywhere Appearing Like Mirror Images. It is shaped like the body of an *asura* and it rests on an ocean of vajra lotus flowers. It is covered above by clouds of reflected light from jeweled crowns and it is surrounded by worlds as numerous as the atoms in fifteen buddha *kṣetras*. The buddha there is named Sound of Ambrosial Elixir.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sandalwood Moon. It is shaped like an octagon and it rests on an ocean of vajra, sandalwood, and jewels. It is covered above by clouds of pearls, flowers, and *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in sixteen buddha *kṣetras*. The buddha there is named Peerless Wisdom of the Supreme Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Light of Immaculate Purity. It is shaped like a whirlpool of fragrant waters and it rests on an ocean of infinitely varicolored jewel light. It is covered above by clouds of sublime fragrance and radiance and it is surrounded by worlds as numerous as the atoms in seventeen buddha *kṣetras*. The buddha there is named Light and Sound Everywhere Illuminating Space.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sublime Floral Adornment. It is shaped like a vortex and it rests on an ocean of all kinds of flowers. It is covered above by clouds of *maṇi* jewels emanating all kinds of musical sounds and it is surrounded by worlds as numerous as the atoms in eighteen buddha *kṣetras*. The buddha there is named Everywhere Manifesting Supreme Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adorned

with Supreme Sounds. It is shaped like a lion throne and it rests on an ocean of gold lion thrones. It is covered above by clouds of many-colored lotus flower dais lion thrones and it is surrounded by worlds as numerous as the atoms in nineteen buddha *kṣetras*. The buddha there is named Pervasive Radiance of Boundless and Well-Known Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Lamp of Lofty Supremacy. It is shaped like the Buddha's palm and it rests on an ocean of fragrant jeweled robe banners. It is covered above by clouds of jewel king towers everywhere emanating light like the sun and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Lamp Everywhere Illuminating Space.

Sons of the Buddha, the next fragrant ocean to the south of this Treasury of Stainless Flaming Radiance Fragrant Ocean is a fragrant ocean known as Sphere of Endless Radiance. The world system is known as Adorned with Banners of the Buddha. It consists of the sound of the ocean of all buddhas' meritorious qualities. Within it, in its lowest region, there is a world called Lovely Flower. It is shaped like a sphere of jewels and it rests on a *maṇi* jewel tree treasury's ocean of jewel kings. It is covered above by clouds of jewel treasuries in the shape of transformationally manifested bodhisattvas and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Joyful Countenance of Lotus Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrous Sound. The buddha there is named Jeweled Lamp of Sumeru.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Light of Many Jewel Adornments. The buddha there is named Banner of the Sounds of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Fragrance Treasury Vajra. The buddha there is named Radiant Voice.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Sublime Sound. The buddha there is named Supreme Power of Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled Lotus

Adornment. The buddha there is named Thunder of the City of Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Bestowing Happiness. The buddha there is named Greatly Renowned Lamp of Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Undefined Net. The buddha there is named Ocean of Lion Light Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Illuminating Flower Forest Banner. The buddha there is named Light of the Lotus of Great Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Measureless Adornment. The buddha there is named Universal Eye Banner of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Radiant Jewel Adornment. The buddha there is named Great Caravan Leader of Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named King of Flowers. The buddha there is named Moonlight Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Stainless Purity. The buddha there is named Pure Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jewel Light. The buddha there is named Lamp of the Space of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Producing Jewel Necklaces. The buddha there is named Light of the Signs Produced by the Perfections' Ocean of Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrous Wheel Sheltering Everyone. The buddha there is named Enabler of Joy by Training All Minds with Defiled Attachments.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled Flower Banner. The buddha there is named Greatly Renowned Voice of Vast Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Measureless Adornment. The buddha there is named Ocean of Qualities Arising from the Light of Impartial Knowledge.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of Endless Radiant Adornments. It is shaped like a lotus flower and it rests on an ocean of nets of all kinds of jewels. It is covered above by a net of lotus light *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Pure Light of the Dharma Realm.

Sons of the Buddha, circling around in a rightward direction from this Sphere of Endless Radiance Fragrant Ocean, the next fragrant ocean is known as Flaming Light of Vajra Jewels. The world system is known as Treasury of the Buddhas' Radiant Adornments. Its essence consists of the sound of praising all *tathāgatas'* names. Within it, in the very lowest region, there is a world called Flaming Jewel Light of Lotuses. It is shaped like a mid-brow hair mark the color of *maṇi* jewels and it rests on an ocean of whirlpools the color of every sort of jewel. It is covered above by clouds of towers with every kind of adornment and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Immaculate Jewel Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Flaming Light. The buddha there is named Light of Unimpeded Sovereign Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled Wheel's Wondrous Adornments. The buddha there is named Light of Every Jewel.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of Sandalwood Tree Blossoms. The buddha there is named Pure Wisdom Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Buddha Kṣetra's Wondrous Adornments. The buddha there is named Sound of Vast Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sublime Light

Adornment. The buddha there is named Sovereign Wisdom of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Boundless Signs. The buddha there is named Unimpeded Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of Flaming Light Clouds. The buddha there is named Orator of the Irreversible Wheel.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Wheel of Many Jewel Adornments. The buddha there is named Floral Radiance of Immaculate Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Vast Emancipation. The buddha there is named Eye of the Unimpeded Wisdom Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wonderfully Adorned Vajra Throne. The buddha there is named Vast Brilliance of Dharma Realm Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universal Adornment of Wisdom. The buddha there is named Wisdom Torchlight King.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Deep and Sublime Sound of the Lotus Pool. The buddha there is named Universal Illumination of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Various Kinds of Colored Light. The buddha there is named Regal Cloud of Ever Radiant Flowers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of Marvelous Jewels. The buddha there is named Light of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Light of Maṇi Jewel Flowers and the Mid-Brow Hair Mark. The buddha there is named Cloud of Pervasive Voices.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Extremely

Deep Ocean. The buddha there is named Lord of the Beings of the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sumeru Light. The buddha there is named Voice of the Universal Knowledge of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Golden Lotus. The buddha there is named Pervasive Radiance of a Treasury of Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Jewel Adornments. It is shaped like the *svastika* emblem and it rests on an ocean of trees adorned with *maṇi* jewels emanating every kind of fragrance. It is covered above by clouds of pure light and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Great Web of Transformationally Created Light.

Sons of the Buddha, circling around in a rightward direction from this Flaming Light of Vajra Jewels Fragrant Ocean, the next fragrant ocean is known as Sapphire Adornment. The world system is known as Light Illuminating the Ten Directions. It rests on a fragrant cloud of all kinds of marvelously adorned lotus flowers. Its essence consists of the boundless voice of the Buddha. Within it, in the very lowest region, there is a world called Wheel of the Ten Directions' Treasuries of Endless Colors. It is shaped like a vortex with countless angles and it rests on an ocean of all kinds of jewel treasuries in infinite colors. It is covered above by a net of Indra and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Pervasively Illuminating Lotus Eye Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Pure and Marvelous Adornments. The buddha there is named Great Lion of Unsurpassable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Producing Lotus Thrones. The buddha there is named King of Universally Illuminating Dharma Realm Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled

Banner Sound. The buddha there is named Universally Renowned Great Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Vajra Jewel Adornments. The buddha there is named Lotus Flower Sunlight.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Indra Flower Moon. The buddha there is named Banner of Dharma's Sovereign Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrous Wheel Treasury. The buddha there is named Pure Voice of Great Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Wondrous Sounds. The buddha there is named Caravan Leader of Immensely Powerful Goodness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Moon. The buddha there is named Sumeru of the Power of Radiant Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Signs of Boundless Adornments. The buddha there is named Pure Moonlight of Skillful Means and Vows.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrous Flower Sound. The buddha there is named Voice of the Dharma Ocean's Great Vows.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adorned with Every Jewel. The buddha there is named Radiant Signs of the Meritorious Qualities' Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Solid Ground. The buddha there is named Beautifully Sounding Supreme Deva.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Radiant Skillful Transformation. The buddha there is named Quiescent Wisdom of Great Vigor.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Skillfully Guarded

Adorning Practices. The buddha there is named Gladdening the Beholder.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Sandalwood Jewel Flowers. The buddha there is named Universal Illumination of the Light of Extremely Profound and Unshakable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Ocean Manifesting Various Forms and Features. The buddha there is named Everywhere Emanating the Inconceivable Radiance of the King of Supreme Meanings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Great Radiance Transformationally Manifested throughout the Ten Directions. The buddha there is named Incomparably Awesome Light of Supreme Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sumeru Cloud Banner. The buddha there is named Eye of Extreme Purity's Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Illuminating Lotus. It is shaped like a sphere and it rests on an infinitely varicolored ocean of many marvelously fragrant *maṇi* jewels. It is covered above by clouds of all vehicles' adornments and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Sun of the Vigor of Liberation.

Sons of the Buddha, circling around in a rightward direction from this Sapphire Adornment Fragrant Ocean, the next fragrant ocean is known as Adorned Depths of the Vajra Wheel. The world system is known as Indra's Net Inset with Wondrous Jewels. Its essence consists of the sound created by the wisdom of Samantabhadra. Within it, in the very lowest region, there is a world called Lotus Flower Net. It is shaped like Mount Sumeru and it rests on an ocean of many marvelous flower mountain banners. It is covered above by clouds of Indra's nets adorned with sovereign *maṇi* jewels showing the realms of the buddhas and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Universally Enlightened Wisdom of the Dharma Body.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Endless Sunlight. The buddha there is named Wisdom of Supremely Great Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universal Emanation of Sublime Light. The buddha there is named Endless Power of a Cloud of Great Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Tree Blossom Banner. The buddha there is named Voice of Boundless Knowledge of the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pearl Canopy. The buddha there is named Pāramitā Lion Sprint.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Boundless Sound. The buddha there is named Wonderfully Enlightened Wisdom of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Everywhere Visible Forested Peaks. The buddha there is named Appearing Before Beings Everywhere.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Radiance of the Lion's Net of Indra. The buddha there is named Cloud of Golden Light from the Sun of Undeclared Purity.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Inlaid with Many Jewels. The buddha there is named Imperial Banner's Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Ground of Undeclared Radiance. The buddha there is named Pure Moon of All Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Constantly Emanating Sounds in Praise of Buddha's Qualities. The buddha there is named Space-like Wisdom of Universal Enlightenment.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Towering Flaming Radiance. The buddha there is named

Transformationally Manifesting Great Cloud Banners in the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Site of Enlightenment Adorned with Radiance. The buddha there is named Universal Illumination of Peerless Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Generating Every Jeweled Adornment. The buddha there is named King of the Spiritual Superknowledges Who Extensively Liberates Beings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Marvelous Light-Adorned Palace. The buddha there is named Vast Wisdom Knowing All Meanings.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Dust-Transcending Quiescence. The buddha there is named Not Appearing in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Maṇi Jewel Flower Banner. The buddha there is named Auspicious Mind-Pleasing Sound.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universal Cloud Treasury. It is shaped like a tower and it rests on a perfumed ocean of various kinds of palaces. It is covered above by clouds of all kinds of jeweled lamps and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named King of Supremely Enlightened Spiritual Superknowledges.

Sons of the Buddha, circling around in a rightward direction from this Adorned Depths of the Vajra Wheel Fragrant Ocean, the next fragrant ocean is known as Indra's Net of Lotuses. The world system is known as Manifesting Reflections throughout the Ten Directions. It rests on a lotus flower adorned with all kinds of fragrant *maṇi* jewels. Its essence consists of the sounds of all buddhas' wisdom light. Within it, in the very lowest region, there is a world called Jewel Light of the Ocean of Beings. It is shaped like a treasury of pearls and it rests on a whirlpool within an ocean of all kinds of *maṇi* jewel necklaces. It is covered above by clouds of water-radiance *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha

there is named Universally Illuminating Moon of Inconceivable Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sphere of Marvelous Fragrance. The buddha there is named Banner of Measureless Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sphere of Marvelous Radiance. The buddha there is named Enlightened Wisdom of the Dharma Realm's Light and Sound.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Roaring Maṇi Jewel Banner. The buddha there is named Lotus Radiance Ever Extending Wondrous Arms.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sphere of Extreme Solidity. The buddha there is named Light of the Ocean of Irreversible Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Radiant Adornments of the Many Practices. The buddha there is named Bhagavat of Universally Supreme Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Illuminating Lion Throne. The buddha there is named Lion Light's Immeasurably Powerful Enlightened Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flaming Jewel Radiance Adornment. The buddha there is named Pure Knowledge of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Countless Lamps. The buddha there is named Signs of Sorrowlessness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Always Hearing the Buddha's Voice. The buddha there is named Awesome Radiance of Natural Supremacy .

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Transformations. The buddha there is named Golden Lotus Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Everywhere

Entering the Ten Directions. The buddha there is named Lion-Sprint Wisdom Contemplating the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Blazing Flames. The buddha there is named Tree of Blazing Light Kimnara King.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Illuminating Fragrant Light. The buddha there is named Fragrant Lamp and King of Skillful Teaching.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sphere of Countless Floral Accumulations. The buddha there is named Everywhere Manifesting the Buddha's Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Complete Purity of the Many Sublimities. The buddha there is named King of the Identity of All Dharmas and the Spiritual Superknowledges.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Ocean of Golden Light. The buddha there is named Sovereign Mastery of Great Transformations throughout the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Treasury of Pearl Flowers. The buddha there is named Inconceivable Wisdom Light of the Dharma Realm's Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Indra's Sumeru Lion Throne. The buddha there is named Light of Supreme Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasive Illumination of Boundlessly Many Jewels. It is shaped like a rectangle and it rests on an ocean of flower forests. It is covered above by an Indra's net which everywhere rains infinitely varicolored sovereign *maṇi* jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Supreme Voice Everywhere Illuminating the World.

Sons of the Buddha, circling around in a rightward direction from this Indra's Net of Lotus Fragrant Ocean, the next fragrant ocean is known as Fragrant Treasury of Collected Jewels. The world system is known as Adorned with Every Kind of Awesome Virtue. Its essence consists of the sounds emanating from the Dharma wheel of all buddhas. Within it, in the very lowest region, there is

a world called All Different Kinds of Creations. It is shaped like a vajra and it rests on a banner of all different sorts of vajra mountains. It is covered above by clouds of vajra jewel radiance and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Lotus Flower Eyes.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Joyously Perceived Sound. The buddha there is named Creating Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of Jewel Adornments. The buddha there is named Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasive Illumination of Tāla Blossoms. The buddha there is named Sublime Sound of Undeclared Quiescence.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Transformational Radiance. The buddha there is named Wisdom Moon of Pure Emptiness.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Many Marvelous Inlays. The buddha there is named Revealing the Signs of the Ocean of Merit's Dense Clouds.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Marvelous Sounds of All Kinds of Adornments. The buddha there is named Cloud of Joy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Lotus Pool. The buddha there is named Famous Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adorned with All Kinds of Jewels. The buddha there is named Eye of the Lion Sprint Contemplations.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Marvelous Flower. The buddha there is named Endless Vajra Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named City of Lotus Adornments. The buddha there is named Pervasive Light of the Solar Treasury's Eye.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Countless Forested Peaks. The buddha there is named Thunder of All Dharmas.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sunlight. The buddha there is named Revealing Measureless Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Abiding in Lotus Petals. The buddha there is named Mountain of All Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Sustaining Winds. The buddha there is named Sunlight Faculties.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Manifestation of Brilliance. The buddha there is named Pervasively Illuminating Physical Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Fragrant Thunder's Pervasive Vajra Jewel Illumination. The buddha there is named Signs of the Blooming of the Supreme Flower.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adornments of Indra's Net. It is shaped like balustrades and rests on an ocean of every sort of adornment. It is covered above by clouds of flaming light towers and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Cloud Manifesting Fearlessness.

Sons of the Buddha, circling around in a rightward direction from this Fragrant Treasury of Collected Jewels Fragrant Ocean, the next fragrant ocean is known as Jewel Adornments. The world system is known as Completely Undeiled. Its essence consists of the sounds of spiritual transformations occurring in buddha *kṣetras* even within all atoms. Within it, in the very lowest region, there is a world called Pure, Marvelous, and Level. It is shaped like the body of a jewel and it rests on an ocean of radiant spheres made of all kinds of jewels. It is covered above by clouds of various kinds of sandalwood, *maṇi* jewels, and pearls and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Invincible and Peerless Banner.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Blazing

Wonderful Adornments. The buddha there is named King of Lotus Flower Wisdom and Spiritual Superknowledges.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Spherical Banner of Sublime Signs. The buddha there is named Endless Radiance Renowned throughout the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrous Adornments of Flame-Core Maṇi Jewels. The buddha there is named Great Wisdom Delighting All Who See or Hear.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adorned with Wondrous Flowers. The buddha there is named Measureless Powers and Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Producing Pure Atoms. The buddha there is named Transcending Brahmā.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasively Radiant Transformational Fragrance. The buddha there is named Musth Elephant with the Great Strength of Vajra.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Light Vortex. The buddha there is named Meaningful Good Reputation.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Ocean of Jewel Necklaces. The buddha there is named Incomparable Pervasively Illuminating Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of Wondrous Floral Lamps. The buddha there is named Lamp of Ultimate Qualities and Unimpeded Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adorned with Skillful Means. The buddha there is named Pāramitā of the Wisdom Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pervasive Radiance of Sandalwood Blossoms. The buddha there is named Voice of Boundless Dharma Realm Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of

Indra's Net. The buddha there is named Far-Reaching Lamplight Illumination.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sphere of Pure Flowers. The buddha there is named Light of the Dharma Realm Sun.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Great Awesome Brilliance. The buddha there is named Voice of the Dharma Wheel and the Ocean of Boundless Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Dwelling Together Peacefully in Jeweled Lotus Pool. The buddha there is named Expositor of the Entry to Inconceivable Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Level Ground. The buddha there is named Radiant King of the Jewels of the Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Collection of Fragrant Maṇi Jewels. The buddha there is named Wondrous Adornments of the Ocean of Endless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sublime Light. The buddha there is named Pervasive Voice of the Peerless Powers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Dazzling Illumination of the Ten Directions' Pervasive Solid Adornments. It is shaped like an octagon and it rests on an ocean of mind king *maṇi* jewel spheres. It is covered above by clouds of curtains adorned with every kind of jewel and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Great Bright Lamp of the Universal Eye.

Sons of the Buddha, circling around in a rightward direction from this Jewel Adornments Fragrant Ocean, the next fragrant ocean is known as Mass of Vajra Jewels. The world system is known as Dharma Realm Conduct. Its essence consists of the sound of the expedient dharmas used on all bodhisattva grounds. Within it, in the very lowest region, there is a world called Dazzling Radiance of the Light of Purity. It is shaped like a strand of pearls and it rests on an ocean of pearl necklaces the color of every kind of jewel. It is covered above by clouds of bodhisattva pearl topknots and radiant *maṇi*

jewels and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Light of Supreme Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Wondrous Canopy. The buddha there is named Wisdom of the Sovereign Mastery of Dharma.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jewel Adorned Lion Throne. The buddha there is named Great Dragon Pool.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Revealing Vajra Thrones. The buddha there is named Ascending Lion Throne's Lotus Dais.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Supreme Sound of Lotus. The buddha there is named Universally Awakening Wisdom Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Fine Habitual Propensities. The buddha there is named Sublime Radiance King Who Preserves the Earth.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sound of Joy and Bliss. The buddha there is named King of the Dharma Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Maṇi Jewel Treasury of Indra's Net. The buddha there is named Not Seen in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Terrestrial Treasury of the Many Sublimities. The buddha there is named Banner of the Body of Flaming Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sphere of Golden Light. The buddha there is named Purifying Beings' Conduct.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adornments of Mount Sumeru. The buddha there is named Pervasively Radiant Cloud of All Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Shape of Many

Trees. The buddha there is named Pure Moon Awakening of the Bejeweled Floral Appearance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Free of Fear. The buddha there is named Supreme Torch of Golden Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Greatly Renowned Dragon King Banner. The buddha there is named Contemplation of All Dharmas' Equality.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Manifesting the Colors of Maṇi Jewels. The buddha there is named Sun of Transformations.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flaming Lamplight Adornment. The buddha there is named Pervasively Illuminating Light of the Jeweled Canopy.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Cloud of Fragrant Light. The buddha there is named Contemplative Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Free of Adversaries. The buddha there is named Ocean of Vigor's Supreme Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Radiant Banner of All Kinds of Adornments. The buddha there is named Sovereign King Everywhere Manifesting Mind-Delighting Lotuses.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Adornment of the Mid-Brow Hair Mark. It is shaped like a half-moon and it rests on an ocean of Mount Sumeru's Maṇi Jewel Flowers. It is covered above by clouds of sovereign *maṇi* jewels emanating all kinds of adorning blazing radiance and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Pure Eye.

Sons of the Buddha, circling around in a rightward direction from this Mass of Vajra Jewels Fragrant Ocean, the next fragrant ocean is known as Jeweled Parapet of the Celestial Ramparts. The world system is known as Light of the Lamp's Flames. Its essence consists of the sound of the wheel everywhere revealing the dharma of the identity of all things. Within it, in the very lowest region,

there is a world called Sphere of the Jeweled Moon's Flaming Light. It is shaped like an array of all objects of adornment and it rests on an ocean of flowers adorned with all kinds of jewels. It is covered above by clouds of *vaidūrya*-colored lion thrones and it is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Sovereign Radiance of the Sun and Moon.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Jeweled Light of Sumeru. The buddha there is named Banner of Endless Dharma Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Banner of the Many Sublimities' Radiance. The buddha there is named Great Accumulation of Flowers.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Flower of Mañi Jewel Radiance. The buddha there is named Freest of All Men.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Universal Sound. The buddha there is named Universal Illumination of Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sound of the Great Kiṃnara Tree. The buddha there is named Sovereign Dragon of Measureless Merit.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Light of Boundless Purity. The buddha there is named Light of the Bejeweled Flower of Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Supreme Sound. The buddha there is named Adorned with Omniscience.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Interspersed Decorations of Many Jewels. The buddha there is named Mount Sumeru of Flaming Jewel Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Pure Sound of Sumeru. The buddha there is named Manifest Radiance of All Practices.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Perfumed Canopy. The buddha there is named Ocean of All Unimpeded Pāramitās.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Lion Flower Net. The buddha there is named Banner of Flaming Jewel Light.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Vajra Lamp of Marvelous Flowers. The buddha there is named Light of All Great Vows.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Ground of the Light of All Dharmas. The buddha there is named All Dharmas' Vast True Meaning.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Evenly Adorned with the Powder of Pearls. The buddha there is named Net of Supreme Wisdom's Radiance.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Vaiḍūrya Flower. The buddha there is named Banner of Collected Jewels.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Sphere of Measureless Marvelous Light. The buddha there is named Oceanic Treasury of Great Awesomely Powerful Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Clear Vision of the Ten Directions. The buddha there is named Banner of Pure Cultivation of All Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in a buddha *kṣetra*, there is a world named Delightful Sound of Purity. It is shaped like a buddha's hand and it rests on an ocean of nets of jewel light. It is covered above by clouds of all adornments worn by bodhisattvas and it is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Unimpeded Radiance Everywhere Illuminating the Dharma Realm.

At that time, Samantabhadra Bodhisattva again addressed the great assembly, saying:

Sons of the Buddha, the next fragrant ocean to the east of this Treasury of Stainless Flaming Radiance Fragrant Ocean is a fragrant ocean known as Transformationally Created Sublime Bodies. Within this ocean, there is a world system known as Region of Well-Distributed Distinctions.

The next fragrant ocean beyond that is known as Vajra Eye Banner. The world system is known as Bridge Adorning the Dharma Realm.

The next fragrant ocean beyond that is known as Marvelous Adornments of All Different Kinds of Lotus. The world system is known as Constantly Sending Forth Transformations throughout the Ten Directions.

The next fragrant ocean beyond that is known as Sphere of Continuous Jewel Kings. The world system is known as Dense Clouds of Jeweled Lotus Stems.

The next fragrant ocean beyond that is known as Everywhere Adorned with Marvelous Fragrances and Flaming Light. The world system is known as Vairocana's Transformative Practices.

The next fragrant ocean beyond that is known as Jewel Powder Jambu Banner. The world system is known as Realm Protected by All Buddhas.

The next fragrant ocean beyond that is known as Flaming Radiance of Every Color. The world system is known as Pervasive Illumination of Supreme Radiance.

The next fragrant ocean beyond that is known as Realm of All Kinds of Adornments. The world system is known as Lamp Emanating the Flaming Light of Jewels.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣētras*. The fragrant ocean closest to the ring of mountains is called Crystal Ground. The world system is known as Always Emanating Light. Its essence consists of the sound of pure kalpas in an ocean of worlds. Within it, in the very lowest region, there is a world called Banner of Delightful Pure Radiance which is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣētra*. The buddha there is named Vigor and Wisdom of Supreme Samādhi.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣētras*, on the same level as the Vajra Banner World, there is a world named Banner of Fragrant Adornments. It is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣētras*. The buddha there is named Unobstructed Dharma Realm Lamp.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣētras*, on the same level as the Sahā World, there is a world named Treasury of Emanated Light. The buddha there is named Unobstructed Wisdom Light Pervading the Dharma Realm.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras*, in the highest region of this world system, there is a world known as Supreme Physical Fragrance. It is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Flower of the Limbs of Enlightenment.

Sons of the Buddha, the next fragrant ocean beyond that Sphere of Endless Radiance Fragrant Ocean is a fragrant ocean known as Complete Sublime Radiance. The world system is known as Everywhere Free of Defilement.

The next fragrant ocean beyond that is known as Canopy of Dazzling Radiance. The world system is known as Boundless Universal Adornment.

The next fragrant ocean beyond that is known as Wondrous Jewel Adornment. The world system is known as Fragrant Mañi Jewel Patterns.

The next fragrant ocean beyond that is known as Emanating Buddha's Voice. The world system is known as Well Established Adornments.

The next fragrant ocean beyond that is known as Sumeru Treasury of Fragrant Banners. The world system is known as Pervasively Full Radiance.

The next fragrant ocean beyond that is known as Marvelous Sandalwood Light. The world system is known as Sphere of Flaming Floral Radiance.

The next fragrant ocean beyond that is known as Sustained by Wind Power. The world system is known as Flaming Jewel Radiance Cloud Banner.

The next fragrant ocean beyond that is known as Physical Adornments of Indra. The world system is known as Pearl Treasury.

The next fragrant ocean beyond that is known as Level and Purified. The world system is known as Various Vaiḍūrya Powder Adornments.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Marvelous Tree Flowers. The world system is known as Producing Vast Kṣetras Everywhere. Its essence consists of the sounds of *māras* vanquished by all buddhas. Within it, in the very lowest region, there is a world called Flaming Torchlight Banner. The buddha there is named Ocean of the World's Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Generating Jewels. The buddha there is named Jewel Cloud of the Lion's Powers.

Above this world, on the same level as the Sahā World, there is a world named Robe Banner. The buddha there is named King of the Ocean of Omniscience.

In the highest region of this world system, there is world called Jewel Necklace Lion Light. The buddha there is named Skillful Transformations Lotus Banner.

Sons of the Buddha, the next fragrant ocean beyond the Flaming Light of Vajra Fragrant Ocean⁹³ is a fragrant ocean known as Lustrous Decorative Banner of All Adornments. The world system is known as Adorned with Pure Conduct.

The next fragrant ocean beyond that is known as Ocean of Dazzling Light from All Kinds of Jeweled Flowers. The world system is known as Adorned with the Signs of the Meritorious Qualities.

The next fragrant ocean beyond that is known as Blooming Lotus. The world system is known as Bodhisattvas' Maṇi Jewel Crown Adornments.

The next fragrant ocean beyond that is known as Marvelously Jeweled Robes. The world system is known as Sphere of Pure Pearls.

The next fragrant ocean beyond that is known as Pervasively Radiant Delightful Flowers. The world system is known as Dazzling Illumination of a Hundred Light Clouds.

The next fragrant ocean beyond that is known as Great Space-Pervading Radiance. The world system is known as Pervasively Illuminating Jewel Light.

The next fragrant ocean beyond that is known as Banner of Wondrous Floral Adornment. The world system is known as Golden Moon Eye Necklace.

The next fragrant ocean beyond that is known as Treasury of a Fragrant Ocean of Pearls. The world system is known as Buddha Light.

The next fragrant ocean beyond that is known as Radiance of Jewel Spheres. The world system is known as Radiance Skillfully Conjuring the Realms of the Buddhas.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Depths Adorned with Boundlessly Many Spheres. The world system is known as Countless Regional Distinctions. Its essence consists of the sounds

of the many different languages of all countries. Within it, in the very lowest region, there is a world called Vajra Flower Canopy. The buddha there is named Sound of the Universal Gateway to the Inexhaustible Light of the Signs.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣētras*, on the same level as the Vajra Banner World, there is a world named Banner Producing Jeweled Robes. The buddha there is named Great Awesome Power of a Cloud of Merit.

Above this world, on the same level as the Sahā World, there is a world named Marvelous Adornments of Many-Jeweled Ornaments. The buddha there is named Ocean of Supreme Wisdom.

In the highest region of this world system, there is world called Banner of Sunlight Robes. The buddha there is named Lotus Cloud of the Wisdom Sun.

Sons of the Buddha, the next fragrant ocean beyond the Sapphire Adornment Fragrant Ocean is a fragrant ocean known as Palace of the Asuras. The world system is known as Sustained by the Perfumed Light.

The next fragrant ocean beyond that is known as Jeweled Lion Adornment. The world system is known as Everywhere Revealing All Jewels of the Ten Directions.

The next fragrant ocean beyond that is known as Cloud of Palaces' Colored Lights. The world system is known as Jeweled Wheels' Wondrous Adornments.

The next fragrant ocean beyond that is known as Producing Great Lotus. The world system is known as Wondrous Adornments Everywhere Illuminating the Dharma Realm.

The next fragrant ocean beyond that is known as Wondrous Eyes of Flaming Lamplight. The world system is known as Everywhere Contemplating the Transformations of the Ten Directions.

The next fragrant ocean beyond that is known as Sphere of Inconceivable Adornments. The world system is known as Universally Renowned Light of the Ten Directions.

The next fragrant ocean beyond that is known as Adorned with Collected Jewels. The world system is known as Dazzling Lamplight Illumination.

The next fragrant ocean beyond that is known as Light of Pristine Jewels. The world system is known as Wind Even Sumeru Cannot Obstruct.

The next fragrant ocean beyond that is known as Jeweled Robe Balustrade. The world system is known as Light of the Tathāgata's Body.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Banner of Tree Adornments. The world system is known as Peacefully Dwelling in Indra's Net. Its essence consists of the sounds of all the bodhisattva wisdom grounds. Within it, in the very lowest region, there is a world called Marvelous Color of Gold. The buddha there is named Supremely Awesome Radiance of Fragrant Flaming Light.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Maṇi Jewel Tree Blossoms. The buddha there is named Unimpeded Pervasive Appearances.

Above this world, on the same level as the Sahā World, there is a world named Wonderful Vaiḍūrya Adornments. The buddha there is named Solid Wisdom of Sovereign Dharma Mastery.

In the highest region of this world system, there is world called Marvelous Adornments of the Voice of Brahmā. The buddha there is named King of Blooming Lotus Light.

Sons of the Buddha, the next fragrant ocean beyond that Vajra Wheel Adorned Depths Fragrant Ocean is a fragrant ocean known as Place of Transformationally Created Lotuses. The world system is known as Land of Impartiality and Honesty.

The next fragrant ocean beyond that is known as Maṇi Jewel Radiance. The world system is known as No Delusion Anywhere in the Dharma Realm.

The next fragrant ocean beyond that is known as Many Marvelous Fragrant Solar Maṇi Jewels. The world system is known as Appearing throughout the Ten Directions.

The next fragrant ocean beyond that is known as Constantly Imbibing Streams of Jewels. The world system is known as Everywhere Enacting the Buddha's Words.

The next fragrant ocean beyond that is known as Boundless Profoundly Sublime Sounds. The world system is known as Countless Regional Differences.

The next fragrant ocean beyond that is known as Solid Accumulations. The world system is known as Distinctions in Countless Places.

The next fragrant ocean beyond that is known as Pure Sound of Brahmā. The world system is known as Completely Pure Adornments.

The next fragrant ocean beyond that is known as Treasury of Sandalwood Balustrade Sounds. The world system is known as Far-Reaching Banner.

The next fragrant ocean beyond that is known as Radiant Adornments of Marvelously Fragrant Jewel Kings. The world system is known as Everywhere Revealing the Power of Light.

Sons of the Buddha, the next fragrant ocean beyond that Indra's Net of Lotus Fragrant Ocean is a fragrant ocean known as Wondrous Silver Lotus Adornments. The world system is known as Universal Conduct.

The next fragrant ocean beyond that is known as Dense Flaming Light Clouds of Vaiḍūrya Bamboo. The world system is known as Everywhere Producing the Sounds of the Ten Directions.

The next fragrant ocean beyond that is known as Mass of Flaming Light throughout the Ten Directions. The world system is known as Constantly Emanating Transformations Spreading throughout the Ten Directions.

The next fragrant ocean beyond that is known as Maṇi Jewel Banner Revealing Real Gold. The world system is known as Vajra Banner Appearance.

The next fragrant ocean beyond that is known as Great Equal Adornments. The world system is known as Vortex of Dharma Realm Courage.

The next fragrant ocean beyond that is known as Endless Radiance of Multitudes of Jeweled Flowers. The world system is known as Boundless Pure Light.

The next fragrant ocean beyond that is known as Marvelous Banner of Gold. The world system is known as Place Where Subtle Secrets are Expounded.

The next fragrant ocean beyond that is known as Pervasive Illumination of Radiant Reflections. The world system is known as Universal Adornments.

The next fragrant ocean beyond that is known as Quiescent Sound. The world system is known as Appearing as Drapes.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣētras*. The fragrant ocean closest to the ring of mountains is called Banner of Dense Flaming Light Clouds. The world system is known as Adorned with All Kinds of Light. Its essence consists of the sounds of the congregations at all *tathāgatas'* sites of enlightenment. Within it, in the very lowest region, there is a world called Pure-Eyed Adornment. The buddha there is named Vajra Moon Everywhere Illuminating the Ten Directions.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣētras*, on the same level as the Vajra Banner

World, there is a world named Lotus Flower Virtue. The buddha there is named Great Vigor's Thoroughly Enlightened Wisdom.

Above this world, on the same level as the Sahā World, there is a world named Dense Vajra Adornments. The buddha there is named Śāla King Banner.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras*, there is a world named Adorned with an Ocean of Purity. The buddha there is named Peerless Awesome Virtue That None Can Subdue.

Sons of the Buddha, the next fragrant ocean beyond that Fragrant Treasury of Collected Jewels Fragrant Ocean is a fragrant ocean known as Pervasive Illumination of the Light of All Jewels. The world system is known as Adorned with an Immaculate Reputation.

The next fragrant ocean beyond that is known as Blossoming of Many Bejeweled Flowers. The world system is known as Spacious Appearance.

The next fragrant ocean beyond that is known as Pervasive Illumination of Auspicious Pavilions. The world system is known as Everywhere Adorned with Unimpeded Radiance.

The next fragrant ocean beyond that is known as Sandalwood Tree Blossoms. The world system is known as Vortex Appearing throughout the Ten Directions.

The next fragrant ocean beyond that is known as Producing Wonderfully Colored Jewels. The world system is known as Universally Traveling Banner of Supremacy.

The next fragrant ocean beyond that is known as Universally Produced Vajra Flowers. The world system is known as Manifesting Inconceivable Adornments.

The next fragrant ocean beyond that is known as Adorned with Mind King Maṇi Jewel Wheels. The world system is known as Manifesting the Unimpeded Light of the Buddha.

The next fragrant ocean beyond that is known as Necklace of Collected Jewels. The world system is known as Purifying Doubts.

The next fragrant ocean beyond that is known as Everywhere Adorned with Pearl Wheels. The world system is known as That Which Flows from the Buddhas' Vows.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Sphere of Jambūnada Jewel Treasuries. The world system is known as Universal Sound Banner. Its essence consists of the voice which enters the gateway of omniscience. Within it, in the very lowest region, there is a world called

Flaming Light of Flower Stamens. The buddha there is named Vigorous Giving.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣētras*, on the same level as the Vajra Banner World, there is a world named Lotus Light Banner. The buddha there is named Supreme Mind King of All Meritorious Qualities.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣētras*, on the same level as the Sahā World, there is a world named Adorned with the Ten Powers. The buddha there is named King Who Skillfully Reveals Measureless Meritorious Qualities.

In the highest region of this world system, there is world called Mountain Banner of Maṇi Jewel Fragrance. The buddha there is named Vast Eye of Goodness Who Purifies One of Doubts.

Sons of the Buddha, the next fragrant ocean beyond that Jewel Adornments Fragrant Ocean is a fragrant ocean known as Treasury Holding the Light of Sumeru. The world system is known as Producing Vast Clouds.

The next fragrant ocean beyond that is known as Realm of the Great Awesome Power of Various Kinds of Adornments. The world system is known as Adorned with Unimpeded Purity.

The next fragrant ocean beyond that is known as Densely Spread Bejeweled Lotuses. The world system is known as Supreme Lamp Adornments.

The next fragrant ocean beyond that is known as Resting on All Kinds of Jewel Adornments. The world system is known as Treasury of Sunlight Nets.

The next fragrant ocean beyond that is known as Abundant Purification. The world system is known as Resting Place of the Jeweled Flowers.

The next fragrant ocean beyond that is known as Extremely Intelligent Conduct. The world system is known as Adorned with Supreme Forms.

The next fragrant ocean beyond that is known as Peak Holding Marvelous Maṇi Jewels. The world system is known as Treasury of Completely Pure Space.

The next fragrant ocean beyond that is known as Pervasive Illumination of Great Radiance. The world system is known as Torchlight of Sapphires.

The next fragrant ocean beyond that is known as Filled with Pervasively Radiant Delightful Maṇi Pearls. The world system is known as Pervasive Roaring.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Producing Sapphires. The world system is known as Everywhere Free of Differences. Its essence consists of the tremor-inducing roar of all bodhisattvas. Within it, in the very lowest region, there is a world called Wonderfully Supreme Treasury. The buddha there is named Supreme Meritorious Qualities and Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Adorned Appearance. The buddha there is named Great Light of Transcendence.

Above this world, on the same level as the Sahā World, there is a world named Everywhere Adorned with Vaiḍūrya Spheres. The buddha there is named Sumeru Lamp.

In the highest region of this world system, there is world called Ocean of Flower Banners. The buddha there is named Cloud of Endless Transformations and Sublime Wisdom.

Sons of the Buddha, the next fragrant ocean beyond that Mass of Vajra Jewels Fragrant Ocean is a fragrant ocean known as Decorated Jewel Parapets. The world system is known as Outstanding Jewel Banners.

The next fragrant ocean beyond that is known as Adorned with Jeweled Banners. The world system is known as Displaying Every Kind of Radiance.

The next fragrant ocean beyond that is known as Cloud of Marvelous Jewels. The world system is known as Pervasively Illuminating Light of All Kinds of Jewel Adornments.

The next fragrant ocean beyond that is known as Adorned with Jewel Tree Blossoms. The world system is known as Interspersed with Marvelous Floral Decorations.

The next fragrant ocean beyond that is known as Adorned with Marvelous Bejeweled Robes. The world system is known as Ocean of Light.

The next fragrant ocean beyond that is known as Jewel Tree Summit. The world system is known as Cloud of Flaming Jewel Light.

The next fragrant ocean beyond that is known as Manifesting Light. The world system is known as Unimpeded Vajra Penetration.

The next fragrant ocean beyond that is known as Pervasive Lotus Adornments. The world system is known as Boundless Shores of Ocean Depths.

The next fragrant ocean beyond that is known as Marvelous Jewel Adornment. The world system is known as Everywhere Revealing the Treasuries of Countries.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣētras*. The fragrant ocean closest to the ring of mountains is called Indestructible Ocean. The world system is known as Lotus Field Inlaid with Wondrous Wheels. Its essence consists of the sounds emanated by the powers of all buddhas. Within it, in the very lowest region, there is a world called Most Sublime Fragrance. The buddha there is named Emanating Light Rays as Numerous as Countless Atoms.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣētras*, on the same level as the Vajra Banner World, there is a world named Inconceivably Many Different Approaches to Adornment. The buddha there is named Measureless Wisdom.

Above this world, on the same level as the Sahā World, there is a world named Treasury of Wondrous Flowers Emanating Light throughout the Ten Directions. The buddha there is named Cloud of Flaming Light from the Eye of the Lion.

In the highest region of this world system, there is world called Ocean Sound. The buddha there is named Water Heaven's Gate of Flaming Light.

Sons of the Buddha, the next fragrant ocean beyond that Jeweled Parapet of the Celestial Ramparts Fragrant Ocean is a fragrant ocean known as Glorious Radiance of the Wheel of Flaming Light. The world system is known as Ineffably Many Different Adornments.

The next fragrant ocean beyond that is known as Jewel Dust Road. The world system is known as Everywhere Entering Countless Vortices.

The next fragrant ocean beyond that is known as Possessed of Every Adornment. The world system is known as Pervasively Radiant Jewel Light.

The next fragrant ocean beyond that is known as Net Spreading Many Jewels. The world system is known as Deep and Dense Array.

The next fragrant ocean beyond that is known as Banner of Wondrous Jewel Adornments. The world system is known as Sound of Clear Knowledge of the Oceans of Worlds.

The next fragrant ocean beyond that is known as Pure Reflections of the Solar Palace. The world system is known as Everywhere Entering Indra's Net.

The next fragrant ocean beyond that is known as Exquisitely Sublime Sound of Every Kind of Drum Music. The world system is known as Perfectly Full in Uniform Rectitude.

The next fragrant ocean beyond that is known as All Kinds of Sublime Adornments. The world system is known as Cloud of Pure and Dense Flaming Light.

The next fragrant ocean beyond that is known as Lamp of Omnipresent Flaming Jewel Light. The world system is known as Forms According to the Buddha's Original Vows.

There are other fragrant oceans such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*. The fragrant ocean closest to the ring of mountains is called Robe of Collected Necklaces. The world system is known as Marvelous Conjured Robes. Its essence consists of the voices of all buddhas of the three periods of time. Within it, in the very lowest region, there is a fragrant ocean called Indra's Flower Treasury. That world is called Inducing Joyous Delight.⁹⁴ It is surrounded by uniformly pure worlds as numerous as the atoms in a buddha *kṣetra*. The buddha there is named Solid Awakened Wisdom.

Above this world, beyond a number of worlds as numerous as the atoms in ten buddha *kṣetras*, on the same level as the Vajra Banner World, there is a world named Jewel Net Adornment. It is surrounded by uniformly pure worlds as numerous as the atoms in ten buddha *kṣetras*. The buddha there is named Radiance of Measureless Joyous Delight.

Above this world, beyond a number of worlds as numerous as the atoms in three buddha *kṣetras*, on the same level as the Sahā World, there is a world named Jeweled Lotus Lion Throne. It is surrounded by worlds as numerous as the atoms in thirteen buddha *kṣetras*. The buddha there is named Supreme Purity Not Heard in Vain.

Above this world, beyond a number of worlds as numerous as the atoms in seven buddha *kṣetras*, in the highest region of this world system, there is world called Jewel-Colored Dragon Light. It is surrounded by uniformly pure worlds as numerous as the atoms in twenty buddha *kṣetras*. The buddha there is named Brightness Shining Everywhere throughout the Dharma Realm.

Sons of the Buddha, within fragrant oceans such as these as numerous as the atoms in ten ineffables of buddha *kṣetras*, there exist world systems as numerous as the atoms in ten ineffables of buddha *kṣetras*. They all rest on a lotus adorned with a banner of sovereign *maṇi* jewels displaying the physical forms of all bodhisattvas. Every

one of them has an uninterruptedly adorned border. Every one of them emanates jewel-colored radiance. Every one of them is covered above by light clouds. Every one of them possesses its own individual adornments. Every one of them is associated with different sorts of kalpas. Every one of them has buddhas appearing in it. Every one of them has the expounding of an ocean of the Dharma. Every one of them is everywhere filled with beings. Every one of them everywhere enters [every place] throughout the ten directions. And every one of them is supported by the empowerment of the spiritual powers of all buddhas.

Within every one of these world systems, all the worlds take all kinds of different adornments as the bases of their existence. They are all interconnected in the formation of the web of worlds and they are everywhere established in the various different aspects constituting the Flower Treasury Adornment Ocean of Worlds.

At that time, wishing to restate his meaning and assisted by the awesome power of the Buddha, Samantabhadra Bodhisattva then spoke these verses:

The Flower Treasury ocean of worlds
is identical to and no different from the Dharma realm.
With adornments that are extremely pure,
it abides in empty space.

Within this ocean of worlds,
there exist an inconceivable number of *kṣetra* systems.
Each and every one of them is independent
and they each are free of mixing or disorder with the others.

In the Flower Treasury Ocean of Worlds,
the *kṣetra* systems are well distributed,
unique in form, different in adornments,
and possessed of all sorts of diverse aspects.

The sounds of the transformations conjured by buddhas,
in their many different varieties, may form their essential substance.
Each, in ways befitting the power of his karmic deeds, sees
the marvelous adornments of these *kṣetra* systems.

[Some are] shaped like Mount Sumeru, a city wall, a net,
like whirlpools, wheels, spheres,
or like a vast blooming lotus flower
All of them mutually encircle each other.⁹⁵

Or they may take the shape of a mountain banner, a tower,
a vortex, or a vajra.

In ways such as these, there exist inconceivable vast *kṣetra* systems.

[Based on] immense oceans, pearls, [made of] flaming radiance, or inconceivable nets of light, all such *kṣetra* systems as these reside entirely within a lotus flower.

In each and every one of those *kṣetra* systems there are an ineffable number of nets of light. Within that light, there appear the many *kṣetras* which everywhere pervade the ocean of the ten directions.

All the lands enter entirely into all the adornments present within all the *kṣetra* systems where they are all endlessly seen.

The inconceivable *kṣetra* systems, and the boundless worlds— Their many different sorts of marvelously fine adornments all arise through the powers of the Great Rishis.⁹⁶

In all of the *kṣetra* world systems, there exist an inconceivable number of worlds. In some cases still forming, in some cases deteriorating, and in some cases having already been completely destroyed.

Just as with the leaves within a forest, there are those still growing even as others are falling, so too, within *kṣetra* systems such as these, worlds are being created and destroyed.

Just as, in dependence upon the trees in a grove, there are many different kinds of fruits, so too, in dependence on *kṣetra* systems such as these, many different kinds of beings dwell.

Just as, where the types of seeds vary, the fruits which are produced are distinctly different, so too, because of differences in the power of their karmic deeds, beings' *kṣetras* are also not the same.

Just as, in the case of the mind king jewel, in accordance with one's mind one views many different colors, so too, because a being's mind is pure, he will be able to see pure *kṣetras*.

Just as the great king of the dragons, sends forth clouds which fill the sky,

in this same way, the power of the buddhas' vows
produces all these lands.

Just as a conjurer, by resort to the use of spells,
is able to manifest many different kinds of phenomena,
so too, because of the power of the karma of beings,
there exist such inconceivable lands.

Just as the many paintings
were created by a master painter,
so too, all the *kṣetras*
were created by the master painter of the mind.

The differences in the bodies of each being
arise in accordance with the discriminations in their minds.
In this same way, of the many different kinds of *kṣetras*,
none of them have not arisen as a consequence of karma.

Just as when one sees the Master Guide,⁹⁷
he may appear in many different forms.
So too, in accordance with the mental actions of beings,
what they see in the many *kṣetras* is also just this way.

The boundaries of all of the *kṣetras*
are draped all around with nets of lotus flowers.
Their various types of appearances are different
and their adornments are all pure.

All those nets of lotus flowers
are where the network of *kṣetras* is established.
It is among these various types of adorning phenomena
that the many different kinds of beings reside.

In some cases, there are *kṣetras* in which
it is dangerous, and the terrain is not level.
It is because of the afflictions of beings
that they see circumstances such as those.

Whether defiled or pure,
there are countless such *kṣetra* systems
which arise in accordance with the minds of beings
and which are sustained by the powers of the bodhisattvas.

In some cases, there are *kṣetras* in which
there is defilement or purity.
These arise due to the power of karmic actions
or are transformationally created by bodhisattvas.

There are *kṣetras* that emanate light,
which are composed of immaculate jewels,

which have various kinds of marvelous adornments,
and which were purified by buddhas.

In every one of the *kṣetra* systems,
the kalpa-ending fires are inconceivable.
Although what appears then is the horror of destruction,
the places themselves always remain stable.

It is due to the power of beings' karma
that there arise the many *kṣetras*
which rest upon wind spheres
or rest upon water spheres.

The dharmas of the worlds are of this very sort:
The various things are all seen differently,
and yet, in truth, none of them are produced at all,
nor are any of them destroyed.

It is by each and every thought of the mind,
that the countless *kṣetras* are produced.
It is through the Buddha's awesome spiritual powers
that one may see them as entirely pure and free of defilement.

There are *kṣetras* formed from dirt
whose substances are very hard and stiff
and which are dark and devoid of any illumination.
These are places in which those with evil karma reside.

There are *kṣetras* formed from vajra
which are defiled, which involve great anxiety and fear,
and in which suffering is abundant and happiness is rare.
These are where those of only meager merit reside.

Some of them are composed of iron
and some are made from copper
or from stone mountains which are dangerous and frightening.
These are full of those who committed the evils of karmic offenses.

There are *kṣetras* in which there are hells
where beings undergo sufferings from which there is no rescue,
where they constantly dwell in the midst of darkness,
or where they are burned by oceans of blazing flames.

Some others also have animals
with many different kinds of ugly physical forms
who, due to their own bad karmic actions,
always endure all kinds of suffering and anguish.

In some of them, one sees the realms of Yama
in which beings, driven along by burning hunger and thirst,

climb great mountains of fire
and endure all kinds of extremely intense sufferings.

In some cases, there are *kṣetras*
formed from combinations of the seven types of jewels
in which there are all different kinds of palaces.
These circumstances are acquired due to pure karmic actions.

You should contemplate those worlds
in which there are humans and devas.
Through the development of the fruits of pure karma,
they may experience happiness all the time.

There exist even within each and every pore,
an inconceivable number of *koṭīs* of *kṣetras*
in which there are all kinds of different adorned appearances
which, even so, are never cramped for space.

Due to the karma of each and every being,
the worlds are of countless types.
Within them, grasping and attachment arise,
by which their experience of suffering or happiness differs.

There are *kṣetras* composed of the many sorts of jewels
which always emanate boundless radiance
and which, with their vajra and marvelous lotuses,
contain adornments that are pure and free of defilement.

There are *kṣetras* whose essential substance is light
which exist in dependence upon a sphere of light,
which are gold colored, fragrant with sandalwood,
and have flaming light clouds everywhere producing illumination.

There are *kṣetras* consisting of a lunar orb
draped all about with fragrant robes
and resting within a single lotus flower
which is everywhere full of bodhisattvas.

There are *kṣetras* composed of the many kinds of jewels
whose colors and appearances are free of all defilement,
and which, just as with the net of Indra,
emanate light which forever brightly shines.

There are *kṣetras* whose essential substance is fragrance.
Some are flowers made of vajra
or are forms made of the reflected light of *maṇi* jewels.
Contemplating them, one beholds their extreme purity.

Some are inconceivable *kṣetras*
composed of flower wreaths

that are entirely filled with transformation buddhas
and the pervasive radiance of bodhisattvas.

Some are pure *kṣetras*
entirely consisting of flowering trees
whose marvelous branches spread over a site of enlightenment
and shade it with clouds of *maṇi* jewels.

There are *kṣetras* illuminated by pure light,
composed of vajra flowers.

There are those consisting of sounds conjured by the Buddha
that are boundlessly arrayed in the form of a net.

There are *kṣetras* which have an appearance
like a bodhisattva's crown composed of wondrous *maṇi* jewels.
There are those which assume a form like a throne
and which arise from conjured light.

Some consist of sandalwood powder
and some are formed from the light emitted from between the brows.
And in some cases, sounds emanated from the Buddha's radiance
form these wondrous *kṣetras*.

There are those who see pure *kṣetras*
adorned with a single kind of light,
whereas some see them with many adornments.
These many different types are all extraordinarily marvelous.

Some of them use as their adornments
the marvelous things from ten lands,
whereas some take all of them from a thousand lands
to constitute their adornments.

In some cases, they use such things from a *koṭī* of *kṣetras*
to form the adornments for but a single land.
These many different appearances
then all appear there like reflected images.

There may be phenomena from an ineffable number of lands
which then serve to adorn but a single *kṣetra*.
Each and every one of these emanate light
which arises from the power of the Tathāgata's vows.

In some cases, there are those lands
which have been purified by the power of vows
in which, within all their adornments,
one views the many oceans of *kṣetras* everywhere.

In the pure lands reached
by all who cultivate the vows of Samantabhadra,

the adornments in the *kṣetras* of the three periods of time
all appear there within it.

Sons of the Buddha, you should contemplate
the awesome spiritual powers within the *kṣetra* systems
in which one is enabled to see as if in a dream
all the lands of the future.

All the worlds throughout the ten directions,
including the oceans of lands throughout the past—
they all, within but a single *kṣetra*,
manifest their appearances as if conjured there.

All buddhas of the three periods of time
as well as their lands
may all be completely seen
within but a single *kṣetra* system.

Through the spiritual powers of all buddhas,
even within an atom, there appear the many lands.
Of their many different varieties, all are clearly seen
like reflections which have no actual reality.

In some cases, there are many *kṣetras*
whose form is like that of an immense ocean.
In some cases, they resemble Mount Sumeru.
Such worlds are inconceivably numerous.

There are *kṣetras* which are well established
whose form is like that of Indra's net.
In some cases, they take the shape of a forest
entirely filled with buddhas.

In some cases, they assume the shape of a jeweled sphere.
In some cases they take the form of a lotus flower
or of an octagon replete with many forms of ornamentation.
In their many different types, they are all pure.

In some cases, they have a shape resembling a throne
or they have a triangular shape.
In some cases, they have the shape of a *khārika* grain basket,
of a city's walls, or of a Brahma Heaven king's body.

In some cases, they may resemble the topknot of a celestial lord
or they appear in the shape of a half moon.
In some cases, they resemble a mountain of *maṇi* jewels
and in some cases, they appear as shaped like the sun.

In some instances, the shape of a world
is like that of whirlpool in a fragrant ocean.

In some cases, they take the form of a sphere of light.
In the past, these were purified by the Buddha.

In some cases, they take the shape of a wheel
or they are shaped like a sacrificial platform.
In some cases, they resemble the Buddha's hair mark,
the prominence on his crown, or his wide eyes.

In some cases, they resemble a buddha's hand
or they resemble a vajra pestle.
Some resemble the shape of a mountain of flaming light
in which bodhisattvas are present everywhere.

In some instances, they are shaped like a lion
or resemble the shape of a seashell.
They assume all kinds of forms and appearances
and their essential natures are each different.

Even within a single kind of *kṣetra* system,
the shapes of the *kṣetras* are endless.
They all depend on the power of the buddhas' vows
and mindful protection for their stable existence.

There are *kṣetras* which exist for a kalpa,
whereas some may exist for ten kalpas,
or even for more than a hundred thousand kalpas,
or for a period of kalpas as numerous as atoms in a land.

In some cases, during a single kalpa,
one may see a *kṣetra* pass through both formation and destruction,
whereas some may endure for measureless and innumerable kalpas,
or even up to inconceivably long periods of time.

In some cases, there are *kṣetras* in which a buddha is present,
or there may be *kṣetras* in which there is no buddha.
In some cases, there are those which have only a single buddha,
whereas some may have measurelessly many buddhas.

Wherever some land has no buddha,
within some other region's worlds
there may be a buddha who then comes there by emanation
in order to show the many works they are able to accomplish,
whereupon he passes away from the heavens, sends down his spirit,
dwells in the womb, manifests birth,
vanquishes Māra, realizes right enlightenment,
and then turns the wheel of the unexcelled Dharma.

Adapting to the mental dispositions of beings,
he manifests many different kinds of appearances

in order to turn the wheel of the sublime Dharma,
in all cases responding to their faculties and aspirations.

In each and every buddha *kṣetra*,
a single buddha comes forth and appears in the world
where he may pass through even a thousand *koṭis* of years
during which he expounds the unexcelled Dharma.

If beings do not qualify as vessels of Dharma,
they remain unable to see buddhas.
Wherever there are those whose minds delight in it,
they see them in every place.

Within every one of the *kṣetras*,
they have a buddha who appears in the world.
The number of buddhas present in all *kṣetras*
equal an inconceivably great number of *koṭis*.

Each and every one of the buddhas herein
manifests measurelessly many spiritual emanations
which all pervade the Dharma realm,
training an ocean of beings.

There are *kṣetras* entirely devoid of light
which are dark and beset by an abundance of terror.
The sufferings they experience such as knives and swords
would cause anyone witnessing them to be horrified by their cruelty.

Some of them have the radiance of the heavens,
some have light emanated by palaces,
and some have the light of the sun and the moon.
This net of *kṣetras* is inconceivable.

There are *kṣetras* that themselves are radiant,
whereas, in some, it is the trees which emanate light.
Where they have never had the anguish of sufferings,
this is because of the power of the merit of those beings.

Some have light emanated by mountains,
some have light produced by *maṇi* jewels,
and some have illumination produced by the light of lamps.
In all such cases, this is due to the power of beings' karma.

In some, there is the light of buddhas
which is filled with bodhisattvas.

There are those in which it is radiance emanated by lotus flowers
where the colors of their flaming light are extremely majestic and fine.

There are *kṣetras* illuminated by the light of flowers,
there are those illuminated by the glow of fragrant waters,

and there are those illuminated by unguent scents or burning incense.
All of these exist due to the power of pure vows.

There are those which are illuminated by the light of clouds,
those which are illuminated by seashells made of *maṇi* jewels,
and those illuminated by the light of a buddha's spiritual powers
which are able to emanate mind-pleasing sounds.

In some cases, they are illuminated by the light of jewels
and in some cases, they are illuminated by the flaming light of vajra.
Their pure sounds are able to produce distant tremors
and cause the places they reach to become free of the many sufferings.

In some, they have light produced by *maṇi* jewels,
in some, it is light produced by adornments,
and in some, it is light emanated by a site of enlightenment
that produces dazzling illumination within its congregation.

Buddhas emanate great radiance
filled with transformation buddhas.
Their light produces illumination that reaches everywhere
so that it pervades the entire Dharma realm.

There are extremely fearsome *kṣetras*
emanating howling screams and sounds of intense suffering.
Those sounds are extremely piteous and mournful
and they cause the hearer to be struck with revulsion and terror.

The hell and animal rebirth destinies
as well as Yama's realm⁹⁸
are worlds associated with the turbidities and unwholesome paths⁹⁹
from which there constantly issue the sounds of woeful suffering.

In some of them, there are lands from which
there always issue delightful sounds
that please the mind and accord with the teachings.
It is due to pure karmic actions that these are reached.

In some of them, there are lands from which
one constantly hears the voice of Indra,
or else hears the voices of the Brahma Heaven devas,
or else hears the voices of the lords of all other such worlds.

In some instances, there are *kṣetras*
in which marvelous sounds emanate from clouds,
from oceans of jewels, or from *maṇi* jewel trees,
or in which musical sounds fill every place.

From within the light of the nimbus of all buddhas
there come forth endless transformationally conjured sounds

as well as the sublime voices of bodhisattvas
heard everywhere throughout the *kṣetras* of the ten directions.

From within inconceivably many lands,
there come the sounds of the pervasive turning of the Dharma wheel,
the sounds emanated from oceans of vows,
and the marvelous sounds of cultivation of the practices.

All buddhas of the three periods of time
come forth into the worlds
in which their names are all entirely present
and their sounds resound endlessly.

In some *kṣetras*, one hears
the sounds of all buddhas' powers,
the grounds, the perfections, and also the immeasurable minds,
for dharmas such as these are all expounded there.

Through the power of the vows of Samantabhadra,
such wondrous sounds emanate throughout *koṭīs* of *kṣetras*
wherein his voice resounds like quaking thunder
and continues on for kalpas without end.

Within the pure lands, the Buddha
manifests the sounds of his sovereign mastery
so that, throughout the ten directions of the Dharma realm,
There are none who do not hear.

The End of Chapter Five

CHAPTER 6

Vairocana

At that time, Samantabhadra Bodhisattva again addressed the immense congregation, saying:

Sons of the Buddha, in the ancient past, back before a number of kalpas equal to the number of atoms in a world, and then additionally, before twice that many past kalpas, there was an ocean of worlds known as Pure Light of the Universal Gateway. Within this ocean of worlds, there was a world known as Supreme Sound that took an ocean of *maṇi* jewel flower nets as the basis of its existence and that had a retinue of worlds as numerous as the atoms in Mount Sumeru. It had the shape of a perfect sphere and its land possessed countless adornments. It was surrounded by three hundred concentric rings of mountains forested with trees made from the many kinds of jewels and it was covered by clouds of all the varieties of jewels. It was brightly illuminated by immaculately pure light. Its cities and palaces resembled Mount Sumeru. Clothing, drink, and food spontaneously arrived in response to one's wishes. Its kalpa then was known as Various Adornments.

Sons of the Buddha, within that Supreme Sound World, there was a fragrant ocean known as Pure Light. From within that ocean, there emerged an immense floral Mount Sumeru known as Banner Pervasively Adorned with Flaming Floral Light which was surrounded by balustrades made of the ten types of jewels.

On that mountain, there was a great forest known as Circle of Maṇi Jewel Flower Branches. Arrayed around it were countless flower towers and countless bejeweled viewing terraces. There were countless banners of wonderful fragrance and countless bejeweled mountain banners with the most ultimate types of adornment. Countless bejeweled *puṇḍarīka* flowers thrived in place after place. It was surrounded by countless hanging nets of fragrant *maṇi* jewels and lotus flowers. Musical sounds resounded with harmonious and pleasing notes and incense clouds produced dazzling illumination. Each of these was present in such countless numbers that it would be impossible to fully describe them. There were hundreds of myriads of *koṭīs* of *nayutas* of cities completely surrounding it in which there dwelt many different kinds of beings.

Sons of the Buddha, to the east of this forest, there was a great city known as Flaming Radiance ruled over by a human king, one completely surrounded by hundreds of thousands of *koṭīs* of *nayutas* of cities. It was composed of combinations of pure and marvelous jewels and it was seven thousand *yojanas* in both length and width. Its outer walls were made from the seven types of precious jewels. The watchtowers and battlements for repelling invaders¹⁰⁰ were all lofty and beautiful.

It had seven concentric circles of bejeweled moats surrounding it which were full of fragrant waters. Spread about everywhere as adornments were *utpala* lotus flowers, *padma* lotus flowers, *kumuda* lotus flowers, and *punḍarīka* lotus flowers, all made of the many kinds of jewels. Seven rings of jeweled *tāla* trees completely encircled it. The palace and towers were all adorned with jewels. All different kinds of marvelous net canopies hung above them. Perfumes wafted about and scattered flowers decorated the areas between them. It had a hundred thousand *koṭīs* of *nayutas* of gates, all of them adorned with jewels. Before each of those gates, there were forty-nine bejeweled *śīla* banners arranged in sequential and orderly rows.

There were also a hundred thousand *koṭīs* of surrounding parks and groves in all of which there were all different kinds of various types of incense and the fragrance of *maṇi* jewel trees which wafted all about and pervaded every place. The many species of birds sang in harmony, delighting those who heard them.

Of the people who dwelt within this great city, none had not already completely developed the karmic reward of the psycho-physical powers by which they ascended into space to come and go, traveling in the same way as the devas. Whatever their minds wished for arrived in response to their thoughts.

South of that city there was a city of the devas known as Adorned with Tree Blossoms. Circling around to the next city to its right, there was a great city of the dragons known as Ultimate. Next, there was a city of the *yakṣas* known as Supremely Marvelous Vajra Banner. Next, there was a city of the *gandharvas* known as Wondrous Palace. Next was a city of the *asuras* known as Jeweled Sphere. Next was a city of the *garuḍas* known as Adorned with Marvelous Jewels. Next was a city of *kiṃnaras* known as Sporting in Bliss. Next was a city of the *mahoragas* known as Vajra Banner. And next was a city of the Brahma Heaven King named All Kinds of Marvelous Adornments.

There were a hundred myriads of *koṭīs* of other cities such as these. Every one of these cities had a hundred thousand *koṭīs* of

nayutas of towers surrounding it and every one of them had countless adornments.

Sons of the Buddha, within this Circle of Maṇi Jewel Flower Branches Forest, there was a site of enlightenment known as Pervasively Illuminating Jeweled Flowers. It was adorned with many large jewels spread all about. There were rings of *maṇi* jewel flowers that were everywhere in full bloom. It was lit up with fragrant lamps, the light from which shone with the colors of the many types of jewels. It was covered with clouds of flaming radiance and nets of light produced illumination everywhere. All of these adornments were forever producing marvelous jewels and, in all of the music, there was the constant playing of elegant sounds. Sovereign *maṇi* jewels displayed the images of bodhisattvas' bodies. All different kinds of marvelous flowers were arrayed everywhere throughout the ten directions.

Directly in front of that site of enlightenment, there was a great ocean known as Fragrant Maṇi Jewel Vajra from which there emerged an immense lotus flower known as Ring of Flaming Flower Stamens. That flower was a hundred *koṭīs* of *yojanas* wide and its stem, petals, stamens, and seed pod were all made of marvelous jewels. It was surrounded by ten ineffables¹⁰¹ of hundreds of *koṭīs* of *yojanas* of lotus flowers. It always emanated light and constantly emitted wonderful sounds which completely pervaded the ten directions.

Sons of the Buddha, at the very beginning of the kalpa, that Supreme Sound World had *tathāgatas* as numerous as the atoms in ten Mount Sumerus who appeared in the world. The first of those buddhas was named Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha.

Sons of the Buddha, you should know that, a hundred years before that buddha was about to appear, all the adornments in this great Circle of Maṇi Jewel Flower Branches Forest became entirely purified. That is to say:

Inconceivable clouds of flaming jewel light emerged;
 They emanated sounds in praise of the Buddha's meritorious qualities;
 They sent forth the sounds of innumerable buddhas' voices;
 They spread forth nets of light which completely covered the regions of the ten directions;
 The palaces and towers illuminated each other with dazzling light;

The light of jeweled flowers leapt up and gathered together in clouds;

These in turn resounded with wonderful voices speaking of the vast roots of goodness arising from the actions of all beings in previous lives;

They uttered the names of all buddhas of the three periods of time, speaking of the ultimate path of conduct and vows cultivated by all bodhisattvas; and

They recited many different phrases uttered by the Tathāgatas when turning the wheel of the wonderful Dharma.

There appeared signs of adornment such as these which revealed that the Tathāgata was about to come into the world. Because all the kings in that world saw these signs, their roots of goodness ripened and they all wished to see the Buddha, whereupon they came to the site of enlightenment.

At that time, Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha suddenly appeared in the immense lotus flower at his site of enlightenment. His body was present everywhere and commensurate in scope with the true Dharma realm. He manifested birth in all buddha *kṣetras* and all those sites of enlightenment came to where he was.¹⁰² His boundless and marvelous physical form was so completely pure that nothing in any world could outshine its brilliance. It possessed the many precious signs, every one of which was clearly visible. His image appeared in all the palaces so that all beings were able to see him with their own eyes. Boundlessly many transformation buddhas came forth from his body and light of many different colors completely filled the Dharma realm.

Just as, in the midst of this Pure Light Fragrant Ocean, his body appeared sitting on its throne in this Circle of Maṇi Jewel Flower Branches Forest on the summit of the Banner Adorned with Flaming Floral Light Mount Sumeru, so too did his body also manifest as sitting at the summit of all the sixty-eight thousand *koṭīs* of Mount Sumerus throughout that Supreme Sound World.

At that time, that buddha then emanated a great light from between his brows. That light known as Sound Initiating All Roots of Goodness had a retinue of light rays as numerous as the atoms in ten buddha *kṣetras*. It completely filled all lands throughout the ten directions and, wherever there were beings capable of being trained who were touched by this light, they awakened on their own, the heat of their delusions was extinguished, the nets of their hindrances were all sliced away, their mountains of obstacles were

all demolished, their turbidity from defilements was all purified, they developed great resolute faith, they produced supreme roots of goodness, they forever abandoned all fear of encountering the difficulties,¹⁰³ they entirely extinguished all physical and mental suffering and anguish, they brought forth the resolve to see the Buddha, and they progressed toward all-knowledge.

At that time, due to having awakened by experiencing the touch of the Buddha's light, all the leaders of the world together with their retinues numbering in the countless hundreds of thousands all then went forth to visit the Buddha and prostrated in reverence at his feet.

Sons of the Buddha, within that great city of Flaming Radiance, there was a king named Joyously Beheld Fine Wisdom who was the leader of a hundred myriads of *koṭīs* of *nayutas* of cities, whose thirty-seven thousand wives and courtesans were headed by Meritorious Auspiciousness, and whose five hundred princes were headed by Light of Great Power. Prince Light of Great Power himself had ten thousand wives headed by Marvelous Sight.

At that time, after Prince Light of Great Power had seen the light of the Buddha, due to the power of roots of goodness cultivated in the past, he immediately realized the attainment of ten Dharma gateways. What were those ten? They were as follows:

- He realized the attainment of the samādhi of all buddhas' sphere of meritorious qualities;
- He realized the attainment of the *dhāraṇī* of the Universal Gateway into the Dharma of all Buddhas;
- He realized the attainment of the vast treasury of skillful means of the *prajñā pāramitā*;
- He realized the attainment of the great adornment of the great kindness by which one trains all beings;
- He realized the attainment of the universal cloud-like sound of the great compassion;
- He realized the attainment of the great sympathetic joy by which, with supreme resolve, one produces boundless meritorious qualities;
- He realized the attainment of the great equanimity by which one awakens to the true character of all dharmas;
- He realized the attainment of the great spiritual superknowledges as a treasury of vast impartially implemented skillful means;
- He realized the attainment of the great vows that increase the power of resolute faith; and

He realized the attainment of the gateway of eloquence that everywhere enters the light of all-knowledge.

At that time, having acquired the light of dharmas such as these, Prince Light of Great Power, assisted by the awesome power of the Buddha, surveyed that immense congregation and then spoke these verses:

As the Bhagavat sits in the site of enlightenment,
his pure great radiance
is like the rising of a thousand suns
everywhere illuminating the realms of space.

After countless thousands of *koṭīs* of kalpas,
the Master Guide only then appears.
The Buddha now comes forth into the world,
where he is looked up to and served by all.

Contemplate within the light of the Buddha
the inconceivably many transformation buddhas
who, within all the palaces,
abide quiescently in meditative absorption.

Contemplate the Buddha's spiritual superknowledges
by which his pores emanate clouds of flaming light,
producing dazzling illumination of the world
with his endless light.

You should contemplate the body of the Buddha,
its net of light of the utmost purity,
and his manifesting of forms equal to those of all others
which everywhere fill the ten directions.

His marvelous voice pervades the world,
causing all who hear it to feel delighted.
It accords with the languages of all beings
as it praises the meritorious qualities of the buddhas.

All beings illuminated by the light of the Bhagavat
are all thus caused to be happy.
Wherever there is suffering, it is entirely extinguished,
and their minds then feel great joyous delight.

Contemplate the congregation of bodhisattvas
who have come from the ten directions to assemble here.
They all emanate clouds of *maṇi* jewels
which proclaim their praises of the buddhas.

The site of enlightenment emanates wondrous sounds.
Its sounds which are extremely deep and far-reaching

are able to extinguish the suffering of beings.
This is the spiritual power of the Buddha.

Everyone there is reverential.
Their minds feel great joyous delight.
Together in the presence of the Bhagavat,
they gaze up in admiration at the Dharma King.

Sons of the Buddha, when that Prince Light of Great Power uttered these verses, due to the spiritual powers of the Buddha, his voice everywhere pervaded that Supreme Sound World. At that time, after King Joyously Beheld Fine Wisdom had heard these verses, his mind was filled with great joy, whereupon he contemplated his retinue and spoke these verses:

You should swiftly call together
the entire royal assembly,
the princes, the chief ministers,
the officials of the cities and towns, and the rest.

Inform everyone in all the cities
that they should quickly beat the great drums
and assemble all the people
to all go forth and see the Buddha.

At every one of the crossroads,
one should ring the jeweled bells
so that all the wives, the children, and their retainers
will all go together to see the Tathāgata.

It would be fitting to see to completely cleansing
all the cities and their outlying precincts,
everywhere setting up supremely marvelous banners
decorated with *maṇi* jewels.

Raising up jewel curtains, hanging arrays of many nets,
sending forth sounds of singers like spreading clouds,
creating complete adornments even across the sky,
cause place after place to be completely filled with these.

See that the roads are all cleansed
and everywhere showered with marvelous robes.
Adorn and ride forth in your jeweled carriages
and come together with me to see the Buddha.

Each in accordance with their own resources—
everywhere rain down adornments
which all, spreading like clouds,
will completely fill the skies.

Fragrant flaming light lotus flower canopies,
necklaces made of half-moon jewels,
as well as countless marvelous robes—
You should rain down all such things as these.

Supremely marvelous *maṇi* jewel wheels
from Mount Sumeru and the fragrant oceans
as well as pure sandalwood incense
should all be rained down so that they fill the skies.

Garlands of flowers made of the many kinds of jewels,
adornments which are immaculately pure,
as well as *maṇi* jewel lamps—
enable them all to remain suspended in the air.

Take all of these to the Buddha
with minds filled with joyous delight,
and, together with wives, children, and retainers,
go to see the World Honored One.

At that time, King Joyously Beheld Fine Wisdom left the city of Flaming Radiance together with and surrounded by thirty-seven thousand wives and consorts headed by Meritorious Auspiciousness, the five hundred princes headed by Light of Great Power, sixty thousand great officials headed by one who was named Wisdom Power, and a congregation of other such followers as these which numbered seventy-seven hundred thousand *koṭīs* of *nayutas*. By resort to the King's powers, that entire immense congregation ascended into the sky along with all those offering gifts which everywhere filled the sky, whereupon they all went to where the Buddha was, bowed down in reverence at the Buddha's feet, and then sat off to one side.

There was also the *deva* king, Fine Transformation Banner, from the city known as Wondrous Blossoms, together with a retinue of ten *koṭīs* of *nayutas* of followers.

There was also the dragon king, Pure Light, from the city known as Ultimate Grandeur, together with a retinue of twenty-five *koṭīs* of followers.

There was also the *yakṣa* king, Courageous Stalwart, from the city known as Supreme Vajra Banner, together with a retinue of seventy-seven *koṭīs* of followers.

There was also the *gandharva* king, Joyous Vision, from the city known as Immaculate, together with a retinue of ninety-seven *koṭīs* of followers.

There was also the *asura* king, Contemplator of Pure Form, from the city known as Wondrous Wheel, together with a retinue of fifty-eight *koṭīs* of followers.

There was also the *garuḍa* king, Ten Powers Conduct, from the city known as Marvelous Adornment, together with a retinue of ninety-nine thousand followers.

There was also the *kiṃnara* king, Vajra Virtue, from the city known as Sporting in Bliss, together with a retinue of eighteen *koṭīs* of followers.

There was also the *mahoraga* king, Precious Praise Banner, from the city known as Vajra Banner, together with a retinue of three hundred thousand *koṭīs* of *nayutas* of followers.

There was also the Brahma Heaven king, Most Supreme, from the city known as Pure Marvelous Adornments, together with a retinue of eighteen *koṭīs* of followers.

All of the kings from the other hundreds of myriads of *koṭīs* of *nayutas* of such great cities went together with their retinues to visit Supreme Cloud on the Sumeru [Mountain]¹⁰⁴ of All Meritorious Qualities Tathāgata where he dwelt, bowed down in reverence at the Buddha's feet, and then sat off to one side.

At that time, because that *tathāgata* wished to train beings, in the midst of that oceanic congregation at the site of enlightenment, he taught the Sutra of the Comprehensively Collected Dharma of Sovereign Mastery of All Buddhas of the Three Periods of Time, one that itself had a retinue of sutras as numerous as the atoms in a world. By adapting to the minds of beings as he did so, he enabled them all to thus gain benefit from this.

At this time, having heard this Dharma, Light of Great Power Bodhisattva then acquired the light of the ocean of Dharma that Supreme Cloud on the Sumeru [Mountain] of All Meritorious Qualities Buddha had collected in his previous lives, namely:

The wisdom light of the “identity of all Dharma collections”
samādhi;

The wisdom light [of the knowledge that] all dharmas enter and
abide in the very first instance of the resolve to attain bodhi;

The wisdom light of the pure eye [that sees] the treasury of light
which everywhere pervades the ten directions of the Dharma
realm;

The wisdom light that contemplates the ocean of great vows
within the Dharma of all buddhas;

The wisdom light [that knows] the pure practices by which one
enters the boundless ocean of meritorious qualities;

The wisdom light [that knows] the treasury of immense power
and swiftness with which one progresses toward irreversibility
[on the path];

The wisdom light [that knows] the Dharma realm's measureless powers of transformation by which one achieves emancipation from the wheel [of cyclic existence];

The wisdom light by which one decisively enters the ocean of measureless perfectly fulfilled meritorious qualities;

The wisdom light that completely knows the ocean of perfected adornments accomplished through all buddhas' decisive understanding;

The wisdom light that completely knows the ocean of spiritual superknowledges by which the Dharma realm's boundlessly many buddhas appear directly before all beings; and

The wisdom light by which one completely knows the dharmas of all buddhas' powers and fearlessnesses.

At that time, after having acquired countless kinds of wisdom light such as these, assisted by the awesome power of the Buddha, Light of Great Power Bodhisattva spoke these verses:

I heard the wondrous Dharma of the Buddha
and thus acquired the light of wisdom.
Because of this, I see the deeds
that the Bhagavat has done in the past.

All those places in which he took birth,
his different names and bodies,
as well as his offerings made to the buddhas—
I see all matters such as these.

In the past, in the presence of the buddhas,
he served them all,
and cultivated for countless kalpas
as he purified an ocean of *kṣetras*.

He gave up his own body
a boundlessly vast number of times
and cultivated the most superior practices
as he purified an ocean of *kṣetras*.

His ears, nose, head, hands, and feet,
as well as his palaces—
He relinquished these countless times
as he purified an ocean of *kṣetras*.

He was able in each and every *kṣetra*
and throughout inconceivably many *koṭīs* of kalpas
to cultivate the practices leading to bodhi
as he purified an ocean of *kṣetras*.

By the power of the great vows of Samantabhadra,
within the ocean of all buddhas,
he cultivated countless practices
as he purified an ocean of *kṣetras*.

Just as it is because of the sunlight's illumination
that one also sees the orb of the sun itself,
so too, by resort to the Buddha's light of wisdom,
I see that path that the Buddha himself has traveled.

I see the buddha's ocean of *kṣetras*,
his pure and grand radiance,
and his quiescent realization of bodhi
everywhere throughout the entire Dharma realm.

Just like the Bhagavat, I shall
engage in the vast purification of oceans of *kṣetras*, and,
with the assistance of the Buddha's awesome spiritual powers,
I shall cultivate the practices that lead to bodhi.

Sons of the Buddha, at that time, because he saw Supreme Cloud on the Sumeru Mouanuttarantain of Meritorious Qualities Buddha, served him, and made offerings to him, the mind of Light of Great Power Bodhisattva attained awakening in the presence of the Tathāgata. Then, for the sake of the entire world: he revealed the Tathāgata's ocean of past practices; he revealed the skillful means used in his past bodhisattva practices; he revealed the ocean of all buddhas' meritorious qualities; he revealed the pure wisdom by which one everywhere enters the Dharma realm; he revealed the sovereign powers used in the realization of buddhahood in all sites of enlightenment; he revealed the Buddha's powers, fearlessnesses, and nondiscriminating wisdom;¹⁰⁵ he revealed the pervasively manifested appearances of the Tathāgata's bodies;¹⁰⁶ he revealed the Buddha's inconceivable spiritual transformations; he revealed the adornments of countless pure buddha lands; and he revealed all the conduct and vows of Samantabhadra Bodhisattva. In so doing, he enabled beings as numerous as the atoms in Mount Sumeru to resolve to attain bodhi and enabled beings as numerous as the atoms in a buddha *kṣetra* to perfect the pure lands of the *tathāgatas*.

At that time, for the sake of Light of Great Power Bodhisattva, Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities Buddha spoke these verses:

Good indeed, O Light of Great Power,
you who are widely renowned as a treasury of merit.
In order to benefit beings,
you have set out on the path to bodhi.

You have attained the light of wisdom
 which extends everywhere throughout the Dharma realm.
 Being vast in both merit and wisdom,
 you are bound to acquire an ocean of deep wisdom.

Having cultivated in but a single *kṣetra*
 throughout kalpas as numerous as a *kṣetra's* atoms,
 as you have observed with me,
 one then becomes bound to attain wisdom such as this.

It is not the case that those of inferior practice
 could ever come to know these skillful means.
 Only if one acquires the power of great vigor
 might one then become able to purify an ocean of *kṣetras*.

If in each and every atom,
 one were to cultivate for countless kalpas,
 only such a person as this would then be able to succeed
 in purifying all buddha *kṣetras*.

One who can pass through an ocean of kalpas in cyclic existence
 for the sake of each and every being
 without his mind growing weary and slackening
 is bound to become the world's Master Guide.

One who makes offerings to each and every buddha
 even to the exhaustion of the bounds of the future
 with a mind free of even a moment's weariness
 is bound to succeed in the unsurpassable path.

The buddhas of the three periods of time
 shall together assist the fulfillment of your vows
 so that you will then personally abide
 within the congregations of all buddhas.

The vows of all *tathāgatas*
 are boundless.

Those with a penetrating comprehension of great wisdom
 are able to know these skillful means.

Great Light, because you have made offerings to me,
 you therefore attained great power
 by which you enable beings as numerous as atoms
 to become ripened in their progression toward bodhi.

The greatly renowned bodhisattvas
 who cultivate the practices of Samantabhadra
 and adorn an ocean of buddha *kṣetras*
 are everywhere present throughout the Dharma realm.

Sons of the Buddha, you should all realize that, subsumed within that [Various] Great Adornments Kalpa,¹⁰⁷ there were small kalpas as numerous as a Ganges' sands. The life span of the people then was two small kalpas. Sons of the Buddha, the life span of that Supreme Cloud on the Sumeru [Mountain] of All Meritorious Qualities Buddha was fifty *koṭis* of years. After that buddha passed into nirvāṇa, a buddha came forth into the world named King Adorned with the Pāramitās' Eye of Goodness who also achieved right enlightenment there within that great Circle of Maṇi Jewel Flower Branches Forest.

At that time, the youth, Light of Great Power, saw that *tathāgata* attain the universal and right enlightenment and manifest the power of his spiritual superknowledges, whereupon:

He attained the mindfulness-of-the-buddha *samādhi* known as "gateway to the boundless oceanic treasury";

He attained a *dhāraṇī* known as "great wisdom power's Dharma depths";

He immediately attained the great kindness known as "everywhere adapting to beings in training and liberating them";

He immediately attained the great compassion known as "the cloud that everywhere covers all realms";

He immediately attained the great sympathetic joy known as "treasury of the awesome power of all buddhas' ocean of meritorious qualities";

He immediately attained the great equanimity known as "the identity and purity of the nature of dharmas and empty space";

He immediately attained the *prajñā pāramitā* known as "the inherent stainlessness of the pure body of the Dharma realm";

He immediately attained the spiritual superknowledge known as "the universally adapting appearance of unimpeded radiance";

He immediately attained the eloquence known as "skillful penetration of the depths of stainlessness"; and

He immediately attained the light of wisdom known as "the pure treasury of all dharmas of the Buddha."

There were ten thousand Dharma gateways such as these. He attained a penetrating comprehension of them all.

At that time, assisted by the awesome power of the Buddha, that youth, Light of Great Power, spoke these verses for his entire retinue, saying:

Even in an inconceivable number of kalpas, it is difficult to meet even one time the enlightened teacher who is a guide for the world.

The beings of this land have received an abundance of good fortune,
for now they are able to see a second buddha.

The Buddha's body everywhere emanates the great radiance
of the boundless and utmost purity of his physical marks.
Like a cloud, it fills up all lands
and everywhere praises the meritorious qualities of the buddhas.¹⁰⁸

Those illuminated by that light are all filled with joyous delight
and, wherever beings are beset by suffering, it is all extinguished.
Each is moved to feel reverence and produce thoughts of kindness.
These are all masterful functions brought about by the Tathāgata.

He sends forth clouds of inconceivably many transformations
which, emanating nets of infinitely varicolored radiance,
fill up all the lands throughout the ten directions.
These are manifested by the Buddha's spiritual superknowledges.

From each and every pore, there appear clouds of light
which pervade all of space and send forth a great sound.
Of all the nether-world regions, none are not thus illuminated,
whereupon the many sufferings of the hells are all extinguished.

The Tathāgata's wondrous voice pervades the ten directions
where it uses all languages to expound the Dharma,
adapting to beings' strengths arising from their past lives' goodness.
These are functions of the Great Master's spiritual transformations.

The Buddha comes forth and appears
in all the measureless and boundless oceans of great congregations,
and everywhere turns the wheel of the endless and sublime Dharma,
thereby bringing about the training of all beings.

The boundless power of the Buddha's spiritual superknowledges
manifests within all the *kṣetras*
where the Well Gone One of unimpeded wisdom such as this
realizes right enlightenment in order to benefit beings.

You should all be moved to thoughts of joyous delight
and be filled with exultation, happiness, and extreme reverence.
I shall go together with you to meet him.
If one sees the Tathāgata, his many sufferings will all cease.

Bring forth the resolve dedicated to progressing toward bodhi,
and bear all beings in mind with kindness.
If everyone abides in the vast vows of Samantabhadra,
we shall acquire sovereign mastery just as has the Dharma King.

Sons of the Buddha, when the youth, Light of Great Power, spoke
these verses, due to the spiritual power of the Buddha, his voice

became so unimpeded that, in all worlds, everyone was able to hear it, whereupon countless beings resolved to attain bodhi.

At that time, Prince Light of Great Power, together with his parents and their retinues, surrounded by countless hundreds of thousands of *koṭīs* of *nayutas* of beings, with cloud-like jeweled canopies everywhere filling the sky, all went together to visit King Adorned with the Pāramitās' Eye of Goodness Tathāgata. That buddha then taught them the Sutra on the Pure Adornment of the Dharma Realm's Essential Nature, one with a retinue of sutras as numerous as the atoms in an ocean of worlds. Having heard the teaching of that scripture, that entire great congregation then:

Attained a kind of pure knowledge known as "the penetration of all pure skillful means";

Attained a ground known as "stainless light";

Attained a cycle of *pāramitās* known as "revealing the adornments loved by the entire world";

Attained a cycle of increasingly vast practices known as "everywhere entering all *kṣētras*, boundless radiance, and pure views";¹⁰⁹

Attained a cycle of progressive practices known as "radiant banner of a cloud of stainless merit";

Attained a cycle of progressively penetrated realizations known as "vast radiance of the ocean of all dharmas";

Attained ever more profound preparatory practices known as "adornment with great wisdom";

Attained an ocean of crown-anointing wisdom known as "effortless cultivation of the ultimate sublime vision";

Attained a complete manifestation of vast radiance known as "universal illumination of the reflected light emanating from the Tathāgata's signs of an ocean of meritorious qualities"; and

Attained the pure wisdom which produces the power of vows known as "treasury of the power of measureless vows and resolute faith."

At that time, that buddha spoke verses for Light of Great Power Bodhisattva, saying:

Good Indeed, O Ocean of Meritorious Qualities and Wisdom.

Having resolved to progress toward the great bodhi,
you are bound to attain the inconceivable realm of buddhahood
and become a place of refuge for beings everywhere.

You have already brought forth an ocean of great wisdom
and are thus able to thoroughly understand all dharmas.

You are bound to use inconceivably marvelous skillful means to enter the Buddha's endless sphere of action.

You have already seen all buddhas' cloud of meritorious qualities and have already entered the ground of inexhaustible wisdom. As for the ocean of *pāramitās* and skillful means, you, O One of Great Renown, are bound to completely fulfill them.

You have already acquired the skillful means and *dhāraṇī* gateways as well as the gateway of inexhaustible eloquence. Having cultivated all the different kinds of conduct and vows, you are bound to perfect the incomparably great wisdom.

You have already brought forth an ocean of vows and you have already entered an ocean of *samādhis*. You are bound to perfect the various kinds of great spiritual powers as well as all the inconceivable dharmas of the Buddha.

You have reached the very ends of the inconceivable Dharma realm and have already purified the vast and deep resolve. Going everywhere to see all buddhas of the ten directions, you engage in the pure adornment of the ocean of the many *kṣetras*.

You have already entered my bodhi practices and the ocean of original deeds and expedients practiced in the past. Just as I cultivated and purified them, you have awakened to all such marvelous practices as these.

In each and every one of countless *kṣetras*, I presented all different sorts of offerings to an ocean of buddhas, cultivating just as they did the result which was then attained. You yourself have witnessed all adornments such as these.

It is through the cultivation of pure practices in all *kṣetras* throughout a vast and endless ocean of kalpas, doing so with solid and inconceivable vows, that you are bound to gain these spiritual powers of the Tathāgata.

Through making offerings to all buddhas without exception and adorning the lands until they are all purified while cultivating the marvelous practices in every kalpa, you are bound to perfect the buddhas' great meritorious qualities.

Sons of the Buddha, after King Adorned with the Pāramitās' Eye of Goodness Tathāgata entered nirvāṇa, King Joyously Beheld Fine Wisdom soon afterward also passed on from that world. The youth, Light of Great Power, then took on the position of wheel-turning king. Then, within that Circle of Maṇi Jewel Flower Branches Forest,

a third *tathāgata* appeared in the world, one by the name of Ocean of Supreme Meritorious Qualities.

At that time, having observed the signs of that *tathāgata*'s realization of buddhahood, Light of Great Power Wheel-turning King then went to where that buddha was, accompanied by his retinue, four divisions of soldiers, and all the citizens of the cities and villages, all of whom brought along the seven kinds of jewels. They then offered up to that buddha an immense tower adorned with every kind of fragrant *maṇi* jewel.

At that time, in that very forest, that *tathāgata* taught the Sutra on the Radiant Practices of the Bodhisattva's Universal Eye, one that had a retinue of sutras as numerous as the atoms in a world. After hearing this Dharma, Light of Great Power Bodhisattva then acquired a samādhi known as Universal Light of Great Merit. Because he acquired this samādhi, he was then able to completely know the ocean of meritorious and non-meritorious aspects of all bodhisattvas and all beings throughout the past, present, and future.

At that time, that buddha spoke verses for Light of Great Power Bodhisattva, saying:

It is good indeed, meritorious Light of Great Power,
that you and the others have all come here to visit me,
and that, due to sympathetic mindfulness of the ocean of all beings,
you have produced the great vow's resolve to attain supreme bodhi.

For the sake of all suffering beings,
you raised the mind of great compassion to enable their liberation
and thus shall become a refuge for the many deluded beings.
This is what constitutes the bodhisattva's practice of skillful means.

Wherever there is a bodhisattva able to remain steadfast
in cultivating supreme practices without weariness or indolence
with the most supreme and superior unimpeded understanding,
he is bound to acquire sublime wisdom such as this.

O Light of Merit, Banner of Merit,
Abode of Merit, and Ocean of Merit—
All the vows of Samantabhadra Bodhisattva
are such that you, O Great Light, are able to enter them.

Because of these vast vows, you will be able
to enter the inconceivable ocean of all buddhas.
The ocean of merit of all buddhas is boundless.
With sublime understanding, you will be able to see it all.

In the lands throughout the ten directions,
you will see all of the measurelessly and boundlessly many buddhas.

As for the ocean of all past practices of those buddhas,
you will completely see all matters such as these.

Wherever there are those who dwell in this ocean of skillful means,
they are certainly bound to enter the wisdom grounds.

This is to accord with all buddhas in one's training.

One such as this is definitely bound to realize all-knowledge.

In the ocean of all *kṣetras*, you cultivate all practices
throughout an ocean of kalpas as numerous as atoms.

Having thus trained in all the practices of all the *tathāgatas*,
you are bound then to attain the realization of buddhahood.

Just as you have observed throughout the ten directions
the most ultimate purification of the ocean of all *kṣetras*,

so too shall be the purification of your own *kṣetra*,

This is what those of boundless vows are bound then to attain.

All those in the ocean of this site of enlightenment's congregation,
having heard your vows, are now delighted.

They all enter into the vast vehicle of Samantabhadra

and resolve to dedicate this to their progression toward bodhi.

Thus, into each and every one of the boundlessly many lands,

they shall all enter and cultivate throughout an ocean of kalpas,

and, by the power of vows, they will be able to perfectly fulfill
all of the practices of Samantabhadra Bodhisattva.

Sons of the Buddha, yet another buddha came forth and appeared
within that Circle of Maṇi Jewel Flower Branches Forest, one named
Universally Famous Banner of the Eye of the Lotus. During that
era, Light of Great Power reached the end of this life there and was
reborn atop Mount Sumeru in the celestial city known as Quiescent
Jeweled Palace. There he became a great heavenly king known as
Banner of Stainless Merit. He went with a congregation of devas
to visit that Buddha and presented him with an offering of a cloud
that rained down bejeweled flowers.

At that time, that *tathāgata* spoke for their sakes the Pervasive
Illumination of the Universal Gateway of Vast Skillful Means Sutra,
one that had a retinue of sutras as numerous as the atoms in an
ocean of worlds. Having heard this sutra, that congregation of
devas then acquired a samādhi known as "treasury of delight in the
universal gateway." Through the power of that samādhi, they were
then able to enter the ocean of the true character of all dharmas.
Having acquired this benefit, they then departed from that site of
enlightenment and returned to their original place.

The End of Chapter Six

CHAPTER 7

The Names of the Tathāgata

At that time, the Bhagavat was in the state of Magadha where he was abiding in accordance with the *araṇya* dharma¹¹⁰ at the site of enlightenment. Having just attained the right enlightenment, he sat in the Hall of Universal Radiance on the lotus flower dais lion throne where:

His marvelous awakening was in all respects completely fulfilled;
He had forever cut off the two types of actions;¹¹¹
He had acquired the penetrating comprehension of the dharma of signlessness;¹¹²
He had come to dwell where buddhas dwell;
He had attained the equality of the buddhas;¹¹³
He had reached the station free of obstacles;
He had attained the Dharma that cannot be overturned;¹¹⁴
He had become unimpeded in his actions;
He had established what is inconceivable; and
He had attained the universal vision of the three periods of time.

He dwelt together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, none of whom had not already reached the stage of having but one more birth.¹¹⁵ They had all come from other regions to assemble there. They all skillfully contemplated:

All realms of beings;
The Dharma realm;
The realms of the world;
The realm of nirvāṇa;
The rewards and retributions of all actions;
The sequences involved in actions of the mind;
The meanings of all literary compositions;
The mundane and the supramundane;
The conditioned and the unconditioned; and
The past, the present, and the future.

At that time, those bodhisattvas had this thought:

“If the Bhagavat were to see fit to have pity on us, we pray that, in accordance with our wishes, he would reveal and explain to us the buddha *kṣetras*, the station of buddhahood, the adornment of the buddha *kṣetras*, the nature of the dharmas of buddhahood, the

purification of the buddha *kṣetras*, the Dharma taught by the buddhas, the essential nature of the buddha *kṣetras*, the awesome virtue of the buddhas, the establishment of the buddha *kṣetras*, and the great bodhi of the buddhas.

Just as all buddhas, the *bhagavats*, in all worlds throughout the ten directions, to develop all bodhisattvas, to prevent the severance of the *tathāgatas*' lineages, to rescue all beings, to cause all beings to forever abandon all afflictions, to enable them to completely know all the practices, to expound on all dharmas, to cause the cleansing of all defilements, to forever sever the net of all doubts, to uproot all wants, and to destroy the bases of craving-based attachments—they then explained the ten dwellings, the ten practices, the ten dedications, the ten treasures, the ten grounds, the ten vows, the ten meditative absorptions, the ten superknowledges, and the ten summits, while also teaching the ground of the Tathāgata, the Tathāgata's spheres of action, the Tathāgata's spiritual powers, the Tathāgata's deeds, the Tathāgata's powers, the Tathāgata's fearlessnesses, the Tathāgata's samādhis, the Tathāgata's spiritual superknowledges, the Tathāgata's sovereign masteries, the Tathāgata's unimpeded abilities, the Tathāgata's eyes, the Tathāgata's ears, the Tathāgata's nose, the Tathāgata's tongue, the Tathāgata's body, the Tathāgata's mind faculty, the Tathāgata's eloquence, the Tathāgata's wisdom, and the Tathāgata's supremacy. We pray that the Buddha, the Bhagavat, will also explain these matters for our sakes.

At that time, knowing the thoughts in the minds of the bodhisattvas, the Bhagavat manifested spiritual superknowledges suited to each type of being. Then, after manifesting his spiritual superknowledges:

Off to the east, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Golden Form in which there was a buddha named Unshakable Wisdom. There was a bodhisattva in that world named Mañjuśrī who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence¹¹⁶ and then transformationally created lotus flower dais lion seats off to the east where they sat in the lotus posture.

Off to the south, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Wondrous Form in which there was a buddha named Unimpeded Wisdom. There was a bodhisattva there named Foremost Enlightenment who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in

reverence and then transformationally created lotus flower dais lion seats off to the south where they sat in the lotus posture.

Off to the west, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Lotus Flower Form in which there was a buddha named Darkness-Destroying Wisdom. There was a bodhisattva there named Foremost Wealth who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the west where they sat in the lotus posture.

Off to the north, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Campaka Flower Form in which there was a buddha named Awesome Mannered Wisdom. There was a bodhisattva there named Foremost Jewel who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the north where they sat in the lotus posture.

Off to the northeast, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Utpala Flower Form in which there was a buddha named Sign-Cognizing Wisdom. There was a bodhisattva there named Foremost Meritorious Qualities who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the northeast where they sat in the lotus posture.

Off to the southeast, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Gold Form in which there was a buddha named Ultimate Wisdom. There was a bodhisattva there named Foremost Eye who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the southeast where they sat in the lotus posture.

Off to the southwest, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Jeweled Form in which there was a buddha named Supreme Wisdom. There was a bodhisattva there named Foremost Vigor who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten

buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the southwest where they sat in the lotus posture.

Off to the northwest, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Vajra Form in which there was a buddha named Sovereign Wisdom. There was a bodhisattva there named Foremost Dharma who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off to the northwest where they sat in the lotus posture.

Off in the regions toward the nadir, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Crystal Form in which there was a buddha named Pure Wisdom. There was a bodhisattva there named Foremost Wisdom who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off in the direction of the nadir where they sat in the lotus posture.

Off in the regions toward the zenith, beyond worlds as numerous as the atoms in ten buddha *kṣetras*, there was a world called Equal Form in which there was a buddha named Contemplative Wisdom. There was a bodhisattva there named Foremost Worthy who came to pay respects to the Buddha together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Having arrived, they bowed down in reverence and then transformationally created lotus flower dais lion seats off in the direction of the zenith where they sat in the lotus posture.

At that time, Mañjuśrī Bodhisattva-mahāsattva, assisted by the awesome powers of the Buddha, surveyed the entire congregation of bodhisattvas and spoke these words:

These bodhisattvas are exceedingly rare. Sons of the Buddha, the lands of the buddhas are inconceivable. The station of buddhahood, the adornment of the buddha *kṣetras*, the nature of the dharmas of buddhahood, the purification of the buddha *kṣetras*, the Dharma taught by the buddhas, the emergence of the buddhas, the establishment of the buddha *kṣetras*, and the buddhas' *anuttara-samyak-sambodhi* are all inconceivable.

And how is this so? Sons of the Buddha, all buddhas throughout the worlds of the ten directions, knowing the differences in all

beings' aspirations, adapt to what is appropriate for them and speak Dharma in order to train them. He engages in actions such as these throughout realms equal in their vastness to the entire Dharma realm and the realms of empty space.

Sons of the Buddha, within the four continents of this Sahā World, the Tathāgata uses many different bodies with many different designations, many different physical appearances, many different heights, many different life spans, many different locations, many different faculties, many different birthplaces, many different languages, and many different contemplations to enable all beings to each acquire knowledge and vision.

Sons of the Buddha, even within these four continents, the Tathāgata may be known as Perfected in Every Meaning, may be known as Full Moon, may be known as Lion's Roar, may be known as Śākyamuni, may be known as Seventh Rishi, may be known as Vairocana, may be known as Gotama, may be known as the Great Śrāmaṇa, may be known as Supreme, or may be known as the Guiding Master. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the east of these four continents, there is another world called Well Protected in which the Tathāgata may be known as Vajra, may be known as Sovereign Mastery, may be known as Wise, may be known as Invincible, may be known as Cloud King, may be known as Uncontentious, may be known as Able to Lead, may be known as Mind's Delight, may be known as Incomparable, or may be known as Beyond Discourse. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the south of these four continents, there is another world called Difficult to Endure in which the Tathāgata may be known as Indra, may be known as Precious Name, may be known as Stainless, may be known as Truth, may be known as Able to Train, may be known as Joyful, may be known as Great Fame, may be known as Able to Benefit, may be known as Boundless, or may be known as Supreme. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the west of these four continents, there is another world called Personal Wisdom in which the Tathāgata may be known as Water Deva, may be known as Joy to Behold, may be known as Supreme King, may be known as Training Deva, may be known as Genuine Wisdom, may be known as Arrived at

the Ultimate, may be known as Joyous, may be known as Dharma Wisdom, may be known as Done with the Work, or may be known as Dwelling in Goodness. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the north of these four continents, there is another world called Lion of Existence in which the Tathāgata may be known as Great Muni, may be known as Ascetic, may be known as World Honored One, may be known as Supreme Field, may be known as Omniscient, may be known as Mind of Goodness, may be known as Pristine Purity, may be known as Īśvaradhvana,¹¹⁷ may be known as Supreme Benefactor, or may be known as Consummate Ascetic. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the northeast of these four continents, there is another world called Wondrous Contemplation in which the Tathāgata may be known as Subduer of Demons, may be known as Perfected, may be known as Extinguished, may be known as Worthy Deva, may be known as Beyond Desires, may be known as Supreme Wisdom, may be known as Equanimous Mind, may be known as Invincible, may be known as Wisdom Sound, or may be known as Rare Manifestation. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the southeast of these four continents, there is another world called Joyous Bliss in which the Tathāgata may be known as Ultimate Majesty, may be known as Mass of Flaming Light, may be known as Universal Knower, may be known as Esoteric Mystery, may be known as Liberated, may be known as Peacefully Abiding Nature, may be known as Dharma-Accordant Conduct, may be known as Pure-Eyed King, may be known as Greatly Valiant Stalwart, or may be known as Power of Vigor. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the southeast of these four continents, there is another world called Extremely Durable in which the Tathāgata may be known as Peacefully Abiding, may be known as Wisdom King, may be known as Perfect Fulfillment, may be known as Unshakable, may be known as Wondrous Eyes, may be known as Summit King, may be known as Sovereign Sound, may be known as Giver of Everything, may be known as Rishi Who Supports the Multitude, or may be known as Supreme Sumeru. He is known by a

myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, to the northwest of these four continents, there is another world called Wondrous Ground in which the Tathāgata may be known as Universally Pervasive, may be known as Flaming Light, may be known as Maṇi Jewel Topknot, may be known as Worthy of Remembrance, may be known as Unsurpassable Meaning, may be known as Forever Joyous, may be known as Pure Nature, may be known as Sphere of Light, may be known as Long Arms, or may be known as Abiding in the Origin. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, in the regions below these four continents, there is another world called Flaming Wisdom in which the Tathāgata may be known as Accumulated Roots of Goodness, may be known as Lion Signs, may be known as Fiercely Sharp Wisdom, may be known as Flaming Golden Light, may be known as Guide for All, may be known as Ultimate Sound, may be known as Benefactor, may be known as Arrived at the Ultimate, may be known as God of Truth, or may be known as Pervasively Supreme. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, in the regions above these four continents, there is another world called Maintaining the Ground in which the Tathāgata may be known as Possessed of Wisdom, may be known as Pure Countenance, may be known as Enlightened Wisdom, may be known as Foremost Superiority, may be known as Creator of Adornments, may be known as Inspiring Delight, may be known as Fulfilled Mind, may be known as Like a Blaze, may be known as Upholder of Precepts, or may be known as Path of Unity. He is known by a myriad names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, this Sahā world has a hundred *koṭīs* of four-continent lands in which the Tathāgata is known by hundreds of myriads of *koṭīs* of different names by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the east of this Sahā world is called Secret Training in which the Tathāgata may be known as Equanimous, may be known as Extraordinary Supremacy, may be known as Comfort, may be known as Mind Enlightener, may be known as Learned Wisdom,¹¹⁸ may be known as Truthful Discourse, may be known as Realized Sovereign Mastery, may be known as

Supreme Body, may be known as Great Valor, or may be known as Incomparable Wisdom. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the south of this Sahā world is called Overflowing Abundance in which the Tathāgata may be known as Original Nature, may be known as Diligent Intent,¹¹⁹ may be known as Unsurpassed Honored One, may be known as Great Wisdom Torch, may be known as Independent, may be known as Light Treasury, may be known as Wisdom Treasury, may be known as Merit Treasury, may be known as God Among Gods, or may be known as Great Sovereign Mastery. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the west of this Sahā world is called Stainless in which the Tathāgata may be known as Mind-Made, may be known as Path Knower, may be known as Origin of Peaceful Dwelling, may be known as Able to Untie the Bonds, may be known as Penetrator of Meaning, may be known as Delighting in Discernment, may be known as Supreme View, may be known as Trainer of Conduct, may be known as Manifold Austerities, or may be known as Perfected Power. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the north of this Sahā world is called Bountiful Bliss in which the Tathāgata may be known as Campaka Flower Form, may be known as Solar Treasury, may be known as Station of Goodness, may be known as Manifest Spiritual Superknowledges, may be known as Transcendent Nature, may be known as Wisdom Sun, may be known as Unimpeded, may be known as Appearing Like the Moon, may be known as Swift Wind, or may be known as Pure Body. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the northeast of this Sahā world is called Attraction in which the Tathāgata may be known as Forever Free of Suffering, may be known as Universal Liberation, may be known as Great Hidden Treasure, may be known as Liberated Wisdom, may be known as Treasury of the Past, may be known as Jewel Radiance, may be known as World Transcendence, may be known as Ground of the Unimpeded, may be known as Treasury of Pure Faith, or may be known as Unshakable Mind. He

is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the southeast of this Sahā world is called Beneficence in which the Tathāgata may be known as Manifest Radiance, may be known as Wisdom of Cessation, may be known as Exquisite Sound, may be known as Supreme Faculties, may be known as Canopy of Adornments, may be known as Root of Vigor, may be known as Perfected Discernment, may be known as Supreme Meditative Absorption, may be known as Simplified Discourse, or may be known as Ocean of Wisdom. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the southwest of this Sahā world is called Rarity in which the Tathāgata may be known as Lord of the Munis, may be known as Replete With the Many Jewels, may be known as Liberation from the World, may be known as Faculty of Universal Awareness, may be known as Supreme Speech, may be known as Utterly Clear Vision, may be known as Sovereign Faculties, may be known as Great Master of the Rishis, may be known as Karmic Guide, or may be known as Vajra Lion. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world to the northwest of this Sahā world is called Joyous Delight in which the Tathāgata may be known as Mass of Wonderful Flowers, may be known as Sandalwood Canopy, may be known as Lotus Treasury, may be known as Beyond All Dharmas, may be known as Dharma Jewel, may be known as Born Again, may be known as Pure and Marvelous Canopy, may be known as Vast Eye, may be known as Possessed of Good Dharmas, may be known as Especially Mindful of Dharma, or may be known as Net Treasury. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world below this Sahā world is called Gate Key in which the Tathāgata may be known as Generating Blazing Light, may be known as Subduer of the Poisons, may be known as Indra's Bow, may be known as Abode of Impermanence, may be known as Origin of Enlightenment, may be known as Severing Proliferation, may be known as Great Swiftmess, may be known as Forever Delighting in Giving, may be known as Path of

Discernment, or may be known as Banner of Victory. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, the next world above this Sahā world is called Shaking Sound in which the Tathāgata may be known as Banner of Valor, may be known as Measureless Jewels, may be known as Delighting in Great Giving, may be known as Celestial Light, may be known as Flourishing Auspiciousness, may be known as Transcendent Realm, may be known as Universal Lord, may be known as Irreversible Wheel, may be known as Beyond the Many Evils, or may be known as Omniscience. He is known by hundreds of myriads of *koṭīs* of different names such as these by which he enables all beings to each acquire knowledge and vision.

Sons of the Buddha, just as this is so in this Sahā World, so too is it so that there are many different names for the Tathāgata in the east in its hundreds of thousands of *koṭīs* of countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and ineffable worlds extending to the very ends of the Dharma realm and the realm of empty space. So too is this also true in the southerly, the westerly, and northerly directions, as well as in the regions associated with the four midpoints, the zenith, and the nadir.

Just as in the past, when the Bhagavat was a bodhisattva, he made use of many different discussions, many different languages, many different voices, many different deeds, many different karmic effects, many different situations, many different skillful means, many different faculties, many different kinds of beliefs, and many different stations on the path to become ripened himself, so too did he use these in this way to enable beings to acquire knowledge and vision by teaching them the Dharma in this manner.

The End of Chapter Seven

CHAPTER 8

The Four Truths of the Āryas¹²⁰

At that time, Mañjuśrī Bodhisattva-mahāsattva informed the bodhisattvas, saying:

Sons of the Buddha, in this Sahā World, the *āryas'* truth of suffering may be synonymous with karmic offense, with coercion, with change, with grasping conditions, with the aggregates,¹²¹ with [the piercing of] thorns,¹²² with the roots on which it depends,¹²³ with deception, with an abscess, or with the actions of the foolish common person.

Sons of the Buddha, in this Sahā World, the *āryas'* truth of the accumulation of suffering may be synonymous with the fetters, with destruction, with the concept of cravings-based attachment, with erroneous awareness, with pursuit and involvement,¹²⁴ with definite certainty, with a net, with conceptual proliferation, with subsequent actions, or with being based on inverted views.

Sons of the Buddha, in this Sahā World, the *āryas'* truth of the cessation of suffering may be synonymous with noncontention, with separation from defilement, with quiescence, with signlessness, with nonsubmersion, with the absence of inherent existence, with the absence of obstacles, with cessation, with reality of substance, or with abiding in the inherently existent nature.

Sons of the Buddha, in this Sahā World, the *āryas'* truth of the path to the cessation of suffering may be synonymous with the One Vehicle, with progression toward quiescence, with guidance, with becoming ultimately free of discriminations, with uniform equality, with relinquishing burdens, with having nothing one pursues, with accordance with the intent of the *āryas*, with the practice of the rishis, or with the ten treasures.¹²⁵

Sons of the Buddha, in this Sahā World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Secret Training World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the root of seeking, with not achieving emancipation, with the root of the fetters, with doing what one should not do, with

constant contentiousness, with having no power of discernment, with the bases on which actions depend, with extreme suffering, with agitation, or with things with form.

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with acquiescing in *samsāra*, with defiled attachment, with being roasted, with flowing along in cyclic existence, with the roots of ruination, with continuing along in the stations of existence, with evil conduct, with cravings-based attachment, with the source of sickness, or with partial assessment.¹²⁶

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with the ultimate truth, with emancipation, with praiseworthiness, with peace and security, with skillful entry into the stations, with training, with unity, with absence of karmic transgressions, with abandoning desire, or with decisiveness.

Sons of the Buddha, in the Secret Training World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with valiant leadership, with supreme practice, with transcendence, with the possession of skillful means, with the eye that beholds uniform equality, with abandoning the extremes, with complete awakening, with attraction,¹²⁷ with the supreme eye, or with contemplation of the directions.¹²⁸

Sons of the Buddha, in the Secret Training World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Most Victorious World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with terror, with one's individual mortal allotment,¹²⁹ with odious loathsomeness, with an endeavor which must be taken on, with change, with calling forth adversaries,¹³⁰ with deceptive usurpation, with a difficulty in working with others, with erroneous discriminations, or with possessing strength.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the accumulation of suffering may be identified with ruination, with the root of delusion, with a great adversary, with a sharp blade, with the loss of flavor, with enmity, with something not one's own, with an evil guide, with increasing darkness, or with the destruction of wholesome benefit.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the cessation of suffering may be

synonymous with great meaning, with beneficence, with meaning within meaning, with measurelessness, with what should be perceived, with abandoning discriminations, with the most supreme form of training, with perpetual equality, with the ability to dwell with others, or with the unconditioned.

Sons of the Buddha, in the Most Victorious World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with the ability to incinerate, with the superior grade, with decisiveness, with indestructibility, with profound skillful means, with emancipation, with noninferiority, with penetrating comprehension, with having the nature of liberation, or with the ability to reach liberation.

Sons of the Buddha, in the Most Victorious World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Immaculate World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with deep remorse, with providing for needs, with continuous cyclic existence, with dwelling in a city, with being of but a single flavor, with being contrary to Dharma, with dwelling in a house, with a circumstance to which one is erroneously attached, with false views, or with innumerability.

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with the absence of anything real, with speech as the only thing that exists, with absence of pristine purity, with the land of one's birth, with grasping, with vulgar baseness, with proliferation, with a heavy burden, with the ability to produce [suffering], or with being coarse and ferocious.

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with ultimate incomparability, with utter riddance, with stainless purity, with the origin of supremacy, with unification, with not having to provide for needs, with the extinguishing of delusions, with extreme excellence, with ultimacy, or with destroying imprints.¹³¹

Sons of the Buddha, in the Immaculate World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with something which is solidly enduring, with the factor of skillful means, with the root of liberation, with the reality of its fundamental nature,¹³² with invulnerability to defamation, with extreme purity, with the limit of all stations of existence,¹³³ with

the preservation of what has been conveyed,¹³⁴ with doing what is ultimate, or with purification of discrimination.¹³⁵

Sons of the Buddha, in the Immaculate World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the station of cravings-induced defilement, with the root of hazard and harm, with a portion of the ocean of existences, with what is created by accumulation, with the root of differences, with proliferation, with creation and destruction, with obstruction, with the origin of knives and swords, or with the product of numerous factors.¹³⁶

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the accumulation of suffering may be synonymous with odiousness, with [mere] names, with endlessness, with one's share, with undesirability, with its ability to seize and bite, with things which are crude and vulgar, with cravings-based attachment, with a container,¹³⁷ or with movement.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the cessation of suffering may be synonymous with severance of continuity, with opening and revealing, with wordlessness, with nothing being cultivated, with nothing being perceived, with nothing being done, with quiescence, with having already completely burned it all up, with relinquishing a heavy burden, or with riddance of whatever is bad.

Sons of the Buddha, in the Overflowing Abundance World, what is referred to as the *āryas'* truth of the path to the cessation of suffering may be synonymous with quiescent practices, with emancipating practices, with diligent cultivation of realizations, with going safely and securely,¹³⁸ with a measureless life span, with thorough and utterly complete knowing, with the ultimate path, with what is difficult to cultivate, with arriving at the opposite shore, or with invincibility.

Sons of the Buddha, in the Overflowing Abundance World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with the ability to rob,¹³⁹ with an unwholesome friend,

with much terror, with all sorts of conceptual proliferation, with the nature of the hells, with the absence of real meaning, with the burden of desire, with deep and thick roots,¹⁴⁰ with being transformed by following the mind, or with basic emptiness.¹⁴¹

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with covetous attachment, with the completion of evil deeds, with the evil of karmic transgressions, with swiftness,¹⁴² with the ability to grasp, with thought, with having effects, with the absence of ineffability, with being ungraspable, or with flowing along in cyclic existence.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with irreversibility, with transcendence of words and speech, with signlessness, with the capacity to please, with solidity, with superior sublimity, with transcendence of delusion, with complete cessation, with remaining distant from evil, or with emancipation.

Sons of the Buddha, in the Attraction World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with transcendence of words, with non-contentiousness, with providing teaching and guidance, with skillful dedications, with great skillfulness, with different skillful means, with being like empty space, with the practice of quiescence, with supreme wisdom, or with the ability to completely comprehend meaning.

Sons of the Buddha, in the Attraction World, in speaking of the four truths of the *ārya*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with a heavy burden, with non-solidity, with being like a thief, with aging and death, with being created by craving, with flowing along in cyclic existence, with wearisomeness, with an odious appearance, with growth, or with a sharp blade.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with ruination, with turbidity, with retreat and loss, with powerlessness, with loss, with contradictions, with disharmony, with whatsoever is done, with grasping, or with desires in the mind.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with escaping from prison, with truth, with escaping difficulties, with protection, with abandoning evil, with adaptability, with what is fundamental, with relinquishing causes, with the unconditioned, or with the absence of continuation.

Sons of the Buddha, in the Beneficence World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with comprehension of the utter nonexistence of everything, with the seals of all things,¹⁴³ with the treasury of samādhis, with the acquisition of radiance, with the dharma of irreversibility, with the ability to bring existence to an utter end, with a vast road, with the ability to train, with the existence of peaceful security, or with the root of no longer flowing along in cyclic existence.

Sons of the Buddha, in the Beneficence World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with dangerous desires, with a place of bondage, with erroneous action, with following feelings, with shamelessness, with the root of desire, with a constant flowing river, with constant destruction, with the nature of a flaming torch, or with much misery.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with vast lands,¹⁴⁴ with enabling the rebirth destinies,¹⁴⁵ with distancing oneself from wisdom, with being stranded in difficulties, with terror, with neglectfulness, with collection,¹⁴⁶ with a place of attachment, with the owner of a house,¹⁴⁷ or with bonds.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with fulfillment, with the undying, with non-self, with absence of inherent existence, with the end of discriminations, with abiding in happiness, with being free of limitations, with the severance of flowing along in cyclic existence, with the cutting off of the bases of action, or with non-duality.

Sons of the Buddha, in the Rarity World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with great light, with the ocean of

discourses, with analysis of meaning, with the dharma of harmoniousness, with abandonment of attachments, with severance of continuity, with a vast road, with equality of causation, with pure skillful means, or with the supreme view.

Sons of the Buddha, in the Rarity World, in speaking of the four truths of the *ārya*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with flowing along in cyclic existence, with production,¹⁴⁸ with loss of benefit, with defiled attachment, with a heavy burden, with differences, with inner danger, with aggregation,¹⁴⁹ with an evil abode, or with the nature of suffering and affliction.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with the ground, with skillful means, with untimeliness, with unreal dharmas, with bottomlessness, with collection, with abandoning moral precepts, with the dharmas of the afflictions, with narrow and inferior views, or with accumulated defilements.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with breaking with dependencies, with non-neglectfulness, with truthfulness, with uniform equality, with goodness and purity, with absence of faults, with absence of deviousness, with signlessness, with sovereign mastery, or with the unproduced.

Sons of the Buddha, in the Joyous Delight World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with entry into supreme realms, with severance of accumulations, with stepping beyond those of the same class, with possessing a vast nature, with cessation of discriminations, with the path of spiritual powers, with manifold skillful means, with the practice of right mindfulness, with the road of constant quiescence, or with acquisition of the liberations.

Sons of the Buddha, in the Joyous Delight World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous

with the signs of ruination, with an unfired vessel, with the product of a self, with a body in the rebirth destinies,¹⁵⁰ with repeated flowing along in cyclic existence, with the gate to the many evils, with inherent suffering, with what can be cast off, with flavorlessness, or with coming and going.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with the volitional factors,¹⁵¹ with the poison of anger, with combining,¹⁵² with feeling,¹⁵³ with the conception of a self,¹⁵⁴ with the admixture of poison,¹⁵⁵ with empty names, with contradictoriness, with heated afflictions, or with frightfulness.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with absence of accumulation, with inapprehensibility,¹⁵⁶ with marvelous medicine, with indestructibility, with nonattachment, with immeasurability, with vastness, with the enlightenment factors,¹⁵⁷ with abandoning defilement, or with freedom from obstacles.

Sons of the Buddha, in the Gate Key World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with peaceful and secure conduct, with abandoning desire, with ultimate reality, with penetrating meaning, with having the nature of ultimacy, with the manifestation of purity, with focused mindfulness, with progression toward liberation, with salvation, or with supreme conduct.

Sons of the Buddha, in the Gate Key World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of suffering may be synonymous with hidden faults, with the world, with dependencies, with arrogance, with the nature of defiled attachment, with a rushing stream,¹⁵⁸ with unenjoyability, with concealment, with swift destruction,¹⁵⁹ or with difficulty in [taking on] the training.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the accumulation of suffering may be synonymous with what must be subdued, with tendencies of mind, with the ability to tie one up, with arising in association with thought, with extending to the end of future time,¹⁶⁰ with a combination of factors,¹⁶¹ with discriminations, with a gateway,¹⁶² with being blown about, or with concealment.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the cessation of suffering may be synonymous with absence of dependencies, with ungraspability,¹⁶³ with turning back and returning,¹⁶⁴ with abandoning disputation, with what is small, with what is large, with goodness and purity, with endlessness, with vastness, or with what possesses unequalled value.

Sons of the Buddha, in the Shaking Sound World, what is referred to in this Sahā World as the *āryas'* truth of the path to the cessation of suffering may be synonymous with contemplation,¹⁶⁵ with the ability to defeat enemies,¹⁶⁶ with the seal of utterly complete knowing, with being able to enter the nature,¹⁶⁷ with being unopposable, with limitlessness, with the ability to enter wisdom, with the path of harmony, with being forever unshakable, or with the supreme meaning.

Sons of the Buddha, in the Shaking Sound World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations such as these by which, adapting to the minds of beings, one enables the training of them all.

Sons of the Buddha, just as in this Sahā World, in speaking of the four truths of the *āryas*, there are four hundred myriads of *koṭīs* of designations, so too is it so that in the east there are four hundred myriads of *koṭīs* of designations in each and every one of its hundreds of thousands of *koṭīs* of countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and indescribable numbers of worlds extending to the very ends of the Dharma realm and the realms of empty space by which, adapting to the minds of beings, one enables the training of them all.

Just as this is the case in the easterly direction, so too is this true in the southerly, the westerly, and northerly directions as well as in the regions associated with the four midpoints, the zenith, and the nadir.

Sons of the Buddha, just as in this Sahā World the circumstances are as described above, so too is this the case for all of those other worlds throughout the ten directions. In each and every world among the worlds of the ten directions, in speaking of the *āryas'* truth of suffering, there are a hundred *koṭīs* of myriads of different designations which are used. So too, in speaking of the *āryas'* truth of accumulation, the *āryas'* truth of cessation, and the *āryas'* truth of the path, there are for each of them a hundred myriads of *koṭīs*

of different designations, all of which, when adapted to the mental dispositions of beings, enable their training.

The End of Chapter Eight

CHAPTER 9

The Radiant Enlightenment

At that time, from the wheel signs on the bottoms of his two feet, the Tathāgata emitted a hundred *koṭīs* of light rays which illuminated this great trichiliocosm, including its hundred *koṭīs* of Jambudvīpas,¹⁶⁸ its hundred *koṭīs* of Pūrvavidehas, its hundred *koṭīs* of Godānīyas, its hundred *koṭīs* of Uttarakurus, its hundred *koṭīs* of great seas, its hundred *koṭīs* of encircling mountains, its hundred *koṭīs* of bodhisattvas taking birth, its hundred *koṭīs* of bodhisattvas leaving the home life, its hundred *koṭīs* of *tathāgatas* realizing the right enlightenment, its hundred *koṭīs* of *tathāgatas* turning the wheel of Dharma, its hundred *koṭīs* of *tathāgatas* entering nirvāṇa, its hundred *koṭīs* of Sumeru Mountain Kings, its hundred *koṭīs* of Four Heavenly Kings Heavens, its hundred *koṭīs* of Trāyastriṃśa Heavens, its hundred *koṭīs* of Yāma Heavens, its hundred *koṭīs* of Tuṣita Heavens, its hundred *koṭīs* of Transformation of Bliss Heavens, its hundred *koṭīs* of Free Transformation of Others' Bliss Heavens, its hundred *koṭīs* of Assembly of Brahmā Heavens, its hundred *koṭīs* of Light-and-Sound Heavens, its hundred *koṭīs* of Universal Purity Heavens, its hundred *koṭīs* of Vast Fruition Heavens, and its hundred *koṭīs* of Ultimate Form Heavens, illuminating them all so that they all became entirely visible.

Just as in this place, one saw the Buddha, the Bhagavat, sitting on this lotus flower dais lion throne surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, so too, in those hundred *koṭīs* of Jambudvīpas, a hundred *koṭīs* of *tathāgatas* also sat there in this same way.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Their names were: Mañjuśrī Bodhisattva, Foremost Enlightenment Bodhisattva, Foremost Wealth Bodhisattva, Foremost Jewel Bodhisattva, Foremost Qualities Bodhisattva, Foremost Eyes Bodhisattva, Foremost Vigor Bodhisattva, Foremost Dharma Bodhisattva, Foremost Wisdom Bodhisattva, and Foremost Worthy Bodhisattva. The lands from which these bodhisattvas came were the Golden Form World, the Wondrous Form World,

the Lotus Flower Form World, The Campaka Flower Form World, the Utpala Flower Form World, the Gold Form World, the Jewel Form World, the Vajra Form World, the Lapis Lazuli Form World, and the Level Form World.

Each of these bodhisattvas had purely cultivated *brahmacarya* in the presence of buddhas, namely: Unshakable Wisdom Buddha, Unimpeded Wisdom Buddha, Liberated Wisdom Buddha, Majestic Wisdom Buddha, Wisdom of the Radiant Signs Buddha, Ultimate Wisdom Buddha, Supreme Wisdom Buddha, Sovereign Wisdom Buddha, Brahman Wisdom Buddha, and Contemplative Wisdom Buddha.

At that time, in the presence of those buddhas, each of those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

If there be anyone who looks upon right enlightenment
as consisting of liberation from the contaminants¹⁶⁹
and not being attached to anything in the world,
he is not one who has acquired the eye of the realized path.

If there be anyone who knows that the Tathāgata's
substance and signs are non-existent
and then cultivates to realize a complete understanding of this,
this person will swiftly become a buddha.

If one is able in observing this world,
to do so with a mind that remains unshaken,
and he is also able to be this way when seeing a buddha's body,
he is one who is bound to realize the supreme wisdom.

If one's mind completely understands the identity
of the Buddha and the Dharma
and hence dual conceptions do not manifest in him,
then he is bound to ascend to the inconceivable position.

If one perceives that the Buddha and oneself
share a uniform equality and then becomes established in that
in which there is neither any dwelling nor anything entered,
he is then bound to become one who is rarely ever encountered.

Form and feeling are beyond reckoning.¹⁷⁰
So too are perception, karmic formative factors, and consciousness.
If one is able to know them in this way,
then one is bound to become a great *muni*.

If one is able to step entirely beyond
both mundane and world-transcending views
while still being able to skillfully know dharmas,
one is bound to become one of great dazzling illumination.

If one generates the resolve to direct one's dedications
to the realization of all-knowledge
and perceives the mind as unproduced,
then one is bound to acquire great renown.

Beings have no arising,
nor do they have any destruction.
If one acquires wisdom such as this,
one is bound to realize the unsurpassed path.

If one is able to understand the incalculable within what is one
and also understand the oneness of what is incalculable
while completely comprehending their mutual origination,
then one is bound to become one who is fearless.

At that time, light rays went beyond this world and completely illuminated ten buddha lands in the eastern direction. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In each of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible.

Just as one beheld the Buddha, the Bhagavat, in this place sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*, so too, in each and every one of those other worlds, there were a hundred *koṭīs* of Jambudvīpas in which a hundred *koṭīs* of *tathāgatas* also sat there in the same way.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Beings, devoid of wisdom,
are injured and poisoned by the thorns of desires.
In order that they might strive for the realization of bodhi—
Such is the purpose of the Dharma of all buddhas.

They everywhere perceive in all dharmas
that the two extremes are always to be abandoned,

that the path is to be realized, that one is to never retreat from it,
and that one is to carry on the turning of this incomparable wheel.

Vigorously cultivating all the practices
for an inconceivable number of kalpas
for the sake of liberating all beings—
Such is the power of the Great Rishi.

The Master Guide conquers the many *māras*.
He is a valiant and invincible stalwart.
Within his emanated radiance, he expounds the sublime meaning,
acting in this way because of his kindness and compassion.

It is because of his wise mind
that he demolishes all affliction-based obstacles
and perceives everything in but a single mind-moment.
This is due to the Buddha's spiritual powers.

He beats the drum of right Dharma
and awakens those in the *kṣētras* of the ten directions,
thereby enabling them all to progress toward bodhi.
Due to his powers of sovereign mastery, he is able to act in this way.

Even without breaking past any of their boundlessly many borders,
he nonetheless roams to all the *koṭīs* of *kṣētras*
while remaining free of attachment to any realm of existence.
One such as this possesses sovereign masteries like the Buddha.

The buddhas are like empty space
and are ultimately and forever pure.
Those who, in bringing them to mind, are filled with joyous delight—
All their vows will become fulfilled.

One is willing to even pass through countless kalpas
in each and every one of the hells
for the sake of liberating beings
while still being able to endure such suffering.

One retains no cherishing for either one's body or life
as one forever protects the Dharma of all buddhas.
With the selfless mind trained to such pliancy,
one becomes able to realize the path of the Tathāgata.

At that time, light rays went beyond ten worlds and everywhere illuminated a hundred worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them

was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

The Buddha understands that dharmas are like conjurations
with an unimpeded penetrating comprehension.
With a mind that is pure and apart from the many attachments,
he carries forth the training of the many kinds of beings.

Some may see him when first born,
appearing with a marvelous form like a golden mountain.
Abiding in this very last body,
he forever appears as a moon among humans.

Some may see him when engaged in meditative walking,
possessed of his measureless meritorious qualities,
with mindfulness and wisdom which are always skillful,
as this great man walks along with the stride of a lion.

Some may see his blue eyes
surveying the ten directions,
at times displaying a smile
in order to accord with what pleases beings.

Some may see him roaring the lion's roar
in his extraordinary and incomparable body,
appearing in this very last birth
in which, in whatever he says, there is nothing not true.

Some may see him leaving behind the home life,
becoming liberated from all the bonds,
cultivating the practices of all buddhas,
and always delighting in the quiescence of contemplation.

Some may see him sitting in the site of enlightenment,
awakened in his awareness of all dharmas,

having reached the far shore in acquiring meritorious qualities
and having brought delusion's darkness and afflictions to an end.

Some may see him as a supremely great man
having completely fulfilled the mind of great compassion,
turning the wheel of the sublime Dharma,
and liberating countless beings.

Some may see him roaring the lion's roar,
emanating the most extraordinary awesome light
and stepping utterly beyond everyone in the world
with incomparable powers of the spiritual superknowledges.

Some may see him with quiescent mind,
as if the lamp of the world had been extinguished forever,
manifesting many different sorts of spiritual superknowledges.
The one possessed of the ten powers is able to be like this.

At that time, light rays went beyond a hundred worlds and everywhere illuminated a thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

In his penetrating comprehension of the extremely profound dharmas,
the Buddha has no one who is his equal.

Beings remain unable to completely understand them.

Hence, for their sakes, he reveals them sequentially.

An inherently existent self has never existed.

The possessions of a self are also empty and quiescent.

How then could any of the *tathāgatas*
have ever apprehended any existence of their own bodies?

He who is liberated in clarity and conduct
is beyond reckoning and is utterly without peer.
Even employing all of the world's bases of causal inference
in seeking to find faults, one still could not find any.

The Buddha is not any of the world's aggregates,
sense realms, sense bases, or dharmas of birth and death.
He could not be the product of any of the enumerated dharmas.
He is therefore known as the Lion Among Men.

His nature is originally empty and quiescent,
he is completely liberated both within and without,
and he has abandoned all erroneous thought.
His incomparable Dharma is of this very sort.

His essential nature is always unmoving,
free of self, and neither comes nor goes,
and yet he is able to awaken the world
and carry on his boundless training of everyone.

He always delights in contemplating quiescence,
singularity of signs, and the absence of dualities.
His mind is neither increased nor decreased
even as manifests measureless spiritual powers.

He does not engage in the actions of beings
whose causes and conditions produce karmic retributions,
and yet he is unimpeded in his ability to completely understand them.
The Dharma of the Well Gone One is of this very sort.

The many different sorts of beings
flow along in cyclic existence throughout the ten directions.
The Tathāgata does not discriminate among them.
Hence he liberates all the infinitely many kinds of beings.

The physical forms of all buddhas, the color of real gold,
are nonexistent even as they pervade all realms of existence,
adapting to the mental dispositions of beings
as they proclaim for their sakes the dharma of quiescence.

At that time, light rays went beyond a thousand worlds and everywhere illuminated ten thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens.

Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Arouse the mind of great compassion,
determined to rescue and protect all beings,
and forever go beyond the multitudes of humans and devas.
One should engage in deeds such as these.

With a mind that always feels faith and delight in the Buddha,
and with a resolve that never turns back in retreat,
draw near to all the *tathāgatas*.
One should engage in deeds such as these.

Aspiring to the meritorious qualities of a buddha
with a resolve that is forever irreversible,
dwell in clear and cool wisdom.
One should engage in deeds such as these.

In all the actions of one's awesome deportment,
always bear in mind the meritorious qualities of the Buddha,
never ceasing to do so for even a moment, whether day or night.
One should engage in deeds such as these.

Contemplating the boundlessness of the three periods of time,
train in the meritorious qualities of those buddhas,
remaining forever free of weariness of mind.
One should engage in deeds such as these.

Contemplate the body in accordance with its true character
in which everything is quiescent cessation
while abandoning attachments to a self or the absence of a self.
One should engage in deeds such as these.

With a mind that regards beings equally
and does not give rise to any discriminations,

enter the realm of reality.

One should engage in deeds such as these.

Lifting up all the infinitely many worlds
and everywhere drinking down all the oceans,
develop the power of these spiritual superknowledges.

One should engage in deeds such as these.

Reflect upon all lands'
characteristics of form and formlessness
and become able to know them all.

One should engage in deeds such as these.

Among the atoms of the lands of the ten directions,
in every single atom, there exists a buddha.
Become able to know the number of them all.

One should engage in deeds such as these.

At that time, light rays went beyond ten thousand worlds and everywhere illuminated a hundred thousand worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Where there are those who view the Tamer of Men
on the basis of his awesome virtue, physical form, or clan,
these are the inverted views of those afflicted with faulty vision.
They are unable to know the supreme Dharma.

The marks and such of the Tathāgata's physical form
are such that no one in the world could fathom,

for, even trying in unison to assess them for *koṭīs* of *nayutas* of kalpas, his physical marks and awesome virtue become ever more boundless.

The essence of a *tathāgata* is not constituted by his signs, but rather by the dharma of signlessness and quiescence. Yet his physical marks and awesome deportment are all complete so that, as befits their aspirations, those in the world all may see them.

The Dharma of the Buddha is sublime and difficult to assess. Of all words and speech, none are even able to approach it. It is neither compounded nor un-compounded. Its essential nature is quiescence free of any signs.

The Buddha's body is unproduced, beyond frivolous theorizations, and not a dharma reducible to the aggregates' different factors. One who acquires the powers of sovereign mastery definitely sees it. He is fearless in his actions and he transcends the path of words.

[He sees] body and mind as the same¹⁷¹ and is liberated in all matters, both within and without.¹⁷² He abides in right mindfulness throughout an eternity of kalpas, is free of attachments and has nothing by which he is fettered.

Whatever is practiced by one whose mind is pure and radiant is utterly free of any defiling attachments. His wisdom eye has no place it does not completely see as he carries on his vast benefiting of beings.

His one body becomes measurelessly many and the measurelessly many in turn become but one. He completely knows all worlds and manifests his form everywhere within them all.

These bodies have no place from which they come, nor do they have any place they come together. It is due to the discriminations made by beings that they see the Buddha's many different kinds of bodies.

The mind discriminates the world, yet this mind has no place it exists. The Tathāgata knows this dharma. Just so should one view the body of the Buddha.

At that time, light rays went beyond a hundred thousand worlds and everywhere illuminated a hundred myriads of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens.

Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

The Tathāgata, the one most possessed of sovereign mastery,
has transcended the world and has nothing on which he depends.
He is replete with all the meritorious qualities,
and liberates those in all realms of existence.

He is free of defilements, free of attachments,
free of conceptions, and has no place in which he abides.
His essential nature is measureless.
All who behold him are moved to praise him.

His radiance is everywhere pure,
for the dusts and entanglements have been entirely rinsed away.
He remains unmoving and has abandoned the two extremes.
This is the Tathāgata's wisdom.

If one beholds the Tathāgata
with a body and mind that have abandoned discriminations,
then he will forever escape from all doubt-ridden hesitation
with respect to all of the dharmas.

Within all the worlds,
he everywhere turns the wheel of the Dharma.
Even in the absence of any inherent nature or anything thus turned,
the Master Guide teaches with skillful means.

Where one remains free of doubts or delusions about the Dharma,
forever severs all indulgence in conceptual proliferation,
and refrains from generating discriminating thought,
this is what constitutes mindfulness of the Buddha's bodhi.

Where one completely comprehends the different dharmas
and remains unattached to mere words and speech

while remaining free of conceptions of oneness or multiplicity,
this is what constitutes accordance with the Buddha's teachings.

Even within multiplicity, there is nothing with a singular nature.
So, too, in whatsoever is singular, there is no multiplicity.

Where one entirely relinquishes such dualities as these,
one everywhere enters the meritorious qualities of the Buddha.

Where, with respect to both beings and lands,
one beholds them all as quiescent,
while depending on nothing and staying free of discriminations,
he is then able to enter the bodhi of the Buddha.

Even among beings and lands,
no identity or difference can be apprehended at all.
Where one skillfully carries on such contemplations,
this is to know the meaning of the Buddha's Dharma.

At that time, light rays went beyond a hundred myriads of worlds and everywhere illuminated a *koṭī* of worlds in the east. So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

Incomparable wisdom, boundless Dharma,
stepping beyond the ocean of existences, reaching the far shore,
and acquiring life span and radiance, both without peer—
Such is the power of expedients of the One of Meritorious Qualities.

Completely understanding all the dharmas of the Buddha,
always tirelessly contemplating the three periods of time,

and, although engaging with sense realms, still not discriminating—
Such is the power of expedients of the Inconceivable One.

Delighting in contemplating beings, yet with no conception of beings,
everywhere regarding rebirth destinies with no concept of destinies,
and always abiding in *dhyāna* stillness without tethering the mind—
Such is the power of expedients of those with unimpeded wisdom.

Possessing a skillful penetrating comprehension of all dharmas,
diligently cultivating the path to nirvāna with right mindfulness,
delighting in liberation, and abandoning partiality—
Such is the power of expedients of one who abides in quiescence.

Where one is able to exhort others to progress toward Buddha's bodhi
and toward realizing its omniscient knowledge of the Dharma realm
while skillfully instructing beings to penetrate the truths—
Such is the power of expedients of one dwelling in the Buddha's mind.

To accord with and enter all the Dharma taught by the Buddha,
doing so with vast and unimpeded wisdom,
and to have arrived at fulfillment of the practices of all paths—
Such is the power of expedients of one of masterful skill in cultivation.

Constantly abiding in nirvāna, like empty space,
while everywhere conjuring appearances adapted to beings' minds—
This is to rely on the signless even as one produces what has signs.
Such is the power of expedients of one reaching what is hard to reach.

Daytimes, nighttimes, days and months, and also years and kalpas—
The signs of worlds' beginnings and ends, creation and destruction—
Remembering such things and completely knowing them all—
Such is the power of expedients of one wise in the measures of time.

All beings undergo birth and death, whether with form or formless,
and whether with perception or without perception.
To completely know all their names—
Such is the power of expedients of one abiding in the inconceivable.

To be able to completely understand all the languages
of all eras of the past, the present, and the future
even as one knows the identity of all three periods of time—
Such is the power of expedients of one with peerless understanding.

At that time, light rays went beyond a *koṭī* of worlds and everywhere
illuminated ten *koṭīs* of worlds in the east. So too did this occur in the
same way in the south, the west, and the north as well as in the four
midpoints, above, and below. In every one of those worlds, there were
a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a
hundred *koṭīs* of Ultimate Form Heavens. Everything within them

was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣetras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣetras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

To extensively cultivate all the austerities with energetic diligence both day and night while remaining free of weariness or indolence, and then, having liberated the hard to liberate, to roar the lion's roar as he everywhere pursues the teaching of beings—this is his practice.

Beings drift along in cyclic existence in the ocean of desires, blanketed by a web of ignorance and driven along by intense distress. He of utmost humanity courageously slices it all away and vows that they too shall become thus. This is his practice.

Those in the world are neglectful, attached to the five desires, do not distinguish in accord with reality, and endure many sufferings. Offering up practice of Buddha's teachings with ever-focused mind while also vowing to liberate these beings—this is his practice.

Beings become attached to a self and enter into *saṃsāra*.

Though one might seek its bounds, one could never find them.

To everywhere serve the *tathāgatas*, acquire the marvelous Dharma, and then proclaim it for the sake of others—this is his practice.

Beings have no one to rely on and are bound up by their sicknesses,¹⁷³

They always sink to the wretched destinies, produce the three poisons, and are constantly burned by the fierce flames of immense fires.

To liberate them with pure mind—this is his practice.

Beings, confused and deluded, lose the correct path, always follow mistaken pathways, and enter the dark abodes.

To light the lamp of right Dharma on a grand scale for their sakes, and to forever serve as a source of illumination—this is his practice.

Beings drift along and drown in the ocean of the existences, beset by boundless worries and difficulties they cannot control.

To build a great ship of Dharma for their sakes,
enabling them all to successfully cross beyond it—this is his practice.

Beings are ignorant, do not perceive what is fundamental,
and are deluded, foolish, and crazed amidst perilous difficulties.
Out of sympathy, the Buddha builds them the bridge of Dharma.
To enable their right mindfulness to ascend¹⁷⁴—this is his practice.

Seeing that all beings are on a hazardous road,
forever driven along by the sufferings of aging, sickness, and death,
he cultivates all the limitlessly many skillful means,
vowing that he shall liberate them all—this is his practice.

To hear the Dharma and develop resolute faith free of doubt,
to know the nature as empty and quiescent, yet not be frightened,
and to adapt to forms in the six destinies throughout the ten directions
to everywhere teach the many confused beings—this is his practice.

At that time, light rays went beyond ten *koṭīs* of worlds and everywhere illuminated a hundred *koṭīs* of worlds in the east, a thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of worlds, a *nayuta* of *koṭīs* of worlds, and a hundred *nayutas* of *koṭīs* of worlds. In this way, it illuminated countless, measureless, boundless, incomparable, innumerable, unstateable, inconceivable, incalculable, and indescribable numbers of worlds extending to the very ends of the Dharma realm and the realm of empty space.

So too did this occur in the same way in the south, the west, and the north as well as in the four midpoints, above, and below. In every one of those worlds, there were a hundred *koṭīs* of Jambudvīpas, and so forth, up to and including a hundred *koṭīs* of Ultimate Form Heavens. Everything within them was all made clearly visible. In every one of those Jambudvīpas, one beheld the Tathāgata sitting on the lotus flower dais lion throne, surrounded by bodhisattvas as numerous as the atoms in ten buddha *kṣētras*.

Then, in all cases due to the Buddha's spiritual powers, from each of the ten directions, a great bodhisattva came to where the Buddha was. Each of them came together with bodhisattvas as numerous as the atoms in ten buddha *kṣētras*. Those great bodhisattvas were known as Mañjuśrī, and so forth. The lands from which they came were the Golden Form World, and so forth. Those buddhas whom they had originally served were Unshakable Wisdom Buddha, and so forth.

At that time, in each of those places where those buddhas dwelt, those Mañjuśrī Bodhisattvas simultaneously spoke these verses:

In a single mind-moment, they fully contemplate countless kalpas without going, without coming, and without dwelling anywhere. Thus they completely know the events of the three periods of time, step entirely beyond all skillful means, and perfect the ten powers.

In all ten directions, they have an incomparably fine reputation, forever abandon all difficulties, and always abide in happiness. They go forth everywhere and, within all lands, extensively proclaim Dharma such as this.

In order to benefit beings, they make offerings to the buddhas, and, in accord with their intent, gain a semblance of the fruits of the path. They know all dharmas immediately upon encountering them and manifest their spiritual powers throughout the ten directions.

From their first buddha offerings, their minds were pliant and patient, they entered deep *dhyāna* absorptions, contemplated dharmas' nature, and everywhere exhorted beings to resolve to cultivate the path. Because of this, they swiftly realize the unsurpassed fruits of the path.

One who seeks Dharma in the ten directions without perverse intent,¹⁷⁵ who, to cultivate the qualities, causes them to become perfectly full, and who extinguishes duality's signs of existence and nonexistence— This person is one who truly sees the Buddha.

One who goes everywhere to all lands of the ten directions, widely teaching sublime Dharma, spreading its meaning and benefits, and abiding without wavering at the very apex of reality— The merit of this person is the same as that of a buddha.

The wheel of the wondrous Dharma as turned by the Tathāgata in all cases consists of aspects of bodhi.

If, having been able to hear it, one awakens to the nature of dharmas, such a person as this will always see the Buddha.

If one fails to see even the ten powers as empty and like a conjuration, though one sees them, this is non-seeing, like the sight of the blind.

If, discriminating, one seizes on signs, one fails to see the Buddha.

If one gains the ultimate departure from attachment, then one can see.

The many sorts of differences in beings according to their karma, within and without, in the ten directions, are difficult to entirely see.

The Buddha's body is unimpeded in pervading the ten directions.

It is just as impossible to succeed in seeing it completely.

Just as the countless *kṣetras* in space neither come nor go, pervade the ten directions, and, in their creation and destruction, rely on nothing at all, so too it is with the Buddha's pervasion of empty space.

The End of Chapter Nine

CHAPTER 10

A Bodhisattva Asks for Clarification

At that time, Mañjuśrī Bodhisattva asked Foremost Enlightenment Bodhisattva, “Son of the Buddha, since the nature of mind is singular, why then does one observe that there are still many different distinctions [in individual cases] such as going forth into the good destinies or into the wretched destinies, coming to have complete faculties or deficient faculties, taking on the same or different kinds of rebirths, becoming handsome or ugly, or experiencing differences in suffering or happiness? And why then does action not know mind, mind not know action, feeling not know retribution, retribution not know feeling, mind not know feeling, feeling not know mind, cause not know condition, condition not know cause, cognition not know objects, and objects not know cognition?”

At that time, Foremost Enlightenment Bodhisattva responded with verses, saying:

The Worthy One now asks about the meaning of this
in order to awaken the many benighted beings.
I shall respond to these matters in accordance with their nature.
May the Worthy One please listen closely.

Dharmas themselves are devoid of any function
and are also devoid of any essential nature.
Therefore it is the case for all of them
that each has no mutual knowing of any other.

This is analogous to the waters of a river
which, forming into rapids, race along together in a rush
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to a great conflagration
containing fiercely blazing flames arising in unison
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to when a swift wind arises,
as it encounters things, it drums at and blows on all of them
even as each of them has no mutual knowing of any other.
So too it is with all dharmas.

This is also comparable to the many earthly realms
 which each in turn dwell in dependence upon the others
 even as each of them has no mutual knowing of any other.
 So too it is with all dharmas.

The eye, ear, nose, tongue, body,
 the mind, the intellectual mind faculty, the sense faculties—
 Because of these, one forever flows and turns about in cyclic existence
 even as there is no entity who is able to direct this turning about.

It is the nature of dharmas that they are originally unproduced,
 even as, when manifesting, production still exists.
 In this, there is neither anything able to produce manifestations
 nor is there anything that is thereby manifested.

The eye, ear, nose, tongue, body,
 the mind, the intellectual mind faculty, the sense faculties—
 They are all empty and devoid of any [inherently existent] nature,
 yet mistaken thought discriminates and conceives of them as existent.

When contemplated in accordance with principle,
 everything is found to be devoid of any [inherently existent] nature.
 The Dharma eye is inconceivable.
 Vision such as this is not inverted.

Whether “real” or “unreal,”
 whether “false” or “not false,”
 and whether “worldly” or “world-transcending,”
 it is only by resort to artificial designations that one speaks of them.

At that time, Mañjuśrī Bodhisattva asked Foremost Wealth Bodhisattva, “Son of the Buddha, all beings are but non-beings. Why then does the Tathāgata adapt to their time, adapt to their life spans, adapt to their bodies, adapt to their actions, adapt to their understandings, adapt to their discourse, adapt to their mental dispositions, adapt to their expedients, adapt to their reasoning, and adapt to their contemplation in manifesting his body for the sake of beings such as these to teach and train them?”

At that time, Foremost Wealth Bodhisattva responded with verses, saying:

This is the realm of those who delight in quiescence
 and in extensive learning.
 I shall now expound on this for the Worthy One.
 May the Worthy One now listen to and absorb this.

Analytically contemplating one’s own body,
 who is there in this that constitutes a “self”?

If one is able to understand it in this way,
he will comprehend the existence or nonexistence of a self.

This body is artificially established.
and has no place in which it abides.
One who truly understands this body,
remains free of any attachment to it.

If one thoroughly contemplates the body,
and then clearly sees everything in it,
one realizes that dharmas are all empty and false
and does not produce mental discriminations about it.

Who causes the arising of the life span?
And, also, who causes it to withdraw and be extinguished?
Like the appearance of a wheel formed by a twirling firebrand,
its beginning and end cannot be known.

The wise are able to contemplate and realize
that everything that exists is impermanent
and that all dharmas are empty and selfless,
thus becoming forever detached from all signs.

The many karmic retributions arise in accordance with actions.
Like dreams, they are not truly real.
In every mind-moment, they are always undergoing destruction.
Just as it was before, so too it is with what follows.

Dharmas as they are perceived in the world
are ruled solely by the mind.
As befits one's understanding, one seizes on the many signs.
Due to inverted views, one's [perceptions] do not accord with reality.

Whatever is discussed in the world
is all the product of discriminations.
There has never been any dharma
that has succeeded in penetrating the nature of dharmas.

It is by the power of the subject and object [of perception]
that the many different dharmas are born
and are swiftly destroyed without a moment's pause.

In each succeeding mind-moment, they are all just like this.

At that time, Mañjuśrī Bodhisattva asked Foremost Jewel Bodhisattva, "Son of the Buddha, all beings are alike in their possession of the four great elements and in not having a self or anything belonging to a self. How then is it that there are those who experience suffering, those who experience bliss, those who are of fine appearance, those who are ugly, those who are inwardly good, those who are outwardly

good, those who receive but little, and those who receive much, with some of them undergoing retribution in the present life, and others undergoing retribution in later lives even as, within the Dharma realm, there is neither beauty nor ugliness?"

At that time, Foremost Jewel Bodhisattva responded with verses, saying:

It is in accordance with the karmic actions one performs
that just such corresponding retributions arise
even though, as has been taught by all buddhas,
no agent of actions exists at all.

It is as if there were a clean, bright mirror
that, in accordance with whatever appeared before it,
manifested images that in each case differed.
So too it is with the nature of karmic actions.

It is also as if there were a field and seeds,
each of which had no mutual knowledge of the others
even as they were naturally able to generate growth.
So too it is with the nature of karmic actions.

It is also as if there were a skillful conjurer
who was staying at the crossroads
manifesting many kinds of forms and appearances.
So too it is with the nature of karmic actions.

It is just as if there were a marionette
which was able to emit various sounds
in which there was neither any "self" nor "non-self."
So too it is with the nature of karmic actions.

It is also just as it is with the many sorts of birds
which, although they all come forth from eggs,
each make sounds which differ from those of the others.
So too it is with the nature of karmic actions.

It is just as, within the womb,
all the sense faculties reach complete development,
even as the physical features have no place from which they came.
So too it is with the nature of karmic actions.

It is also just as in the hells,
there are many different kinds of suffering circumstances
in which none of them have any place from which they came.
So too it is with the nature of karmic actions.

This is analogous to the circumstance of a wheel-turning king
fully endowed with his seven supreme treasures

none of which has any place of origin one could ever find.
So too it is with the nature of karmic actions.

This is also like the situation in all worlds
which are all bound to be burned up by the great conflagration
even as those fires have no place from which they come.
So too it is with the nature of karmic actions.

At that time, Mañjuśrī Bodhisattva asked Foremost Qualities Bodhisattva, “Son of the Buddha, that to which the Tathāgata awakened was the one Dharma. How is it that he then speaks of countless dharmas, appears in countless *kṣetras*, teaches countless beings, expounds the Dharma with countless voices, manifests countless bodies, knows countless minds, manifests countless feats of the spiritual superknowledges, is everywhere able to cause tremors and movement in countless worlds, manifests countless extraordinary and supreme adornments, and reveals boundlessly many different sorts of realms, doing so even though none of these signs of differentiation can be found in the nature of dharmas?”

At that time, Foremost Qualities Bodhisattva responded with verses, saying:

The meaning of what the Son of the Buddha has asked about
is extremely profound and difficult to completely comprehend.
The wise who are able to understand these matters
forever delight in the meritorious qualities of the Buddha.

It is just as it is with the earth which, though singular in nature,
has the many beings which each dwell separately upon it
even as the earth itself has no concept of singularity or difference.
So too it is with the Dharma of the buddhas.

So too is this like fire which, though singular in nature,
is able to burn up all things
even as the fire’s flames remain free of any discriminations.
So too it is with the Dharma of the buddhas.

This is also comparable to the great ocean that, though singular,
supports thousands of myriads of different towering waves
even as the water itself is free of the many kinds of distinctions.
So too it is with the Dharma of the buddhas.

This is also like the wind that, although singular,
is able to blow upon all things
even as wind itself has no conception of singularity or difference.
So too it is with the Dharma of the buddhas.

This is also like great clouds and thunder
everywhere raining across the entire earth

even as each raindrop is no different from any other.
So too it is with the Dharma of the buddhas.

This is also analogous to elemental earth which, though singular, is able to produce growth in the many different sorts of sprouts even though the earth itself has no such distinct differences.
So too it is with the Dharma of the buddhas.

This is like the sun in the absence of clouds or haze which illuminates everything throughout the ten directions even as the light rays themselves do not have different natures.
So too it is with the Dharma of the buddhas.

This is also comparable to when the moon is in the sky and, throughout the world, there is no one who does not see it even though it is not that the moon itself goes to their locations.
So too it is with the Dharma of the buddhas.

This is analogous to the great Brahma Heaven King who may respond by appearing throughout the trichiliocosm even as his body remains free of any differences.
So too it is with the Dharma of the buddhas.

At that time, Mañjuśrī Bodhisattva asked Foremost Eyes Bodhisattva, “Son of the Buddha, the Tathāgata’s field of merit is the same, singular, and no different for everyone. How is it then that one sees differences in the karmic rewards received by beings as a result of presenting gifts to him? For instance, they have many different forms, many different shapes, many different clans, many different faculties, many differences in wealth, many different rulers, many different retinues, many different official positions, many different meritorious qualities, and many differences in the wisdom they possess even as the mind of the Buddha remains impartial and free of any difference in his thoughts toward them.”

At that time, Foremost Eyes Bodhisattva responded with verses, saying:

It is just as with the great earth which, although singular, accords with each seed in producing sprouts without regarding them as either foe or friend.
So too it is with the Buddha’s field of merit.

It is also just as with water that, although of a single flavor, may have differences due to the vessel in which it is placed.
So too it is with the Buddha’s field of merit.
It is because of the minds of beings that there are differences.

This is also like a skilled conjurer who is able to cause the multitude to be delighted.

The Buddha's field of merit is just like this,
for it causes beings to feel reverence and be pleased.

It is comparable to a king possessed of both talent and wisdom
who is able to cause the great multitude to become joyful.

The Buddha's field of merit is just like this,
for it enables the multitude to all find happiness.

It is like an immaculate and bright mirror
that displays images corresponding to the forms [before it].

The Buddha's field of merit is just like this, for
it is in accord with beings' minds that they acquire the many rewards.

It is like an *agada* medicine¹⁷⁶
which is able to cure every kind of poisoning.

The Buddha's field of merit is just like this,
for it does away with all troubles produced by the afflictions.

It is also like the sun when it first rises
and brightly illuminates the world.

The Buddha's field of merit is just like this,
for it dispels all darkness.

It is also like the clear full moon
which everywhere illuminates the great earth.

So too it is with the Buddha's field of merit,
for it is impartial [toward everyone] everywhere.

It is analogous to the *vairambha* winds¹⁷⁷
which everywhere shake the great earth.

The Buddha's field of merit is just like this,
for it moves all beings in the three realms of existence.

It is analogous to the rising of a great conflagration
that is able to burn up all things.

The Buddha's field of merit is just like this,
for it is able to burn up all that is conditioned.

At that time, Mañjuśrī Bodhisattva asked Foremost Diligence Bodhisattva,¹⁷⁸ "Son of the Buddha, the teaching of the Buddha is singular. This being so, of the beings who are able to see him, why do they not all immediately sever the bonds of all their afflictions and thus succeed in gaining emancipation? Given that there are no differences in their respective form aggregates, feeling aggregates, perception aggregates, karmic formative factor aggregates, consciousness aggregates, desire realms, form realms, formless realms, ignorance, and desires, how is it that the Buddha's teachings may benefit some beings and yet have no benefit for others?"

At that time, Foremost Diligence Bodhisattva responded with verses, saying:

Son of the Buddha, please listen attentively
and I shall reply in accordance with what is true.
Some achieve liberation swiftly,
whereas others have difficulty achieving emancipation.

If one wishes to rid oneself
of the evil of countless transgressions,
one should become courageous and ever vigorous
in the Dharma of the Buddha.

Just as a merely feeble flame
will be quickly extinguished by wet firewood,
In the Dharma taught by the Buddha,
so too it is with those who are indolent.

Just as when one uses a drill in attempting to start a fire,
but repeatedly rests before flames emerge,
so that the fire's strength therefore disappears,
so too it is with those who are indolent.

Just as when someone holding a sunlight-capturing gem
fails to use tinder to catch its radiance,
the fire then can never be started,
so too it is with those who are indolent.

Just as when, in the dazzling illumination of sunlight,
a young child might then shut his eyes
and then ask with astonishment, "Why can't I see?"
so too it is with those who are indolent.

It is just as if some person with neither hands nor feet
wished to use arrows made of *Miscanthus* reeds¹⁷⁹
to break open the earth by everywhere shooting them into it.
So too it is with those who are indolent.

It is as if one were to attempt with the tip of a hair
to scoop up all the great ocean's waters,
thus wishing to cause it to dry up.
So too it is with those who are indolent.

It is as if, once the kalpa-ending fires had already arisen,
one wished with only a little water to put them all out.
In the Dharma taught by the Buddha,
so too it is with those who are indolent.

It is as if, when gazing into space,
one were to sit up straight, remaining unmoving,

and then claim he thereby soars up and travels through it.
So too it is with those who are indolent.

At that time, Mañjuśrī Bodhisattva asked Foremost Dharma Bodhisattva, “Son of the Buddha, according to what the Buddha has said, wherever there are any beings who accept and uphold right Dharma, they will all be able to cut off all the afflictions. Why then is it that there are still those who accept and uphold right Dharma, yet fail to cut them off, but rather instead follow along with greed, hatred, and delusion and follow along with arrogance, concealment, anger, enmity, jealousy, miserliness, deception, and flattery, even to the point where they are turned around by their power and have no resolve to abandon them? If they are able to accept and uphold the Dharma, how is it that they still give rise to afflictions in their mental actions?”

At that time, Foremost Dharma Bodhisattva responded with verses, saying:

Son of the Buddha, please listen attentively
to the true meaning of what has been asked.
It is not solely on the basis of extensive learning
that one is able to enter the Tathāgata’s Dharma.

It is as if there were someone who was floating in the water
who, due to being terrified of drowning, then died of thirst.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were to prepare exquisite cuisine
and, even though hungry, still not eat.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were skilled in prescribing medicines,
yet remained unable to save himself from his own disease.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone devoted himself to counting others’ jewels
even as he himself didn’t have half a penny to his name.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone were born into the palace of a King
and yet experienced starvation and cold.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone who is deaf were to play music
for the pleasure of others even while failing to hear it himself.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if someone who is blind were to paint many images
and show them to others without ever seeing them himself.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if the captain of an ocean-going ship
were to meet his death out on the ocean.
Failing to cultivate the practice of the Dharma
even when very learned is just like this.

It is as if one were to stand at the crossroads,
extensively expounding on doing the many good deeds
even though he himself still has no genuine virtue.
Failing to practice is just like this.

At that time, Mañjuśrī Bodhisattva asked Foremost Wisdom Bodhisattva, “Son of the Buddha, within the Dharma of the Buddha, it is wisdom that is considered to be foremost. Why then did the Tathāgata, for the sake of beings, sometimes praise giving, sometimes praise observing moral precepts, sometimes praise patience, sometimes praise vigor, sometimes praise *dhyāna* concentration, sometimes praise wisdom, and also sometimes praise kindness, compassion, sympathetic joy, or equanimity so that there was finally no single Dharma by which one might realize *anuttara-samyak-saṃbodhi*?”

At that time, Foremost Wisdom Bodhisattva responded with verses, saying:

Son of the Buddha, you who are most rare
in your ability to know the minds of beings,
please listen closely to what I now say
in accordance with what the Worthy One has asked.

Of all the Master Guides throughout the eras
of the past, the future, and the present,
there are none who teach but a single dharma
by which one realizes the Path.

The Buddha knows the minds of beings
and thus realizes their particular natures each differ.
Hence he adapts to what is appropriate to the liberation of each
and thus teaches the Dharma in this way.

He praises giving for those who are miserly,
praises moral precepts for those given to breaking prohibitions,

praises patience for those beset with much anger,
 praises vigor for those fond of indolence,
 praises *dhyāna* concentration for those with scattered minds,
 praises wisdom for those who are deluded,
 praises kindly sympathy for those who are not humane,
 praises the great compassion for those given to rage and harming,
 praises joyfulness for those inclined toward sorrow and distress,
 and praises relinquishing for those with devious minds.
 It is through such a sequential approach to cultivation
 that one gradually perfects all dharmas of the Buddha.

Just as one first erects foundations
 and only afterward constructs palaces or houses,
 so too it is with giving and moral precepts,
 the foundations of the bodhisattva's many practices.

Just as one establishes city walls
 to protect its population
 so too it is with patience and vigor
 which serve to protect the bodhisattvas.

Just as an immensely powerful king
 is supported and admired by those in all the lands that he rules,
 so too it is with meditative absorption and wisdom
 upon which the bodhisattva relies.

Also, it is just as with the wheel-turning king
 who is able to bestow every happiness.
 So too it is with the four impartial minds¹⁸⁰
 which bestow happiness on the bodhisattvas.

At that time, Mañjuśrī Bodhisattva asked Foremost Worthy Bodhisattva, "Son of the Buddha, it is by resort to but a single path that all buddhas, the *bhagavats*, gained emancipation. Why then does one now see that, in all buddha lands, there are many differences in all their aspects? For instance, there are differences in each of their worlds, their realms of beings, their teaching of Dharma, their training of others, their life spans, their radiance, their spiritual super-knowledges, their congregations, their means of teaching, and the duration of their Dharma. Even so, there are none of them who do not perfect all dharmas of a buddha and realize *anuttara-samyak-sambodhi*."

At that time, Foremost Worthy Bodhisattva responded with verses, saying:

Mañjuśrī, the Dharma is forever just so.
 The Dharma Kings have but one Dharma.

All of those who are free of obstacles
use one path to escape from *saṃsāra*.

The body of all buddhas
is but their one Dharma body.

They have one mind and one wisdom.

And, as for the powers and the fearlessness—these too are just so.

These accord with all their thoughts of dedication
established when they originally set out toward bodhi
by which they then acquired such *kṣetra* lands
and congregations as well as such ways of teaching the Dharma.

All the buddha *kṣetras*

are perfectly complete in all their adornments.

It is in accordance with differences in the practices of beings
that there are such differences in what they see.

The buddha *kṣetra* and the buddha body,
the congregations, and their discourses—
Dharmas of the buddhas such as these
are such that no beings would be able to see them.

Once their minds have already become purified
and their vows have all been completely fulfilled—
A person with penetrating clarity such as this
would then become capable of beholding this.

It is in accordance with the mental dispositions of beings
and the power inherent in the fruits of their karmic actions
that they see differences such as these.

This occurs because of the Buddha's awesome spiritual powers.

The buddha *kṣetras* are free of discriminations
and they have no dislikes and have no fondness,
They merely adapt to the minds of beings.

It is in this way that differences are perceived.

It is because of this that, in the world,
what each one sees is different.

It is not a matter of there being any mistake
on the part of any of the *tathāgatas*, the great rishis.

Within all worlds,
those who should receive instruction
always see the Hero Among Men.

The Dharma of all buddhas is just like this.

At that time, the bodhisattvas addressed Mañjuśrī Bodhisattva, saying, "Son of the Buddha, now that we have each finished speaking of

our understanding of these matters, we only wish that the Worthy One will bring forth his marvelous eloquence and expound on all of the Tathāgata's spheres of action. What are the Buddha's spheres of action? What are the causes of the Buddha's spheres of action? What is it that the Buddha's spheres of action liberate? What is it that the Buddha's spheres of action penetrate? What is it that constitutes the wisdom of the Buddha's spheres of action? What are the dhar-
mas associated with the Buddha's spheres of action? What is it that constitutes the discourse associated with the Buddha's spheres of action? What is it that constitutes the knowledge associated with the Buddha's spheres of action? What is it that constitutes the realizations associated with the Buddha's spheres of action? What is it that constitutes the manifestations of the Buddha's spheres of action? And what is it that constitutes the vastness of scope associated with the Buddha's spheres of action?

At that time, Mañjuśrī Bodhisattva responded with verses, saying:

As for the Tathāgata's profound sphere of action,
its capacity is equal to the realm of empty space.

All beings enter it

and yet, in truth, there is nothing at all that enters it.

As for the supremely marvelous causes
of the Tathāgata's profound sphere of action,
even if one constantly expounded on them for a *koṭī* of kalpas,
one would still be unable to come to the end of them.

According with the minds of beings and their levels of wisdom,
then leading them to enter so all are caused to benefit—

Liberating beings in this way

is what comprises the sphere of action of all buddhas.

Entering and according with everyone

in all lands throughout all worlds,

the wisdom body is formless

and cannot be seen by others.

The buddhas' sovereign wisdom

is unimpeded throughout the three periods of time.

A sphere of action possessed of wisdom such as this

is as impartial as empty space itself.

The Dharma realm and the realms of beings

ultimately are no different.

The complete knowing of absolutely everything—

This is the sphere of action of the Tathāgata.

The Buddha's wisdom is able to adapt to and comprehend
all of the voices
within all of the worlds,
and yet still has no discriminations about them.

This is not something consciousness can know,
nor is it a sphere of action fathomable through thought.
Its nature which is originally pure
is revealed to all the many sorts of beings.

It is not associated with either karma or afflictions.
It contains nothing and has no place where it dwells.
It has no illumination and no place it goes,
and it is impartial in its actions throughout the world.

The minds of all beings
everywhere throughout all three periods of time—
In but a single mind-moment, the Tathāgata
clearly comprehends them all.

At that time, within this Sahā world, all of all beings' differences in dharmas, differences in karmic actions, differences in worlds, differences in bodies, differences in faculties, differences in the births taken on, differences in karmic fruits of upholding moral precepts, differences in karmic fruits of transgressing moral precepts, and differences in the karmic fruits associated with their worlds—these all became clearly revealed entirely through the spiritual powers of the Buddha.

In this same way, entirely through the spiritual powers of the Buddha, all of all beings' differences in dharmas, and so forth up to and including all the differences in the karmic fruits associated with their worlds—these all became clearly manifested in the east in all of the hundreds of thousands of *koṭīs* of *nayutas* of worlds in all the countless, measureless, boundless, incomparable, innumerable, indescribable, inconceivable, incalculable, and ineffable numbers of worlds extending to the very ends of the Dharma realm and the realm of empty space. So too did this occur in the same way in the south, the west, and the north, as well as in the four midpoints, above, and below.

The End of Chapter Ten

CHAPTER 11

Pure Conduct

At that time, Foremost Wisdom Bodhisattva asked Mañjuśrī Bodhisattva:

O Son of the Buddha, how does a bodhisattva attain faultless physical, verbal, and mental karma? How does he attain harmless physical, verbal, and mental karma? How does he attain blameless physical, verbal, and mental karma? How does he attain indestructible physical, verbal, and mental karma? How does he attain irreversible physical, verbal, and mental karma? How does he attain unshakable physical, verbal, and mental karma? How does he attain extraordinarily superior physical, verbal, and mental karma? How does he attain pure physical, verbal, and mental karma? How does he attain undefiled physical, verbal, and mental karma? How does he attain physical, verbal, and mental karma guided by wisdom?

How does he attain fulfillment in place of birth, fulfillment in lineage, fulfillment in clan, fulfillment in physical form, fulfillment in physical features, fulfillment in thought, fulfillment in intelligence, fulfillment in conduct, fulfillment in fearlessness, and fulfillment in awakening?

How does he attain supreme wisdom, foremost wisdom, the most superior wisdom, the most supreme wisdom, measureless wisdom, incalculable wisdom, inconceivable wisdom, incomparable wisdom, immeasurable wisdom, and ineffable wisdom?

How does he attain causal power, the power of aspiration, the power of skillful means, the power of conditions,¹⁸¹ the power of objective conditions,¹⁸² the power of the roots,¹⁸³ the power of contemplation, the power of *śamatha*, the power of *vipaśyanā*, and the power of reflection?¹⁸⁴

How does he attain skillful means associated with the aggregates, skillful means associated with the sense realms, skillful means associated with the sense bases, skillful means associated with conditioned arising, skillful means associated with the desire realm, skillful means associated with the form realm, skillful means associated with the formless realm, skillful means associated with the past, skillful means associated with the future, and skillful means associated with the present?

How does he attain skillful cultivation of the mindfulness enlightenment factor, the dharma-selection enlightenment factor, the vigor enlightenment factor, the joyfulness enlightenment factor, the mental pliancy enlightenment factor, the concentration enlightenment factor, the equanimity enlightenment factor, and emptiness, signlessness, and wishlessness?¹⁸⁵

How does he attain perfect fulfillment of the practice of *dāna pāramitā*, *śīla pāramitā*, *kṣānti pāramitā*, *vīrya pāramitā*, *dhyāna pāramitā*, and *prajñā pāramitā*¹⁸⁶ while also perfectly fulfilling the practice of kindness, compassion, sympathetic joy, and equanimity?¹⁸⁷

How does he acquire: the wisdom power of knowing what can and cannot be; the wisdom power of knowing the karmic retributions of the past, the future, and the present; the wisdom power of knowing supremacy and inferiority of faculties; the wisdom power of knowing the many different realms of beings; the wisdom power of knowing the many different kinds of understanding; the wisdom power of knowing all the destinies to which all paths lead; the wisdom power of knowing defilement and purity as associated with the *dhyānas*, the liberations, and the *samādhis*; the wisdom power of recalling past lives; the wisdom power of the unimpeded heavenly eye; and the wisdom power of the severance of all karmic propensities?¹⁸⁸

How does he acquire the constant protection, reverence, and offerings of the deva kings, the dragon kings, the *yakṣa* kings, the *gandharva* kings, the *asura* kings, the *garuḍa* kings, the *kiṃnara* kings, the *mahoraga* kings, the human kings, and the Brahma Heaven kings?

How does he become for all beings: one upon whom they rely, their rescuer, their refuge, their destiny, their torch, their light, their illumination, their guide, their supreme guide, and their universal guide?

How does he become, among all beings, the one who is foremost, the one who is the greatest, the one who is supreme, the one who is the most supreme, the one who is marvelous, the one who is ultimately marvelous, the one who is superior, the one who is unsurpassable, the one who is unequalled, and the one who is incomparable?

At that time, Mañjuśrī Bodhisattva told Foremost Wisdom Bodhisattva:

Good indeed! O Son of the Buddha, it is because you now wish to benefit the many, wish to provide the many with peace and security, wish to take pity on the world, and wish to bring benefit and happiness to both devas and humans that you have asked about the

meaning of matters such as these. Son of the Buddha, if bodhisattvas use their minds skillfully:

They shall acquire every kind of supremely marvelous meritorious quality;

Their minds will become unimpeded in the dharmas of all buddhas;

They will abide in the path of all buddhas of the past, future, and present;

They will dwell in accordance with beings and never forsake them;

They will be able to possess a penetrating comprehension of all things which accords with the true character of dharmas;

They will be able to cut off all evil and completely fulfill the many varieties of goodness;

They will become like Samantabhadra and will be foremost in physical appearance;

They will succeed in completely fulfilling all the practices and vows;

They will have no dharma in which they do not acquire sovereign mastery; and

They will become a second guide for beings.

Son of the Buddha, how should they use their minds that they will then be able to acquire every kind of supremely marvelous meritorious quality? Son of the Buddha:

When the bodhisattva abides in the home life he should vow: "May all beings realize that the home life is empty by nature and avoid being subjected to its pressures."

When engaged in filial service to his parents, he should vow: "May all beings skillfully serve the Buddha and protect and nurture all beings."

When together with wife and children, he should vow: "May all beings treat adversaries and intimates equally and forever abandon desire-based attachments."

When acquiring the objects of the five kinds of desire, he should vow: "May all beings pull out the arrow of desire and acquire the ultimate peace and security."

When in the midst of social gatherings with musical entertainment,
he should vow: “May all beings
find their pleasure in the Dharma
and realize such entertainments are unreal.”

When in the palace or in one’s home,
he should vow: “May all beings
enter the grounds of the *āryas*
and rid themselves forever of defiling desires.”

When putting on the strand of beads,
he should vow: “May all beings
relinquish false adornments
and reach the station of genuine truth.”

When ascending a tower,
he should vow: “May all beings
ascend the tower of right Dharma
and develop a penetrating vision of everything.”

When he engages in an act of giving,
he should vow: “May all beings
become able to relinquish everything
and acquire minds entirely free of fond attachments.”

When gathering together with an assembly,
he should vow: “May all beings
relinquish the many accumulated dharmas
and realize all-knowledge.”

When in the midst of dangerous difficulties,
he should vow: “May all beings
gain sovereign mastery in whatever they wish for
and become unimpeded in whatever they practice.”

When relinquishing abiding in the home life,
he should vow: “May all beings
have no obstacles to leaving the home life
and have minds that become liberated.”

When entering a Sangha dwelling,
he should vow: “May all beings
expound on the many different topics
and be free of discord or contentiousness.”

When meeting with senior or junior teachers
he should vow: “May all beings
skillfully serve their teachers and elders
and practice good dharmas.”

When requesting to be allowed to leave the home life,
he should vow: “May all beings
acquire the dharmas of irreversibility
and develop unimpeded minds.”

When shedding the clothing of the laity,
he should vow: “May all beings
diligently cultivate roots of goodness
and cast off the yoke of karmic transgressions.”

When shaving off the beard and hair,
he should vow: “May all beings
forever abandon the afflictions
and reach the ultimate quiescence.”

When donning the *kaśāya* robe,¹⁸⁹
he should vow: “May all beings
have minds free of defilement
and perfect the path of the Great Rishi.”

When actually leaving the home life,
he should vow: “May all beings
leave the home life with the Buddha
and rescue all beings.”

When taking refuge in the Buddha,
he should vow: “May all beings
continue the lineage of the buddhas
and bring forth the unsurpassable resolve.”

When taking refuge in the Dharma,
he should vow: “May all beings
deeply enter the treasury of scriptures
and acquire wisdom as vast as the ocean.”

When taking refuge in the Sangha,
he should vow: “May all beings
unite in leading the great assembly
in which everyone is free of mutual obstructions.”

When taking on and training in the precepts,
he should vow: “May all beings
thoroughly study the moral precepts
and not commit any of the many sorts of evil deeds.”

When receiving teachings from an *ācārya*,¹⁹⁰
he should vow: “May all beings
perfect the awesome deportment
and may their actions all be genuine.”

When receiving the teaching of an *upādhyāya*,¹⁹¹
 he should vow: “May all beings
 enter the wisdom of the unproduced
 and reach the station of independence.”

When taking the complete precepts,
 he should vow: “May all beings
 become equipped with all skillful means
 and acquire the most supreme Dharma.”

When entering the hall,
 he should vow: “May all beings
 ascend to the unsurpassable hall
 and peacefully abide in unshakable stillness.”

When spreading out his bed or seat,
 he should vow: “May all beings
 open and spread forth the good dharmas
 and perceive the character of reality.”

When straightening the body and sitting erect,
 he should vow: “May all beings
 sit on the seat of bodhi
 with minds free of attachments.”

When adopting the lotus posture in sitting,
 he should vow: “May all beings
 possess solid roots of goodness
 and reach the ground of immovability.”

When cultivating meditative concentration,
 he should vow: “May all beings
 use concentration to subdue their minds
 and ultimately reach [the *nirvāṇa*] without remainder.”

When cultivating meditative contemplation,
 he should vow: “May all beings
 see in accordance with true principles
 and remain forever free of discord and contentiousness.”

When releasing his legs from the lotus posture,
 he should vow: “May all beings
 contemplate all the formative factor dharmas
 as bound to return to disjunction and dissolution.”

Whenever he sets down his feet to stand up,
 he should vow: “May all beings
 have minds that achieve liberation
 and stand securely in an immovable state.”

Whenever he lifts his foot,
he should vow: “May all beings
escape from the ocean of *saṃsāra*
and possess all the many good dharmas.”

When donning the lower robe,
he should vow: “May all beings
dress themselves in roots of goodness
and perfect the sense of shame and dread of blame.”

When straightening the robe and tying his belt,
he should vow: “May all beings
tie together their roots of goodness
and not allow them to become scattered or lost.”

When donning the upper robe,
he should vow: “May all beings
acquire supreme roots of goodness
and reach the far shore of the Dharma.”

When donning the *saṃghāṭī* robe,¹⁹²
he should vow: “May all beings
enter the supreme position
and realize the dharma of immovability.”

When his hand grasps the willow branch,¹⁹³
he should vow: “May all beings
acquire the wondrous Dharma
and reach the state of ultimate purity.”

When chewing the willow branch,
he should vow: “May all beings
train and purify their minds
and bite through all afflictions.”

When defecating or urinating,
he should vow: “May all beings
expel greed, hatred, and delusion
and relieve themselves of the dharmas of karmic offenses.”

When finishing such matters and then going for the water,
he should vow: “May all beings
swiftly go forth
and enter the world-transcending dharmas.”

When rinsing himself clean of the body’s filth,
he should vow: “May all beings
become pure and harmonious
and ultimately free of defilements.”

When using the water to wash his hands,
 he should vow: "May all beings
 have clean hands
 with which to accept and retain the Dharma of the Buddha."

When using water to wash his face,
 he should vow: "May all beings
 acquire the Dharma gateways to purity
 and become forever free of defilement."

When grasping the tin-headed staff,¹⁹⁴
 he should vow: "May all beings
 set up great assemblies dedicated to giving
 and revealing the path that accords with reality."

When holding the alms bowl,
 he should vow: "May all beings
 succeed in becoming vessels of Dharma
 who receive the offerings of devas and humans."

When setting out along a path,
 he should vow: "May all beings
 go forth on the path traveled by the Buddha
 and enter the station of independence."

When one is on a path,
 he should vow: "May all beings
 be able to practice the path of the Buddha
 toward the dharma without residue."¹⁹⁵

When setting out on a road,
 he should vow: "May all beings
 walk in the pure Dharma realm
 with minds free of obstacles."

When seeing an ascending road,
 he should vow: "May all beings
 forever depart from the three realms
 and have minds free of trepidation and weakness."

When seeing a descending road,
 he should vow: "May all beings
 have minds that are humble and deferential
 and grow the roots of goodness of a buddha."

When seeing a crooked road,
 he should vow: "May all beings
 relinquish wrong paths
 and forever rid themselves of evil views."

When seeing a straight road,
he should vow: “May all beings
have minds that are correct and straight,
and become free of flattery and deception.”

When seeing a dusty road,
he should vow: “May all beings
become detached from the dusts¹⁹⁶
and acquire the pure Dharma.”

When seeing a road free of dust,
he should vow: “May all beings
always practice the great compassion
and have minds that are radiantly friendly.”

When seeing a hazardous road,
he should vow: “May all beings
dwell in the realm of right Dharma
and abandon the karmic transgressions and difficulties.”¹⁹⁷

When seeing an assembled congregation,
he should vow: “May all beings
discuss the extremely profound Dharma
and abide together in harmony.”

When seeing a large tree,¹⁹⁸
he should vow: “May all beings
abandon selfish and contentious thought
and remain free of anger and hatred.”

When seeing a forest,
he should vow: “May all beings
become worthy of the reverence
of both devas and humans.”

When seeing a high mountain,
he should vow: “May all beings
possess roots of goodness which so surpass those of others
that no one will be able to reach their summit.”

When seeing thorn trees,
he should vow: “May all beings
swiftly succeed in cutting away
the thorns of the three poisons.”

When seeing trees with luxuriantly thriving foliage,
he should vow: “May all beings
become shaded by the liberation
achieved through meditative concentration.”

When seeing the opening of a flower,
he should vow: "May all beings'
spiritual superknowledges and other such dharmas
blossom just like the flowers."

When seeing blossoms on the trees,
he should vow: "May all beings
possess the many blossom-like signs
and possess all thirty-two marks."¹⁹⁹

When seeing fruit,
he should vow: "May all beings
acquire the most supreme dharmas
and realize the path to bodhi."

When seeing a great river,
he should vow: "May all beings
be able to enter the stream of the Dharma
and flow into the Buddha's ocean of wisdom."

When seeing lakes and marshes,
he should vow: "May all beings
swiftly awaken to the Buddha's
Dharma of a single flavor."²⁰⁰

When seeing a pond,
he should vow: "May all beings
completely fulfill their verbal karma
and become able to skillfully expound [on the Dharma]."

When seeing water being drawn from a well,
he should vow: "May all beings
accomplish the perfection of eloquence
and expound on all dharmas."

When seeing a gushing spring,
he should vow: "May all beings
produce growth in their skillful means
and acquire inexhaustible roots of goodness."

When seeing a road across a bridge,
he should vow: "May all beings
extensively liberate all beings,
thereby acting just like a bridge."

When seeing flowing waters,
he should vow: "May all beings
acquire wholesome aspirations
and wash away delusion's defilements."

When seeing cultivated gardens,
 he should vow: “May all beings
 extract the weeds of craving
 from within the garden of the five kinds of desire.”

When seeing a grove of “sorrowless” trees,²⁰¹
 he should vow: “May all beings
 forever abandon desire
 and never be beset by sorrow or fear.”

When seeing a park,
 he should vow: “May all beings
 diligently cultivate all the practices
 and progress toward the bodhi of the Buddha.”

When seeing someone adorned with ornaments,
 he should vow: “May all beings
 become well adorned
 with the thirty-two marks.”

When seeing those free of any adornment,
 he should vow: “May all beings
 relinquish all adorning finery
 and perfect the practice of the *dhūta* austerities.”²⁰²

When seeing those attached to pleasures,
 he should vow: “May all beings
 delight themselves with Dharma,
 and enjoy it with such fondness that they never relinquish it.”

When seeing those free of attachment to pleasures
 he should vow: “May all beings
 have minds that find no pleasure
 in conditioned phenomena.”

When seeing those who are happy,
 he should vow: “May all beings
 always acquire happiness
 and delight in making offerings to the Buddha.”

When seeing those afflicted with suffering and anguish,
 he should vow: “May all beings
 acquire the fundamental wisdom
 by which they extinguish the many kinds of sufferings.”

When seeing those free of sickness,
 he should vow: “May all beings
 enter into genuine wisdom
 and remain forever free of the anguish of sickness.”

When seeing those beset by sicknesses,
 he should vow: “May all beings

realize the emptiness and quiescence of the body
and abandon the dharmas of discord and contentiousness.”

When seeing those with an especially fine appearance,
he should vow: “May all beings
always develop pure faith
in the buddhas and bodhisattvas.”

When seeing those with an ugly appearance,
he should vow: “May all beings
refrain from delighting in and attaching to
engaging in unwholesome endeavors.”

When seeing beings who repay kindness,
he should vow: “May all beings
be able to appreciate the quality of kindness
of the buddhas and bodhisattvas.”

When seeing those who turn their backs on those who are kind,
he should vow: “May all beings
refrain from inflicting retribution
on those who have been evil.”

When seeing a *śramaṇa*
he should vow: “May all beings
become the most ultimately paramount
among those trained in pliancy and quiescence.”²⁰³

When seeing a brahman,
he should vow: “May all beings
always uphold *brahmacarya*”²⁰⁴
and abandon all forms of evil.”

When seeing those who practice austerities,
he should vow: “May all beings
rely upon the practice of the austerities
and thus reach the ultimate stage of realization.”

When seeing those who practice virtuous conduct,
he should vow: “May all beings
remain steadfast in maintaining their resolve and practice
and never relinquish the path to buddhahood.”

When seeing those who are wearing armor,
he should vow: “May all beings
always carry the shield of goodness
and progress toward the Dharma that is not reliant on a teacher.”²⁰⁵

When seeing those without either armor or staves,
he should vow: “May all beings

forever depart from all
unwholesome karmic actions.”

When seeing those engaged in doctrinal discourse,
he should vow: “May all beings
become able to decisively vanquish
all proponents of deviant doctrines.”

When seeing those engaged in right livelihood,
he should vow: “May all beings
acquire pure livelihoods
and not merely feign the awesome department.”

When seeing a king,
he should vow: “May all beings
become kings of the Dharma
and constantly turn the wheel of right Dharma.”

When seeing a son of a king,
he should vow: “May all beings
be born from the teaching of Dharma
and thereby become sons of the Buddha.”

When seeing elders,
he should vow: “May all beings
become well able to make clear judgments
and thus refrain from practicing evil dharmas.”

When seeing great officials,
he should vow: “May all beings
constantly preserve right mindfulness
and practice the many varieties of goodness.”

When seeing city walls and outlying precincts,
he should vow: “May all beings
acquire bodies which are strong
and minds which are free of deviousness.”

When seeing a king’s capital city,
he should vow: “May all beings
join together in the accumulation of meritorious qualities
and have minds constantly filled with joyous delight.”

When seeing those who reside in forests or jungles,
he should vow: “May all beings
become those who are worthy
of being praised and respected by devas and humans.”

When entering the village to seek alms food,
he should vow: “May all beings

enter into the profound Dharma realm
with minds that are free of obstacles.”

When arriving at people’s gates,
he should vow: “May all beings
enter all the gateways
of the Dharma of the Buddha.”

When he has already entered someone’s house,
he should vow: “May all beings
succeed in entering the buddha vehicle,
which is the same in all three periods of time.”

When seeing those who do not give,
he should vow: “May all beings
never relinquish
the dharmas of the supreme meritorious qualities.”

When seeing those who are able to give,
he should vow: “May all beings
become forever able to abandon
the sufferings of the three wretched destinies.”

When seeing an empty bowl,
he should vow: “May all beings
have minds that are pure
and empty of all the afflictions.”

When seeing a bowl that is full,
he should vow: “May all beings
completely fulfill
all of the good dharmas.”

When receiving reverence from others,
he should vow: “May all beings
reverently cultivate
all the dharmas of the Buddha.”

When one does not receive reverence from others,
he should vow: “May all beings
refrain from practicing
any of the unwholesome dharmas.”

When seeing someone possessed of a sense of shame,
he should vow: “May all beings
be possessed of actions imbued with a sense of shame
and see that they guard the sense faculties.”

When seeing someone who has no sense of shame,
he should vow: “May all beings

abandon shamelessness
and dwell in the path of great kindness.”

When obtaining fine food,
he should vow: “May all beings
completely fulfill their vows
and have minds free of covetous desires.”

When obtaining food that is not fine,
he should vow: “May no being
fail to acquire
the flavor of all the samādhis.”

When receiving soft foods,
he should vow: “May all beings
become imbued with the great compassion
and have minds that are gentle.”

When obtaining coarse and rough foods,
he should vow: “May all beings
have minds free of defiling attachments
that cut off worldly cravings.”

When eating,
he should vow: “May all beings
take the bliss of *dhyāna* as their food
and be filled with joy in the Dharma.”

When tasting flavors,
he should vow: “May all beings
acquire the supreme flavor of buddhahood
and become completely filled with the elixir of immortality.”²⁰⁶

When he has finished the meal,
he should vow: “May all beings
successfully accomplish all their endeavors
and perfect all dharmas of the Buddha.”

When teaching the Dharma,
he should vow: “May all beings
acquire endless eloquence
and widely proclaim the essentials of the Dharma.”

When emerging from a house,
he should vow: “May all beings
deeply enter the wisdom of the Buddha
and forever transcend the three realms of existence.”

When one enters the water,
he should vow: “May all beings

penetrate all-knowledge
and understand the equality of the three periods of time.”²⁰⁷

When bathing the body,
he should vow: “May all beings
become free of defilement of either body or mind
and become radiantly immaculate both within and without.”

When exposed to the burning intensity of extreme summer heat,
he should vow: “May all beings
abandon the many kinds of afflictions
and bring them all to an end.”

When the summer heat recedes and the coolness begins,
he should vow: “May all beings
realize the unsurpassed Dharma
and attain the ultimate clarity and coolness.”

When reciting scriptures,
he should vow: “May all beings
accord with the instructions of the Buddha,
comprehensively retain them, and never forget them.”

If he succeeds in seeing the Buddha,
he should vow: “May all beings
acquire unimpeded vision
and thereby see all buddhas.”

When closely contemplating the Buddha,
he should vow: “May all beings
become like Samantabhadra,
with a fine and well-adorned appearance.”

When seeing a Buddha stupa,
he should vow: “May all beings
become as revered as a stupa
and receive the offerings of devas and humans.”

When reverently contemplating a stupa,
he should vow: “May all beings
become admired and looked up to
by both devas and humans.”

When bowing down in reverence before a stupa,
he should vow: “May all beings become
those for whom none of the devas or humans
are able to see the tops of their heads.”²⁰⁸

When circumambulating the stupa in a rightward direction,²⁰⁹
he should vow: “May all beings

remain free of actions contrary [to the Dharma]
and achieve the realization of all-knowledge.”

When thrice circumambulating the stupa,
he should vow: “May all beings
diligently cultivate the path to buddhahood
with minds that remain free of indolence.”

When praising the Buddha’s meritorious qualities,
he should vow: “May all beings
come to completely possess all the meritorious qualities
and thus become endlessly praised.”

When praising the Buddha’s signs and characteristics,
he should vow: “May all beings
perfect the body of a buddha
and realize the dharma of signlessness.”

When washing his feet,
he should vow: “May all beings
become equipped with ability to travel by spiritual power²¹⁰
and become unimpeded wherever they go.”

When going to sleep at the appropriate time,
he should vow: “May the bodies of all beings
become peaceful and secure
and may their minds remain unmoved and undisturbed.”

When first awakening from sleep,
he should vow: “May all beings
awaken to all-knowledge
and be able to see throughout the ten directions.”

Sons of the Buddha, if bodhisattvas use their minds in this way,
then they will acquire every kind of supremely marvelous meritori-
ous quality and [their minds] will become such that they cannot be
shaken by any of the worlds’ devas, *māras*, brahmans, *gandharvas*,
asuras, and such, or by any of the *śrāvaka* disciples or *pratyekabud-
dhas*.

The End of Chapter Eleven

CHAPTER 12

Foremost Worthy

At that time, when Mañjuśrī Bodhisattva had finished speaking of the great meritorious qualities of pure conduct free of turbidity and confusion, because he wished to reveal the meritorious qualities of the resolve to attain bodhi, he used a verse to make a request of Foremost Worthy Bodhisattva, saying:

For the benefit of the bodhisattvas, I have now already spoken of the Buddha's past cultivation of pure conduct. In the midst of this congregation, the Worthy One should also freely expound on the supreme meritorious qualities of cultivation.

Foremost Worthy Bodhisattva then replied in verses, saying:

This is good indeed. May the Worthy Ones listen closely. Those meritorious qualities are immeasurable. As befits my powers, I shall now describe only a small portion comparable to but a single drop of water from an ocean.

Whenever a bodhisattva first makes the resolve by which he vows to seek and realize the bodhi of a buddha, the meritorious qualities he acquires are boundless, immeasurable, and incomparable.

How much the more so when, for countless and boundless kalpas, he fully cultivates the qualities of the grounds and the perfections. Even if all *tathāgatas* of the ten directions joined in praising this, they could never reach the end of it.

I shall now describe but a small portion among such boundlessly great meritorious qualities as these, comparable only to the tracks left in the sky by a bird or to but a single mote of dust compared to the great earth.

When the bodhisattva arouses the will to seek bodhi, this is not something without causes and without conditions. Developing pure faith in the Buddha, the Dharma, and the Sangha— It is due to this that he produces the vast resolve.

He does not seek the five desires, the position of a king, wealth, personal pleasure, or great fame. It is solely in order to forever extinguish beings' sufferings and benefit those in the world that he makes this resolve.

He always aspires to benefit beings and make them happy,
to adorn the lands, to make offerings to the buddhas,
to take on and uphold right Dharma, and to cultivate wisdom.
It is to realize bodhi that he makes this resolve.

With profound intentions, resolute faith, and constant purity,
he reverently honors and esteems all buddhas
as well as, in the same way, the Dharma and the Sangha.
With utmost sincerity, he makes offerings and makes this resolve.

He has deep faith in the Buddha and the Buddha's Dharma,
also has faith in the path practiced by the sons of the Buddha,
and he has faith, too, in the unexcelled great bodhi.
It is because of this that the bodhisattva makes the initial resolve.

Faith is the source of the path and the mother of meritorious qualities.
It brings about the growth and nourishment of all good dharmas,
cuts away the net of doubts, enables escape from the river of cravings,
and reveals the unsurpassed path to nirvāṇa.

When faith is free of defilement and turbidity, the mind becomes pure.
It extinguishes arrogance and constitutes the root of reverence.
It is also the foremost form of wealth in the treasury of Dharma
and the pure hands with which one takes on the many practices.

It is due to faith that one gives with kindness free of miserliness.
Due to faith, one is able to joyfully enter the Buddha's Dharma.
Due to faith, one is able to increase wisdom and meritorious qualities.
Due to faith, one is able to certainly reach the ground of the Tathāgata.

Faith enables the faculties to become pure, bright, and sharp.
Solid power of faith is indestructible.
Faith enables one to forever destroy the roots of the afflictions.
Faith enables one to progress especially toward a buddha's qualities.²¹¹

Through faith, one remains free of attachment to the sense realms,
leaves the difficulties far behind, and becomes free of the difficulties.²¹²
Faith enables one to step beyond the paths of the many *māras*
and reveals the path to the unsurpassed liberation.

Faith is the indestructible seed of meritorious qualities.
Faith enables the growth of one's tree of bodhi.
Faith enables the growth of the most supreme wisdom.
Faith is able to reveal all buddhas.

Therefore, to speak of the sequence in relying on the practices,
faithful aspiration is the most supreme and extremely rare.
It is analogous to having in all worlds
a marvelous wish-fulfilling jewel.

If one always has faith as one serves the buddhas,
 one is able to uphold the precepts and cultivate the bases of training.
 If one always upholds the precepts and cultivates the bases of training,
 then one is able to completely fulfill all the meritorious qualities.

Precepts are able to develop the roots of bodhi.

Training is the ground for diligent cultivation of meritorious qualities.

Whoever always follows the practice of both precepts and training
 is praised by all *tathāgatas*.

If one always has faith as one serves the buddhas,
 then he is able to gather together great offerings.

If one is able to gather together great offerings,

then such a person's faith in the Buddha becomes inconceivably great.

If one always has faith as one serves the venerable Dharma,
 then one becomes insatiable in listening to the Buddha's Dharma.

If one becomes insatiable in listening to the Buddha's Dharma,

then such a person's faith in the Dharma grows inconceivably great.

If one always has faith in the pure Sangha,
 then one acquires irreversible faith.

If one acquires irreversible faith,

then such a person's power of faith becomes unshakable.

If one acquires unshakable power of faith,

then one acquires purity, radiance, and acuity of all faculties.

If one acquires purity, radiance, and acuity of all faculties,

then one is able to avoid bad spiritual guides.

If one is able to avoid bad spiritual guides,

then one becomes able to draw close to good spiritual guides.

If one is able to draw close to good spiritual guides,

then one is able to cultivate and accumulate great goodness.

If one is able to cultivate and accumulate great goodness,

then one becomes able to perfect great causal power.

If one becomes able to perfect great causal power,

then one acquires especially supreme and decisive understanding.

If one acquires especially supreme and decisive understanding,

then one becomes protected and borne in mind by the buddhas.

If one becomes protected and borne in mind by the buddhas,

then one becomes able to arouse the resolve to attain bodhi.

If one becomes able to arouse the resolve to attain bodhi,

then one is able to diligently cultivate the Buddha's qualities.

If one is able to diligently cultivate the Buddha's qualities,

then one succeeds in being born into the clan of the *tathāgatas*.

If one succeeds in being born into the clan of the *tathāgatas*,
then one cultivates well skillful expedient means.

If one cultivates well skillful expedient means,
then one acquires faithful aspiration that is pure.

If one acquires faithful aspiration that is pure,
then one is able to develop an ever more supreme resolve.

If one is able to develop an ever more supreme resolve,
then one forever cultivates the *pāramitās*.

If one forever cultivates the *pāramitās*,
then one is able to completely fulfill [the practice of] the Mahāyāna.

If one is able to completely fulfill [the practice of] the Mahāyāna,
then one is able to make offerings to the Buddha according to Dharma.

If one is able to make offerings to the Buddha according to Dharma,
then one is able with unwavering mind to be mindful of the Buddha.

If one is able with unwavering mind to be mindful of the Buddha,
then one will always see countless buddhas.

If one always sees countless buddhas,
then one will see that the essence of the Tathāgata abides forever.²¹³

If one sees that the essence of the Tathāgata abides forever,
then one is able to realize that the Dharma is never destroyed.

If one is able to realize that the Dharma is never destroyed,
then one acquires unimpeded eloquence.

If one acquires unimpeded eloquence,
one is able to expound on infinitely many dharmas.

If one is able to expound on infinitely many dharmas,
then one becomes able to liberate beings with kindness and sympathy.

If one becomes able to liberate beings with kindness and sympathy,
then one attains a solid mind of great compassion.

If one attains a solid mind of great compassion,
then one is able to love the extremely profound Dharma.

If one is able to love the extremely profound Dharma,
then one is able to abandon the faults of conditioned existence.

If one is able to abandon the faults of conditioned existence,
then one leaves behind arrogance and neglectfulness.

If one leaves behind arrogance and neglectfulness,
then one becomes able to also benefit everyone else.

If one becomes able to also benefit everyone else,
then one dwells in *saṃsāra* without becoming weary of it.

If one dwells in *saṃsāra* without becoming weary of it,
then one is able to become an invincibly valiant stalwart.

If one is able to become an invincibly valiant stalwart,
then one becomes able to generate great spiritual superknowledges.
If one becomes able to generate great spiritual superknowledges,
then one knows the actions of all beings.

If one knows the actions of all beings,
then one can enable the complete development of the many beings.
If one can enable the complete development of the many beings,
then one acquires the wisdom that skillfully attracts beings.

If one acquires the wisdom that skillfully attracts beings,
then one is able to perfect the four means of attraction.
If one is able to perfect the four means of attraction,
then one is able to provide limitless benefit to beings.

If one is able to provide limitless benefit to beings,
then one perfects the most supremely wise skillful means.
If one perfects the most supremely wise skillful means,
then one abides in the courageous and unexcelled path.

If one abides in the courageous and unexcelled path,
then one is able to demolish the power of all *māras*.
If one is able to demolish the power of all *māras*,
then one is able to step beyond the realms of the four *māras*.²¹⁴

If one is able to step beyond the realms of the four *māras*,
then one succeeds in reaching the ground of irreversibility.
If one succeeds in reaching the ground of irreversibility,
then one is able to gain the deep unproduced-dharmas' patience.

If one is able to gain the deep unproduced-dharmas' patience,
then one receives the prediction bestowed by all buddhas.
If one receives the prediction bestowed by all buddhas,
then all buddhas appear directly before one.

If all buddhas appear directly before one,
then one fully understands the deeply secret uses of spiritual powers.
If one fully understands the deeply secret uses of spiritual powers,
then one is borne in mind by all buddhas.

If one is borne in mind by all buddhas,
then one becomes adorned with the qualities of the Buddha.
If one becomes adorned with the qualities of the Buddha,
then one acquires the majestic body possessed of marvelous merit.²¹⁵

If one gains the majestic body possessed of marvelous merit,
then one's body shines with dazzling light like a mountain of gold.
If one's body shines with dazzling light like a mountain of gold,
then one acquires the adornment of the thirty-two marks.

If one acquires the adornment of the thirty-two marks,
then one gains the fine subsidiary signs as one's adornments.
If one gains the fine subsidiary signs as one's adornments,
then the light emanated by one's body is limitless.

If the light emanated by one's body is limitless,
then one becomes adorned with inconceivable radiance.
If one becomes adorned with inconceivable radiance,
one's light then emanates lotus flowers.

If one's light emanates lotus flowers,
then countless buddhas appear, sitting atop the flowers,
manifesting throughout all ten directions without exception,
with all of them able to train all beings.

If one is able to train all beings in this way,
one manifests the power of measureless spiritual superknowledges.
If one manifests the power of measureless spiritual superknowledges,
then one dwells in inconceivably many lands,
expounding on the inconceivable Dharma,
causing joyous delight in inconceivably many beings.

If one expounds on the inconceivable Dharma,
causing joyous delight in inconceivably many beings,
then one uses the power of wisdom and eloquence
to adapt to beings' minds and thus teach and guide them forth.

If one uses the power of wisdom and eloquence
to adapt to beings' minds and thus teach and guide them forth,
then one takes wisdom as one's guide
and one is forever free of error in deeds of body, mouth, and mind.

If one takes wisdom as one's guide
and one is forever free of error in deeds of body, mouth, and mind,
then one achieves sovereign mastery in one's power of vows
and everywhere adapts to the various destinies, manifesting bodies.

If one achieves sovereign mastery in one's power of vows
and everywhere adapts to the various destinies, manifesting bodies,
then one is able when speaking Dharma for the multitude
to be inconceivably skillful in making his language adapt to each type.

If one is able when speaking Dharma for the multitude
to be inconceivably skillful in making his language adapt to each type,
then one is able in but a single mind-moment
to completely know the thoughts of all beings without exception.

If one is able in but a single mind-moment
to completely know the thoughts of all beings without exception,

then one realizes the afflictions have no place from which they arise and thus never again sinks and drowns within *saṃsāra*.

If one realizes the afflictions have no place from which they arise and thus never again sinks and drowns within *saṃsāra*, then one acquires the Dharma-nature body possessed of the qualities and manifests in the world through Dharma's awesome power.

If one acquires the Dharma nature body possessed of the qualities and manifests in the world through Dharma's awesome power, then one acquires the ten grounds and ten types of sovereign mastery and cultivates the perfections and the supreme liberations.

If one acquires the ten grounds and ten types of sovereign mastery and cultivates the perfections and the supreme liberations, then one gains the anointing of the crown and great superknowledges and abides in the most supreme *samādhis*.

If one gains the anointing of the crown and great superknowledges and abides in the most supreme *samādhis*, then, in the presence of all buddhas of the ten directions, one receives the anointing of the crown and ascends to that position.²¹⁶

If in the presence of all buddhas of the ten directions, one receives the anointing of the crown and ascends to that position, then he experiences the hands of all buddhas of the ten directions anointing the crown of his head with the elixir of immortality.

If one experiences the hands of all buddhas of the ten directions anointing the crown of his head with the elixir of immortality, then his body pervades all places like empty space, and he abides peacefully, unmoving, filling the ten directions.

If his body pervades all places like empty space, and he abides peacefully, unmoving, filling the ten directions, then his sphere of action is beyond compare and unknowable by any deva or person of the world.

The bodhisattva diligently cultivates the practice of great compassion and vows to liberate all beings so that no one fails to gain the fruits.²¹⁷ If anyone sees, hears, listens, accepts, or makes an offering, none fail to thus be caused to attain happiness.

Those great eminences' awesome spiritual powers and Dharma eyes are always complete, free of defect, and undiminishing. The ten good deeds, the sublime practices, and other path aspects— They cause all these unsurpassably supreme jewels to appear.

In this, they are analogous to the great ocean's mass of vajra that, due to its awesome power, gives birth to the many gems

while neither diminishing, increasing, or ever coming to an end.
The bodhisattva's accumulation of meritorious qualities is also just so.

Where there are *kṣetras* with no buddhas,
they manifest the realization of right enlightenment there.
Where there are lands where beings are unaware of the Dharma,
they proclaim the treasury of wondrous Dharma for their sakes.

They are free of discriminations and free of all effortful endeavors
even as, in a single mind-moment, they pervade the ten directions
just as moonlight's shining has no place it fails to completely reach.
Just so, they use countless skillful means to teach the many beings.

Throughout those worlds of the ten directions,
they appear in every mind-moment, achieving buddhahood,
turning the wheel of right Dharma, entering nirvāṇa, and so forth,
concluding with the wide-spread distribution of their *śārīra*.

They may manifest as on the *śrāvaka*-disciple or *pratyekabuddha* paths
or manifest as achieving buddhahood with its pervasive adornments,
thus revealing and explaining the teaching of the Three Vehicles
as they extensively liberate beings for countless kalpas.

Sometimes, they appear in the form of chaste youths or maidens,
or as devas, dragons, *asuras*,
and so forth, including as *mahoragas* and such,
adapting to their preferences, thus allowing all to behold them.

The forms and appearances of beings are each different.
Their karma actions and their languages are also countless.
They are able to appear in ways conforming to all such beings as these
with the awesome spiritual power of the oceanic imprint samādhi.

They purify inconceivably many *kṣetras*
and make offerings to all the *tathāgatas*.
They emanate great and boundless radiance
and the beings they liberate are also limitlessly numerous.

With inconceivable wisdom and sovereign mastery,
they are unimpeded in the phrasings used in speaking Dharma.
In giving, moral virtue, patience, vigor, *dhyāna* absorption,
wisdom, skillful means, spiritual superknowledges, and such—
They possess sovereign mastery in all practices such as these
through the power of the Buddha's flower adornment samādhi.

They enter samādhi within but a single atom
and perfect meditative absorption within all atoms,
and yet those atoms still do not increase in size, even as,
in each one of them, there appear inconceivably many *kṣetras*.

In the many *kṣetras* present inside of each of those atoms,
 some contain buddhas, whereas in others, there are no buddhas.
 Some are defiled, whereas others are pure,
 and some are vast and large while others are narrow and small.
 Some are being created, whereas others are being destroyed.
 Some of them are upright, while others are turned sideways.
 Some resemble hot-season mirages in a vast wilderness,
 whereas others are like the net of Indra in the heavens.

What appears as manifest in any single atom
 likewise appears in the same way in all other atoms.
 This occurs as a consequence of these greatly famous *āryas'*
 powers of samādhis, liberations, and the spiritual superknowledges.

If they wish to make offerings to all buddhas,
 they enter samādhi and bring forth spiritual transformations
 enabling one hand to reach throughout the entire trichiliocosm,
 everywhere making offerings to all the *tathāgatas*.

All the supremely marvelous flowers from all the ten directions,
 perfumed lotions, powdered incenses, and priceless jewels—
 All sorts of gifts such as these come forth from their hands
 as offerings to the Most Supreme Ones beneath their bodhi trees.

Robes adorned with priceless gems, various kinds of fine incense,
 Jeweled banners, pennants, and canopies, all nicely adorned,
 flowers made of real gold, and curtains made of jewels—
 None of these do not come forth and rain down from their palms.

All the marvelous things from throughout the ten directions
 that are suitable to offer up to the unexcelled *bhagavats*—
 they all rain down from their palms, none not in abundance,
 then are held up as offerings to the buddhas before their bodhi trees.

All types of musical performances from throughout the ten directions,
 including bells, drums, zithers, and zitherns, none of but a single sort,
 are all played in refined harmonies together with wondrous voices.
 None of these do not come forth from within their palms.

All of the praise verses from throughout the ten directions,
 extolling the *tathāgatas'* genuine meritorious qualities—
 All different sorts of marvelous phrasings such as these
 are all intoned from within their palms.

The right hands of those bodhisattvas emanate pure light.
 From amidst that light, perfumed waters rain down from the sky,
 everywhere sprinkling the lands of the buddhas of the ten directions
 as offerings to all those Lamps Who Illuminate the Worlds.

They also emanate marvelously adorned light that sends forth countless jeweled lotus flowers. In their color and appearance, the flowers are all especially marvelous. It is with these that they make offerings to the buddhas.

They also emanate light that is adorned with flowers from which all kinds of marvelous flowers join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with incense from which all kinds of marvelous incense join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with types of powdered incense from which all kinds of powdered incense join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with robes from which all kinds of fine robes join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with jewels from which all kinds of marvelous jewels join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with lotuses from which all kinds of lotus flowers join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with jewel garlands from which all kinds of marvelous garlands join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with banners. Those banners are beautiful, dazzling, replete with many colors, and of countless different kinds, all of which are especially fine. They use these as adornments in all lands of the buddhas.

Many different kinds of the various jewels form adorning canopies, from which hang many marvelous silken decorative pennants and *maṇi* jewel bells ringing forth the sounds of the buddhas. All of these are held forth as offerings to all the *tathāgatas*.

Their hands send forth inconceivable offering gifts.
Just as they make offerings in this way to a single Master Guide,
so too do they do so in the same way wherever all buddhas dwell
through the samādhis and spiritual powers of these great eminences.

As the bodhisattvas abide in samādhi,
they use many different kinds of sovereign mastery to attract beings,
in all cases using the dharmas of meritorious qualities they practice
along with countless skillful means to guide and gather them in.

They may use the gateway of making offerings to the *tathāgatas*,
or may use the gateway of inconceivable sorts of giving,
or may use the gateway of *dhūta* austerities and moral precepts,
or may use the gateway of unshakable patience,

or may use the gateway of vigor in the practice of austerities,
or may use the gateway of quiescent *dhyaṇa* absorption,
or may use the gateway of decisively understanding wisdom,
or may use the gateway of the expedients they practice,

or may use the gateway of the *brahma vihāras*²¹⁸ and spiritual powers,
or may use the gateway of the four means of attraction's benefits,
or may use the gateway of adornment with merit and wisdom,
or may use the gateway of liberation by causes and conditions,

or may use the gateway of the roots, the powers, and the right path,²¹⁹
or may use the gateway of the *śrāvaka* disciple's liberations,
or may use the gateway of the *pratyekabuddha*'s purification,
or may use the gateway of the Great Vehicle's sovereign masteries,

or may use the gateway of the many sufferings of impermanence,
or may use the gateway of nonexistence of self or one with a life span,
or may use the gateway of abandoning desire through unloveliness,²²⁰
or may use the gateway of the complete-cessation samādhi.

In accordance with the different illnesses of beings,
they in all cases use the medicine of Dharma to counteract them.
In accordance with the mental dispositions of beings,
they in all cases use skillful means, thus thoroughly satisfying them.

In accordance with the differences in the behaviors of beings,
they in all cases use skillful means to enable their development.
Such aspects of samādhi and spiritual superknowledges as these
are such that no deva or human could ever fathom them.

There is a marvelous samādhi known as “adapted to preferences.”
Bodhisattvas abiding in it engage in a universal contemplation
by which, adapting to what is fitting, they manifest to liberate beings,
thus enabling them all to happily follow the Dharma teachings.

During the course of the kalpa, in seasons of famine and disaster, they always provide those in the world with whatever pleases them, adapting to whatever they desire and causing them all to be satisfied, thus creating benefit for all beings.

Sometimes they provide food and drink of supremely fine flavor, bejeweled robes, adornments, the many kinds of marvelous things, and so forth, even being able to give up their positions as kings, thus causing those pleased by such giving to follow the teachings.

Sometimes they use a body adorned with the marks and signs that is dressed in supremely marvelous robes and jewel garlands. Using this body graced with floral chaplets, anointed with perfumes, and perfect in the awesome deportment, they liberate beings.

With a physical appearance, countenance, and robes that everyone in the world will admire and esteem, adapting appropriately, appearing everywhere, pleasing their minds, they enable all those fond of physical appearance to follow the path.

Using the exquisitely marvelous sounds of the *kalaviṅka* bird and the marvelous voicings of the *kokila* bird and others, all of which are replete with various sorts of pure sounds, they adapt to beings' mental dispositions and speak Dharma for them.

There are eighty-four thousand Dharma gateways.

All buddhas use these to liberate beings.

They also use different dharmas that accord with them, adapting to whatever suits the world as they teach and liberate beings.

In beings' pain and pleasure, gain and loss, and so forth,²²¹ and in all dharmas in which all those in the world engage, they are able to respond and appear, joining them in their endeavors, thus everywhere liberating beings by these means.

The many sufferings and troubles of those in all worlds are as deep and boundlessly vast as the great ocean.

They join them in their endeavors, always being able to be patient, thus enabling them to benefit and thus gain happiness.

Where there are those who do not know the dharmas of emancipation and do not seek liberation and separation from chaotic confusion, bodhisattvas appear for them, relinquishing the throne and wealth, and always wishing to leave the home life and gain mental quiescence.

The household is the place in which one is bound up by desires. Wishing to enable all beings to entirely avoid this, they therefore show how to leave the home life and gain liberation through having none of the types of desire that they deign to adopt.

The bodhisattvas show them how to practice ten types of actions²²² and also how to practice all the dharmas of great men as well as all without exception of the practices of rishis and others, doing so because they wish to benefit beings.

Wherever there are beings with measureless life spans in whom afflictions are only subtle and who enjoy complete bliss, the bodhisattvas, having achieved sovereign mastery over them, reveal the many disastrous aspects of aging, sickness, and death.

Where there are those beset by greed, hatred, and delusion who are ever ablaze with the fierce flames of the afflictions, the bodhisattvas reveal for them aging, sickness, and death, thus enabling those beings to all take up the training.

The Tathāgatas' ten powers, fearlessnesses, eighteen exclusive dharmas, and all their countless meritorious qualities are all manifested to bring about the liberation of beings.

Predictions, remonstrances, as well as travel by spiritual power²²³— All of these are freely used by the *tathāgatas*. All of those great eminences reveal them all, thus becoming able to cause all beings to take on the training.

The bodhisattvas use all kinds of different expedient gateways adapted to the dharmas of the world as means to liberate beings. Just as the lotus flower is not attached to the waters, so too do they reside in the world, inspiring deep faith.

Using the refined thought and deep talents of the kings of literati, using song, dance, and discussions pleasing the many, and using the many forms of worldly arts and skills, they are like master conjurers with nothing they do not manifest.

They may become elders serving as leaders in villages, may become guides who lead merchants and businessmen, may become kings of countries or great officials, or may become fine physicians or those skilled in many doctrines.

They may appear as large trees in the midst of a vast plain, may become fine medicine or a trove of many jewels, may become precious wish-fulfilling gems, or may show the right path to beings.²²⁴

If they observe a world that is but newly established in which beings do not yet have life-sustaining tools, the bodhisattvas will become skilled artisans in these times in order to manifest all kinds of different trades for them.

They do not invent things that may serve to torment beings,
but rather only speak of endeavors benefiting the world.
As for the many teachings on mantra techniques, medicines, and such,
they are able to provide instruction on all matters such as these.

The extraordinary practices of all the rishis
inspiring faith and admiration in all humans, devas, and others—
As appropriate, these bodhisattvas are freely able to perform
all such difficult-to-practice dharmas related to the austerities.

They may become renouncers of the home life from other traditions,
may abide in mountains and forests, diligent in solitary asceticism,
or may become naked ascetics who have no clothes,
thus serving within those groups as teachers and elders.

They may appear as engaged in various practices of wrong-livelihood,
becoming supreme in the practice of what is not Dharma.
They may manifest all types of awesome deportment of *brahmacārins*
and thus become supreme leaders within those congregations.

They may endure the fivefold heat²²⁵ or always turn to face the sun,
may observe prohibitions by which they emulate cows, dogs, or deer,
or may wear ruined robes and practice fire worship,
doing so to become guiding teachers teaching people such as these.

They may manifest as paying respects at temples of deities
or may manifest as entering the waters of the Ganges River,
as eating roots and fruits and such, displaying all such practices,
even as they are always contemplating their own supreme Dharma.²²⁶

They may appear as cultivating squatting or standing on one foot,²²⁷
may appear lying down on beds of thorns or embers,
or may appear lying down on beds of spikes, seeking emancipation,
thus becoming the head teachers among those groups.

With all such types of non-Buddhist traditions as these,
they assess their understanding, join them in the same endeavors,
and then display austerities none in the world could endure,
thus causing them all to submit to their training after witnessing this.

Being confused and deluded, beings accept erroneous teachings,
abide in evil views, and undergo manifold sufferings.
They create expedients by which to teach them the wondrous Dharma
so that they are all enabled to comprehend the genuine truths.

They may use words of remote lands' spells to teach the four truths,
may skillfully use esoteric language to teach the four truths,
may use direct human language to teach the four truths,
or may use the esoteric languages of the devas to teach the four truths.

They may analyze words of texts to teach the four truths,
decisively determine principles to teach the four truths,
skillfully refute others' claims to teach the four truths,
or may use ideas outsiders cannot shake to teach the four truths.

They may use speech of eight kinds of beings²²⁸ to teach the four truths
may use all sorts of languages to teach the four truths,
or may adapt to the sounds of whatever language beings understand
to teach the four truths for them, thereby enabling their liberation.

All dharmas of all buddhas
are all proclaimed in these ways, none of them not exhaustively.
Their sphere of language comprehension is inconceivable.
This is what exemplifies the power of the Dharma-teaching samādhi.

There is a supreme samādhi known as "happiness,"
able to everywhere rescue and liberate the many types of beings,
in which one emanates a great and inconceivable radiance
that enables all those seeing it take up the training.

The light it emanates is known as "good to behold."
If any being encounters this light,
he will certainly be enabled to gain benefit, not meeting it in vain.
Due to this, he will succeed in perfecting unexcelled wisdom.

That light shows the buddhas,
shows the Dharma, shows the Sangha, shows the right path,
and also shows the stupas and images of the buddhas.
It is for this reason that this light is produced.

It also emanates a light known as "dazzling illumination"
that even outshines all the light of the devas.
Of all the kinds of obscuring darkness, none are not dispelled by it
as its shining everywhere produces abundant benefit for beings.

This light awakens all beings
and causes them to raise up offerings of lamplight to the buddhas.
Then, because they make offerings of lamps to the buddhas,
they succeed in becoming unexcelled lamps for the world.

From lighting all kinds of oil lamps and ghee lamps,
from lighting all kinds of bright torches, and also from giving
many kinds of scents, wondrous herbs, and fine bejeweled candles—
It is due to offering these to buddhas that one acquires this light.

It also emanates a light known as "salvation."
This light is able to awaken all beings
and cause them to make the great universal vow
to liberate all the many kinds of beings from the ocean of desires.

If one is able to make the great universal vow to liberate all the many sorts of beings from the ocean of desires, then one becomes able to cross beyond the four floods²²⁹ and show beings the way to the sorrowless city of liberation.

It is due to building bridges, ferries, and rafts in all places where roads encounter great rivers and due to criticizing conditioned existence while praising quiescence that one is therefore able to produce this light.

It also emanates a light known as “extinguishing craving.” This light is able to awaken all beings, and cause them to abandon the five types of desires and exclusively reflect upon the sublime Dharma flavor of liberation.

If one is able to abandon the five types of desires and exclusively reflect upon the sublime Dharma flavor of liberation, then one is able to use the rain of the Buddha’s elixir of immortality to everywhere extinguish the cravings of those in the world.

It is due to kindly making gifts of ponds, wells, and flowing springs, being exclusively devoted to seeking the path to unexcelled bodhi, criticizing the five desires, and praising the *dhyāna* absorptions that one is therefore able to produce this light.

It also emanates a light known as “joyous delight.” This light is able to awaken all beings and cause them to feel fond admiration for the bodhi of the Buddha and resolve to realize the path not reliant on a teacher.²³⁰

It is by making images of the greatly compassionate Tathāgata, adorned with the many marks and sitting on a lotus throne, and by forever praising the Most Supreme One’s meritorious qualities that one is therefore able to produce this light.

It also emanates a light known as “fond delight.” This light is able to awaken all beings and cause their minds to delight in the buddhas and also delight in the Dharma and delight in the Sangha.

If one’s mind forever delights in the buddhas and also delights in the Dharma and delights in the Sangha, then, in the midst of the Tathāgata’s assembled congregation, one becomes able to realize the unexcelled deep dharmas patience.

It is due to awakening countless beings, everywhere inspiring mindfulness of Buddha, Dharma, and Sangha jewels, and showing others how to make the resolve and do meritorious practices that one is therefore able to produce this light.

It also emanates a light known as “accumulation of merit.”

This light is able to awaken all beings
and cause them to practice all kinds of measureless giving,
whereupon, because of this aspiration, they seek the unexcelled path.

It is due to arranging great assemblies dedicated to limitless giving
in which all who come seeking help are completely satisfied
and not allowed to feel as if they have a shortage of anything
that one is therefore able to produce this light.

It also emanates a light known as “complete in wisdom.”

This light is able to awaken all beings
and enable them, in but one dharma in a single mind-moment,
to entirely understand all the countless gateways to the Dharma.

It is due to distinguishing aspects of Dharma for beings
and then using the definitive genuine meaning
to skillfully teach the meaning of the Dharma without omission
that one is therefore able to produce this light.

It also emanates a light known as “lamp of wisdom.”

This light is able to awaken all beings
and enable them to realize the empty and quiescent nature of beings
and realize that all dharmas are devoid of any inherent existence.

It is by expounding on dharmas as empty, free of any agent of actions,
like a conjuration, like a mirage, like the moon reflected in the water,
and so forth, up to their being like images in a dream
that one is therefore able to produce this light.

It also emanates a light known as “sovereign mastery of Dharma.”

This light is able to awaken all beings
and enable them to acquire *dhāraṇīs* of inexhaustible capacity
by which they are able to retain all of the Buddha’s dharmas.

It is due to respectful offerings to those who uphold the Dharma,
due to providing for, serving, and protecting worthies and *āryas*,
and due to giving all kinds of Dharma to beings
that one is therefore able to produce this light.

It also emanates a light known as “able to relinquish.”

This light awakens miserly beings
and enables them to realize wealth and jewels are all impermanent
and to always delight in kindly giving with an unattached mind.

It is by being able to subdue miserly thoughts that are hard to subdue,
by understanding wealth is like a dream and like floating clouds,
and by growth in the pure mind inclined to kindly giving
that one is therefore able to produce this light.

It also emanates a light known as “dispelling heat.”

This light is able to awaken those who break the prohibitions and enable them all to accept and uphold the pure precepts and then resolve to realize the path not reliant on a teacher.

It is by exhorting and leading beings to accept and uphold precepts and purely practice the ten courses of good karmic action while also enabling them to resolve to progress toward bodhi that one is therefore able to produce this light.

It also emanates a light known as “adornment with patience.”

This light awakens those inclined toward hatred and enables them to rid themselves of hatred, abandon arrogance, and always delight in the dharmas of patience and gentleness.

When one is confronted with beings’ intolerable violence and evil, for the sake of bodhi, one prevents one’s mind from moving at all and one always wishes to praise the meritorious qualities of patience. It is because of this that one is therefore able to produce this light.

It also emanates a light known as “courageous.”

This light awakens the indolent and enables them to be forever tireless in reverently making offerings to the Three Jewels.

If one is forever tireless in reverently making offerings to the Three Jewels, then one is able to step beyond the spheres of the four *māras* and swiftly realize the Buddha’s unexcelled bodhi.

It is by urging and teaching beings to be goaded by vigor, by being forever diligent in making offerings to the Three Jewels, and by devotion to protecting the Dharma when it is about to end that one is therefore able to produce this light.

It also emanates a light known as “quiescence.”

This light is able to awaken those with chaotic minds and enable them to abandon greed, hatred, and stupidity and maintain unwavering minds that then attain right concentration.

It is due to giving up all bad spiritual guides, meaningless conversations, and defiled actions while also praising *dhyāna* absorption and dwelling in an *araṇya*²³¹ that one is therefore able to produce this light.

It also emanates a light known as “wisdom adornment.”

This light awakens those who are deluded and confused and causes them to realize the truths, understand conditioned arising, and develop penetrating wisdom in all their faculties.²³²

If one is able to realize the truths, understand conditioned arising, and develop penetrating wisdom in all one's faculties, then one acquires the dharma of the solar lamp samādhī, wisdom light, and success in attaining the fruit of buddhahood.

It is due to being able to sacrifice the throne, wealth, and one's life in seeking right Dharma, doing so for the sake of bodhi, and then, having learned it, being diligently devoted to teaching it for the many that one is therefore able to produce this light.

It also emanates a light known as "wisdom of the buddha." This light awakens all sentient beings and enables them to see countless and boundlessly many buddhas, each of whom sits atop a jeweled lotus flower.

It is due to praising the Buddha's awesome virtue and liberations, proclaiming Buddha's measureless sovereign masteries, and revealing the Buddha's powers and spiritual superknowledges that one is therefore able to produce this light.

It also emanates a light known as "fearless." When this light's illumination falls on those who are frightened, even the means of poisonous injury possessed by non-humans are all caused to be swiftly and completely eliminated.

It is due to being able to bestow fearlessness on beings, due to urging those inflicting torment and injury to cease doing so, and due to rescuing those in dangerous straits, orphans, and the poor that one is therefore able to produce this light.

It also emanates a light known as "peaceful security." This light is able to illuminate those who are sick, enable them to become free of all suffering and pain, and enable them all to gain the bliss of right concentration's samādhī.

It is by giving fine medicines to rescue beings from the many illnesses, using wondrous jewels to prolong life, giving perfumed body salves, ghee, milk, and honey, and by satisfying needs for drink and food that one is therefore able to produce this light.

It also emanates a light known as "seeing the Buddha." This light awakens those on the verge of death and enables them to see whichever *tathāgata* they bear in mind and succeed in being reborn in his pure land when their lives end.

It is due to urging mindfulness of the buddha on those about to die, while showing the Bhagavat's image, enabling its respectful viewing, thus engendering deep longing in them toward the Buddha that one is therefore able to produce this light.

It also emanates a light known as “delight in Dharma.”

This light is able to awaken all beings
and enable them to always feel delight in right Dharma,
listen to its teaching, expound on it for others, and transcribe it.

It is due to being able to expound Dharma in the Dharma ending age,
due to enabling the minds of those seeking the Dharma to be satisfied,
and due to delighting in diligently cultivating the Dharma
that one is therefore able to produce this light.

It also emanates a light known as “sublime sound.”

This light awakens bodhisattvas
and it is able to cause all sounds within the three realms
to be heard as the voice of the Tathāgata.

It is due to using a grand voice to praise the Buddha
and due to providing all kinds of music from chimes and bells
to cause sounds of the Buddha to be heard throughout the world
that one is therefore able to produce this light.

It also emanates a light known as “giver of the elixir of immortality.”

This light awakens all beings
and enables them to relinquish all neglectful conduct
and completely cultivate every kind of meritorious quality.

It is by warning that conditioned dharmas are not peaceful and secure
and are pervasively beset by measureless suffering and anguish
while forever delighting in praising the bliss of quiescence
that one is therefore able to produce this light.

It also emanates a light known as “most excellent.”

This light awakens all the multitudes
and enables them to everywhere hear from the buddhas
the supreme dharmas of moral virtue, concentration, and wisdom.

It is due to always delighting in praising the supreme precepts,
supreme samādhi, and especially supreme wisdom of all buddhas,
doing so for the sake of the quest to gain the unexcelled path,
that one is therefore able to produce this light.

It also emanates a light known as “jewel adornment.”

This light is able to awaken all beings
and enable them to acquire an inexhaustible treasury of jewels
with which to make offerings to the *tathāgatas*.

It is due to using all kinds of supremely marvelous jewels
to offer up as gifts to the Buddha and the Buddha’s stupas
while also practicing kindly giving to the poor and destitute
that one is therefore able to produce this light.

It also emanates a light known as “fragrant adornment.”
 This light is able to awaken all beings
 and enable those smelling it to be pleased, satisfied in mind,
 and definitely bound to develop a buddha’s meritorious qualities.

It is by sprinkling the earth with fine perfumes of humans and devas
 as an offering to all the supreme lords
 and also by making stupas and buddha images
 that one is therefore able to produce this light.

It also emanates a light known as “various adornments”
 that contains countless jewel banners, pennants, canopies,
 burning incenses, scattering flowers, and many types of playing music
 that all fill every place within and beyond the city walls.

It is by having formerly used sounds of sublime singing and dancing
 and many sorts of scents, fine flowers, banners, canopies, and such,
 as well as all sorts of adornments, all as offerings to the Buddha,
 that one is therefore able to produce this light.

It also emanates a light known as “majestic purity”
 that causes the ground to become as flat as one’s palm.
 It is due to having adorned buddha stupas and their surroundings
 that one is therefore able to produce this light.

It also emanates a light known as “great cloud”
 that is able to produce fragrant clouds raining perfumed waters.
 It is due to having sprinkled the grounds of stupas and courtyards
 that one is therefore able to produce this light.

It also emanates a light known as “adornments”
 that enables the naked to obtain fine clothes.
 It is due to having given marvelous physical adornments
 that one is therefore able to produce this light.

It also emanates a light known as “supreme flavors”
 that is able to cause the hungry to obtain fine food.
 It is due to having given all kinds of exquisitely fine cuisine
 that one is therefore able to produce this light.

It also emanates a light known as “great wealth”
 that enables the poor and destitute to obtain jewel treasures.
 It is due to having given endless gifts to the Three Jewels
 that one is therefore able to produce this light.

It also emanates a light known as “purified vision”
 that is able to cause the blind to see the many forms.
 It is due to having given lamps to buddhas or buddhas’ stupas
 that one is therefore able to produce this light.

It also emanates a light known as “purified hearing”
that is able to cause all who are deaf to hear well.

It is due to providing drum music for buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified sense of smell”
that enables one to smell scents one has never smelled before.

It is due to having given incense to buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified tongue”
by which one is able to use a beautiful voice in praising the Buddha.

It is due to forever banishing coarse, foul, and unwholesome speech
that one is therefore able to produce this light.

It also emanates a light known as “purified body”
that enables those of defective faculties to have them fully restored.

It is due to revering buddhas or buddhas’ stupas with one’s body
that one is therefore able to produce this light.

It also emanates a light known as “purified mind”
that enables those who lost their minds to gain right mindfulness.

It is due to developing sovereign mastery in cultivating all samādhis
that one is therefore able to produce this light.

It also emanates a light known as “purified forms”
that enables one to see an inconceivable number of buddhas’ forms.

It is due to having used many marvelous forms to adorn stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified sounds”
that enables one to realize the nature of sound is originally quiescent.

It is due to contemplating sound’s origination as like echoes in a valley
that one is therefore able to produce this light.

It also emanates a light known as “purified fragrances”
that causes all rank filth to attain a purified fragrance.

It is due to using fragrant water in washing stupas and bodhi trees
that one is therefore able to produce this light.

It also emanates a light known as “purified tastes”
that is able to remove all toxins from whatever one tastes.

It is due to constant offerings to the Buddha, Sangha, and parents
that one is therefore able to produce this light.

It also emanates a light known as “purified tangibles”
that is able to cause all unpleasant tangibles to become soft

so that, when spears, spikes, swords, and lances rain from the sky,
it causes them all to be transformed into marvelous floral chaplets.

It is because, in the past, in greeting and escorting *tathāgatas*,
one sprinkled fragrant water, scattered flowers, and spread out robes
on the roads to enable them to step there
that one is therefore able to produce this light.

It also emanates a light known as “purified dharmas”
that is able to cause all pores
to expound the inconceivable sublime Dharma²³³
and cause all beings who hear it to become pleased and awakened.

“Whatever arises from causes and conditions is unproduced,”
“The Dharma body of the buddhas is not a body,”
“The nature of dharmas abides forever, like empty space.”
It is by having taught such ideas that one produces light like this.

Comparable sorts of gateways of light rays such as these
are as limitless in number as the sands of the Ganges.
They all stream forth from the pores of the Great Rishi.
The works that are performed by each one of them are different.

Just as the lights emanated by each single pore
are as incalculable and innumerable as the sands of the Ganges,
so too is this true of all those pores.
This is all due to the samādhi power of the Great Rishi.

The lights encountered accord with original conduct
and correspond to their past lives’ affinities and partners in practice.
For these reasons, the lights now emanated are of these kinds.
This is all due to the Great Rishi’s wisdom and sovereign mastery.

Due to joint cultivation of meritorious karma in the past,
due to feeling fond admiration and being able to rejoice in it,
or, in this same way, due to merely having seen what was done—
They are all able thereby to succeed in seeing these lights.

Where one cultivated many meritorious deeds on one’s own,
made offerings to countless buddhas,
or always sought to acquire the Buddha’s meritorious qualities—
These are the ones whom these lights awaken.

Just as when those who are born blind fail to see the sun,
this is not because there is no sun that rises in the world,
for everyone with eyes is still able to clearly see it,
and each of them pursues their work according to their occupations.

So too it is with the lights emanated by the great eminences.
Those possessed of wisdom are all able to see them,
whereas common men of erroneous faith or inferior understanding
will never be able to witness these lights.

Just as palaces and carriages made of *maṇi* jewels adorned with marvelous gems, magical scents, and lustrous finishes are naturally and abundantly owned by those possessed of merit, yet are places in which those bereft of merit could not live, so too it is with the lights emanated by these great eminences. Those having deep wisdom are all touched by their illumination. Among foolish common people of wrong faith and inferior insight, there are none at all who would even be able to see these lights.

Where there are those who, on learning of these different lights, are able to develop pure and profound resolute faith, they will forever cut away the entire net of doubts and swiftly perfect the banner of unexcelled meritorious qualities.

There is a supreme samādhi [known as] “able to manifest”²³⁴ [that manifests] retinues and adornments, all of them freely. It has no peer among any of the congregations of Buddha’s sons anywhere throughout the lands of the ten directions.

It has a marvelous lotus flower adorned with radiance, equal in size to a great trichiliocosm on which his body sits upright, completely filling it. This is due to the power of this samādhi’s spiritual superknowledges.

There are in addition, in number equal to the atoms in ten *kṣetras*, marvelously fine lotus flowers that surround it on each of which members of the congregation of Buddha’s sons sit, abiding in the awesome spiritual power of this samādhi.

In previous lives, they perfected good causes and conditions and completely cultivated a buddha’s meritorious qualities. Beings such as these surround the bodhisattva, all united in tirelessly gazing up at him with palms pressed together.

Just as a bright moon shines in the midst of the stars, so too does the bodhisattva abide within this congregation. The dharmas practiced by the great eminences are of this sort when they enter the awesome spiritual power of this samādhi.

Just as they manifest this appearance in one of the directions as surrounded by a congregation of Buddha’s sons, so too is this also so in all the other directions as well as they abide in the awesome spiritual power of this samādhi.

There is a supreme samādhi known as “network of directions.” The bodhisattva abiding within it teaches on a vast scale, manifesting his body’s appearance everywhere in all directions, sometimes as immersed in concentration, or else as having emerged.

Sometimes he enters right concentration in the east
and then emerges from right concentration in the west.
Sometimes he enters right concentration in the west
and then emerges from right concentration in the east.

Sometimes he enters right concentration in the other directions
and then emerges from right concentration in yet other directions.
In this way, he enters and emerges throughout the ten directions.
This is what is known as the bodhisattva's power of samādhi.

Throughout all the lands of the East,
among all the countless *tathāgatas* beyond measure,
he appears before them all, everywhere drawing near to them
while still abiding in samādhi, quiescent and unmoving.

And then, throughout all the worlds of the West,
where all buddhas, the *tathāgatas*, dwell,
he appears in all cases as having emerged from samādhi,
engaged in the vast cultivation of making countless offerings.

Throughout all the lands of the West,
among all the countless *tathāgatas* beyond measure,
he appears before them all, everywhere drawing near to them
while still abiding in samādhi, quiescent and unmoving.

And then, throughout all the worlds of the East,
where all buddhas, the *tathāgatas*, dwell,
he appears in all cases as having emerged from samādhi,
engaged in the vast cultivation of making countless offerings.

In this manner, throughout all worlds of the ten directions,
the bodhisattva goes into them all without exception,
sometimes appearing as unmoving, in the quiescence of samādhi, and
sometimes appearing as respectfully making offerings to the buddhas.

He may enter right concentration on the eye faculty,
then emerge from concentration on the form sense object,
revealing the inconceivability of the nature of form
[with an ability] no deva or human could fathom.

He may enter right concentration on the form sense object,
then emerge from concentration on the eye with mind undistracted
and expound on the eye as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the ear faculty,
then emerge from concentration on the sense object of sounds
and distinguish the sounds of all speech
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of sound, then emerge from concentration on the ear with mind undistracted and expound on the ear as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the nose faculty, then emerge from concentration on the sense object of smells and everywhere acquire all the supremely sublime fragrances [with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of smells, then emerge from concentration on the nose with mind undistracted and expound on the nose as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the tongue faculty, then emerge from concentration on the sense object of tastes and everywhere acquire all the supreme flavors [with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of tastes, then emerge from concentration on the tongue with mind undistracted and expound on the tongue as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the body faculty, then emerge from concentration on the sense object of tangibles able to skillfully distinguish all touch [with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of tangibles, then emerge from concentration on the body with mind undistracted and expound on the body as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the mind faculty, then emerge from concentration on the sense object of dharmas, and distinguish the aspects of all dharmas [with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of dharmas, then emerge from concentration on the mind with mind undistracted and expound on the mind as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration in the body of a chaste youth, then emerge from concentration in a body in life's prime.

He may enter right concentration in a body in the prime of life, then emerge from concentration in a body in old age.

He may enter right concentration in a body in old age,
then emerge from concentration in a good laywoman's body.
He may enter right concentration in a good laywoman's body,
then emerge from concentration in a good layman's body.

He may enter right concentration in a good layman's body,
then emerge from concentration in a *bhikṣuṇī*'s body.
He may enter right concentration in a *bhikṣuṇī*'s body,
then emerge from concentration in a *bhikṣu*'s body.

He may enter right concentration in a *bhikṣu*'s body,
emerge from concentration in a body of one in or beyond training,²³⁵
may enter right concentration in a body of one in or beyond training,
and then may emerge from concentration in a *pratyekabuddha*'s body.

He may enter right concentration in a *pratyekabuddha*'s body,
then emerge from concentration manifesting a *tathāgata*'s body.
He may enter right concentration in a *tathāgata*'s body,
then emerge from concentration in the body of a deva.

He may enter right concentration in the body of a deva,
then emerge from concentration in a great dragon's body.
He may enter right concentration in a great dragon's body,
then emerge from concentration in a *yakṣa*'s body.

He may enter right concentration in a *yakṣa*'s body
then emerge from concentration in a ghost or spirit body.
He may enter right concentration in a ghost or spirit body,
then emerge from concentration in a single pore.

He may enter right concentration in a single pore,
then emerge from concentration in all pores.
He may enter right concentration in all pores,
then emerge from concentration on the tip of a single hair.

He may enter right concentration on the tip of a single hair,
then emerge from concentration in a single atom.
He may enter right concentration in a single atom,
then emerge from concentration in all atoms.

He may enter right concentration in all atoms,
then emerge from concentration on the vajra ground.
He may enter right concentration on the vajra ground,
then emerge from concentration in a *maṇi* jewel tree.

He may enter right concentration in a *maṇi* jewel tree,
then emerge from concentration in the Buddha's light.
He may enter right concentration in the Buddha's light,
then emerge from concentration on a river or ocean.

He may enter right concentration on a river or ocean,
then emerge from concentration in the fire element.
He may enter right concentration in the fire element,
then emerge from concentration in the wind, with mind undistracted.

He may enter right concentration in the wind element,
then emerge from concentration in the earth element.
He may enter right concentration in the earth element,
then emerge from concentration in a celestial palace.
He may enter right concentration in a celestial palace
then emerge from concentration in space, with his mind undistracted.

This is what is meant by the inconceivable sovereign mastery
of samādhi of those of countless meritorious qualities.
This is such that even all *tathāgatas* throughout the ten directions
could not finish describing it, even in countless kalpas.

All the *tathāgatas* join in expounding
on the inconceivable karmic retributions of beings.
Dragons' transformations, the Buddha's sovereign powers,
and the bodhisattva's spiritual powers are also inconceivable.

Even if one wished to use analogies to reveal these matters,
there would finally be no analogy adequate to make the comparison.
Even so, the wise who are possessed of penetrating intelligence
may still understand such meanings by resort to analogies.

The mind of a *śrāvaka* disciple abiding in the eight liberations
has sovereign mastery in manifesting all the transformations.
He may use a single body to manifest many bodies
and then again may make a single body of many bodies.

He may enter the fire concentration up in the sky,
may stand, sit, or lie down in the sky,
emit water from atop his body and fire from the bottom of his body,
emit fire from atop of his body and water from the bottom of his body.
In this manner, in but a single mind-moment,
he can manifest boundlessly many sovereign powers of various kinds.

If even they who do not possess the great kindness or compassion
and do not seek the path of buddhahood for the sake of beings
are able to manifest these inconceivable phenomena,
how much greater are the sovereign powers of the great benefactors?

They are like the sun and moon roaming through space
whose images are reflected everywhere throughout the ten directions.
In the waters of springs, ponds, reservoirs, marshes, water pots,
or gems, rivers, or oceans—there are none where they do not appear.

The appearances of the bodhisattva's forms are also just so, manifesting in inconceivable ways throughout the ten directions. This is due to the dharma of the sovereign powers of this samādhi. It is only the Tathāgata who is able to realize and fully fathom it.

It is just as a clear lake might reflect the images of a fourfold army in which each distinct detail appears without being blurred, including even its many sorts of swords, lances, bows, arrows, shields, armor, chariots, and carriages, none of but a single type.

They all appear in accordance with the differences in all their features so that there are none that are not fully displayed on the water, this even as the water itself remains free of any such discriminations. So too it is in the case of the bodhisattva's samādhi.

There is a spirit in the ocean known as Fine Sound whose voice resonates with all beings in the ocean and who can completely understand all their languages and cause them all to be happy.

If even that spirit who still possesses greed, hatred, and delusion is nonetheless able to well understand the voices of all those beings, how much less could one with the sovereign powers of *dhāraṇīs*²³⁶ somehow be unable to cause the multitude to be happy?

There is a woman named Eloquence born because of her parents' prayers to the devas. Where there are those who abandon evil and delight in truth, she is able to endow them with marvelous eloquence.²³⁷

If even she who still possesses greed, hatred, and delusion is still able as a matter of course to bestow eloquence on others, how much less could a bodhisattva who possesses wisdom somehow be unable to provide benefit to beings?

Consider for instance a magician versed in the means of conjuration who is able to manifest countless phenomena of all different sorts so in but a moment he conjures the passage of days, months, and years in an abundantly wealthy city of great peace and happiness.

If even that conjurer who still possesses greed, hatred, and delusion is nonetheless able to please worldlings with magical powers, how much less could one with *dhyāna* samādhi's powers of liberation be unable to inspire joyous delight in the multitudes?

When the devas engage in battle with the *asuras*, those *asuras* meet defeat and run off in retreat, whereupon their weaponry, chariots, and brigades simultaneously disappear where no one can see them.

If even those still possessed of greed, hatred, and delusion are nonetheless able to create inconceivable transformations, how much the more so those with spiritual powers and fearlessnesses. How could they somehow be unable to manifest sovereign powers?

Śakra Devānām Indra has a king of elephants who knows when the heavenly lord wishes to travel and then spontaneously forms thirty-three heads, each and every one of which is equipped with six tusks.

On each of those tusks are seven water ponds brimming with pure, fragrant, and tranquil waters. In each of those ponds of pure water, there are seven marvelous majestically adorned lotus flowers.

On each of those majestically adorned lotus flowers are seven celestial jade nymphs. All are skilled in the arts and in playing the many sorts of music and so it is they engage in pleasures with their lord, Indra.

That elephant sometimes also relinquishes his original form and then transforms his body to become the same as that of the devas so that his deportment and actions all become the same as theirs. He has these transformational powers of spiritual superknowledges.

Although he still has greed, hatred, and delusion, he is nonetheless able to manifest all kinds of superknowledges. How much less could one replete in expedients and wisdom not exercise sovereign powers in the meditative absorptions?

Take for instance an *asura* who can transform his body so it can step onto the vajra plane and stand in the middle of the ocean where the ocean waters at their deepest only reach his midsection while his head reaches the same height as Mount Sumeru's summit.

Although he still has greed, hatred, and delusion, he is able to manifest such great spiritual superknowledges as these. How much less could a World-Lighting Lamp who subdues the *māras* not possess freely-exercised awesome spiritual powers?

When the devas and the *asuras* battled with each other, Lord Indra's spiritual powers were inconceivable. No matter how large an *asura* army took the field, he manifested bodies in equal number to oppose them.

All those *asuras* then had this thought:
 "Now that Śakra Devānām Indra is coming toward me, he will certainly seize my five kinds of bonds."²³⁸
 Due to this, their hordes were all struck with sorrow and despair.

Śakra Devānām Indra then manifested a body with a thousand eyes holding a vajra and emanating flames, wearing armor, bearing weapons, and displaying his most awesome severity, whereupon all the *asuras* stared at him and then fled in retreat.

Although he only possessed the power of a small amount of merit, he was still able to decisively vanquish that great opposing army. How much less could one perfect in meritorious qualities who rescues and liberates everyone fail to exercise sovereign power?

There is a celestial drum in the Trāyastriṃśa Heaven that is created by and obtained from the karmic rewards of the devas. It realizes when the heavenly host is tending toward neglectfulness and then spontaneously sends forth its voice from space.

It warns: “The five desires are all impermanent, like a mass of foam bubbles on water, inherently empty and false.”
“All of existence is like a dream, like a mirage, like floating clouds, and like the moon reflected on the water.”

“Negligence is an adversary that produces suffering and affliction.”

“It is not the elixir of immortality, but rather the path of *samsāra*.”

“If one engages in all kinds of neglectful actions, one will enter the maw of the great leviathan of mortality.”²³⁹

“They are the very origin of all the worlds’ many kinds of sufferings and what all the *āryas* have come to abhor.”

“The nature of the five desires is to destroy our meritorious qualities.”

“You should all instead delight in the true Dharma.”

When the devas of the Trāyastriṃśa Heaven hear this voice, they all come together, ascend into the Hall of Good Dharmas, whereupon Lord Indra explains the sublime Dharma for them, enabling them all to accord with quiescence and do away with desire.

That voice has no shape and cannot be seen, yet it is still able to benefit the multitudes of devas.

How much less could one whose form bodies are manifested at will somehow fail to rescue and liberate the many kinds of beings?

When the devas and the *asuras* fought with each other, the merit of the devas exhibited its extraordinarily supreme power. The heavenly drum emanated voices informing their congregations: “You all should not be beset with worries or fears.”

When the devas heard the sound of its proclamation, they all dispensed with worries and fears and increased in strength. Just then, the *asuras*’ minds were struck with quavering and terror and all the armies they had led forth ran away in retreat.

The wonderful elixir of immortality absorption, like a celestial drum constantly emanates a quiescent sound that subdues the *māras*. With greatly compassionate pity, it strives to rescue everyone and everywhere causes beings to extinguish their afflictions.

When Śakra Devānām Indra responds to his celestial nymphs who are ninety-two *nayutas* in number, he causes every one of them to think, “The Heavenly Lord indulges in pleasures only with me.”

As, among the celestial nymphs, he personally responds to them all, so too is this so in the Hall of Good Dharmas.

In but a single moment, he can manifest spiritual superknowledges, enabling him to appear before each deva and speak Dharma for him.

Śakra Devānām Indra still has greed, hatred, and delusion, yet he is able to cause his entire retinue to feel joyous delight. How much less could those of great expedients and spiritual powers somehow be unable to cause everyone to feel pleased?

The Paranirmita Vaśavartin king of the sixth desire realm heaven acquires the powers of sovereign mastery within the desire realm whereby, through creating a net of karma, afflictions, and sufferings, he is able to tie up all common people.

He still has greed, hatred, and delusion, yet he is nonetheless able to acquire sovereign power over beings. How much less could he who has the ten powers of sovereign mastery somehow be unable to cause beings to take up his same practices?

The king of the great trichiliocosm’s Great Brahma Heaven, in which all the Brahma Heaven devas are dwelling, is able to manifest in front of the seat of each one of them and freely expound teachings for them with a sublime brahman voice.

If even he who dwells in the world in the path of the Brahma Heavens still has these wish-fulfilling spiritual powers of *dhyāna* samādhi, how much less could one who is unexcelled in transcending the world fail to possess powers of sovereign mastery in *dhyāna* and liberations?

When the king of the ocean dragons sends down rain, the Maheśvara Heaven King, possessed of sovereign wisdom, is able to differentiate and count those drops, distinguishing them all in but a single mind-moment.

For one who diligently cultivated across countless *koṭīs* of kalpas and then acquired this unexcelled wisdom of bodhi, how could he not thoroughly know in but a single mind-moment the thoughts that are present in the minds of all beings?

The karmic retributions of beings are inconceivable.
They produce the power of the great winds giving rise to the world,
the great oceans, the mountains, the palaces in the heavens,
the radiance of the many jewels, and the myriad kinds of things.

They are also able to spread clouds and send down great rains,
are also able to disperse and do away with all the cloud-filled air,
are also able to ripen all the seeds,
and are also able to bring happiness to the many types of beings.

Such winds are unable to train in the *pāramitās*
nor do they train in the Buddha's meritorious qualities,
yet, still they are able to create such inconceivable phenomena.
How much more so is this true of those fully perfected in all the vows?

Even all kinds of different voices of men or women,
all kinds of bird and animal cries, and
the sounds of the great ocean, flowing streams, or quaking thunder
all have the capacity to satisfy and please the minds of beings.

How much the less could one knowing sound's echo-like nature,
already possessing marvelous unimpeded eloquence,
and everywhere adapting to beings and then teaching them Dharma
somehow be incapable of bringing joy to the world?

The ocean has rare and extraordinary dharmas
by which it is able to equally reflect everything
and everywhere completely embrace and contain all beings,
precious things, and the flow of rivers without rejecting any of them.

One having inexhaustible *dhyāna* absorptions and liberations
also manifests in this same way such equal reflections
while everywhere tirelessly and insatiably cultivating
merit, wisdom, and the marvelous practices.

When the great ocean's dragon king roams and sports about,
he is everywhere possessed of sovereign mastery.
He spreads forth clouds that fill the skies of the four continents
in which his clouds possess all kinds of adorning colorations.

In the Paranirmita Vaśavartin's sixth desire realm heaven,
the clouds are the color of real gold.

In the Nirmāṇarati Heaven, their color is that of red pearls.

In the Tuṣita Heaven, they are the color of frost and snow.

In the Yāma Heaven, they are the color of *vaiḍūrya*.

In the Trāyastriṃṣa Heaven, they are the color of emeralds,

In the Four Heavenly Kings Heaven, they are the color of crystal.

And out on the great ocean, they are the color of vajra.

Among the *kiṃnaras*, they have the color of marvelous incense.
 Where all the dragons dwell, they are the color of lotus flowers.
 Where the *yakṣas* dwell, they are the color of white geese.
 Among the *asuras*, they are the color of mountain stone.

On the continent of Godānīya, they are the color of golden flames.
 In Jambudvīpa, they are the color of sapphires.
 On the other two continents, they display various adornments
 appearing in response to whatever the multitudes prefer.

Again, in the Paranirmita Vaśavartin Heavens,
 lightning in the clouds appears like dazzling sunlight.
 In the Nirmāṇarati Heaven, it appears like moonlight.
 In the Tuṣita Heaven, it appears as the color of *jambūnada* gold.

In the Yāma Heaven, it appears as snow white.
 In the Trāyastrimṣa Heaven, it appears the color of golden flames.
 In the Four Heavenly Kings Heaven, it is the color of many jewels.
 Out on the great ocean, it is the color of rubies.

In the *kiṃnara* realm, it is the color of *vaiḍūrya*.
 Where the dragon kings dwell, it is the color of a jewel treasury.
 Where the *yakṣas* dwell, it is the color of crystal.
 Among the *asuras*, it is the color of carnelian.

On the continent of Godānīya, it is the color of fiery pearls.
 In Jambudvīpa, it is the color of sapphires.
 On the other two continents, it appears as various adornments
 in just the same manner for lightning as it does for the clouds.

In the Paranirmita Heaven, thunder sounds like the voice of Brahmā.
 In the Nirmāṇarati Heaven, it resembles a big drum's sounds.
 In the Tuṣita Heaven, it resembles the sounds of singing.
 In the Yāma Heaven, it is like the voice of celestial nymphs.

In the Trāyastrimṣa Heaven,
 it resembles the various sounds made by *kiṃnaras*.
 In the heavens of the Four World-Protecting Kings,
 it resembles the sounds made by *gandharvas*.

Out on the ocean, it sounds like two mountains crashing together.
 Among the *kiṃnaras*, it resembles the sounds of flutes and pipes.
 In the city of the dragons, it sounds like the *kalaviṅka* bird's call.
 In the abodes of the *yakṣas*, it resembles a dragon maiden's voice.
 Among the *asuras*, it sounds like heavenly drums.
 Among humans, it sounds like the ocean surf.

In the Paranirmita Vaśavartin Heaven, the rain is of marvelous incense
 that is adorned with all kinds of different flowers.

In the Nirmāṇarati Heaven, rain consists of *tāla* tree blossoms, *mandārava* flowers, and rich perfumes.

In the Tuṣita Heaven, the rain consists of *maṇi* jewels complete with all kinds of jewel adornments. The precious jewels in their topknots shine like moonlight and their supremely marvelous robes are the color of real gold.

In the Yāma Heaven, the rain consists of banners, pennants, canopies, floral chaplets, rich perfumes, marvelous adornments, and supremely fine robes the color of red pearls, and it is attended by all kinds of singing by chorusing nymphs.

In the Trāyastriṃṣa Heaven, it rains wish-fulfilling pearls, agarwood and sandalwood incenses, and saffron, *keśara*, *tamāla*, and other incenses, in a mixed rain of marvelous flowers and perfumes.

In the cities of the World Guardian Kings, it rains exquisite cuisines perfect in color and flavor, replete in strength-enhancing powers, while also raining down an inconceivable variety of exquisite gems. All of these phenomena are creations of the dragon king.

Additionally, out on those great oceans, it ceaselessly pours down rain [drops, each] like the axle of a cart²⁴⁰ and also endlessly rains down a great treasury of jewels as well as all kinds of different adorning gems.

In the *kiṇṇara* realm, it rains down jewel necklaces, many colors of lotus flowers, robes, and jewels as well as *varṣika* and *mallikā* incenses, all accompanied by all sorts of different musical sounds.

In the city of the dragons, it rains rubies. In the city of the *yakṣas*, it rains down radiant *maṇi* jewels. Among the *asuras*, it rains military weapons with which to defeat all their adversaries.

On the continent of Godānīya, it rains jewel necklaces and also rains down countless supremely marvelous flowers. On the two continents of Pūrva-vidēha and Aparā-Godānīya, it rains down all kinds of different adornments.

In Jambudvīpa, it rains down pure water that is fine, pleasing, and seasonal, that nourishes the many flowers, fruits, and herbs, and that matures all the sprouts and grains.

All the countless marvelous adornments such as these and all of these various sorts of clouds, lightning, thunder, and rain

are what the dragon king can create with his sovereign powers even as his body remains motionless and he is free of discriminations.

If even he who abides out in the midst of the world's oceans is still able to manifest such inconceivable powers as these, how much less could one who enters the Dharma ocean and perfects the qualities be unable to enact such great spiritual transformations?

Although there are no analogies adequate to illustrate the gateways of liberation possessed by all those bodhisattvas, I now nonetheless use these analogies to briefly explain their powers of sovereign mastery.

Foremost wisdom, vast wisdom,
genuine wisdom, boundless wisdom,
supreme wisdom, and especially supreme wisdom—
Such gateways to Dharma as these have already been set forth.

This Dharma is so rare and so very extraordinary that, if one who had heard it could recognize and approve of it, could have faith in it, could accept it, and could praise it, then being able to act this way would be most especially rare.

For any common worldly person to believe this Dharma would be extremely rare. Only one who had diligently cultivated pure merit in the past could then be able, by the power of past causes, to believe it.

Of all the many types of beings in the world, there are but few who wish to seek the *śrāvaka* disciple vehicle. Those who seek solitary enlightenment are fewer yet. Those going forth in the Great Vehicle are very rarely met.

But to go forth in the Great Vehicle is still comparatively easy, for being able to have faith in this Dharma is rarer yet by twice, even more so if one were to retain it, recite it, teach it to others, cultivate it in accord with the Dharma, and genuinely understand it.

Even holding a great trichiliocosm atop one's head for an entire kalpa without moving one's body at all would still not qualify as particularly difficult, for being able to believe in this Dharma is what is truly difficult.

Even standing in empty space for an entire kalpa, holding up ten buddha *kṣetras* with one's hands would still not yet qualify as particularly difficult, for being able to believe in this Dharma is what is truly difficult.

Even the merit gained from making gifts of delightful things for a kalpa to beings as numerous as the atoms in ten buddha *kṣetras*

would still not qualify as especially supreme,
for the merit of one believing in this Dharma is the most supreme.

If one served as many *tathāgatas* as the atoms in ten buddha *kṣetras*
and did so for an entire kalpa, [his merit would surely be vast].

[However], if one could recite and retain this chapter,
his merit would be most supreme, surpassing even the merit of that.

At that time, after Foremost Worthy Bodhisattva had finished speaking these verses, the lands of the ten directions shook and moved in six ways. The light of the *māras'* palaces became obscured, the wretched destinies came to a standstill, and the buddhas of the ten directions all appeared directly before him, whereupon they each rubbed the top of his head with his right hand and, in a single voice, they praised him, saying, "It is good indeed, good indeed that you so quickly proclaim this Dharma. We all rejoice in accord with this."

The End of Chapter Twelve

CHAPTER 13

Ascent to the Summit of Mount Sumeru

At that time, due to the awe-inspiring spiritual powers of the Tathāgata, throughout the ten directions, among all those four-continent worlds, on the Jambudvīpa continents, everyone saw the Tathāgata seated beneath the tree. In every instance, there were bodhisattvas there who, assisted by the Buddha's spiritual powers, were expounding on the Dharma. There was no one there not thinking that he was constantly facing the Buddha.

Then the Bhagavat, even without leaving the bodhi tree, ascended Mount Sumeru where he headed in the direction of Lord Śakra's palace. Lord Śakra, who was just then in front of his Marvelous Excellence Palace, saw from afar that the Buddha was coming, whereupon, through the use of his spiritual powers, he decorated his palace with adornments and placed in it a lion throne made entirely of wondrous jewels which everywhere emanated a treasury of light. It was decorated with a myriad levels of the most ultimately fine adornments, including a myriad gold nets covering it from above, a myriad curtains and a myriad canopies arrayed all around it, a myriad hanging sashes of elegantly embroidered silks, a myriad interlaced strands of pearls which completely encircled it, and a myriad kinds of robes spread out on the throne. It was surrounded by a myriad young devas and a myriad Brahma Heaven kings, and it was illuminated by the dazzling radiance of a myriad lights.

Then, after Lord Śakra had prepared this throne for the Tathāgata, with body bent low and palms pressed together, he respectfully faced the Buddha and said, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome, Tathāgata. We only wish that the Right and Fully Enlightened One will have pity on us and stay here in this palace."

The Bhagavat then accepted his invitation and entered that Marvelous Excellence Palace. This also happened in the same way in all those other worlds throughout the ten directions.

Then, assisted by the Buddha's spiritual powers, Lord Śakra brought all the music in all those palaces to a natural pause and then, recalling the roots of goodness planted by the buddhas throughout the past, he spoke these verses:

Kāśyapa Tathāgata embodied the great compassion
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Kanakamuni was one of unimpeded vision
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Krakucchanda was like a mountain of gold
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Viśvabhū Buddha was free of the three kinds of defilement
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Śikhin Tathāgata had abandoned discriminations
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Vipaśyin Buddha was like a full moon
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Puṣya had clearly penetrated the ultimate truth
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Tiṣya Tathāgata possessed unimpeded eloquence
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Padma Buddha possessed stainless purity
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Burning Lamp Tathāgata emanated great radiance
and was most unexcelled in all forms of auspiciousness.
That buddha has previously come and entered this palace.
This place therefore is most auspicious.

Just as in this world this king of the Trāyastriṃśa Heaven, assisted by the spiritual power of the Tathāgata, praised the meritorious qualities of those ten buddhas, so too did all those other Śakras, those heavenly kings, also utter such praises of the buddhas' meritorious qualities.

The Bhagavat then entered that Marvelous Excellence Palace and took his seat in the lotus posture. That palace then suddenly became just as vast in its capacity as that entire celestial congregation's abode. So too did this also occur in this same way in all those other worlds throughout the ten directions.

The End of Chapter Thirteen

CHAPTER 14

The Praise Verses on the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, from worlds beyond lands as numerous as the atoms in a hundred buddha *kṣetras*, there came a great bodhisattva from within the worlds in each of the ten directions. Each of them was attended by bodhisattvas as numerous as the atoms in a buddha *kṣetra*, all of whom came and gathered together there.

Their names were Dharma Wisdom Bodhisattva, Comprehensive Wisdom Bodhisattva, Supreme Wisdom Bodhisattva, Meritorious Qualities Wisdom Bodhisattva, Vigorous Wisdom Bodhisattva, Fine Wisdom Bodhisattva, Knowing Wisdom Bodhisattva, Genuine Wisdom Bodhisattva, Unsurpassable Wisdom Bodhisattva, and Solid Wisdom Bodhisattva.

The lands from which they came were Indra Flower World, Padma Flower World, Jeweled Flower World, Utpala Flower World, Vajra Flower World, Sublime Fragrance Flower World, Mind-Pleasing Flower World, Aruṇa Flower World, Narādhāra Flower World, and Empty Space Flower World.

They had all purely cultivated the brahman conduct in the presence of buddhas. They were Extraordinary Moon Buddha, Endless Moon Buddha, Unmoving Moon Buddha, Wind Moon Buddha, Water Moon Buddha, Liberation Moon Buddha, Unsurpassable Moon Buddha, Constellation Moon Buddha, Pure Moon Buddha, and Completely Understanding Moon Buddha.

After these bodhisattvas had arrived in the presence of the Buddha, they bowed down their heads in reverence at the Buddha's feet and then each of them transformationally created a Vairocana Treasury Lion throne off in the direction from which he had come and sat down on it in the lotus posture. And just as those bodhisattvas came and gathered on the summit of Mount Sumeru in this world, so too did they do so in all other worlds as well. All the names of those bodhisattvas, the names of their worlds, and the names of their buddhas were all identical to and no different from [those in this world].

Then, the Bhagavat emanated from the toes of his two feet a hundred thousand *koṭīs* of marvelously colored light rays which, in all

worlds of the ten directions, everywhere illuminated the summits of their Mount Sumerus and their buddhas together with the great congregations in the palaces of those Lord Indras, doing so in such a way that none of them were not completely revealed.

At that time, assisted by the awesome spiritual powers of the Buddha, Dharma Wisdom Bodhisattva surveyed the ten directions and then spoke these verses:

The Buddha has emanated these rays of pure light
by which we everywhere behold the Guides of the World
and the summits of the Sumerus, the kings of mountains,
on which they abide, within the Marvelous Excellence Palaces.

All the Lord Śakras, those heavenly kings,
request the buddhas to enter the palaces,
and then all utter ten exquisite verses
in praise of the *tathāgatas*.

In all those great assemblies,
all those bodhisattva congregations
have come there from the ten directions
and have conjured thrones on which they peacefully sit.

All the bodhisattvas in those assemblies
in all cases have the same names as ours.
The worlds from which they have come
also all possess identical names.

The *bhagavats* in their lands of origin
are also all of the same names.
They too have purely cultivated unexcelled practices,
each in the presence of his buddha.

O Sons of the Buddha, you should all contemplate
these sovereign powers of the Tathāgata
by which, in all those Jambudvīpas,
everyone says the Buddha resides there among them.

Just as we now observe the Buddha
dwelling on the summit of Mount Sumeru,
so too is this so throughout all the ten directions,
due to the sovereign powers of the Tathāgata.

In every one of those worlds,
they resolved to seek the path to buddhahood
and, relying on vows such as these,
they cultivated the practices leading to bodhi.

Using all kinds of different bodies, the Buddha
roams everywhere throughout the worlds,

utterly unimpeded within the Dharma realm,
in ways no one could possibly fathom.

The light of his wisdom always shines everywhere
and dispels all the darkness in the world.

He is peerless in all that he does.

How then could anyone possibly fathom this?

At that time, assisted by the awesome power of the Buddha,
Comprehensive Wisdom Bodhisattva surveyed the ten directions
and then spoke these verses:

Suppose that, for a hundred thousand kalpas,
someone constantly gazed at the Tathāgata,
but did not rely on the genuine meaning
in contemplating the Savior of the World.

Such a person, by seizing on appearances,
simply increases his web of delusion
and ties himself up in the prison of *saṃsāra* where,
blind and in the dark, he does not see the Buddha at all.

Contemplate all dharmas as devoid of any inherent existence,
and, in accordance with their characteristic
of being produced and destroyed,
as mere utterances of artificial designations.

Still, all dharmas are unproduced
and all dharmas are undestroyed.

If one is able to comprehend them in these ways,
then all buddhas will always appear directly before him.

The nature of dharmas is fundamentally empty and quiescent
and devoid of anything one can grasp or anything one can see.
The emptiness of any inherent nature is just the Buddha.
This is something one cannot assess through thought.

If one realizes that all dharmas,
in their essential nature, are just thus,
such a person then will not be caused by the afflictions
to become either defiled or attached.

When the common person sees any dharmas,
he is only turned by their signs.

He does not comprehend that dharmas are signless,
and, because of this, he does not see the Buddha.

The Muni has transcended the three periods of time,
has completely perfected all the characteristic signs,
abides in non-abiding,
is present everywhere, and yet remains unmoving.

As I contemplate all dharmas,
I am able to clearly comprehend them all
so that now, in seeing the Tathāgata,
I am certain and free of all doubts.

Dharma Wisdom previously explained
the true nature of the Tathāgata.
From him I have completely realized
the inconceivability of bodhi.

At that time, assisted by the awesome power of the Buddha, Supreme
Wisdom Bodhisattva surveyed the ten directions and then spoke
these verses:

The great wisdom of the Tathāgata
is rare and without peer.
It is such that no one in the entire world
could even approach it merely through reasoning.
Common people erroneously devote their contemplations
to seizing on signs, thus not according with principle.
Being entirely apart from all signs,
the Buddha is not someone they are able to see.

Those who are deluded and ignorant
erroneously seize on the signs of the five aggregates
and fail to fully comprehend their true nature.
Hence these people do not see the Buddha.

Completely understand that all dharmas
are entirely devoid of any inherently existent nature.
If one understands the nature of dharmas in this way,
then he will see Vairocana.

It is because of previous instances of five-aggregate existence
that subsequent aggregates continue to arise.
If one completely knows their nature,
then one sees the inconceivability of the Buddha.

Just as a jewel in the dark
cannot be seen without a lamp,
if there were no one explaining the Dharma of the Buddha,
then, even though they are wise, no one could fully understand it.

And also, just as eyes with cataracts
do not see pure and marvelous forms,
in this same way, a mind that is impure
does not see the Dharma of all buddhas.

Also, just as the bright and clearly shining sun
cannot be seen by anyone who is blind,

So too, if one does not possess a wise mind,
then one will never see the buddhas.

If one is able to rid oneself of such cataracts
by entirely relinquishing “forms” and “perceptions,”²⁴¹
thus not perceiving them in any dharma,
then one will succeed in seeing the Tathāgata.

As for what Comprehensive Wisdom stated earlier
regarding the Dharma of all buddhas’ bodhi,
due to having heard it from him,
I have succeeded in seeing Vairocana.

At that time, assisted by the awesome power of the Buddha,
Meritorious Qualities Wisdom Bodhisattva surveyed the ten direc-
tions and then spoke these verses:

Dharmas are all devoid of any reality.
One only erroneously seizes on their signs as real.
Consequently all common people
continue in cyclic existence within the prison of *saṃsāra*.

Dharmas as spoken of in words and phrases
are erroneously distinguished [as real] by those of but little wisdom.
Therefore they produce obstacles
by which they do not comprehend their own minds.

Being unable to comprehend their own minds,
how then could they know the right path?
Because of intelligence freighted with inverted views,
they proliferate every kind of evil.

Due to not perceiving the emptiness of all dharmas
they constantly undergo the sufferings of *saṃsāra*.
This is because such people have not yet been able
to possess the purified Dharma eye.

In the past, I endured the many sorts of sufferings
because I failed to see the Buddha.
Therefore one should purify the Dharma eye
and thus observe whatever one should perceive.

If one succeeds in seeing the Buddha,
his mind will have nothing upon which it seizes.
Such a person as this then becomes able to see
dharmas just as they are known by the Buddha.

If one sees the Buddha’s true Dharma,
then one qualifies as one possessed of great wisdom.
A person such as this possesses the purified eye
by which he is able to contemplate the world.

Having nothing that one sees is what constitutes seeing.
Thus one is able to see all dharmas.²⁴²

If one has that which he sees in dharmas,
this then is a case of having nothing at all that one sees.

The nature of all dharmas
is neither produced nor destroyed.
How extraordinary! The great Guide
achieved awakening on his own and is able to enlighten others.

As for what Supreme Wisdom stated earlier
regarding the Dharma to which the Tathāgata awakened,
having heard this from him,
we were able to know the true nature of the Buddha.

At that time, assisted by the awesome power of the Buddha, Vigorous
Wisdom Bodhisattva surveyed the ten directions and then spoke
these verses:

If one abides in discriminations,
then one damages [the vision of] the purified eye,
delusions and wrong views increase,
and one never sees the buddhas.

If one is able to completely understand even erroneous dharmas,
accord with reality, refrain from adopting inverted views,
and understand that the very origin of what is false is itself true,
then one's vision of the Buddha will become purified.

If one has that which one sees, then this itself is defilement
and this itself is but a case of not yet seeing.
Leave all views far behind.
In this way, one will then see the Buddha.

The dharmas of the language spoken in the world
are but beings' erroneous discriminations.
If one realizes everything in the world is unproduced,
only then is this seeing the world.

If, in seeing, one sees the world [as existent],
one's seeing then has worldly characteristics.
If one sees it as identical to reality and no different,
then this is what qualifies as true seeing.

If one sees it as identical [to reality] and no different,
then, among things, one does not make discriminations.
This way of seeing leaves behind all delusions
and, free of the contaminants, one gains sovereign mastery.

As for all the dharmas which have been distinguished
by the buddhas in revealing their teachings,

these are all finally inapprehensible
because their essential nature is pure.

The nature of dharmas is fundamentally pure,
like space itself, signless,
and such that no one could describe it.
Those who are wise contemplate them in this way.

If one leaves all conceptions about dharmas far behind,
if one does not delight in any dharma at all,
and, even in this, has nothing at all that one cultivates,
then one becomes able to see the Great Muni.

As for that which Meritorious Qualities Wisdom has said,
this defines one who sees the Buddha,
one in whom all the practices
have quiescence as their essential nature.

At that time, assisted by the awesome power of the Buddha, Fine
Wisdom Bodhisattva surveyed the ten directions and then spoke
these verses:

Those rare and greatly courageous stalwarts,
all of the countless *tathāgatas*,
having abandoned defilement, achieved liberation of mind.
Having achieved their own liberation, they are able to liberate others.

As I see the Lamp for the World,
it is as one who accords with reality and is free of inverted views,
and as one who has accumulated wisdom
for countless kalpas would be seen.

Of all of the actions in which common people engage,
none of them fail to quickly come to an end.
Yet, because their very nature is like empty space,
one may therefore say they are endless.

What is spoken by the wise is endless,
yet, even in this, nothing at all is spoken.
Yet, because their inherent nature is endless,
they achieve the inconceivable ending.

Within the endlessness of what they speak,
there are no beings at all who can be apprehended.
If one realizes that the nature of beings is just so,
then one sees the One of Great Renown.

Where there is no seeing, one speaks of seeing.
Where there are no beings, one speaks of beings.
Whether it be seeing or whether it be beings,
one should completely realize they have no essential nature.

Whether it be that which is able to see or that which is seen,
 one possessed of vision does away with them all.
 Where one does not contradict the true Dharma,
 this person may completely know the Buddha.

If one completely knows the Buddha
 as well as the Dharma spoken by the Buddha,
 then he is able to illuminate the world
 in the same way as Vairocana Buddha.

The Rightly Enlightened One has well revealed
 the pure path of the one Dharma.
 Vigorous Wisdom, that great eminence,
 has expounded on the countless dharmas.

Whether it be existence or whether it be nonexistence,
 those concepts have all been extinguished.
 In this way, one becomes able to see the Buddha
 and dwell serenely in the apex of reality.

At that time, assisted by the awesome power of the Buddha, Knowing
 Wisdom Bodhisattva surveyed the ten directions and then spoke
 these verses:

Having heard the teaching of the Supreme One,
 I then brought forth the light of wisdom
 which everywhere illuminates the worlds of the ten directions
 in which one everywhere sees all buddhas.

In all of this, not even the smallest thing exists.
 There is only the existence of artificial designations.
 If one imputes the existence of either self or others,
 then this is to enter a hazardous path.

All common people with their grasping and attachments
 impute a true existence to the body.
 But the Tathāgata is not something that can be grasped,
 thus they will finally never succeed in seeing him.

People such as these do not have the wisdom eye.
 Thus they are unable to succeed in seeing the Buddha.
 Throughout the course of countless kalpas,
 they flow on in cyclic existence in the ocean of *saṃsāra*.

Where there is disputation, that is to speak of *saṃsāra*.
 Where there is no disputation, that is just *nirvāṇa*.
 As for *saṃsāra* and *nirvāṇa*,
 whether as two or together, they cannot be apprehended at all.

If one chases after artificial designations,
 seizing on and becoming attached to these two dharmas,

such a person fails to accord with reality
and thus does not know the marvelous path of the *āryas*.

If one conceives such thoughts as:
“This is the Buddha,” or “This is the Most Supreme One,”
these are inverted views not consistent with reality.
Thus one remains unable to see the Rightly Enlightened One.

If one is able to realize that the true essence of these
is the quiescence characteristic of true suchness,
then one sees the Rightly Enlightened Bhagavat
and steps beyond the path of verbal discourse.

If one relies on verbal discourse to describe dharmas,
one remains unable to reveal their true character.
Only if one sees their uniform equality is one then able to perceive it.
As it is with these dharmas, so too it is with the Buddha.

With regard to the past, the present, and the future,
the Rightly Enlightened One has forever cut off all discriminations,
severing them all at their very root.
He is therefore known as the Buddha.

At that time, assisted by the awesome power of the Buddha, Genuine
Wisdom Bodhisattva surveyed the ten directions and then spoke
these verses:

One should prefer to endure the sufferings of the hells
if one might thus be able to hear the names of the buddhas
rather than prefer to enjoy measureless bliss
and yet thus be unable to hear the names of the buddhas.

For it is because of not hearing the buddhas’ names at all
throughout the course of the past
that one has endured sufferings for countless kalpas
flowing along in cyclic existence within *saṃsāra*.

To not hold inverted views with regard to dharmas,
to manifest realizations in accordance with reality,
and to become detached from all signs of compounded phenomena—
this is what constitutes the unsurpassed enlightenment.

The present is not compounded.
So too is this so of both the past and the future.
All such dharmas are signless.
This then is the true essence of buddhahood.

If one is able in this way to contemplate
the extremely profound meaning of all dharmas,
then one perceives the true character
of the Dharma body of all buddhas.

To see what is real as real
and see what is unreal as unreal—
It is due to such an ultimate understanding as this
that he is therefore known as the Buddha.

The dharmas of the Buddha cannot be awakened to.
Completely realizing this is what constitutes awakening to Dharma.
All buddhas cultivate in this manner
[and thus realize that] not a single dharma can be apprehended at all.

One should know that it is because of “one” that there are “many”
and should know that it is because of “many” that there is “one.”
All dharmas have no basis on which they rely,
for they arise solely from a compounded unity.

There is no agent of actions, nor is there anything done.
They are merely a product of karma and concepts.
How can one know that this is so?
It is because, apart from these, nothing at all exists.

No dharmas have any abiding at all.
Their fixed location cannot be apprehended.
All buddhas abide in this
and ultimately do not move at all.

At that time, assisted by the awesome power of the Buddha,
Unsurpassable Wisdom Bodhisattva surveyed the ten directions and
then spoke these verses:

The unsurpassed mahāsattva
leaves any conception of “beings” far behind.
It is because there is no one able to surpass him
that he is therefore known as “unsurpassed.”

The station reached by all buddhas
involves no effortful action and no discriminations at all.
They do not retain any of the coarse mental characteristics.²⁴³
So too is this true of those that are subtle.²⁴⁴

The sphere of action of all buddhas
has no enumerations within it.
The Rightly Enlightened One has left enumerations far behind.
This is the true Dharma of the Buddha.

The light of the Tathāgata illuminates all places
and extinguishes the many kinds of darkness.
This light does not have anything it illuminates,
and yet it is also not without illumination.

There is no attachment to any dharmas whatsoever,
no bearing them in mind, and no defilement, either.

There is no abiding and no abode,
nor does he contradict the nature of dharmas.

There is no duality herein,
nor is there any oneness, either.
One possessed of great wisdom and fine vision
skillfully abides in accordance with principle.

There is no duality in what is nonexistent
and non-duality itself is also nonexistent.
Everything in the three realms is entirely empty.
This is as seen by the buddhas.

Common people have no awakened understanding.
The Buddha enables them to dwell in right Dharma.
Dharmas have no place in which they abide.
If one awakens to this, one sees the nature of one's own body.

With regard to what is not a body, one nonetheless speaks of a body.
It is non-arising and yet it manifests as arising.
There is neither any body nor is there any seeing.
This is the unexcelled body of the Buddha.

Just so did Genuine Wisdom describe
the nature of all buddhas' wondrous Dharma.
If there is anyone who hears this Dharma,
he is bound to acquire the purified eye.

At that time, assisted by the awesome power of the Buddha, Solid
Wisdom Bodhisattva surveyed the ten directions and then spoke
these verses:

Grand indeed is the great brilliance
of the courageous stalwarts, these unexcelled eminences
who, in order to benefit the many confused beings,
continue to come forth into the world.

With the mind of great compassion,
the Buddha contemplates all beings everywhere,
observing within the three realms of existence
beings in cyclic existence, undergoing the manifold sufferings.

Were it not for the Right and Universally Enlightened One,
the Venerable Guide embodying the qualities,
there would be no one among either devas or humans
who would be able to rescue them.

If the Buddha, the bodhisattvas, and the others
did not come forth into the world,
there would not be even a single being
who would then be able to attain happiness.

It is the Tathāgata, the Rightly Enlightened One,
 along with the Sangha consisting of the worthies and the *āryas*
 who, coming forth and appearing in the world,
 are able to bestow happiness on beings.

If there are any who see the Tathāgata
 for the sake of acquiring the immense wholesome benefit
 and who, on hearing the name of the Buddha, then develop faith,
 then these will become stupas for those in the world.

We who have seen the Bhagavat
 for the sake of acquiring the immense wholesome benefit,
 having heard such wondrous Dharma as this,
 are all bound to attain buddhahood.

In the past, the bodhisattvas,
 due to the Buddha's awesome spiritual powers,
 acquired the purified wisdom eye
 and completely comprehended the realms of all buddhas.

Now, having seen Vairocana,
 they have doubly increased their pure faith.
 The wisdom of the Buddha is so boundless
 that no attempt to describe it could ever reach its conclusion.

Hence, even if Supreme Wisdom and the other bodhisattvas
 including myself, Solid Wisdom,
 were to expound on this for countless *koṭīs* of kalpas,
 we still could never finish describing it.

The End of Chapter Fourteen

CHAPTER 15

The Ten Abodes

At that time, assisted by the awesome power of the Buddha, Dharma Wisdom Bodhisattva entered “the bodhisattva’s countless expedients samādhi,” whereupon, due to the power of this samādhi, there came from beyond a number of worlds in each of the ten directions as numerous as the atoms in a thousand buddha *kṣetras*, buddhas as numerous as the atoms in a thousand buddha *kṣetras*, all identically named “Dharma Wisdom,” all of whom manifested before him and said to Dharma Wisdom Bodhisattva:

Good indeed, good indeed, O Son of Good Family. Son of Good Family, that you have been able to enter this “bodhisattva’s countless expedients samādhi” is because these buddhas from each of the ten directions who are as numerous as the atoms in a thousand buddha *kṣetras* have all joined in assisting you with their spiritual powers.

That you have entered this samādhi and are enabled to expound on the Dharma is also due to the awesome spiritual power arising from the power of Vairocana Tathāgata’s past vows as well as from the power of the roots of goodness you yourself have cultivated. [That this has occurred is]:

- To enable an increase in [understanding] the Buddha’s wisdom;
- To enable deep entry into the Dharma realm;
- To enable a thorough comprehension of the realms of beings;
- To enable unimpeded access to whatever one enters;
- To enable freedom from obstacles in whatever one practices;
- To enable incomparable skillful means;
- To enable penetration of the nature of all-knowledge;
- To enable awakening to all dharmas;
- To enable the knowing of all faculties; and
- To enable the ability to retain and expound on all dharmas.

That is to say, this is to bring about the arising of the ten abodes of all bodhisattvas. Son of Good Family, you should accept the assistance of the buddhas’ awesome spiritual powers and then expound on these dharmas.

At this time, the buddhas then bestowed on Dharma Wisdom Bodhisattva: unimpeded knowledge; unattached knowledge;

uninterrupted knowledge; undeluded knowledge; unvarying knowledge; unending knowledge; measureless knowledge; invincible knowledge; unremitting knowledge, and irreversible knowledge. Why? The dharmas associated with this samādhi's power are of this very sort.

At this time, each of the buddhas extended his right hand and rubbed the crown of Dharma Wisdom Bodhisattva's head. Dharma Wisdom Bodhisattva then arose from meditative absorption and told the bodhisattvas:

Sons of the Buddha, the abodes of the bodhisattvas are so vast that they equal the Dharma realm and the realm of empty space. Sons of the Buddha, the bodhisattvas dwell within the family of all buddhas of the three periods of time. I will now describe the bodhisattvas' abodes.

Sons of the Buddha, the bodhisattvas have ten abodes. All buddhas of the past, the future, and the present have taught them, will teach them, and now teach them. What are those ten? They are:

- The abode of initial generation of the resolve;
- The abode of preparation of the ground;
- The abode of cultivation of the practices;
- The abode of acquiring noble birth;
- The abode of complete fulfillment of skillful means;
- The abode of right mindedness;
- The abode of irreversibility;
- The abode of the pure youth;
- The abode of the prince; and
- The abode of the crown-anointing consecration.

These are what constitute the ten abodes of the bodhisattvas as taught by all buddhas of the past, the future, and the present.

Sons of the Buddha, what is the bodhisattva's abode of generation of the resolve? This bodhisattva may see the Buddha's, the Bhagavat's, majestic form and appearance that is perfectly full in the form body's signs, that people delight in seeing, that is rarely ever encountered, and that is possessed of the great awesome powers. Or perhaps he witnesses the Buddha's power of unimpeded physical travel, or hears his utterance of a prediction, or hears him teaching and remonstrating, or witnesses beings undergoing all kinds of intense sufferings, or hears the vast dharmas of the buddhas as taught by the Tathāgata, and then resolves to attain bodhi and seek all-knowledge.

This bodhisattva may rely on ten rarely acquired dharmas as the bases for arousing his resolve. What are these ten? They are:

- The knowledge that knows what can and cannot be;
- The knowledge that knows the karmic retributions ensuing from good and bad actions;
- The knowledge that knows the supremacy and inferiority of all faculties;
- The knowledge that knows the differences in beings' understanding;
- The knowledge that knows the differences in all beings' realms of existence;
- The knowledge that knows where all paths lead;
- The knowledge that knows all *dhyāna* absorptions, liberations, and samādhis;
- The knowledge that is unimpeded in knowing beings' previous lives;
- The knowledge that is unimpeded in what is known by the heavenly eye; and
- The knowledge of the complete cessation of all contaminants throughout all three periods of time.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

- Diligently making offerings to the Buddha;
- Happily dwelling in *saṃsāra*;
- Guiding those in the world to enable them to do away with evil karma;
- Always using supreme and sublime dharmas in instructing others;
- Praising the unsurpassable Dharma;
- Training in the Buddha's meritorious qualities;
- Taking rebirth in the presence of the buddhas in order to always be drawn forth into their company;
- Using skillful means in expounding the cultivation of quiescent samādhis;
- Praising the renunciation of cyclic existence in *saṃsāra*; and
- Serving as a place of refuge for suffering beings.

Why does he do this? This is because he wishes to enable bodhisattvas to broaden their resolve to attain the dharmas of buddhahood while also enabling them to spontaneously understand whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of preparation of the ground? This bodhisattva brings forth ten types of intentions toward beings. What are these ten? They are:

- The intention to bestow benefit;
- The intention to act with great compassion;
- The intention to bestow happiness;
- The intention to facilitate their establishment;²⁴⁵
- The intention to [treat them with] kindly sympathy;
- The intention to attract and sustain them;
- The intention to protect them;
- The intention to see them as the same as oneself;
- The intention to serve them as a teacher; and
- The intention to serve them as a guide.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

- Recitation and extensive learning [of Dharma];
- [Cultivation of] quiescence in an unoccupied and quiet location;
- Drawing close to a good spiritual guide;
- Harmonious and pleasing discourse;
- The necessity of speaking at the right time;
- Having a mind free of timidity or fearfulness;
- Complete comprehension of meanings;
- Cultivation in accordance with the Dharma;
- Abandonment of delusion and confusion; and
- Establishment in an unmoving state.

Why does he do this? This is because he wishes to enable bodhisattvas to increase their great compassion toward beings and immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of cultivation of the practices? This bodhisattva uses ten types of practices in contemplating all dharmas. What are these ten? They are:

- Contemplation of all dharmas as impermanent;
- Contemplation of all dharmas as suffering;
- Contemplation of all dharmas as empty;
- Contemplation of all dharmas as non-self;
- Contemplation of all dharmas as devoid of any functioning;²⁴⁶
- Contemplation of all dharmas as flavorless;
- Contemplation of all dharmas as unlike their names;
- Contemplation of all dharmas as devoid of any dwelling place;

Contemplation of all dharmas as beyond discriminations; and
 Contemplation of all dharmas as devoid of substantial reality.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Contemplation of the realms of beings, the Dharma realm, and the world's realms;
 Contemplation of the realm of the earth element, the realm of the water element, the realm of the fire element, and the realm of the wind element; and
 Contemplation of the desire realm, the form realm, and the formless realm.

Why does he do this? This is because he wishes to enable bodhisattvas' wisdom to be completely clear while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of acquiring noble birth? This bodhisattva who is born from the teachings of the *āryas* perfects ten dharmas. What are these ten? They are:

Perpetual irreversibility from abiding in the buddhas' presence;
 Deeply developed pure faith;
 Skillful contemplation of dharmas; and
 Complete knowing of beings, lands, worlds, karmic actions, karmic retributions, *saṃsāra*, and *nirvāṇa*.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

Complete knowing of all dharmas of all buddhas of the past, the future, and the present;
 Cultivation and accumulation of all dharmas of all buddhas of the past, the future, and the present;
 Perfect fulfillment of all dharmas of all buddhas of the past, the future, and the present; and
 Complete knowledge of the equality of all buddhas.

Why does he do this? This is because he wishes to enable others to progress in their development of equanimity of mind with respect to the three periods of time while also enabling them to spontaneously understand whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of complete fulfillment of skillful means? The roots of goodness cultivated by this bodhisattva are all established:

- To rescue and protect all beings;
- To benefit all beings;
- To enable all beings to be happy;
- To have deep sympathy for all beings;
- To liberate all beings;
- To enable all beings to leave behind all conditions of disaster and adversity;
- To enable all beings to escape from the sufferings of *saṃsāra*;
- To enable all beings to develop pure faith;
- To enable all beings to acquire the training; and
- To enable all beings to attain the realization of *nirvāṇa*.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

- The realization that beings are boundless;
- The realization that beings are measureless;
- The realization that beings are innumerable;
- The realization that beings are inconceivable;
- The realization that beings exist in incalculably many forms;
- The realization that beings are incalculable;²⁴⁷
- The realization that beings are empty;
- The realization that beings are devoid of any functioning;
- The realization that beings are nonexistent; and
- The realization that beings have no inherently existent nature.

Why does he do this? This is because he wishes to enable others' minds to become ever more superior and free of any defiling attachment while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of right mindedness? Even when this bodhisattva hears ten kinds of dharmas, his mind remains concentrated and unmoving. What are these ten? They are:

- Whether he hears praise of the Buddha or slander of the Buddha, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
- Whether he hears praise of the Dharma or slander of the Dharma, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;
- Whether he hears praise of the bodhisattvas or slander of the bodhisattvas, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;

Whether he hears praise of the Dharma practiced by the bodhisattvas or slander of the Dharma practiced by the bodhisattvas, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;

Whether he hears beings are measurably many or measurelessly many, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;

Whether he hears beings are defiled or undefiled, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;

Whether he hears beings are easy to liberate or difficult to liberate, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;

Whether he hears the Dharma realm is measurable or measureless, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving;

Whether he hears the Dharma realm has a creation or has a destruction, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving; and

Whether he hears the Dharma realm exists or does not exist, his mind's alignment with the Buddha's Dharma remains concentrated and unmoving.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten dharmas. What are these ten? They are:

The realization that all dharmas are signless;

The realization that all dharmas have no substance;

The realization that all dharmas cannot be cultivated;

The realization that all dharmas are nonexistent;

The realization that all dharmas have no genuine reality;

The realization that all dharmas are empty;

The realization that all dharmas have no inherent nature;

The realization that all dharmas are like a mere conjuration;

The realization that all dharmas are like a mere dream; and

The realization that all dharmas are beyond all discriminations.

Why does he do this? This is because he wishes to enable others' minds to progress ever more and achieve irreversibility with respect to realizing the unproduced-dharmas patience while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of irreversibility? Even when this bodhisattva hears ten kinds of dharmas, he remains solidly irreversible. What are these ten? They are:

Whether he hears that the Buddha exists or that the Buddha does not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the Dharma exists or that the Dharma does not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that bodhisattvas exist or that bodhisattvas do not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the bodhisattva practices exist or that the bodhisattva practices do not exist, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that there are bodhisattvas who cultivate and gain emancipation or hears that cultivation does not lead to emancipation, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas did exist in the past or that no buddhas existed in the past, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas will exist in the future or that no buddhas will exist in the future, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that buddhas exist in the present era or hears that no buddhas exist in the present era, his resolve within the Buddha's Dharma remains irreversible;

Whether he hears that the Buddha's wisdom is exhaustible or that the Buddha's wisdom is inexhaustible, his resolve within the Buddha's Dharma remains irreversible; and

Whether he hears that the three periods of time are of a single character or that the three periods of time are not of a single character, his resolve within the Buddha's Dharma remains irreversible.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of vast dharmas. What are these ten? They are:

To speak of one is just to speak of many;

To speak of many is just to speak of one;

Texts follow from meanings;

Meanings follow from texts;

Whatever is nonexistent is itself existent;

Whatever is existent is itself nonexistent;

Whatever has signs is signless;

Whatever is signless is characterized by signs;
 Whatever has no nature is identical with a nature; and
 The nature itself has no nature.

Why does he do this? This is because he wishes to enable others to progress and become well able to achieve emancipation with respect to all dharmas while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the pure youth? This bodhisattva dwells in ten kinds of karmic actions. What are these ten? They are:

Physical action free of error;
 Verbal action free of error;
 Mental action free of error;
 Taking rebirth wherever he wishes;
 Knowing all the different kinds of desires that beings possess;
 Knowing all the different kinds of understandings that beings possess;
 Knowing all the different kinds of realms of beings;
 Knowing all the different kinds of karmic actions of beings;
 Knowing the creation and destruction of the world; and
 Sovereign mastery of the spiritual power of unimpeded physical action.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of dharmas. What are these ten? They are:

Knowing all buddha *kṣetras*;
 Moving all buddha *kṣetras*;
 Holding all buddha *kṣetras*;
 Contemplating all buddha *kṣetras*;
 Visiting all buddha *kṣetras*;
 Roaming to countless worlds;
 Receiving countless dharmas of the Buddha;
 Manifesting bodies possessed of sovereign mastery in spiritual transformations;
 Emanating vast and fully pervasive voices; and
 Serving and making offerings to countless buddhas in but a single *kṣāṇa*.

Why does he do this? This is because he wishes to enable others to progress in their ability to attain skillfulness in all dharmas while

also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the prince? This bodhisattva has thorough knowledge of ten kinds of dharmas. What are these ten? They are:

- Thorough knowledge of beings' taking on of rebirths;
- Thorough knowledge of the arising of all afflictions;
- Thorough knowledge of the continuation of habitual karmic propensities;
- Thorough knowledge of the skillful means that are implemented;
- Thorough knowledge of the immeasurable dharmas;
- Thorough knowledge of all aspects of the awesome deportment;
- Thorough knowledge of the differences in the worlds;
- Thorough knowledge of past and future phenomena;
- Thorough knowledge of how to expound in accordance with mundane truth; and
- Thorough knowledge of how to expound in accordance with ultimate truth.

These are the ten. Sons of the Buddha, this bodhisattva should encourage training in ten types of dharmas. What are these ten? They are:

- Skillfulness in the abode of the Dharma King;
- According with the norms in the abode of the Dharma King;
- [Appropriate behavior] in the palace of the Dharma King;
- Entry into the abode of the Dharma King;
- Contemplation of the abode of the Dharma King;
- The Dharma King's crown-anointing consecration;
- The Dharma King's empowerments;
- The Dharma King's fearlessnesses;
- The Dharma King's taking of meals and rest; and
- The Dharma King's praises.

Why does he do this? This is because he wishes to enable others to progress to the attainment of the unimpeded mind while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

Sons of the Buddha, what is the bodhisattva's abode of the crown-anointing consecration? This bodhisattva perfects ten kinds of knowledge. What are these ten? They are:

- How to cause the shaking of innumerable worlds;
- How to illuminate innumerable worlds with dazzling radiance;

- How to sustain innumerable worlds;
- How to go forth to visit innumerable worlds;
- How to purify innumerable worlds;
- How to provide instruction to innumerable beings;
- How to contemplate innumerable beings;
- How to know the faculties of innumerable beings;
- How to enable innumerable beings to achieve entry;²⁴⁸ and
- How to enable innumerable beings to undergo the training.

These are the ten. Sons of the Buddha, this bodhisattva's bodies, physical deeds, spiritual superknowledges, spiritual transformations, knowledge of the past, knowledge of the future, knowledge of the present, establishment of buddha lands, spheres of mind, and spheres of knowledge are all unknowable. Not even a dharma prince bodhisattva is able to fathom them.

Sons of the Buddha, this bodhisattva should encourage training in ten types of knowledge possessed by all buddhas. What are these ten? They are:

- The knowledge of the three periods of time;
- The knowledge of the Buddha's Dharma;
- The knowledge of the unimpeded nature of the Dharma realm;
- The knowledge of the boundlessness of the Dharma realm;
- The knowledge that fills all worlds;
- The knowledge that everywhere illuminates all worlds;
- The knowledge that sustains all worlds;
- The knowledge that knows all beings;
- The knowledge that knows all dharmas; and
- The knowledge that knows all the boundlessly many buddhas.

Why does he do this? This is because he wishes to enable others' growth in the knowledge of all modes while also enabling them to immediately understand by themselves whatever Dharma they hear without relying on instruction from others.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣētras* 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; and striking, universal striking, and equal-and-universal striking.

It rained down marvelous heavenly flowers, powdered celestial incenses, heavenly flower chaplets, various celestial perfumes, bejeweled celestial robes, clouds of jewels from the heavens, and celestial adornments, all accompanied by all kinds of celestial music which, even without the instruments being played, resounded on its own while emanating great light and ethereal sounds.

Just as this proclaiming of the ten abodes accompanied by the appearance of spiritual transformations occurred in Indra's palace atop Mount Sumeru in this four-continent world, so too did this also occur in all the worlds throughout the ten directions.

Furthermore, because of the Buddha's spiritual powers, from beyond a number of worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras*, bodhisattvas as numerous as the atoms in ten buddha *kṣetras* all came there and, filling up the ten directions, spoke these words:

It is good indeed, good indeed, O Son of the Buddha, that you have so well proclaimed this Dharma. We are all identically named "Dharma Wisdom" and we all come from countries identically known as "Dharma Cloud." The *tathāgatas* in those lands are all known as "Sublime Dharma." These ten abodes were also proclaimed in the dwelling places of all of our own buddhas in which the congregations, retinues, scriptural phrasings, and meanings were all also just as set forth here, free of any additions or subtractions.

O Son of the Buddha, it is through having received the assistance of the Buddha's spiritual powers that we have come and entered this assembly to bear witness for you that, just as all of this has occurred here, so too has this all transpired in the same way in all worlds throughout the ten directions.

At that time, assisted by the awesome power of the Buddha, Dharma Wisdom Bodhisattva surveyed the ten directions of the Dharma realm and then spoke these verses:

Perhaps²⁴⁹ due to seeing the Supremely Wise One's marvelous body, replete with the majestic adornments of all the marks and signs, seeing such a venerable one as this who is only very rarely met, bodhisattvas courageously arouse their initial resolve.

Or due to seeing his incomparably great spiritual superknowledges, due to thoughts on hearing predictions, teachings, or remonstrances, or due to seeing the measureless suffering of beings in all destinies—because of these, bodhisattvas arouse their initial resolve.

Or due to hearing of all the meritorious qualities, all perfected, of the *tathāgatas*, those universally supreme venerable ones, who, like empty space, do not discriminate.

Because of this, bodhisattvas arouse their initial resolve.

Cause and effect in the three times constitute “what can be.”

An inherently existent nature of “self” and such are “what cannot be.”

They may wish to fully comprehend the true meaning of such matters.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely comprehend all without exception of the karmic [retributions] ensuing from good and bad actions of the past, the future, and the present.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know entry, abiding, and emergence as they relate to the *dhyānas*, the liberations, and the *samādhis* in their countless varieties, whether defiled or pure.

Because of this, bodhisattvas arouse their initial resolve.

They seek a fully comprehending and distinguishing knowledge that accords with the relative acuity or dullness of beings’ faculties and their correspondingly varying powers to bring forth vigor.

Because of this, bodhisattvas arouse their initial resolve.

All beings possess varying degrees of understanding and what their minds prefer is in each case different.

They may wish to fully know all such countless distinctions.

Because of this, bodhisattvas arouse their initial resolve.

All realms in which beings exist are each different and all the worlds they occupy are measurelessly many.

They may wish to fully know the essential nature of them all.

Because of this, bodhisattvas arouse their initial resolve.

All the paths that are traveled throughout all of conditioned existence in every case have those places to which they lead.

They may wish to fully know the essential nature of them all.

Because of this, bodhisattvas arouse their initial resolve.

All beings in all worlds, without a moment’s rest, drift along on the current in accordance with their karmic deeds.

They may wish to acquire the heavenly eye and clearly see all of this.

Because of this, bodhisattvas arouse their initial resolve.

They may seek to completely know all their past existences and the essential nature and features of circumstances such as these associated with all that has occurred in their previous lifetimes.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know the ultimate cessation
of the continual arising of all beings' fetters and delusions
as well as of their habitual karmic propensities.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to fully know in accordance with their mundane truth
all the different paths of discussion and language
as established in accordance with all the different kinds of beings.

Because of this, bodhisattvas arouse their initial resolve.

All dharmas transcend description with words.

They are by nature empty, quiescent, and devoid of any functioning.

They seek a clear comprehension of the true meaning of all this.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to shake all the lands of the ten directions
or even overturn all the great oceans

by fully perfecting all buddhas' great spiritual superknowledges.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to emanate light rays from a single pore
that everywhere illuminate the countless lands of the ten directions
and awaken everyone illuminated by every light ray.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to place all the inconceivably many buddha *kṣētras*
into one of their palms and yet still remain unmoving
even as they fully realize everything is like a mere conjuration.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to take the beings in countless *kṣētras*
and place them, without any crowding, on the tip of a single hair,
realizing they are all both devoid of "others" and devoid of "self."

Because of this, bodhisattvas arouse their initial resolve.

They may seek to extract the oceans' water drops with a single hair
and thus cause all the great oceans to dry up completely
even as they can distinguish and know the number of those drops.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to distinguish and know the number of motes
produced by completely grinding to dust all without exception
of the inconceivably great number of all lands.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to know with complete comprehension,
even to their distant borders, the signs of creation and destruction
of all worlds in the countless kalpas of the past, future, and present.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know without exception all the Dharma of all *tathāgatas*, *pratyekabuddhas*, and *śrāvaka* disciples throughout the three periods of time.

Because of this, bodhisattvas arouse their initial resolve.

They may wish with but a single hair to raise up and assess all the countless and boundless worlds, fully knowing them all in accordance with their substance and signs. Because of this, bodhisattvas arouse their initial resolve.

They may wish to cause all of the measureless and innumerable rings of mountains²⁵⁰ to completely enter a single pore and be able to know them all according to their size.

Because of this, bodhisattvas arouse their initial resolve.

They may wish with but a single serene and sublime voice to respond to all in the ten directions according to type, expounding in a way enabling all to gain a pure and complete understanding.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know the inherent nature of the language dharmas of all beings and expound them all without exception by using but a single word.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to acquire such a marvelous tongue faculty that there is no word or sound in the world they cannot make, thus enabling all to understand and realize quiescence.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to cause all the signs of creation and destruction in all the worlds of the ten directions to become entirely visible while also enabling all to realize they are all born of discriminations.

Because of this, bodhisattvas arouse their initial resolve.

All worlds throughout the ten directions are full of countless *tathāgatas*.

They may wish to completely know the Dharma of all those buddhas.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to attain a complete comprehension that all the different kinds of transformations and countless bodies as numerous as the atoms in all worlds arise entirely from the mind.

Because of this, bodhisattvas arouse their initial resolve.

They may wish to completely know in but a single mind-moment all the incalculably and innumerably many *tathāgatas* of the past, the future, and the present.

Because of this, bodhisattvas arouse their initial resolve.

They may seek the ability to fully explain a single phrase of Dharma throughout an endless number of *asaṃkhyeya* kalpas and still enable the meanings of that phrase to all be different. Because of this, bodhisattvas arouse their initial resolve.

They may seek clear comprehension in but a single mind-moment of the signs of cyclic existence in *saṃsāra* of all beings throughout the ten directions. Because of this, bodhisattvas arouse their initial resolve.

They may wish through deeds of body, mouth, and mind to be unimpeded in paying respects everywhere in the ten directions, fully realizing the three periods of time are all empty and quiescent. Because of this, bodhisattvas arouse their initial resolve.

After the bodhisattvas have aroused their resolve in this way, they should be enabled to go and visit the lands of the ten directions to respectfully make offerings to all the *tathāgatas*, so that, by this they are caused to never turn back.

The bodhisattvas courageously seek the path to buddhahood and are not wearied by abiding in the midst of *saṃsāra*. For others, they praise this, causing them to accord with this practice so that, in this way they are caused to never turn back.

Throughout the countless *kṣetras* of the worlds of the ten directions, they serve as honored lords there within them all where, for the sake of bodhisattvas, they speak in this way, so that, by this they are caused to never turn back.

Using the supreme, highest, and foremost of the extremely profound and sublime pure dharmas, they encourage bodhisattvas to teach and bestow them on still others, using teachings such as these to enable them to abandon afflictions.

In all the worlds, they are peerless, dwelling in stations where they are unshakable and invincible where, for those bodhisattvas, they always praise teachings such as these to cause them to attain irreversibility.

The Buddha is the greatly powerful lord of the worlds who, perfected in all the meritorious qualities, enables the bodhisattvas to abide in these and thus, through these teachings, to become supremely great men.

To the abodes of countless and boundlessly many buddhas— They all become able to go there to visit and draw near to them. They are always drawn forth and sustained by the buddhas. By teachings such as these, they are enabled to attain irreversibility.

They freely expound on and proclaim
all the quiescent samādhis without exception.
They speak in this way for the sake of those bodhisattvas
and by this they are enabled to attain irreversibility.

“Demolish the wheel of *saṃsāra* in all the stations of existence.”

“Turn the wheel of the pure and sublime Dharma.”

“Remain free of all attachments to any of the worlds.”

They speak in this way for the sake of the bodhisattvas.

“All beings fall down into the wretched destinies
and are bound up and driven along by countless severe sufferings.
Become for them their savior, their protector, and their refuge.”
They speak in this way for the sake of the bodhisattvas.

This is the bodhisattva’s abode of generation of the resolve in which
he proceeds directly and resolutely in quest of the unexcelled path.
The teaching dharmas such as I have spoken here
are those that all buddhas also teach in this way.

The bodhisattva in the second abode, preparation of the ground,
should bring forth a resolve such as this:

“I vow to enable all beings throughout the ten directions
to follow the teachings of the Tathāgata.”

Beneficial, greatly compassionate, and happiness-inducing intentions,
securely establishing, kindly sympathetic, and attracting intentions,
intentions to protect beings and see them as the same as oneself, and
intentions to serve them as a teacher, and intentions to act as a guide—

After dwelling in such supreme and sublime intentions as these,
they next enable beings to practice recitation, seek extensive learning,
to always delight in quiescent meditation and right reflection,
to draw close to all good spiritual friends,

to speak in a congenial way, to abandon coarseness and rudeness,
to know the need to observe timeliness in speaking, to be fearless,
to fully comprehend meanings, to cultivate in accord with Dharma,
to abandon delusion and confusion, and to have an unmoving mind.

These are the bodhi practices of those in the initial phase of training.
Those able to practice these practices are true sons of the Buddha.

As I now explain what they should practice,
such sons of the Buddha as these should be diligent in their training.

The third is the bodhisattva’s abode of cultivation of the practices.
One should rely on the Buddha’s teaching in diligent contemplation
of all dharmas as impermanent, suffering, and empty,
as devoid of self or others, as not moving or functioning,

[contemplating] all dharmas as unenjoyable, as involving nothing corresponding to their names, as having no place they dwell, as having nothing to discriminate, and as devoid of reality.

One contemplating them in this way is to be known as a bodhisattva.

Next, one enables others to contemplate the realms of beings while also encouraging contemplation of the Dharma realm.

So too should one encourage them all to contemplate all the different worlds without exception.

One also encourages contemplations, all pursued exhaustively, of all the elemental earth, water, fire, and wind throughout all worlds and empty space of the ten directions as well as of the desire realm, the form realm, and the formless realm.

Contemplate those realms, each of them different, as well as their essential natures, all to the ultimate degree.

If one acquiring such teachings diligently cultivates their practice, this one is then worthy to be known as a true son of the Buddha.

At the fourth abode, that of acquiring noble birth, the bodhisattva is born from the teachings of the *āryas*.

He completely comprehends all that exists as entirely nonexistent, and, stepping beyond those dharmas, is born into the Dharma realm.

He has indestructibly solid faith in the Buddha, his mind is established in contemplating dharmas' quiescence, and he completely knows with regard to beings of whatever sort that their essential nature is false and devoid of reality.

So, too, the world, *kṣetras*, karmic actions, and retributions, as well as *saṃsāra* and *nirvāṇa* are all just like this.

A son of the Buddha who contemplates dharmas in this way has been born from the Buddha and is known as the Buddha's son.

He completely knows, accumulates, and perfectly fulfills all the dharmas of the Buddha

of the past, the future and present eras.

Cultivating and training thus, he achieves their ultimate realization.

He is able to pursue the contemplation of all *tathāgatas* of the three periods of time as all equal, finding that none of their various differences are apprehensible at all. One contemplating in this way comprehends all three periods of time.

As for what I have here proclaimed and praised, these are the meritorious qualities of the fourth abode.

If one is able to diligently cultivate them in accordance with Dharma, he will swiftly attain the realization of the Buddha's unexcelled bodhi.

Following upon this, the fifth category of bodhisattvas are those described as at the abode of the complete fulfillment of skillful means who deeply enter into the countless sorts of skillful expedients and bring forth karmic works born of ultimate meritorious qualities.

The many kinds of merit cultivated by these bodhisattvas are all produced to rescue and protect the many kinds of beings. They focus their minds on benefiting them and making them happy while all along being deeply sympathetic and enabling their liberation.

For the entire world, they do away with the many kinds of adversity, lead them forth from all existences, and enable their happiness. They strive to train them all, having none they neglect, thus enabling all to perfect the qualities and progress toward nirvāṇa.

They realize all beings are boundlessly numerous, measureless, innumerable, and inconceivably many, as well as incalculable, and so forth.

They hear and accept such dharmas of the Tathāgata as these.

These true sons of the Buddha at the fifth abode perfect the skillful means with which they liberate beings. The greatly wise Bhagavat possessed of all the meritorious qualities instructs them in dharmas such as these.

At the sixth abode, where right mindedness is perfectly fulfilled, they become free of delusion about the inherent nature of dharmas, practice right mindfulness and reflection apart from discriminations, and become such that they cannot be shaken by any deva or human.

Whether they hear praise or slander of the Buddha, Buddha's Dharma, the bodhisattvas, or the practices they engage in, or hear beings are measurable or measureless, defiled or undefiled, difficult to liberate or easy to liberate,

or hear the Dharma realm is immense or small, created or destroyed, existent or nonexistent, their minds nonetheless remain unshaken.

Whether in the past, the future, or now in this present era, their careful mindfulness and reflection remain constantly resolute.

All dharmas are signless, devoid of substance, devoid of any inherent nature, empty, unreal, like a conjuration, like a dream, and beyond discriminations.

They always delight in hearing meanings such as these.

Bodhisattvas at the seventh abode, that of irreversibility, may hear that the Buddha, the Dharma, or bodhisattva practices exist, do not exist, lead to emancipation, or don't lead to emancipation. Although they hear such statements, they remain irreversible.

Concepts such as that buddhas of the past, future, and present
 either do exist or do not exist,
 that the Buddha's wisdom is exhaustible or is inexhaustible,
 that the character of the three times is singular or various,
 that one is just many or that many are just one,
 that texts follow from meanings or that meanings follow from texts—
 these ideas are all established on the basis of [rational] progressions
 and are such that this irreversible person should explain for others.

The idea that dharmas are possessed of signs, that they are signless,
 that dharmas have an inherent nature, or that they have no nature—
 These different sorts of distinctions are all based on each other.
 After this person has heard this, he grasps the ultimate truth.

At the eighth of the bodhisattva abodes, that of the pure youth,
 their physical, verbal, and mental actions are all perfected,
 pure in all things, and free of fault. They attain sovereign mastery
 in taking on rebirths in accordance with their intentions.

They know the mental dispositions of beings,
 know each of their various different kinds of mental understandings
 as well as all their other associated dharmas and
 the signs of creation and destruction of the ten directions' worlds.

They attain swiftly invoked marvelous spiritual superknowledges
 by which they freely go everywhere at will
 to wherever buddhas dwell in order to hear them teach the Dharma
 and praise unremitting and tireless cultivation.

They completely know all the buddha lands,
 cause quaking in them, hold them, contemplate them,
 and, stepping beyond incalculably many buddha lands,
 they roam to boundlessly and countless many worlds.

They pose questions about dharmas numbering in the *asaṃkhyeyas*,
 have sovereign mastery in all the bodies they wish to take on,
 have no type of skill in words and speech they have not perfected,
 and they devote themselves to serving countless buddhas.

At the ninth of the bodhisattva abodes, that of the prince,
 they are able to see the differences in beings' taking on of rebirths.
 There are no afflictions or habitual propensities they do not recognize
 and they thoroughly understand all the skillful means they practice.

All the different dharmas, the distinctions in awesome deportment,
 the differences among worlds, the aspects of the past and future,
 and how to accord with worldly and ultimate truth—
 They thoroughly understand and know them all without exception.

They are skillfully established in the Dharma kings' abodes and they accord with all the protocols of their abodes, whether they are regarding entry into the Dharma kings' palaces or the contemplations to be taken up within them.²⁵¹

As for all the Dharma kings' crown-anointing consecration dharmas, their empowerment with spiritual powers, their fearlessnesses, their taking of meals and rest, their palace quarters, their praises— They instruct the Dharma princes in all these matters.

They explain all such matters as these for them, none not completely, and thus enable their minds to become free of attachments. Upon fully knowing these matters and cultivating right mindfulness, all buddhas then manifest directly before them.

At the tenth abode, that of the crown-anointing consecration, the true Buddha's sons fulfill the supreme and foremost Dharma and are able to cause quaking and pervasive radiant illumination in countless worlds throughout the ten directions.

They sustain and visit them all without exception, completely purifying and adorning them all. They provide instruction to innumerable beings and are able to contemplate them and know their faculties completely.

Those they resolve to train are also limitless. They are all enabled to progress toward the great bodhi. They contemplate the entire Dharma realm and go forth to visit all the lands in the ten directions.

Their bodies therein, the deeds done by those bodies, their spiritual powers, and their transformations are all unfathomable. Their knowing of the three times, buddha lands, and spheres of mind are such that not even a Dharma prince could completely know them.

The All-Seeing Ones' knowledge of the three times, their utterly complete knowledge of the Dharma of all buddhas, their unimpeded and boundless knowledge of the Dharma realm, and their knowledge of the means of filling up all worlds—

Their knowledges of universal illumination and sustenance of worlds, their knowledges of completely knowing beings and all dharmas, and their knowledge knowing limitless rightly enlightened ones— The Tathāgata explains these for them so they are all fully understood.

It is in this way that the bodhisattvas of these ten abodes are all transformationally born from the Tathāgata's Dharma. Whichever meritorious qualities or practices they possess, they are all such that no deva or human could possibly fathom them.

Those throughout the past, the present, and the future periods of time who have resolved to seek buddhahood are so boundlessly many that they would fill up all lands throughout the ten directions. None of them will not succeed in attaining all-knowledge.

The totality of all lands is boundless.

So too are the worlds, beings, and dharmas.

Delusions, karma, and mental dispositions each differ.

It is because of them that they resolved to attain bodhi.

Their first thoughts of resolve to seek the buddha path are such that the beings in the world and the adherents of the Two Vehicles could never fathom even that. How much the less could they fathom all of the rest of their meritorious qualities and practices?

If one were able to use a single hair to lift up all the worlds throughout the ten directions, that is a person capable of understanding the practices of those Buddha's sons progressing toward the Tathāgata's wisdom.

If one were able to empty all the great oceans of the ten directions by lifting out all their water drops with the tip of a single hair, that is a person capable of knowing the meritorious practices cultivated in but a single mind-moment by these sons of the Buddha.

If all worlds were ground to dust motes and one was able to distinguish and know their number, then he is a person who could perceive the path that is practiced by these bodhisattvas.

All buddhas, *pratyekabuddhas*, and *śrāvaka* disciples of the past, future, and present throughout the ten directions might use all their many different kinds of marvelous eloquence to explain the initial generation of the bodhi resolve.

Still, since the merit from generating this resolve is so incalculably vast as to fill up the realms of all beings, even if they jointly described it with all the multitude's wisdom, they could never reach the end of it. How much less [the merit] of all the rest of the wondrous practices?

The End of Chapter Fifteen

CHAPTER 16

The Brahman Conduct

At that time, Right Mindfulness Devaputra addressed Dharma Wisdom Bodhisattva, saying, “In all worlds, those in the community of bodhisattvas, relying on the teachings of the Tathāgata, don the dyed robe and leave the home life. How are they able to attain purity in the brahman conduct²⁵² and proceed from the position of a bodhisattva to the attainment of the path of unsurpassed bodhi?”

Dharma Wisdom Bodhisattva replied:

Son of the Buddha, when the bodhisattva-mahāsattva practices the brahman conduct, he should take ten dharmas as the object of his attention in meditative contemplation. They are: the body, physical actions, speech, verbal actions, the mind, mental actions, the Buddha, the Dharma, the Sangha, and the moral precepts. He should contemplate them in this way, asking, “Is the body itself the brahman conduct?” and so forth up to, “Is it the moral precepts that are the brahman conduct?”

If the body itself were the brahman conduct, one should realize that the brahman conduct would then be something which is not good. It would be non-Dharma. It would be turbid. It would be bad-smelling and repulsive. It would be impure. It would be disgusting. It would be intractable. It would be defiled. It would be a corpse. And it would be a mass of worms.²⁵³

If physical actions were the brahman conduct, then the brahman conduct would be walking, standing, sitting, lying down, looking to the left and right, retracting and extending [of the limbs], looking down, and looking up.

If speech were the brahman conduct, then the brahman conduct would be sound, the breath, [the movement of] the chest, tongue, throat, and lips, exhaling and inhaling, holding and releasing, high and low pitch, and clarity and roughness [of enunciation].

If verbal actions were the brahman conduct, then the brahman conduct would be salutations and greetings, abbreviated speech or extensive speech, metaphorical speech or direct speech, laudatory speech or deprecatory speech, conventionally establishing speech,²⁵⁴ speech adapted to the mundane, or explanatory speech.

If the mind were the brahman conduct, then the brahman conduct would be ideation and mental discursion, would be an instance of discrimination and all kinds of different discriminations, would be an instance of recollection and all kinds of different recollections, would be an instance of reasoning and all kinds of different reasoning, and would be conjurations and dreams.

If mental actions were the brahman conduct, then the brahman conduct would be thinking or [the perception of feeling] hot or cold, hungry or thirsty, miserable or happy, or worried or joyful.

If the Buddha were the brahman conduct, is form the Buddha? Is feeling the Buddha? Is perception the Buddha? Are karmic formative factors the Buddha? Is consciousness the Buddha? Are the major marks the Buddha? Are the subsidiary signs the Buddha? Are the spiritual superknowledges the Buddha? Are his karmic deeds the Buddha? Or are his karmic rewards the Buddha?

If the Dharma were the brahman conduct, is quiescence the Dharma? Is nirvāṇa the Dharma? Is non-production the Dharma? Is non-arising the Dharma? Is ineffability the Dharma? Is being free of discriminations the Dharma? Is having nothing which is done the Dharma? Or is not being a composite aggregation the Dharma?²⁵⁵

If the Sangha were the brahman conduct, is one at the stage preliminary to becoming a stream-winner the Sangha? Is one possessed of the fruition of a stream-winner the Sangha? Is one at the stage preliminary to becoming a once-returner the Sangha? Is one possessed of the fruition of a once-returner the Sangha? Is one at the stage preliminary to becoming a never-returner the Sangha? Is one possessed of the fruition of a never-returner the Sangha? Is one at the stage preliminary to becoming an arhat the Sangha? Is one possessed of the fruition of the arhat the Sangha? Are those with the three clarities²⁵⁶ the Sangha? Or are those with the six spiritual superknowledges²⁵⁷ the Sangha?

If the moral precepts were the brahman conduct, is the ordination platform the moral precepts? Is the interrogation into one's purity the moral precepts? Is the teaching of the awesome deportment the moral precepts? Is the three-fold statement of the *karmadāna* the moral precepts? Is the role of the *upādhyāya* the moral precepts? Is the role of the *ācārya* the moral precepts? Is the tonsure itself the moral precepts? Is the donning of the *kāṣāya* robe the moral precepts? Is the obtaining of sustenance on the alms round the moral precepts? Or is right livelihood the moral precepts?

Once one has carried out contemplations such as these, one becomes free of any seizing on the body, becomes free of any

attachment to cultivation, becomes free of any abiding in dharmas, perceives the past as already extinguished, the future as not yet arrived, and the present as mere empty quiescence, realizes that there is no agent of karmic actions and no one who undergoes karmic retributions, sees that this period of time does not move at all, and sees that the other periods of time do not undergo change.²⁵⁸

Which dharma among all of these constitutes the brahman conduct? Where does the brahman conduct come from? Who is it that possesses it? What is its essential substance? Who performs it? Does it exist or is it nonexistent? Is it form or non-form? Is it feeling or non-feeling? Is it perception or non-perception? Is it a karmic formative factor or not a karmic formative factor? Is it consciousness or non-consciousness? One carries on one's analytic contemplations in this way:

Because the dharma of the brahman conduct is inapprehensible;
 Because the dharmas of the three periods of time are all empty
 and quiescent;
 Because the mind has nothing to which it attaches;
 Because the mind has no obstacles;
 Because one's practice is non-dual;
 Because one acquires sovereign mastery of skillful means;
 Because one accepts the dharma of signlessness;
 Because one contemplates the dharma of signlessness;
 Because one realizes the equality of all Buddha dharmas; and
 Because one is fulfilling all dharmas of the Buddha.

Factors such as these constitute the bases of the pure brahman conduct.

One should also cultivate ten dharmas. What are these ten? They are:

The knowledge that knows what can and cannot be;
 The knowledge that knows karmic retributions as they are related
 to past, present, and future;
 The knowledge that knows the *dhyānas*, the liberations, and the
 samādhis;
 The knowledge that knows the relative supremacy and inferiority
 of all faculties;
 The knowledge that knows all the different capacities for under-
 standing;
 The knowledge that knows all the different realms;
 The knowledge that knows the end points to which all paths lead;
 The knowledge of the unimpeded vision of the heavenly eye;

The knowledge that is unimpeded in knowing previous lifetimes;
 and
 The knowledge of the complete severance of habitual karmic propensities.

As one contemplates each of these ten powers of the Tathāgata, one finds that each of these powers subsumes a countless number of meanings into all of which one should inquire. Having heard about them, one should then bring forth the mind of great kindness and compassion to closely contemplate beings and then never abandon them. One should reflect on all dharmas incessantly, should engage in unexcelled karmic deeds but not seek any karmic reward, and should completely realize that objective spheres are like a conjuration, like a dream, like reflections, like echoes, and also like spiritual transformations.

If bodhisattvas are able to carry on contemplations consistent with contemplations such as these, they will not develop any duality-based understandings of any dharma and all dharmas of the Buddha will soon manifest directly before them, whereupon, when they make their initial resolve, they will then immediately attain *anuttara-samyak-sambodhi*. They will realize that all dharmas are identical to the very nature of the mind, they will perfect the wisdom body, and their own awakening will not arise in dependence on others.

The End of Chapter Sixteen

CHAPTER 17

The Merit of the Initial Resolve

At that time, Śakra Devānām Indra addressed Dharma Wisdom Bodhisattva, saying, “Son of the Buddha, how much merit is acquired by the bodhisattva by making his initial resolve to attain bodhi?”

Dharma Wisdom Bodhisattva replied:

The meaning of this is extremely profound, difficult to describe, difficult to know, difficult to distinguish, difficult to believe, difficult to bring to realization, difficult to carry out, difficult to comprehend, difficult to apprehend through reasoning, difficult to assess, and difficult to penetrate. Although this is so, with the assistance of the Buddha’s awesome powers, I shall explain this matter for you.

Son of the Buddha, suppose there was someone who made offerings of all kinds of pleasing things to all beings in an *asaṃkhyeya* of worlds to the east for an entire kalpa and afterward instructed and enabled them to purely observe the five moral precepts, whereupon he did this in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir. Son of the Buddha, what do you think? Would this person’s merit be abundant, or not?

Śakra Devānām Indra replied, “This person’s merit would be such that only a buddha could know it. As for everyone else, none of them would be able to measure it.”

Dharma Wisdom Bodhisattva said:

Son of the Buddha, if one were to compare this person’s merit to the merit acquired by the bodhisattva by making his initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, and would not amount to a hundred-thousandth part. In this same way, it would not be equal to even one part in a *koṭī* of parts, one part in a hundred *koṭīs* of parts, one part in a thousand *koṭīs* of parts, one part in a hundred thousand *koṭīs* of parts, one part in a *nayuta* of *koṭīs* of parts, one part in a hundred *nayutas* of *koṭīs* of parts, one part in a thousand *nayutas* of *koṭīs* of parts, one part in a hundred thousand *nayutas* of *koṭīs* of parts, one part in the largest numerable number of parts, one part in a *kalā* of parts, one part in the largest calculable number of parts, one part in the highest number of parts demonstrable by analogy, and it would not amount to even a single part in an *upaniṣad* of parts.

Son of the Buddha, for the time being, set aside this analogy. Suppose instead that there was a person who made offerings of all kinds of pleasing things to all beings in ten *asaṃkhyeyas* of worlds throughout the ten directions, doing so for a hundred kalpas, and afterward instructed and enabled them to cultivate the ten courses of good karmic action, after which he made such offerings to them for a thousand kalpas and then taught them to abide in the four *dhyānas*, after which he [made such offerings to them] for a hundred thousand kalpas and then taught them to abide in the four immeasurable minds, after which he [made such offerings to them] for a *koṭī* of kalpas and then taught them to abide in the four formless absorptions, after which he [made such offerings to them] for a hundred *koṭīs* of kalpas and then taught them to abide in the fruit of the *srota-āpanna*, after which he [made such offerings to them] for a thousand *koṭīs* of kalpas and then taught them to abide in the fruit of the *sakṛdāgāmin*, after which he [made such offerings to them] for a hundred thousand *koṭīs* of kalpas and then taught them to abide in the fruit of the *ānāgāmin*, after which he then [made such offerings to them] for a *nayuta* of *koṭīs* of kalpas and then taught them to abide in the fruit of arhatship, after which he [made such offerings to them] for a hundred thousand *nayutas* of *koṭīs* of kalpas and then taught them to abide in the path of a *pratyekabuddha*. Son of the Buddha, what do you think? Would that person's merit be abundant, or not?

Śakra Devānām Indra replied, "Son of the Buddha, this person's merit would be such that only a buddha could know it."

Dharma Wisdom Bodhisattva said:

Son of the Buddha, if one were to compare this person's merit to the merit acquired by the bodhisattva when he first makes the resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part, and so forth on up to its not amounting to even a single part in an *upaniṣad* of parts. And why is this so?

Son of the Buddha, when all buddhas first make their resolve, they do not resolve to attain bodhi solely for the sake of using all kinds of pleasing things to make offerings to all beings in ten *asaṃkhyeyas* of worlds throughout the ten directions for a hundred kalpas, and so forth on up to doing so for a hundred thousand *nayutas* of *koṭīs* of kalpas.

Nor do they resolve to attain bodhi solely for the sake of teaching and enabling just such a particular number of beings to cultivate the five precepts or the ten courses of good karmic action, or for

the sake of teaching them to abide in the four *dhyānas*, in the four immeasurable minds, or in the four formless absorptions, or for the sake of teaching them to gain the fruit of the *srota-āpanna*, the fruit of the *sakṛdāgāmin*, the fruit of the *ānāgamin*, the fruit of the arhat, or the path of the *pratyekabuddha*. When they make the resolve to attain bodhi, it is:

- To prevent the lineage of the *tathāgatas* from being cut off;
- To [enable the Dharma] to pervade all worlds;²⁵⁹
- To liberate the beings in all worlds;
- To fully know the creation and destruction of all worlds;
- To fully know the defilement and purity of the beings in all worlds;
- To fully know the purity of the nature of all worlds;
- To fully know all beings' mental dispositions, afflictions, and habitual karmic propensities;
- To fully know with regard to all beings their dying in this place and their being born in that place;
- To fully know all beings' faculties and skillful means;
- To fully know the mental actions of all beings;
- To fully know the knowledge of all beings throughout the three periods of time; and
- To fully know the equality of the spheres of action of all buddhas.

Son of the Buddha, again, setting aside this analogy, suppose instead that there were a person who, in but a single mind-moment, was able to go beyond an *asaṃkhyeya* of worlds to the east and then was able to continue to do this for an entire *asaṃkhyeya* kalpa. No one would be able to know the bounds of these worlds through which he passed.

Then suppose that there was a second person who was able in but a single mind-moment to go beyond even more worlds than that previous person had passed beyond during that entire *asaṃkhyeya* kalpa, and assume also that he continued to do this for an entire *asaṃkhyeya* kalpa. Assume, too, that, in this same manner, there continued to be yet others up to the tenth such successive superseding of the previous person's abilities even as this also occurred in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, given that there were these hundred people, each of whom had gone beyond all that many worlds, the far boundaries of all these worlds might be knowable. Even so, there still could never be anyone who could know the bounds of all the roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

Why is this? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain bodhi only to being able to completely know just such a particular number of worlds as were passed in such a circumstance. Rather, it is to completely know all worlds of the ten directions that he makes the resolve to attain bodhi. That is to say, he makes the resolve to attain *anuttara-samyak-sambodhi*:

Wishing to completely know that sublime worlds are just coarse worlds, that coarse worlds are just sublime worlds, that upward-facing worlds are just inverted worlds, that inverted worlds are just upward-facing worlds, that small worlds are just large worlds, that large worlds are just small worlds, that vast worlds are just narrow worlds, that narrow worlds are just vast worlds, that a single world is just an ineffable number of worlds, that an ineffable number of worlds are just a single world, that an ineffable number of worlds enter into a single world, that a single world enters into an ineffable number of worlds, that defiled worlds are just pure worlds, and that pure worlds are just defiled worlds;

Wishing to know within the tip of a single hair the different natures of all worlds and know the single essential nature of the tip of a single hair in all worlds;

Wishing to know the production of all worlds within but a single world;

Wishing to know all worlds as being devoid of any essential nature at all; and

Wishing to completely and unimpededly know all the vast worlds in the space of but a single mind-moment of mental attention.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the number of kalpas involved in the creation and destruction of an *asamkhyeya* of worlds to the east and then continued in this way in each and every subsequent mind-moment, doing so for an entire *asamkhyeya* kalpa. There is no one who would be able to know the bounds of the number of kalpas involved. But now suppose that there was a second person who in but a single mind-moment was able to know the number of kalpas which the previous person took an entire *asamkhyeya* kalpa to know. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asamkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance

occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the number of kalpas involved in the creation and destruction of all of these *asaṃkhyeyas* of worlds throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

Why is this? The bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to completely know the number of kalpas that transpired in the creation and destruction of just such a particular number of worlds. Rather, it is in order to completely know all the kalpas without exception that transpired in the creation and destruction of all worlds that he makes the resolve to attain *anuttara-samyak-saṃbodhi*. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

To know the equality of long kalpas with short kalpas and to know the equality of short kalpas with long kalpas;

To know the equality of a single kalpa with innumerable kalpas and to know the equality of innumerable kalpas with a single kalpa;

To know the equality of kalpas in which there are buddhas with kalpas in which there are no buddhas and to know the equality of kalpas in which there are no buddhas with kalpas in which there are buddhas;

To know that in a kalpa in which there is one buddha, there are an ineffably large number of buddhas and to know that, in a kalpa in which there are an ineffable number of buddhas, there is one buddha;

To know the equality of measurable kalpas with immeasurable kalpas and to know the equality of immeasurable kalpas with measurable kalpas;

To know the equality of an exhaustible number of kalpas with an inexhaustible number of kalpas and to know the equality of an inexhaustible number of kalpas with an exhaustible number of kalpas;

To know the equality of an ineffable number of kalpas and but a single mind-moment and to know the equality of but a single mind-moment and an ineffable number of kalpas;

To know all kalpas may enter into a non-kalpa²⁶⁰ and to know a non-kalpa enters all kalpas; and

Wishing to completely know in but a single mind-moment all the kalpas involved in the creation and destruction of all worlds of the past, the future, and the present periods of time.

This is what is referred to as the adornment of the great vow of those who make the initial resolve, the knowledge of the spiritual superknowledges by which one completely knows all kalpas.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in but a single mind-moment, was able to know all the various different kinds of understandings possessed by all beings in an *asaṃkhyeya* of worlds to the east and then continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. And then suppose that there was then a second person who, in but a single mind-moment, was able to know all the various different kinds of understandings possessed by all beings that the previous person took an entire *asaṃkhyeya* kalpa to know. Suppose, too, that he continued in this way for an entire *asaṃkhyeya* kalpa and that then, in progressive succession, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* kalpa to know], and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the number of various different understandings possessed by all these beings in the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only to know the understandings possessed by just such a particular number of beings. Rather, it is in order to completely know the various different kinds of understandings possessed by all beings in all worlds that he resolves to attain *anuttara-samyak-saṃbodhi*. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

Because he wishes to know all the boundlessly many different kinds of understandings and because he wishes to know the equality of a single being's understanding with the understandings of innumerable many beings;

Because he wishes to acquire the light of the knowledge which knows the skillful means appropriate to an ineffable number of different understandings;

- Because he wishes to completely know each and every one of the different kinds of understandings possessed by everyone in the ocean of all beings without exception;
- Because he wishes to completely know all the countless many different kinds of wholesome and unwholesome understandings throughout the past, the present, and the future;
- Because he wishes to completely know all the forms of semblance understandings and non-semblance understandings;
- Because he wishes to completely know all forms of understanding as identical to a single form of understanding and know a single form of understanding as identical to all forms of understanding;
- Because he wishes to acquire the Tathāgata's power of understanding;
- Because he wishes to completely know the differences in those understandings that are excelled by others, those understandings that are unexcelled, those understandings that still have matters they do not include, those understandings that have nothing they do not include, those understandings that are equaled by others, and those understandings that are unequaled by any others;
- Because he wishes to completely know the differences in dependent understandings and independent understandings, shared understandings and exclusive understandings, bounded understandings and boundless understandings, differentiated understandings and non-differentiated understandings, wholesome understandings and unwholesome understandings, worldly understandings and world-transcending understandings;
- Because he wishes to acquire the unimpeded knowledge of the Tathāgata's liberations with respect to all forms of marvelous understanding, great understanding, measureless understanding, and the understanding of the right and fixed position;²⁶¹
- Because he wishes to use countless skillful means to completely know with regard to each and every being without exception in all realms of beings throughout the ten directions all their pure understandings and defiled understandings, their extensive understandings and general understandings, and their subtle understandings and coarse understandings; and
- Because he wishes to completely know their extremely esoteric understandings and provisional understandings, their discriminating understandings and spontaneous understandings, their understandings arising in accordance with causes, their

understandings arising in accordance with conditions, and the entire web of all their understandings without exception.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the different faculties possessed by all beings in innumerable worlds to the east and that he continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. Now suppose that there was then a second person who, in the instant of but a single mind-moment was able to know all the different faculties possessed by all beings that the previous person took each succeeding mind-moment of an entire *asaṃkhyeya* kalpa to know. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the different faculties of all these beings in the worlds throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the faculties possessed by the beings in just such a particular number of worlds. Rather, it is in order to completely know all the various faculties of all beings in all worlds, and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of all those beings' faculties that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the various inclinations²⁶² of all beings in countless worlds to the east and suppose that he continued in this way in each succeeding mind-moment for an entire *asaṃkhyeya* kalpa. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way,

this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

The bounds of all these inclinations of the beings throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to completely know the inclinations of just such a particular number of beings. Rather, it is in order to completely know all of the various inclinations of all beings in all worlds and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of all those beings' inclinations that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the many different kinds of skillful means appropriate to all beings in innumerable worlds to the east. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

The bounds of the many different kinds of skillful means appropriate to the beings throughout the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making his initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the skillful means appropriate to the beings in just such a particular number of worlds. Rather, it is in order to completely know the many different kinds of skillful means appropriate to all beings in all worlds, and, when extensively described, it is for the sake of all those other matters up to and including his wish to completely know the entire net of skillful means that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know the many different kinds of thoughts²⁶³ of all beings in innumerable worlds to the east. Then, in accordance with the extensive description, we come to: the bounds of these many different kinds of thoughts of all beings in the worlds of the ten directions might be knowable. Even so, there still could never be anyone who could know the bounds of the merit and roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi*.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the thoughts of just such a particular number of beings. Rather, it is in order to completely know all the many different thoughts of all the boundlessly many beings throughout the entire Dharma realm and the realms of empty space, and so forth, up to and including its being because he wishes to completely know the entire net of all their thoughts that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the many different kinds of karmic actions of all beings in innumerable worlds to the east. Then, in accordance with the extensive description, we come to: the bounds of these many different kinds of karmic actions of all beings in the worlds of the ten directions might be knowable. Even so, the bounds of the roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi* could never be known.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the karmic actions of just such a particular number of beings. Rather, it is because of his wish to completely know the karmic actions of all beings throughout the three periods of time, and so forth, up to and including its being because he wishes to completely know the entire net of all their karmic actions that he makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to know all the various kinds of afflictions of all beings in innumerable worlds to the east and suppose that he continued in this way in each succeeding mind-moment for an

entire *asaṃkhyeya* kalpa. There is no one who would be able to know the bounds of the many different kinds of differences in all these afflictions.

Now suppose that there was then a second person who, in the instant of but a single mind-moment was able to know all the differences in all of the afflictions of all those beings that the former person came to know only in an *asaṃkhyeya* kalpa. Suppose also that he too continued in this way for an entire *asaṃkhyeya* kalpa. And then suppose that, when extensively described, there came to be ten such persons [each of whom knew in a single mind-moment what the previous person had taken an *asaṃkhyeya* of kalpas to know] and suppose that, in this same way, this same circumstance occurred in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, the bounds of the differences in the afflictions of these beings throughout the ten directions might be knowable. Even so, the bounds of the roots of goodness acquired by the bodhisattva when making the initial resolve to attain *anuttara-samyak-saṃbodhi* could never be known.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to know the afflictions of the beings in just such a particular number of worlds. Rather, it is in order to completely know the differences in the afflictions of all beings in all worlds that he makes the resolve to attain *anuttara-samyak-saṃbodhi*. That is to say, he makes the resolve to attain *anuttara-samyak-saṃbodhi*:

Because he wishes to exhaustively know the mild afflictions, the severe afflictions, the latent afflictions, and the manifest afflictions, the various differences in the measureless afflictions of each and every being, and the many different kinds of associated ideation and discursion, this in order to bring about the purification of all defilements;

Because he wishes to exhaustively know the afflictions dependent on ignorance and the afflictions characterized by craving, this in order to bring about the severance of all affliction-based fetters involved in all the destinies of existence;

Because he wishes to exhaustively know all the greed-based afflictions, the hatred-based afflictions, the delusion-based afflictions, and the afflictions involving an equal share [of greed, hatred, and delusion], this in order to bring about the severance of the roots of all afflictions;

Because he wishes to completely know the afflictions associated with a self, the afflictions associated with the possessions of a self, and the afflictions associated with arrogance, this in order to bring about the awakening to all afflictions without exception;

Because he wishes to completely know the root afflictions and subsidiary afflictions arising from inverted views and discriminations and arising from the sixty-two views associated with a body-based personality view, this in order to bring about the subduing of all afflictions; and

Because he wishes to completely know the afflictions related to the hindrances²⁶⁴ and the afflictions related to the obstacles,²⁶⁵ this in order to produce a greatly compassionate resolve to rescue beings, sever the net of all afflictions, and enable the purification of the nature of omniscience.

Son of the Buddha, again, setting aside this analogy, suppose instead that there was a person who, in the instant of but a single mind-moment, was able to make offerings to the innumerable many buddhas in the east as well as to all the beings in those innumerable worlds, making offerings of all different kinds of supremely fine-flavored drinks and foods, incense, flowers, robes, banners, pennants, parasols, and canopies, as well as *saṃghāramas*,²⁶⁶ supremely marvelous palaces, jeweled tents, net curtains, lion thrones adorned in many different ways, and the many kinds of marvelous jewels, offering these with respect, reverence, full ceremonial bows, praises, respectfully stooped bodies, and upwardly admiring gazes, continuing do so without interruption for innumerable many kalpas while also encouraging those beings, thus enabling them all to make offerings to those buddhas in these same ways, continuing to do so until, after those buddhas passed into nirvāṇa, they then raised up stupas for each of them, stupas that were tall and broad, present in countless worlds, made of the many kinds of jewels, and graced with all kinds of different adornments, stupas in each of which there were countless images of the Tathāgata, the light from which everywhere illuminated those countless many worlds. Suppose too that this person continued to do this in the same way for innumerable many kalpas, doing so in the same way in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of the Buddha, what do you think? Would that person's merit be abundant, or not?

Śakra Devānām Indra replied, “This person’s merit would be such that only a buddha could know it. No one else would be able to fathom it.”

[Dharma Wisdom Bodhisattva then continued, saying]:

Son of the Buddha, even so, if one were to compare this person’s merit to the merit acquired by the bodhisattva when making the initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part, and so forth on up to its not amounting to even a single part in an *upaniṣad*²⁶⁷ of parts.

Son of the Buddha, again, setting aside this analogy, suppose that there was then a second person who, in but a single mind-moment, was able to accomplish that same number of offerings as jointly accomplished by that previous person and all those beings in those innumerable many worlds during those innumerable many kalpas. Suppose as well that he continued in this same way in each succeeding mind-moment, continuing throughout countless kalpas to make offerings of countless kinds of offering gifts, offering them to all those countless many buddhas, those *tathāgatas*, as well as to all the beings in those countless many worlds.

Suppose as well that this circumstance continued to unfold in the same way with a third person and then in sequential progression on through to a tenth person, all of whom were able in the same way to accomplish in but a single mind-moment all the offerings accomplished by each of the former persons, offering in this same way in each successive mind-moment a boundless number, an incomparable number, an innumerable number, an indescribable number, an inconceivable number, an immeasurable number, an ineffable number, and an ineffable-ineffable number of offering gifts, offering them to all the boundlessly many, and so forth on up to the ineffable-ineffable number of buddhas as well as to all the beings in all those many worlds, doing so for a boundless number, and so forth on up to an ineffable-ineffable number of kalpas, continuing to do so until, after those buddhas passed into nirvāṇa, they then each raised up stupas, stupas that were tall and broad, continuing to do so in the same way throughout the kalpas of existence.²⁶⁸

Son of the Buddha, if one were to compare this above-described merit to the merit acquired by the bodhisattva when making the initial resolve, it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a

hundred-thousandth part, and so forth on up to its not equaling even a single part in an *upaniṣad* of parts.

And why is this so? Son of the Buddha, the bodhisattva is not limited to making the resolve to attain *anuttara-samyak-saṃbodhi* only in order to make offerings to just such a particular number of buddhas. Rather, it is in order to make offerings to all the ineffably-ineffably many countless buddhas of the ten directions throughout the past, future, and present and throughout the entire Dharma realm and the realms of empty space that he therefore makes the resolve to attain *anuttara-samyak-saṃbodhi*.

Having made this resolve, he then becomes able to know all buddhas of the past, from the time of their first achieving realization of right enlightenment on through to their entry into *parinirvāṇa*, becomes able to believe in all the roots of goodness of all buddhas of the future, and becomes able to know all the wisdom of all buddhas of the present. This bodhisattva becomes able to believe in and take on all the meritorious qualities of all of those buddhas, becomes able to cultivate them, able to acquire them, able to know them, able to realize them, and able to perfect them, and he becomes able to become of the same single nature as all buddhas.

And why is this so? As for this bodhisattva:

It is to prevent the severance of the lineage of all the *tathāgatas* that he makes the resolve;

To [enable the Dharma] to pervade all worlds that he makes the resolve;

It is to liberate the beings in all worlds that he makes the resolve;

It is to completely know the creation and destruction of all worlds that he makes the resolve;

It is to fully know the defilement and purity of all beings that he makes the resolve;

It is to fully know the purity of the three realms of existence in all worlds that he makes the resolve;

It is to fully know all beings' inclinations, afflictions, and habitual karmic propensities that he makes the resolve;

It is to fully know all beings' dying in this place and being born in that place that he makes the resolve;

It is to fully know all beings' faculties and appropriate skillful means that he makes the resolve;

It is to fully know the mental actions of all beings that he makes the resolve; and

It is to fully know the knowledge of all beings throughout the three periods of time that he makes the resolve.

Due to making the resolve:

He is always remembered by all buddhas of the three periods of time;

He becomes bound to realize the unsurpassed bodhi of all buddhas of the three periods of time;

He immediately becomes the recipient of the sublime Dharma bestowed on him by all buddhas of the three periods of time;

He immediately becomes of the same essential nature as all buddhas of the three periods of time;

Having already cultivated the dharmas of the provisions for the path of all buddhas of the three periods of time, he perfects the powers and fearlessnesses of all buddhas of the three periods of time;

He adorns the dharmas exclusive to the buddhas of all buddhas of the three periods of time; and

He acquires all the wisdom in speaking the Dharma possessed by all buddhas throughout the Dharma realm.

And why is this the case? It is because, by this arousing of the resolve, he becomes bound to attain buddhahood. One should realize that this person then becomes the same as all buddhas of the three periods of time, then attains the same sphere of cognition of all buddhas, the *tathāgatas*, of the three periods of time, then achieves the same meritorious qualities as those of all buddhas, the *tathāgatas*, of the three periods of time, and then acquires the genuine wisdom that fathoms the ultimate identity of the Tathāgata's one body and his countless bodies.

Right at that time when he makes the resolve:

He is then praised in unison by all buddhas of the ten directions;

He is then able to speak Dharma and teach and train all beings in all worlds;

He is then able to cause quaking and movement in all worlds;

He is then able to illuminate all worlds;

He is then able to extinguish the sufferings in the wretched destinies in all worlds;

He is then able to purify all lands;

He is then able to manifest the realization of buddhahood in all worlds;

He is then able to cause all beings to be filled with joyous delight;

He is then able to penetrate the nature of the entire Dharma realm;

He is then able to sustain the lineage of all buddhas; and

He is then able to acquire the light of all buddhas' wisdom.

This bodhisattva who has made the initial resolve does not have even the slightest thing within the three periods of time that he obtains. That is to say, whether it be in relation to the buddhas, the Dharma of the buddhas, the bodhisattvas, the Dharma of the bodhisattvas, the *pratyekabuddhas*, the Dharma of the *pratyekabuddhas*, the *śrāvaka* disciples, the Dharma of the *śrāvaka* disciples, the world, the dharmas of the world, the transcendence of the world, the dharmas of world transcendence, beings, or the dharmas of beings, he only seeks all-knowledge. His mind is free of any attachment to any of the dharma realms.²⁶⁹

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a myriad buddha *kṣetras* all moved and shook in six ways. That is to say, they experienced: 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 celestial flowers, celestial incense, powdered celestial incense, celestial floral chaplets, celestial robes, celestial jewels, and celestial adornments. This was accompanied by the playing of celestial music, and by the emanation of celestial radiance and celestial sounds.

At that time, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in ten buddha *kṣetras*, buddhas as numerous as the atoms in a myriad buddha *kṣetras*, all of them named "Dharma Wisdom," all manifested their bodies directly before Dharma Wisdom Bodhisattva and spoke these words:

It is good indeed, good indeed, Dharma Wisdom, that you have now been able to proclaim this Dharma. We buddhas from each of the ten directions who are each as numerous as the atoms in a myriad buddha *kṣetras* all also proclaim this Dharma. All other buddhas also proclaim it in this way. When you proclaimed this Dharma, bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras* all resolved to attain bodhi. We all now bestow a prediction on them that in a future age, beyond a thousand ineffable numbers of boundless kalpas, they will all succeed in attaining buddhahood during the same single kalpa and, when they appear in the world, they will all be called "Pure Mind Tathāgata." All the worlds in which they

dwell will each be different. We shall all protect and support this Dharma and enable all bodhisattvas of the future who have not yet heard it to succeed in hearing it.

Just as, on the summit of Mount Sumeru, above the four continents of this Sahā world, you have proclaimed such Dharma and enabled the beings who have heard it to receive its transformative teaching, so too, in this same way, they proclaim this Dharma and teach beings throughout the ten directions in all the hundreds of thousands of *koṭīs* of *nayutas* of countless many, measurelessly many, boundlessly many, incomparably many, innumerable many, indescribably many, inconceivably many, immeasurably many, and ineffably many numbers of worlds throughout the Dharma realm and the realms of empty space. Those proclaiming this Dharma are all identically named “Dharma Wisdom.” They all proclaim Dharma such as this:

Due to the Buddha’s spiritual powers;
 Due to the power of the Bhagavat’s original vows;
 Due to a wish to reveal the Dharma of the Buddha;
 To use the light of wisdom to produce universal illumination;
 Due to a wish to explain the genuine meaning;
 To enable beings to realize the nature of dharmas;
 To enable the congregations to be filled with joyous delight;
 Due to a wish to reveal the Buddha Dharma’s causality;
 To realize the equality of all buddhas; and
 To comprehend the non-duality of the Dharma realm.

At that time, Dharma Wisdom Bodhisattva surveyed all the congregations in the lands of the ten directions throughout the realms of space, and:

Because he wished to fully perfect all beings;
 Because he wished to fully purify all actions, results, and consequences;
 Because he wished to fully reveal the pure Dharma realm;
 Because he wished to fully extirpate all roots of defilement;
 Because he wished to fully enable the growth of vast resolute faith;
 Because he wished to fully enable the knowledge of the faculties of countless beings;
 Because he wished to fully enable the knowledge of the identity of the dharmas of the three periods of time;
 Because he wished to fully enable the contemplation of the realm of nirvāṇa; and
 Because he wished to enable the growth in all their own roots of goodness—

With the assistance of the Buddha's awesome powers, he then spoke these verses:

To serve the benefit of the world, he makes the great resolve.
His resolve extends everywhere throughout the ten directions
to all beings and all lands, to all dharmas of the three periods of time,
and to the ocean of the supreme ones, the buddhas and bodhisattvas.

To all the worlds to the very ends of empty space
equal in vastness to the entire Dharma realm,
in accordance with all buddhas' Dharma, he goes and visits them all,
and in this way arouses the irreversible resolve.

Kindly mindful of beings, never forsaking them for even a moment,
abandoning all harming, and benefiting them all,
his radiance illuminates the world and he serves as their refuge,
held in inconceivable guarding mindfulness of the One of Ten Powers.

He enters all lands throughout the ten directions,
manifests appearances in every form, and,
according with the Buddha's vast and boundless merit and wisdom,
he pursues the cultivation of their causes and stays free of attachment.

Some *kṣētras* face upward, some laterally, and some are inverted.
In their coarseness, sublimity, and vastness, there are countless kinds.
By a single instance of arousing the supreme resolve, the bodhisattva
becomes unimpeded in his ability to travel to them all.

The bodhisattva's supreme practices are ineffably numerous.
He diligently cultivates them all, yet has nowhere in which he abides.
When he sees all buddhas, he is always pleased and happy,
and everywhere enters their deep ocean of Dharma.

He feels deep sympathy for the many beings within the five destinies²⁷⁰
and enables them to become rid of defilements and thoroughly pure.
He carries on the buddhas' lineage, prevents it from being cut off,
and demolishes all of Māra's palaces, leaving none remaining.

He already dwells in the *tathāgatas'* uniformly equal nature
and skillfully cultivates the path of subtle skillful means.
He arouses a mind of faith in the Buddha's sphere of action,
receives the Buddha's consecration, and has a mind free of attachment.

He remembers to repay the kindness of the Most Revered of Beings²⁷¹
and develops a resolve like vajra which cannot be obstructed.
He is able to completely illuminate the Buddha's practices
and naturally cultivates those practices leading to bodhi.

The different kinds of thinking of those in the destinies are countless.
Their karma, retributions, and mental deeds are also not of one type.

So too it is with the many differences in the nature of their faculties. Once he makes the great resolve, he clearly perceives them all.

His mind is so vast as to be commensurate with the Dharma realm. It depends on nothing, does not change, and is like empty space. Going toward the Buddha's wisdom, he does not seize on anything, truly knows the apex of reality, and has abandoned discriminations.

He knows beings' minds, yet generates no conception of any being, completely comprehends dharmas, yet has no concept of any dharma. Though he everywhere discriminates, he is free of all discriminations, and thus travels to a *nayuta* of *kṣetras* to pay his respects.

He accords with, contemplates, and is able to completely enter the treasury of wondrous Dharma of all the countless buddhas. Of all beings' faculties and practices, there are none he does not know. In reaching such a station, he becomes like the *bhagavats* themselves.

He forever accords with his pure and great vows and never retreats from his delight in making offerings to *tathāgatas*. When humans or devas see him, they never get enough of seeing him, and he is always recalled with protective mindfulness by all buddhas.

His mind is pure and it has nothing it depends on. Though he contemplates deep dharmas, he still does not cling to them. Even if he were to reflect on them in this manner for countless kalpas, he would still be free of attachment to any of them in the three times.

With his steadfast resolve that is impossible to restrain or obstruct, he is unimpeded in proceeding toward the Buddha's bodhi. Resolutely seeking the wondrous path, he does away with delusions. Even traveling the entire Dharma realm, he never pleads weariness.

Realizing that the dharmas of language are all quiescent, only by entering true suchness, he dispels all deviant understandings. He pursues the contemplation of all buddhas' spheres of cognition and his mind is unimpeded in comprehending all in the three times.

From when he first makes his great resolve, the bodhisattva is then able to travel everywhere to the *kṣetras* of the ten directions. Though the Dharma gateways are measurelessly and ineffably many, with the light of wisdom's universal illumination, he knows them all.

His great compassion is peerless in its extensive liberation of beings, the pervasiveness of his mind of kindness is equal to that of space, and thus he does not discriminate among beings.

It is with purity such as this that he roams throughout the worlds.

He comforts and brings peace to all beings of the ten directions. Everything that he does is always genuine.

He constantly uses a pure mind that does not differ from his words and is always jointly assisted and protected by all buddhas.

He recalls everything throughout the past, clearly discerns everything in the future, and everywhere enters the worlds of the ten directions in order to liberate beings and thus enable their emancipation.

The bodhisattva fully possesses the light of marvelous wisdom and thoroughly fathoms causes and conditions, free of all doubts. He has entirely cut off all delusions and thus roams in this way throughout the Dharma realm.

He completely destroys the palaces of the king of the *māras*, does away with the cataracts obscuring the vision of beings, abandons all discriminations, maintains an unmoving mind, and thoroughly comprehends the Tathāgata's spheres of action.

He has gotten rid of the net of doubts regarding the three times and has aroused pure faith in the Tathāgata. Due to his faith, he has succeeded in developing unshakable wisdom, and because his wisdom is pure, he comprehends reality.

For the sake of enabling beings to succeed in attaining emancipation, he strives to the end of future time to benefit them all, and for a long time endures intense suffering with unwearied mind, even to the point of being willing to calmly endure the hells.

His measureless merit and wisdom are both completely fulfilled.²⁷² He completely knows beings' faculties and inclinations as well as all their karma and actions, having none he does not see. Thus he speaks Dharma for them adapted to their dispositions.

He completely realizes that everything is empty and devoid of self, yet bears beings in mind with kindness, never forsaking them, as, with a single greatly compassionate and sublime voice,²⁷³ he everywhere enters the world and expounds the teachings.

He emanates great light in all kinds of different colors which everywhere illuminates beings, dispelling their darkness. Within the light, there are bodhisattvas seated on lotus blossoms, revealing and propagating the pure Dharma for the benefit of beings.

On the tip of but a single hair, he manifests the many *kṣētras* which are all filled with great bodhisattvas.

Though the wisdom of those in each congregation varies, they are all able to fully understand the minds of beings.

Though the worlds of the ten directions are ineffably numerous, in but a single mind-moment, he travels to them all without exception,

benefiting beings, making offerings to the buddhas,
and inquiring of the buddhas about the profound meanings.

He conceives of all *tathāgatas* as like fathers and,
to benefit beings, cultivates the practices leading to enlightenment.
With wisdom that is skillful, he penetrates the treasury of Dharma
and enters the station of deep wisdom, free of all attachments.

Expounding on the Dharma realm in accordance with his reflections,
he could continue for countless kalpas and still never reach the end.
Though his wisdom thoroughly penetrates, it has no place it abides.
He is ever free of weariness and is entirely free of all attachments.

Born into the clan of all buddhas of the three periods of time,
he attains by realization the Tathāgata's marvelous Dharma body.
He everywhere manifests many forms for the many kinds of beings,
and, in this, he is like a conjurer who has nothing he cannot create.

He may appear as beginning to cultivate especially supreme practices,
may appear as having just taken birth, or as leaving the home life,
may appear beneath the bodhi tree, achieving the realization of bodhi,
or may, for beings' sake, display the appearance of entering nirvāṇa.

The rare Dharma in which the bodhisattva abides
is a realm for buddhas only and is not a realm of the Two Vehicles.
They have done away with all conceptions of body, speech, and mind,
yet are able wherever fitting to manifest them in many different ways.

As for the dharmas of the buddhas the bodhisattva has acquired,
were beings to contemplate them, they would thus be driven mad.
In wisdom's penetration of ultimate reality, his mind is unimpeded,
and he everywhere manifests a *tathāgata's* sovereign powers.

In this he has no peer anywhere in the world,
how much the less as he further increases his extraordinary practices?
Although he has not yet fully perfected all-knowledge,
he has already acquired the Tathāgata's sovereign powers.

He already abides in the ultimate path of the One Vehicle,
has already deeply entered the sublime and supreme Dharma,
skillfully knows with regard to beings what is timely or not timely,
and, in order to benefit them, manifests his spiritual superknowledges.

His division bodies fill up all *kṣetras*
and emanate pure light which dispels the world's darkness.
Like the dragon king who creates the great clouds,
he everywhere rains the wondrous rain, totally drenching everything.

He contemplates beings as like mere conjurations or dreams
who, by the power of karma, forever drift along in cyclic existence.

With great compassion and deep sympathy, he rescues them all
and speaks for them about the unconditioned pure nature of dharmas.

Just as the Buddha's powers are incalculable, so too it is for these.
Like empty space, they are boundless.

In order to enable beings to attain liberation,
he diligently cultivates for a *koṭī* of kalpas, and yet he still is tireless.

With marvelous qualities arising from various meditative reflections,
he skillfully cultivates the unexcelled and foremost karmic works.
Never relinquishing any of the supreme practices,
he especially bears in mind the development of all-knowledge.

From a single body, he manifests countless bodies
with which he pervades all worlds everywhere.

His mind is pure and free of discriminations.

Just so are his inconceivable powers arising in a single mind-moment.

He does not engage in discriminations about anything in any world
and stays free of any erroneous conceptions about any dharmas.

Although he contemplates dharmas, he still does not seize upon them.
He constantly rescues beings, even as there is no one who is liberated.

All worlds consist only of perceptions

in which there are many different kinds of individual distinctions.

Knowing perceptions' spheres of experience are dangerous and deep,
he manifests spiritual powers for beings to save and liberate them.

Like a master conjurer possessed of sovereign powers—
the bodhisattva's spiritual transformations are also just like this.

His bodies pervade the Dharma realm as well as empty space
where, adapting to the minds of beings, none of them fail to see him.

He has abandoned discriminations of both the subjective and objective
and, whether defilement or purity, he has nothing on which he seizes.

Whether it be bondage or liberation, his wisdom forgets them both.
He wishes only to bestow happiness on all beings.

All worlds are created by the power of perceptions.

Using wisdom he enters them with a mind that is fearless.

Reflecting on all dharmas, he finds they are all of this same sort.

Thus even the three times, when investigated, cannot be apprehended.

He is able to enter the past and exhaust its prior boundaries,
is able to enter the future and exhaust its latter boundaries,
and is able to enter everywhere in the present time.

By always diligently contemplating, he finds that nothing at all exists.

By according with nirvāṇa's dharma of quiescence,

he abides in noncontention and has nothing on which he depends.

His mind accords with ultimate reality, is utterly without peer,
and is forever irreversible in progressing solely toward bodhi.

In cultivating all supreme practices, he never retreats in fear,
but rather is securely established in bodhi, remaining unwavering.
The buddhas, the bodhisattvas, and the world—
throughout the Dharma realm, he fully comprehends them all.

One aspiring to realize the most supreme and foremost of paths
and become a king of all-knowledge and liberation
should swiftly arouse the resolve to attain bodhi,
forever put an end to the contaminants, and benefit the many beings.

The resolve which is pure in progressing toward bodhi
produces such vast merit that it is indescribable.
Even so, to benefit beings, it is here described.
All of you worthies should listen closely to this.

Even if one reduced all the countless worlds to atoms,
countless *kṣētras* would still be found in each and every atom,
and in each of them the buddhas would still all be countless.
He is able to clearly see them all, yet has nothing on which he seizes.

He is skillful in knowing beings, yet has no conception of any being,
and is skillful in knowing speech, yet has no conception of any speech.
His mind is unimpeded in all worlds.
He thoroughly knows them all, yet has nothing to which he attaches.

His mind which is as vast as empty space
clearly comprehends all phenomena of the three periods of time.
It has completely extinguished all doubts
and rightly contemplates the Buddha's Dharma, free of any grasping.

In a single mind-moment, he visits the ten directions' countless lands
even as his mind remains free of any attachment.
He fully comprehends the dharmas of the world's many sufferings
as all abiding in the unproduced, in ultimate reality.

To all the countless and inconceivably many abodes of all buddhas—
he travels to all their assemblies and then pays his respects to them,
always serving as a supreme leader who inquires of the *tathāgatas*
about the vows and conduct cultivated by bodhisattvas.

His mind always recalls the buddhas of the ten directions,
yet it has nothing on which it relies and nothing on which it seizes.
He constantly encourages beings to plant roots of goodness,
to adorn their lands, and to enable their purification.

He uses his unimpeded vision to contemplate
all beings in all the stations of the three realms of existence

and thus clearly sees all their countless and boundlessly many habitual propensities, natures, faculties, and understandings.

He completely knows all the mental dispositions of beings and thus accords with what is fitting in speaking Dharma for them. He has a penetrating understanding of all defilement and purity, and thus enables them to cultivate and rectify them and enter the path.

The bodhisattva is able to enter in but a single mind-moment all of the countless and innumerable samādhis and achieve sovereign mastery in the skillful and complete knowing of all their perceptions, knowledge, and objects of attention.

The bodhisattva acquires this vast wisdom, swiftly proceeds, unimpeded, toward bodhi, and, wishing to benefit the many kinds of beings, propagates the Dharma of the great man in place after place.

He well knows the worlds and both long and short kalpas lasting so little as a month, half-month, or a mere day and night, knows the differences in each land as well as their identical nature, and, in always diligently contemplating them, he is never neglectful.

He goes forth everywhere to visit all the worlds of the ten directions and yet remains free of any seizing on any region or place. He purifies all lands without exception, yet still has never made any discriminations regarding their purity.

What is and is not possible with regard to beings as well as the differences in retributions their karmic deeds elicit—Pursuing such reflections, he penetrates the powers of the buddhas and thus completely knows all of these matters.²⁷⁴

All the various kinds of natures in all worlds, all the various kinds of practices of those abiding within the three realms of existence, and their sharp faculties as well as their middling and inferior faculties—he deeply contemplates all such matters as these.

All their different kinds of pure and impure understandings, whether supreme, inferior, or middling—he sees them all clearly. The endpoints of practices pursued by all beings and their continuity within the three realms of existence—he is able to explain them all.

The *dhyāna* absorptions, liberations, and samādhis, the differences occurring in the arising of defiled or pure causes, and the differences in sufferings and happiness due to earlier lives—By purely cultivating the Buddha's powers, he is able to see them all.

The continuity in beings' karma and afflictions in all the destinies, severance of this [continuity] in the destinies, attainment of cessation,

the perpetual non-arising of the many dharmas of the contaminants or their seeds of the habitual propensities—he knows them all entirely.

The Tathāgata has completely done away with all the afflictions.

The light of his great wisdom illuminates the world.

Although the bodhisattva has not yet attained the realization of the Buddha's ten powers, still, he is free of all doubts about them.

Within but a single hair pore, the bodhisattva is able to reveal the countless *kṣetras* of the ten directions.

Some have defilements and some are pure.

He is able to fully understand how they are created by various actions.

In but a single atom, there are countless *kṣetras*, countless buddhas, and sons of the Buddha.

All the *kṣetras* are each distinct and free of any disorder or mixing.

Just as with but a single one, so too, he clearly sees them all.

In but a single hair pore, he sees in the ten directions,

all of the worlds throughout realm of empty space

in which there is not a single place that is without a buddha.

All buddha *kṣetras* such as these are all entirely pure.

Within a single hair pore, he sees the buddha *kṣetras* and also sees all of their beings.

In the six destinies and three times, each of them is different, for, in a day-and-night or a month, they may be in bondage or liberated.

Such greatly wise bodhisattvas as these

proceeding with focused mind toward the station of the Dharma King pursue reflections about the station in which the buddhas dwell and thus thereby acquire boundlessly great joyous delight.

The bodhisattva's countless *koṭīs* of division bodies make offerings to all *tathāgatas*.

His manifestations of superknowledges are incomparably supreme.

Thus is he able to abide in the Buddha's sphere of action.

In the presence of all the countless buddhas, he ever strives for truth,

immerses himself in the flavors of all their treasures of Dharma,

sees the buddhas, hears the Dharma, and is diligent in cultivation.

Thus his mind's joyous delight is as if sipping the elixir of immortality.

He has already acquired the Tathāgata's supreme samādhis,

has skillfully penetrated dharmas and developed increased wisdom,

has established a mind of faith as unshakable as Mount Sumeru,

and everywhere serves beings as a treasury of meritorious qualities.

As his mind of kindness is vast, it extends to all beings

so that he wishes that they all will swiftly realize all-knowledge.

Still, he is always free of attachments, has nothing he depends on, and has gained sovereign mastery in abandoning all the afflictions.

With deep sympathy for beings and vast wisdom, he gathers them all in, regarding them as the same as himself. He realizes they are all empty, signless, and devoid of reality, yet still carries forth his resolve, not allowing it to diminish or retreat.

The measure of the bodhisattva's merit in arousing the resolve could not be exhaustively proclaimed even in a *koṭī* of kalpas because it is what brings forth all the *tathāgatas* and all happiness experienced by *pratyekabuddhas* or *śrāvaka* disciples.

If, for countless kalpas, he bestowed peace on all beings throughout the lands of the ten directions, encouraging them to uphold the five precepts, the ten courses of good karmic action, the four *dhyānas*, four equal minds,²⁷⁵ and the stations of absorption,²⁷⁶

and if, for many kalpas, he also bestowed happiness [on all beings] by enabling them to cut off all delusions and realize arhatship, although his resulting accumulation of merit would be immeasurable, it could not even compare with his merit from making the resolve.

If he also taught *koṭīs* of congregations to become *pratyekabuddhas* and gain the sublime path of the practice of noncontentiousness, and one compared that with [the merit of] resolving to attain bodhi, still, no calculation or analogy could succeed [in comparing them].

If, in but a mind-moment, one could go beyond *kṣetras* as many as the atoms in a *kṣetra*, continuing in this way for countless kalpas, the number of these *kṣetras* one had passed might still be calculated. However, one still could never know the merit of making the resolve.

The number of all kalpas in the past, future, and present is boundless and measureless,

but the number of those kalpas might still be known.

Still, no one could ever fathom the merit of arousing the resolve.

This is because the bodhi mind²⁷⁷ pervades the ten directions, has none of the distinctions within them it does not know, clearly comprehends all three periods of time in but a single instant, and benefits countless beings.

Though one might be able to fathom the desires, understandings, suitable expedients, and mental actions of all beings throughout the worlds of the ten directions, the merit of making the resolve would still be difficult to measure.

The bodhisattva's vows are commensurate with the ten directions and his mind of kindness extends everywhere to all the many beings,

all of whom he enables to cultivate and realize the Buddha's qualities.
For these reasons his powers are utterly boundless.

Beings' desires, understandings, mental dispositions,
faculties, suitable expedients, and practices all differ.
He is able to completely know them all in but a single mind-moment
with a mind equal to one possessed of the wisdom of all-knowledge.

The deluded actions of all beings
continue without interruption in the three realms of existence.
Though the bounds of these might still be known,
the merit of making the resolve is inconceivable.

By making the resolve, one is able to abandon karma and afflictions
and then make offerings to all *tathāgatas*.
Having abandoned karma and delusions, their continuity is severed,
whereupon one gains liberation throughout the three periods of time.

One might in one mind-moment make offerings to countless buddhas
and also make offerings to numberless beings,
presenting them all with incense, flowers, and marvelous chaplets,
jewel banners, pennants, canopies, supremely fine robes,

exquisite foods, jeweled thrones, places for walking meditation,
various kinds of palaces, all graced with fine adornments,
marvelous and precious *vairocana* jewels,
and *maṇi* wishing pearls radiating dazzling light,

sustaining such offerings in every succeeding mind-moment
throughout a countless number of inconceivably long kalpas.
Though this person's accumulated merit would grow ever greater,
it still could never rival the immense merit of making the resolve.

Among all the many different kinds of analogies one might utter,
there are none which could compare to the resolve to attain bodhi,
for all those most revered among all humans of the three times
were all born from producing this very resolve.

[The merit of] making the resolve is unimpeded and limitless.
If one sought to know its full measure, it could never be found,
for, having vowed to certainly attain the wisdom of all-knowledge,
he is bound to forever liberate all beings.

The vastness of the resolve is commensurate with all of space
and it produces all meritorious qualities equal to the Dharma realm.
The pervasive presence of his practices are the same, no different.
He forever leaves the many attachments, becoming equal to a buddha.

Of all the gateways to the Dharma, there are none he does not enter.
He becomes able to travel to all lands,

gains penetrating comprehension of the sphere of all-knowledge,
and brings about the perfection of all the meritorious qualities.

He is constantly continuous in his ability to relinquish everything,
purifies all classes of moral precepts, becomes free of all attachments,
completely fulfills the unexcelled great meritorious qualities,
and, ever diligent and vigorous, he never retreats.

He enters deep *dhyāna* absorptions and always carries on reflections
which all correspond to the sphere of vast wisdom.
This is the most supreme of the bodhisattva's grounds
which gives birth to all the paths of Samantabhadra.

Of all the *tathāgatas* throughout the three periods of time,
none are not protectively mindful of he who makes the initial resolve.
All join in assisting him with the adornments of samādhis, *dhāraṇīs*,
and transformations produced by the spiritual superknowledges.

The beings throughout the ten directions are measureless.
So too is this so of all worlds and the realm of empty space.
The measurelessness of making the resolve surpasses even those.
It is therefore able to give birth to all buddhas.

The resolve to attain bodhi is the very root of the ten powers
and is also the root of the four types of eloquence and fearlessnesses.
So too it is with the eighteen exclusive dharmas.
None of them are not acquired through making the resolve.

The bodies of the buddhas adorned with the physical marks
as well as their identical marvelous Dharma body
and the wisdom and nonattachment of those worthy of offerings—
These are all acquired due to having made the resolve.

All the bliss associated with the form realm *dhyāna* samādhis
of the *pratyekabuddha* and *śrāvaka* vehicles
as well as that associated with the formless realm samādhis—
These are all acquired due to having made the resolve.

Of all the freely-acquired pleasures of humans and devas,
the various pleasures in all the destinies, and the many other pleasures
arising from the vigor and concentration of the roots and powers,²⁷⁸
there are none that do not arise from having made the initial resolve.

It is due to bringing forth the vast resolve
that one is then able to cultivate the six perfections
and encourage other beings to practice right actions
whereby they acquire happiness within the three realms of existence.

He dwells in the Buddha's unimpeded genuine wisdom,
reveals and explains all the wondrous karmic works,

and is able to thus cause countless beings
to cut off all deluded karma and proceed toward nirvāṇa.

The light of his wisdom is like that of the clearly shining sun,
his complete fulfillment of the manifold practices is like the full moon,
his constant abundance of meritorious qualities is like a vast ocean,
and his unimpeded immaculate purity is like that of empty space.

He everywhere makes vows with boundless meritorious qualities
and bestows happiness on all beings.

To the very ends of the future, he practices in accordance with vows
and is always diligent in cultivating the practice of liberating beings.

With his countless inconceivable great vows,
he vows to enable all beings to attain purity.

By emptiness, signlessness, and wishlessness, he depends on nothing,
yet, by the power of vows, these all become clearly revealed.²⁷⁹

He fully knows that dharmas by nature are like space
and that they are all quiescent and hence all the same.

The countless and ineffably many gateways into the Dharma—
he teaches them for beings without any attachment.

All *tathāgatas* throughout the worlds of the ten directions
join in praising those who make the initial resolve.

This resolve²⁸⁰ is adorned with measureless meritorious qualities
by which it enables one to reach the far shore, the same as the Buddha.

Even if one described its meritorious qualities for kalpas
as numerous as all beings, one could still never reach the end of them.
Because [it leads to] dwelling in the vast clan of the *tathāgatas*,
there is no dharma in the three realms that is able to compare to it.

If one wishes to know the Dharma of all buddhas,
one should swiftly arouse the resolve to attain bodhi.

This resolve is the most excellent of meritorious qualities, for,
because of it, one will certainly gain a *tathāgata's* unimpeded wisdom.

One might be able to count up the thoughts and actions of all beings.
So too might one do so with the atoms in all lands.

Or perhaps one could measure the boundaries of empty space.
Still, no one could fathom the merit of making this resolve.

It gives birth to all buddhas of the three periods of time,
establishes all forms of happiness throughout the worlds,
increases all the supreme meritorious qualities,
and forever severs all doubts.

It reveals all the marvelous spheres of experience,
entirely rids one of all kinds of obstacles,

brings about the complete development of all the pure *kṣetras*,
and gives birth to the wisdom of all the *tathāgatas*.

If one wishes to see all buddhas throughout the ten directions,
wishes to bestow the endless treasury of meritorious qualities,
and wishes to extinguish all the sufferings and anguish of beings,
One should swiftly arouse the resolve to realize bodhi.

The End of Chapter Seventeen

CHAPTER 18

Clarifying the Dharma

At that time, Vigorous Wisdom Bodhisattva addressed Dharma Wisdom Bodhisattva, saying:

O Son of the Buddha, when bodhisattva-mahāsattvas first arouse the resolve to seek all-knowledge, they become accomplished in measureless meritorious qualities such as these, become equipped with the great adornments, ascend into the vehicle of all-knowledge, enter the bodhisattva's right and definite position,²⁸¹ relinquish all worldly dharmas, acquire the Buddha's world-transcending Dharma, are drawn forth into the company of all buddhas of the past, future, and present, and become certain to reach the ultimate station of unexcelled bodhi.

How should those bodhisattvas then cultivate and practice the Buddha's teachings so that:

- They cause all *tathāgatas* to be delighted;
- They enter the stations in which bodhisattvas dwell;
- They accomplish the purification of all the great practices;
- They cause all the great vows to be fulfilled;
- They acquire the vast treasury of all bodhisattvas;
- They adapt to the beings they should transform and always speak Dharma for them;
- They never abandon the *pāramitā* practices;
- They enable the liberation of all beings of whom they are mindful;
- They continue the lineage of the Three Jewels and ensure that it is never cut off; and
- They ensure that their skillful means and roots of goodness are not implemented in vain?

Son of the Buddha, by using which skillful means will those bodhisattvas be able to cause this Dharma to become completely fulfilled? I only wish that you will bestow your deep sympathy on us and expound on these matters for our sakes. Of those in this great assembly, there are none who would not delight in hearing these matters explained.

Moreover, [please also explain] in accordance with [the practices of] the bodhisattva-mahāsattvas:

- How they are always diligent in cultivation;
- How they extinguish all the darkness of ignorance;
- How they defeat Māra, the adversary;
- How they restrain the non-Buddhist traditions;
- How they forever rinse away all afflictions and mental defilements;
- How they are able to fully develop all roots of goodness;
- How they forever escape all the wretched destinies and difficulties;²⁸²
- How they purify all the spheres of cognition of their great wisdom;
- How they perfect the pure meritorious qualities of all the bodhisattva grounds, the *pāramitās*, the complete-retention *dhāraṇīs*, the *śamādhis*, the six spiritual superknowledges, the three clarities, and the four fearlessnesses;
- How they accomplish the adornment of the lands of all buddhas as well as that of all the major marks and subsidiary signs;
- How they accomplish the complete fulfillment of the conduct of body, speech, and mind;
- How they come to thoroughly know the sphere of action of the powers, the fearlessnesses, the dharmas exclusive to the buddhas, and the wisdom of all-knowledge possessed by all buddhas, the *tathāgatas*;
- How, in order to ripen beings, they adapt to their mental dispositions in selecting buddha lands;
- How they adapt to beings' faculties and the right time in appropriately speaking Dharma for them;
- How they achieve the complete fulfillment of various and countless vast buddha works as well as the other countless meritorious dharmas, paths, and spheres of cognition and then swiftly develop meritorious qualities equal to those of the Tathāgata;
- How they are able to preserve, protect, and expound upon everything in the Dharma treasury accumulated by the *tathāgatas*, the rightly enlightened ones, throughout hundreds of thousands of *asaṃkhyeyas* of kalpas during which they cultivated the bodhisattva conduct, remaining unimpeded by any of the *māras* or adherents of non-Buddhist traditions, and endlessly accumulated and preserved right Dharma;
- How, when they expound on the Dharma in all worlds, they are protected by all the deva kings, dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, human kings, Brahma Heaven kings, and the *tathāgatas*, the Dharma Kings;

How, in all worlds, they receive reverence and offerings, the buddhas' joint crown-anointing consecration, the perpetual protective mindfulness of the buddhas, and the fond respect of all bodhisattvas; and

How they acquire the power of roots of goodness, increase the dharmas of pristine purity, expound on the Tathāgata's extremely profound Dharma treasury, and adopt and retain right Dharma as their adornment.

Please expound on the sequence of these practices of all bodhisattvas.

At that time, wishing to restate his meaning, Vigorous Wisdom Bodhisattva then spoke these verses:

The greatly renowned one is well able to expound
on the meritorious dharmas accomplished by the bodhisattvas,
their deep penetration of the boundlessly many vast practices,
and their fulfillment of the pure wisdom attained without a teacher.

If there be bodhisattvas who, having made the initial resolve,
have become accomplished in the vehicle of merit and wisdom,
have entered the station of forsaking births, gone beyond the world,
and acquired the dharmas of the right and universal bodhi,

how do they additionally, in the Buddha's teachings,
strengthen diligent cultivation, achieve ever greater supremacy,
cause the *tathāgatas* to be delighted, and
become bound to swiftly enter the ground where the Buddha dwells?

[How do they] attain purity of practice, fulfill all their vows,
and also acquire a vast treasury of wisdom,
always being able to speak Dharma to liberate beings,
even as their minds stay free of dependencies and free of attachments?

[How are they] able to skillfully cultivate without deficiency
all the *pāramitās* of the bodhisattvas,
rescue and liberate all the beings of whom they are mindful,
and always sustain the Buddha's lineage and prevent its severance?

How is whatever they do solidly established and not done in vain
so that all their works succeed and they attain emancipation,
and how is whatever they cultivate like that of the Supreme Ones?
Please expound on their pure path.

How do they forever dispel the darkness of all ignorance,
conquer Māra's hordes and all non-Buddhist traditions,
completely wash away all defilement,
succeed in approaching the Tathāgata's great wisdom,

forever abandon all dangers and difficulties of the wretched destinies,
purify great wisdom's extraordinarily supreme sphere of cognition,
gain the sublime path's powers near to those of the supreme Bhagavat,
and perfect all of the meritorious qualities?

How do they realize the Tathāgata's most supreme wisdom,
dwell in all the countless lands,
speak Dharma adapted to the minds of beings,
and engage in all the vast works of the buddhas?

How is it that they may achieve success in the wondrous paths,
expound on the Tathāgata's treasury of right Dharma,
always be able to uphold the Dharma of the buddhas,
and do this in ways no one could exceed and no one could even equal?

How do they attain fearlessness like that of the lion
and become as pure as the full moon in all that they practice?
And how, in cultivating the Buddha's meritorious qualities,
do they become like lotuses that do not adhere to their waters?

At that time, Dharma Wisdom Bodhisattva told Vigorous Wisdom Bodhisattva:

It is good indeed, Son of the Buddha, that, wishing to benefit the many, wishing to bring happiness to the many, and wishing to bestow kindly benefit on the many, with deep sympathy for the devas and humans in the world, you have asked about the pure practices cultivated by the bodhisattvas. Son of the Buddha, dwelling in genuine Dharma, you have brought forth great vigor, progressed to irreversibility, and attained liberation. Hence your ability to ask these questions is equivalent to that of the Tathāgata.

Listen closely. Listen closely and thoroughly consider and bear this in mind as, with the assistance of the Buddha's awesome spiritual powers, I now speak about a small number of these topics. Son of the Buddha, the bodhisattva-mahāsattva who has already aroused the resolve to attain all-knowledge should abandon the darkness of delusion, energetically and diligently guard this resolve, and not allow himself to become negligent.

Son of the Buddha, it is by abiding in ten dharmas that the bodhisattva-mahāsattva qualifies as not allowing himself to become negligent. What are those ten? They are:

First, he guards and upholds the many moral precepts;

Second, he leaves delusion far behind and purifies the resolve to attain bodhi;

Third, his mental dispositions are upright and straightforward and he abandons all flattery and deviousness;

- Fourth, he never retreats from his diligent cultivation of roots of goodness;
- Fifth, he constantly and thoroughly reflects on the resolve he has made;
- Sixth, he does not delight in drawing close to any foolish common people among either laity or monastics;
- Seventh, he cultivates all kinds of good works and yet does not wish for worldly rewards;
- Eighth, he forever abandons the Two Vehicles and practices the bodhisattva path;
- Ninth, he delights in cultivating the many kinds of goodness and ensures that this never stops; and
- Tenth, he constantly and skillfully contemplates his own power of perseverance.

Son of the Buddha, if bodhisattvas practice these ten dharmas, they then qualify as abiding in non-neglectfulness. Son of the Buddha, the bodhisattva-mahāsattva abiding in non-neglectfulness acquires ten kinds of purity. What are those ten? They are:

- First, he practices in accordance with his own words;
- Second, he perfects mindfulness and wisdom;
- Third, he abides in deep meditative absorption in which he is neither sinking nor agitated;
- Fourth, he delights in pursuing the Dharma of the Buddha without indolence or respite;
- Fifth, whichever dharma he hears, he contemplates it in accordance with principle and perfects his ability to manifest skillful and sublime wisdom;
- Sixth, he enters deep *dhyāna* absorptions and acquires the Buddha's spiritual superknowledges;
- Seventh, his mind abides in impartiality, free of any sense of superiority or inferiority;
- Eighth, his mind is unimpeded in its treatment of superior, middling, and inferior types of beings for, like the great earth, he benefits them all equally;
- Ninth, whenever he encounters any being who has even once made the bodhi resolve, he reveres and serves him as if they were his own *upādhyāya*;²⁸³ and
- Tenth, whenever he is in a place where there are precept-transmitting *upādhyāyas* or *ācaryas*,²⁸⁴ bodhisattvas, good spiritual guides,²⁸⁵ or masters of the Dharma, he always brings forth reverential esteem for them, serves them, and makes offerings to them.

Son of the Buddha, this is what is meant by the ten kinds of purity of the bodhisattva who abides in non-neglectfulness. Son of the Buddha, the bodhisattva-mahāsattva who abides in non-neglectfulness brings forth great vigor, gives rise to right mindfulness, produces supreme aspirations, and is unremitting in whatever he practices. His mind has no point of dependence on any dharma. He is able to diligently cultivate the extremely profound dharmas, enter the gateway of non-contentiousness, and increase the vastness of his mind. He is able to accord with and completely comprehend the boundlessly many dharmas of the Buddha and delight all *tathāgatas*. Son of the Buddha, there are ten additional dharmas by which he is able to delight all buddhas. What are those ten? They are:

- First, non-retreating vigor;
- Second, not being stinting even with his own body or life;
- Third, not having any longing for offerings or support;
- Fourth, knowing that all dharmas are like space;
- Fifth, being well able to contemplate and everywhere enter the Dharma realm;
- Sixth, knowing the emblematic seals of all dharmas with a mind that has nothing on which it depends or to which it is attached;²⁸⁶
- Seventh, always making great vows;
- Eighth, perfecting the light of purity, patience, and wisdom;
- Ninth, in contemplating one's own good dharmas, one's mind is free of either exaggeration or underestimation; and
- Tenth, relying on the gateway of wishlessness²⁸⁷ in cultivating all the pure practices.

Son of the Buddha, these are the ten dharmas in which the bodhisattva abides by which he is able to delight all *tathāgatas*. Son of the Buddha, there are ten additional dharmas by which he is able to delight all buddhas. What are those ten? They are:

- Abiding securely in non-neglectfulness;
- Abiding securely in the unproduced [dharmas] patience;
- Abiding securely in great kindness;
- Abiding securely in great compassion;
- Abiding securely in the complete fulfillment of all the *pāramitās*;
- Abiding securely in all the practices;
- Abiding securely in the great vows;
- Abiding securely in skillful expedient means;
- Abiding securely in the power of courage; and
- Abiding securely in that wisdom by which one contemplates all dharmas as having no place in which they abide and as being like space.

Son of the Buddha, if bodhisattvas dwell in these ten dharmas, they are able to delight all buddhas. Son of the Buddha, there are ten dharmas that enable bodhisattvas to quickly enter the grounds. What are those ten? They are:

- First, the skillful and perfect fulfillment of the two practices of merit and wisdom;
- Second, the ability to accomplish the great adornment of the path of the *pāramitās*;²⁸⁸
- Third, the possession of clear and penetrating wisdom not simply following the statements of others;²⁸⁹
- Fourth, serving one's good spiritual guides²⁹⁰ and never abandoning them;
- Fifth, always practicing vigor and remaining free of indolence;
- Sixth, being well able to securely dwell in the spiritual powers of the Tathāgata;
- Seventh, tireless cultivation of all roots of goodness;
- Eighth, using a profound mind and sharp wisdom in adorning oneself with the Dharma of the Great Vehicle;
- Ninth, ensuring that one's mind has no place in which it dwells within the Dharma gateways of each successive ground;²⁹¹ and
- Tenth, having roots of goodness and skillful means that are of the same essential nature as those of all buddhas of the three periods of time.

Son of the Buddha, these ten dharmas enable bodhisattvas to quickly enter the grounds. Furthermore, Son of the Buddha, when bodhisattvas first dwell on the grounds, they should skillfully engage in contemplations:

- According with all their Dharma gateways;
- According with all their extremely deep wisdom;
- According with the causes that are cultivated;
- According with the fruits that are acquired;
- According with their spheres of cognition;
- According with their powers and functions;
- According with their manifestations;
- According with their distinctions; and
- According with whatever they have attained.

Having thoroughly contemplated all of these factors, they understand that all dharmas are just their own mind and thus remain free of attachment to any of them. After they have understood in this way, when they enter the bodhisattva grounds, they are able to become well established in them.

Son of the Buddha, those bodhisattvas engage in the following reflection: "It is only fitting that we should quickly enter the grounds. Why? If we come to dwell in ground after ground, we will develop such vast meritorious qualities. Once we possess such meritorious qualities, we will gradually enter the ground of buddhahood. Once we dwell on the ground of buddhahood, we will be able to carry out the boundlessly many vast works of a buddha. Therefore it is only appropriate that we should be forever diligent in cultivating without rest and without weariness and then use such great meritorious qualities to enter the bodhisattva grounds."

Son of the Buddha, there are ten types of dharmas that enable whatever the bodhisattvas practice to be pure. What are those ten? They are:

- First, relinquishing all possessions and wealth to fulfill beings' wishes;
- Second, upholding precepts purely without committing any transgressions;
- Third, inexhaustible gentleness and patience;
- Fourth, diligently cultivating all the practices without ever retreating;
- Fifth, using the power of right mindfulness to maintain a mind free of confusion or disturbance;
- Sixth, distinguishing and completely knowing all the countless many dharmas;
- Seventh, cultivating all the practices, yet remaining unattached to them;
- Eighth, maintaining a mind that is as unshakable as the king of mountains;
- Ninth, extensively liberating beings, serving them like a bridge; and
- Tenth, realizing that all beings are of the same single essential nature as all *tathāgatas*.

Son of the Buddha, these are ten dharmas that enable the practice of all bodhisattvas to be pure. Having thus attained purity in their practice, they additionally acquire ten types of especially supreme dharmas. What are those ten? They are:

- First, they are regarded with protective mindfulness by all the buddhas of other regions;
- Second, their roots of goodness become especially supreme, surpassing those of the same class;
- Third, they become well able to receive the Buddha's empowerments;

- Fourth, they are always able to find good people to rely upon;²⁹²
- Fifth, they become securely established in vigor and never become neglectful;
- Sixth, they realize that all dharmas are the same and no different;²⁹³
- Seventh, their minds constantly and securely dwell in the unsurpassed great compassion;
- Eight, they contemplate dharmas in accordance with reality and produce marvelous wisdom;
- Ninth, they are able to well cultivate skillful and marvelous expedient means; and
- Tenth, they are able to understand the power of the Tathāgata's skillful means;

Son of the Buddha, these are the ten especially supreme dharmas of bodhisattvas. Son of the Buddha, the bodhisattva has ten types of pure vows. What are those ten? They are:

- First, he vows to be tireless in ripening beings;
- Second, he vows to completely practice the many types of goodness and purify all worlds;
- Third, he vows to serve the *tathāgatas* and always manifest reverential esteem for them;
- Fourth, he vows to guard and preserve right Dharma and not be stinting of his body or life in doing so;
- Fifth, he vows to use wisdom to contemplate and enter all buddha lands;
- Sixth, he vows to be of the same single essential nature as all bodhisattvas;
- Seventh, he vows to enter the gateways of the *tathāgatas* and completely comprehend all dharmas;
- Eighth, he vows that all who see him will develop faith and that none of them will not acquire benefit from it;
- Ninth, he vows to use spiritual powers to remain in the world to the end of all future kalpas; and
- Tenth, he vows to fulfill the conduct of Samantabhadra and purify the gateways to the knowledge of all modes.

Son of the Buddha, these are the bodhisattvas' ten types of pure vows. Son of the Buddha, the bodhisattva dwells in ten kinds of dharmas by which he enables all great vows to become completely fulfilled. What are those ten? They are:

- First, his mind is tireless;
- Second, he fulfills the great adornments;
- Third, he bears in mind the extraordinarily supreme vow power of all bodhisattvas;

Fourth, on hearing of the buddha lands, he vows to take rebirth in them all;

Fifth, his deep resolve is long enduring, lasting to the end of all future kalpas;

Sixth, he vows to bring about the complete development of all beings;

Seventh, he does not consider remaining throughout all kalpas to be wearisome;

Eighth, he does not even feel aversion for enduring all kinds of suffering;

Ninth, his mind has no desire or attachment for any form of bliss; and

Tenth, he always diligently preserves and protects the unsurpassed gateways to the Dharma.

Son of the Buddha, when the bodhisattva fulfills vows such as these, he immediately acquires ten kinds of inexhaustible treasures. What are those ten? They are:

The inexhaustible treasury of everywhere seeing all buddhas;

The inexhaustible treasury of complete-retention [*dhāraṇīs*]²⁹⁴ by which he never forgets;

The inexhaustible treasury of definite and complete understanding of all dharmas;

The inexhaustible treasury of great compassion to rescue and protect beings;

The inexhaustible treasury of the many different kinds of samādhis;

The inexhaustible treasury of vast merit to satisfy the minds of beings;

The inexhaustible treasury of extremely deep wisdom to expound on all dharmas;

The inexhaustible treasury of spiritual superknowledges acquired as a karmic reward;

The inexhaustible treasury of remaining for countless kalpas; and

The inexhaustible treasury of entering boundlessly many worlds.

Son of the Buddha, these are the bodhisattva's ten inexhaustible treasuries. After the bodhisattva acquires these ten kinds of treasuries, with merit that is completely fulfilled and wisdom that is pure, he teaches the Dharma for all beings in accordance with what is fitting for each of them.

Son of the Buddha, what is meant by teaching the Dharma for all beings in accordance with what is fitting for each of them? This

refers to his knowing what they do, knowing their causes and conditions, knowing their mental actions, knowing their mental dispositions, and then:

For those with much desire, he teaches them about unloveliness;²⁹⁵

For those with much hatred, he teaches them great kindness;

For those with much delusion, he teaches diligent analytic contemplation;²⁹⁶

For those in whom all three poisons are equally present, he teaches them the Dharma gateways to the development of supreme wisdom;

For those delighting in remaining within *saṃsāra*, he teaches them the three types of suffering;²⁹⁷

For those with attachment to any place, he teaches them the emptiness and quiescence of any place;

For those with indolent minds, he teaches them great vigor;

For those who harbor conceit, he teaches them the uniform equality of dharmas;

For those with much flattery and deception, he teaches them about the bodhisattva's straightforwardness of character; and

For those delighting in quiescence, he provides them with extensive teachings on the Dharma to enable their complete development.

It is in these ways that the bodhisattva teaches the Dharma for beings in accordance with what is fitting for each of them. When he speaks Dharma for them:²⁹⁸

His discourse is unified in its progression, with meanings free of contradictions or errors;

He contemplates what precedes and follows each dharma and distinguishes them with wisdom;

He investigates and determines what is right and what is wrong and does not contradict the seals of the Dharma;²⁹⁹

He establishes the boundlessly many gateways of practice in accordance with their orderly sequence, thereby enabling beings to cut off their doubts;

He is skillful in discerning faculties and penetrating the teachings of the Tathāgata;

He realizes the apex of reality and knows the equality of dharmas;

He cuts off all forms of affection for dharmas and does away with all attachments;³⁰⁰

He is ever mindful of all buddhas with a mind that never relinquishes this for even a moment and fully understands that the essential nature of all sounds is the same;

His mind remains free of attachment to any words or speech, and yet he is skillful in using analogies and remains free of contradictions; and

He enables everyone to awaken to all buddhas' pervasive and impartial manifestation of their wisdom bodies in accordance with what is fitting.

If, for the sake of all beings, the bodhisattva expounds on Dharma in this way, then he puts it into practice himself, increases its benefit, never relinquishes any of the perfections, and completely fulfills the adornment of the path of the *pāramitās*.

At this time, if, for the sake of enabling the satisfaction of beings' minds, the bodhisattva relinquishes everything, both inwardly and outwardly, while remaining free of attachment to anything at all, he then becomes able by this to purify the *dāna pāramitā*.

If he completely upholds the many moral precepts while remaining free of attachment to anything at all and forever abandoning conceit, he then becomes able by this to purify the *śīla pāramitā*.

If he is able to patiently endure every sort of evil while maintaining a mind of equal regard for all beings and remaining as unshakable in this as the great earth which is able to sustain everything, he then becomes able by this to purify the patience *pāramitā*.

If he everywhere initiates the many kinds of karmic works, always cultivates relentlessly, never retreats from anything he does, persists with courage and strength no one can restrain, neither seizes upon nor forsakes any meritorious qualities, and in so doing completely fulfills all the gateways of wisdom, he then becomes able by this to purify the vigor *pāramitā*.

If he remains free of desire-based attachment to any of the objects of the five types of desire, if he is able to perfect all the sequential meditative absorptions,³⁰¹ if he always maintains right meditative reflection and in so doing neither abides in nor emerges from them, if he is thus able to entirely melt away all the afflictions, if he brings forth countless samādhi gateways, if he perfects the power of boundlessly many great spiritual superknowledges, if he is able to enter all samādhis in both forward and reverse sequences, if he is able while engaged in a single samādhi gateway to simultaneously enter boundlessly many samādhi gateways, if he comprehensively knows the spheres of experience associated with all samādhis, if he does not contradict any of the emblematic seals of wisdom associated with any of the samādhis or *samāpattis*,³⁰² and if he is able to swiftly enter the ground of all-knowledge, he then becomes able by this to purify the *dhyaṇa pāramitā*.

If, wherever the buddhas dwell, he hears the Dharma and accepts and upholds it, if he draws near to the good spiritual guide, serving him tirelessly, if he always delights in hearing the Dharma, doing so with an insatiable mind, if pursuant to listening to it and accepting it, he reflects upon it in accordance with its principles, if he enters true samādhi, if he abandons all divergent views, if he skillfully contemplates dharmas and realizes the emblematic seal of their true character,³⁰³ if he completely knows the Tathāgata's effortless path, if he avails himself of the universal gateways to wisdom, if he enters the gateway of the wisdom of all-knowledge and attains the state of eternal rest, he then becomes able by this to purify the *prajñā pāramitā*.

If he manifests the accomplishment of karmic works in all worlds, if he teaches beings tirelessly, if he manifests bodies in accordance with their mental dispositions, if he remains free of defiling attachment in all that he practices, if he sometimes manifests as a common person and sometimes manifests the conduct practiced by an *ārya*, if he sometimes manifests [as abiding in] *saṃsāra* and sometimes manifests the appearance of entering nirvāṇa, if he is well able to contemplate everything that is done, if he manifests all kinds of works of adornment yet has no attachment to them, and if he everywhere enters all the destinies and liberates beings, he then becomes able by this to purify the skillful means *pāramitā*.

If he completely develops all beings, if he completely adorns all worlds, if he completely practices making offerings to all buddhas, if he completely comprehends the dharma of nonobstruction, if he completely cultivates the practices reaching everywhere throughout the Dharma realm, if his bodies constantly abide even to the end of all future kalpas, if his knowledge exhaustively knows the thoughts in all minds, if he completely awakens to how cyclic existence either continues on or returns to a state of cessation,³⁰⁴ if he manifests in all lands, and if he completely realizes the wisdom of the Tathāgata, he then becomes able by this to purify the vows *pāramitā*.

If he fulfills the power of deep resolve through remaining free of defilements, if he fulfills the power of deep faith through making it invincible, if he fulfills the power of great compassion through implementing it tirelessly, if he fulfills the power of great kindness through impartiality in everything he does, if he fulfills the power of the complete-retention *dhāraṇīs*³⁰⁵ through being able to use skillful means to retain all meanings, if he fulfills the power of eloquence through enabling all beings to be happy and fulfilled, if he fulfills the power of the *pāramitās* through adorning the Great Vehicle, if

he fulfills the power of great vows through never allowing them to be cut off, if he fulfills the power of the spiritual superknowledges through bringing forth countless manifestations, and if he fulfills the power of the empowerments through enabling resolute faith and acceptance, he then becomes able by this to purify the powers *pāramitā*.

If he knows those whose actions arise from desire, if he knows those whose actions arise from hatred, if he knows those whose actions arise from delusion, if he knows those whose actions arise from an equal measure of all of these, if he knows those whose practices are devoted to cultivating and training the means to enter the grounds, if he knows in but a single mind-moment the actions of the boundlessly many beings, if he knows the minds of the boundlessly many beings, if he knows the reality of all dharmas, if he knows the powers of all *tathāgatas*, and if he everywhere awakens to the gateways to the Dharma realm, he then becomes able by this to purify the knowledge *pāramitā*.

Son of the Buddha, when the bodhisattva purifies the *pāramitās* in this way, when he perfectly fulfills the *pāramitās*, and when he never relinquishes any of the *pāramitās*, he dwells in the greatly adorned vehicle of the bodhisattva. Whichever beings he brings to mind, he speaks the Dharma for them all and thus enables them to increase their pure actions and gain liberation:

For those who have fallen into the wretched destinies, he instructs them and enables them to arouse the resolve;

For those abiding in the difficulties,³⁰⁶ he enables them to become diligently vigorous;

For beings with much desire, he reveals the dharmas for becoming free of desire;

For beings with much hatred, he enables them to practice equal regard for others;³⁰⁷

For beings attached to views, he teaches them about dependent origination;

For desire realm beings, he instructs them in abandoning the evil and unwholesome dharmas associated with desire and hatred;

For form realm beings, he discourses on *vipaśyanā*;³⁰⁸

For formless realm beings, he discourses on sublime wisdom;

For practitioners of the Two Vehicles, he teaches practices associated with quiescence; and

For those who delight in the Great Vehicle, he speaks about the vast adornment of the ten powers.

Just as in the past, when he first aroused the resolve and saw that countless beings had fallen into the wretched destinies, he roared the lion's roar and said: "I should use many different kinds of Dharma gateways adapted to what is fitting and thereby liberate them," the bodhisattva becomes possessed of wisdom such as this by which he is then able to extensively engage in the liberation of beings.

Son of the Buddha, possessed of wisdom such as this, the bodhisattva prevents the lineage of the Three Jewels from ever being cut off. How? The bodhisattva-mahāsattva does the following:

He teaches all beings to resolve to attain bodhi and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He always reveals and explains the treasury of Dharma for beings and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He skillfully upholds the dharmas which are taught in a manner free of contradictions and therefore is able to prevent the lineage of the Sangha from ever being cut off;

He is also able to praise all the great vows and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He distinguishes and expounds on the gateway of causes and conditions and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He is always diligent in cultivating the six dharmas of harmony and respect³⁰⁹ and therefore is able to prevent the lineage of the Sangha from ever being cut off;

He also plants the seeds of buddhahood in the field of beings and therefore is able to prevent the lineage of the buddhas from ever being cut off;

He protects and sustains right Dharma, not being stinting of his own body or life in doing so, and therefore is able to prevent the lineage of the Dharma from ever being cut off;

He is tireless in management of the great assembly and therefore is able to prevent the lineage of the Sangha from ever being cut off; and

He also respectfully upholds all the Dharma and precepts proclaimed and instituted by the buddhas of the past, the future, and the present, never allowing his mind to relinquish them and therefore he is able to prevent the lineages of the Buddha, the Dharma, and the Sangha from ever being cut off.

It is in ways such as these that the bodhisattva carries forward and perpetuates the lineages of the Three Jewels. He remains free of

error in all that he practices and dedicates everything that he does to the gateway of all-knowledge. As a consequence, his three types of karmic actions remain free of all flaws. Because they remain free of all flaws, then the many sorts of good that he does, all the practices he engages in, his teaching of beings, and his speaking Dharma in accordance with what is fitting all remain free of even a mind-moment's error. They are all consistent with skillful means and wisdom, they are all dedicated to the realization of the wisdom of all-knowledge, and none of them are done in vain.

The bodhisattva who cultivates good dharmas in ways such as these fulfills ten kinds of adornments in every mind-moment. What are those ten? They are:

Physical adornment, accomplished through manifesting in ways adapted to what is fitting for the training of beings;

Verbal adornment, accomplished through cutting off all doubts and causing all to feel joyous delight;

Mental adornment, accomplished through entering all samādhis in but a single mind-moment;

Adornment of buddha *kṣētras*, accomplished through purity in all things and through abandoning all afflictions;

Radiant adornment; accomplished through emanating boundless light everywhere illuminating beings;

Adornment of congregations, accomplished through everywhere gathering in congregations, causing them all to feel joyous delight;

Adornment with spiritual superknowledges, accomplished through sovereign mastery in bringing forth manifestations suited to the minds of beings;

Adornment with right teaching, accomplished through being able to attract all intelligent people;

Adornment of the ground of nirvāṇa, accomplished through attaining enlightenment in a single place while still also doing so everywhere without exception throughout the ten directions; and

Adornment with skillful speech, accomplished through speaking Dharma in a manner adapted to place, adapted to time, and adapted to the capacity of beings' individual faculties.

As the bodhisattva perfects adornments such as these, even in every mind-moment of physical, verbal, and mental actions, he does nothing in vain and dedicates everything to the gateway of all-knowledge.

If any being merely sees this bodhisattva, one should realize that he too has not done so in vain, for he will certainly be bound to realize *anuttara-samyak-saṃbodhi*. If one were to merely hear his name, make an offering to him, reside together with him, bring him to mind, follow him in leaving the home life, hear him teach the Dharma, rejoice in his establishing of roots of goodness, express admiring respect for him from a distance, or commend and praise his name, all such circumstances result in being bound to realize *anuttara-samyak-saṃbodhi*.

Son of the Buddha, just as with that medicine known as “well when seen,”³¹⁰ which, when beings merely see it, their many sorts of poisons are all eliminated, so too it is with the bodhisattva who perfects these dharmas, for, if beings merely see him, all the poisons of their afflictions are extinguished and their good dharmas are increased.

Son of the Buddha, the bodhisattva-mahāsattva who abides in these dharmas and diligently increases his cultivation:

- Uses the light of wisdom to destroy all the darkness of delusion;
- Uses the power of kindness and compassion to utterly vanquish the armies of Māra;
- Uses the power of great wisdom and merit to restrain all non-Buddhist traditions;
- Uses his vajra meditative absorptions to destroy all mental defilements and afflictions;
- Uses his power of vigor to accumulate all roots of goodness;
- Uses the power of his roots of goodness arising from purifying buddha lands to leave all the wretched destinies and difficulties far behind;³¹¹
- Uses the power of non-attachment to purify the spheres of cognition of his knowledge;
- Uses the power of skillful means and wisdom to give birth to all the bodhisattva grounds and *pāramitās* as well as to the samādhis, the six spiritual superknowledges, the three clarities, and the four fearlessnesses, causing them all to become purified;
- Uses the power of all good dharmas to completely fulfill the complete adornment of all buddhas’ pure lands, the boundless marks and subsidiary signs, and body, speech, and mind;
- Uses the power of wisdom’s sovereign mastery in contemplation to realize the identity of all *tathāgatas’* powers, fearlessness, and dharmas exclusive to buddhas;
- Uses the power of vast wisdom to completely know the sphere of cognition of the wisdom of all-knowledge; and

Uses the power of vows made in the past to accord with those he should teach in manifesting buddha lands, turning the wheel of the great Dharma and liberating countless and boundlessly many beings.

Son of the Buddha, the bodhisattva-mahāsattva who diligently cultivates these dharmas sequentially perfects all the bodhisattva practices even to the point of becoming one who is equal to the buddhas. He becomes a great master of the Dharma in boundlessly many worlds, protects and preserves right Dharma, is regarded with protective mindfulness by all buddhas, preserves, protects, takes on, and retains the vast treasury of Dharma, acquires unimpeded eloquence, and deeply enters the gateways of the Dharma. In boundlessly many worlds, within their great assemblies, he everywhere manifests his bodies in accordance with their different types, perfectly complete in their physical marks, supreme and incomparable, and uses unimpeded eloquence to skillfully explain profound dharmas. Because his perfectly full voice is skillfully spread all about, he is able to cause whoever hears it to enter the gateway of inexhaustible wisdom. He knows beings' mental actions and afflictions and then speaks Dharma for them accordingly:

Because the sounds of the words he speaks are perfectly pure, even as he expounds [the Dharma] with a single voice, he is able to cause everyone to feel joyful;

Because his body is well-formed and possessed of great awesome powers, as he abides within the congregation, there is no one at all who is able to surpass him;

Because he knows well the minds of beings, he is able to manifest bodies everywhere for them;

Because he teaches the Dharma skillfully, his voice is unobstructed;

Because he has attained sovereign mastery of mind, in skillfully teaching the great Dharma, no one is able to impede him;

Because he has attained the fearlessnesses, his mind is free of all timidity;

Because he has attained sovereign mastery of the Dharma, no one is able to surpass him;

Because he has attained sovereign mastery of knowledge, no one is able to overcome him;

Because he has attained sovereign mastery in the *prajñā-pāramitā*, there are no contradictions in the marks of dharmas about which he speaks;

- Because he has attained sovereign mastery in eloquence, as he speaks the Dharma in accordance with others' dispositions, his discourse is continuous and uninterrupted;
- Because he has attained sovereign mastery in *dhāraṇīs*, he is definitive in revealing the true character of dharmas;
- Because he has attained sovereign mastery in eloquence, whatever he is expounding upon, he is able to open many different gateways through the use of analogies;
- Because he has attained sovereign mastery in great compassion, he diligently instructs beings with unrelenting resolve;
- Because he has attained sovereign mastery in great kindness, he emanates a web of light that pleases the minds of everyone in the assembly.

When the bodhisattva sitting on the high and wide lion's throne expounds on the great Dharma in this way, aside from the Tathāgata or other great bodhisattvas possessed of supreme vows and wisdom, there are no other beings able to be superior to him in this. No one is even able to view the very summit of his crown or outshine him with their radiance. If someone wished to use challenging questions to cause him to bend in submission, this would be an utter impossibility.

Son of the Buddha, after the bodhisattva-mahāsattva acquires powers of sovereign mastery such as these, even if there were an ineffable number of worlds with vast *bodhimaṇḍas* full of beings and every one of those beings was possessed of the awesome virtue and physical marks of the lord of the great trichiliocosm, when this bodhisattva manifested his body, he would still be able to outshine even a great assembly such as this.

With great kindness and compassion he comforts those who are fearful and timid. With deep wisdom, he assesses their inclinations. Because he teaches the Dharma for them with fearless eloquence, he is able cause everyone to feel joyful. Why is this? Son of the Buddha:

- This is because the bodhisattva-mahāsattva has perfected the sphere of incalculably great wisdom;
- Because he has perfected the ability to make countless skillful distinctions;
- Because he has perfected vast powers of right mindfulness;
- Because he has perfected inexhaustible skillful wisdom;
- Because he has perfected the *dhāraṇī* by which one reaches a decisive and complete understanding of the true character of all dharmas;
- Because he has perfected the boundless resolve to attain bodhi;

Because he has perfected marvelous eloquence entirely free of error;

Because he has perfected the deep resolute faith by which one receives the empowerment of all buddhas;

Because he has perfected the power of wisdom by which one everywhere enters the congregations of all buddhas of the three periods of time;

Because he has perfected the pure mind that knows that all buddhas of the three periods of time are of the same essential nature; and

Because he has perfected the wisdom of all *tathāgatas* of the three times as well as the great vows and wisdom of all bodhisattvas by which he is able to serve as a great master of the Dharma who reveals and elucidates the right Dharma treasury of all buddhas while also protecting and preserving it.

At that time, wishing to restate his meaning, assisted by the spiritual power of the Buddha, Dharma Wisdom Bodhisattva then spoke these verses:

His mind dwells in bodhi and gathers manifold merit,
he is never neglectful and plants solid wisdom,
and he is rightly mindful of his resolve and never forgets it.
All buddhas of the ten directions rejoice in this.

He diligently exhorts himself with solid mindfulness and zeal,
has nothing in the world he depends on, never timidly retreats,
and, through non-contentiousness, enters the profound dharmas.
All buddhas of the ten directions rejoice in this.

After the buddhas' rejoice, he strengthens his vigor,
cultivates merit and wisdom and the dharmas assisting the path,
enters the grounds, purifies the many practices,
and fulfills the vows spoken of by the Tathāgata.

Cultivating in this way, he acquires the sublime Dharma.
Having acquired the Dharma, he then bestows it on the many beings.
Adapting to their mental dispositions, their faculties, and natures,
he accords with what is fitting as he expounds on it for them all.

As the bodhisattva discourses on Dharma for them,
he does not relinquish his own practice of the perfections.
Once the path of the *pāramitās* has been accomplished,
he forever rescues all beings from the ocean of the realms of existence.

Day and night, he is diligent in cultivation and free of indolence
as he prevents the lineages of the Three Jewels from ever being cut off.
All the dharmas of pristine purity that he practices
are all dedicated to reaching the ground of the Tathāgata.

All the many good practices the bodhisattva cultivates are all done for the purpose of ripening the many sorts of beings and to enable them to dispel darkness, destroy afflictions, conquer the armies of the *māras*, and realize right enlightenment.

Cultivating in this manner, he acquires the wisdom of the Buddha, deeply enters the right Dharma treasury of the Tathāgata, and becomes a great Dharma master, expounding on sublime Dharma, like a rain of the elixir of immortality bestowing its moisture on all.

His kindness, compassion, and deep sympathy extend to everyone. Of beings' thoughts and actions, there are none he does not know. He provides explanations for them, suited to their dispositions, of all the countless and boundlessly many dharmas of the Buddha.

Going and stopping, he is as calm and unhurried as the elephant king while also being as courageous and fearless as a lion.

He is as unshakeable as a mountain, possesses wisdom like an ocean, and is also like the great rains in dispelling the heat of the multitude.

At that time, after Dharma Wisdom Bodhisattva had spoken these verses, the Tathāgata was delighted and that great assembly upheld these teachings in practice.

The End of Chapter Eighteen

CHAPTER 19

Ascent to the Suyāma Heaven Palace

At that time, through the awe-inspiring spiritual powers of the Tathāgata, in all the worlds of the ten directions, in their four-continent lands, on their continent of Jambudvīpa, and also on the summit of their Mount Sumeru, everyone saw the Tathāgata abiding in the midst of a congregation in which, with the assistance of the Buddha's spiritual powers, all those bodhisattvas expounded on the Dharma. There was no one there not under the impression that he was always in the direct presence of the Buddha.

At that time, even without departing from any of those bodhi trees or the summits of those Mount Sumerus, the Bhagavat then proceeded toward the Hall of Jewel Adornments of the Suyāma Heaven Palace. At that time, the Suyāma Heaven king saw the Buddha coming in the distance and immediately used his spiritual powers to transformationally create a jeweled lotus flower dais lion throne within the palace.

It was adorned with a hundred myriad tiers of adornments, covered over from above by a hundred myriad interspersed gold nets, a hundred myriad flower curtains, a hundred myriad garland curtains, a hundred myriad incense curtains, and a hundred myriad jewel curtains. It was also encircled by arrays of flower canopies, garland canopies, incense canopies, and jewel canopies, each of them numbering a hundred myriads, and it was illuminated by the dazzling radiance of a hundred myriad light rays.

A hundred myriad Suyāma Heaven kings bowed down in reverence, a hundred myriad Brahma Heaven kings danced for joy, a hundred myriad bodhisattvas proclaimed praises, and a hundred myriad types of celestial music continuously played a hundred myriad kinds of Dharma sounds without interruption.

A hundred myriad kinds of flower clouds, a hundred myriad kinds of garland clouds, a hundred myriad kinds of adornment clouds, and a hundred myriad kinds of robe clouds surrounded and covered the scene and the light from a hundred myriad kinds of *maṇi* jewel clouds created dazzling illumination.

[This throne] was born of a hundred myriad kinds of roots of goodness, was protected and supported by a hundred myriad buddhas, was enhanced by a hundred myriad kinds of merit, was adorned by a hundred myriad kinds of deep resolve and a hundred myriad kinds of vows, was produced by a hundred myriad kinds of practices, was established by a hundred myriad kinds of dharmas, and was transformationally manifested by a hundred myriad kinds of spiritual powers. It constantly emanated a hundred myriad kinds of voices explaining all dharmas.

At that time, after that deva king had prepared the throne, he bent down his body before the Buddha and, placing his palms together, reverently and solemnly addressed the Buddha, saying, “Welcome, O Bhagavat. Welcome, Well Gone One. Welcome, Tathāgata. We only pray that the One Worthy of Offerings, the One of Right and Universal Enlightenment, will take pity on us and stay in this palace.”

The Buddha then accepted the invitation and ascended into the Jeweled Hall, while also doing so in all those same circumstances throughout the ten directions.

Then the [Suyāma] Heaven king recalled the roots of goodness he had planted in the presence of past buddhas, whereupon, assisted by the Buddha’s spiritual powers, he spoke these verses:

Famous Name Tathāgata, renowned throughout the ten directions
and the most supreme of all in auspiciousness,
has previously entered this very hall of *maṇi* jewels.
This place is therefore the most auspicious.

Jewel King Tathāgata, the lamp of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of purity.
This place is therefore the most auspicious.

Joyous Eyes Tathāgata, one with unimpeded vision
and the most supreme of all in auspiciousness,
has previously entered this hall of adornments.
This place is therefore the most auspicious.

Burning Lamp Tathāgata, one who illuminates the world
and the most supreme of all in auspiciousness,
has previously entered this hall of extraordinarily supremacy.
This place is therefore the most auspicious.

Beneficence Tathāgata, benefactor of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of immaculate purity.
This place is therefore the most auspicious.

Well Enlightened Tathāgata, one who had no teacher
and the most supreme of all in auspiciousness,
has previously entered this hall of precious fragrances.
This place is therefore the most auspicious.

Celestial Supremacy Tathāgata, the lamp within the world
and the most supreme of all in auspiciousness,
has previously entered this hall of wondrous fragrance.
This place is therefore the most auspicious.

Never Departing Tathāgata, the hero of discourses
and the most supreme of all in auspiciousness,
has previously entered this hall of the universal eye.
This place is therefore the most auspicious.

Unexcelled Tathāgata, one replete in the many virtues
and the most supreme of all in auspiciousness,
has previously entered this hall of fine adornments.
This place is therefore the most auspicious.

Austere Practices Tathāgata, benefactor of the world
and the most supreme of all in auspiciousness,
has previously entered this hall of universal adornments.
This place is therefore the most auspicious.

Just as the Suyāma Heaven king in this world, assisted by the Buddha's spiritual powers, recalled the meritorious qualities of buddhas of the past and proclaimed their praises, so too did the Suyāma Heaven kings throughout the worlds of the ten directions all also praise the meritorious qualities of the buddhas in this same way.

At that time, when the Bhagavat entered the Hall of Maṇi Jewel Adornments and sat down in the lotus posture on that jeweled lotus flower dais lion throne, this hall suddenly became just as vast as the dwelling space of that entire celestial congregation. So too did this occur in the same way in all those other places throughout the worlds of the ten directions.

The End of Chapter Nineteen

CHAPTER 20

Praise Verses in the Suyāma Heaven Palace

At that time, due to the Buddha's spiritual powers, from worlds beyond lands as numerous as the atoms in ten myriads of buddha *kṣētras*, there came from within the worlds in each of the ten directions a great bodhisattva, each attended by bodhisattvas as numerous as the atoms in a buddha *kṣētra*, all of whom came and gathered together there.

Their names were Forest of Meritorious Qualities Bodhisattva, Forest of Wisdom Bodhisattva, Forest of Supremacy Bodhisattva, Forest of Fearlessness Bodhisattva, Forest of a Sense of Shame and Dread of Blame Bodhisattva, Forest of Vigor Bodhisattva, Forest of Powers Bodhisattva, Forest of Practices Bodhisattva, Forest of Enlightenment Bodhisattva, and Forest of Knowledge Bodhisattva.

The lands from which these bodhisattvas came were Familial Wisdom World, Banner Wisdom World, Jeweled Wisdom World, Supreme Wisdom World, Lamp-like Wisdom World, Vajra Wisdom World, Blissful Wisdom World, Solar Wisdom World, Pure Wisdom World, and Brahman Wisdom World.

Each of these bodhisattvas had purely cultivated the brahman conduct in the presence of buddhas. They were Eternally Dwelling Eye Buddha, Invincible Eye Buddha, Non-abiding Eye Buddha, Unmoving Eye Buddha, Heavenly Eye Buddha, Liberation Eye Buddha, Truth-Examining Eye Buddha, Understanding Signs Eye Buddha, Supreme Eye Buddha, and Blue Eye Buddha.

After these bodhisattvas had arrived in the presence of the Buddha, they bowed down their heads in reverence at the Buddha's feet and then each transformationally created a *maṇi* jewel dais lion throne off in the respective direction from which he had come and sat down on it in the lotus posture. And just as those bodhisattvas came and gathered in the Suyāma Heaven in this world, so too did they do so in all those other worlds as well. All the names of those bodhisattvas, the names of their worlds, and the names of their *tathāgatas* were all identical and no different.

Then, the Bhagavat emanated from the top of his two feet a hundred thousand *koṭīs* of marvelously colored light rays which, in all

those worlds of the ten directions, everywhere illuminated the buddhas together with their great assemblies within the Suyāma Heaven Palaces, doing so in such a way that none of them failed to fully appear.

At that time, assisted by the awesome spiritual powers of the Buddha, Forest of Meritorious Qualities Bodhisattva surveyed the ten directions and then spoke these verses:

The Buddha has emanated great rays of light
everywhere illuminating the ten directions.
Everyone sees the one most revered among devas and men
with penetrating and unimpeded vision.

The Buddha sits here in the Suyāma Heaven Palace
even as he is present everywhere in the worlds of the ten directions.
This circumstance is of the most extraordinary sort,
rarely ever encountered in the world.

The Suyāma Heaven king
has uttered verses in praise of ten *tathāgatas*.
Just as this was seen here in this assembly,
so too was it just so in all those other places as well.

All of those other assembled bodhisattvas
share the same identical names as ours
and also proclaim the unexcelled Dharma
in all places throughout the ten directions.

The worlds from which they come
have names that also are no different.
Each of them has purely cultivated the brahman conduct
in those places where their buddhas dwell.

The names of all those *tathāgatas*
are all also just the same.
Their lands are all bounteous and happy
and they all possess sovereign mastery of the spiritual powers.

In all those places throughout the ten directions,
they all say, "The Buddha is dwelling here."
Some see him dwelling among the people
and some see him dwelling in a heavenly palace.

The Tathāgata is dwelling peacefully everywhere
throughout all lands
even as we now see the Buddha
dwelling here in this heavenly palace.

In the past, he made the vow to attain bodhi
which extended to all worlds of the ten directions.

Therefore the Buddha's awesome power
is inconceivable in its complete pervasiveness.

He has left the desires of those in the world far behind
and has completely fulfilled boundless virtues.
He has therefore acquired powers of the spiritual superknowledges
that no beings fail to see.

He roams to the worlds throughout the ten directions,
like space, utterly unimpeded.
Whether in a single body or countless bodies,
his signs are inapprehensible.

The meritorious qualities of the Buddha are boundless.
How could one even fathom them?
He neither stays nor goes,
and yet he everywhere enters the Dharma realm.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of Wisdom Bodhisattva surveyed the ten directions and then
spoke these verses:

The great guide of the world,
the unexcelled Bhagavat who has abandoned the defilements,
is one rarely encountered
even in an inconceivable number of kalpas.

The Buddha emanates great radiance
which no one in the world does not see.
He extensively expounds for the sake of the multitude
and thus benefits the many kinds of beings.

The Tathāgata comes forth into the world
to dispel the darkness of ignorance for the sake of the world.
A lamp for the world such as this
is rare and difficult to ever be able to behold.

He has already cultivated giving, moral virtue, patience,
vigor, and the *dhyāna* absorptions
as well as the *prajñā-pāramitā*,
and uses these to illuminate the world.

The Tathāgata has no peer.
If one sought his match, no one such as he could ever be found.
Without comprehending the reality with regard to dharmas,
no one would be able to see him.

The bodies and spiritual superknowledges of the Buddha
have such sovereign mastery, they are inconceivable.
He neither goes nor comes,
and yet he teaches the Dharma and liberates beings.

If there be anyone who is able to see or hear
the pure teacher of gods and men,
he shall forever escape the wretched destinies
and leave behind all sufferings.

For measureless and numberless kalpas,
he cultivated the practices leading to bodhi.
Whoever is unable to know the meaning of this
remains unable to realize buddhahood.

Though someone might have made offerings to countless buddhas
throughout an inconceivable number of kalpas,
if one were instead to know the meaning of this,
the merit thereby acquired would then exceed even that.

Though one might have bestowed upon buddhas
precious jewels enough to fill up countless *kṣetras*,
if one were still unable to know the meaning of this,
one could still never succeed in realizing bodhi.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of Supremacy Bodhisattva surveyed the ten directions and
then spoke these verses:

It is just as when, in the first month of summer,
in a clear and cloudless sky,
the brilliant sunlight's shining
has none of the ten directions it does not fill.

His radiance is so beyond measure
that there is no one who could fathom it.
If this would be true even for those who have eyes,
how much the more so it would be for those who are blind.

So too it is with the buddhas
whose meritorious qualities are so boundless that,
even if they tried for inconceivably many kalpas,
no one could ever discern and know them all.

All dharmas have no place from which they come
and also have no one who could create them.
They have nothing from which they are born
and they cannot be discriminated.

All dharmas have no coming forth.
Therefore there is nothing that is produced.
Because their production has no existence,
their extinction cannot be apprehended either.

All dharmas are unproduced
and also are not extinguished.

If one is able to understand them in this manner,
this person is one who sees the Tathāgata.

Because all dharmas are unproduced,
they have no inherently existent nature.

If one distinguishes and knows them in this way,
this person has a penetrating comprehension of the deep meaning.

Because dharmas have no nature at all,
there is no one who is able to completely know them.

If one understands dharmas in this manner,
then there is ultimately nothing at all which is understood.

That which is said to be produced
is that by which all lands appear to exist.

If one is able to comprehend the nature of those lands,
then one's mind will not be subject to confusion or delusion.

One contemplates in accordance with reality
the nature of the world and all of its lands.

If one is able to know this,
then one can skillfully explain the meaning of all things.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of Fearlessness Bodhisattva surveyed the ten directions and
then spoke these verses:

The vast body of the Tathāgata
reaches to the very end of the Dharma realm.
Without even leaving this throne,
he still pervades all places.

If on hearing Dharma such as this,
one feels reverence and resolute faith,
one will forever escape the three wretched destinies
and all the other sufferings and difficulties.

Even if one were to travel
to all the countless and innumerable worlds,
single-mindedly wishing to hear
of the Tathāgata's sovereign powers,
because such dharmas of the buddhas as these
constitute the unexcelled bodhi,
even if one wished to hear of them for but a moment,
there is no one who could succeed in this.

Wherever there were those who in the past
had faith in dharmas of the Buddha such as these,
they already become one of the most revered of two-legged beings
and then became lamps for the world.

Wherever there are those who in the future will hear
of the sovereign powers of the Tathāgata,
and having heard of them will then be able to have faith in them,
they too will be bound to realize buddhahood.

Wherever there are any in the present
who are able to have faith in this Dharma of the Buddha,
they too are bound to realize right enlightenment
and then expound the Dharma fearlessly.

This Dharma is extremely difficult to encounter
even in countless and numberless kalpas.
If there any who are able to obtain a hearing of it,
one should realize this is due to the power of their original vows.

If there is someone who is able to accept and uphold
dharmas of all buddhas such as these and then,
having upheld them, can then extensively proclaim and explain them,
this person is bound to realize buddhahood.

How much the more so is this true of one who is diligently vigorous
and who never relinquishes his steadfast resolve.
One should realize that a person such as this
is definitely bound to realize bodhi.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of a Sense of Shame and Dread of Blame Bodhisattva surveyed
the ten directions and then spoke these verses:

If someone succeeds in hearing this
rare dharma of sovereign mastery
and is then able to arouse thoughts of joyous delight,
he will swiftly do away with the net of doubts and delusions.

He who is possessed of all knowledge and vision
uttered such words himself.
There is nothing not known by the Tathāgata.
He is therefore inconceivable.

There is no one who, from a state of no wisdom,
could then simply bring forth wisdom.
Those in the world are forever immersed in darkness.
Therefore there is no one able to produce it.

Just as form and non-form
are twofold and thus are not one,
so too it is with wisdom and non-wisdom,
for their substance in each case is different.

Just as what has signs and what is signless
as well as *saṃsāra* and *nirvāṇa*

when distinguished, are each different,
so too it is with wisdom and the absence of wisdom.

Just as it is with worlds which, when first being established,
have no signs of their destruction,
so too it is with wisdom and the absence of wisdom,
for those two characteristics are not both present at one time.

Just as, when the bodhisattva first arouses the resolve,
he is not just then possessed of the mind he acquires only later,
so too it is with wisdom and the absence of wisdom,
for those two states of mind do not occur at the same time.

Just as in the body possessed of its consciousnesses,
there is no joining of any one of them with any other,
so too it is with wisdom and the absence of wisdom,
for they ultimately have no circumstance in which they unite.

Just as the medicine known as *agada*
is able to destroy every sort of poison,
so too it is with wisdom
which is able to extinguish the absence of wisdom.

The Tathāgata is one who is unexcelled
and is also one who has no peer.
No one can even compare to him.
He is therefore but rarely encountered.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of Vigor Bodhisattva surveyed the ten directions and then
spoke these verses:

All dharmas have no distinctions
and there is no one able to know them.
Only a buddha and another buddha would understand this
because their wisdom is ultimate.

This is just as with gold and the color of gold
for which it is their nature to be indistinguishable.
So too it is with the Dharma and non-Dharma
which, in their essential nature, have no difference.

Beings and non-beings
are both devoid of any reality.
The nature of dharmas such as these is that
the reality of them both is non-existent.

Just as it is so of the future
that it has none of the signs of the past,
so too it is with all dharmas
which are themselves devoid of any signs at all.

Just as it is with the marks of production and extinction
that in all their varieties are unreal,
so too it is with all dharmas
in which an inherent nature does not exist at all.

Though nirvāṇa cannot be seized upon,
when spoken of, it is of two kinds.
So too it is with all dharmas,
for it is through discriminations that differences exist.

Just as it is in reliance on those things which are counted
that there exists that which is able to keep their count.³¹²
Their respective natures are entirely nonexistent.
Just so does one completely understand dharmas.

This is analogous to the method of counting
that increases from one to the measureless.
The method of counting is devoid of any essential nature.
It is by resort to intelligence that such distinctions are made.

Just as it is with all worlds
that, with the burning of the kalpa, they come to an end,
yet empty space remains unruined,
so too it is with the wisdom of the Buddha.

Just as the beings throughout the ten directions
each seize on signs in what is but empty space,
So too it is that, in regard to the Buddha,
those in the world make false discriminations.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of Powers Bodhisattva surveyed the ten directions and then
spoke these verses:

All realms of beings
dwell within the three periods of time,
and all beings of the three periods of time
dwell within the five aggregates.

For the aggregates, it is karmic actions that are their root.
For karmic actions, it is the mind that is their root.
Mind dharmas are like mere conjurations.
So too it is with the world.

The world is not self-created
nor is it created by something other.
Nonetheless it succeeds in having a creation
and also succeeds in having a destruction.

Although the world has a creation
and although the world has a destruction,

for those with a complete comprehension of the world,
these two should not even be mentioned.

What is it that constitutes the world?
And what is it that is not the world?
What is the world and what is not the world
are merely distinctions in name.

It is the dharmas of the three times and the five aggregates
that are said to constitute the world.
Their extinction is what is not the world.
Matters such as these are merely artificial designations.

How is it that one speaks of the aggregates?
What nature do the aggregates possess?
The nature of the aggregates cannot be extinguished.
Therefore one speaks of their being unproduced.

When distinguishing these aggregates,
their nature is found to be empty and quiescent.
Because they are empty, they cannot be destroyed.
This is the meaning of being unproduced.

Since beings are like this,
all buddhas are also just this same way.
The buddhas and the dharmas of all buddhas—
they are devoid of any inherently existent nature.

If there be anyone who is able to know these dharmas
in a way that accords with reality and is free of inverted views,
then the person possessed of all knowledge and vision
will always be seen directly before him.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of Practices Bodhisattva surveyed the ten directions and then
spoke these verses:

Just as elemental earth
as it exists in all worlds of the ten directions
is entirely devoid of any inherently existent nature,
and yet there is no place that it is not pervasively present,
so too it is with the body of the Buddha
which everywhere pervades all worlds.
All its many different forms and characteristics
have no subjective agent and no place from which they come.
It is only on the basis of karmic actions
that one speaks of the existence of any being.
And it is also not apart from beings
that there is any karmic action at all that can be found.

The nature of karmic actions is fundamentally empty and quiescent.
yet they are that upon which beings depend.

They everywhere create the many forms and characteristics
which themselves also have no place from which they come.

All such forms and characteristics as these
arise from the inconceivable power of karma.

If one completely comprehends their root,
then one has nothing at all that one sees within them.

So too it is with the body of the Buddha,
for that is inconceivable.

All of its many different forms and characteristics
appear throughout the *kṣetras* of the ten directions.

The body itself is not the Buddha.

The Buddha himself is not the body.

It is only the Dharma which constitutes his body
and which completely comprehends all dharmas.

If one is able to see the body of the Buddha
as pure and like the nature of dharmas,
this person will become free of all doubts and delusions
with respect to the Dharma of the Buddha.

If one sees all dharmas
as having an original nature like nirvāṇa,
this then is to see the Tathāgata
as ultimately having no place in which he dwells.

If one cultivates right mindfulness
and sees with complete clarity the Rightly Enlightened One
as signless and without any basis for discriminations,
this one qualifies as a son of the Dharma King.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of Enlightenment Bodhisattva surveyed the ten directions and
then spoke these verses:

It is analogous to a master painter³¹³
who is spreading forth his colors
as he falsely seizes on differentiating signs
even though the great elements have no such distinctions.

The great elements themselves have no such coloration
and within those colors, there are none of the great elements.
Still, it is not apart from the great elements
that there are then these colors which can be found.

There are no colored paintings in the mind,
nor is there any mind within a colored painting.

Still, it is not apart from the mind,
that there is then a colored painting which can be found.

That mind never stops [creating its paintings]
which are so countless as to be inconceivable.
They manifest all colors,
and yet they each remain unaware of the others.

Just as a master painter
is unable to know his own mind,
yet paints because of the mind,
so too, the nature of all dharmas is just like this.

The mind is like a master painter
who is able to paint all worlds.
All of the five aggregates arise from it
and there is no dharma it does not create.

Just as it is with the mind, so too it is with the Buddha.
Just as it is with the Buddha, so too it is with beings.
One should realize that the Buddha and the mind
both have an essential nature that is endless.

If a person knows that it is the actions of the mind
that everywhere create all worlds,
then this person thereby sees the Buddha
and completely understands the Buddha's true nature.

The mind does not abide in the body,
nor does the body abide in the mind,
and yet they are able to do the Buddha's works
with unprecedented sovereign mastery.

If one wishes to completely know
all buddhas of the three periods of time,
then he should contemplate the nature of the Dharma realm
as being entirely created by the mind alone.

At that time, assisted by the awesome spiritual powers of the Buddha,
Forest of Knowledge Bodhisattva surveyed the ten directions and
then spoke these verses:

That which one grasps is ungraspable.
That which one sees is invisible.
That which one hears cannot be heard.
The one mind is inconceivable.

The measurable and the immeasurable
are both ungraspable.
If there is anyone who wishes to grasp them,
they will ultimately have nothing they apprehend.

When what one should not speak of, one nonetheless speaks of,
this amounts to deceiving oneself.

When one has not completed one's own work,
one fails to cause the multitudes to be happy.

If one wished to praise the Tathāgata's
boundless body of wondrous form,
even exhausting countless kalpas in doing so,
no one would be able to completely describe it.

Just as a wish-fulfilling jewel
is able to manifest all forms,
manifesting forms from what is formless,
so too it is with all the buddhas.

This is also analogous to pure empty space
which is formless and invisible.
Although it manifests all forms,
there is still no one able to see empty space itself.

So too it is with all the buddhas
who everywhere manifest countless forms.
This is not a place where thought can function
and it is something that no one can see.

Although one hears the voice of the Tathāgata,
that voice is not the Tathāgata.
Still, it is not apart from that voice
that one can know the One of Right and Perfect Enlightenment.

Bodhi has no coming or going.
It goes beyond all discriminations.
How then could one claim of oneself
that he is able to succeed in seeing it?

The buddhas have no dharmas at all.
What then could the Buddha speak of?
It is only in accordance with one's own mind
that one supposes he speaks dharmas such as these.

The End of Chapter Twenty

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 *māṇava*,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 *kṣetras* 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

CHAPTER 22

The Ten Inexhaustible Treasuries

At that time, Forest of Meritorious Qualities Bodhisattva again addressed the bodhisattvas, saying:

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of treasuries of which all buddhas of the past, future, and present have spoken, will speak, and do now speak. What then are those ten? They are:

- The treasury of faith;
- The treasury of moral precepts;
- The treasury of a sense of shame;
- The treasury of a dread of blame;
- The treasury of learning;
- The treasury of giving;
- The treasury of wisdom;
- The treasury of recollection;
- The treasury of retention; and
- The treasury of eloquence.

These are the ten. Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's "treasury of faith"? This bodhisattva has the following kinds of faith:

- Faith that all dharmas are empty;
- Faith that all dharmas are signless;
- Faith that all dharmas are wishless;
- Faith that all dharmas are uncreated;
- Faith that all dharmas have no basis for discriminations;
- Faith that all dharmas are baseless;
- Faith that all dharmas are measureless;
- Faith that all dharmas are insuperable;
- Faith that all dharmas are difficult to transcend; and
- Faith that all dharmas are unproduced.

If the bodhisattva is able to accord with all dharmas in these ways, then, having produced pure faith:

- Whenever he hears of the inconceivability of the Dharma of the Buddha, his mind is not intimidated;

Whenever he hears of the inconceivability of all buddhas, his mind is not intimidated;
 Whenever he hears of the inconceivability of the realms of beings, his mind is not intimidated;
 Whenever he hears of the inconceivability of the Dharma realm, his mind is not intimidated;
 Whenever he hears of the inconceivability of the realm of empty space, his mind is not intimidated;
 Whenever he hears of the inconceivability of the realm of nirvāṇa, his mind is not intimidated;
 Whenever he hears of the inconceivability of past time, his mind is not intimidated;
 Whenever he hears of the inconceivability of future time, his mind is not intimidated;
 Whenever he hears of the inconceivability of the present time, his mind is not intimidated; and
 Whenever he hears of the inconceivability of the entry into all kalpas, his mind is not intimidated.

And why is this? This bodhisattva all along maintains solid faith in the buddhas, knowing that the wisdom of the Buddha is boundless and endless, knowing that in every one of the countless worlds throughout the ten directions there are countless buddhas who have realized, now realize, and will realize *anuttara-samyak-sambodhi*, have already appeared in the world, now appear in the world, and will appear in the world, and have entered nirvāṇa, now enter nirvāṇa, and will enter nirvāṇa. So, too, he knows that the wisdom of the buddhas is neither increased nor decreased, is neither produced nor destroyed, is neither advancing nor receding, is neither near nor far, and is neither to be known nor relinquished.

This bodhisattva enters the wisdom of the Buddha and develops boundless and inexhaustible faith. Having acquired this faith, his resolve becomes irreversible. His mind does not become mixed up or disordered, cannot be harmed, is free of defiling attachment, always has a foundation, accords with the *āryas*, abides in the house of the *tathāgatas*, guards and preserves the lineage of all buddhas, increases the resolute faith of all bodhisattvas, accords with the roots of goodness of all *tathāgatas*, and produces the skillful means of all buddhas. This is what is meant by the bodhisattva-mahāsattva's treasury of faith. If the bodhisattva abides in this treasury of faith, he is then able to hear and retain all dharmas of the Buddha, teach them for beings, and enable them all to awaken.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva’s “treasury of moral precepts”? This bodhisattva perfects:

- The moral precept of universal benefit;
- The moral precept of not taking on [wrong] prohibitions;
- The moral precept of not dwelling;
- The moral precept of having no regrets;
- The moral precept of noncontentiousness;
- The moral precept of nonharming;
- The moral precept of nondefilement;
- The moral precept of noncovetousness;
- The moral precept of faultlessness; and
- The moral precept of nontransgression.

What is meant by the moral precept of universal benefit? This bodhisattva’s taking on and upholding pure precepts is originally done for the purpose of benefiting all beings.

What is meant by the moral precept of not taking on [wrong] prohibitions? This bodhisattva does not take on the practice of any of the prohibitions of non-Buddhist traditions. Rather, he is naturally vigorous in upholding only the same pure precepts as those observed by all buddhas, the *tathāgatas*, of the three periods of time.

What is meant by the moral precept of not dwelling? When this bodhisattva takes on and upholds the moral precepts, his mind does not dwell in the desire realm, does not dwell in the form realm, and does not dwell in the formless realm. Why? It is not for the purpose of seeking to be reborn there that he upholds the moral precepts.

What is meant by the moral precept of having no regrets? This bodhisattva always succeeds in dwelling peacefully with a mind free of regrets. And how is this so? This is because he does not commit grave karmic offenses, does not engage in flattery and deception, and does not break the pure moral precepts.

What is meant by the moral precept of noncontentiousness? This bodhisattva does not regard previously established regulations as wrong and does not establish additional ones. His mind always accords with the moral precepts leading toward nirvāṇa, completely fulfills their observance, and remains free of any violations. He does not use his upholding of moral precepts to torment other beings, thereby causing them to experience suffering. Rather, it is solely with the wish that everyone always be happy that he upholds the moral precepts.

What is meant by the moral precept of nonharming? This bodhisattva does not, because of the moral precepts, train in incantational skills and the formulation of medicinal potions with the intention of harming beings. Rather, it is solely for the sake of rescuing and protecting all beings that he upholds the moral precepts.

What is meant by the moral precept of nondefilement? This bodhisattva does not become attached to extreme views and does not observe impure precepts. Rather, he only contemplates conditioned arising as he upholds the moral precepts leading to emancipation.

What is meant by the moral precept of noncovetousness? This bodhisattva does not display any sort of extraordinary appearance to make a show of his own special qualities, but rather only upholds the moral precepts for the purpose of completely fulfilling the dharma leading to emancipation.

What is meant by the moral precept of remaining free of faults? This bodhisattva does not arrogantly proclaim, "I observe the moral precepts" and, whenever he sees those who break the precepts, he refrains from slighting or deprecating them to make them feel ashamed. Rather, he makes himself become single-minded in upholding the moral precepts.

What is meant by the moral precept of nontransgression? This bodhisattva forever cuts off killing, stealing, sexual misconduct, false speech, divisive speech, abusive speech, meaningless speech, covetousness, ill will, and wrong views. He completely fulfills the observance of the ten kinds of good karmic deeds. When this bodhisattva upholds this moral precept of non-transgression, he reflects, "When any being violates the pure precepts, this always arises from inverted views. It is only the Buddha, the Bhagavat, who is able to know due to which causes and conditions beings adopt inverted views and then violate the pure precepts. I should realize the unsurpassed bodhi and then extensively explain the true Dharma for beings in order to enable them to abandon inverted views."

This is what is meant by the second of the bodhisattva-mahāsattva's treasuries, the treasury of moral precepts.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of a sense of shame? This bodhisattva recalls all the past evil deeds he has committed and then arouses a sense of shame. That is to say, that bodhisattva thinks to himself as follows:

Throughout the beginningless past on up to the present, I have mutually served with all other beings in the roles of father, mother, elder brother, younger brother, elder sister, younger

sister, son, and daughter, during which time, due to being full of greed, hatred, delusion, arrogance, pride, flattery, deception, and all the other types of afflictions, we have harmed one another, have taken turns in attacking and robbing one another, and have raped, injured, and killed one another, having no sort of evil deed that we have not committed. All other beings have also acted in this way whereby, because of the afflictions, they have engaged in full measure in the many sorts of evil deeds.

Therefore we have each failed to respect the other, have each failed to esteem the other, have each failed to obey the other, have each failed to defer to the other, have each failed to inspire and guide the other, have each failed to protect and cherish the other, have each killed the other, and have each been the enemy of the other.

As I reflect upon my own and other beings' past, future, and present actions devoid of any sense of shame, I realize that, of all the buddhas of the three periods of time, there are none of them who do not know of and see this. If I now fail to cut off shameless actions such as these, then the buddhas of the three periods of time shall observe this in me. How then could I simply continue on in this way and fail to bring this to a halt? This would be utterly unthinkable.

Therefore, I should focus my mind on cutting off such behavior, on realizing *anuttara-samyak-saṃbodhi*, and on extensively explaining the true Dharma for beings.

This is what is meant by the third of the bodhisattva-mahāsattva's treasuries, the treasury of a sense of shame.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of a dread of blame? This bodhisattva feels a dread of blame for all the past instances in which, due to insatiable craving for the objects of the five desires, he increasingly engaged in greed, hatred, delusion, and the other afflictions. He then thinks, "I should now refrain from any further engagement in these endeavors." He also has this thought:

Beings, devoid of wisdom, give rise to all the afflictions and fully engage in all the evil dharmas, failing to be mutually respectful, failing to esteem one another, and so forth, even to the point that they become increasingly more bitter enemies of each other and have none of the evils such as these that they do not abundantly commit. Then, having committed them, they feel delight in having done so and seek to be praised for such acts. Being blind without the eye of wisdom, they have had nothing they know or see.

Having entered the womb in their mother's belly, they have taken birth, grown into a defiled body, and then finally arrive at the point where they have white hair and a wrinkled countenance. In contemplating this circumstance, those with wisdom observe that this is a matter involving impure dharmas arising solely because of sexual desire.

This is something that all buddhas of the three periods of time all know and see. If I were to now continue practicing such endeavors, then that would be to cheat and deceive all buddhas of the three periods of time. Therefore, I should cultivate a dread of blame, swiftly attain *anuttara-samyak-sambodhi*, and then extensively explain the true Dharma for beings.

This is what is meant by the fourth of the bodhisattva-mahāsattva's treasuries, the treasury of a dread of blame.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of learning? This bodhisattva knows:

Because this circumstance exists, this other circumstance exists;
 Because this circumstance does not exist, this other circumstance does not exist;
 Because this circumstance arises, this other circumstance will arise;
 Because this circumstance ceases, this other circumstance ceases;
 This is a worldly dharma;
 This is a world-transcending dharma;
 This is a conditioned dharma;
 This is an unconditioned dharma;
 This is a morally determinate dharma; and
 This is a morally indeterminate dharma.

What is meant by, "Because this circumstance exists, this other circumstance exists"? It means that it is because ignorance exists that actions exist.

What is meant by, "Because this circumstance does not exist, this other circumstance does not exist"? It means that it is because consciousness does not exist that name-and-form do not exist.

What is meant by, "Because this circumstance arises, this other circumstance will arise"? It means that it is because of the arising of craving that suffering arises.

What is meant by, "Because this circumstance ceases, this other circumstance ceases"? It means that it is due to the cessation of becoming that birth ceases.

What are “worldly dharmas”? They are form, feeling, perception, karmic formative factors, and consciousness.

What are “world-transcending dharmas”? They are moral precepts, meditative concentration, wisdom, liberation, and the knowledge and vision of liberation.

What are “conditioned dharmas”? They are the desire realm, the form realm, the formless realm, and the realms of beings.

What are “unconditioned dharmas”? They are empty space, *nirvāṇa*, cessation accomplished through analysis of objective conditions,³²² cessation not accomplished through analysis of objective conditions,³²³ conditioned arising, and the abiding nature of dharmas.³²⁴

What is meant by “morally determinate dharmas”? They are the four truths of the *āryas*, the four fruits of the *śramaṇa*, the four kinds of eloquence,³²⁵ the four fearlessnesses, the four stations of mindfulness, the four right efforts, the four foundations of psychic power, the five roots, the five powers, the seven enlightenment factors, and the eightfold path of the *āryas*.³²⁶

What is meant by “morally indeterminate dharmas”? They are:

Whether the world is bounded, unbounded, both bounded and unbounded, or neither bounded nor unbounded;

Whether the world is eternal, non-eternal, both eternal and non-eternal, or neither eternal nor non-eternal;

Whether the *Tathāgata* exists after *nirvāṇa*, does not exist after *nirvāṇa*, both exists and does not exist after *nirvāṇa*, or neither exists nor does not exist after *nirvāṇa*;

Whether the self and beings exist, do not exist, both exist and do not exist, or neither exist nor do not exist;

How many *tathāgatas* entered *parinirvāṇa* in the past;

How many *śrāvaka* disciples and *pratyekabuddhas* entered *parinirvāṇa* [in the past];

How many *tathāgatas*, how many *śrāvaka* disciples and *pratyekabuddhas*, and how many beings there will be in the future;

How many *tathāgatas*, how many *śrāvaka* disciples and *pratyekabuddhas*, and how many beings now abide in the present;

Who the first *tathāgata* was to ever come forth into the world;

Which *śrāvaka* disciples and *pratyekabuddhas* were the very first to come forth into the world;

Which beings were the very first to come forth into existence;

Which of the *tathāgatas* will be the very last to come forth into the world;

Which of the *śrāvaka* disciples and which of the *pratyekabuddhas*
 will be the very last to come forth into the world;
 Which beings will be the very last to come forth;
 Which dharma was the very first;
 Which dharma will be the very last;
 Where the world came from and where it will go;
 How many worlds are created and how many are destroyed;
 Where do worlds come from and where do they go;
 When was the very beginning of *saṃsāra*;
 What will constitute the very end of *saṃsāra*.

This is what is meant by “morally indeterminate dharmas.” The bodhisattva-mahāsattva thinks in this way: “Of all of the beings in the midst of *saṃsāra*, none of them has extensive learning. They are unable to completely know all these dharmas. I should resolve to retain the treasury of abundant learning, attain *anuttara-samyak-sambodhi*, and explain the true Dharma for beings.” This is what is meant by the fifth of the bodhisattva-mahāsattva’s treasuries, the treasury of extensive learning.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva’s treasury of giving? This bodhisattva practices ten kinds of giving, namely: shared giving, exhaustive giving, inward giving, outward giving, inward and outward giving, all-inclusive giving, past giving,³²⁷ future giving, present giving, and ultimate giving.

Sons of the Buddha, what is meant by shared giving? This bodhisattva’s natural disposition is inclined toward humanity, kindness, and the enjoyment of kindly giving. If he obtains delectably flavored foods, he does not take them exclusively for himself but rather sees it as essential to give to other beings and then only afterwards does he allow himself to eat. No matter what things he receives, he deals with them in this same way.

When he does go ahead and eat, he has this thought: “My body is full of eighty thousand sorts of microbes, all of which depend on me to remain alive. If my body is full and happy, then they too are full and happy. If my own body is suffering from hunger, then theirs are also suffering from hunger. Through my acceptance of all this drink and food, may it be that all beings are all able to become full.” Then, when he goes ahead and eats it himself for the sake of feeding them, he does not feel greed for its flavors.

He then has this additional thought: “Throughout the long night of existence, I have been fondly attached to my own body and, wishing to enable it to become full, I have then accepted drink and food.

By my now taking this food and making a kindly gift of it to beings, may I forever cut off all craving and attachment for the body." This is what is meant by shared giving.

What is meant by the bodhisattva's exhaustive giving? Sons of the Buddha, supposing that this bodhisattva acquires all sorts of different fine-flavored drinks and food, incense, flowers, robes, and other such things to sustain his life, if he then goes ahead and uses them for himself, he thereby acquires happiness and lengthened life. If he stops himself from doing so and instead gives those things to other people, then he becomes poor, endures sufferings, and experiences premature death.

It could be that at some time some person comes along and says to him, "You should now give me everything you own." The bodhisattva might then think to himself: "From the beginningless past up to the present day, I have buried countless bodies due to hunger and starvation. It has never happened that I have given up so much as the point of a hair to benefit other beings so that I might then acquire the fine benefit from having done so. Now, as in the past, I am again bound to relinquish this life. Therefore, for the sake of benefiting beings, I should now relinquish everything without reservation, even if by doing so, it brings this life to an end." This is what is meant by exhaustive giving.

What is meant by the bodhisattva's inward giving? Sons of the Buddha, suppose that this bodhisattva had just come into the flourishing of his youth, was physically well-developed, was of fine appearance, and had a body adorned by scents, flowers, and robes. Suppose too he had just received the anointing of the crown consecration by which he ascended to the station of the wheel-turning king, was abundantly endowed with the seven treasures, and ruled over the four continents. Suppose then that some person then came along and addressed this king, saying:

O Great King, you should realize that I have now encountered the deterioration of old age and have a body beset with grave disease. I am solitary, emaciated, faltering, and faced with the imminent arrival of death. Still, if I was simply able to obtain from the King's body his hands, feet, blood, flesh, head, eyes, bones, and marrow, then I would certainly have the hope of survival. I only wish, O Great King, that you would not think further on it with any regretful self cherishing, but rather would see your way to a kindly mindfulness of my plight and then bestow these gifts on me.

At that time, the bodhisattva would think in this way: “In due course, this body of mine will certainly die without having provided even a single benefit. It is only fitting then that I would swiftly renounce it to save a living being.” Having reflected thus, he would then go ahead and provide these gifts to him, doing so with a mind free of regrets. This is what is meant by inward giving.

What is meant by the bodhisattva’s outward giving? Sons of the Buddha, suppose that this bodhisattva was in the flourishing of his years, was possessed of a fine-looking physical appearance complete with the many signs, had fine flowers and the best robes as physical adornments, and had just received the anointing of the crown consecration to the royal station of a wheel-turning king who was well-endowed with the seven treasures and who ruled over the four continents. Suppose then that some man came along and addressed the king, saying, “I am now poverty-stricken and beset by many kinds of suffering. I only wish that the Humane and Kindly One might be especially moved to feel pity for me, relinquish the royal throne, and bestow it on me so that I might become the ruler who enjoys the sovereign’s wealth and happiness.”

At that time, the bodhisattva would think, “All honor and prosperity are definitely bound to diminish and come to an end. Once they have diminished and come to an end, I will be unable to bestow any further benefit on beings. It is only fitting then that I would now go along with what he seeks by completely fulfilling his wishes.” Having thought in this way, he would then straightaway bestow that gift on him, feeling no regrets. This is what is meant by outward giving.

What is meant by the bodhisattva’s inward and outward giving? Sons of the Buddha, suppose that this bodhisattva was, as described above, abiding on the wheel-turning king’s throne, well-endowed with the seven treasures and ruling over the four continents, whereupon some person then came along and addressed him, saying, “The King has already dwelt for a long time in this position of the wheel-turning king. However, I have not yet had the opportunity to acquire it. I only wish that the Great King might relinquish it to me while also becoming my minister or servant.”

At that time, the bodhisattva would have this thought: “My body, wealth, jewels, and royal position are all impermanent dharma bound for ruination and destruction. Now, I am enjoying the flourishing of my strength in which my wealth includes this entire continent. When a supplicant appears, I should use what is not solidly enduring to seek the solidly enduring Dharma.”

Having thought in this way, he would then immediately relinquish it, even going so far as to turn himself into a diligent servant without any thought of regret. This is what is meant by inward and outward giving.

What is meant by the bodhisattva's all-inclusive giving? Sons of the Buddha, suppose that this bodhisattva is again as described above, dwelling in the position of a wheel-turning king well-endowed with the seven treasures and ruling over the four continents, whereupon countless poverty-stricken people come before him and say, "The Great King's fame pervades the ten directions. It is out of admiration for him that we have now come here. We each now have requests and hope that he will let his kindness fall on all of us so that we may be fully satisfied."

Suppose then that, of all those poor people, some sought that great king's country, some sought his wives and sons, and some sought his hands, feet, blood, flesh, heart, lungs, head, eyes, marrow, and brain. At this time, the bodhisattva would think in this way: "Everything for which I feel kindness and affection is bound to separate and depart, and yet, when that occurs, there still will have been no benefit for beings. Now, wishing to forever renounce desire, I shall use all these things which are bound to depart and scatter to fulfill the wishes of these beings."

Having had this thought, he would then go ahead and give away all these things without any thoughts of regret and also without any feelings of disgust or disdain for those beings. This is what is meant by all-inclusive giving.

What is meant by the bodhisattva's past giving? When this bodhisattva hears of all the meritorious qualities of all buddhas and bodhisattvas of the past, having heard of them, he does not become attached to them, completely understands that they are non-existent, does not bring forth any discriminations about them, does not covet them, does not savor them, and does not seek to seize on them. He has nothing on which he relies, and sees dharmas as like a dream and as devoid of any enduring solidity. He does not conceive of the existence of any roots of goodness and also does not rely on them. Rather, he solely devotes himself to the teaching of beings caught in grasping and attachment so that they may become ripened in the Buddha's Dharma and so he expounds on it for their benefit.

He also contemplates in this way: "Even if one were to search for all dharmas of the past throughout the ten directions, one would still find that none of them can be apprehended." Having reflected

in this way, he then finally relinquishes all dharmas of the past. This is what is meant by past giving.

What is meant by the bodhisattva's future giving? On hearing of all the cultivation undertaken by those who will become the buddhas of the future, this bodhisattva completely understands them to be non-existent, refrains from seizing on any of their signs, does not especially delight in taking rebirth in any of their buddha lands, does not savor them, and does not become attached to them, yet he does not become weary of them, either. He does not dedicate roots of goodness to them nor does he withdraw any roots of goodness from them, either. Rather he remains constant and diligent in his cultivation, never allowing it to diminish or cease. He wishes only, because of those realms, to attract beings, explain the truth for them, and thus enable them to become ripened in the Buddha's Dharma.

As for these dharmas, they neither do nor do not have any location. They are neither inward nor outward and neither near nor far. He also has this thought: "If these dharmas are nonexistent, then one cannot fail to relinquish them." This is what is meant by future giving.

What is meant by the bodhisattva's present giving? When this bodhisattva hears of the perfectly fulfilled merit of the devas in the Four Heavenly Kings Heaven, the Heaven of the Thirty-Three, the Yama Heaven, the Tuṣita Heaven, the Transformation of Bliss Heaven, the Free Appropriation of Others' Bliss Heaven, the Brahma Heavens, including the Brahma-kāyika Heaven, the Brahma-purohita Heaven, the Brahma-pāriṣadya Heaven, and the Great Brahma Heaven, the Radiance Heavens, including the Lesser Light Heaven, the Limitless Light Heaven, and the Light-and-Sound Heaven, the Purity Heavens, including the Lesser Purity Heaven, the Limitless Purity Heaven, and the Pervasive Purity Heaven, the Vastness Heavens, including the Lesser Vastness Heaven, the Limitless Vastness Heaven, and the Vast Fruition Heaven, and the Trouble-Free Heaven, the Heat-Free Heaven, the Fine Vision Heaven, the Fine Manifestation Heaven, and the Ultimate Form Heaven, and also [when he hears of the perfectly fulfilled merit] of the *śrāvaka* disciples and the *pratyekabuddhas*, having heard of all this, his mind does not become confused, does not become depressed, does not become especially focused on it, and does not become scattered because of it. Rather, he simply contemplates all actions as being as unreal as a dream and thus remains free of any sort of covetousness for it or attachment to it. In order to enable beings to abandon the

wretched destinies, his mind remains free of any discriminations as he cultivates the bodhisattva path, perfects the dharmas of buddhahood, and expounds on them for the sake of those beings. This is what is meant by present giving.

What is meant by the bodhisattva's ultimate giving? Sons of the Buddha, suppose that this bodhisattva were confronted with the arrival to his abode of countless beings, some of whom had no eyes, some of whom had no ears, some of whom had no noses, or no tongues, or no hands, or no feet, all of whom then said to the bodhisattva, "We have only a scant amount of merit and thus have defective and deficient sense faculties. We only wish that the Worthy and Kind One will invoke a skillful expedient by which he relinquishes what he possesses and thus enables us to become completely endowed with them."

On hearing this, the bodhisattva would then give up these things to them. Even if, because of this, he had to go through *asaṃkhyeyas* of kalpas with incomplete sense faculties, his mind would still not have so much as a single thought of regret.

Rather, he would only contemplate this body as something which, from the moment of first entering the womb as an impure and minute form which developed its faculties in the belly, is subject to birth, aging, sickness, and death. He would also contemplate this body as unreal, as [the basis for] failing to have a sense of shame or dread of blame, as something that is not [regarded as] a possession by the worthies or *āryas*, as foul-smelling, defiled, and unclean, as held together by bones and joints pasted over with blood and flesh, as always leaking from the nine apertures, and as something a person might well view as disgusting and worthy of disdain. Having engaged in this contemplation, he would not have any thoughts of fondness for it or attachment to it.

He would then also have this thought: "This body is fragile, devoid of any enduring substantiality. How then could I now cherish any kind of affectionate attachment for it? I should rather give it up to others and thus fulfill their wishes. By this deed, I am providing guidance to beings to enable them to refrain from developing any affection for the body or mind so that they might all become able to develop the pure wisdom body." This is what is meant by ultimate giving. This is what is meant by the sixth of the bodhisattva-mahāsattva's treasures, the treasury of giving.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of wisdom? This bodhisattva knows form in accordance with reality, knows the accumulation of form in

accordance with reality, knows the cessation of form in accordance with reality, and knows the path to the cessation of form in accordance with reality.

He knows feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, knows the accumulation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, knows the cessation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality, and knows the path to the cessation of feelings, perceptions, karmic formative factors, and consciousness in accordance with reality.

He knows ignorance in accordance with reality, knows the accumulation of ignorance in accordance with reality, knows the cessation of ignorance in accordance with reality, and knows the path to the cessation of ignorance in accordance with reality.

He knows craving in accordance with reality, knows the accumulation of craving in accordance with reality, knows the cessation of craving in accordance with reality, and knows the path to the cessation of craving in accordance with reality.

He knows *śrāvaka* disciples in accordance with reality, knows the dharmas of *śrāvaka* disciples in accordance with reality, knows the accumulation of *śrāvaka* disciples in accordance with reality, and knows the nirvāṇa of *śrāvaka* disciples in accordance with reality.

He knows *pratyekabuddhas* in accordance with reality, knows the dharmas of *pratyekabuddhas* in accordance with reality, knows the accumulation of *pratyekabuddhas* in accordance with reality, and knows the nirvāṇa of *pratyekabuddhas* in accordance with reality.

He knows bodhisattvas in accordance with reality, knows the dharmas of bodhisattvas in accordance with reality, knows the accumulation of bodhisattvas in accordance with reality, and knows the nirvāṇa of bodhisattvas in accordance with reality.

How does he know these matters? He knows that whatever is created from the causes and conditions associated with actions arising from karmic retributions is in all cases empty and false, devoid of any reality, non-self, and insubstantial. He knows there is not the slightest dharma that can either be apprehended or established. Wishing to enable beings to realize their true nature, he extensively explains these matters for them.

And what all does he explain for them? He explains the indestructibility of dharmas. Which dharmas are indestructible? Form is indestructible and feelings, perceptions, karmic formative factors, and consciousness are indestructible. Ignorance is indestructible.

The dharmas of *śrāvaka* disciples, the dharmas of *pratyekabuddhas*, and the dharmas of bodhisattvas are indestructible.

Why is this so? It is because all dharmas have no creation, no creative agent by which they are produced, have no verbal designations, have no place in which they abide, are not born, do not arise, are not given, are not taken, have no movement or transformation, and have no function.

The bodhisattva perfects just such a treasury of measureless wisdom as this. Using just a few expedients, he completely understands all dharmas, naturally achieves a clear and penetrating understanding, and attains the awakening that arises without dependence on others.

This inexhaustible treasury of wisdom has ten kinds of inexhaustibility due to which it is said to be inexhaustible. What are those ten? They are:

Because his extensive learning and skillful means are inexhaustible;

Because his drawing near to good spiritual guides is inexhaustible;

Because his skillful discernment of the meanings of statements is inexhaustible;

Because his entry into the deep Dharma realm is inexhaustible;

Because his adornment with a single flavor of wisdom is inexhaustible;

Because his accumulation of all forms of merit with tireless resolve is inexhaustible;

Because his entry into the *dhāraṇī* gateways is inexhaustible;

Because his ability to distinguish the languages and voices of all beings is inexhaustible;

Because his ability to cut off the doubts and delusions of all beings is inexhaustible; and

Because his manifestation of all buddhas' spiritual powers for all beings to teach them, train them, and enable them to ceaselessly cultivate is inexhaustible.

These are the ten. This is what is meant by the seventh of the bodhisattva-mahāsattva's treasuries, the treasury of wisdom. Those abiding in this treasury acquire inexhaustible wisdom with which they are everywhere able to awaken all beings.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of recollection? This bodhisattva abandons delusion and accomplishes the perfect fulfillment of recollection by which he recalls one past life, two lives, and so forth on up to ten

lives, a hundred lives, a thousand lives, a hundred thousand lives, and even countless hundreds of thousands of lives.

He remembers the kalpas of establishment, the kalpas of destruction, and both the kalpas of establishment and the kalpas of destruction, remembering not just a single set of kalpas of establishment, not just a single set of kalpas of destruction, and not just a single set of kalpas of establishment and kalpas of destruction, but rather he remembers a hundred kalpas, a thousand kalpas, a hundred thousand *koṭīs* of *nayutas* of kalpas, and so forth on up to his recalling an innumerable number, a measureless number, a boundless number, an incomparable number, a numberless number, an indescribable number, an inconceivable number, an immeasurable number, an ineffable number, and an ineffable-ineffable number of kalpas.

He recalls the name of a single buddha and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' names. He recalls a single buddha's appearance in the world and his bestowing of predictions and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' appearances in the world and their bestowing of predictions. He recalls a single buddha's appearance in the world and his speaking of sutras and so forth on up to his remembrance of an ineffable-ineffable number of buddhas' appearances in the world and their speaking sutras.

And just as he recalls this in relation to their speaking of sutras, so too does this hold true for his remembrance of their speaking of the *geyas*, the predictions, the *gāthas*, the *nidānas*, the *udānas*, the previous circumstances, the previous lifetimes, the expansive teachings, the unprecedented teachings, the analogies, and the doctrinal discourses.³²⁸

He remembers a single congregation and so forth on up to his remembrance of an ineffable-ineffable number of congregations. He remembers the expounding of a single dharma and so forth on up to his remembrance of an ineffable-ineffable number of dharmas. He remembers many different sorts of natures associated with a single faculty and so forth on up to his remembrance of countless different sorts of natures associated with an ineffable-ineffable number of faculties. He remembers countless different sorts of natures associated with a single faculty and so forth on up to his remembrance of countless different sorts of natures associated with an ineffable-ineffable number of faculties. He remembers all sorts of different natures associated with but one of the afflictions and so forth on up to his remembrance of all sorts of different natures associated with an ineffable-ineffable number of afflictions. He remembers all sorts

of different natures associated with a single samādhi and so forth on up to his remembrance of all sorts of different natures associated with an ineffable-ineffable number of samādhis.

This recollection of his is of ten kinds. They are: quiescent recollection, pure recollection, non-turbid recollection, clearly penetrating recollection, recollection of separation from sense objects, recollection of separation from many different sorts of sense objects, recollection of separation from defilements, recollection of dazzling radiance, recollection of the desirable, and unimpeded recollection.

When this bodhisattva abides in this recollection, nothing in the world can disturb him and none of the heterodox sorts of doctrines are able to cause him to waver. All of his roots of goodness from past lives have become purified. He has no defiling attachment to any worldly dharma. He cannot be destroyed by any of the many sorts of *māras* or adherents of non-Buddhist paths. When changing bodies and taking on rebirths, he does not forget anything at all. Whether it be in the past, the present, or the future, he discourses on Dharma endlessly. In all worlds, in dwelling together with other beings, he is always free of faults. He is unimpeded in entering the assemblies at the sites of enlightenment of all buddhas. Wherever all buddhas dwell, he is able to draw near to them all. This is what is meant by the eighth of the bodhisattva-mahāsattva's treasures, the treasury of recollection.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of retention? This bodhisattva retains the sutras spoken by all buddhas, including the meanings and principles of their texts and sentences, doing so without ever forgetting them. He retains them for a single lifetime and so forth on up to his retaining them for an ineffable-ineffable number of lifetimes.

He retains the name of a single buddha and so forth on up to his retention of an ineffable-ineffable number of buddha names which he retains for a single kalpa and so forth on up to his retaining them for an ineffable-ineffable number of kalpas.

He is able to retain a single buddha's bestowal of predictions and so forth on up to his retention of an ineffable-ineffable number of buddhas' bestowals of predictions. He retains a single sutra and so forth on up to his retention of an ineffable-ineffable number of sutras. He retains the details of a single assembly and so forth on up to his retention of the details of an ineffable number of assemblies.

He retains the discourse on a single dharma and so forth on up to his retention of the discourses on an ineffable-ineffable number of dharmas. He retains the countless different sorts of natures

associated with a single faculty and so forth on up to his retention of the countless different sorts of natures associated with an ineffable-ineffable number of faculties. He retains all sorts of different natures associated with a single affliction and so forth on up to his retention of many different sorts of natures associated with an ineffable-ineffable number of afflictions. He retains many different sorts of natures associated with a single samādhi and so forth on up to his retention of many different sorts of natures associated with an ineffable-ineffable number of samādhis.

Sons of the Buddha, this treasury of retention is boundless, difficult to fill up, difficult to reach the bottom of, difficult to draw near to, insurmountable, immeasurable, inexhaustible, and possessed of great awe-inspiring power. It is a buddha's sphere of cognition which only a buddha is able to completely comprehend. This is what is meant by the bodhisattva-mahāsattva's ninth treasury, the treasury of retention.

Sons of the Buddha, what is meant by the bodhisattva-mahāsattva's treasury of eloquence? This bodhisattva possesses deep wisdom, completely knows the true character of phenomena, and extensively expounds on all dharmas for beings, never contradicting the scriptures of the Buddha as he does so. He explains a single kind of dharma and so forth on up to his explanation of an ineffable-ineffable number of kinds of dharmas. He explains a single buddha's name and so forth on up to his explaining an ineffable-ineffable number of buddhas' names.

In this same way, he discourses on a single world, discourses on a single buddha's bestowal of predictions, discourses on a single sutra, discourses on a single congregation, expounds on a single dharma, discourses on countless different kinds of natures associated with a single faculty, discourses on countless different kinds of natures associated with a single affliction, discourses on countless different kinds of natures associated with a single samādhi, and so forth on up to his discoursing on countless different kinds of natures associated with an ineffable-ineffable number of samādhis.

He may discourse for a single day, may discourse for a half month, or discourse for a whole month, or may discourse for a hundred years, a thousand years, or discourse for a hundred thousand years, or for a single kalpa, a hundred kalpas, a thousand kalpas, or may discourse for a hundred thousand kalpas, or may discourse for a hundred thousand *koṭis* of *nayutas* of kalpas, or may discourse for innumerably many or countless many kalpas and so forth on up to his discoursing on these matters for an ineffable-ineffable

number of kalpas. In doing so, though he might exhaust these numbers of kalpas, it would be difficult for him to ever reach the end of the meanings and principles associated with but a single text or a single sentence.

And why is this? This is because this bodhisattva has completely perfected the ten inexhaustible treasures. Having completely perfected these treasures, he succeeds in having “the *dhāraṇī* gateway that subsumes all dharmas” manifest directly to him, a *dhāraṇī* that has a retinue of a hundred myriads of *asaṃkhyeyas* of *dhāraṇīs*. Having acquired this *dhāraṇī*, he draws upon the light of Dharma to extensively expound on the Dharma for beings. When he expounds on the Dharma, he fills up all worlds of the ten directions with the sublime voice issuing from the broad and long tongue. He adapts to the faculties and natures of beings and causes them all to feel completely satisfied so that their minds are pleased and so that they extinguish the defilement of all the afflictions that entangle them. He skillfully penetrates all the voices, spoken languages, and written languages with such eloquence that he enables all beings to carry forth the lineage of the Buddha without interruption and with continuously pure minds as he also uses the light of Dharma to expound on the Dharma endlessly and tirelessly. And why is this? It is because this bodhisattva has developed the boundless body that reaches to the very end of space and pervades the Dharma realm.

This is what is meant by the tenth of the bodhisattva-mahāsattva’s treasures, the treasury of eloquence. This treasury is inexhaustible, undivided, non-intermittent, never cut short, unchanging, unobstructed, irreversible, extremely profound and bottomlessly deep, difficult to enter, and such that it enters all the gateways of the Dharma of all buddhas.

Sons of the Buddha, these ten kinds of inexhaustible treasures have ten kinds of inexhaustible dharmas due to which they enable all bodhisattvas to accomplish the ultimate realization of unsurpassed bodhi. What are those ten? They are:

- Because they benefit all beings;
- Because they skillfully dedicate their original vows;
- Because they persist without interruption throughout all kalpas;
- Because, having awakened to everything throughout the realm of empty space, their minds are unbounded;
- Because they dedicate merit in the realm of the conditioned and yet do not become attached;
- Because they subsume endless dharmas within a single mind-moment of their sphere of cognition;

Because the resolve of their great vows remains unchanging;
Because they skillfully accumulate all *dhāraṇīs*;
Because they are regarded with protective mindfulness by all
buddhas; and
Because they realize all dharmas are like mere conjurations.

These are the ten kinds of inexhaustible dharmas by which they are able to cause everything done in the world to become an ultimate and inexhaustible great treasury.

The End of Chapter Twenty-Two

CHAPTER 23

The Ascent to the Tuṣita Heaven Palace

At that time, due to the Buddha's spiritual powers, in all those worlds throughout the ten directions, among their four continents, on the continent of Jambudvīpa, everyone saw the Tathāgata seated beneath the tree where there were bodhisattvas who, assisted by the Buddha's spiritual powers, expounded on the Dharma. There was no one there who did not believe himself to be constantly in the direct presence of the Buddha.

At that time, again due to his spiritual powers, without leaving the bodhi tree, the summit of Mount Sumeru or the Suyāma Heaven palace, the Bhagavat then went to the Tuṣita Heaven's Palace of Marvelous Jewel Adornments.

Then, seeing the Buddha coming from afar, the king of the Tuṣita Heaven immediately prepared a *maṇi* jewel dais lion throne within the palace. That lion throne was composed of marvelous celestial jewels acquired as a result of past cultivation of roots of goodness which appeared there through the spiritual powers of all *tathāgatas*. It was born from countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṅkhyeyas* of roots of goodness, was created by the pure dharmas of all *tathāgatas*, and was decorated with lustrous adornments appearing through the power of boundless merit and indestructible pure karmic rewards. Those who beheld it were insatiably delighted at the sight of it. This sort of world-transcending dharma was undefiled by the world. Of all the beings who came and gazed upon it, none could fathom all its wonders.

It had a hundred myriad *koṭīs* of tiers of steps surrounding it. It had a hundred myriad *koṭīs* of nets of gold, a hundred myriad *koṭīs* of floral curtains, a hundred myriad *koṭīs* of jeweled curtains, a hundred myriad *koṭīs* of garland curtains, and a hundred myriad *koṭīs* of incense curtains which stretched over the top of it. Flower garlands draped down and fragrant scents everywhere permeated the air. A hundred myriad *koṭīs* of floral canopies, a hundred myriad *koṭīs* of garland canopies, and a hundred myriad *koṭīs* of jewel canopies were held up by the devas arrayed in rows on the four sides and a hundred myriad *koṭīs* of bejeweled robes were spread across the top of it.

There were a hundred myriad *koṭīs* of surrounding towers graced with elegant shining adornments. There were a hundred myriad *koṭīs* of *maṇi* pearl nets and a hundred myriad *koṭīs* of jeweled nets that covered it from above. There were a hundred myriad *koṭīs* of jewel necklace nets draped down on all four sides, a hundred myriad *koṭīs* of adornment nets, a hundred myriad *koṭīs* of canopy nets, a hundred myriad *koṭīs* of robe nets, and a hundred myriad *koṭīs* of jeweled curtain nets that stretched over it from above. There were a hundred myriad *koṭīs* of jeweled lotus nets blossoming with gloriously radiant brilliance and a hundred myriad *koṭīs* of bejeweled incense nets, the fragrance from which was exquisitely sublime and delightful to the minds of the multitude.

There were a hundred myriad *koṭīs* of bejeweled bell curtains emanating harmonious and refined sounds in response to the movements of their bells. There were a hundred myriad *koṭīs* of sandalwood and jewel curtains the fragrant scent from which everywhere permeated the air. There were a hundred myriad *koṭīs* of bejeweled flower curtains the flowers of which blossomed radiantly, a hundred myriad *koṭīs* of curtains of the many sorts of marvelously colored robes rarely found in the world, a hundred myriad *koṭīs* of bodhisattva [image] curtains, a hundred myriad *koṭīs* of curtains of real gold, a hundred myriad *koṭīs* of *vaidūrya* curtains, a hundred myriad *koṭīs* of curtains of many different kinds of jewels, all of which stretched over it from above, and a hundred myriad *koṭīs* of curtains of all kinds of jewels which were adorned with immense *maṇi* jewels.

There were a hundred myriad *koṭīs* of flowers made of marvelous jewels surrounded by lustrous adornments, a hundred myriad *koṭīs* of *bimba* curtains³²⁹ with extraordinarily marvelous interspersed adornments, a hundred myriad *koṭīs* of jewel garlands, a hundred myriad *koṭīs* of incense garlands which draped down on all four sides, a hundred myriad *koṭīs* of solid incense the fragrance from which everywhere permeated the air, a hundred myriad *koṭīs* of necklaces of celestial adornments, a hundred myriad *koṭīs* of bejeweled flower necklaces, a hundred myriad *koṭīs* of necklaces made of jewels from the finest treasuries, a hundred myriad *koṭīs* of *maṇi* jewel necklaces, and a hundred myriad *koṭīs* of necklaces made from the ocean's *maṇi* jewels, all of which served as adornments for the body of the throne.

There were a hundred myriad *koṭīs* of marvelous jeweled silks formed into hanging belt decorations, a hundred myriad *koṭīs* of Indra vajra jewels, a hundred myriad *koṭīs* of magical³³⁰ *maṇi* jewels,

and a hundred myriad *koṭīs* of marvelously colored treasuries of real gold as interspersed adornments. There were a hundred myriad *koṭīs* of *vairocana maṇi* jewels and a hundred myriad *koṭīs* of Indra *maṇi* jewels shining with dazzling radiance.

There were a hundred myriad *koṭīs* of celestial solid *maṇi* jewels forming windows, a hundred myriad *koṭīs* of pure merit *maṇi* jewels displaying marvelous colors, a hundred myriad *koṭīs* of pure jewels from marvelous treasuries forming gateways, a hundred myriad *koṭīs* of the world's finest half-moon jewels, a hundred myriad *koṭīs* of stainless treasury *maṇi* jewels, and a hundred myriad *koṭīs* of lion-face *maṇi* jewels forming interspersed adornments.

A hundred myriad *koṭīs* of wish-fulfilling mind-king *maṇi* jewels, a hundred myriad *koṭīs* of Jambū River *maṇi* jewels, a hundred myriad *koṭīs* of pure core *maṇi* jewels, and a hundred myriad *koṭīs* of imperial banner *maṇi* jewels all emanated light which shone over it from above. A hundred myriad *koṭīs* of white silver core *maṇi* jewels and a hundred myriad *koṭīs* of *sumeru* banner *maṇi* jewels adorned its lotus dais.

A hundred myriad *koṭīs* of real pearl necklaces, a hundred myriad *koṭīs* of *vaiḍūrya* necklaces, a hundred myriad *koṭīs* of red jewel necklaces, a hundred myriad *koṭīs* of *maṇi* jewel necklaces, a hundred myriad *koṭīs* of jewel-light necklaces, a hundred myriad *koṭīs* of necklaces made from *maṇi* jewels containing many different kinds of cores, a hundred myriad *koṭīs* of real red pearl necklaces extremely pleasing to the observer, a hundred myriad *koṭīs* of necklaces made from *maṇi* jewels with cores of boundlessly many different forms and appearances, a hundred myriad *koṭīs* of necklaces made from ultimately and peerlessly pure *maṇi* jewels, and a hundred myriad *koṭīs* of supremely radiant *maṇi* jewel necklaces were draped down all around as adornments. There were a hundred myriad *koṭīs* of *maṇi* jewel bodied adornments of extraordinary wondrousness.

There were a hundred myriad *koṭīs* of marvelously colored Indra jewels, a hundred myriad *koṭīs* of black sandalwood incense, a hundred myriad *koṭīs* of incense from inconceivable realms, a hundred myriad *koṭīs* of marvelous incense from throughout the ten directions, a hundred myriad *koṭīs* of the most supreme sorts of incense, and a hundred myriad *koṭīs* of extremely delightful incense all releasing their fragrant scents everywhere throughout the ten directions.

A hundred myriad *koṭīs* of *vimbara* incense³³¹ spread everywhere throughout the ten directions, a hundred myriad *koṭīs* of pure light

incense everywhere perfumed beings with their scents, and a hundred myriad *koṭīs* of incense of a boundless range of colors spread everywhere throughout all buddha lands, never to fade away. A hundred myriad *koṭīs* of perfume incense, a hundred myriad *koṭīs* of permeating incense, and a hundred myriad *koṭīs* of burning incense sent their fragrant vapors everywhere about, perfuming everything.

There were a hundred myriad *koṭīs* of lotus-pod agarwood incense emanating loud sounds, a hundred myriad *koṭīs* of miraculous³³² fragrances able to transform the minds of the multitudes, a hundred myriad *koṭīs* of *aruṇa* incense with universally pervasive scents which had an exquisitely sweet aroma, and a hundred myriad *koṭīs* of incense able to provoke awakening that pervaded all places, enabling all who smelled them to have all their faculties brought to a state of quiescence. In addition, there were a hundred myriad *koṭīs* of incomparable sovereign fragrance incense which contributed their many different kinds of adornments to the atmosphere.

There were clouds raining down a hundred myriad *koṭīs* of heavenly flowers, clouds raining down a hundred myriad *koṭīs* of heavenly fragrances, clouds raining down a hundred myriad *koṭīs* of heavenly powdered incense, clouds raining down a hundred myriad *koṭīs* of heavenly *kusuma* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *padma* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *utpala* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *kumuda* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *puṇḍarīka* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *mandārava* flowers, clouds raining down a hundred myriad *koṭīs* of every type of heavenly flower, clouds raining down a hundred myriad *koṭīs* of heavenly raiment, clouds raining down a hundred myriad *koṭīs* of heavenly *maṇi* jewels, clouds raining down a hundred myriad *koṭīs* of heavenly canopies, clouds raining down a hundred myriad *koṭīs* of heavenly pennants, clouds raining down a hundred myriad *koṭīs* of heavenly crowns, clouds raining down a hundred myriad *koṭīs* of heavenly adornments, clouds raining down a hundred myriad *koṭīs* of heavenly jewel garlands, clouds raining down a hundred myriad *koṭīs* of heavenly jewel necklaces, clouds raining down a hundred myriad *koṭīs* of heavenly sandalwood incense clouds, and clouds raining down a hundred myriad *koṭīs* of heavenly agarwood incense.

A hundred myriad *koṭīs* of jeweled banners were erected, a hundred myriad *koṭīs* of jeweled pennants were suspended, a hundred

myriad *koṭīs* of jeweled silken belt streamers were hung, a hundred myriad *koṭīs* of incense burners were lit, a hundred myriad *koṭīs* of jeweled garlands were spread about, a hundred myriad *koṭīs* of jeweled fans were held, a hundred myriad *koṭīs* of jeweled whisks were raised, a hundred myriad *koṭīs* of jeweled bell nets were suspended, emanating marvelous sounds with the movement of a gentle breeze, a hundred myriad *koṭīs* of jeweled balustrades completely encircled the area, a hundred myriad *koṭīs* of jeweled *tāla* trees were arranged in sequential rows, a hundred myriad *koṭīs* of marvelously bejeweled windows were embellished with beautiful adornments, and a hundred myriad *koṭīs* of jeweled trees encircled the area, draping down their shade.

A hundred myriad *koṭīs* of connected jeweled towers stretched along in a display of magnificent continuous adornment. There were a hundred myriad *koṭīs* of jeweled gateways draped with necklaces. A hundred myriad *koṭīs* of gold bells rang forth wondrous sounds. A hundred myriad *koṭīs* of jewel necklaces marked with the emblem of auspiciousness draped down in pristine adornment. There were a hundred myriad *koṭīs* of jeweled *svastikas* able to dispel the many kinds of evil.

There were a hundred myriad *koṭīs* of gold-filled treasuries woven of gold thread, a hundred myriad *koṭīs* of jeweled canopies strung along in rows on poles made of jewels. There were a hundred myriad *koṭīs* of nets decorated with all kinds of jewels which were interspersed there as adornments.

There were a hundred myriad *koṭīs* of radiant jewels emanating all different kinds of light, a hundred myriad *koṭīs* of light rays emitting dazzling illumination everywhere, a hundred myriad *koṭīs* of solar-core spheres and a hundred myriad *koṭīs* of lunar-core spheres, both of which were composed of jewels of countless colors.

There were a hundred myriad *koṭīs* of fragrant flames producing reflected and interpenetrating light and a hundred myriad *koṭīs* of lotus flower seedpods blooming with fresh and luxuriant flowers. A hundred myriad *koṭīs* of jeweled nets, a hundred myriad *koṭīs* of flower nets, and a hundred myriad *koṭīs* of incense nets stretched over and covered the area from above.

There were a hundred myriad *koṭīs* of bejeweled celestial robes, a hundred myriad *koṭīs* of blue celestial robes, a hundred myriad *koṭīs* of yellow celestial robes, a hundred myriad *koṭīs* of red celestial robes, a hundred myriad *koṭīs* of exotically and marvelously colored

celestial robes, a hundred myriad *koṭīs* of celestial robes adorned with all kinds of exotic and marvelous jewels, a hundred myriad *koṭīs* of perfumed robes, a hundred myriad *koṭīs* of robes made from all different kinds of jewels, and a hundred myriad *koṭīs* of fresh white robes, all of which were skillfully spread about in ways that delighted whoever saw them.

There were a hundred myriad *koṭīs* of heavenly bell banners and a hundred myriad *koṭīs* of gold net banners emanating subtle and marvelous sounds, a hundred myriad *koṭīs* of heavenly silk embroidery banners replete with the many different colors, a hundred myriad *koṭīs* of perfumed banners draping perfumed nets, a hundred myriad *koṭīs* of flower banners raining down all kinds of flowers, a hundred myriad *koṭīs* of heavenly raiment banners hung with wondrous robes, a hundred myriad *koṭīs* of heavenly *maṇi* jewel banners adorned with many kinds of jewels, a hundred myriad *koṭīs* of heavenly adornment banners interspersed with many decorative elements, and a hundred myriad *koṭīs* of heavenly garland banners with all kinds of different flower garlands hanging down on all four sides.

There were a hundred myriad *koṭīs* of heavenly canopies and banners with jeweled bells ringing harmoniously in ways causing all listeners to feel delighted, a hundred myriad *koṭīs* of heavenly conches sending forth marvelous sounds, a hundred myriad *koṭīs* of heavenly drums resounding loudly, a hundred myriad *koṭīs* of heavenly harps making subtle and wondrous sounds, a hundred myriad *koṭīs* of heavenly *mardalas*³³³ making loud and marvelous sounds, a hundred myriad *koṭīs* of various kinds of heavenly music which all played simultaneously, a hundred myriad *koṭīs* of spontaneous heavenly music creating wondrous sounds everywhere pervading all the buddha *kṣetras*, a hundred myriad *koṭīs* of transformationally produced heavenly music, the sounds from which were like echoes resounding everywhere, a hundred myriad *koṭīs* of heavenly drums emanating marvelous sounds when struck, a hundred myriad *koṭīs* of kinds of heavenly music which accorded with the mind in their spontaneous emanation of harmonies of sound and rhythm, and a hundred myriad *koṭīs* of various forms of heavenly music which extinguished all afflictions.

There were a hundred myriad *koṭīs* of mind-pleasing sounds praising offerings, a hundred myriad *koṭīs* of far-reaching sounds praising service, a hundred myriad *koṭīs* of extremely deep sounds praising cultivation, a hundred myriad *koṭīs* of manifold marvelous sounds

praising the fruits of the Buddha's deeds, a hundred myriad *koṭīs* of subtle sounds praising principles accordant with reality, a hundred myriad *koṭīs* of unimpeded genuine sounds praising the Buddha's original practices, a hundred myriad *koṭīs* of pure sounds praising past offerings to all buddhas, a hundred myriad *koṭīs* of the sounds of Dharma gateways praising all buddhas' supreme fearlessness, a hundred myriad *koṭīs* of limitless sounds praising the endless meritorious qualities of the bodhisattvas, a hundred myriad *koṭīs* of sounds of the bodhisattva grounds praising instruction in the practices related to the bodhisattva grounds, and a hundred myriad *koṭīs* of uninterrupted sounds praising the endlessness of the Buddha's meritorious qualities.

There were a hundred myriad *koṭīs* of adaptive sounds which praised and commended the practices leading to seeing the buddhas, a hundred myriad *koṭīs* of sounds speaking of extremely profound dharmas and praising the principles related to the unimpeded knowledge of all dharmas, a hundred myriad *koṭīs* of far-reaching sounds which filled up all the buddha *kṣētras*, a hundred myriad *koṭīs* of sounds of unimpeded purity which adapted to beings' mental dispositions and caused them all to feel delighted, a hundred myriad *koṭīs* of sounds speaking of not dwelling within the three realms of existence which enabled the listeners to deeply penetrate the nature of dharmas, a hundred myriad *koṭīs* of joyous sounds which enabled the minds of the listeners to become unimpeded in developing deep faith and reverence, a hundred myriad *koṭīs* of sounds speaking of the Buddha's sphere of cognition which, no matter which sounds they uttered, they were all able to reveal the meanings of all dharmas, a hundred myriad *koṭīs* of *dhāraṇī* sounds which skillfully proclaimed with decisive understanding the distinctions in all sentences of Dharma contained in the Tathāgata's treasuries of secret teachings, and a hundred myriad *koṭīs* of sounds of all dharmas that were gentle, pleasant, and in harmony with the sounds of the many kinds of music.

There were a hundred myriad *koṭīs* of bodhisattvas at the station of first arousing their resolve who, on seeing this throne, doubly increased their resolve to attain all-knowledge, a hundred myriad *koṭīs* of bodhisattvas cultivating the grounds whose minds became purified and joyous, a hundred myriad *koṭīs* of bodhisattvas cultivating the practices whose awakened understanding became purified, a hundred myriad *koṭīs* of bodhisattvas at the station of noble birth

who thereby dwelt in supreme aspiration, a hundred myriad *koṭīs* of bodhisattvas with perfectly fulfilled skillful means who initiated the Great Vehicle practices, a hundred myriad *koṭīs* of bodhisattvas at the station of right resolve who then diligently cultivated the path of all bodhisattvas, a hundred myriad *koṭīs* of irreversible bodhisattvas who cultivated all the bodhisattva grounds, a hundred myriad *koṭīs* of bodhisattvas at the station of the chaste youth who acquired the light of all bodhisattvas' *samādhis*, a hundred myriad *koṭīs* of bodhisattvas at the station of the Dharma prince who penetrated the inconceivable spheres of cognition of all buddhas, and a hundred myriad *koṭīs* of bodhisattvas at the station of the anointing of the crown who became able to manifest the ten limitless powers of the Tathāgata.

There were a hundred myriad *koṭīs* of bodhisattvas who acquired sovereign mastery in the spiritual superknowledges, a hundred myriad *koṭīs* of bodhisattvas who developed pure understanding, a hundred myriad *koṭīs* of bodhisattvas whose minds became filled with delight, a hundred myriad *koṭīs* of bodhisattvas whose minds developed indestructibly deep faith, a hundred myriad *koṭīs* of bodhisattvas whose strength became vast, a hundred myriad *koṭīs* of bodhisattvas whose renown increased, a hundred myriad *koṭīs* of bodhisattvas who, when they expounded on the meaning of the Dharma, it enabled wisdom to become definite, a hundred myriad *koṭīs* of bodhisattvas whose right mindfulness became undistracted, a hundred myriad *koṭīs* of bodhisattvas who developed definite wisdom, and a hundred myriad *koṭīs* of bodhisattvas who acquired the power of retaining what is heard with which they retained all dharmas of the Buddha.

There were a hundred myriad *koṭīs* of bodhisattvas who produced measurelessly vast enlightened understanding, a hundred myriad *koṭīs* of bodhisattvas who became established in the faculty of faith, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *dāna pāramitā*, were able to give everything, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *śīla pāramitā*, completely observed the many moral precepts, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the patience *pāramitā*, their minds made no erroneous movements and they were able to patiently acquiesce in all dharmas of the Buddha, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the vigor *pāramitā*, were able to practice the measureless vigor leading to emancipation, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *dhyāna pāramitā*, attained the complete fulfillment of the measureless light of the *dhyāna*

absorptions, and a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *prajñā pāramitā*, their wisdom light was able to produce pervasively brilliant illumination, a hundred myriad *koṭīs* of bodhisattvas who had perfected the great vows, all of which were purified, and a hundred myriad *koṭīs* of bodhisattvas who had acquired the wisdom lamp which brightly illuminates the Dharma gateways.

There were a hundred myriad *koṭīs* of bodhisattvas who had become illuminated by the Dharma light of all buddhas of the ten directions, a hundred myriad *koṭīs* of bodhisattvas who, everywhere throughout the ten directions, expounded on the dharmas for abandoning delusion, a hundred myriad *koṭīs* of bodhisattvas who everywhere entered the *kṣetras* of all buddhas, a hundred myriad *koṭīs* of bodhisattvas whose Dharma bodies reached the lands of all buddhas, a hundred myriad *koṭīs* of bodhisattvas who acquired the voice of the Buddha and were able to extensively awaken others, a hundred myriad *koṭīs* of bodhisattvas who acquired the skillful means for the development of all-knowledge, a hundred myriad *koṭīs* of bodhisattvas who perfected all gateways to the Dharma, a hundred myriad *koṭīs* of bodhisattvas who perfected the Dharma wisdom comparable to a jeweled banner which is able to everywhere reveal all dharmas of the Buddha, and a hundred myriad *koṭīs* of bodhisattvas who were able to reveal all spheres of action of the Tathāgata.

There were a hundred myriad *koṭīs* of heavenly kings who bowed in reverence, a hundred myriad *koṭīs* of dragon kings who attentively and insatiably contemplated this scene, a hundred myriad *koṭīs* of *yakṣa* kings who raised their pressed palms above the crowns of their heads, a hundred myriad *koṭīs* of *gandharva* kings who developed minds of pure faith, a hundred myriad *koṭīs* of *asura* kings who cut off their thoughts of arrogance, a hundred myriad *koṭīs* of *garuḍa* kings who held silken streamers in their mouths, a hundred myriad *koṭīs* of *kiṃnara* kings who danced for joy, a hundred myriad *koṭīs* of *mahoraga* kings who gazed up in joyful admiration, a hundred myriad *koṭīs* of world leaders who bowed down their heads in reverence, a hundred myriad *koṭīs* of Trāyastriṃśa Heaven deva kings who gazed up in admiration without blinking, a hundred myriad *koṭīs* of Suyāma Heaven deva kings who uttered joyous praises, a hundred myriad *koṭīs* of Tuṣita Heaven deva kings who prostrated their bodies in reverence, a hundred myriad *koṭīs* of Transformation-of-Bliss Heaven deva kings who bowed down their heads in reverence, a hundred myriad *koṭīs* of Paranirmita-vaśavartin Heaven deva kings who

pressed their palms together in reverence, a hundred myriad *koṭīs* of Brahma Heaven deva kings who single-mindedly contemplated the scene, a hundred myriad *koṭīs* of Maheśvara Heaven deva kings who respectfully presented offerings, and a hundred myriad *koṭīs* of bodhisattvas who uttered praises.

There were a hundred myriad *koṭīs* of celestial nymphs who made offerings with focused minds, a hundred myriad *koṭīs* of devas of identical vows who danced for joy, a hundred myriad *koṭīs* of devas who formerly dwelt together uttered marvelous sounding praises, a hundred myriad *koṭīs* of Brahma-kāyika Heaven devas who prostrated their bodies in reverence, a hundred myriad *koṭīs* of Brahma-purohita Heaven devas who pressed their palms together atop their heads, a hundred myriad *koṭīs* of Brahma-pāriṣadya devas who encircled the area and served as guardians, a hundred myriad *koṭīs* of Great Brahma Heaven devas who uttered praises of countless meritorious qualities, hundreds of myriads of *koṭīs* of devas from the Light Heavens³³⁴ who bowed down in five-point prostration, including a hundred myriad *koṭīs* of Lesser Light Heaven devas who proclaimed their praises of the rarity of encountering a buddha in the world, a hundred myriad *koṭīs* of Limitless Light Heaven devas who paid reverence to the Buddha from a distance, a hundred myriad *koṭīs* of Light and Sound Heaven devas who uttered praises of the rarity of being able to see the Tathāgata, hundreds of myriads of *koṭīs* of devas from the Purity Heavens³³⁵ who, bringing their palaces, came here to pay their respects, a hundred myriad *koṭīs* of Lesser Purity Heaven devas who, with purified minds, bowed down their heads in reverence, a hundred myriad *koṭīs* of Limitless Purity Heaven devas who had come down, wishing to see the Buddha, a hundred myriad *koṭīs* of Universal Purity Heaven devas who, feeling reverential esteem, drew near and made offerings, hundreds of myriads of *koṭīs* of devas from the Vastness Heavens³³⁶ who recalled roots of goodness established in the past, a hundred myriad *koṭīs* of Lesser Vastness Heaven devas who, having arrived where the Tathāgata dwelt, had thoughts about the rarity of this event, a hundred myriad *koṭīs* of Limitless Vastness Heaven devas who, resolute in their reverential esteem, initiated all kinds of good deeds, a hundred myriad *koṭīs* of Vast Fruition Heaven devas who bowed their bodies in reverence, a hundred myriad *koṭīs* of Trouble-Free Heaven devas who, with a steadfast faculty of faith, bowed down in reverence, a hundred myriad *koṭīs* of Heat-Free Heaven Devas who pressed their palms together and tirelessly

practiced mindfulness of the Buddha, a hundred myriad *koṭīs* of Fine Vision Heaven devas who bowed their heads to the ground in reverence, a hundred myriad *koṭīs* of Fine Manifestation Heaven devas who, with ceaseless resolve, reflected on making offerings to the Buddha, a hundred myriad *koṭīs* of Akaniṣṭha Heaven devas who respectfully bowed down in reverence, a hundred myriad *koṭīs* of all different kinds of devas who all joyously sang praises, and a hundred myriad *koṭīs* of other devas who each engaged in skillful reflections by which they created adornments.

There were a hundred myriad *koṭīs* of bodhisattva devas who guarded the Buddha's throne and ceaselessly created adornments, a hundred myriad *koṭīs* of flower-bearing bodhisattvas who rained down many different kinds of flowers, a hundred myriad *koṭīs* of incense-bearing bodhisattvas who rained down many different kinds of incense, a hundred myriad *koṭīs* of garland-bearing bodhisattvas who rained down many different kinds of garlands, a hundred myriad *koṭīs* of bodhisattvas bearing powdered incense who rained down many different kinds of powdered incense, a hundred myriad *koṭīs* of perfume-bearing bodhisattvas who rained down many different kinds of perfumes, a hundred myriad *koṭīs* of robe-bearing bodhisattvas who rained down many different kinds of robes, a hundred myriad *koṭīs* of canopy-bearing bodhisattvas who rained down many different kinds of canopies, a hundred myriad *koṭīs* of banner-bearing bodhisattvas who rained down many different kinds of banners, a hundred myriad *koṭīs* of pennant-bearing bodhisattvas who rained down many different kinds of pennants, a hundred myriad *koṭīs* of jewel-bearing bodhisattvas who rained down many different kinds of jewels, and a hundred myriad *koṭīs* of adornment-bearing bodhisattvas who rained down many different kinds of adornments.

There were a hundred myriad *koṭīs* of devas' sons who emerged from their heavenly palaces and came to the site of the throne, a hundred myriad *koṭīs* of devas' sons who, with thoughts of pure faith, came along with their palaces, a hundred myriad *koṭīs* of devas' sons who had been born into nobility who held up the throne with their bodies, and a hundred myriad *koṭīs* of consecrated devas' sons who held up the throne with their entire bodies.

There were a hundred myriad *koṭīs* of meditating bodhisattvas who engaged in reverential reflections, a hundred myriad *koṭīs* of bodhisattvas at the station of acquiring noble birth who brought forth pure resolve, a hundred myriad *koṭīs* of bodhisattvas whose faculties

were all suffused with bliss, a hundred myriad *koṭīs* of bodhisattvas whose deep resolve became purified, a hundred myriad *koṭīs* of bodhisattvas whose resolute faith was purified, a hundred myriad *koṭīs* of bodhisattvas whose karmic actions were all purified, a hundred myriad *koṭīs* of bodhisattvas who attained sovereign mastery in taking on rebirths, a hundred myriad *koṭīs* of bodhisattvas whose light of Dharma produced dazzling illumination, a hundred myriad *koṭīs* of bodhisattvas who had perfected their cultivation of the grounds, and a hundred myriad *koṭīs* of bodhisattvas who became well able to teach and transform all beings.

These circumstances were born of a hundred myriad *koṭīs* of roots of goodness, were guarded and sustained by a hundred myriad *koṭīs* of buddhas, were brought to complete fulfillment through a hundred myriad *koṭīs* of accumulations of merit, were purified by a hundred myriad *koṭīs* of extraordinarily supreme thoughts, were purified through a hundred myriad *koṭīs* of great vows, were produced through a hundred myriad *koṭīs* of practices of goodness, were solidified through a hundred myriad *koṭīs* of good dharmas, were caused to appear through a hundred myriad *koṭīs* of spiritual powers, were brought to complete perfection through a hundred myriad *koṭīs* of meritorious qualities, and were praised with a hundred myriad *koṭīs* of dharmas of praise.

Just as in this world the Tuṣita Heaven King offered up for the Tathāgata this high throne he had arranged, so too did all the Tuṣita Heaven kings in all worlds also arrange thrones such as these with adornments such as these, ceremonial propriety such as this, faithful devotion such as this, purity of mind such as this, delight such as this, joyfulness such as this, reverential esteem such as this, thoughts of appreciation of its rarity such as this, joyous exultation such as this, and thirst-like anticipation such as this. In each case, all of these circumstances were the same.

At that time, after the Tuṣita Heaven King had arranged this throne for the Tathāgata, his thoughts became imbued with deep reverential esteem, whereupon, together with ten myriads of *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, he respectfully welcomed the Tathāgata there, and, with purified minds, they then rained down *asaṃkhyeyas* of clouds of colored flowers, rained down inconceivably many colored incense clouds, rained down all different kinds of colored garland clouds, rained down vast pure sandalwood clouds, rained down countless clouds of all different kinds of canopies, rained down

clouds of marvelously fine heavenly robes, rained down boundlessly many clouds of many kinds of marvelous jewels, rained down clouds of heavenly adornments, rained down countless clouds of many different kinds of burning incense, and rained down clouds of all kinds of sandalwood incense, agarwood incense, solid incense, and powdered incense.

When those multitudes of devas' sons had each produced all these clouds from their own bodies, a hundred thousand *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons together with all the other multitudes of devas' sons in that congregation, their minds all suffused with joy, bowed down in reverence. An *asaṃkhyeya* of celestial nymphs jumped up in delighted admiration and gazed up at the Tathāgata with utmost attentiveness.

Within that Tuṣita Heaven palace, a multitude of ineffably many bodhisattvas who stood there in space, with single-minded diligence, presented offerings to the Buddha of offering gifts superior even to those presented by the devas. They then bowed down in reverence and an *asaṃkhyeya* of strands of music all played in unison.

At that time, due to the Tathāgata's awesome spiritual powers, due to the power flowing from roots of goodness established in the past, and due to inconceivable powers of sovereign mastery, all the devas and celestial nymphs in the Tuṣita Heaven palace then saw the Buddha from afar just as if he were directly before their very eyes, whereupon they all simultaneously thought, "The Tathāgata's appearance in the world is but rarely encountered. We are now able to see he who is possessed of all-knowledge and the Dharma's unimpeded right and universal enlightenment."

Having had this thought and having reflected in this manner, they then all joined in simultaneously welcoming the Tathāgata as each offered up to the Buddha in their heavenly robes an abundance of every kind of flower, an abundance of every kind of incense, an abundance of every kind of jewel, an abundance of every kind of adornment, an abundance of every kind of heavenly sandalwood powdered incense, an abundance of every kind of heavenly agarwood powdered incense, an abundance of every kind of precious heavenly powdered incense, an abundance of every kind of fragrant heavenly flower, and an abundance of every kind of heavenly *māṇḍarāva* flower, all of which they offered up and spread forth as offerings to the Buddha.

A hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, standing there in space, all conceiving of the

Buddha as the realm of wisdom, burned all kinds of incense. The incense vapors then took the shape of clouds adorning the sky.

Thinking of the Buddha with joy, they also rained down clouds of all kinds of heavenly flowers which adorned the sky. Thinking of the Buddha with deep reverence, they also rained down clouds of all kinds of heavenly canopies which adorned the sky. Wishing to make offerings to the Buddha, they also rained down clouds of all kinds of heavenly garlands which adorned the sky. Thinking of the Buddha with resolute faith, they also spread across the sky *asaṃkhyeyas* of gold nets from which many different kinds of jeweled bells constantly emanated marvelous sounds. Thinking of the Buddha as the most supreme field of merit, they also adorned the sky with *asaṃkhyeyas* of drapes which ceaselessly rained down clouds of all kinds of necklaces.

Thinking of the Buddha with deep faith, they also adorned empty space with *asaṃkhyeyas* of heavenly palaces as all sorts of heavenly music produced marvelous sounds. Thinking of the Buddha as the most extremely rarely encountered, they also adorned the sky with clouds of *asaṃkhyeyas* of many different kinds of colored heavenly raiment that rained down all different kinds of incomparably marvelous robes. Thinking of the Buddha with thoughts of measureless joyous exultation, they also adorned the sky with *asaṃkhyeyas* of jeweled celestial crowns and rained down countless celestial crowns that formed a vast cloud. Thinking of the Buddha with joyous appreciation, they also adorned the sky with *asaṃkhyeyas* of many different kinds of colored jewels and ceaselessly rained down clouds of many different kinds of jeweled necklaces.

Thinking of the Buddha with pure faith, hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of devas' sons, as offerings to the Tathāgata, scattered countless different kinds of colored heavenly flowers and burned countless different kinds of colored heavenly incense. Thinking of the Buddha as a magnificent adorning transformation, they also held up countless different kinds of colored heavenly powdered sandalwood incense which they offered up and scattered as offerings to the Tathāgata. Thinking of the Buddha with thoughts of joyous exultation, they also held up countless different kinds of colored canopies with which they followed along after the Tathāgata. Thinking of the Buddha as especially supreme, they also held up countless different kinds of colored heavenly jeweled robes which they spread out on the road as offerings to the Tathāgata. Thinking

of the Buddha with pure thoughts, they also held up countless different kinds of colorful heavenly jewel banners which they raised to welcome the Tathāgata. Thinking of the Buddha with thoughts of especially supreme joy, they also held up countless differently colored heavenly adornments as offerings to the Tathāgata. Thinking of the Buddha with thoughts of indestructible faith, they also held up countless heavenly jeweled garlands as offerings to the Tathāgata. And, thinking of the Buddha with thoughts of incomparable joy, they also held up countless differently colored heavenly jeweled pennants as offerings to the Tathāgata.

A hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of devas' sons with well-trained, harmonious, and quiescent minds free of neglectfulness played countless different colorations of celestial music, sending forth marvelous sounds as offerings to the Tathāgata.

Then, a multitude of a hundred thousand *koṭīs* of *nayutas* of inefably many bodhisattvas who formerly dwelt in the Tuṣita Heaven Palace made offerings to the Buddha of offering gifts superior to those of the devas, offerings that were born of having stepped beyond the dharmas of the three realms of existence, that were born of having abandoned all actions influenced by the afflictions, that were born of pervasively unimpeded minds, that were born of the dharmas of extremely profound skillful means, and that were born of incalculably vast wisdom, offerings that were increased by solid and pure faith, that were produced from inconceivable roots of goodness, that were perfected through the generation of *asaṃkhyeyas* of skillful transformations, that were manifested by the resolve to make offerings to the Buddha, and that bore the seal of the Dharma gateway of effortlessness.

They then presented to the Buddha offering gifts superior even to those presented by the devas, offering up then all kinds of jeweled canopies born from the *pāramitās*, all kinds of flower curtains born from the pure understanding of all buddhas' spheres of action, all kinds of robes born from the unproduced-dharmas patience, all kinds of bell nets born from the unimpeded mind that penetrates the vajra dharmas, all kinds of solid incense born from the mind that understands all dharmas as like mere conjurations, all buddhas' many-jeweled marvelous thrones born from the mind that, pervading the realms of all buddhas, is present at the throne of the Tathāgata,³³⁷ all kinds of jeweled banners born from the mind that is tireless in making offerings to the Buddha, all kinds of jeweled palaces dwelt in by

buddhas produced from the joyous mind that understands all dharmas as like a dream, and all kinds of jeweled lotus flower clouds born from roots of goodness associated with non-attachment and roots of goodness associated with the unproduced, clouds of all kinds of solid incense, clouds of all kinds of infinitely varicolored flowers, clouds of all kinds of different marvelous varicolored robes, clouds of all kinds of infinitely pervasive pure sandalwood incense, clouds of all kinds of marvelously adorned jeweled canopies, clouds of all kinds of burning incense, clouds of all kinds of marvelous garlands, and clouds of all kinds of pure adornments, all of which pervaded the entire Dharma realm.

Every one of the bodies of all those bodhisattvas in turn sent forth an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas which filled up the Dharma realm and the realm of empty space. Their minds were the same as those of all buddhas of the three periods of time. Because they were produced from the Dharma free of inverted views and were aided by the power of countless *tathāgatas*, as they provided instructions to beings in the path to peace and security, they were equipped with an ineffable number of designations, flavors, and statements by which they thoroughly penetrated the meaning of countless dharmas. They generated from the seed syllables of all *dhāraṇīs* an endless treasury of eloquence and fearlessness of mind, produced great happiness, and tirelessly used an ineffable number of measureless and endless reality-accordant praise dharmas to praise the Tathāgata.

At that time, all the multitudes of devas and bodhisattvas saw the Tathāgata, the One Worthy of Offerings, the Rightly and Perfectly Enlightened One, the inconceivable hero of humanity. His bodies were so countless as to be indescribably numerous. They manifested inconceivably many different kinds of spiritual transformations which caused the minds of innumerable many beings to be filled with great joy. They pervaded the Dharma realm and the realm of empty space and were adorned with the Buddha's adornments. They enabled all beings to become established in roots of goodness and manifested the countless spiritual powers of all buddhas which transcend the reach of verbal description and inspire the admiration and respect of all the great bodhisattvas. Adapting to those who should be taught, they caused them all to be filled with joy. They dwelt in the vast body of all buddhas with meritorious qualities and roots of goodness that were already purified. They possessed the foremost physical signs which no one can outshine.

His wisdom's inexhaustible sphere of action is produced by his incomparable samādhis. His boundless body everywhere dwells even within the bodies of all beings, causing countless beings to all be filled with immense joy and enabling the lineage of all-knowledge to remain unbroken.

Dwelling in the ultimate realm in which all buddhas dwell, born into the clan of all buddhas of the three periods of time, he causes countless beings to develop purified resolute faith, enables the wisdom of all bodhisattvas to become perfected, and causes their faculties to become blissful. His cloud of Dharma covers everywhere throughout the Dharma realm and provides teaching and training to all without exception. Adapting to the minds of beings, he causes them all to be completely satisfied and enables them to become established in non-discriminating wisdom and step beyond all other beings.

Having acquired all-knowledge, he emanates great radiance and causes all of his roots of goodness from previous lives to manifest. He everywhere inspires everyone to arouse the great resolve and enables all beings to become established in Samantabhadra's indestructible wisdom. He everywhere dwells in the lands of all beings, is born from irreversible right Dharma, dwells in the uniform equality of the Dharma realm, completely understands what is fitting for each being's mind, and manifests an ineffable-ineffable number of different *tathāgata* bodies that are beyond the capacity of worldly discourse to fully praise. He is able to cause everyone to always reflect upon buddhahood, fills the Dharma realm, and extensively liberates the many kinds of beings. Adapting to the benefits wished for by those who have aroused their initial resolve, he bestows Dharma on them with kindness, enables them to undergo the training and develop purified resolute faith, and manifests inconceivably many form bodies.

He regards beings impartially with a mind free of attachment. He dwells in the station of the unimpeded and achieves the unobstructed implementation of the ten powers of all buddhas. His mind always remains in quiescent meditative absorption. It is never subject to scattering or distraction, and it dwells in all-knowledge.

He is able to skillfully expound on the genuine meaning of the many different scriptural passages and is everywhere able to deeply enter the boundless ocean of wisdom and bring forth the treasury of measureless meritorious qualities and wisdom. He constantly uses

the sun of buddhahood to everywhere illuminate the Dharma realm, to accord with the power of his original vows, to always appear and never sink away, to constantly abide within the Dharma realm, to dwell where the buddhas dwell, to never change, to remain entirely free of any attachment to either I or mine, to dwell in the world-transcending dharmas, and to remain undefiled by worldly dharmas.

He raises the banner of wisdom in all worlds. His wisdom is vast, transcending the world, and it is free of any defiling attachment. He extricates all beings, enabling them to be pulled forth from the mud and placed on the ground of supreme wisdom. All of his merit is devoted to benefiting beings and yet it remains forever inexhaustible. He completely understands the wisdom possessed by all bodhisattvas and how, once their faith leads them forth to the definite and fixed position, they will then become bound to realize right enlightenment. With his great kindness and great compassion, he manifests ineffably and measurelessly many buddha bodies with many different kinds of adornments. Using his wondrous voice, he expounds on countless dharmas, adapts to the minds of beings, and thus enables them all to become completely satisfied.

Throughout the past, the future, and the present, with a mind that is always pure, he enables all beings to refrain from attachment to the realms of sense objects, constantly bestows predictions on all the bodhisattvas, and enables them all to enter the lineage of the buddhas, attain birth into the clan of the buddhas, and receive the buddhas' crown-anointing consecration.

He forever roams the ten directions, never resting, and yet he has nothing he desires and nothing to which he is attached. He is able to go everywhere to all the buddha *kṣetras* throughout the Dharma realm. There are none of the minds of all beings that he does not completely know. All the merit he possesses is characterized by world-transcending purity. He does not dwell in *saṃsāra* and yet he appears within the world like a reflection that appears everywhere.

With the moon of wisdom, he everywhere illuminates the Dharma realm, fully comprehending that nothing at all is apprehensible. With his wisdom, he realizes that all worlds are like conjurations, like reflections, like dreams, or like magically produced phenomena, and realizes too that everything takes the mind as its inherent nature and abides in this way.

Adapting to the differences in beings' karmic retributions, to the distinctions in their mental dispositions, and to the variations in

their individual faculties, he then manifests buddha bodies for them accordingly. The Tathāgata always takes countless beings as the object of his efforts, explaining for them that the world arises entirely from conditions. He realizes that the characteristic sign of all dharmas is signlessness, that they are characterized by only this single sign, and that this is the root of wisdom. It is wishing to enable beings to abandon their attachments to signs and wishing to reveal for them the nature and characteristics of all worlds that he travels through the world and reveals for them the unsurpassed bodhi.

It is for the sake of rescuing and protecting all beings that he comes forth and manifests in the world and instructs them in the path to buddhahood. He enables them to see the physical signs of the Tathāgata, to recall them with a wish to acquire those conditions for themselves, to diligently devote themselves to cultivation, to rid themselves of the signs of the world's afflictions, to cultivate the practices leading to bodhi with unscattered and unwavering resolve, to achieve the complete fulfillment of the gateway of the Great Vehicle, and to fully develop the meaning and benefit of all buddhas.

He is able to contemplate and assess all beings' roots of goodness and prevent the results of their pure karma from being destroyed. With clear and completely understanding wisdom, he everywhere enters the three periods of time. He forever abandons all worldly discriminations and emanates a net of light that everywhere illuminates the ten directions and has no worlds it does not completely fill with form bodies whose marvelous fine signs all beholders gaze upon tirelessly. With great meritorious qualities, wisdom, and spiritual superknowledges, he brings forth all the many different kinds of bodhisattva practices, freely brings to complete fulfillment the objective spheres of all the faculties, does all of the works of the buddhas, and then, having accomplished them, he disappears.

He is well able in the past, present, and future to provide instruction in the path to all-knowledge and to rain down the rain of countless *dhāraṇīs* for the sake of the bodhisattvas, thus enabling them to develop vast aspirations, to take on and maintain the cultivation, to perfect the meritorious qualities of all buddhas so that they are completely full and flourishing, to adorn their bodies with the features of the boundless wonderful forms which no one in the world would not directly see, to forever abandon all obstructive dharmas, to have succeeded in attaining purified realization of the genuine meaning of all dharmas, and to gain sovereign mastery in all the dharmas of the meritorious qualities.

He is the great king of the Dharma who, like the sun, everywhere provides illumination. He is the world's field of merit who is possessed of great awesome virtue. He manifests transformation bodies everywhere in all worlds and emanates the light of wisdom by which all are enabled to awaken. Wishing to enable beings to know the Buddha's perfectly fulfilled and boundless meritorious qualities, he ties atop his crown the silken headband of the dharma of non-obstruction, ascends to the position, and, adapting to those in the world, uses skillful means to guide them as he comforts those beings with the hand of wisdom. Serving as the great physician king who skillfully treats their many illnesses, he is able to go forth everywhere in the countless lands of all worlds without ever resting. With the eye of pure wisdom which has separated from all of the obstructions to vision, he is able to clearly see. In regard to all beings engaged in unwholesome and evil karma, he uses all different kinds of means to train them and enable them to enter the path, skillfully choosing the right time and never resting.

In those instances where beings develop the mind of equanimity, he then manifests for them the corresponding karmic result of such equanimity, adapts to their mental dispositions, adapts to the fruits of their karma, manifests for them the body of a buddha and many different spiritual transformations, and then explains the Dharma for them, thereby enabling them to awaken and understand, to acquire Dharma wisdom, to have thoughts of great joy, to experience exultant happiness in all their sense faculties, to see countless buddhas, to develop profound and deep faith, to develop all the roots of goodness, and to become forever irreversible.

All beings, in accordance with the bondage produced by their karma, sleep on for a long time in *samsāra*. Having come forth into the world, the Tathāgata is able to awaken them, comfort their minds, and enable them to become free of worry and fear. In the case of those who are able to see him, he enables them all to realize and enter independent knowledge of meaning. His wisdom, skillful means, complete comprehension of spheres of cognition, and adornment with the marvelous subsidiary signs cannot be outshone by anyone. Having already purified the sprouts of Dharma on the mountain of wisdom, he then sometimes manifests as a bodhisattva and sometimes manifests in the body of a buddha to enable all beings to reach the ground free of misfortune. Adorned with the countless meritorious qualities and perfected through his actions, he manifests within the world. Of

all the pure adornments of all buddhas, there are none that are not perfected by his actions related to all-knowledge.

He always preserves his original vows, never abandons those in the world, and always serves all beings as their steadfast good friend. He enables all beings to succeed in directly observing the immaculate radiance of his foremost purity. Through the use of his spiritual powers, the Buddha always follows along after and never abandons the countless and boundlessly many beings in the six destinies of rebirth. Where there are those with whom he has jointly engaged in the planting of roots of goodness in the past, he enables them all to attain purity and thus never abandons his original vows with respect to all beings within the six destinies, having none whom he might otherwise have deceived. He always uses skillful means based on wholesome dharmas to gather them in. He then enables them to cultivate pure karmic deeds and vanquishes all *māras* who might struggle with them.

He brings forth vast power from the realm of the unimpeded. His most supreme treasury of solar radiance is unimpeded in its manifestation of reflections in the realm of the pure mind which no one in the world does not see. He uses many different dharmas in his extensive giving to beings. The Buddha is a boundless treasury of light whose powers and wisdom are all perfectly fulfilled. He constantly uses his great radiance to illuminate beings everywhere. Whichever wishes they have made, he enables them all to be fulfilled and also enables them to leave behind all adversaries. He serves them as the unsurpassed field of merit upon whom all beings jointly rely. He enables whatever they give to become purified and enables even their slightest good deeds to result in their receiving measureless merit. Thus he enables them all to succeed in entering the ground of inexhaustible wisdom. He is the pure-minded lord who plants roots of goodness for beings and he serves for beings as the supremely good field for them to produce merit. Through extremely deep wisdom and skillful expedient means, he is able to rescue all from the sufferings of the three wretched destinies.

Just so should one have resolute faith, just so should one contemplate, just so should one enter the depths of wisdom, just so should one sail on the ocean of meritorious qualities, just so should one everywhere arrive at space-like wisdom, just so should one know beings' field of merit, just so should one use right mindfulness in directly present contemplation, just so should one contemplate the

Buddha's major marks and subsidiary signs produced by his deeds, just so should one contemplate the Buddha's appearance throughout the world, and just so should one contemplate the Buddha's sovereign mastery of the spiritual superknowledges.

At that time, those in that great congregation saw the body of the Tathāgata emanating from every one of its pores hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays. Every one of those light rays had an *asaṃkhyeya* of colors, an *asaṃkhyeya* of purities, and an *asaṃkhyeya* of shining illuminations that caused an *asaṃkhyeya* of beings to contemplate, caused an *asaṃkhyeya* of beings to be filled with joyous delight, caused an *asaṃkhyeya* of beings to be filled with happiness, caused an *asaṃkhyeya* of beings to increase their deep faith, caused an *asaṃkhyeya* of beings to develop purified aspirations, caused an *asaṃkhyeya* of beings to experience clarity and coolness in all their faculties, and caused an *asaṃkhyeya* of beings to develop reverential esteem.

Then that great multitude all saw the body of the Buddha emanate hundreds of thousands of *koṭīs* of *nayutas* of inconceivable light rays of which every one of those light rays had inconceivably many colors and inconceivably many lights that illuminated the inconceivable and boundless Dharma realm.

Because of the Buddha's spiritual powers, there emerged an immense and marvelous sound. That sound then proclaimed a hundred thousand *koṭīs* of *nayutas* of inconceivable praise verses that were transcendently superior to any expressed in worldly language and that were produced through world-transcending roots of goodness.

He also manifested hundreds of thousands of *koṭīs* of *nayutas* of inconceivably marvelous adornments which could not be completely praised even in hundreds of thousands of *koṭīs* of *nayutas* of inconceivably long kalpas. These phenomena were all produced through the Tathāgata's inexhaustible sovereign masteries.

He also manifested the appearance of an ineffable number of buddhas, *tathāgatas*, coming forth and appearing in the world to enable all beings to enter the gateway of wisdom and understand the extremely profound meaning.

He also manifested all the transformations of an ineffable number of buddhas, *tathāgatas*, to the very ends of the Dharma realm and the realm of empty space that enabled all worlds to become equally purified. All phenomena such as these arose from the unimpeded

all-knowledge in which the Tathāgata abides and also came forth from the inconceivable supreme virtue cultivated by the Tathāgata.

He also manifested hundreds of thousands of *koṭīs* of *nayutas* of inconceivable lights produced by the flaming radiance of jewels, lights which arose because of the roots of goodness associated with past great vows, because he made offerings to countless *tathāgatas* and cultivated pure practices without neglectfulness, and because of roots of goodness created by his unimpeded resolve to attain omniscience. [He manifested these] to reveal the vast pervasiveness of the Tathāgata's powers, to cut off all beings' doubts, to enable them all to see the Tathāgata, to enable countless beings to dwell in roots of goodness, to reveal how the power of the Tathāgata's spiritual superknowledges cannot be outshone by anyone, because he wished to enable beings everywhere to enter the ocean of the ultimate, to enable the great assemblies of bodhisattvas throughout all the buddha *kṣetras* to come and gather together, and because he wished to provide instruction in the inconceivable Dharma gateways of the Buddha.

At that time, the Tathāgata, his great compassion extending to everyone, revealed all these adornments to his all-knowledge, wishing to thereby enable the beings in an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of worlds who did not yet have faith to have faith, who already had faith to increase it, who had already increased it to attain purity, who had already attained purity to become fully ripened, and who had already become fully ripened to develop well-trained minds.

[He did this wishing too that] they could then contemplate the extremely profound Dharma, could fully develop the light of measureless wisdom, could bring forth measurelessly vast resolve, the irreversible resolve to attain omniscience, could never go against the nature of dharmas, could not fear the apex of reality, could realize genuine truth, could fulfill the practice of all the *pāramitās*, and could purify all the world-transcending roots of goodness.

[And he did this wishing too that], like Samantabhadra, they could acquire the sovereign masteries of the Buddha, could abandon the realms of Māra, could enter the realms of all buddhas, could completely know the profound dharmas, could acquire inconceivable wisdom, could become forever irreversible in the vows of the Great Vehicle, could always see all buddhas and never separate from them, could perfect realized wisdom, could realize the immeasurable dharmas, could completely develop the power of a treasury of boundless

merit, could develop the joyous mind, could enter the ground of freedom from doubt, could attain the purity of separation from whatever is evil, could rely upon all-knowledge, could see the unmoving character of dharmas, could be able to enter the congregation of all bodhisattvas, and could then always be reborn into the family of all *tathāgatas* of the three periods of time.

The adornments such as these that were displayed here by the Bhagavat were all created by roots of goodness accumulated in the past [and were revealed here]: to provide all beings with training and discipline; to show the Tathāgata's immense awesome virtue; to illuminate his treasury of unimpeded wisdom; to reveal the ultimate blazing radiance of the Tathāgata's boundless supreme virtue; to display the Tathāgata's inconceivable great spiritual transformations; to use the power of the spiritual superknowledges to reveal the Buddha's body in all the destinies of rebirth; to reveal the boundlessness of the transformations produced by the Tathāgata's spiritual superknowledges; to bring about complete fulfillment of all his original vows; to reveal the ability of the Tathāgata's courageous wisdom to reach everywhere; to show his having become the Dharma King with sovereign mastery of the Dharma; to bring forth the gateways to the realization of all-encompassing wisdom; to show the purity of the Tathāgata's body; to also reveal the most extraordinary marvelousness of his body; to show his realization of the same Dharma of all buddhas of the three periods of time; to reveal his treasury of pure roots of goodness; to show his supremely marvelous form indescribable by any worldly analogy; to show the signs of his complete fulfillment of the ten powers that cause all who behold them to never tire of doing so; and to manifest as the sun of the world illuminating all three periods of time.

All of these meritorious qualities of the Dharma King possessed of the sovereign masteries were manifested by his past roots of goodness. Even if all bodhisattvas proclaimed their praises of them throughout all kalpas, they could still never come to the end of them.

At that time, having brought forth such adornments and offering gifts as these for the Tathāgata, the Tuṣita Heaven King together with hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons all then faced the Buddha with palms pressed together and addressed the Buddha, saying, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome Tathāgata, the One Worthy of Offerings, the One of Right and Perfect Enlightenment. We only hope that the Buddha will please sojourn in this palace."

At that time, the Bhagavat, adorned with the adornments of the buddhas and possessed of immense awesome virtue—to enable all beings to be filled with great joy; to enable all bodhisattvas to produce deep awakening and understanding; to enable all the Tuṣita Heaven devas’ sons to increase their determination; to allow the Tuṣita Heaven King to bring forth his tireless presentation of offerings and service; to enable countless beings to focus their mindfulness on the Buddha and arouse the resolve; to enable countless beings to plant roots of goodness and produce the endless merit of seeing the Buddha; to facilitate their ability to always bring forth pure faith; to ensure that, in seeing the Buddha and making offerings, they would have nothing they seek; to enable all their aspirations to be purified; to ensure that they would be ceaselessly diligent in accumulating roots of goodness; and to ensure that they would make the great vow to seek the attainment of all-knowledge—he then accepted the invitation of that king of the heavens and entered the Palace of Every Jewel. And just as this was so in this world, so too did this also occur in all worlds throughout the ten directions.

Then the Palace of Every Jewel spontaneously acquired marvelously fine adornments surpassing the adornments in all the heavens. A net of all kinds of jewels appeared above and all around it. There were clouds that everywhere rained all kinds of marvelous jewels, clouds that everywhere rained all kinds of adornments, clouds that everywhere rained all kinds of bejeweled robes, clouds that everywhere rained all kinds of sandalwood incense, clouds that everywhere rained all kinds of solid incense, clouds that everywhere rained all kinds of canopies adorned with jewels, and clouds that everywhere rained inconceivable bouquets of flowers. There everywhere arose the inconceivable sounds of maidens singing praises of the Tathāgata’s knowledge of all modes, all of them in accordance with the sublime Dharma. All these offering gifts were superior to those offered up by the devas.

Then, as the sound of the maidens singing praises in the Tuṣita Heaven palace continued with ceaseless and strong passion, due to the Buddha’s spiritual power, the mind of the Tuṣita Heaven King was enabled to remain unwavering and undistracted. All of his roots of goodness from the distant past became perfectly full. His countless good dharmas became ever stronger. His pure faith increased. He produced great vigor, felt great joyous delight, brought forth pure and profound aspiration, resolved to attain bodhi, engaged in

uninterrupted mindfulness of the Dharma, and comprehensively retained it all, never to forget it.

At that time, assisted by the awesome power of the Buddha, the Tuṣita Heaven King recalled his past planting of roots of goodness in the presence of the buddhas of the past, whereupon he spoke these verses:

In the past, there was a *tathāgata* known as Unimpeded Moon,
the most supreme of all in auspiciousness,
who entered this very hall of adornments.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Vast Wisdom,
the most supreme of all in auspiciousness,
who entered this very gold-colored hall.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Universal Eye,
the most supreme of all in auspiciousness,
who entered this very hall of lotus flowers.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Coral,
the most supreme of all in auspiciousness,
who entered this very hall of jewel treasuries.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Lion of the Doctrine,
the most supreme of all in auspiciousness,
who entered this very hall of the mountain king.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Solar Radiance,
the most supreme of all in auspiciousness,
who entered this very hall of many flowers.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Boundless Radiance,
the most supreme of all in auspiciousness,
who entered this very hall of tree adornments.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Dharma Banner,
the most supreme of all in auspiciousness,
who entered this very hall of the jeweled palace.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Wisdom Lamp,
the most supreme of all in auspiciousness,

who entered this very hall of the fragrant mountain.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Light of the Qualities,
the most supreme of all in auspiciousness,
who entered this very hall of *maṇi* jewels.
This place is therefore the most auspicious.

Just as, assisted by the Buddha's spiritual powers, this world's Tuṣita Heaven king used verses to praise buddhas of the past, so too did the Tuṣita Heaven kings in all the worlds of the ten directions also then praise the meritorious qualities of the buddhas in this same way.

The Bhagavat then sat in the lotus posture on the *maṇi* jewel dais lion throne in the Palace of Every Jewel and, through the marvelous and masterful functions of the pure Dharma body, dwelt in the same realm with all buddhas of the three periods of time. Abiding in all-knowledge, together with all buddhas, he entered the one nature. With the complete clarity of the buddha eye, he was unimpeded in his perception of all dharmas. Possessed of great awesome powers, he roamed everywhere throughout the Dharma realm, never resting. Equipped with the great spiritual superknowledges, wherever there were beings amenable to being taught, he was able to go everywhere to all those places. Adorned with the unimpeded adornments of all buddhas and knowing well the appropriate time, he taught the Dharma for the multitudes.

Congregations of ineffably many bodhisattvas came from the many different countries of other regions and assembled there, forming a pure assembly where, in non-dual identity with the Dharma body and relying on nothing at all, they were then able to exercise sovereign mastery in manifesting the actions of a buddha's body.

After he sat on this throne, there then spontaneously appeared within that hall measurelessly and innumerably many extraordinarily and marvelously fine offering gifts superior to any presented by the devas, namely flower garlands, robes, perfumes, powdered incense, jeweled canopies, banners, flags, maidens playing music and singing praises, and other phenomena such as these, each and every one of which was present in indescribably great numbers. With vast thoughts of reverential esteem, [the bodhisattvas] presented these as offerings to the Buddha. So too was this also so in all the Tuṣita Heavens throughout the ten directions.

The End of Chapter Twenty-Three

CHAPTER 24

The Tuṣita Heaven Palace Praise Verses

At that time, because of the Buddha's spiritual powers, from each of the ten directions, beyond a number of lands as numerous as the atoms in a myriad buddha *kṣētras*, great bodhisattvas came to pay their respects to the Buddha, each of whom was attended by bodhisattvas as numerous as the atoms in a myriad buddha *kṣētras*. Their names were Vajra Banner Bodhisattva, Solid Banner Bodhisattva, Courage Banner Bodhisattva, Radiance Banner Bodhisattva, Wisdom Banner Bodhisattva, Jeweled Banner Bodhisattva, Vigor Banner Bodhisattva, Immaculate Purity Banner Bodhisattva, Constellation Banner Bodhisattva, and Dharma Banner Bodhisattva.

The lands from which they came were Wondrous Jewels World, Wondrous Music World, Wondrous Silver World, Wondrous Gold World, Wondrous Maṇi Jewel World, Wondrous Vajra World, Wondrous Padma World, Wondrous Utpala Lotus World, Wondrous Sandalwood World, and Wondrous Fragrance World.

They had each purely cultivated *brahmacarya* under buddhas. Those buddhas were Endless Banner Buddha, Wind Banner Buddha, Liberation Banner Buddha, Awesome Department Banner Buddha, Radiant Signs Banner Buddha, Eternity Banner Buddha, Supremacy Banner Buddha, Sovereign Mastery Banner Buddha, Brahman Banner Buddha, and Contemplation Banner Buddha.

After those bodhisattvas had arrived in the presence of the Buddha, they bowed down in reverence at the feet of the Buddha. With the assistance of the Buddha's spiritual powers, they each conjured a marvelous jeweled dais lion throne covered by a jeweled net that encircled and completely filled the area. Then, off in each of the directions from which they came, each of those bodhisattvas' congregations sat down on their seats in the lotus posture.

Then their bodies all emanated a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure light rays. These rays of light all arose from these bodhisattvas' jewel of the pure mind and from their great vows by which they abandoned all faults. They revealed the pure dharmas of all buddhas' sovereign masteries. Through the power of their impartial vows, those bodhisattvas were everywhere able to rescue

and protect all beings. They were those whom everyone in the world delighted in seeing and those who saw them did not do so in vain, for all who saw them acquired the training and discipline. Those multitudes of bodhisattvas had already perfected countless meritorious qualities, for example:³³⁸

They roam, unimpeded, to the lands of all buddhas;
 They see the non-dependent pure Dharma body;
 They use the wisdom body to manifest countless bodies that go throughout the ten directions, serving the buddhas;
 They enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery;
 They dwell in the countless gateways of all-knowledge using the light of wisdom to thoroughly understand all dharmas;
 They attain fearlessness with respect to all dharmas by which, whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time;
 With great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*];
 With the purified wisdom eye, they enter the deep Dharma realm;
 Their wisdom's sphere of cognition is boundless; and
 Their ultimate purity is space-like.

Just as the multitudes of bodhisattvas gathered together there in this world's Tuṣita Heaven palace, so too did bodhisattvas of these very same names gather together in all the other Tuṣita Heaven Palaces throughout the ten directions in which the names of the countries from which they came and the buddhas with which they were associated were all identical and no different.

At that time, the Bhagavat emanated from his two kneecaps hundreds of thousands of *koṭīs* of *nayutas* of light rays that everywhere illuminated all worlds throughout the Dharma realm and the realm of empty space. All of those other bodhisattvas were able to see the appearance of this buddha's spiritual transformations and all of these bodhisattvas were able to see the appearance of all those other *tathāgatas'* spiritual transformations.

In the past, all of these bodhisattvas had planted roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They had all already awakened to and entered all buddhas' sovereign masteries and extremely deep liberations, had already acquired the body of the undifferentiated Dharma realm, had entered all lands and yet had no place where they dwelt, had

already seen countless buddhas whom they had visited and served, and had in a single mind-moment traveled freely and unimpededly throughout the Dharma realm. Their minds were pure, like priceless jewels. They were aided by the constant protective mindfulness of measurelessly and countlessly many buddhas. Together with the assistance provided by their powers, they had reached the far shore of the ultimate and foremost degree of perfection. They constantly dwelt with pure mindfulness in the unsurpassed enlightenment and in every succeeding thought-moment they accessed the station of all-knowledge in which they entered what is immense through what is small and entered what is small through what is immense, being able in all cases to do so with sovereign mastery and unimpeded penetrating comprehension.

They have already acquired the body of a buddha and dwell together with the buddha. They have acquired all-knowledge and create their bodies through all-knowledge. Wherever all *tathāgatas* travel, they are able to follow along and enter there. They reveal and explain the Dharma gateways of wisdom, reach all the way to the vajra banner on the far shore of great wisdom, attain the vajra meditative absorption, and cut off all doubts and delusions.

They have already acquired the sovereign masteries and spiritual superknowledges of all buddhas and have everywhere entered the lands of the ten directions and undertaken the teaching and training of hundreds of thousands of myriads of *koṭīs* of numberless beings. Although they retain no attachment to any of the enumerations of dharmas, they are nonetheless able to skillfully cultivate, train in, and perfect ultimate skillful means and establish all dharmas.

Multitudes of hundreds of thousands of *koṭīs* of *nayutas* of ineffables of bodhisattvas such as these who were possessed of inexhaustible purity and a treasury of all the measureless meritorious qualities of the three periods of time all came and assembled there in the presence of the Buddha. This occurred in the same way in the abodes of all those other buddhas who were seen because of this emanation of light.

Then, assisted by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata does not come forth into the world,
nor does he have any nirvāṇa.
It is through the power of his great original vows
that he manifests his Dharma of sovereign mastery.

This Dharma is inconceivable.
 It is not a place in which thought can act.
 It is only with wisdom that has reached the far shore
 that one may then see the realm of all buddhas.

The form body is not the Buddha.
 So too is this true of his voice.
 Still, it is not apart from his form and voice
 that one sees the power of the Buddha's spiritual superknowledges.

One of but lesser wisdom is unable to know
 the true realm of all buddhas.
 It is only through long cultivation of pure deeds
 that one might then be able to completely understand it.

The Rightly Enlightened One has no place from which he comes,
 nor does he have any place to which he goes.
 His pure and marvelous form body
 appears through spiritual powers.

He manifests the body of the Tathāgata
 in countless worlds
 and extensively discourses on the sublime Dharma,
 yet his mind has nothing whatsoever to which it is attached.

His wisdom which is boundless
 completely penetrates all dharmas.
 He everywhere enters the Dharma realm,
 manifesting his powers of sovereign mastery.

He is unimpeded in his complete comprehension
 of all beings and all dharmas.
 He everywhere manifests the appearances of many forms
 throughout all the *kṣētras*.

If one aspires to strive for all-knowledge
 and the rapid realization of the unsurpassed enlightenment,
 he should resort to the pure and wondrous mind
 to cultivate the bodhi practices.

If one should witness the Tathāgata's
 awesome spiritual powers such as these,
 he should then make offerings to the Supremely Honored One
 and should not give rise to any doubts.

Then, assisted by the Buddha's spiritual powers, Solid Banner
 Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata is incomparably supreme,
 extremely profound, and indescribable.

He goes beyond the path of words and speech
and is as pure as space itself.

As you contemplate the sovereign masteries
and spiritual powers of the Lion Among Men,
they have already gone beyond discriminations,
and yet they enable one to distinguish and see them.

It is in order to reveal and expound upon
the extremely profound and sublime Dharma—
It is because of these causes and conditions
that the Master Guide manifests this incomparable body.

This is the station in which
the greatly wise ones, the buddhas, act.
If one wishes to completely know it,
then one should always draw near to the Buddha.

If one makes offerings to all *tathāgatas*
with a mind whose actions are always pure,
doing so with a mind that never grows weary,
then one will be able to enter the Buddha's path.

Possessing endless meritorious qualities
and dwelling solidly in the resolve to attain bodhi—
By this, one becomes rid of the net of doubts
and tirelessly gazes upon the Buddha.

Completely comprehending all dharmas—
By this, one then becomes a true son of the Buddha.
A person such as this become able to fully know
all buddhas' powers of sovereign mastery.

As explained by those possessed of vast wisdom,
it is zeal that forms the very root of all dharmas.
Thus one should bring forth the supreme aspiration
and resolve to strive for the unsurpassed enlightenment.

Wherever there is anyone who reveres the Buddha
and bears in mind the wish to repay the Buddha's kindnesses,
that person will never be separated
from the abodes of all buddhas.

What person possessed of wisdom
who, having succeeded in seeing and hearing the Buddha,
could fail to cultivate the pure vows
and then walk the path that the Buddha has traveled?

Then, assisted by the Buddha's spiritual powers, Courage Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

Just as one with eyes possessed of clear vision
is able due to the sun to see the many forms,
so too it is with one possessed of a pure mind
who, by the power of the Buddha, is able to see the Tathāgata.

Just as, through the power of vigor,
one can reach the very bottom of the ocean's depths,
so too it is with the power of wisdom
by which one succeeds in seeing countless buddhas.

Just as, in an especially good and fertile field,
whatever is planted will certainly thrive and grow,
so too it is with the ground of the pure mind
that produces the dharmas of all buddhas.

Just as a person who has acquired a treasury of jewels
forever leaves behind the sufferings of poverty,
so too, when the bodhisattva acquires the Dharma of the Buddha,
he leaves behind defilements and attains a mind that is pure.

Just as the *agada* cure-all medicine
is able to eliminate all poisons,
so too it is with the Dharma of the Buddha
which extinguishes all the afflictions' illnesses.

The true good spiritual guides
have been praised by the Tathāgata,
for it is through their awesome spiritual powers
that one is able to hear the Dharma of all buddhas.

Even if one were for countless kalpas
to present gifts of wealth and jewels to the Buddha,
so long as one did not know the true signs of buddhahood,
this would still not truly qualify as giving.

Though countless signs of his physical form
adorn the body of the Buddha,
it is still not the case that in those signs of his physical form
one is able to succeed in seeing the Buddha.

The Tathāgata, the one of right and perfect enlightenment,
is quiescent and forever unmoving,
and yet he is able to manifest bodies everywhere
that pervade and fill up the worlds of the ten directions.

Just as the realm of empty space
is neither produced nor destroyed,
so too the Dharma of all buddhas
is ultimately free of creation or destruction.

Then, assisted by the Buddha's spiritual powers, Radiance Banner Bodhisattva surveyed the ten directions and then spoke these verses:

Among humans as well as in the heavens,
within all worlds,
one may everywhere see the Tathāgata's
pure and marvelous form body.

Just as it is through the power of the one mind
that one is able to bring forth the many sorts of thoughts,
in this same way, the one body of the Buddha
everywhere manifests all buddhas.

Bodhi is free of dual dharmas
and it is also free of all signs,
and yet, within the sphere of dual dharmas,
there appear the signs adorning the body.

By fathoming the nature of dharmas as empty, quiescent,
and as arising like conjurations,
one's sphere of action then become endless.
It is in this way that the Master Guide appears.

The Dharma body of all buddhas
of the three periods of time is entirely pure.
It is in accordance with those amenable to being taught
that the marvelous form bodies everywhere appear.

The Tathāgata does not have thoughts that say:
"I shall create bodies such as these."
Rather, they naturally manifest
without ever producing any such discriminations.

The Dharma realm is undifferentiated
and it also has nothing on which it depends,
and yet, within the world,
countless bodies are manifested.

The body of the Buddha is not changing,³³⁹
and yet it is not that it does not change.
In the Dharma that is free of transformations
are manifested forms that are transformations.

The Rightly Enlightened One is immeasurable,
equal to the Dharma realm and the realm of empty space.
In what is so deep and vast as to be boundless and bottomless,
the path of words and speech is entirely cut off.

The Tathāgata has a thoroughly penetrating comprehension
of the paths that are traveled in reaching all places,

and, in going to the many lands of the Dharma realm,
wherever he goes, he is everywhere unimpeded.

Then, assisted by the Buddha's spiritual powers, Wisdom Banner Bodhisattva surveyed the ten directions and then spoke these verses:

If a person is able to believe in and accept
unimpeded omniscience,
then, in cultivating the bodhi practices,
his mind will become immeasurable.

Within all lands, [the Buddha]
everywhere manifests countless bodies,
and yet those bodies do not dwell in any place
and also do not dwell in any dharma.

The bodies manifested through spiritual powers
by each and every one of the *tathāgatas*—
even in an inconceivable number of kalpas,
no one could ever completely calculate their numbers.

Though one might be able to know the number
of all beings existing throughout the three periods of time,
the manifestations produced by the *tathāgatas*
are such that their number could never be found.

Sometimes, they may manifest one or two,
and so forth, on up to countless many bodies
that appear everywhere in the *kṣētras* of the ten directions.
Yet, in reality, there are not even two kinds.³⁴⁰

It is just as, when the clear and full moon
appears everywhere in all the bodies of water,
although its reflected images are countless,
that original moon has still never been even twofold.

In this same way, when the one of unimpeded knowledge
realizes the right and perfect enlightenment
and appears everywhere throughout all *kṣētras*,
the Buddha's body is still never twofold.

It is not merely one nor dual,
and it is also not measureless.

In accordance with those who are amenable to teaching,
he manifests countless bodies.

The Buddha's body is not associated with the past,
nor is it associated with the future.
Rather, in but a single mind-moment, he manifests birth,
realization of the path, and nirvāṇa.

Just as forms created through conjuration
 have no birth or any arising.
 So too it is with the bodies of the Buddha
 that manifest appearances and yet are unproduced.

Then, assisted by the Buddha's spiritual powers, Jeweled Banner
 Bodhisattva surveyed the ten directions and then spoke these verses:

The measureless body of the Buddha
 is able to manifest measurelessly many bodies.
 It is in accordance with what others should see
 that the Master Guide manifests in these ways.

The body of the Buddha has no place in which it dwells
 even as it completely fills all places.
 Like space, it is boundless.
 It is just so inconceivable as this.

This is not a place to which one's mind can reach,
 for, within it, the mind does not arise.
 Within the sphere of cognition of all buddhas,
 there is ultimately neither any production nor destruction.

Just as what is seen by one with cataracts
 is neither what is within nor what is without—
 The world's vision of the buddhas,
 one should realize is just like this.

It is in order to benefit beings
 that the Tathāgata comes forth into the world.
 Beings perceive that there is a coming forth,
 and yet, in truth, he has no arising in the world.

One cannot anchor one's perception of the Buddha
 to any land, any day, or any night.
 As for years, months, or moments,
 one should realize that these are just the same.

Although beings speak in just this way,
 claiming the Buddha attained enlightenment on a certain day,
 in truth, the Tathāgata's realization of bodhi
 is not something that can be bound to any day.

The Tathāgata has abandoned all discriminations,
 is not of any time,³⁴¹ and transcends all phenomena.³⁴²
 All the Master Guides of the three periods of time
 come forth and appear in this way.

Just as, even though the sun's clearly shining orb
 does not coexist with the darkness of the night,

one still speaks of “the night of such and such a day.”
So too it is with the dharmas of the Buddha.

And just as, even though all kalpas of the three periods of time
do not coexist with the Tathāgata,
one still speaks of “the buddhas of the three periods of time.”
So too it is with the dharmas of the Master Guide.

Then, assisted by the Buddha’s spiritual powers, Vigor Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

Just as all the bodies of the Master Guides are identical,
so too it is with the meanings they set forth.
Still, everywhere throughout the *kṣetras* of the ten directions,
adapting to what is fitting, they appear in many different ways.

You should observe the Honored Muni:
Whatever he does is very rare and extraordinary.
He fills up the entire Dharma realm,
and is present in every place without exception.

The body of the Buddha does not abide inwardly,
and it also does not reside outwardly.
It is manifested because of spiritual powers.
The Dharma of the Master Guide is also just like this.

It is in accordance with the karma accumulated
by all the various types of beings in their previous lives
that their various sorts of bodies such as these
then each manifest as being different.

In this same way, the bodies of all buddhas
are measurelessly and innumerably many.
However, aside from the greatly enlightened Honored One,
no one else can even conceive of what they are like.

Just as the existence of a “self” is inconceivable
and such that no one could grasp it through actions of the mind,
so too it is with the inconceivability of buddhahood itself,
for it is not something that appears through actions of the mind.

Just as the *kṣetras* are inconceivable
even as one can still see their pure adornments,
so too it is with the inconceivability of the Buddha,
for there are none of the wondrous signs that do not appear in him.

Just as it is so with all dharmas
that it is because of many conditions that they arise,
so too it is with seeing the Buddha,
which necessarily depends on many good deeds.

Just as a wish-fulfilling pearl
is able to fulfill the wishes in the minds of beings,
so too it is with the Dharma of all buddhas,
for it is able to fulfill all of one's aspirations.

Within the countlessly many lands,
the Master Guides appear within the world.
It is in accordance with the power of their vows
that they respond everywhere throughout the ten directions.

Then, assisted by the Buddha's spiritual powers, Immaculate Purity
Banner Bodhisattva surveyed the ten directions and then spoke these
verses:

The light of the Tathāgata's great wisdom
everywhere purifies all worlds.
Once those worlds have been purified,
he reveals and explains the Dharma of all buddhas.

Even if there were a person who wished to see
buddhas equal in number to all beings,
none of them would not respond to his aspiration,
and yet, in truth, there is no place from which they come.

If he were to then take the Buddha as the object
on which he exclusively focused his mindfulness while never resting,
this person would then succeed in seeing buddhas
whose numbers were the same as however many he had wished for.³⁴³

In perfecting the dharmas of pristine purity
and completely fulfilling the development of all meritorious qualities,
such a person focuses his mindfulness and unrelenting resolve
on his quest to achieve the attainment of all-knowledge.

It is according to what is fitting that the Master Guide
expounds on the Dharma for beings.
Wherever there are those amenable to being taught,
he everywhere manifests the most supreme of bodies.

The body of the Buddha as well as [the bodies] of those in the world
are all in every case devoid of any self.
It is by awakening to this that one realizes right enlightenment
and then in turn explains it for beings.

All the Lions among Men
possess measureless powers of sovereign mastery
by which, even if they manifested bodies as numerous as thoughts,
those bodies could each appear as different.

As are the bodies such as these of those in the world,
so too are the bodies of all buddhas.

If one completely comprehends their inherent nature,
this then is to speak of the Buddha.

The Tathāgata everywhere knows and sees
and completely understands all dharmas.
The Buddha's Dharma and bodhi
are both such that they can never be apprehended.

The Master Guide has no coming or going
and he also has no place in which he dwells.
He has entirely abandoned all the inverted views.
This is what defines the perfect and right enlightenment.

Then, assisted by the Buddha's spiritual powers, Constellation Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

The Tathāgata has no place in which he dwells,
and yet he dwells in all *kṣetras*.
He goes forth to all lands
and is seen in every place.

The Buddha accords with the minds of beings
and everywhere manifests in every kind of body
as he attains enlightenment, turns the wheel of Dharma,
and then finally enters *parinirvāṇa*.

All buddhas are inconceivable.
Who could ever conceive of the Buddha?
Who could ever see the Rightly Enlightened One?
And who could ever manifest such ultimate supremacy?

All dharmas are in every case just suchness.
So too it is with all buddhas' spheres of action.
There is not even one single dharma
that, in its suchness, undergoes any creation or destruction.

Beings engage in false discriminations
such as: "This is the Buddha" or "This is the world."
For one who completely comprehends the nature of dharmas,
there is no buddha and there is no world.

The Tathāgata everywhere manifests directly before all,
causing them to be filled with faith and joy.
The essential substance of the Buddha cannot be apprehended,
and those beings also have nothing that they see.

If one is able with regard to the world
to leave all attachments far behind
and experience the joyous delight of the unimpeded,
then he will succeed in awakening to the Dharma.

That which is manifested through the use of spiritual powers—
It is precisely this that is said to be the Buddha.
Yet, even if one searched throughout the three periods of time,
he would still be found to be nonexistent anywhere within them.

If one is able to know in this manner
the mind and all dharmas,
then one will know and see all
and swiftly succeed in becoming a *tathāgata*.

It is in words and speech that one may reveal
the sovereign masteries of all buddhas.
Still, the Rightly Enlightened One transcends all words and speech.
One simply avails oneself of words and speech to speak of him.

Then, assisted by the Buddha's spiritual powers, Dharma Banner
Bodhisattva surveyed the ten directions and then spoke these verses:

One should rather have to constantly and fully endure
all of the sufferings in the world
than ever become separated from the Tathāgata
and then fail to witness his powers of sovereign mastery.

If there be any being
who has not yet resolved to realize bodhi,
if he but once succeeds in hearing the name of the Buddha,
he will then certainly be bound to realize bodhi.

Wherever there is anyone possessed of wisdom
who makes the resolve to attain bodhi for even one mind-moment,³⁴⁴
he will certainly succeed in becoming an unexcelled honored one.
One must take care to have no doubts about this.

The Tathāgata's powers of sovereign mastery
are but rarely encountered even in countless kalpas.
If one but raises a single thought of faith in him,
then he will swiftly ascend to the unsurpassed enlightenment.³⁴⁵

Even if one were in every mind-moment
to make offerings to countless buddhas,
so long as one has not yet known the genuine Dharma,
these would still not qualify to be regarded as offerings.

If one but hears Dharma such as this—
all buddhas are born from this.
Even though one might endure countless sufferings,
do not ever abandon the practices leading to bodhi.

It is a single hearing of great wisdom
that is the Dharma that all buddhas have entered

and by which, everywhere throughout the Dharma realm,
they have become the Master Guides of the three periods of time.

Even if one were to exhaust the bounds of future time,
roaming everywhere to all the buddha *kṣētras*,
so long as one does not seek this wondrous Dharma,
one would still never realize bodhi.

From the beginningless past on forward to the present,
beings have long drifted along and turned about in *saṃsāra*,
and yet still have not fully understood the genuine Dharma.
It is because of this that the buddhas have appeared in the world.

All of these dharmas are indestructible,
nor does there exist anyone who might be capable of destroying them.
The great light of those with the sovereign masteries
is everywhere revealed throughout the world.

The End of Chapter Twenty-Four

CHAPTER 25

The Ten Dedications

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva entered the "bodhisattva wisdom light samādhi." Having entered this samādhi, from each of the ten directions, beyond worlds as numerous as the atoms in ten myriads of buddha *kṣetras*, buddhas as numerous as the atoms in ten myriads of buddha *kṣetras*, all of whom were identically named "Vajra Banner," then appeared directly before him, whereupon they all praised him, saying:

It is good indeed, good indeed, Son of Good Family, that you have been able to enter this bodhisattva wisdom light samādhi. Son of Good Family, it is because of the joint assistance provided to you by the spiritual powers of buddhas from each of the ten directions as numerous as the atoms in ten buddha *kṣetras*, is also because of the awesome spiritual powers arising from the power of Vairocana Tathāgata's past vows, is also because of the purity of your wisdom, and is also because of the especially excellent roots of goodness of the bodhisattvas that you have been enabled to enter this samādhi and expound on the Dharma in order to enable all bodhisattvas:

- To acquire pure fearlessness;
- To possess unimpeded eloquence;
- To enter the ground of unimpeded wisdom;
- To dwell in the great mind of all-knowledge;
- To fully develop inexhaustible roots of goodness;
- To completely fulfill the dharmas of unimpeded purity;
- To enter the Dharma realm of the universal gateways;
- To manifest the spiritual powers of all buddhas;
- To ensure the continuity of past mindfulness and wisdom;³⁴⁶
- To acquire all buddhas' protection of all their faculties;
- To use countless gateways to extensively explain the many dharmas;
- To completely understand, absorb, uphold, and never forget all the teachings that have been heard;
- To accumulate all the roots of goodness of bodhisattvas;
- To become fully accomplished in the world-transcending provisions for the path;
- To prevent the severance of the wisdom of all-knowledge;

To instigate the generation of the great vows;
 To explain the genuine meaning;
 To completely know the Dharma realm;
 To gladden all bodhisattvas;
 To cultivate the same roots of goodness common to all buddhas;
 and
 To protect and preserve the lineage of all *tathāgatas*.

That is to say, [they have enabled you in this way] so that you will expound on the ten dedications of all bodhisattvas. Son of the Buddha, assisted by the awesome spiritual powers of the Buddha, you should expound on these dharmas, doing so:

To acquire the protective mindfulness of the Buddha;
 To dwell in the family of the buddhas;
 To increase world-transcending meritorious qualities;
 To acquire the light of the *dhāraṇīs*;
 To enter the unimpeded Dharma of the Buddha;
 To everywhere illuminate the Dharma realm with great light;
 To accumulate the pure dharmas free of all faults;
 To abide in the realm of vast wisdom; and
 To acquire the unimpeded light of the Dharma.

Then the buddhas bestowed on Vajra Banner Bodhisattva:

Measureless wisdom;
 Unimpeded eloquence;
 Skillful means for distinguishing statements and meanings;
 Unimpeded Dharma light;
 A body the same as that of the Tathāgata;³⁴⁷
 A pure voice possessed of countless different tones;
 The bodhisattvas' inconceivable samādhi of skillful contemplation;
 The wisdom that dedicates all indestructible roots of goodness;
 The perfection of skillful means in contemplating all dharmas; and
 Uninterrupted eloquence in explaining all dharmas in all places.

Why did this occur? This was due to the power of the roots of goodness arising from entering this samādhi.

Then all the buddhas used their right hands to touch the crown of Vajra Banner Bodhisattva's head. After Vajra Banner Bodhisattva had experienced their touching the crown of his head, he immediately arose from that meditative absorption and told those bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has inconceivable great vows by which he fills the Dharma realm and is everywhere able to rescue and protect all beings. That is to say, he cultivates and

trains in the dedications of all buddhas of the past, the future, and the present.

Sons of the Buddha, how many kinds of dedications does the bodhisattva-mahāsattva have? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of dedications expounded on by all buddhas of the three periods of time. What then are those ten? They are:

- First, the dedication that saves all beings in the absence of any conception of a being;
- Second, the indestructible dedication;
- Third, the dedication that is the same as that of all buddhas;
- Fourth, the dedication that reaches everywhere;
- Fifth, the dedication of an inexhaustible treasury of meritorious qualities;
- Sixth, the dedication of roots of goodness that penetrates the equality of everyone;³⁴⁸
- Seventh, the dedication that equally accords with all beings;
- Eighth, the dedication that has the character of true suchness;
- Ninth, the dedication of the unbound and unattached liberation;³⁴⁹
and
- Tenth, the dedication that penetrates the measurelessness of the Dharma realm.³⁵⁰

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of dedications that all buddhas of the past, the future, and the present have proclaimed, shall proclaim, and do now proclaim.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication in which he saves all beings in the absence of any conception of a being? Sons of the Buddha, when this bodhisattva-mahāsattva practices *dāna pāramitā*, purifies *śīla pāramitā*, cultivates *kṣānti pāramitā*, arouses *vīrya pāramitā*, enters *dhyāna pāramitā*, and abides in *prajñā pāramitā*, great kindness, great compassion, great sympathetic joy, and great equanimity, cultivating countless roots of goodness such as these, as he cultivates these roots of goodness, he reflects in this way:

May these roots of goodness be everywhere able to benefit all beings, enabling them all to attain purity, to achieve the ultimate, and to remain forever apart from the measureless sufferings and torments of the hells, the hungry ghosts, the animals, King Yama, and other such circumstances.

When the bodhisattva-mahāsattva plants roots of goodness, he dedicates his own roots of goodness in these ways:

May I become a shelter for all beings to enable them to avoid all kinds of suffering circumstances;

- May I become a protector of all beings to enable them all to become liberated from all afflictions;
 May I become a refuge for all beings to enable them all to leave behind all fears;
 May I become a path for all beings to enable them to reach all-knowledge;
 May I become a source of peace for all beings to enable them to find a place of ultimate peace and security;
 May I become a light for all beings to enable them to acquire the light of wisdom and extinguish the darkness of delusion;
 May I become a torch for all beings to dispel all the darkness of their ignorance;
 May I become a lamp for all beings to enable them to dwell in the station of ultimate purity;
 May I become a guide for all beings to lead them to enter the true Dharma; and
 May I become a great guide for all beings to provide them with unimpeded great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways and thereby equally benefits all beings, ultimately enabling them all to attain all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva guards and performs dedications for those who are not his own relatives or friends in a way that is the same as and no different from the manner in which he does this for his own relatives and friends. Why is this? This is because the bodhisattva-mahāsattva has penetrated the same nature of all dharmas by which he does not raise so much as a single thought conceiving of any being as not his own relative or friend.

Even if some being has hostile or harmful intentions toward the bodhisattva, the bodhisattva still looks on him with the eye of kindness and remains forever free of anger. He everywhere serves beings as a good spiritual friend who expounds on right Dharma and enables them to take up its cultivation. Just as the great ocean cannot be ruined by any of the many kinds of poisons, so too it is with the bodhisattva, for even the many kinds of torments inflicted on him by evil beings such as those who are foolish, devoid of wisdom, ungrateful, full of deep-seated poisonous hatred, arrogant and self-important, mentally blind and unable to recognize good dharmas—none of them are able to disturb him at all.

Just as when the sun³⁵¹ rises in the world, it does not hide itself and fail to appear simply because of the presence of those born

blind and unable to see it, because of the [mirage] city of the *gandharvas*, because of the hand of the *asura*,³⁵² because of the trees growing on Jambudvīpa, because of towering cliffs or cavernous gorges, or because of dust, fog, smoke, clouds, or the obstructions created by any other things such as these. It does not simply hide itself and fail to appear because of them, nor does it hide itself and fail to appear because of the changes in the seasons. So too it is with the bodhisattva-mahāsattva. He is possessed of great merit. His mind is deep and vast. In his contemplation with right mindfulness, he does not retreat or cringe. Rather, because of his zeal to achieve the ultimate in meritorious qualities and wisdom, his mind produces the resolute aspiration to acquire the most supreme dharmas and his Dharma light illuminates everything so that he perceives the meaning of everything and possesses wisdom and sovereign mastery in all gateways into the Dharma. He always cultivates good dharmas to benefit all beings and never makes the mistake of thinking of abandoning beings. He does not allow their corrupt and evil natures, their wrong views and hate-muddled minds, or the difficulty of training them to provoke him to precipitously reject them and no longer cultivate dedications. Rather, he simply dons the armor of the bodhisattva's great vows as his adornment and then proceeds to rescue and protect beings, never retreating from doing this.

He does not retreat from the bodhisattva practices and abandon the bodhisattva path because beings are ungrateful. He does not abandon all of his reality-accordant roots of goodness due to dwelling together in the same place with common people. And he does not become disgusted with beings due to finding it hard to endure the fact that they repeatedly commit evil deeds.

And why is this the case? Just as it is not for but a single purpose that the sun³⁵³ rises and appears in the world, so too it is with the bodhisattva-mahāsattva, for it is not solely for the sake of a single being that he cultivates roots of goodness and then dedicates them to *anuttara-samyak-saṃbodhi*. Rather, it is for the sake of everywhere rescuing and protecting all beings that he then cultivates roots of goodness and dedicates them to *anuttara-samyak-saṃbodhi*.

In this same way, it is not solely for the sake of purifying but a single buddha *kṣetra*, not solely for the sake of faith in but a single buddha, not solely for the sake of seeing but a single buddha, and not solely for the sake of completely understanding but a single dharma that he makes the vow to acquire great wisdom and dedicates it to the realization of *anuttara-samyak-saṃbodhi*.

Rather, it is to everywhere purify all buddha *kṣetras*, to everywhere develop faith in all buddhas, to everywhere serve and make offerings to all buddhas, and in order to everywhere understand all dharmas of the Buddha that he makes the great vow, cultivates all roots of goodness, and dedicates them to *anuttara-samyak-saṃbodhi*.

Sons of the Buddha, the bodhisattva-mahāsattva takes all dharmas of the Buddha as his object in arousing the vast resolve and the irreversible resolve to cultivate and accumulate for countless kalpas the rare and difficult-to-acquire jewels of the mind equal to those of all buddhas. It is in this way that the bodhisattva contemplates all roots of goodness, develops the mind of pure faith, and becomes solid in his possession of the great compassion as he performs genuine dedications that are not merely verbal utterances, doing so for the sake of all beings, doing so with an extremely profound mind, a joyous mind, a pure mind, a supreme mind, a pliant mind, a mind of kindness and compassion, a sympathetic mind, a mind that attracts and protects beings, a beneficial mind, and a happy mind.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness, he reflects in these ways:

May it be that, because of my roots of goodness, all beings in all the destinies of rebirth will succeed in becoming purified, in acquiring perfectly fulfilled meritorious qualities that cannot be impeded, ruined, or exhausted, in always become revered, in developing right mindfulness that never forgets, in acquiring resolute and decisive wisdom, in possessing measureless wisdom, and in becoming perfectly full in their adornment with all the meritorious qualities of body, mouth, and mind karma.

He also reflects in this manner:

May these roots of goodness enable all beings to serve and make offerings to all buddhas, none doing so in vain. May they enable them to develop pure and indestructible faith in the buddhas, to listen to right Dharma, to cut off all doubts, to remember the Dharma, to never forget it, and to cultivate it in accordance with how it was taught. May they enable them to have thoughts of reverential respect toward the Tathāgata, to engage in pure physical actions, to become established in countless vast roots of goodness, to forever separate from poverty, and to become completely fulfilled in the seven types of wealth.³⁵⁴ May they enable them to always follow the buddhas in cultivation and training, to perfect countless supremely marvelous roots of goodness, to acquire equal awakening and understanding, to abide in all-knowledge, and to use the unimpeded eye to look on all beings with equal

regard. May they enable them to adorn their bodies with the many signs, all of them free of flaws or deficiencies, to acquire the pure and marvelous voice, to become perfectly fulfilled in the meritorious qualities, to train all their faculties, to perfect the ten powers, to become completely fulfilled in the mind of goodness, and to have nothing on which they depend. And may they enable all beings to acquire all the bliss of the buddha, to acquire the countless stations [of the path], and to abide in the station where the Buddha dwells.

Sons of the Buddha, when the bodhisattva-mahāsattva witnesses all beings creating bad karma, undergoing all kinds of severe sufferings, and then, because of these obstacles, becoming unable to see the Buddha, unable to hear the Dharma, and unable to recognize the Sangha, he then thinks: “I should substitute for all beings in undergoing the many different kinds of sufferings in the wretched destinies, thereby enabling them to attain liberation.”

When the bodhisattva undergoes excruciating sufferings in this way, he then redoubles his energetic diligence and does not abandon them, does not avoid them, is not terrified by them, is not frightened by them, does not retreat from them, does not shrink from them, and does not become weary. And why is this? This is because, in accordance with the vows he has made, he decisively aspires to take on the burdens of all beings and enable them to gain liberation. At this time, the bodhisattva reflects in this way:

In accordance with their own karma, all beings drift along and turn about in the stations of suffering and difficulty within the realms of birth, aging, sickness, and death. Due to wrong views and an absence of wisdom, they abandon all good dharmas. I should rescue them and enable them to gain emancipation.

Moreover, all beings are entangled in the net of desire, are covered by a blanket of delusion, and are beset with defiled attachments in all the realms of existence where they chase after and never relinquish them. They enter the cage of suffering, engage in the karmic actions of the *māras*, utterly exhaust all their merit and wisdom, constantly cherish doubts and delusions, do not see any place of peace and security, remain unaware of the path to emancipation, abide in the ceaselessly turning wheel of *saṃsāra*, and constantly drown in the mire of sufferings.

Having observed this, arousing the mind of great compassion and the mind of great altruistic benefit, the bodhisattva wishes to enable all beings to attain liberation. Using the dedication of all roots of goodness, using the dedication of the vast resolve, using the

dedications cultivated by the bodhisattvas of the three periods of time, and using the dedications spoken of in the Great Dedications Sutra, he wishes that all beings will everywhere attain purity and will ultimately perfect the knowledge of all modes. He also reflects in this way:

Whatever I cultivate, may it enable all beings to succeed in becoming kings of unexcelled wisdom. It is not for myself that I seek liberation. Rather it is only to rescue all beings and enable them all to gain the resolve to attain all-knowledge, to cross beyond the river of *saṃsāra*, and to become liberated from the many kinds of sufferings.

He also reflects in this way:

On behalf of all beings, I should everywhere take on in full their many kinds of sufferings, thereby enabling them to escape from countless births and deaths and the great abyss of manifold sufferings. To the very end of the kalpas of the future, I should everywhere take on all sufferings for all beings in all the wretched destinies in all worlds while still always diligently cultivating roots of goodness on behalf of beings. Why? I should rather solely take on all these many sufferings myself than allow beings to fall into the hells. I should instead substitute myself as a ransom payment in their dangerous and difficult abodes of the hell realms, animal realms, realms of King Yama, and so forth, thus buying their freedom and enabling the liberation of all the beings in the wretched destinies.

He also reflects in this way:

May I be able to protect all beings, never forsake them, and remain true to my words, remaining free of any falseness in this. Why? It is in order to rescue and liberate all beings that I brought forth the resolve to attain bodhi. It is not for myself that I seek the unexcelled enlightenment. Nor is it to seek after the spheres of experience of the five desires or to acquire the various pleasures in the three realms of existence that I cultivate the bodhi practices. Why is that? Of all the pleasures of the world, there are none that are not suffering, realms of the many *māras*, coveted by foolish people, and criticized by all buddhas. All the disastrous states of suffering arise because of them. All the hatred, anger, fighting, disputation, and mutual injury and insult characteristic of the hells, hungry ghosts, animals, and domains of King Yama—all the evils such as these are caused by covetous attachment to the five desires. It is such indulgent attachment to the five desires that causes beings to stray far from the buddhas and become blocked from rebirth in

the heavens, how much the more so are they thereby blocked from attaining *anuttara-samyak-saṃbodhi*.

It is in this way that the bodhisattva contemplates how worldlings' greed for a little flavor from the desires causes them to endure measureless suffering. It is never for the sake of the pleasures of the five desires that he pursues the unexcelled bodhi and cultivates the bodhisattva practices. Rather, it is solely for the sake of the happiness of all beings that he resolves to cultivate and completely fulfill the great vows and strives to sever the bonds tying beings to all their sufferings to enable them to gain liberation.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this manner:

I should dedicate roots of goodness in this way to enable all beings to acquire the ultimate bliss, the bliss of benefit, the bliss of not having to endure [sufferings], the bliss of quiescence, the bliss of independence, the bliss of motionlessness, measureless bliss, the bliss of neither relinquishing or retreating, undestroyed bliss, and the bliss of all-knowledge.

He also reflects in this manner:

I should also serve all beings by becoming a teaching master who trains them, a minister who directs their army, one who holds up the torch of wisdom, one who shows the path to peace and security, one who enables them to escape dangerous difficulties, and one who uses excellent skillful means to enable them to understand the truth. I should also serve them as the skillful ship captain of all-knowledge on the ocean of *saṃsāra* who takes beings across and enables them to reach the far shore.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, namely by according with what is fitting in rescuing and protecting all beings, thereby enabling them to escape from *saṃsāra*, to serve and make offerings to all buddhas, to acquire the unimpeded wisdom of all-knowledge, to abandon the many *māras*, to distance themselves from bad friends, to draw near to all good bodhisattva friends, to extinguish all transgressions, to perfect pure karma, and to completely fulfill the bodhisattva's vast conduct and vows and measureless roots of goodness.

Sons of the Buddha, after the bodhisattva-mahāsattva has rightly dedicated all his roots of goodness, he reflects in this way:

It is not the case that, because the beings inhabiting the four continents are many, many suns rise. There rises only a single sun which is able to everywhere illuminate all beings. Also, it is not

due to light shining from their own bodies that beings know whether it is day or night and then travel about observing things and doing all kinds of actions. Rather, it is entirely due to the rising of the sun that they accomplish these endeavors. In this, that solar orb is only one, not two.

So too it is with the bodhisattva-mahāsattva. When he cultivates and accumulates roots of goodness and then dedicates them, he reflects in this way: “Those beings are unable to rescue themselves. How then could they rescue others? There is only me, this one person.” He then resolves to cultivate and accumulate roots of goodness on his own, without the aid of companions, and then engages in dedications such as these, in particular:

Because he wishes to extensively liberate all beings;
 Because he wishes to everywhere illuminate all beings;
 Because he wishes to instruct and guide all beings;
 Because he wishes to awaken all beings;
 Because he wishes to look after all beings;
 Because he wishes to gather in all beings;
 Because he wishes to develop all beings;
 Because he wishes to gladden all beings;
 Because he wishes to make all beings pleased and happy; and
 Because he wishes to enable all beings to cut off their doubts.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this way:

I should be like the sun which everywhere illuminates all things and, in doing so, does not seek any repayment of its kindness. Even when there are beings who have evil [deeds they have done], I must still be able to include them and never give up my vows just because of this. I must never abandon all beings because of the evil of a single being. Rather, I should just diligently cultivate the dedication of roots of goodness and thus everywhere enable all beings to gain happiness.

Even though these roots of goodness may be but few, in making them, I should include all beings everywhere, making vast dedications with a joyous mind. If one were to have roots of goodness and yet not wish to benefit all beings with them, this would not truly qualify as a dedication. It is only by dedicating every one of one’s roots of goodness to all beings everywhere that this would qualify as dedication.

[Therefore he practices dedications such as these]:

- Dedications to establish beings in the nature of dharmas, free of any attachments;
- Dedications in which one perceives that the essential nature of beings is unmoving and unchanging;
- Dedications in which the dedication has nothing it depends on and nothing it seizes on;
- Dedications in which one does not seize on the characteristics of one's roots of goodness;
- Dedications in which one does not make discriminations regarding the essential nature of their karmic rewards;
- Dedications in which one does not become attached to the characteristics of the five aggregates;
- Dedications in which one does not damage³⁵⁵ the characteristics of the five aggregates;
- Dedications in which one does not seize on karmic deeds;
- Dedications in which one does not seek karmic rewards;
- Dedications in which one has no defiling attachment to causes and conditions;
- Dedications in which one does not make discriminations regarding whatever arises from causes and conditions;
- Dedications in which one is not attached to name and fame;
- Dedications in which one is not attached to any particular place;
- Dedications in which one is not attached to false dharmas;
- Dedications in which one is not attached to the marks of any being's existence, the marks of the world's existence, or the marks of the mind's existence;
- Dedications in which one does not produce inverted thoughts, inverted conceptions, or inverted views;
- Dedications in which one is not attached to the path of words and speech;
- Dedications in which one contemplates the true nature of all dharmas;
- Dedications in which one contemplates the signs that are the same for all beings;
- Dedications in which one imprints all roots of goodness with the seal of the Dharma realm; and
- Dedications in which one contemplates all dharmas dispassionately.

He understands that, just as all dharmas are nonexistent, so too is this true of the planting of roots of goodness. He contemplates that, just as all dharmas are non-dual, unproduced, and undestroyed,

so too is this so of dedications. Using dedications of roots of goodness such as these, he cultivates pure counteractive dharmas.³⁵⁶ All his roots of goodness accord with world-transcending dharmas. He does not create dualistic concepts.

It is not through identification with karmic actions that he cultivates all-knowledge, nor is it the case that it is apart from karmic actions that he makes dedications directed toward all-knowledge. It is not the case that [the attainment of] all-knowledge is a matter that is identical with karmic actions. However, it is not the case that one acquires all-knowledge apart from karmic actions. Because karmic deeds are like light in their reflection of purity, karmic results are also like light in their reflection of purity. Because karmic results are like light in their reflection of purity, [the attainment of] the wisdom of all-knowledge is also like light in its reflection of purity.

Having abandoned [the concepts of] the self and possessions of a self and all the disturbances produced by thinking and discriminations [based on them], he completely understands in this way and uses skillful means to dedicate all his roots of goodness. When the bodhisattva practices dedications in this way, he always and incessantly liberates beings, yet does not dwell in any of the marks of dharmas. Although he knows that all dharmas have no actions and no retributions, he is still well able to bring forth every kind of karmic result and yet is free of any contradictions in doing so. Using expedient means such as these, he skillfully cultivates dedications. When the bodhisattva-mahāsattva cultivates dedications in this way, he remains free of all faults and becomes one who is praised by the buddhas.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's first kind of dedication, the dedication that saves all beings in the absence of any conception of a being.

At that time, Vajra Banner Bodhisattva surveyed the congregations of the ten directions throughout the Dharma realm, penetrated the meaning of these profound statements, and, with a measureless mind that cultivated the supreme practices, that extended its great compassion to include all beings everywhere, and that prevented the severance of the lineage of all *tathāgatas* of the three periods of time, he entered the Dharma treasury of all buddhas' meritorious qualities, brought forth the Dharma body of all buddhas, and was well able to evaluate the minds of all beings and know the ripeness of the roots of goodness they had planted, whereupon, dwelling in the Dharma body and yet still manifesting pure form bodies for their sakes, with

the assistance of the Buddha's spiritual powers, he then spoke these verses:

Cultivating the path for inconceivably many kalpas
with steadfast vigor and unimpeded resolve,
because he wishes to benefit the many kinds of beings,
he always seeks the dharmas of all buddhas' meritorious qualities,
trains incomparably many people in the world,
purifies his mind to the point of extremely bright purity,
and resolves to everywhere rescue all sentient beings—
It is he who well enters the treasury of dedications.

Complete in the power of courageous vigor,
with astute and penetrating wisdom and a mind that is pure,
he everywhere rescues all the many kinds of beings
with a mind that is patient and never the least bit shaken.

His mind is well-established, without peer,
and his intentions are always pure and full of great delight.
In this way, he diligently cultivates for the sake of beings, and,
like the great earth, everywhere includes and accepts all beings.

It is not for himself that he seeks happiness,
but rather it is solely due to his wish to rescue and protect all beings.
In this way, he arouses the mind of great compassion
and swiftly succeeds in entering the ground of the unimpeded.

He gathers in all beings
throughout the worlds of the ten directions
and, in order to rescue them, skillfully abides in the resolve,
cultivating and training in all the dedications in this way.

In cultivating giving, he is filled with immense delight,
in preserving the precepts of purity, he remains free of transgressions,
and, in his courageous vigor, his mind remains unwavering.
He dedicates this to gaining the all-knowledge of the Tathāgata.

His mind is so vast as to be boundless.
Established in the power of patience, he is not the least bit shaken.
His *dhyāna* absorptions, extremely deep, are always fully illuminating.
And his wisdom is so sublime as to be inconceivable.

In all worlds throughout the ten directions,
He completely fulfills the cultivation of the pure practices
and then dedicates all such meritorious qualities as these
because he wishes to bring happiness to all sentient beings.

This great eminence diligently cultivates
all of the countless, boundless, and innumerable good karmic deeds,

engaging in all such endeavors to be of benefit to beings
and to enable them to dwell in inconceivable and unexcelled wisdom.

In order to everywhere serve all beings,
he would even dwell in the hells for inconceivably many kalpas, and
in so doing, would still never have a thought of weariness or retreat,
as, with heroic valor, he always resolutely practices dedications.

He does not seek after forms, sounds, smells, or tastes,
nor does he crave for marvelous objects of touch.
Rather, it is only to rescue and liberate the many kinds of beings
that he always seeks unexcelled and supreme wisdom.

With wisdom as pure as empty space itself,
he cultivates the boundless practices of the great eminences.
All the practice dharmas such as the Buddha himself practiced,
that person always cultivates and trains in just as he did.

The great eminence travels to all worlds
where he is able to bring peace and security to all their many beings,
everywhere enabling them all to be filled with joyous delight
as he tirelessly cultivates the bodhisattva's practices.

He extinguishes all the poisons of the mind
and contemplates and cultivates the most supreme wisdom.
He does not seek happiness for himself,
for he wishes only that beings would succeed in escaping suffering.

This person's dedications reach the ultimate realization
and his mind is always pure and free of the many poisons.
All *tathāgatas* of the three times entrust their Dharma legacy to him
and he abides in the city of the unexcelled great Dharma.

He has never had any defiling attachment to physical forms.
So too with feeling, perception, formative factors, and consciousness.
His mind forever transcends the three realms of existence
and he dedicates all of his meritorious qualities.

All beings known and seen by the Buddha—
Without exception, he gathers them all in.
He vows that they will all be enabled to gain liberation
and cultivates for their sake, thus producing great joy.

In every mind-moment, his mind is constantly established
in wisdom so vast that it has no peer.
Free of delusion, his right mindfulness is always quiescent
and all of his karmic deeds are entirely pure.

As all those bodhisattvas abide in the world,
they are not attached to any inward or outward dharmas.

They are like the wind which travels unhindered through space.
In his use of the mind, this great eminence is also just like this.

All of his physical actions are pure,
all of his speech remains free of fault,
and his mind always turns toward the Tathāgata.
Thus he is able to please all buddhas.

Throughout the countless lands of the ten directions,
wherever there are buddhas, he travels to visit them.
There, he gazes on those greatly compassionate *bhagavats*
and has none of them he does not revere, look up to, and serve.

His mind, always pure, has abandoned the many kinds of faults.
He everywhere enters the world, having nothing there that he fears.
Already abiding in the unexcelled path of the Tathāgata,
he also serves all in the three realms as a great pool of the Dharma.

He is energetically diligent in contemplating all dharmas
and accordingly reflects on existence and nonexistence.
It is in this way that he progresses to realization of the genuine truth
and is able to enter the extremely deep place free of contentiousness.

By these means he cultivates and succeeds in the solid path
which no being at all is able to destroy.
He is well able to completely penetrate the nature of all dharmas
and remain free of attachments throughout the three periods of time.

In this way, his dedications reach the far shore of perfection,
he everywhere enables all beings to abandon the many defilements,
he forever abandons all things on which one might depend,
and then succeeds in entering the ultimate station of independence.

The bodhisattva is able to distinguish and discourse
in the languages spoken by all beings,
adapting as he does so to the differences in each type,
doing so with a mind that is free of attachments and unimpeded.

It is in this way that the bodhisattva cultivates the dedications
of an ineffable number of meritorious qualities and skillful means
with which he is able to cause all the buddhas
in the worlds of the ten directions to proclaim his praises.

Sons of the Buddha, what then is meant by the bodhisattva-
mahāsattva's indestructible dedication? Sons of the Buddha, this
bodhisattva-mahāsattva:

Attains indestructible faith in all *tathāgatas* of the past, future, and
present because he is able to serve all buddhas;

Attains indestructible faith in all bodhisattvas including even
those who have only just for a single mind-moment made the

initial resolve to seek all-knowledge, this because he has vowed to tirelessly cultivate all bodhisattvas' roots of goodness;
 Attains indestructible faith in all dharmas of the Buddha because he has aroused a deep aspiration [to acquire them];
 Attains indestructible faith in all the teachings of the buddhas because he protects and preserves them;
 Attains indestructible faith in all beings because, with the eye of kindness, he looks on them with equal regard, dedicates his roots of goodness to them, and everywhere benefits them;
 Attains indestructible faith in all dharmas of purity because he everywhere accumulates boundless roots of goodness;
 Attains indestructible faith in the path of all bodhisattvas' dedications because he has completely fulfilled all the especially superior intentions;
 Attains indestructible faith in all bodhisattva masters of the Dharma because he conceives of all bodhisattvas as buddhas;
 Attains indestructible faith in all buddhas' sovereign mastery of the spiritual superknowledges because of his deep faith in the inconceivability of all buddhas; and
 Attains indestructible faith in all bodhisattvas' practice of skillful means because he gathers together many different kinds of the measureless and numberless spheres of experience associated with the practices.

Sons of the Buddha, when this bodhisattva-mahāsattva establishes himself in indestructible faith in this way, he plants all kinds of measureless and boundless roots of goodness in relation to buddhas, to bodhisattvas, to *śrāvaka* disciples, to *pratyekabuddhas*, to teachings of all buddhas, to all beings, and to the many other different kinds of objective spheres such as these and thereby causes the bodhi resolve to grow ever greater, thus enabling his kindness and compassion to become vast. He contemplates all with uniformly equal regard and accordingly cultivates and trains in what all buddhas have done, gathers in all the pure roots of goodness, enters the genuine truth, accumulates the merit-producing practices, practices giving with great kindness, cultivates all the meritorious qualities, and contemplates the three periods of time as equal.

The bodhisattva-mahāsattva dedicates all roots of goodness and meritorious qualities such as these to the attainment of all-knowledge and wishes to always be able to see the buddhas, draw near to good spiritual friends, dwell together with the bodhisattvas, and remain mindful of the quest for all-knowledge with a mind that does not desist from this for even a moment. He absorbs and

upholds the Buddha's teachings and diligently protects, teaches, and ripens all beings.

With a mind always engaged in making dedications to the world-transcending path, he makes offerings to and admiringly serves all masters of the Dharma, completely understands all dharmas, remembers them, never forgets them, and cultivates the great vows, bringing them all to complete fulfillment.

In this way, the bodhisattva accumulates roots of goodness, perfects roots of goodness, brings about the growth of roots of goodness, contemplates roots of goodness, anchors his mindfulness on roots of goodness, distinguishes roots of goodness, delights in roots of goodness, cultivates roots of goodness, and establishes himself in roots of goodness.

After the bodhisattva-mahāsattva accumulates all kinds of roots of goodness in these ways, he uses the fruits acquired by these roots of goodness in his cultivation of the bodhisattva practices. In each successive mind-moment, he sees countless buddhas and, in accordance with what is fitting, he serves them and makes offerings to them of *asaṃkhyeyas* of jewels, *asaṃkhyeyas* of flowers, *asaṃkhyeyas* of garlands, *asaṃkhyeyas* of robes, *asaṃkhyeyas* of canopies, *asaṃkhyeyas* of banners, *asaṃkhyeyas* of pennants, *asaṃkhyeyas* of adornments, *asaṃkhyeyas* of attendants, *asaṃkhyeyas* of painted and decorated grounds, *asaṃkhyeyas* of perfumes, *asaṃkhyeyas* of powdered incenses, *asaṃkhyeyas* of mixed incenses, *asaṃkhyeyas* of burning incenses, *asaṃkhyeyas* of instances of deep faith, *asaṃkhyeyas* of instances of delight, *asaṃkhyeyas* of instances of pure thought, *asaṃkhyeyas* of instances of honorific esteem, *asaṃkhyeyas* of praises, *asaṃkhyeyas* of reverences, *asaṃkhyeyas* of jeweled thrones, *asaṃkhyeyas* of flower thrones, *asaṃkhyeyas* of incense thrones, *asaṃkhyeyas* of garlanded thrones, *asaṃkhyeyas* of sandalwood thrones, *asaṃkhyeyas* of robe-laden thrones, *asaṃkhyeyas* of vajra thrones, *asaṃkhyeyas* of *maṇi* jewel thrones, *asaṃkhyeyas* of thrones adorned with jeweled silks, *asaṃkhyeyas* of jewel-colored thrones, *asaṃkhyeyas* of jeweled walking meditation places, *asaṃkhyeyas* of walking meditation places adorned with flowers, *asaṃkhyeyas* of fragrant walking meditation places, *asaṃkhyeyas* of garlanded walking meditation places, *asaṃkhyeyas* of robe-laden walking meditation places, *asaṃkhyeyas* of walking meditation places inlaid with jewels, *asaṃkhyeyas* of walking meditation places adorned with all kinds of jeweled and embroidered silks, *asaṃkhyeyas* of walking meditation places with *tāla* trees adorned with all kinds of jewels, *asaṃkhyeyas* of walking meditation places with railings

adorned with all kinds of jewels, *asaṃkhyeyas* of walking meditation places covered by all kinds of suspended jeweled bell nets, *asaṃkhyeyas* of palaces adorned with all kinds of jewels, *asaṃkhyeyas* of palaces adorned with all kinds of flowers, *asaṃkhyeyas* of palaces with all kinds of perfumes, *asaṃkhyeyas* of palaces decorated with all kinds of garlands, *asaṃkhyeyas* of palaces of all kinds of sandalwood, *asaṃkhyeyas* of palaces with treasuries of all kinds of marvelous solid incense, *asaṃkhyeyas* of palaces made of all kinds of vajra, *asaṃkhyeyas* of palaces adorned with every kind of *maṇi* jewel, all of which are extraordinarily marvelous and superior even to those of the heavens, *asaṃkhyeyas* of all kinds of trees adorned with various jewels, *asaṃkhyeyas* of all different kinds of fragrant trees, *asaṃkhyeyas* of trees adorned with all kinds of jeweled robes, *asaṃkhyeyas* of all kinds of musical trees, *asaṃkhyeyas* of trees hung with jewel adornments, *asaṃkhyeyas* of trees emanating wondrous sounds, *asaṃkhyeyas* of trees adorned with endlessly pleasing jewels, *asaṃkhyeyas* of trees adorned with jeweled and embroidered silk streamers, *asaṃkhyeyas* of trees adorned with jeweled chimes, and *asaṃkhyeyas* of trees adorned with all kinds of flowers, perfumes, banners, flags, garlands, and canopies, as well as other such trees of these kinds which spread out and shaded these adorned palaces from the light of the sun.

Those palaces also had *asaṃkhyeyas* of railing adornments, *asaṃkhyeyas* of window adornments, *asaṃkhyeyas* of gateway adornments, *asaṃkhyeyas* of tower adornments, *asaṃkhyeyas* of crescent-shaped window adornments, *asaṃkhyeyas* of awning adornments, *asaṃkhyeyas* of suspended gold nets covering them from above, *asaṃkhyeyas* of incenses circulating about and everywhere permeating the air, and *asaṃkhyeyas* of robes spread across their grounds.

Sons of the Buddha, for measureless, innumerable, and ineffable-ineffable numbers of kalpas, with a pure mind of veneration, the bodhisattva-mahāsattva reverently presents all kinds of offerings such as these to all buddhas, doing so constantly without ever retreating from or resting from this practice.

Following upon the nirvāṇa of every one of the *tathāgatas*, he reveres and makes offerings to the *śārīra* of them all in this very same way, doing so:

- To enable all beings to develop pure faith;
- To enable all beings to accumulate roots of goodness;
- To enable all beings to separate from all sufferings;
- To enable all beings to develop vast understanding;

- To enable all beings to use great adornments to create adornments;
- To enable them to use measureless adornments to create adornments;
- To enable all that they do to achieve ultimate success;
- To enable them to realize that it is very difficult to ever encounter the buddhas' appearance in the world;
- To enable them to fulfill the measureless powers of the Tathāgata;
- To enable them to adorn and make offerings to the stupas and temples of the Buddha; and
- To enable them to sustain and preserve the Dharma of all buddhas.

In this way, he makes offerings to all buddhas of the present as well as to their *śarīra* after they enter nirvāṇa. All the offerings he presents could never be completely described even in an *asaṃkhyeya* of kalpas.

In this way, he cultivates and accumulates measureless meritorious qualities, all for the sake of ripening all beings, doing so without ever retreating, without ever resting, without ever tiring, without any attachment, apart from any thinking, without depending on anything, forever cutting off anything he might depend on, and abandoning a self and possessions of a self. He imprints all gateways of action with the imprint of reality-accordant Dharma, realizes the nonproduction of dharmas, and dwells where the Buddha dwells. He imprints all his spheres of experience with the contemplation of their unproduced nature.

All buddhas regard with protective mindfulness dedications associated with making the resolve [to attain bodhi, including]:

- Dedications consistent with the nature of all dharmas;
- Expedient dedications for entering uncreated dharmas to accomplish whatever is to be accomplished;
- Expedient dedications for abandoning all conceptual attachments to phenomena;
- Dedications abiding in countless skillful means;
- Dedications for forever transcending all realms of existence;
- Expedient dedications for cultivating all practices without abiding in signs;
- Dedications for everywhere accumulating roots of goodness;
- Vast dedications for everywhere purifying all bodhisattva practices;
- Dedications for making the resolve to attain unexcelled bodhi;
- Dedications for dwelling together with all roots of goodness; and

Dedications for completely fulfilling the most superior resolute faith.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all roots of goodness in these ways, although he adapts to *saṃsāra*, he still does not change. In seeking all-knowledge, he never retreats. Even in the midst of all the realms of existence, his mind remains unwavering, undisturbed, and able to liberate all beings. He remains undefiled by conditioned dharmas and does not lose his unimpeded wisdom. The causes and conditions associated with the stations of bodhisattva practice are endless. None of the dharmas of the world are able to either change him or cause him to be moved. He completely fulfills the purification of all the *pāramitās* and is able to perfect all the wisdom powers. It is in these ways that the bodhisattva leaves the darkness of delusion, perfects the bodhi resolve, manifests radiance, increases the growth of pure dharmas, dedicates this to the supreme path, and completely fulfills the many practices.

With a purified mind, he is well able to distinguish and completely understand all dharmas as being but manifestations of mind. He knows that karmic actions are like conjurations, that karmic retributions are like [reflected] images,³⁵⁷ that all actions are like transformations, that all dharmas produced of causes and conditions are like echoes, and that all bodhisattva practices are like reflections. He develops the pure Dharma eye free of all attachments, sees the vast realm of the uncreated, realizes the quiescent nature, completely understands the non-duality of dharmas, realizes the true character of dharmas, fulfills the bodhisattva practices, remains free of any attachment to any signs, is well able to cultivate all the actions involved in joint endeavors,³⁵⁸ never abandons the dharmas of pristine purity, abandons all attachments, and abides in the practices free of attachment.

In this way, the bodhisattva engages in skillful contemplative reflections free of delusion, does not contradict any dharmas, does not violate karmic causality, clearly perceives reality, skillfully engages in making dedications, realizes the essential nature of dharmas, and uses the power of skillful means to achieve karmic results, enabling them to reach the far shore of perfection. He contemplates all dharmas with wisdom and acquires the spiritual superknowledges. He is effortless in developing the roots of goodness arising from his actions and is masterful in whatever he sets his mind to.

The bodhisattva-mahāsattva dedicates his roots of goodness in this way because he wishes to liberate all beings, because he wishes to prevent the severance of the lineage of the buddhas, because he wishes to forever abandon the works of the *māras*, because he wishes to see the realization of boundless all-knowledge, having faith in it and never abandoning it, and because he wishes to leave behind worldly spheres of experience and cut off the various kinds of defilements. He also wishes that beings would gain pure wisdom, enter profound skillful means, escape the dharmas of *saṃsāra*, gain the Buddha's roots of goodness, forever cut off all the works of the *māras*, everywhere imprint all their actions with the seal of equanimity, resolve to progress into the knowledge of all modes, and perfect all world-transcending dharmas.

Sons of the Buddha, this is what constitutes the second of the bodhisattva-mahāsattva's dedications, the indestructible dedication. When the bodhisattva-mahāsattva abides in this dedication, he is able to see all the numberless buddhas, perfects countless pure and sublime dharmas, everywhere acquires the mind of impartiality toward all beings, and becomes free of any doubts regarding any of the dharmas. Assisted by all buddhas' spiritual powers, he conquers the many *māras*, forever abandons their deeds, succeeds in being born into nobility, and fulfills the bodhi resolve. He acquires unimpeded wisdom and, with understanding not arising from others, he is well able to reveal and explain the meaning of all dharmas. In accordance with the power of his thought, he is able to enter all *kṣetras*, to everywhere illuminate beings, and to enable them all to attain purity. Through the power of this indestructible dedication, the bodhisattva-mahāsattva collects all roots of goodness and dedicates them in this way.

Then Vajra Banner Bodhisattva surveyed the ten directions and, assisted by the Buddha's spiritual powers, spoke these verses:

The bodhisattva who has already acquired indestructible resolve
cultivates all the good karmic deeds
and is therefore able to please the buddhas.
Those who are wise then dedicate this.

He makes offerings to countless and boundlessly many buddhas,
practices giving, upholds precepts, and subdues the sense faculties,
all for the sake of his zeal to benefit all beings
and everywhere enable them all to attain purity.

All kinds of superior and marvelous incense and flowers,
countless different kinds of supremely fine robes,

jeweled canopies, as well as adornments—
He offers all such things to all the *tathāgatas*.

In this way, he makes offerings to all the buddhas
for countless, numberlessly, and inconceivably many kalpas
during which he reveres and honors them, always rejoicing,
and without ever experiencing even one mind-moment of weariness.

He single-mindedly practices mindfulness of all buddhas,
those immensely brilliant lamps shining throughout all worlds,
whereupon, of all the *tathāgatas* throughout the ten directions,
none fail to appear directly before him as if seen with his own eyes.

For inconceivably and measurelessly many kalpas,
he practices many different kinds of giving with a tireless mind, and,
for hundreds of thousands of myriads of *koṭīs* of multitudes of kalpas,
he cultivates all the other kinds of good dharmas, all in this same way.

After those *tathāgatas* pass into nirvāṇa,
he is tireless in making offerings to their *śarīra*
and, for all of them, using many different marvelous adornments,
he erects inconceivably many stupas and temples.

He makes them in incomparable and most excellent shapes,
adorned with jewel treasures and pure gold,
so towering in imposing height and size as to rival mountain kings,
creating them in countless hundreds of thousands of *koṭīs* of numbers.

Having made such offerings with pure-minded reverence,
he then also feels joyous delight and arouses beneficial intentions
to abide in the world for inconceivably many kalpas
to rescue and protect beings and enable them to gain liberation.

Completely aware that beings are all merely false perceptions,
he makes no discriminations with regard to any of them,
yet he is still able to skillfully distinguish beings' individual faculties
and everywhere bestow benefit for the many kinds of beings.

The bodhisattva cultivates and accumulates all meritorious qualities
which are vast, most excellent, and incomparable.
Fully realizing that an essential nature does not exist in any of them,
he still resolutely dedicates them all in this way.

He contemplates all dharmas with the most supreme wisdom,
realizes that, among them all, not even one dharma is ever produced,
and employs skillful means such as these in cultivating dedications
of his measureless and inexhaustible meritorious qualities.

Using these skillful means, he causes his mind to become so pure
that in everything he does, he becomes the equal of all *tathāgatas*.

Because the power of these skillful means is endless,
therefore his merit received as the result is ultimately inexhaustible.

He arouses the resolve to attain the unexcelled bodhi
that has nothing in the entire world upon which it depends
and that extends to all worlds throughout the ten directions
in which, in everything he does, he is entirely unimpeded.

All *tathāgatas* come forth into the world
because they wish to guide the minds of beings.
Contemplating them in accordance with the nature of their minds,
even searching to the ultimate, they still can never be apprehended.

All dharmas without exception
all enter into suchness and are devoid of any essential nature.
Dedicating with this purified eye,
he opens up those worlds' prisons of births and deaths.

Although he is able to cause all realms of existence to become pure,
he still makes no discriminations regarding any realms of existence.
He realizes the nature of all realms of existence is utterly nonexistent
and is thus caused to feel joyous delight with a purified mind.

As, in any single buddha land, he has nothing he depends on,
so too is this so of all buddha lands.

He also does not have any defiling attachment to conditioned dharmas
and knows those dharmas' nature has nothing to depend on.

In this way, he cultivates and succeeds in gaining all-knowledge,
and, in this way, he becomes adorned with unexcelled wisdom.
Because of this, all buddhas are therefore delighted.

These are the karmic works involved in the bodhisattva's dedications.

The bodhisattva single-mindedly recalls all buddhas'
unexcelled wisdom and skillful expedient means, thinking:
"Just as the buddhas, in all things, have nothing they depend on,
may I cultivate and perfect these meritorious qualities."

He single-mindedly focuses on rescuing and protecting everyone
and on enabling them to leave behind the many kinds of bad karma.
In this way, he benefits all the many kinds of beings,
attentively reflecting on them and never abandoning them.

Dwelling on the wisdom grounds, preserving and protecting Dharma,
he does not choose to enter nirvāṇa by resorting to the other vehicles.
Rather, he wishes only to gain the Buddha's unexcelled path.
It is in this way that the bodhisattva practices skillful dedications.

He does not seize on any of the conditioned
and false phenomena about which beings speak.

Although he does not depend upon the path of words and speech,
neither does he become attached to remaining free of words.

All *tathāgatas* throughout the ten directions
fully comprehend all dharmas without exception.
Although they realize they are all empty and quiescent,
they still do not arouse thoughts obsessed with emptiness.

With a single adornment, they adorn everything,
yet still refrain from making discriminations about dharmas.
It is in this way that they awaken the many beings
to all as devoid of any nature and devoid of anything to contemplate.

Sons of the Buddha, what then is meant by the bodhisattva-
mahāsattva's dedication that is the same as that of all buddhas?
Sons of the Buddha, this bodhisattva-mahāsattva accords with all
buddhas, the *bhagavats*, of the past, future, and present in his culti-
vation and training in the path of dedications. As he cultivates and
trains in this manner in the path of dedications, whenever he per-
ceives any form and so forth on through to whenever he perceives
any touchable or dharma as object of mind, whether it be beautiful
or repulsive, he does not either desire or dislike it. Rather his mind
achieves a state of sovereign mastery in which it remains free of any
fault, is vast, pure, joyful, pleased, and apart from all worrisome
afflictions. His mind abides in supple pliancy and all his sense fac-
ulties experience clarity and coolness.

Sons of the Buddha, when the bodhisattva-mahāsattva experi-
ences happiness of this sort, he then brings forth another thought in
which he dedicates it to all buddhas, thinking:

May it be that, because of the roots of goodness I have now
planted, I may enable the bliss of the buddhas to grow ever more
superior, namely:

- The inconceivable bliss in which the buddhas dwell;
- The peerless bliss of the buddhas' *samādhis*;
- The limitless bliss of their great kindness and compassion;
- The bliss of all buddhas' liberations;
- The bliss of their boundless great spiritual superknowledges;
- The bliss of their most ultimately revered great sovereign
mastery;
- The bliss of their vast, ultimate, and measureless powers;
- The bliss of their quiescence apart from all sensory aware-
ness;
- The bliss of their abiding in the unimpeded station's constant
right meditative concentration; and
- The unchanging bliss of engaging in non-dual practice.

Sons of the Buddha, after the bodhisattva-mahāsattva dedicates all his roots of goodness to the buddhas, he then also dedicates this very goodness to the bodhisattvas, that is:

- To enable those who have not yet fulfilled their vows to succeed in completely fulfilling them;
- To enable the minds of those whose minds have not yet become purified to become purified;
- To enable those who have not yet completely fulfilled the *pāramitās* to succeed in completely fulfilling them;
- To establish them in the vajra bodhi resolve;
- To assist them in gaining irreversibility in their progress toward all-knowledge;
- To enable them to never abandon great vigor in protecting the gateways to bodhi and all their roots of goodness;
- To enable all beings to abandon pride in themselves, arouse the bodhi resolve, and thus fulfill all their wishes;
- To establish them in the stations in which all bodhisattvas dwell;
- To assist them in acquiring the bodhisattva's bright and sharp faculties; and
- To assist them in cultivating roots of goodness and realizing all-knowledge.

Sons of the Buddha, after the bodhisattva-mahāsattva has dedicated his roots of goodness to the bodhisattvas in this way, he then also dedicates them to all beings, wishing that, by doing so, the roots of goodness of those beings including even those from the most minor acts such as seeing the Buddha, hearing the Dharma, or revering the *ārya* Sangha for only the instant of a finger snap may then allow them to leave behind all their obstacles, so that:

- They will achieve complete fulfillment of mindfulness of the Buddha;
- They will become mindful of the Dharma's skillful means;
- They will become mindful of the venerability of the Sangha;
- They will never become separated from the ability to see the Buddha;
- They will attain purity of mind;
- They will acquire the Dharma of all buddhas;
- They will accumulate measureless virtue;
- They will purify the spiritual superknowledges;
- They will abandon thoughts of doubt in the Dharma; and
- They will dwell in reliance on the teachings.

And just as he makes dedications for the sake of beings, so too does he also make dedications for the benefit of *śrāvaka* disciples and *pratyekabuddhas*, doing so in these same ways.

Moreover, in so doing, he wishes that all beings will forever leave behind the hell realms, the hungry ghost realms, the animal realms, the realms of King Yama, and all the other such wretched stations of existence, wishing too that they will further develop the resolve to attain unexcelled bodhi, that they will focus their minds on the diligent pursuit of the knowledge of all modes, that they will forever refrain from ever slandering the right Dharma of all buddhas, that they will acquire the happiness of the Buddha, that they will acquire purity of body and mind, and that they will realize all-knowledge.

Sons of the Buddha, it is entirely because of great vows that the bodhisattva-mahāsattva's roots of goodness, in their initiation, are rightly initiated, in their accumulation, they are rightly accumulated, and in their increasing, they are rightly increased to the point that they are all caused to become vast and completely fulfilled.

Sons of the Buddha, even when abiding as a householder within the home with spouse and children, the bodhisattva-mahāsattva never even briefly relinquishes the resolve to attain bodhi. With right mindfulness, he reflects on the realm of all-knowledge, liberates himself, and liberates them by enabling them to attain its ultimate realization.

Using excellent skillful means, he teaches those in his own family, enables them to enter the wisdom of the bodhisattva, and enables them to become ripened and gain liberation. Even though he dwells together with them, his mind remains free of attachments. He relies on his original great compassion as he abides in the householder's life and, because of the mind of kindness, accords with his wife and children in a way that represents no obstacle to the bodhisattva's path of purification.

Although the bodhisattva-mahāsattva may abide in the household life in which he works at various occupations, he still never even briefly abandons his resolve to attain all-knowledge, that is to say, whether it be when donning his clothing, tasting flavors, taking medicines, washing his face and rinsing out his mouth, applying skin salves, turning around to look at something, walking, standing, sitting, or lying down, in his physical, verbal, and mental actions, whether asleep or awake—in all such actions as these, his mind is always dedicating them to the path of all-knowledge. He concentrates on this and reflects on this, having no time in which he abandons this.

Because he wishes to benefit beings, he establishes himself in measureless great vows to attain bodhi, gathers numberless vast roots of goodness, diligently cultivates every kind of goodness, everywhere rescues everyone, forever abandons every form of arrogance or neglectfulness, and proceeds with decisive resolve toward the ground of all-knowledge, never intending to go in the direction of any other path. He always contemplates the bodhi of all buddhas, forever abandons all defiled dharmas, cultivates what all bodhisattvas train in, remains free of obstacles to the path to all-knowledge, dwells on the ground of all-knowledge, enjoys recitation and practice of the teachings, and uses measureless wisdom to accumulate all kinds of roots of goodness.

His mind refrains from affectionate fondness for anything in the world and also refrains from any defiled attachment to any of the practices in which he engages. He single-mindedly absorbs and upholds the teaching dharmas of all buddhas.

It is in this way that the bodhisattva resides within the householder's life, everywhere accumulates roots of goodness, enables them to grow, and dedicates them to the unexcelled bodhi of the buddhas.

Sons of the Buddha, at that time, even whenever the bodhisattva so much as gives a single morsel or grain of food to some animal, he makes this wish:

May it be that this will enable these beings to abandon the path of animal rebirth, benefiting them, making them happy, and ultimately bringing about their liberation by which they forever cross beyond the ocean of suffering, forever extinguish feelings of suffering, forever become rid of the mass of sufferings, and forever cut off sensations of suffering, accumulation of sufferings, actions producing suffering, the causes of suffering, the roots of suffering, and all circumstances involving suffering. May it be that all those beings will succeed in abandoning all such situations.

In this way, the bodhisattva single-mindedly focuses his mindfulness on all beings and, taking their roots of goodness as what is most important, dedicates them on their behalf to the attainment of the knowledge of all modes. From the time the bodhisattva first resolves to attain bodhi, he everywhere gathers in beings as he cultivates roots of goodness and dedicates them all, wishing to enable them to forever leave the wilderness of *samsāra*, to acquire all *tathāgatas'* unimpeded happiness, to escape from the ocean of afflictions, and to cultivate the path of the Buddha's Dharma.

With a mind of kindness that pervades and fills all places and a power of compassion that is vast, he everywhere enables everyone to acquire pure happiness, to preserve their roots of goodness, to draw close to the Buddha's Dharma, to escape from the realms of the *māras*, to enter the realm of the Buddha, to cut off the seeds of worldly existence, to plant the seeds for becoming a *tathāgata*, and to dwell within the Dharma that is the same in all three periods of time. The bodhisattva-mahāsattva dedicates all such roots of goodness he has planted, will plant, and now plants and also has this additional thought:

Just as the buddhas and bodhisattvas of the past practiced revering and making offerings to all buddhas, liberating beings, and enabling them to forever gain emancipation, diligently cultivating all roots of goodness, and then dedicating them all, doing so without any attachment, that is to say, without relying on form, while not attaching to feeling, without inverted perceptions, by not creating karmic formative factors, by not seizing on consciousnesses, by relinquishing the six sense bases, by not dwelling in worldly dharmas, and by delighting in transcending the world, doing so by knowing all dharmas as like empty space, as having no place from which they come, as not produced and not destroyed, as devoid of reality, and as free of defiling attachment, by abandoning all discrimination-based views, by remaining unmoved and unturned, by never erring, by never being damaged, by dwelling in the apex of reality, in the signless, apart from signs, in what has only a single sign, by deeply entering in these ways the nature of all dharmas, by always delighting in cultivating the roots of goodness of the universal gateways, and by seeing the congregations of all buddhas—just as all those *tathāgatas* of the past dedicated their roots of goodness, so too do I also practice dedications, understanding dharmas such as these, realizing dharmas such as these, relying on dharmas such as these, resolving to cultivate, to not contradict the marks of dharmas, to know what is cultivated as like a conjuration, as like a reflection, as like the moon reflected in the water, as like images in a mirror, and as mere appearances created by the conjunction of causes and conditions, doing so all the way to the point of reaching the ultimate ground of the Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought:

Just as, when all buddhas of the past cultivated the bodhisattva practices, they dedicated all their roots of goodness in this way, and just as those of the future shall do so and those of the present

now also do so, so too should I now also resolve, in the same way as all those buddhas, to dedicate all roots of goodness with foremost dedications, supreme dedications, the most supreme dedications, superior dedications, unexcelled dedications, incomparable dedications, dedications unequaled by the unequaled, peerless dedications, unmatched dedications, honorable dedications, marvelous dedications, equal dedications, right and straightforward dedications, dedications possessed of great meritorious qualities, vast dedications, good dedications, pure dedications, dedications for abandoning what is wrong, and dedications for not following what is wrong.

After the bodhisattva has used his roots of goodness to practice right dedications in these ways, he perfects the purification of physical, verbal, and mental deeds, dwells in the bodhisattvas' stations, remains free of all faults, cultivates good deeds, abandons physical and verbal bad actions, maintains a mind free of flaws or defilements, cultivates the acquisition of all-knowledge, dwells in the vast mind, realizes all dharmas have nothing that they do, abides in the world-transcending Dharma, remains unsullied by worldly dharmas, distinguishes and completely knows the countless varieties of karmic actions, perfects the skillful expedient means for making dedications, and forever extricates the roots of all grasping and attachment.

Sons of the Buddha, this is what constitutes the third of the bodhisattva-mahāsattva's dedications, the dedication that is the same as that of all buddhas. The bodhisattva-mahāsattva who abides in the use of this dedication deeply enters into the works of all *tathāgatas*, progresses toward the acquisition of the supremely marvelous meritorious qualities of the Tathāgata, enters the realm of profound and pure wisdom, never abandons the works of all bodhisattvas, is well able to distinguish clever and marvelous skillful means, enters the deep Dharma realm, well knows the sequences involved in the bodhisattva's cultivation, enters the lineage of the buddhas, and uses clever skillful means to distinguish and completely know all the measurelessly and boundlessly many dharmas. Although he repeatedly manifests bodies born into the world, his mind remains free of any attachment to worldly dharmas.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

All those bodhisattva-mahāsattvas
cultivate the dharmas of dedication of the buddhas of the past
and also train in what is practiced
by all the Master Guides of both the future and the present.

They find happiness in all their spheres of experience,
are praised by all the buddhas, the *tathāgatas*,
and use their vast radiance and purified eyes
in making dedications to realization of the greatly astute wisdom.

All of the bodhisattva's different kinds of physical sense faculty bliss
as well as that of his eyes, ears, nose, and tongue—
All such measureless and supremely sublime bliss,
he dedicates it all to all the Most Supreme Ones.

All the many good dharmas of the world
as well as those perfected by all *tathāgatas*
are all without exception collected by him
and then entirely used to joyfully accord with and benefit beings.

All the different kinds of things in which those in the world rejoice
are now used here in making dedications for the sake of beings,
wishing thereby to enable all the many beings
to completely fulfill all the bliss of the Lion Among Men.

The many different kinds of bliss known and seen
by all *tathāgatas* throughout all lands—
He wishes to enable all beings to acquire them all
and then become great bright lamps who illuminate the world.

The supremely marvelous types of bliss acquired by the bodhisattva
are all dedicated to the many kinds of beings.
Although he dedicates them to benefit the many kinds of beings,
he still has no attachment to his dedications.

As the bodhisattva cultivates these dedications,
he arouses his measureless mind of great compassion:
“May I be able to cultivate and completely fulfill
all the qualities of dedication like those cultivated by the Buddha.

The sublime bliss of the vehicle leading to all-knowledge
such as has been perfected by all the Most Supreme Ones,
as well as the measureless bliss arising from the bodhisattva practices
that I have practiced in the world,

the peaceful bliss when manifesting entry into the many destinies,
and the quiescent bliss born of constantly guarding sense faculties—
All of these I dedicate to the many kinds of beings,
to enable them all to cultivate and perfect unexcelled wisdom.”

It is not that body, speech, or mind themselves are his karma,
nor is it the case that it exists apart from these.
He only uses them as expedients to extinguish delusion's darkness.
It is in this way that he cultivates and realizes unexcelled wisdom.

All the practices and actions cultivated by the bodhisattva,
his accumulation of measureless supreme meritorious qualities,
his birth in the family of the buddhas by following after the Tathāgata,
and his undisturbed quiescence—he rightly dedicates them all.

He attracts and takes in all beings
in all worlds throughout the ten directions
and dedicates all his roots of goodness to them,
wishing to enable them to fully attain peaceful and secure bliss.

He does not seek to acquire benefit for himself.
Rather, he wishes to enable everyone to be happy.
He never even briefly gives rise to a mind of conceptual proliferation,
for he only contemplates all dharmas as empty and devoid of self.

All those true sons of the Buddha he has seen together with
the countless Most Supreme Ones throughout the ten directions—
He dedicates all his roots of goodness to them,
wishing to enable them to swiftly realize unexcelled enlightenment.

With a mind of equal regard for them all without exception,
he gathers in all sentient beings residing in all worlds,
thinking: “May it be that, through all the good works I have practiced,
those beings may be enabled to swiftly accomplish buddhahood.”

“As for all the countless and boundlessly many great vows
expounded on by the Unexcelled Guides,
may all sons of the Buddha be able to attain purity and,
adapting to being’s mental dispositions, completely fulfill them all.”

Contemplating all worlds throughout the ten directions,
he bestows his meritorious qualities on them all,
wishing to enable them all to possess marvelous adornments.
In this way, the bodhisattva trains in making dedications.

His mind is not devoted to the assessment of dual dharmas,
for he only constantly fully comprehends dharmas as non-dual.
As to whether dharmas are dual or are non-dual,
he remains ultimately free of any attachments in such matters.

All the worlds throughout the ten directions
are but discriminations in beings’ perceptions.
Whether by perception or non-perception, nothing is apprehensible.
It is in this way that he fully comprehends all perceptions.

If those bodhisattvas have already achieved purity in physical deeds,
then their minds are pure and free of flaws or defilements.
If their verbal karma has already become purified and free of all faults,
one should know that their minds are pure and free of all attachments.

He is single-minded in right mindfulness of the buddhas of the past and also bears in mind all the Master Guides of the future as well as the present's most revered ones among devas and humans as he trains himself in all the dharmas they have taught.

All *tathāgatas* throughout the three periods of time possess wisdom, clear comprehension, and unimpeded minds. Because he wishes to be able to benefit beings, he dedicates his many accumulated works so they may gain bodhi.

Those of foremost wisdom, vast wisdom, wisdom free of falseness, wisdom free of inverted views, equal and genuine wisdom, pure wisdom, and most supreme wisdom all explain this in this way.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that reaches everywhere? Sons of the Buddha, when this bodhisattva-mahāsattva is cultivating all roots of goodness, he reflects in this manner:

May the power of the meritorious qualities associated with these roots of goodness reach everywhere. Just as the apex of reality has no place it does not reach as it reaches all things, reaches all worlds, reaches all beings, reaches all lands, reaches all dharmas, reaches all of empty space, reaches all three periods of time, reaches all that is either conditioned or unconditioned, and reaches the sounds of all speech, may it be that these roots of goodness also in this same way everywhere reach the places in which the *tathāgatas* dwell to serve as an offering to all buddhas of the three periods of time, facilitating the complete fulfillment of what was vowed by the buddhas of the past, facilitating the perfectly replete adornments of all buddhas of the future, and enabling all buddhas of the present as well as their lands and congregations at their sites of enlightenment to everywhere fill empty space and the Dharma realm.

May it be that, due to the great awesome power of resolute faith, due to the unimpeded nature of vast wisdom, and due to the dedication of all roots of goodness, that this will then provide offerings equal to the offerings of the devas which completely fill all the countless and boundless many worlds.

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought:

The buddhas, the *bhagavats*, are everywhere present throughout all of empty space and the Dharma realm in the ineffable number of all world systems and worlds throughout the ten directions created by the many different kinds of karma, including in the

ineffable number of buddha lands, in buddha realms, in many different kinds of worlds, in measureless worlds, in worlds without boundaries, in swirling worlds, in laterally facing worlds, in upright worlds, in inverted worlds, and in all the other kinds of worlds such as these in which they appear and dwell for the duration of their life spans during which they display many different kinds of spiritual superknowledges and transformations. There are bodhisattvas there who, for the sake of beings capable of being taught, use the power of their supreme understanding to manifest as *tathāgatas* who appear in the world and, with their wisdom that extends to all places, they everywhere reveal the *tathāgatas'* measureless masterful spiritual powers.

The Dharma body pervasively reaches all places without distinction and everywhere equally enters the entire Dharma realm. The *tathāgata-garbha* body is neither produced nor destroyed, yet, through the use of skillful means, they appear everywhere in the world, realizing the true nature of dharmas because they have transcended all things, attaining irreversibility because of their unimpeded power, and because they have been born into the lineage of the *tathāgatas* possessed of unimpeded vision and vast awe-inspiring qualities.

Sons of the Buddha, the bodhisattva-mahāsattva wishes through using all the roots of goodness he has planted to make offerings to all *tathāgatas*, offerings consisting of the many marvelous flowers as well as the many kinds of marvelous incense, garlands, canopies, banners, pennants, robes, lamps, candles, and all other kinds of adornments, also making such offerings to buddha images, stupas, and temples in this same way. Using these roots of goodness, he performs dedications such as these, that is: undistracted dedications, single-minded dedications, self-initiated dedications, reverential dedications, unwavering dedications, nonabiding dedications, independent dedications, dedications free of any conception of the existence of any being, dedications free of any agitated or competitive thoughts, and quiescent-minded dedications. He then also reflects in this way:

Throughout the Dharma realm and the realm of empty space and throughout all kalpas of the past, future, and present, all the buddhas, the *bhagavats*, acquire all-knowledge and become enlightened. With countless names, each different, at many different times, they manifest attainment of right enlightenment and they all dwell for the duration of their life span, to the very end of future time. Every one of them takes the Dharma realm's adornments as

their own adornments. The congregations at their sites of enlightenment are pervasively present throughout all lands of the entire Dharma realm. As befits the time, they appear in the world and perform the works of the buddhas.

I everywhere dedicate my roots of goodness to all the above-mentioned buddhas, all the *tathāgatas* such as these, wishing to be able to present reverential offerings to them all of numberless fragrant canopies, numberless fragrant banners, numberless fragrant pennants, numberless fragrant awnings, numberless fragrant nets, numberless fragrant images, numberless fragrant lights, numberless fragrant flaming lights, numberless fragrant clouds, numberless fragrant seats, numberless fragrant walking meditation grounds, numberless fragrant dwelling places, numberless fragrant worlds, numberless fragrant mountains, numberless fragrant oceans, numberless fragrant rivers, numberless fragrant trees, numberless fragrant robes, numberless fragrant lotus flowers, numberless fragrant palaces, measureless floral canopies, and, to extensively describe it, even up to measurelessly many flower-laden palaces and boundlessly many garland-adorned canopies, and, to extensively describe it, even up to boundlessly many garland-adorned palaces, incomparably many perfumed canopies, and, to extensively describe it, even up to incomparably many perfumed palaces, and innumerable many powdered incense canopies, and, to extensively describe it, even up to innumerable powdered incense palaces and indescribably many robe-decorated canopies, and, to extensively describe it, even up to indescribably many robe-decorated palaces and inconceivably many jeweled canopies, and, to extensively describe it, even up to inconceivably many jeweled palaces and immeasurably many lamplight canopies, and, to extensively describe it, even up to immeasurably many lamplight palaces and ineffably many adornment canopies, and, to extensively describe it, even up to ineffably many adornment palaces and an ineffable-ineffable number of *maṇi* jewel canopies and an ineffable-ineffable number of *maṇi* jewel banners, and, of this same sort, *maṇi* jewel pennants, *maṇi* jewel awnings, *maṇi* jewel nets, *maṇi* jewel images, *maṇi* jewel lights, *maṇi* jewel flaming lights, *maṇi* jewel clouds, *maṇi* jewel seats, *maṇi* jewel walking meditation grounds, *maṇi* jewel dwelling places, *maṇi* jewel *kṣetras*, *maṇi* jewel mountains, *maṇi* jewel oceans, *maṇi* jewel rivers, *maṇi* jewel trees, *maṇi* jewel robes, *maṇi* jewel lotus flowers, and *maṇi* jewel palaces, all of which are present in ineffable-ineffable numbers. In this same way, in every one of those realms, there are numberless railings, numberless palaces, numberless

towers, numberless gateways, numberless crescent-shaped openings, numberless enemy-repelling portals, numberless windows, numberless pure jewels, and numberless adornments.

May it be that, [by these dedications], all those worlds are caused to become purified and all those beings are enabled to gain emancipation, to dwell on the ground of the ten powers, and to acquire unimpeded Dharma light with respect to all dharmas. May all beings be enabled to perfect their roots of goodness, to become trained, to have minds as measureless as the realms of empty space, to go to all *kṣetras* and yet have no place to which they go, to enter all lands, making gifts of all good dharmas, to always succeed in seeing the Buddha, to plant all kinds of roots of goodness, to achieve success in the Great Vehicle, to refrain from attachment to any dharmas, to perfect the many kinds of goodness, to establish themselves in measureless practices, to everywhere enter all the boundless Dharma realms, to perfect all buddhas' powers of the spiritual superknowledges, and to acquire the Tathāgata's wisdom of all-knowledge.

Just as non-self comprehensively includes all dharmas, may my own [dedications of] roots of goodness also do so by:

- Comprehensively including all buddhas, the *tathāgatas*, without exception by making offerings to them all;
- Comprehensively including all the measureless dharmas by being able to be unimpeded in awakening to and entering them all;
- Comprehensively including the community of all bodhisattvas by ultimately developing the same roots of goodness as theirs;
- Comprehensively including all the bodhisattva practices by completely fulfilling them all through the power of original vows;
- Comprehensively including the Dharma light of all bodhisattvas by being unimpeded in fully comprehending all dharmas;
- Comprehensively including all buddhas' powers of the spiritual superknowledges by completely perfecting measureless roots of goodness;
- Comprehensively including all buddhas' powers, fearlessnesses, and development of the immeasurable minds by fulfilling them all;
- Comprehensively including the bodhisattva's *samādhis*, types of eloquence, and *dhāraṇī* gateways by being well able to completely illuminate the dharma of non-duality;

- Comprehensively including all buddhas' skillful expedient means by revealing the Tathāgata's great spiritual powers;
- Comprehensively including all buddhas of the three periods of time, their descent to take birth, attainment of enlightenment, turning of the wheel of right Dharma, training beings, and entering *pārinirvāṇa*, this by respectfully making offerings to all of them everywhere;
- Comprehensively including all worlds of the ten directions by accomplishing the ultimate purification of all buddha *kṣetras*;
- Comprehensively including all vast kalpas by appearing within them, ceaselessly cultivating the bodhisattva practices;
- Comprehensively including the beings in all the destinies of rebirth by manifesting the taking on of births in all of them;
- Comprehensively including all the realms of beings by completely fulfilling the practices of Samantabhadra Bodhisattva;
- Comprehensively including all delusions and habitual karmic propensities by using skillful means to enable the purification of them all;
- Comprehensively including the countless different faculties of all beings by completely knowing them all;
- Comprehensively including the understandings and desires of all beings by enabling them to abandon defilement and attain purity;
- Comprehensively including all the practices used to teach beings by manifesting bodies adapted to whatever is fitting for them;
- Comprehensively including all paths used in responding to beings by entering all realms of beings; and
- Comprehensively including the nature of all *tathāgatas'* wisdom by protecting and preserving the teachings of all buddhas.

Sons of the Buddha, when the bodhisattva-*mahāsattva* is dedicating all his roots of goodness in these ways, he uses the inapprehensibility of anything at all as a skillful means. He does not distinguish karmic rewards within actions and does not distinguish actions within karmic rewards. Although he remains free of such discriminations, he still everywhere enters the Dharma realm.

Although he has nothing whatsoever that he does, he still constantly abides in roots of goodness. Although he has nothing whatsoever he initiates, he still diligently cultivates supreme dharmas. He does not place trust in any dharma and yet he is still able to deeply enter them. Although he does not attribute existence to dharmas, he still completely knows and perceives them. Whether they be created or uncreated, they are all inapprehensible. He knows the nature of all dharmas is for them to never have any inherent existence of their own. Although he perceives all dharmas, there is still nothing at all that he perceives. He everywhere knows everything and yet has nothing whatsoever that he knows.

It is in this way that the bodhisattva fully comprehends spheres of experience and knows that all dharmas take causes and conditions as their origin. He sees the Dharma body of all buddhas and, in so doing, he arrives at the defilement-transcending apex of reality of all dharmas. He completely understands the world as being like magical transformations and clearly comprehends beings in terms of but a single dharma, that of having a non-dual nature. [Even so], he does not dispense with the use of skillful expedient means in the realm of karmic actions. In the realm of conditioned dharmas, he reveals the dharma of the unconditioned, and yet, in so doing, does not extinguish their conditioned signs. In the realm of unconditioned dharmas, he reveals conditioned dharmas and yet does not make discriminations regarding their sign of being unconditioned. It is in this way that the bodhisattva contemplates all dharmas as ultimately quiescent.

He completely develops all pure roots of goodness and yet still arouses the resolve to rescue and protect beings. Through his wisdom, he possesses a clearly penetrating comprehension of the ocean of all dharmas and constantly delights in cultivating the dharmas by which one abandons delusion. He has already completely developed the world-transcending meritorious qualities and no longer cultivates or trains in worldly dharmas. He acquires the purified wisdom eye, abandons the cataracts of delusion, and uses excellent skillful means in cultivating the path of dedications.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, he accords with the mind of all buddhas. He purifies all buddha lands, teaches and ripens all beings, completely absorbs and upholds all dharmas of the Buddha, serves as the most superior of merit fields for all beings, acts as the wise guide for all the [caravans of] traders, and becomes the sun of purity for the entire world. Every one of his roots of goodness

completely pervades the Dharma realm and is able to rescue and protect all beings and enable them all to purify and become completely replete in the meritorious qualities.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways:

- He is able to protect and preserve the lineage of all buddhas;
- He is able to ripen all beings to maturity;
- He is able to purify all lands;
- He is able to refrain from damaging anyone's karma;
- He is able to completely know all dharmas;
- He is able to equally contemplate all dharmas as non-dual;
- He is able to go everywhere throughout the worlds of the ten directions;
- He is able to completely penetrate the apex of reality apart from desire;
- He is able to completely develop pure resolute faith; and
- He is able to become fully possessed of clear and sharp faculties.

Sons of the Buddha, this is what constitutes the fourth of the bodhisattva-mahāsattva's dedications, the dedication that reaches everywhere. When the bodhisattva-mahāsattva abides in this dedication:

- He acquires physical actions that reach everywhere by which he is everywhere able to respond by appearing in all worlds;
- He acquires verbal actions that reach everywhere by which he expounds the Dharma in all worlds;
- He acquires mental actions that reach everywhere by which he absorbs and upholds the Dharma proclaimed by all buddhas;
- He acquires the spiritual superknowledge of psycho-physical travel that reaches everywhere by which he adapts to beings' minds and goes forth in response to them all;
- He acquires wisdom concordant with realizations that reaches everywhere by which he is everywhere able to fully comprehend all dharmas;
- He acquires complete-retention [*dhāraṇī* formulae] and eloquence that reaches everywhere by which he adapts to beings' minds and causes them to feel happy;
- He acquires entry into the Dharma realm that reaches everywhere by which he everywhere enters all worlds even within a single pore;
- He acquires a pervasively penetrating body that reaches everywhere by which he everywhere enters the bodies of all beings through entering the body of but a single being;

He acquires universal vision of kalpas that reaches everywhere by which he always sees all *tathāgatas* in every kalpa; and

He acquires all-seeing mindfulness that reaches everywhere by which, even in each successive mind-moment, all buddhas appear directly before him.

Sons of the Buddha, the bodhisattva-mahāsattva who acquires the dedication that reaches everywhere is able to dedicate his roots of goodness in ways such as these.

Then, assisted by the Buddha's awesome spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and spoke these verses:

In all inward and outward worlds,
the bodhisattva remains free of all attachments,
yet does not abandon actions beneficial to beings.
The great eminence cultivates wisdom such as this.

In all lands throughout the ten directions,
he has nothing on which he depends and nothing in which he abides.
He does not seize on livelihoods or the many other such dharmas
and also does not wrongly give rise to any discriminations.

He everywhere attracts all beings without exception
throughout the worlds of the ten directions
even as he contemplates their essential nature as entirely nonexistent
and practices dedications which reach everywhere.

He everywhere gathers conditioned and unconditioned dharmas,
but does not form erroneous conceptions about them
just as [he also does not do so] with regard to worldly dharmas.
Just so did the Lamp that Illuminates the World become awakened.

All actions and practices cultivated by the bodhisattva
are each different in their superior, middling, and lesser types.
He dedicates all such roots of goodness
to all those *tathāgatas* throughout the ten directions.

The bodhisattva's dedications reach the far shore of perfection.
Following the Tathāgata in his training, he perfects all [practices].
Constantly using sublime wisdom, he skillfully deliberates
and thus fully embodies the human realm's most supreme Dharma.

He everywhere dedicates his pure roots of goodness
to benefiting the many confused beings, never abandoning them.
Thus he enables all beings to succeed
in becoming unexcelled lamps illuminating the world.

He never discriminates among or seizes on the existence of beings,
nor does he indulge false conceptions in his mindfulness of dharmas.

Although he is free of defiling attachments to the world,
he still never abandons any sentient beings.

The bodhisattva always delights in the dharma of quiescence
and, by according with that, succeeds in reaching the realm of nirvāṇa.
He still never abandons the paths of beings
and thus acquires sublime wisdom such as this.

The bodhisattva never makes discriminations regarding karma,
nor does he seize on or attach to any karmic rewards or retributions.
Given that all worlds are produced through conditioned arising,
it is not apart from causes and conditions that he sees all dharmas.

He deeply enters spheres of experience such as these,
and yet he does not form discriminations regarding them.

The master tamer of all beings,
fully understanding this, skillfully practices dedications.

Sons of the Buddha, what then is meant by the bodhisattva-
mahāsattva's dedication of an inexhaustible treasury of meritorious
qualities? Sons of the Buddha, this bodhisattva-mahāsattva dedi-
cates:

The roots of goodness arising from repentance and riddance of all
heavy karmic obstacles;

The roots of goodness arising from revering all buddhas of the
three periods of time;

The roots of goodness arising from entreating and requesting all
buddhas to teach the Dharma;

The roots of goodness arising from hearing the buddhas teach the
Dharma, cultivating it with intense diligence, and awakening
to its inconceivably vast realms;

The roots of goodness arising from rejoicing in all roots of good-
ness of all buddhas and all beings of the past, future, and pres-
ent;

The roots of goodness arising from this bodhisattva's knowing
and generating thoughts of rejoicing in the inexhaustible roots
of goodness of all buddhas of the past, future, and present, the
roots of goodness of the community of all bodhisattvas created
by their intensely diligent cultivation, and the roots of good-
ness of all buddhas of the three periods of time by their realiza-
tion of the right and perfect enlightenment, their turning of the
wheel of right Dharma, and their training of beings; and

The roots of goodness arising from rejoicing in [the merit of] all
buddhas of the three periods of time from the time they first
resolve to attain bodhi, cultivate the bodhisattva practices, and

attain the utmost right enlightenment, including their manifesting the appearance of entering *parinirvāṇa*, and, after their *parinirvāṇa*, their right Dharma's remaining in the world until it finally becomes completely extinguished.

[Rejoicing] in this way, the bodhisattva brings to mind all the vast roots of goodness of countless different kinds such as these related to the ineffable number of spheres of action of all buddhas, his own spheres of action, and the unimpeded spheres of action related to bodhi, including all those he has accumulated, all those related to his resolute faith, all those related to his rejoicing [in the merit of others], all those he has brought to perfect fulfillment, all those he has completely developed, all those he has cultivated, all those he has acquired, all those of which he is aware, all those he has accumulated, and all those he has increased. He then dedicates all [these roots of goodness] to the adornment of the lands of all buddhas, including such places as all those in all worlds in which, throughout the boundlessly many kalpas of the past, all *tathāgatas* have previously traveled, that is to say all the measurelessly and innumerable many world systems of the buddhas, all those places known by the buddhas' knowledge, and all those places of which the bodhisattvas have been aware and which their great resolve has embraced, thus adorning those buddha *kṣētras*.

[These include] those places that have flowed forth from and been guided along by pure deeds, those that have been created in responding to beings, those that have been manifested by the spiritual powers of the Tathāgata, those that have been established by the pure actions arising from the appearance of the buddhas in the world, those that have appeared due to the marvelous practices of Samantabhadra Bodhisattva, and those in which all buddhas have attained enlightenment and have manifested all different kinds of masterful spiritual powers.

These include those buddha lands that will acquire pure adornments and meritorious qualities which will be acquired until the very bounds of the future by all the *tathāgatas*, those worthy of offerings, those of right and universal knowledge who will come to dwell everywhere throughout the Dharma realm when they attain enlightenment. Throughout the Dharma realm and the realms of empty space, they will be boundless, borderless, infinite, and endless. They will all be produced by the wisdom of the *tathāgatas* and adorned with countless marvelous precious things, namely all kinds of incense adornments, all kinds of flower adornments, all kinds of robe adornments, all kinds of adornments consisting of treasuries

of meritorious qualities, all kinds of buddha power adornments, and all kinds of buddha land adornments in which the *tathāgatas* will dwell and in which there will dwell inconceivable pure congregations of those with the previous-life causal affinities of joint practice who, in the future, will attain right enlightenment after having been brought to complete development by all buddhas.

These things are not visible by those abiding in the world, for only one with the bodhisattva's purified eyes would be able to illuminate and see them. Bodhisattvas of this sort possess great awesome virtue. They have planted roots of goodness in past lives and know all dharmas as like mere conjurations or like magical transformations. They everywhere practice bodhisattva's pure karmic deeds and enter inconceivable masterful samādhis and skillful expedient means. They are able to accomplish the works of the Buddha and emanate the light of the Buddha which is unlimited in its ability to everywhere illuminate the world.

So too do all buddhas, the *bhagavats*, of the present all also adorn worlds in this way, worlds possessed of measureless forms and characteristics and measureless light and colors, all of which reach their complete development because of their meritorious qualities. They are adorned with countless kinds of incense, countless jewels, countless trees, numberless kinds of adornments, numberless palaces, and numberless sounds.

In accordance with good spiritual guides with whom they have causal affinities from previous lives, they manifest all kinds of endless and inexhaustible adornments of meritorious qualities, in particular all kinds of incense adornments, all kinds of garland adornments, all kinds of powdered incense adornments, all kinds of jewel adornments, all kinds of pennant adornments, all kinds of jeweled silk embroidery adornments, all kinds of jeweled railing adornments, *asaṃkhyeyas* of gold net adornments, *asaṃkhyeyas* of river adornments, *asaṃkhyeyas* of cloud and rain adornments, and *asaṃkhyeyas* of musical performances with the playing of marvelous sounds.

Measurelessly and innumerably many other adornments such as these adorn all the buddha lands within the worlds throughout the ten directions of the Dharma realm and the realm of empty space, all of which adornments are produced through all kinds of different karmic deeds, all of which are completely known to the buddhas and all of which are broadly proclaimed by the buddhas, that is: adorned buddha lands, pure buddha lands, equanimous buddha lands, marvelously fine buddha lands, buddha

lands of awesome virtue, vast buddha lands, happy buddha lands, indestructible buddha lands, endless buddha lands, measureless buddha lands, unmoving buddha lands, buddha lands free of fear, radiant buddha lands, buddha lands free of opposition, delightful buddha lands, pervasively radiant buddha lands, buddha lands with excellent adornments, buddha lands of refined beauty, marvelously exquisite buddha lands, foremost buddha lands, supreme buddha lands, extraordinarily supreme buddha lands, most supreme buddha lands, ultimately supreme buddha lands, excellent buddha lands, unexcelled buddha lands, incomparable buddha lands, peerless buddha lands, and buddha lands indescribable even by analogy.

The bodhisattva-mahāsattva resolves to dedicate his roots of goodness to using all the adornments of all buddha lands such as these of the past, the future, and the present, wishing to use all the pure adornments such as these of all the lands of all the buddhas of the past, future, and present to adorn a single world so that it will be adorned in just the same way that all those adornments are perfected, purified, collected, manifested, marvelously arrayed, and sustained in all those other buddha lands. And just as he vows to do this in a single world, so too does he vow to also fully adorn all worlds with all the different kinds of adornments present in the buddha lands of all buddhas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva also uses his roots of goodness to make dedications such as these:

May it be that all those buddha lands to which I devote such cultivation will be filled with great bodhisattvas, that all those bodhisattvas will have an essential nature that is genuine, that they will be possessed of penetrating wisdom with which they will be well able to make distinctions regarding all worlds and realms of beings, that they will deeply enter the Dharma realm and the realm of empty space, that they will have abandoned all delusion, that they will perfect mindfulness of the Buddha, mindfulness of the genuine and inconceivable Dharma, and mindfulness of the Sangha as measureless and pervasively present everywhere while also remaining mindful of relinquishing, that they will be round and full suns of the Dharma whose wisdom light everywhere illuminates so that their vision is unimpeded, that they will be born from non-attainment and will bring forth all dharmas of the Buddha, that they will be lords of the many supremely excellent roots of goodness, that they will have produced the resolve to attain unexcelled bodhi, that they will dwell in the Tathāgata's powers and progress toward all-knowledge, that they

will demolish all the works of the *māras*, that they will purify the realms of beings, that they will deeply penetrate the nature of dharmas, that they will forever abandon inverted views, and that their roots of goodness and great vows will not have been made in vain.

May bodhisattvas such as these fill up those lands, being born in such places, possessed of virtues such as these, always accomplishing the Buddha's works, acquiring the pure light of the Buddha's bodhi, possessing the knowledge of the Dharma realm, manifesting the powers of the spiritual superknowledges, filling up the entire Dharma realm with a single body, acquiring great wisdom, entering the sphere of practice of those possessed of all-knowledge, being well able to distinguish the countless and boundless meanings of all statements throughout the Dharma realm, being free of any attachments in any *kṣetras* and thus being able to appear everywhere in all buddha lands, having minds like space that have nothing they depend on and thus being able to distinguish everything in the entire Dharma realm, being well able to enter and emerge from inconceivably many extremely deep *samādhis*, progressing toward all-knowledge, dwelling in all buddha *kṣetras*, acquiring the powers of all buddhas, explaining and expounding on *asaṃkhyeyas* of dharmas and thus remaining fearless in doing so, according with the roots of goodness of all buddhas of the three periods of time, everywhere illuminating the Dharma realm of all *tathāgatas*, being able to absorb and uphold all the dharmas of all buddhas, knowing *asaṃkhyeyas* of language dharmas, being well able to expound with inconceivably many different spoken languages, entering into the unexcelled ground of the Buddha's sovereign masteries, being unimpeded in traveling to all worlds everywhere throughout the ten directions, practicing the dharmas of noncontentiousness and having nothing on which they depend while remaining free of discriminations, cultivating an increasingly vast bodhi resolve, acquiring knowledge of skillful means, thoroughly knowing the meanings of statements, and being able to accord with correct sequence in explaining and expounding on those meanings.

May it be that great bodhisattvas such as these will be enabled to adorn those lands, will fill them, will be distributed throughout them, will harmoniously abide there as they are established in them, will practice permeating cultivation that is the most ultimate form of permeating cultivation, will attain unalloyed purity that is the most ultimate kind of unalloyed

purity, and will harmoniously and peacefully abide in quiescence within them.

May it be that in every single place even in a single buddha *kṣetra*, there will be numberlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, indescribably many, inconceivably many, immeasurably many, ineffably many, ineffably-ineffably many such great bodhisattvas who fill up all places everywhere, and may it be that just as this is so in one region, so too will it also be so in all other regions. And may it be that, just as this is the case in a single buddha *kṣetra*, it will also be the case in just the same way in all buddha *kṣetras* throughout all of empty space everywhere in the Dharma realm.

Sons of the Buddha, [in the furtherance of skillful means], the bodhisattva-mahāsattva dedicates all his roots of goodness [in these ways]:

- As a skillful means, he dedicates them to all buddha *kṣetras*;
- As a skillful means, he dedicates them to all bodhisattvas;
- As a skillful means, he dedicates them to all *tathāgatas*;
- As a skillful means, he dedicates them to the bodhi of all buddhas;
- As a skillful means, he dedicates them to all vast vows;
- As a skillful means, he dedicates them to all essential paths of emancipation;
- As a skillful means, he dedicates them to the purification of all realms of beings;
- As a skillful means, he dedicates them to always seeing all buddhas appear in the world in all worlds;
- As a skillful means, he dedicates them to always seeing the life span of the Tathāgata as measureless; and
- As a skillful means, he dedicates them to always seeing all buddhas everywhere throughout the Dharma realm turning the unimpeded and irreversible wheel of the Dharma.

Sons of the Buddha, when this bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, because he enters all buddha lands, all buddha *kṣetras* are purified, because he goes to all realms of beings, all bodhisattvas are purified, and because he wishes for the buddhas to appear in all buddha lands, the bodies of all *tathāgatas* then majestically appear in all buddha lands throughout the Dharma realm.

Sons of the Buddha, by means of peerless dedications such as these, the bodhisattva-mahāsattva progresses toward all-knowledge. His mind is vast, like empty space, and unlimited. He enters the inconceivable and realizes that all karmic actions as well as

their corresponding rewards and retributions are all quiescent. His mind is always equanimous, boundless, and everywhere able to enter the entire Dharma realm.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in this way:

He does not discriminate the existence of a self or belongings of a self;

He does not discriminate the existence of the Buddha or the Dharma of the Buddha;

He does not discriminate the existence of *kṣetras* or their purification;

He does not discriminate the existence of beings or their training;

He does not discriminate the existence of actions or their karmic rewards and retributions;

He does not become attached to thought or whatever arises from thought;

He does not deny the existence of causes and does not deny the existence of their effects;

He does not seize on phenomena and does not seize on dharmas;

He does not claim that *saṃsāra* [necessarily] involves the existence of discriminations and he does not claim that *nirvāṇa* is constantly quiescent; and

He does not claim that the Tathāgata realizes the realm of the buddha, for not even the slightest dharma can coexist with the Dharma.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in these ways, he gives all his roots of goodness to all beings to bring about their definite ripening and to teach them equally, doing so in a manner that is signless, free of conditions, free of any judgment, and free of any falseness while also abandoning all discriminations, grasping, and attachments.

After the bodhisattva-mahāsattva makes dedications in this way, he then acquires endless roots of goodness, which is to say:

He acquires endless roots of goodness because he is mindful of all buddhas of the three periods of time;

He acquires endless roots of goodness because he is mindful of all bodhisattvas;

He acquires endless roots of goodness because he purifies all buddha *kṣetras*;

He acquires endless roots of goodness because he purifies all realms of beings;

He acquires endless roots of goodness because he deeply enters the Dharma realm;

He acquires endless roots of goodness because he cultivates the immeasurable minds to the point that they are commensurate with the realm of empty space;

He acquires endless roots of goodness because he deeply understands the sphere of action of all buddhas;

He acquires endless roots of goodness because he diligently cultivates the works of the bodhisattva; and

He acquires endless roots of goodness because he completely comprehends the three periods of time.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways:

He comprehends that all realms of beings have no beings in them;

He understands that all dharmas are free of any life span;

He knows all dharmas have no creator;

He has awakened to all dharmas as having no *pudgala*;

He comprehends all dharmas as free of any anger or contentiousness;

He contemplates all dharmas as arising from conditions and as having no place where they dwell;

He knows all things have nothing on which they depend;

He comprehends that all *kṣetras* have no place in which they abide;

He contemplates all bodhisattva practices as also having no location; and

He perceives that all objective spheres of experience are all non-existent.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in these ways, his eyes never see any impure buddha *kṣetra*, nor do they see any being possessed of differentiating signs. For him, there is not even the slightest dharma that is penetrated by wisdom, nor is there even the slightest sort of wisdom that then penetrates any dharma. He understands that it is not the case that the body of the Tathāgata is like empty space because it is perfectly complete in all the meritorious qualities and countless sublime dharmas and because it everywhere enables beings to accumulate roots of goodness which are all sufficiently abundant.

Sons of the Buddha, in each successive mind-moment, this bodhisattva-mahāsattva acquires an ineffable-ineffable number of aspects of the ground of the ten powers, becomes replete in every kind of merit, perfects pure roots of goodness, and serves all beings as a field of merit.

This bodhisattva-mahāsattva develops a *maṇi* jewel wishing-pearl treasury of meritorious qualities on account of which he obtains whichever pleasing amenities he needs. Wherever he travels, he is able to purify all those lands, and wherever he goes, he enables an ineffable-ineffable number of beings to all become purified and gather merit by cultivating all the practices.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in this way, he cultivates all the bodhisattva practices by which his merit becomes extraordinarily excellent, his physical signs become peerless, his awesome powers and radiance surpass those of everyone in the world, and neither Māra nor the followers of Māra are even able to stand before him and gaze upon him. His roots of goodness become completely developed, his great vows become completely realized, and his mind becomes ever more vast to the point that it is equal to the realm of all-knowledge. In but a single mind-moment, he is able to pervade countless buddha *kṣētras*. His measureless wisdom power is able to completely penetrate the realm of all buddhas. He acquires deep resolute faith in all buddhas and dwells in boundless wisdom. The power of his resolve to attain bodhi is as vast as the Dharma realm and as ultimately expansive as empty space.

Sons of the Buddha, this is what constitutes the fifth of the bodhisattva-mahāsattva's dedications, the dedication of an inexhaustible treasury of meritorious qualities. The bodhisattva-mahāsattva who abides in this dedication acquires ten inexhaustible treasuries. What then are those ten? They are:

He acquires the inexhaustible treasury of seeing the buddhas by which, in but a single pore, he sees *asaṃkhyeyas* of buddhas appearing in the world;

He acquires the inexhaustible treasury of penetrating dharmas by which, using the Buddha's power of cognition, he contemplates all dharmas as entering a single dharma;

He acquires the inexhaustible treasury of remembrance by which he absorbs and retains all the Dharma taught by all buddhas and never forgets it;

He acquires the inexhaustible treasury of definite wisdom by which he well knows the esoteric skillful means within the Dharma taught by all buddhas;

He acquires the inexhaustible treasury of understanding meanings and their import by which he well knows all dharmas' principles, aims, and distinguishing aspects;

He acquires the inexhaustible treasury of boundless awakened understanding by which, with wisdom like empty space, he

gains a penetrating comprehension of all dharmas of the three periods of time;

He acquires the inexhaustible treasury of merit by which he fulfills the inexhaustible wishes of all beings;

He acquires the inexhaustible treasury of courageous wisdom and awakening by which he is able to rid all beings of their cataracts of delusion;

He acquires the inexhaustible treasury of definite eloquence by which he expounds on the impartial Dharma of all buddhas and enables all beings to completely understand it; and

He acquires the inexhaustible treasury of the ten powers and the fearlessnesses by which he completely fulfills all the bodhisattva practices and, having tied his topknot with the silken headband of stainless purity, he reaches unimpeded all-knowledge.

These are the ten. Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness, he acquires these ten inexhaustible treasuries.

At that time, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The bodhisattva perfects the power of the deep mind,
attains sovereign mastery in all dharmas,
and uses the merit of his entreaties and rejoicing [in others' goodness]
to practice unimpeded skillful means and dedications.

The purified buddha *kṣेत्रas* of all *tathāgatas*
of the three periods of time pervade all worlds.
[The bodhisattva] has no meritorious quality he does not possess
and dedicates them to purifying *kṣेत्रas* just as pervasively.

The bodhisattva carefully reflects
on all dharmas of all buddhas of the three periods of time
and gathers them all without exception into his own mind.
It is in this way that he adorns all buddha *kṣेत्रas*.

Even if one tried throughout all kalpas of the three periods of time
to praise all the meritorious qualities of but a single buddha *kṣेत्रa*,
even though one might exhaust all kalpas of the three periods of time,
that buddha *kṣेत्रa*'s meritorious qualities would still be endless.

Without exception, the bodhisattva sees
all buddha *kṣेत्रas* such as these,
uses all their adornments to adorn but a single buddha land
and also proceeds in this same way to adorn all buddha lands.

There are sons of the Buddha whose minds are pure
who are all as if transformationally born of the Tathāgata's Dharma,

who have all the meritorious qualities adorning their minds,
and who fill up all the buddha *kṣetras*.

All those bodhisattvas completely possess
all the measureless marks and signs adorning their bodies
and their eloquent expounding of Dharma pervades the worlds.
They are as endless as a vast ocean.

The bodhisattvas peacefully abide in all the samādhis
and have completely perfected all of the practices.
The purity of their minds is incomparable and
their light everywhere illuminates the realms of the ten directions.

All of these bodhisattvas completely fill up
all such buddha *kṣetras* without exception.
They never so much as bring to mind the vehicle of *śrāvaka* disciples
and do not seek out the path of the *pratyekabuddhas*, either.

This bodhisattva, in this way, with a mind that is pure,
dedicates his roots of goodness to the many kinds of beings,
wishing to enable them all to attain right enlightenment,
completely fulfilling and fully knowing the Dharma of all buddhas.

The bodhisattva's awesome power completely vanquishes
all the many *māra* adversaries throughout the ten directions.
His valor and wisdom are invincible
as he decisively cultivates the ultimate Dharma.

With the power of these great vows, the bodhisattva
practices all his dedications unhindered by anything.
He enters the inexhaustible treasury of meritorious qualities
which is forever endless throughout the past, future, and present.

The bodhisattva thoroughly contemplates all the practice dharmas
and fully comprehends that their nature is not inherently existent.
Having realized that the nature of all dharmas is of this sort,
he doesn't mistakenly seize on karma or its rewards and retributions.

There are no form dharmas or formless dharmas.
So too, there is neither perception nor non-perception.
Existent dharmas and nonexistent dharmas are all nonexistent.
He completely realizes that they all are inapprehensible,
that all dharmas arise from causes and conditions,
and that their essential nature is neither existent nor nonexistent,
even as he finally remains entirely free of grasping or attachment
to any causes or conditions or anything they produce.

There is finally nothing apprehensible
in the bases of all beings' words and speech.

He fully realizes that all names and signs are just discriminations and clearly understands that all dharmas are devoid of any self.

Just as with beings' nature that is originally quiescent, so too does he completely know all other dharmas. Everything without exception included in the three periods of time, the *kṣetras* and all karma—they are all the same in this.

It is with wisdom such as this that he practices dedications. As befits his awakened understanding, his meritorious actions arise. The signs of all this merit are also understood in the same way. How then could there be anything more in it that is apprehensible?

By practicing dedications this way, his mind stays free of defilements and never engages in assessments of any dharmas as having a nature. He fully comprehends their nature as in every case not a nature. Thus he does not abide in the world, nor then does he leave it.

He dedicates to all the many types of beings all the many kinds of good karmic works that he does. There are none of them whose nature he does not fully comprehend, thus he completely does away with all discriminations about them.

Without exception, he entirely abandons all unreal and false views. Having abandoned all hot afflictions, he is constantly clear and cool and abides then on the ground of unimpeded liberation.

The bodhisattva does not damage any dharma nor does he extinguish any dharma's nature. He understands completely all dharmas are like mere echoes and thus remains free of attachment to anything at all.

He fully knows that all beings of the three periods of time all arise from the conjunction of causes and conditions, and also knows mental dispositions and habitual karmic propensities have never destroyed any dharma.

He fully comprehends that an action's nature is not the action itself and does not contradict the marks of any dharma. He also does not contradict the idea that retributions arise from actions and explains it is the nature of all dharmas to arise from conditions.

He fully realizes that beings do not have any arising, that there are no beings who can flow along in cyclic existence, that there are no real beings at all of which one can speak, and that it is only due to worldly custom that he teaches conventionally.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication to strengthening everyone's roots of

goodness?³⁵⁹ Sons of the Buddha, this bodhisattva-mahāsattva sometimes serves as an emperor or king who governs a great nation, one whose awesome virtue is far-reaching, one whose fame so shakes the entire world that none of his usual adversaries and enemies fail to take refuge in him and submit to his rule, one who, in issuing edicts and orders, always relies on right Dharma and holds up a single canopy whose vast shade covers the myriad regions in which he travels all about as the leader of the land, unopposed wherever he goes, one who ties up his topknot with the silken headband of stainless purity, one who possesses sovereign mastery in the Dharma, one to whom everyone who sees him submits, one who does not inflict punishments or exact fines, but rather relies on the influence of his virtue to induce compliance with teaching, one who relies on the four means of attraction to gather in all beings, one who serves as a wheel-turning king devoted to universal generosity.

The bodhisattva-mahāsattva abiding in sovereign mastery and meritorious qualities such as these is one who has a large retinue, who cannot be impeded, who has abandoned the many kinds of faults, who no one ever tires of seeing, whose merit-based adornment with the marks and signs is perfectly complete, whose physical form and limbs are all symmetrically formed and fully developed, who has acquired the solid body of a *nārāyaṇa*, whose great strength is completely developed, who no one can force to submit, who has developed purified karma, and who has left behind all karmic obstacles. He completely fulfills the cultivation of all forms of giving, sometimes giving drink and food including those of superior flavor, sometimes giving vehicles, sometimes giving robes, and sometimes giving flower garlands, various kinds of incense and perfume, beds and seats, living quarters, or dwelling places, including even the place where he lives, supremely fine lamps and candles, herbal decoctions for treating the sick, jeweled vessels, jeweled carriages, or well-trained and good-natured elephants and horses, all of which are beautifully adorned.

He delights in giving. Even if someone comes and begs the throne on which the king resides, his canopies or parasols, his banners, pennants, jeweled possessions, adornments, the jeweled crown atop his head, the bright jewel set in his topknot, or even his position as a king, he is free of any miserliness in giving away all of these.

If he encounters beings in prison, then he will relinquish his wealth, jewels, wives, sons, retainue, and so forth, including even his own body, all for the sake of rescuing that person and allowing him to go free. If he encounters a person who is imprisoned and about to be executed, he will immediately sacrifice his own body, presenting it as substitute for someone else's life. Were he to encounter someone coming and begging even his scalp and hair on the crown of his head, he would happily give it to them, also without any reservation. He would even give his eyes, ears, nose, tongue, teeth, the top of his head, his hands or feet, his blood, flesh, bones, marrow, heart, kidneys, liver, lungs, large intestine, small intestine, thick skin, thin skin, the digits of his hands or feet, or his nails with their underlying flesh, giving all of these things with a delighted mind.

Or else, for the purpose of seeking Dharma that he has never possessed, he might even cast his own body into a deep and huge fire pit. Or else, in order to protect and preserve the Tathāgata's right Dharma, he would allow his body to endure the infliction of all kinds of excruciating pain. Or else, for the purpose of seeking even a single word of Dharma, he would be able to everywhere relinquish all of his possessions contained within the area bordered by the four great oceans.

He constantly uses right Dharma to teach and guide the many kinds of beings, thereby enabling them to cultivate the practice of goodness and abandon every form of evil. If he observes some being injuring the body of another, he arouses the mind of kindness and rescues him, causing the perpetrator to abandon his criminal actions.

If he encounters a *tathāgata* who has attained the utmost right enlightenment, he spreads about his praises, thereby enabling everyone to hear and know of this. He might then make a gift of land and found a Sangha establishment with buildings and halls as dwelling places while also providing servants to serve and work for them. He might even contribute his own body to those who come begging or might give it in service to the Buddha, feeling exultantly happy because it is for the sake of seeking the Dharma. Or, for the sake of other beings, he might serve them or make offerings to them.

Or else, he might relinquish his position as the king, his city, its outlying areas, villages, palaces, parks, and forests, wives, children, or retainues, all according to what a supplicant is seeking, all in order to completely fulfill their wishes. He might establish everywhere great assemblies for unrestricted giving of all the necessities of life in which the beings attending them include the many

different kinds of fields of merit who might come from far or near, might be either worthies or the foolish, might be either beautiful or homely, might be men or women, or might be humans or non-humans, each of whom differs in their mentality and in what they seek. In those circumstances, he gives equally to them all, thereby enabling them all to feel satisfied.

Sons of the Buddha, when this bodhisattva-mahāsattva practices giving in these ways, he develops a well-focused mind with which he dedicates it all, devoting his physical form to strengthening all roots of goodness, devoting his feelings, perceptions, karmic formative factors, and consciousness to strengthening roots of goodness, devoting his position as king to strengthening roots of goodness, devoting [the efforts of] his retinue to strengthening roots of goodness, devoting his resources to strengthening roots of goodness, and devoting his kindly giving to strengthening roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates his roots of goodness in ways which correspond to the countless and boundless kinds of gifts that he gives, for example, [doing so as follows].³⁶⁰

When he gives supremely fine foods to beings, his mind is pure and free of any covetousness, attachment, or regretful miserliness for the food he gives as he completely fulfills the practice of giving, wishing that all beings will acquire the food of wisdom with unimpeded minds, fully knowing the nature of food, without any covetous attachment to it, only delighting with Dharma joy in the food of emancipation, filled with wisdom, using the Dharma to steadfastly abide in the gathering of roots of goodness. With the Dharma body and the wisdom body, he roams in purity, feeling deep and kindly sympathy for beings, serving them as a field of merit by appearing before them to accept [their giving of] morsels of food. This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving food.

Sons of the Buddha, when the bodhisattva-mahāsattva gives things to drink, he dedicates these roots of goodness in these ways:

- May all beings drink water with the flavor of the Dharma;
- May they cultivate and fulfill the bodhisattva path with energetic diligence;
- May they cut off worldly thirst;
- May they always seek the Buddha's wisdom;
- May they separate from the objects of desire;
- May they acquire the joy and bliss of the Dharma;
- May their bodies be born from the pure Dharma;

May they always train and focus their minds with samādhi;
 May they enter the ocean of wisdom; and
 May they spread forth clouds of great Dharma and rain down the
 rains of great Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving things to drink.

Sons of the Buddha, the bodhisattva-mahāsattva gives all different kinds of pure and supremely fine flavors, in particular giving [food and drink] that are pungent, sour, salty, and plain, also including sweet and bitter, thus giving all kinds of different flavors which, glistening with moisture, are well able to stabilize and regulate the four essential elements and enable the muscles to be full, the energy and strength to be robust, and the mind to be clear and always able to be happy. When these are chewed and swallowed, they do not induce gagging or regurgitation. Rather, they induce shining clarity in all the faculties and fullness in the internal organs while also ensuring that toxins are unable to invade, illness is unable to cause harm, disorders will never arise, and one will forever experience happiness. He dedicates these roots of goodness in these ways:

May all beings acquire the most supreme flavors and be filled with the elixir of immortality;
 May all beings acquire the flavor of Dharma wisdom and fully understand the karmic uses of all flavors;
 May all beings acquire the flavor of countless dharmas, fully comprehend the Dharma realm, and securely dwell in the great Dharma city of the apex of reality;
 May all beings create great Dharma clouds that spread throughout the Dharma realm, everywhere rain down the Dharma rain, and thus teach and train all beings;
 May all beings acquire the flavor of supreme wisdom and may unexcelled Dharma joy fill their bodies and minds;
 May all beings acquire all the supreme flavors of freedom from covetousness and attachment, remain undefiled by any of the flavors of worldliness, and always diligently cultivate all dharmas of the Buddha;
 May all beings acquire the flavor of the one Dharma and completely understand the dharmas of all buddhas as free of any differences;
 May all beings acquire the most supreme flavors, board [the vehicle of] all-knowledge, and never turn back;
 May all beings acquire entry into the Buddha's unvarying Dharma flavor and become able to distinguish all faculties; and

May all beings acquire increased flavor of Dharma and always be able to fulfill the unimpeded Dharma of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving flavors. He makes these dedications to enable all beings to diligently cultivate merit and completely develop the unimpeded wisdom body.

Sons of the Buddha, when the bodhisattva-mahāsattva gives vehicles, he dedicates his roots of goodness in these ways: "May all beings succeed in acquiring the vehicle of all-knowledge and in boarding the Great Vehicle, the indestructible vehicle, the most supreme vehicle, the most superior vehicle, the swift vehicle, the vehicle of great power, the vehicle complete in merit, the world-transcending vehicle, and the vehicle that gives birth to countless other bodhisattvas." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving vehicles.

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of clothing, he dedicates his roots of goodness in these ways: "May all beings acquire the robes of a sense of shame and dread of blame with which to cover themselves and abandon the wrong dharma of the deviant traditions' naked asceticism. May they acquire a countenance that is moist and lustrous and skin that is fine and soft. May they perfect the foremost happiness of the buddhas. And may they acquire the utmost purity of the knowledge of all modes. These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving clothing.

Sons of the Buddha, the bodhisattva-mahāsattva always makes gifts of many different kinds of fine flowers such as sublimely fragrant flowers, flowers of various colors, countless exotic and marvelous flowers, beautiful flowers, delightful flowers, flowers of every season, heavenly flowers, flowers of the human realm, the world's most cherished flowers, and extremely fragrant and delightful flowers.

He makes offerings of countless marvelous flowers such as these to all buddhas of the present as well as to the stupas and shrines of buddhas after they enter nirvāṇa. He may present them as offerings to those who teach the Dharma, may present them as offerings to bhikshus, to the Sangha Jewel, to all the bodhisattvas, to good spiritual guides, to *śrāvaka* disciples or *pratyekabuddhas*, to parents or relatives, or even to himself, or to anyone else, including all who are poor or solitary. When he engages in such giving, he dedicates his roots of goodness in these ways:

May all beings acquire the flowers of all buddha's samādhis and
 become able to bring about the blooming of all dharmas;
 May all beings become like the Buddha in that whoever encounters them is endlessly delighted to see them;
 May all beings feel agreeably satisfied with whatever they see,
 having minds that remain undisturbed;
 May all beings fully practice vast and pure karmic works;
 May all beings always bear in mind their good spiritual friends
 with minds that never change;
 May all beings become like the *agada* medicine³⁶¹ in their ability to
 do away with all the many poisons of the afflictions;
 May all beings fulfill great vows and become kings of unexcelled
 wisdom;
 May all beings' sun of wisdom dispel the darkness of delusion;
 May all beings' pure moon of bodhi grow and become completely
 full; and
 May all beings enter the great land of jewels, encounter the good
 spiritual guide, and completely develop all roots of goodness.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving flowers. He makes these dedications to enable all beings to acquire pure and unimpeded wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva gives garlands, he dedicates roots of goodness in this way: "May all beings become such that others delight in seeing them, those who see them revere and praise them, those who see them feel close and friendly, those who see them feel fondness for them, those who see them admire and look up to them, those who seem them become free of worries, those who see them feel joyful, those who see them abandon evil, those who see them are then always able to draw near to the Buddha, and those who see them become pure and attain all-knowledge." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving garlands.

Sons of the Buddha, when the bodhisattva-mahāsattva gives incense, he dedicates roots of goodness in this way: "May all beings possess the incense of the moral precepts and acquire moral precepts free of deficiencies, moral precepts that are not impure, moral precepts that are undefiled, moral precepts free of regretfulness, moral precepts free of entanglements, moral precepts free of heat, moral precepts free of infractions, moral precepts that are boundless, moral precepts that are world-transcending, and the moral precepts of the bodhisattva's *pāramitās*. May all beings be able to perfect

the moral precept body of all buddhas.” These are the bodhisattva-mahāsattva’s dedications of roots of goodness when giving incense. He makes these dedications to enable all beings to achieve perfect fulfillment of the aggregate of moral precepts.³⁶²

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of perfumes, he dedicates roots of goodness in these ways:

May all beings become fully perfumed with the fragrance of giving so that they will be able to act with kindness in relinquishing everything they possess;

May all beings become fully perfumed with the fragrance of moral virtue so that they acquire the ultimately pure moral precepts of the Tathāgata;

May all beings become fully perfumed with the fragrance of patience so that they will abandon all thoughts of harming others;

May all beings become fully perfumed with the fragrance of vigor so that they will always don the Great Vehicle’s armor of vigor;

May all beings become fully perfumed with the fragrance of meditative concentration so that they will become securely established in the samādhi of the direct presence of all buddhas;

May all beings become fully perfumed with the fragrance of wisdom so that, in but a single mind-moment, they will be able to become kings of unexcelled wisdom;

May all beings become fully perfumed with the fragrance of Dharma so that they will gain fearlessness in the unexcelled Dharma;

May all beings become fully perfumed with the fragrance of virtue so that they will develop wisdom possessed of every kind of great meritorious quality;

May all beings become fully perfumed with the fragrance of bodhi so that they will reach the far shore of perfection in the ten powers of the Buddha; and

May all beings become fully perfumed with the fragrance of the dharmas of pristine purity so that they will forever extinguish all unwholesome dharmas.

These are the bodhisattva-mahāsattva’s dedications of roots of goodness when giving perfumes.

Sons of the Buddha, when the bodhisattva-mahāsattva gives beds and seats, he dedicates roots of goodness in these ways:

May all beings acquire the beds and seats of the heavens and realize great wisdom;

May all beings acquire the beds and seats of the worthies and *āryas*, abandon the ideation of the common person, and abide in the bodhi resolve;

May all beings acquire the beds and seats of happiness and forever abandon the suffering and afflictions of *saṃsāra*;

May all beings acquire the beds and seats of the ultimate and be able to witness all buddhas' masterful spiritual superknowledges;

May all beings acquire the beds and seats of equanimity and constantly and habitually cultivate all good dharmas;

May all beings acquire the beds and seats of supremacy and fulfill pure karma unmatched anywhere in the world;

May all beings acquire the beds and seats of peace and security and realize the genuine dharma and achieve the complete fulfillment of the ultimate;

May all beings acquire the beds and seats of purity and cultivate the Tathāgata's sphere of pure knowledge;

May all beings acquire the beds and seats of secure abiding and acquire the good spiritual guide who always follows and protects them; and

May all beings acquire the beds and seats of the Lion [among Men] and always lie down on their right sides like the Tathāgata.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving beds and seats. He makes these dedications to enable beings to cultivate right mindfulness and skillfully guard all their sense faculties.

Sons of the Buddha, when the bodhisattva-mahāsattva gives living quarters, he dedicates roots of goodness in this way: "May all beings peacefully dwell in pure buddha *kṣetras*; cultivate with intense diligence all meritorious qualities; peacefully dwell in extremely deep spheres of samādhi; abandon all attachments to dwelling places; fully understand that all dwelling places do not exist at all; transcend all worlds and dwell in all-knowledge; accumulate the abodes of all buddhas;³⁶³ dwell in the ultimate path, the dwelling place of happiness; constantly dwell in roots of goodness of foremost purity; and never abandon the unexcelled dwelling place of the Buddha.³⁶⁴" This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving living quarters. It is made because he wishes to benefit all beings according to what is fitting for them while contemplating how to rescue and protect them.

Sons of the Buddha, when the bodhisattva-mahāsattva gives dwelling places, he dedicates roots of goodness in this way: "May

all beings always acquire wholesome benefit and become happy in mind. May they dwell in reliance on the Tathāgata, dwell in reliance on great wisdom, dwell in reliance on the good spiritual guide, dwell in reliance on those who are supremely venerable, dwell in reliance on the practice of goodness, dwell in reliance on great kindness, dwell in reliance on great compassion, dwell in reliance on the six *pāramitās*, dwell in reliance on the great bodhi resolve, and dwell in reliance on the path of all bodhisattvas.” This is the bodhisattva-mahāsattva’s dedication of roots of goodness when giving dwelling places. It is made to enable all to have pure merit, ultimate purity, pure wisdom, the pure path, pure Dharma, pure moral precepts, pure aspirations, pure resolute faith, pure vows, and purity of all the spiritual superknowledges and meritorious qualities.

Sons of the Buddha, when the bodhisattva-mahāsattva gives all different kinds of lamplight, namely ghee lamps, oil lamps, jewel lamps, *maṇi* jewel lamps, lacquer lamps, fire lamps, agarwood lamps, sandalwood lamps, all kinds of incense lamps, lamps producing light of countless colors, and countless other lamps such as these, wishing to benefit all beings and wishing to attract and include all beings, he dedicates these roots of goodness in these ways:

May all beings acquire measureless light with which to everywhere illuminate the right Dharma of all buddhas;

May all beings acquire the light of purity with which to illuminate and see even the world’s most ultimately subtle forms;

May all beings acquire the light free of visual obscurations and fully comprehend the realms of beings as devoid of any inherent existence;

May all beings acquire boundless radiance with which their bodies emanate marvelous light that everywhere illuminates everything;

May all beings acquire universally illuminating light by which their minds never retreat from the Dharma of all buddhas;

May all beings acquire the pure light of the Buddha that appears in all *kṣetras*;

May all beings acquire the unimpeded radiance in which but a single ray of light everywhere illuminates the entire Dharma realm;

May all beings acquire the uninterrupted light that ceaselessly illuminates all buddha *kṣetras*;

May all beings acquire the light of the banner of wisdom that everywhere illuminates the world; and

May all beings acquire the light of countless colors that illuminates all *kṣetras* and manifests spiritual powers.

When the bodhisattva gives lamplight in these ways, wishing to serve all beings and wishing to make all beings happy:

- He uses these roots of goodness to follow along after beings;
- He uses these roots of goodness to attract and include beings;
- He uses these roots of goodness to distribute them among beings;
- He uses these roots of goodness to act with kindly sympathy toward beings;
- He uses these roots of goodness to shelter and nurture beings;
- He uses these roots of goodness to rescue and protect beings;
- He uses these roots of goodness to assist beings' attainment of complete fulfillment;
- He uses these roots of goodness to remain mindful of beings;
- He uses these roots of goodness to benefit beings equally; and
- He uses these roots of goodness to contemplate beings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving lamplight. When dedicating them in these ways, he is unimpeded in enabling all beings to dwell in roots of goodness.

Sons of the Buddha, when the bodhisattva-mahāsattva gives herbal decoctions, he dedicates roots of goodness in these ways:

- May all beings succeed in ultimately escaping from the hindrances and entanglements;³⁶⁵
- May all beings forever leave behind bodies afflicted with sickness and acquire the body of the Tathāgata;
- May all beings become the great and especially good medicine that extinguishes the diseases of all the unwholesome deeds;
- May all beings create the *agada* medicine by which they become securely established on the bodhisattva's ground of irreversibility;
- May all beings create the medicine of the *tathāgatas* that is able to remove the poison arrows of all the afflictions;
- May all beings draw near to the worthies and *āryas*, extinguish all afflictions, and cultivate the pure practices;
- May all beings become great physician kings who forever do away with the many kinds of diseases and prevent them from ever recurring;
- May all beings become indestructible medicine trees able to rescue and cure all beings;
- May all beings acquire the light of all-knowledge by which they remove the arrows of the many diseases; and

May all beings come to thoroughly understand the world's medicinal prescription methods in order to save others by curing them of all diseases.

When the bodhisattva-mahāsattva gives herbal decoctions, he does so: to enable all beings to forever leave behind the many diseases; to attain ultimate peace and security; to attain ultimate purity; to become, like the Buddha, free of all diseases; to remove all the arrows of sickness; to acquire the endlessly durable body; to acquire the body that not even the ring of vajra mountains could destroy; to acquire enduring and perfectly full strength; to acquire the perfectly complete and insuperable bliss of the Buddha; and to acquire the independent and durable body of all buddhas. He dedicates his roots of goodness in these ways.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give with kindness all kinds of vessels, namely vessels of yellow gold full of various jewels, vessels of silver full of many kinds of marvelous jewels, vessels of lapis lazuli full of various kinds of jewels, crystal vessels full of adornments made of countless jewels, mother-of-pearl vessels filled with real red pearls, emerald vessels full of coral and *maṇi* pearl jewels, vessels of white jade full of the many kinds of exquisite food, sandalwood vessels full of celestial robes, vajra vessels full of many kinds of marvelous incense, and measureless and numberless vessels made of various jewels that are full of measureless and numberless jewels of many different kinds. [For example]:

He may give them to buddhas due to his faith in the inconceivability of buddhas as fields of merit;

He may give them to bodhisattvas due to knowing that good spiritual guides are difficult to encounter;

He may give them to the Ārya Sangha to enable the Buddha's Dharma to abide in the world for a long time;

He may give them to *śrāvaka* disciples or *pratyekabuddhas* due to developing pure faith in all those who have become *āryas*;

He may give them to fathers and mothers to honor them;

He may give them to teachers and elders in appreciation of their constant guidance and instruction by which they enable one to rely on the teachings of the *āryas* in cultivating meritorious qualities;

He may give them to the lowly, the poor, and the solitary due to looking equally on all beings with the caring eyes of great kindness and great compassion;

[He may give] due to being single-mindedly devoted to fulfilling the *dāna pāramitā* of all bodhisattvas of the past, the future, and the present; or

He may give everything to everyone everywhere due to never tiring of or abandoning any beings.

When he gives in these ways, he remains free of any attachment to any of his gifts or to any of those who receive them. When this bodhisattva-mahāsattva gives all these different kinds of jeweled vessels full of countless jewels, he dedicates all his roots of goodness in these ways:

May all beings become vessels of boundless storage capacity equal to that of space, having memory power so vast that they are all able to absorb and retain all worldly and world-transcending classic scriptures, never forgetting any of them;

May all beings become vessels of purity able to awaken to the extremely profound right Dharma of all buddhas;

May all beings become vessels of the unsurpassable jewels who are all able to absorb and retain the Dharma of all buddhas of the three periods of time;

May all beings become vessels of the Tathāgata's vast Dharma who, with indestructible faith, accumulate and absorb the bodhi dharmas of all buddhas of the three periods of time;

May all beings become the most supreme jewel-adorned vessels who dwell in the great and awesomely virtuous resolve to attain bodhi;

May all beings become vessels in which meritorious qualities reside who develop pure resolute faith in the measureless wisdom of all *tathāgatas*;

May all beings succeed in becoming vessels which progress into all-knowledge and who achieve the ultimate realization of the Tathāgata's unimpeded liberations;

May all beings acquire the vessel of the bodhisattva practices which endure to the very end of all future kalpas and thus become able to cause all beings to become securely established in the power of all-knowledge;

May all beings become vessels of the supreme meritorious qualities of the lineage of all buddhas of the three periods of time who are able to absorb and retain everything that has been taught by the wondrous voices of all buddhas; and

May all beings become vessels containing the sites of enlightenment of the congregations of all *tathāgatas* in all worlds throughout the Dharma realm and the realm of empty space

who become great men foremost among those who are praised
who request all buddhas to turn the wheel of right Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving vessels. They are made wishing to everywhere enable all beings to accomplish the complete fulfillment of the vessel of Samantabhadra Bodhisattva's conduct and vows.

Sons of the Buddha, the bodhisattva-mahāsattva presents gifts of all kinds of different carriages adorned with the many kinds of jewels, offering them up to all buddhas, bodhisattvas, teachers, elders, good spiritual friends, *śrāvaka* disciples, *pratyekabuddhas*, and all the countless other various kinds of fields of merit such as these, including even those who are poor or solitary.

These many kinds of persons may come from afar, may come from close by, may come having heard of the bodhisattva's fame, may come due to causal affinities with this bodhisattva, may come due to having heard of the bodhisattva's past vows to practice giving, or may have come in response to this bodhisattva's mental invitation. Then the bodhisattva:

May give jeweled carriages;

May give gold carriages all of which are marvelously adorned, covered with bell nets, and draped with hanging jeweled streamers;

May give supremely marvelous lapis lazuli carriages adorned with countless precious and exotic adornments;

May also give carriages made of silver covered with gold nets and drawn by fine horses;

May also give carriages adorned with countless jewels of various kinds, covered with jeweled nets, and drawn by perfumed elephants;

May also give sandalwood carriages with wheels made of marvelous jewels, canopies made of various gems, jeweled lion thrones spread with adorned finery, a hundred thousand maidens sitting on them, and a hundred thousand strong men pulling them along, guiding them as they roll onward;

May also give jeweled crystal carriages adorned with many of the various kinds of marvelous jewels, filled with beautiful maidens, covered with jeweled awnings, and escorted by attendants with banners and flags alongside;

May also give emerald carriages decorated with many jewels, perfumed with various fragrances, sprinkled and adorned with all different kinds of marvelous flowers, attended by a hundred thousand maidens holding strands of jewels, drawn smoothly

along, well able to remain stable even when passing through hazardous places;

May also give carriages made of solid incense³⁶⁶ with wheels made of the many kinds of jewels, adornments that are large and beautiful, jeweled awnings covering them, jeweled nets draped on them, all kinds of jeweled robes spread out within them, pure and fine scents circulating within and penetrating the air outside with their exquisitely wonderful scents pleasing to people's minds, countless devas following alongside in attendance, and filled with many kinds of jewels that are given away whenever it is fitting; and

May also give carriages made of luminous jewels emanating marvelous colors of penetrating radiance, their roofs covered with hanging nets of the many kinds of wondrous jewels, draped all around with strands of various jewels, dusted with powdered incense, fragrant and immaculate within and without, and with dearly admired sons and daughters riding on them.

Sons of the Buddha, when the bodhisattva-mahāsattva offers up to the Buddha gifts of such carriages adorned with the many kinds of marvelous jewels, he dedicates these roots of goodness in these ways:

May all beings understand to make offerings to the most supreme field of merit, deeply believing that, by giving to the Buddha, they will acquire measureless karmic rewards;

May all beings single-mindedly turn toward the buddha and always meet countless pure fields of merit;

May all beings be free of any miserliness when giving to the *tathāgatas* and thereby completely perfect the mind of great relinquishing;

May all beings cultivate the practice of giving to all buddhas, abandon the aspirations of practitioners of the Two Vehicles, and attain the Tathāgata's unimpeded liberation and wisdom of all-knowledge;

May all beings practice endless giving to all buddhas and enter the Buddha's measureless meritorious qualities and wisdom;

May all beings enter the Buddha's supreme wisdom and succeed in becoming kings of pure and unexcelled wisdom;

May all beings acquire the Buddha's unimpeded spiritual super-knowledge with which they travel everywhere and thus have no place they wish to go that they do not reach with sovereign mastery;

May all beings deeply enter the Great Vehicle, acquire measureless wisdom, and dwell securely and unshakably in it;

May all beings be able to bring forth the dharma of all-knowledge and become the most supreme field of merit for devas and humans;

May all beings remain free of resentful thoughts toward any buddha, diligently plant roots of goodness, and delight in seeking to acquire the wisdom of the Buddha;

May all beings be able to effortlessly travel to all buddha *kṣetras* and, in but a single *kṣaṇa*, go everywhere throughout the Dharma realm without ever tiring of doing so;

May all beings be able to acquire the bodhisattva's masterful spiritual superknowledges by which they emanate division bodies throughout the realms of empty space, drawing near to and making offerings to all buddhas;

May all beings acquire the incomparable body with which they go everywhere throughout the ten directions, never tiring of doing so;

May all beings acquire the vast body with which they swiftly fly wherever they wish without ever growing weary or retreating;

May all beings acquire the Buddha's ultimate sovereign mastery and awesome powers with which, in but a single *kṣaṇa*, they manifest throughout all realms of space all the spiritual superknowledges and transformations of all buddhas;

May all beings cultivate the peaceful and blissful conduct and accord with the path of all bodhisattvas;

May all beings be able to acquire the swift practice by which they completely realize the ten powers, wisdom, and the spiritual superknowledges;

May all beings be able to enter and go equally and without difference to the very boundaries of all lands throughout the ten directions of the Dharma realm;

May all beings practice the conduct of Samantabhadra without ever turning back, reach the far shore, and attain all-knowledge; and

May all beings ascend to the incomparable vehicle of wisdom, accord with the nature of dharmas, and perceive reality.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when offering up the many kinds of jeweled carriages as gifts to all buddhas of the present as well as to their stupas and shrines after they have entered nirvāṇa. He makes these dedications to enable beings to acquire the Tathāgata's unimpeded vehicle of ultimate emancipation.

Sons of the Buddha, when the bodhisattva-mahāsattva offers up to the bodhisattvas and other good spiritual guides gifts of such carriages adorned with the many kinds of jewels, he dedicates these roots of goodness in these ways:

May all beings always remember the teachings of their good spiritual guides, concentrating diligently on preserving them and never forgetting them;

May all beings share the same benefits with their good spiritual guides and everywhere gather in everyone, sharing the same roots of goodness with them;

May all beings draw near to good spiritual guides, revering them, making offerings to them, relinquishing everything they have, and according with their intentions;

May all beings acquire wholesome aspirations and follow along after their good spiritual guides, never abandoning them;

May all beings always succeed in meeting good spiritual guides, single-mindedly serving them, and never opposing their teachings;

May all beings delight in good spiritual guides, never abandoning them, never becoming separated from them, never mixing in divergent influences, and never mistakenly losing touch with them;

May all beings be able to devote themselves to their good spiritual guides, follow their instructions, and never oppose them;

May all beings be accepted by good spiritual guides, cultivate great kindness, and abandon all evils;

May all beings follow a good spiritual guide and hear the right Dharma taught by all buddhas;

May all beings develop the same roots of goodness as their good spiritual guides, receive the fruits of pure karmic deeds, adopt the same conduct and vows as the bodhisattvas, and completely realize the ten powers;

May all beings be able to absorb and uphold all the Dharma taught by their good spiritual guides and then attain all the samādhi states, wisdom, and spiritual superknowledges;

May all beings be able to absorb and uphold all right Dharma teachings, cultivate all their practices, and reach the far shore;

May all beings be unimpeded in entering the Great Vehicle and in ultimately completing the path of all-knowledge;

May all beings succeed in ascending into the vehicle of all-knowledge and in reaching the station of peace and security without ever turning back;

- May all beings understand practice in accordance with reality, accord with all the dharmas of the Buddha that they hear, and succeed in achieving the ultimate realization of them all, never forgetting any of them;
- May all beings all be gathered in and accepted by all buddhas and then attain the unimpeded knowledges and ultimately realize all dharmas;
- May all beings acquire unremitting sovereign mastery of the spiritual superknowledges by which they go wherever they wish, arriving there in but a single mind-moment;
- May all beings go and come with sovereign ease and extensively engage in teaching and guiding others, thereby enabling them to dwell in the Great Vehicle;
- May whatever all beings practice not be undertaken in vain and may they travel in the wisdom vehicle and reach the ultimate position; and
- May all beings acquire the unimpeded vehicle and reach all places with the unimpeded knowledges.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving many different kinds of vehicles to good spiritual guides. He makes these dedications to enable beings to become fully possessed of the meritorious qualities which are the same as and no different from those of the buddhas and bodhisattvas.

Sons of the Buddha, when the bodhisattva-mahāsattva gives vehicles adorned with many jewels to the Sangha, he has the thought to train in all kinds of giving, the thought to acquire thoroughly understanding wisdom, the thought to purify the meritorious qualities, the thought to accord with relinquishing, the thought recognizing the rarity of ever meeting the Sangha Jewel, the thought to have deep faith in the Sangha Jewel, and the thought to accumulate and retain right teachings. Abiding in such supreme aspirations, he experiences what he has never before experienced, establishes great assemblies dedicated to giving, produces measurelessly vast meritorious qualities and unimpeded deep faith in the Buddha's teachings, and then dedicates all these roots of goodness in these ways:

- May all beings everywhere enter the Buddha's Dharma, remember it, and never forget it;
- May all beings abandon the dharmas of the common person and then enter the stations of the worthies and *āryas*;
- May all beings swiftly enter the stations of the *āryas* and be able to use the Buddha's Dharma to provide sequential awakening and guidance to others;

- May all beings become revered by the entire world for speech that is certainly trustworthy;
- May all beings skillfully penetrate the identity of all dharmas and completely realize that the inherent nature of the Dharma realm is non-dual;
- May all beings be born from the Tathāgata's sphere of wisdom and be surrounded by those who are well-trained and compliant with it;
- May all beings abide in the dharmas for abandoning defilements and extinguish all the filth of the afflictions;
- May all beings all be able to form the unexcelled Sangha Jewel, leave the ground of the common person, and enter the community of the worthies and *āryas*;
- May all beings diligently cultivate good dharmas, acquire the unimpeded knowledges, and possess the meritorious qualities of the *āryas*;
- May all beings acquire the mind of wisdom, not be attached to the three periods of time, and, in all congregations, possess sovereign mastery like that of a king;
- May all beings enter the wisdom vehicle and turn the wheel of right Dharma;
- May all beings become completely possessed of the spiritual superknowledges with which, in but a single mind-moment, they are able to travel to an ineffable-ineffable number of worlds;
- May all beings be able to take on the space-like body and possess unimpeded wisdom in all worlds;
- May all beings everywhere enter all the congregations of all buddhas throughout empty space and the Dharma realm and perfect the foremost practice of the *pāramitās*;
- May all beings acquire the lightest of bodies and extraordinarily supreme wisdom with which they are all able to everywhere enter all buddha *kṣetras*;
- May all beings acquire boundless skill in psycho-physical travel by which they everywhere manifest their bodies in all *kṣetras*;
- May all beings acquire the independent body by which, using the power of the spiritual superknowledges, they appear everywhere like reflections;
- May all beings acquire inconceivable masterful spiritual powers with which, adapting to those amenable to teaching, they immediately appear directly before them to train them;
- May all beings acquire the unimpeded skillful means by which they enter the Dharma realm and, in but a single mind-moment, travel throughout the lands of the ten directions.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jewel-adorned carriages to the Sangha Jewel. He makes these dedications to enable beings to everywhere board the pure vehicle of unexcelled wisdom and turn the wheel of unimpeded Dharma wisdom in all worlds.

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of jeweled carriages to *śrāvaka* disciples and *pratyekabuddhas*, he has thoughts such as these: thoughts conceiving of them as fields of merit, thoughts of reverence, thoughts conceiving of them as an ocean of meritorious qualities, thoughts of them as able to produce meritorious qualities and wisdom, thoughts of them as born from the power of the Tathāgata's meritorious qualities, thoughts aspiring to pursue cultivation for hundreds of thousands of *koṭīs* of *nayutas* of kalpas, thoughts of the ability to cultivate the bodhisattva practices for an ineffable number of kalpas, thoughts of liberation from the bonds of all the *māras*, thoughts of vanquishing all the armies of Māra, and thoughts of using the light of wisdom to completely illuminate the unexcelled Dharma. He then dedicates all these roots of goodness from giving vehicles in these ways:

May all beings become foremost fields of merit who are trusted throughout the world and who have completely fulfilled [the cultivation of] *dāna pāramitā*,³⁶⁷

May all beings abandon all unbeneficial discourse, always delight in dwelling alone, and have minds free of extraneous thoughts;

May all beings become supreme and foremost pure fields of merit who gather in all beings and enable them to cultivate merit-generating karma;

May all beings become deep reservoirs of wisdom able to provide beings with measureless and numberless roots of goodness and karmic rewards;

May all beings abide in unimpeded practices by which they become completely pure and foremost fields of merit;

May all beings abide in the dharma of noncontentiousness and completely understand that all dharmas have nothing that they do³⁶⁸ and have the absence of any [inherently existent] nature as their nature;

May all beings always be able to draw near to the most superior fields of merit and completely fulfill the cultivation and development of measureless merit;

May all beings become able to manifest countless masterful spiritual superknowledges and serve as pure fields of merit who gather in all sentient beings;

May all beings become fully developed fields of merit with endless meritorious qualities who are able to bestow on beings the Tathāgata's ten powers and the fruits of the foremost of all vehicles;

May all beings become true fields of merit able to accomplish the fruits [of the path] and realize all-knowledge with its endless accumulation merit;³⁶⁹

May all beings acquire the methods for extinguishing karmic offenses and become able to absorb and retain the meanings of statements from the Buddha's Dharma they have never heard before;

May all beings always diligently listen to and absorb all dharmas of the Buddha and, having heard them, then understand and awaken to them so that they will not have done so in vain;

May all beings listen to the Buddha's Dharma, gain a penetrating comprehension of its ultimate meaning, and then expound on it in accordance with what they have heard;

May all beings gain resolute faith in and cultivate the Tathāgata's teachings and then abandon all the wrong views of the ninety-six kinds of non-Buddhist traditions;

May all beings always see the worthies and *āryas* and thus increase all their supreme roots of goodness;

May the minds of all beings' always have faith in the eminences who practice wisdom and may they dwell happily together with the *ārya* sages;

May all beings hear the names of buddhas and then not have that go to waste, this by then becoming able to see with their own eyes whoever's names they have heard;

May all beings skillfully distinguish and know the right teachings of all buddhas and be able to protect all those who preserve the Dharma of the Buddha;

May all beings always enjoy listening to all dharmas of the Buddha, absorbing, upholding, studying, and reciting them, providing instruction in them, and completely illuminating them; and

May all beings develop resolute faith in the reality-accordant meritorious qualities of the Buddha's teachings and then give whatever they have as reverential offerings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving all kinds of carriages to *śrāvaka* disciples and *pratyekabuddhas*. He makes these dedications to enable all beings to become foremost in purity, to acquire wisdom and spiritual

superknowledges, to vigorously cultivate without any indolence, and to acquire all-knowledge, the powers, and the fearlessnesses.

Sons of the Buddha, when the bodhisattva-mahāsattva gives carriages adorned with the many kinds of jewels to all the fields of merit, including the poor, orphans, and the solitary, he joyously and tirelessly relinquishes everything in accordance with whatever they seek while still regretfully criticizing himself, saying, “I should have gone to you to offer these provisions and should not have troubled you to wear yourselves out coming from such a distance.” Having said this, he bows, kneels before them, inquires into how they are doing, and then provides them with whatever they need:

Sometimes he gives them carriages adorned with *maṇi* jewels that are filled with the foremost female treasures on the continent of Jambudvīpa.

Sometimes he gives carriages adorned with gold that are filled with the female treasures of the human realm.

Sometimes he gives carriages marvelously adorned with lapis lazuli and filled with singing girls from the inner palace.

Sometimes he gives all different kinds of carriages decorated with exotic and marvelous jewels and filled with young girls like the nymphs in the heavens.

Sometimes he gives numberless jewel-adorned carriages filled with female treasures who are gentle, intelligent, eloquent, and wise.

Sometimes he gives the marvelous sandalwood carriage in which he rides.

Sometimes he gives carriages adorned with crystal that are filled with precious maidens whose countenances are beautiful, whose forms and features are peerless, who are dressed in formal robes, and who are a delight to all who behold them.

Sometimes he gives carriages adorned with emeralds in which there ride anointed crown princes.

Sometimes he gives carriages made of solid incense in which all the sons and daughters ride; and

Sometimes he gives carriages adorned with all kinds of jewels that are filled with dear, close, and virtuous family members.

Sons of the Buddha, the bodhisattva-mahāsattva respectfully gives countless jewel-adorned carriages such as these in accordance with whatever the recipients seek, thereby enabling them all to be filled with joy at the complete fulfillment of their wishes. He then dedicates these roots of goodness in these ways:

- May all beings board the vast vehicle of the irreversible and unimpededly turning wheel with which they visit those beneath an inconceivable number of bodhi trees;
- May all beings board the vehicle of the great Dharma wisdom which arises from pure causes and be forever irreversible in cultivating the bodhisattva practices to the very end of all future kalpas;
- May all beings board the vehicle of the nonexistence of all dharmas, forever abandon all discriminations and attachments, and thus always cultivate the path to all-knowledge;
- May all beings board the upright and direct vehicle free of flattery and deception and travel with unimpeded sovereign mastery to all buddha *kṣetras*;
- May all beings accord with and securely abide in the vehicle of all-knowledge and delight each other with the Dharma of all buddhas;
- May all beings board the vehicle of the bodhisattva's pure practices and fulfill the bodhisattva's tenfold path of emancipation³⁷⁰ and bliss of *samādhī*;
- May all beings board the vehicle with the four wheels of dwelling in a good land, relying on good people,³⁷¹ accumulating supreme merit, and making the great vow and then rely on it to fulfill the pure *brahmacarya*³⁷² of all bodhisattvas;
- May all beings acquire the vehicle of Dharma light that everywhere illuminates the ten directions and then cultivate and train in the wisdom and powers of all *tathāgatas*;
- May all beings board the vehicle of the Buddha's Dharma and reach the ultimate far shore of perfection in all dharmas;
- May all beings enter the vehicle of the inconceivable Dharma of manifold merit and goodness and then everywhere instruct those throughout the ten directions in the right path of peace and security;
- May all beings board the vehicle of great giving and relinquish the defilement of miserliness;
- May all beings board the vehicle of pure moral virtue and uphold boundlessly many moral precepts of purity as vast as the Dharma realm;
- May all beings board the vehicle of patience and always abandon thoughts of hatred toward beings;
- May all beings board the vehicle of great nonretreating vigor and persistently cultivate the supreme practices for progressing on the path to bodhi;

- May all beings board the vehicle of *dhyāna* concentration, swiftly reach the site of enlightenment, and realize the wisdom of bodhi;
- May all beings board the vehicle of wisdom and skillful means and send forth transformation bodies which fill up the entire Dharma realm and the realms of all buddhas;
- May all beings board the vehicle of the Dharma King, develop the fearlessnesses, and constantly pursue the universal and kindly giving of the Dharma of all-knowledge;
- May all beings board the vehicle of wisdom free of all attachments, become able to everywhere enter all ten directions, and remain unmoved in the true nature of dharmas;
- May all beings board the vehicle of the Dharma of all buddhas, manifest the appearance of taking on births throughout the *kṣētras* of the ten directions, and still never lose the path of the Great Vehicle; and
- May all beings board the vehicle of the supreme jewel of all-knowledge and never weary of fulfilling the conduct and vows of Samantabhadra Bodhisattva.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving carriages adorned with the many kinds of jewels to all fields of merit including the poor, orphans, and the solitary. He makes these dedications to enable all beings to possess measureless wisdom, experience joyous exultation, and then ultimately gain the vehicle of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva makes gifts of "elephant treasures" who by nature are well-trained and compliant, who are well-developed in seven parts,³⁷³ and who are at the age of robust strength. They each have six immaculate tusks, a red-colored mouth like a lotus flower, a pure white body like a snowy mountain that is decorated with a golden banner and covered with a jeweled net, and a trunk adorned with various kinds of marvelous jewels. They inspire endless delight in all who see them and they are able to travel thousands of miles without ever tiring.

Or else he may give fine "horse treasures" who are well-trained, perfect in all their features, and like the horses of the heavens. They have luminous adornments made of marvelous jewel moon spheres, nets of bells made of real gold cover their bodies, and they have a smooth and even gait that ensures the stability and safety of the rider. They go wherever the rider wishes, are as swift as the wind, and travel freely and unimpededly throughout the four continents.

The bodhisattva may offer up these elephant treasures or horse treasures³⁷⁴ to his parents, to his good spiritual guides, or to beings who are poor, destitute, or otherwise afflicted by suffering. His mind being vastly inclusive, he does not become regretful or miserly. Rather, he only redoubles his celebratory delight and ever increases his compassionate pity. He cultivates the bodhisattva's virtuous qualities, purifies the bodhisattva's resolve, and dedicates these roots of goodness in these ways:

May all beings dwell in the vehicle of training and compliance and grow in all the bodhisattva's meritorious qualities;

May all beings acquire the vehicle of skillful means and be able as fitting to bring forth all dharmas of the Buddha;

May all beings acquire the vehicle of resolute faith and everywhere illuminate the unimpeded wisdom and powers of the Tathāgata;

May all beings acquire the vehicle in which one sets forth [on the path] and is everywhere able to make all the great vows;

May all beings perfect the vehicle of the impartial cultivation of the *pāramitās* and completely fulfill all impartial roots of goodness;

May all beings perfect the vehicle of the Jewels and produce the unexcelled wisdom jewel of all buddhas' Dharma;

May all beings attain success in the vehicle adorned with the bodhisattva practices and enable the blossoming of the flowers of all the bodhisattva samādhis;

May all beings acquire the vehicle of boundless speed with which, for numberless kalpas, they purify the bodhisattva's resolve and, with energetic diligence, reflect upon and fully comprehend all dharmas;

May all beings attain success in the Great Vehicle of supreme training and use good skillful means to consummate their attainment of the bodhisattva grounds; and

May all beings attain success in the most lofty, vast, and solid Great Vehicle with which they are able to transport all beings to the station of all-knowledge.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving elephants and horses. He makes these dedications to enable all beings to board the vehicle of unimpeded wisdom, accomplish its perfect fulfillment, and ultimately reach the buddha vehicle.

Sons of the Buddha, when the bodhisattva-mahāsattva gives thrones, he may give the lion throne on which he sits, that throne

being high, wide, extraordinarily marvelous, and fine, with feet of *lapis lazuli*, spread with soft robes created from gold thread, adorned with jeweled banners, perfumed with marvelous fragrances, decorated with countless adornments made of various jewels, covered overhead by a hanging gold net with jeweled bells which, moved by the breeze, ring forth marvelous sounds. Surrounded by decorations made of a myriad kinds of exotic gems, it is a throne that all the people would gaze up at in admiration, one that only a great consecrated king might sit on as he proclaimed Dharma teachings respectfully followed by the myriad neighboring states.

Such a king also adorns himself with marvelous jewels such as universal luminescence jewels, sapphires, giant sapphires, and *maṇi* jewels from the finest treasuries as bright and pure as the sun or as clear and cool as the moon, all of which are arrayed in profusion everywhere like the many stars. These supremely marvelous adornments of foremost and incomparable varieties include extraordinarily marvelous jewels from the ocean, solid banner jewels from the ocean with strange patterns and exotic appearances, and all kinds of other adornments.

Of all those in the great assembly, he is the most revered and most superior. His head is crowned with an immaculate jeweled headband of *jambūnada* gold. He is one who has ascended to the position of a consecrated ruler holding sway over the continent of Jambudvīpa, one who possesses the measureless power of great awe-inspiring virtue, who takes kindness as foremost in how he rules, and who causes all adversaries and enemies to submit. Wherever his teachings and edicts reach, there are none who do not accept and obey them.

When serving as a wheel-turning king, he bestows hundreds of thousands of myriads of *koṭīs* of countless many kinds of jeweled thrones, giving them to the *tathāgatas*, the foremost among all fields of merit, to the bodhisattvas, the true good spiritual guides, to the Sangha Jewel of worthies and *āryas*, the masters who teach the Dharma, to their parents, to their lineage relations, to *śrāvaka* disciples and *pratyekabuddhas*, to those who have set out in the bodhisattva vehicle, to stupas honoring *tathāgatas*, and so forth, giving them even to all those who are poor or solitary, always bestowing on them everything they may need. He dedicates these roots of goodness in these ways:

May all beings sit on the throne of bodhi and be able to awaken to the right Dharma of all buddhas;

May all beings sit on the throne of sovereign mastery, attain sovereign mastery in the Dharma that not even mountains of vajra could destroy, and may they be able to vanquish all the armies of Māra;

May all beings acquire the Buddha's lion throne of sovereign mastery and become one to whom all beings look up in admiration;

May all beings acquire an ineffable-ineffable number of many different kinds of extraordinarily marvelous jewel-adorned thrones, attain sovereign mastery in the Dharma, and provide teaching and guidance to beings;

May all beings acquire the most excellent thrones in the three kinds of worlds³⁷⁵ and become adorned with vast roots of goodness;

May all beings acquire the throne that is everywhere present throughout an ineffable-ineffable number of worlds which could never be fully praised even in an *asaṃkhyeya* kalpa;

May all beings acquire the seat of great and deeply esoteric merit in which one's body fills up the entire Dharma realm;

May all beings acquire inconceivably many different kinds of jeweled thrones and take up extensive Dharma giving to the very beings they bring to mind in making their original vows;

May all beings acquire excellent and marvelous thrones and manifest ineffably many displays of all buddhas' spiritual super-knowledges; and

May all beings acquire all kinds of jeweled thrones, all kinds of perfumed thrones, all kinds of flower-adorned thrones, all kinds of robe-draped thrones, all kinds of thrones adorned with garlands, all kinds of *maṇi* jewel thrones, all kinds of jeweled thrones of inconceivably many different kinds that are adorned with lapis lazuli and other jewels, thrones from incalculably and ineffably many worlds, adorned and pure thrones from all worlds, and all kinds of vajra thrones in which they manifest the Tathāgata's awesome virtue and sovereign mastery and realize the utmost right enlightenment.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jeweled thrones. He makes these dedications to enable beings to acquire the throne of world-transcending great bodhi and naturally awaken to all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva gives all kinds of jeweled canopies. These canopies are extraordinary, of the sort used by the honored nobility, adorned with many different kinds of large jewels. Of the hundreds of thousands of *koṭis* of *nayutas* of

supremely marvelous canopies, these are foremost. Their support poles are made of the many kinds of jewels. They are covered with marvelous nets made of jeweled cords and gold bells which hang down all around and they have strands of *maṇi* jewel necklaces draped down at regular intervals. They move with the subtle breeze, making marvelous harmonious sounds. They are filled with many different kinds of jewel treasures of pearls and jade and they are adorned with countless exotic gems. The wondrous fragrances of sandalwood and agarwood incenses perfume them all. Bright and pure *jambūnada* gold and countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of the many marvelous kinds of precious things complete their adornments.

With a pure mind, he offers these up to the Buddha and to all their stupas after their *nirvāṇa*, or, for the sake of the Dharma, he bestows them on bodhisattvas, good spiritual guides, or renowned masters of the Dharma, bestows them on parents, bestows them on the Sangha Jewel, or presents them as offerings to all dharmas of the Buddha, or bestows them on the many different kinds of fields of merit among beings, or bestows them on teachers within the Sangha or their venerated elder eminences, or bestows them on those who have but recently made their initial resolve to attain bodhi, and so forth, bestowing them as well on the poor and the solitary, giving them everything they seek. He dedicates these roots of goodness in these ways:

May all beings diligently cultivate roots of goodness by which to shelter themselves and always receive the protection of the buddhas;

May all beings take meritorious qualities and wisdom as their canopies and thus forever abandon all the world's afflictions;

May all beings become sheltered by good dharmas and rid themselves of the world's defilements and feverish afflictions;

May all beings acquire the treasury of wisdom and thus enable the multitude to never grow tired of seeing them;

May all beings shade themselves with the quiescent dharmas of pristine purity and thus acquire the ultimate and indestructible dharmas of the Buddha;

May all beings shelter themselves with goodness and ultimately acquire the Tathāgata's pure Dharma body;

May all beings become universally covering canopies who use their ten powers and wisdom to everywhere shelter the world;

May all beings acquire the marvelous wisdom with which they transcend the three periods of time and become free of all defiling attachments;

May all beings gain the canopy of becoming worthy of offerings and become supreme fields of merit receiving the offerings of everyone; and

May all beings acquire the most superior of canopies by acquiring unexcelled wisdom and naturally attaining enlightenment.

These are the bodhisattva-mahāsattva’s dedications of roots of goodness when giving canopies. They are made:

To enable all beings to acquire the canopy of the sovereign masteries and become able to uphold all good dharmas;

To enable all beings to use but a single canopy to everywhere cover all *kṣetras* throughout all of empty space and the Dharma realm and become irreversible in [becoming able to] manifest the masterful spiritual superknowledges of all buddhas;

To enable all beings to make offerings to the Buddha by using but a single canopy to adorn all worlds of the ten directions;

To enable all beings to use marvelous banners, flags, and jeweled canopies to make offerings to all *tathāgatas*;

To enable all beings to acquire a universally adorning canopy that everywhere covers all buddha lands without exception;

To enable all beings to acquire the vast canopy that everywhere covers beings and enables them all to develop resolute faith in the Buddha;

To enable all beings to make offerings of an ineffable number of marvelous jeweled canopies to a single Buddha and then make offerings in the same way to every one of an ineffable number of buddhas;

To enable all beings to acquire the high and wide canopy of the Buddha’s bodhi that everywhere covers all *tathāgatas*;

To enable all beings to acquire canopies adorned with all kinds of *maṇi* jewels, canopies adorned with all kinds of jeweled necklaces, canopies adorned with all kinds of solid incense, canopies with pure adornments of many different kinds of jewels, canopies with pure adornments made of measurelessly many jewels, and canopies with pure adornments of vast arrays of jewels that are covered with jeweled nets from which jeweled bells hang down, ringing forth sublime sounds in response to the movements of the breeze and everywhere sheltering the bodies of all buddhas in all worlds throughout the Dharma realm and the realms of empty space;

To enable all beings to acquire the canopy adorned with unimpeded and unobstructed wisdom that everywhere covers all *tathāgatas*;

Because he wishes to enable all beings to acquire the foremost kinds of wisdom;
 Because he also wishes to enable all beings to acquire the adornment of the Buddha's meritorious qualities;
 Because he also wishes to enable all beings to develop the pure aspiration to acquire the Buddha's meritorious qualities;
 Because he also wishes to enable all beings to acquire the mind jewel possessed of measureless and boundless sovereign masteries;
 Because he also wishes to enable all beings to fulfill the realization of sovereign wisdom in all dharmas;
 Because he also wishes to enable all beings to use all their roots of goodness to everywhere shelter everyone;
 Because he also wishes to enable all beings to successfully acquire the canopy of supreme wisdom;
 Because he also wishes to enable all beings to successfully acquire the universally covering canopy of the ten powers;
 Because he also wishes to enable all beings to use a single canopy to completely cover all buddha *kṣētras* in the Dharma realm;
 Because he also wishes to enable all beings to attain sovereign mastery in the Dharma and become kings of the Dharma;
 Because he also wishes to enable all beings to acquire the mind of sovereign mastery possessed of great awesome virtue;
 Because he also wishes to enable all beings to acquire vast wisdom that is never lost;
 Because he also wishes to enable all beings to acquire measureless meritorious qualities which everywhere shelter everyone and result in the ultimate realization for all;
 Because he also wishes to enable all beings to use all the meritorious qualities to shelter their own minds;
 Because he also wishes to enable all beings to shelter beings with the impartial mind;
 Because he also wishes to enable all beings to acquire great wisdom's canopy of impartiality;
 Because he also wishes to enable all beings to possess the skillful means of great dedications;
 Because he also wishes to enable all beings to acquire the pure mind of supreme aspirations;
 Because he also wishes to enable all beings to acquire the purified mind of wholesome aspirations; and
 Because he also wishes to enable all beings to acquire the great dedications with which to everywhere shelter all beings.

Sons of the Buddha, the bodhisattva-mahāsattva may give many different kinds of marvelous banners and flags with poles made of the many kinds of jewels, flags made of jeweled silk, banners made of all different kinds of multi-colored silk, jeweled nets hanging down over them, and brilliant colors everywhere filling them. Their jeweled bells move gently, creating harmonies of sound and rhythm. Exotic and marvelous jewels shaped like crescent moons and *jambūnada* gold that outshines the sun are arrayed on the banners, while all the many different kinds of marvelous things corresponding to the fruits of the karma in all the different worlds are used as adornments. Numberless thousands of myriads of *koṭīs* of *nayutas* of marvelous banners and flags such as these with mutually reflected intermittently shining brilliant light rays produce immaculate radiant adornments which shine everywhere over the great earth and fill all the buddha *kṣetras* throughout the ten directions of space and the Dharma realm.

With a pure mind and resolute faith, the bodhisattva-mahāsattva makes gifts of countless banners and flags such as these, sometimes giving them to all buddhas of the present as well as to all the stupas of the buddhas who have entered nirvāṇa, sometimes giving them to the Dharma Jewel, sometimes giving them to the Sangha Jewel, sometimes giving them to bodhisattvas and good spiritual guides, sometimes giving them to *śrāvaka* disciples and *pratyekabuddhas*, sometimes giving them to the Great Assembly, and sometimes giving them to others including all who come seeking them. He gives them to everyone everywhere and then dedicates all these roots of goodness in these ways:

May all beings be able to establish all kinds of roots of goodness and erect banners and flags of indestructible merit;

May all beings establish the banners and flags of sovereign mastery in all dharmas and then revere, cherish and diligently preserve and protect them;

May all beings always write out right Dharma on jeweled silks and protect and uphold the Dharma treasures of the buddhas and the bodhisattvas;

May all beings erect high and easily seen banners, light the lamp of wisdom, and everywhere illuminate the world;

May all beings erect the banner of steadfastness and be able to utterly destroy and eliminate all the works of the *māras*;

May all beings erect the banner of the wisdom powers that no *māra* could ever destroy;

May all beings acquire the *nārāyaṇa* banner of great wisdom and utterly demolish all the banners and flags of worldly ways;

May all beings acquire the greatly radiant banner of the wisdom sun and use the sunlight of wisdom to everywhere illuminate the Dharma realm;

May all beings possess an abundance of countless jewel-adorned banners and fill all the worlds of the ten directions, making offerings to all buddhas; and

May all beings acquire the banner of the Tathāgata and completely demolish the ninety-six kinds of wrong views of the non-Buddhist traditions.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving banners and flags. He makes these dedications to enable all beings to acquire the banner of the extremely profound, lofty, and vast bodhisattva practices as well as the banner of all bodhisattvas' practice of spiritual superknowledges and the pure path.

Sons of the Buddha, the bodhisattva-mahāsattva opens up the treasury of the many jewels and distributes hundreds of thousands of *koṭīs* of *nayutas* of every kind of marvelous and precious jewel, giving them to all the numberless beings, freely giving them with a mind free of miserliness. He then dedicates all these roots of goodness in these ways:

May all beings always be able to see the Buddha Jewel, abandon delusion, and cultivate right mindfulness;

May all beings be able to fully possess the light of the Dharma Jewel and then preserve the Dharma treasury of all buddhas;

May all beings be able to attract and support the entire Sangha Jewel and never grow weary of everywhere providing them with offerings;

May all beings acquire the unexcelled mind jewel of all-knowledge and purify the bodhi resolve without ever retreating from it;

May all beings acquire the wisdom jewel and everywhere penetrate all dharmas with a mind free of doubts;

May all beings fully possess the jewels of the bodhisattva's meritorious qualities and then reveal and expound on measureless wisdom;

May all beings acquire countless jewels of marvelous meritorious qualities and cultivate and attain right enlightenment, the ten powers, and wisdom;

May all beings acquire sublime samādhis and the jewels of the sixteen types of knowledge³⁷⁶ and reach the ultimate fulfillment of vast wisdom;

May all beings succeed in becoming foremost jewels among the fields of merit and awaken to and enter the Tathāgata's unexcelled wisdom; and

May all beings succeed in becoming foremost among the lords of the unexcelled jewels and use inexhaustible eloquence to expound on all dharmas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving the many jewels. He makes these dedications to enable all beings to succeed in fully developing the foremost jewel of wisdom, the jewel of the Tathāgata's unimpeded pure eye.³⁷⁷

Sons of the Buddha, the bodhisattva-mahāsattva may give many different kinds of marvelous adornments, including all kinds of adornments for the body that enable the body to seem beautiful, marvelous, and such that no one would fail to praise it. The bodhisattva-mahāsattva looks on all beings equally, just as he would look on an only son, wishing to enable them all to acquire body-beautifying adornments and to attain the world's most supreme happiness, the bliss of the Buddha's wisdom, to become established in the Dharma of the Buddha, and to benefit beings. He diligently practices giving them hundreds of thousands of *koṭīs* of *nayutas* of the many different kinds of extraordinarily marvelous jewel adornments. When he practices such giving, he dedicates all these roots of goodness in these ways:

May all beings perfect the unexcelled marvelous adornments and adorn humans and devas with all the pure meritorious qualities and wisdom;

May all beings acquire the adorning signs of purity and adorn their bodies with pure merit;

May all beings acquire the supremely marvelous adorning signs and adorn their bodies with the signs of hundredfold merit;

May all beings acquire the adorning signs free of abnormalities and adorn their bodies with all the signs;

May all beings acquire the adorning sign of wholesome and pure speech and become completely endowed with all the different kinds of inexhaustible eloquence;

May all beings acquire the adorning sign of the voice possessed of all the meritorious qualities with which their voices are clear and pure and pleasing to all who hear them;

May all beings acquire the adorning sign of the delightful speech of the buddhas which enables all beings who hear the Dharma to rejoice and take up the cultivation of the pure practices;

May all beings acquire the adorning sign of the mind with which they enter deep *dhyāna* absorptions and see all buddhas everywhere;

May all beings acquire the adorning sign of the complete-retention *dhāraṇīs* with which they clearly illuminate the right Dharma of all buddhas; and

May all beings acquire the adorning sign of wisdom and adorn their minds with the wisdom of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving all kinds of adornments. He makes these dedications to enable all beings to become fully equipped with the perfectly full adornment of all the measureless Buddha dharmas, meritorious qualities, and wisdom while also forever abandoning all forms of arrogance and neglectfulness.

Sons of the Buddha, the bodhisattva-mahāsattva gives even the *maṇi* jewel crown and topknot jewel received in his crown-anointing consecration as a sovereign monarch, everywhere giving such things to all beings with a mind free of miserliness as he always diligently cultivates becoming a great benefactor, cultivating and training in the wisdom of giving, increasing the faculty of relinquishing, and developing wise skillful means. With a mind made vast, he gives to everyone and then dedicates all his roots of goodness in these ways:

May all beings acquire the crown-anointing consecration with all dharmas of the Buddha and attain all-knowledge;

May all beings become endowed with the prominence on the crown,³⁷⁸ acquire the foremost wisdom, and reach the far shore;

May all beings use the jewel of marvelous wisdom to everywhere attract beings and enable them all to ultimately reach the very summit of meritorious qualities;

May all beings be able to fully develop the summit crowned with the jewel of wisdom and become worthy to receive the reverence of the world;

May all beings adorn their heads with the crown of wisdom and become kings in the sovereign mastery of all dharmas;

May all beings affix atop the crowns of their heads the bright pearl of wisdom, [the utmost peak of the light from which is] invisible to all in the world;

May all beings become worthy of receiving the world's reverential bows and perfect the summit of wisdom that brightly illuminates the Dharma of the Buddha;

May all beings crown their heads with the crown adorned with the ten powers and possess an ocean of pure wisdom jewels;

May all beings reach the peak of the great grounds, acquire all-knowledge, perfect the ten powers, and crush the followers of Māra at the summit of the desire realm; and

May all beings develop the foremost and unexcelled king of summits and acquire the radiant summit of all-knowledge that no one's light can outshine.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jeweled crowns. He makes these dedications to enable all beings to reach foremost wisdom's station of supreme purity and acquire the marvelous jeweled crown adorned with the *maṇi* jewel of wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there are beings who are in prison, in a dark place, whose bodies are restrained with fetters, manacles, or the cangue so that, standing or sitting, they are uncomfortable, who are assailed by numerous sufferings, who have no relatives or friends, who have no refuge and no one to rescue them, who are naked, hungry, and emaciated, or who are subjected to intense cruelties that are difficult to endure, having seen this, the bodhisattva is then willing to relinquish all that he owns to rescue them, including all his wealth and jewels, his wife, son, retinue, and even his own body. He then goes to the prison to rescue those beings, doing so in the same ways as did Great Compassion Bodhisattva or King of Wondrous Eyes Bodhisattva.

Once he has rescued them, he then gives them all whatever they need, puts an end to their sufferings and troubles, enables them to find peace and security, and afterward gives them the unexcelled jewel of Dharma, thus enabling them to set aside neglectfulness, become securely established in roots of goodness, and gain irreversible resolve in following the Buddha's teachings.

Sons of the Buddha, when the bodhisattva-mahāsattva rescues beings from imprisonment, he dedicates all his roots of goodness in these ways:

May all beings gain ultimate liberation from the entangling bonds of desire;

May all beings cut off their drifting along in the river of *saṃsāra* and ascend the far shore of wisdom;

May all beings extinguish delusion, develop wisdom, and become liberated from the entangling bonds of all afflictions;

May all beings destroy the bonds of the three realms of existence and gain the ultimate emancipation of all-knowledge;

May all beings forever cut off all the bonds of the afflictions and reach the ground free of afflictions and free of obstacles on the far shore of wisdom;

- May all beings abandon all stirrings of thought, reflections, and discriminations and enter the ground of equanimity and unshakable wisdom;
- May all beings become liberated from the bonds of the desires, forever abandon all worldly desires, and become free of all the defiling attachments within the three realms of existence;
- May all beings acquire supreme aspirations and always receive all buddhas' instruction in the gateways to the Dharma;
- May all beings acquire the liberated mind free of attachments and free of bonds that is as vast as the Dharma realm and as extensive as empty space; and
- May all beings acquire the bodhisattva's spiritual superknowledges, train beings in all worlds, and enable them to transcend the world and abide in the Great Vehicle.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when rescuing beings suffering from imprisonment. He makes these dedications to enable beings to everywhere enter the Tathāgata's wisdom grounds.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there is someone in prison tied down in five places, undergoing excruciating suffering, surrounded, driven along, and led to the execution ground, about to have his life cut short, on the verge of having to relinquish all the pleasures of Jambudvīpa and leave behind relatives and friends, placed on a high slab to be sliced apart with knives, about to have his body impaled on lances, or swaddled in oily clothes and then roasted by being set alight and burned, about to be subjected to the tortures of different kinds of sufferings such as these, the bodhisattva, having witnessed this, is then willing to sacrifice his own body and stand in for the prisoner in taking on these sufferings in the same way as did Ajita Bodhisattva, King of Especially Superior Practices Bodhisattva, and the countless other great bodhisattvas who, for the sake of other beings, sacrificed their own bodies to take on all kinds of excruciating sufferings for others.

The Bodhisattva then tells the prison warden, "I want to sacrifice my body in trade for his life so that you can instead inflict sufferings such as these on me just the same as if you were punishing that man, doing so however you please. Even if my sufferings need to be greater than his would be, multiplied even an *asamkhyeya* of times beyond that, I will still undergo it to enable him to be released. If I were to witness him being about to be executed and yet fail to relinquish my own life as a ransom to rescue him from his suffering, then I would not qualify as someone who abides in the

bodhisattva's resolve. Why? It is to rescue and protect all beings that I made the resolve to attain bodhi and gain all-knowledge."

Sons of the Buddha, when the bodhisattva sacrifices his own body to rescue other beings, he dedicates his roots of goodness in these ways:

May all beings acquire the endless ultimate life and forever leave behind all disasters and tormenting afflictions;

May all beings dwell in reliance on all buddhas and receive the prediction of their realization of bodhi, attainment of all-knowledge, and possession of the ten powers;

May all beings rescue all sentient beings and enable them to become free of fear and forever escape the wretched destinies;

May all beings acquire everlasting life and enter the sphere of undying wisdom;

May all beings forever leave behind all adversaries and enemies, become free of all disasters and difficulties, and always be drawn forth by all buddhas and good spiritual friends;

May all beings abandon all knives, swords, weapons, and other instruments of evil that inflict suffering and may they cultivate all the different kinds of pure and wholesome karma;

May all beings become fearless and vanquish the armies of Māra beneath the bodhi tree;

May all beings leave behind all fear of the Great Assembly,³⁷⁹ have minds that, with regard to the unexcelled Dharma, are pure and fearless, and become able to roar the roar of the most supreme of all lions;

May all beings acquire the unimpeded wisdom of the Lion [Among Men] and cultivate right livelihood in all worlds; and

May all beings reach the station of fearlessness and always remain mindful of rescuing and protecting all suffering beings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when sacrificing his own life to rescue prisoners who are about to be executed. He makes these dedications to enable beings to leave behind the sufferings of *saṃsāra* and acquire the supremely marvelous bliss of the Tathāgata.

Sons of the Buddha, when the bodhisattva-mahāsattva gives to supplicants, he gives even the *uṣṇīṣa* crown and adjoining skin from the top of his head in the same way as did Jewel Crown King Bodhisattva, Supremely Marvelous Body Bodhisattva, and countless other bodhisattvas such as these. When at this time the bodhisattva sees a supplicant coming, his mind is filled with joy and he says to him, "If now you need this *uṣṇīṣa* crown and adjoining skin

from atop my head, you may take it from me. This *uṣṇīṣa* crown on my head is foremost of all on this continent of Jambudvīpa.”

When he says this, his mind remains unwavering and free of confusion. He has no thought of any other actions other than to renounce the world, resolutely seek the ultimate purity of quiescence, and progress with intense diligence and straightforwardness of character toward all-knowledge. He then takes up a sharp blade, cuts away the *uṣṇīṣa* crown and adjoining skin from atop his head, and, with his right knee touching the ground and ten fingers and two palms pressed together, he single-mindedly gives this to him.

With right mindfulness, he brings to mind all buddhas of the three periods of time and the practices of the bodhisattvas, whereupon he is filled with great joy and especially supreme aspiration. His mind then comes to a thorough understanding of all dharmas due to which he does not seize on the pain. Completely realizing that painful feelings are signless and unborn, he understands that all feelings arise in mutual dependence on conditions and are impermanent. Thus he thinks: “I should practice great relinquishing in the same way as all bodhisattvas of the past, future, and present, arousing deep faith and delight and proceeding with my irreversible quest for all-knowledge without having to rely on instruction from others or on the power of the good spiritual guide.”

When this bodhisattva-mahāsattva performs these acts of giving, he then dedicates all his roots of goodness in these ways:

May all beings acquire the summit the peak of which is invisible to all and develop the bodhisattva’s stupa-like *uṣṇīṣa* crown;

May all beings acquire the indigo blue hair, the vajra hair, and the fine and soft hair, and become able to extinguish all of beings’ afflictions;

May all beings acquire the moist and glossy hair, the dense and fine hair, and the hair that does not grow down past the temples or on the forehead;

May all beings acquire the soft hair and the hair whose growth stops at the temples and forehead;

May all beings acquire the hair that grows, like the *svastika* character, in a rightward swirling pattern;

May all beings acquire the hair that looks like that of the Buddha and forever leave behind all habitual karmic propensities associated with the afflictions and fetters;

May all beings acquire shining hair the light from which illuminates all the worlds of the ten directions;

May all beings acquire the hair that does not become tousled and, like the Tathāgata's hair, is clean, marvelous, and never in disarray;

May all beings acquire the stupa-like crown hair of those worthy of offerings that causes those who see it to feel as if they were looking at the Buddha's hair; and

May all beings acquire the Tathāgata's hair that does not become dirty and forever separate from the dark and obscuring defilements.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving the *uṣṇīṣa* crown and adjoining skin on the top of his head. He makes these dedications to enable beings to acquire quiescent minds, perfect fulfillment of the *dhāraṇīs*, and ultimate realization of the Tathāgata's knowledge of all modes and ten powers.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his eyes to those who come seeking them, engaging in the same kind of kindly giving practiced by Joyous Practice Bodhisattva, Moonlight King Bodhisattva, and countless other bodhisattvas such as these. When the bodhisattva-mahāsattva gives his eyes, he arouses the pure thought to give his eyes, he arouses the pure thought of the wisdom eye, he arouses thought reliant on the light of the Dharma, he arouses thought directly contemplating the unexcelled path of the Buddha, he makes the resolve to dedicate merit to the attainment of vast wisdom, he makes the resolve to engage in giving comparable to that of the bodhisattvas of the three periods of time, he gains the eye of unimpeded vision and arouses the thought of indestructible pure faith, and he arouses thoughts of joyful acceptance toward those who come to beg from him, doing so to achieve ultimate realization of all the spiritual superknowledges, to give birth to the buddha eye, to increase the vastness of his resolve to attain bodhi, to cultivate great kindness and compassion, and to control and subdue the six sense faculties. It is with regard to dharmas such as these that he arouses these thoughts of his.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his eyes, he feels fondness for those who come seeking donations from him and establishes an assembly of benefactors for their benefit to increase the strength of the Dharma's power to enable the abandoning of worldly desire, views, and neglectfulness, and to enable the cutting off of the bonds of desire and the cultivation of bodhi. Adapting to whatever others are seeking, his mind remains peaceful and unmoving. He does not oppose their wishes and he enables

them all to be satisfied while always according with the non-dual practice of relinquishing. He then dedicates these roots of goodness in these ways:

- May all beings acquire the supreme eyes with which they instruct and guide everyone;
- May all beings acquire the unimpeded eyes and open up the vast treasury of wisdom;
- May all beings acquire the light of the pure fleshly eye which provides such penetrating discernment that nothing can interfere with its vision;
- May all beings acquire the pure heavenly eye with which they see the karmic effects in all beings' births and deaths;
- May all beings acquire the pure Dharma eye with which they are able to accord with and penetrate the Tathāgata's sphere of cognition;
- May all beings acquire the wisdom eye with which they abandon all discriminations, grasping, and attachment;
- May all beings fully possess the Buddha eye and be able to awaken to all dharmas;
- May all beings perfect the universal eye with which they gain unimpeded cognition of all spheres of experience;
- May all beings develop the pure eyes free of the cataracts of delusion with which they fully realize that the realms of beings are empty and devoid of [inherent] existence; and
- May all beings fully possess the unimpeded pure eyes with which they are all able to reach the ultimate realization of the Tathāgata's ten powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his eyes. He makes these dedications to enable beings to acquire the purified eyes of those with all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give his ears and nose to those who come seeking to acquire them, doing so in the same way as did King of Supreme Practices Bodhisattva, Hate-Free Supremacy Bodhisattva, and countless other bodhisattvas such as these. When he gives, he personally bestows his gift on the supplicant, single-mindedly cultivates the bodhisattva practices, carries forth the lineage of the buddhas, and is born into the family of the *tathāgatas*.

He remains mindful of the practice of giving as cultivated by all bodhisattvas and always diligently applies himself to manifesting the bodhi of all buddhas, their pure faculties, and their meritorious

qualities and wisdom. He contemplates the three realms of existence as devoid of even a single durable aspect. He wishes to always be able to see all buddhas and bodhisattvas while at the same time also bearing in mind the Dharma of all buddhas and realizing that the body is false, empty, devoid of anything at all that exists, and devoid of anything he might covet or cherish.

When the bodhisattva gives his ears or his nose in this way, his mind always remains quiescent, for he has tamed all his sense faculties. He rescues beings from all their perilous difficulties, develops every kind of wisdom and meritorious quality, enters the ocean of great giving, comprehends the meanings of the dharmas, fully cultivates all aspects of the path, relies on wisdom in his practice, develops sovereign mastery of the Dharma, and thus transforms the body that is not durable into a durable body.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his ears, he dedicates his roots of goodness in these ways:

May all beings acquire ears with unimpeded hearing and everywhere hear the sounds of all teaching of the Dharma;

May all beings acquire ears with unobstructed hearing and be able to completely understand all sounds;

May all beings acquire the Tathāgata's ears that clearly understand everything and have nothing they are blocked from hearing;

May all beings acquire the purified sense of hearing and not produce discriminating thoughts because of the ear sense base;

May all beings acquire ears free of deafness and prevent all ignorant states of consciousness from ever arising at all;

May all beings acquire ears that hear everything throughout the Dharma realm and fully discern the sounds of the Dharma of all buddhas;

May all beings acquire ears with unimpeded hearing and awaken to all the unimpeded dharmas;

May all beings acquire ears with indestructible hearing with which they thoroughly know all doctrines and become invulnerable to refutation by anyone;

May all beings acquire the universally hearing ears that, with their vast and clear range of hearing, are the kings of all ears; and

May all beings become fully endowed with the heavenly ear and the Buddha ear.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his ears. He makes these dedications to enable all beings to acquire the purified ear.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his nose, he makes dedications in these ways: “May all beings acquire a prominent and straight nose, a nose that is one of the secondary signs,³⁸⁰ a nose with a fine appearance, a nose with a delightful appearance, a nose that is pure and marvelous, a congenial looking nose, a high and prominent nose, a nose that subdues hostility, a good-looking nose, a nose like that of a *tathāgata*. And may all beings acquire a face that has abandoned anger, a face familiar with all dharmas, a face free of obstacles, a good-looking face, a congenial looking face, a pure face, a face of one who is free of faults, the round and full face of a *tathāgata*, a face that may go everywhere, a face with countless exquisite aspects.” These are the bodhisattva-mahāsattva’s dedications of roots of goodness when giving his nose. He makes these dedications:

To enable beings to ultimately gain entry into the Dharma of all buddhas;

To enable beings to ultimately accept the Dharma of all buddhas.

To enable beings to ultimately fully know the Dharma of all buddhas;

To enable beings to ultimately preserve the Dharma of all buddhas;

To enable beings to ultimately always see all *tathāgatas*;

To enable all beings to realize the Buddha’s Dharma gateways;

To enable beings to ultimately develop the indestructible mind;

To enable all beings to fully illuminate the right Dharma of all buddhas;

To enable beings to everywhere purify the lands of all buddhas; and

To enable all beings to acquire the Tathāgata’s body possessed of great awesome powers.

These are the bodhisattva-mahāsattva’s dedications of roots of goodness when giving his ears and nose.

Sons of the Buddha, when the bodhisattva-mahāsattva has become established on the solid ground of sovereign mastery, he is able to give his own teeth to beings, doing so in the same way as did Floral Teeth King Bodhisattva, Six Tusk Elephant King Bodhisattva, and countless other such bodhisattvas from the past. When the bodhisattva-mahāsattva gives his teeth, he does so with types of mind that are as pure, rare, and difficult to encounter as the blooming of the *udumbara* flower, which is to say: He gives with an inexhaustible mind; gives with a mind of great faith; gives

with a mind that perfects measureless relinquishing one step at a time; gives with a mind that controls his sense faculties; gives with a mind willing to give everything; gives with a mind aspiring to all-knowledge; gives with a mind intending to make beings happy; gives with great generosity, ultimate generosity, supreme generosity, and the most supreme generosity; and gives with a mind that is willing to sacrifice his own body for others' needs without resentment. At this time, the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire sharp white teeth for which supreme stupas are made to receive the offerings of devas and humans;

May all beings acquire straight and even teeth which, as with the Buddha's major marks and secondary signs, are free of any gaps;

May all beings acquire disciplined minds which skillfully pursue the practice of the bodhisattva's *pāramitās*;

May all beings have mouths [with speech that is] wholesome and pure and teeth that are gleaming white and clearly visible;

May all beings acquire memorably adorned teeth and mouths that are clean and free of any unsightly appearances;

May all beings have perfectly formed teeth, the full forty in their number, which always emanate various kinds of rare and marvelous fragrances;

May all beings have well-trained minds and teeth with swirling *svastika* patterns that are as fresh and immaculate as white lotuses;

May all beings have fresh and clean mouths and lips and gleaming white teeth that emanate countless light rays that produce pervasive dazzling illumination;

May all beings have solid and sharp teeth that leave no grains still whole once eaten, and may they become superior fields of merit free of attachment to flavors; and

May all beings always radiate light from between their teeth with which they pass on the foremost predictions [of future buddhahood] to all bodhisattvas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his teeth. He makes these dedications to enable beings to possess all-knowledge and pure wisdom about all dharmas.

Sons of the Buddha, if someone comes and seeks to be given the tongue of the bodhisattva-mahāsattva, he responds with a kind and compassionate mind, with gentle speech, and with affectionate

speech, doing so in the same way as did those bodhisattvas of the past such as Handsome Countenance King Bodhisattva, Never-Retreating Bodhisattva, and countless other bodhisattvas such as these.

Sons of the Buddha, when the bodhisattva-mahāsattva is undergoing rebirth in all the rebirth destinies, there may be even countless hundreds of thousands of *koṭīs* of *nayutas* of beings who come and seek to acquire his tongue. At such times, the bodhisattva has that person sit on the lion throne and, with a mind free of anger, with a mind free of injurious intent, with a mind free of resentment, with a mind of great awesome virtue, with a mind born from the lineage of the buddhas, with a mind that dwells where bodhisattvas dwell, with a mind that is never turbid or scattered, with a mind that abides in immense power, with a mind free of attachment to the body, and with a mind free of attachment to being able to speak—he kneels with both knees on the ground, opens his mouth, extends his tongue to show it to the supplicant, and, with a kindly mind and gentle speech, he tells him, “I now give my entire body to you. You may take out my tongue and use it however you wish so that you can fulfill all your aspirations.” Then the bodhisattva dedicates all his roots of goodness in these ways:

- May all beings acquire the tongue that reaches everywhere with which they are able to expound the Dharma in all languages;
- May all beings acquire the tongue that can cover the face³⁸¹ with which they do not have two ways of speaking and are truthful in everything they say;
- May all beings acquire the tongue that everywhere covers all buddha lands with which they manifest the masterful spiritual superknowledges of the buddhas;
- May all beings acquire the soft and broad tongue with which they always enjoy exquisitely marvelous, pure, and supreme flavors;
- May all beings acquire an eloquent tongue with which they are able to cut through the net of doubts of those in the world;
- May all beings acquire the luminous tongue which is able to emanate numberless myriads of *koṭīs* of light rays;
- May all beings acquire the decisive tongue with which they speak with endless eloquence on all dharmas;
- May all beings acquire the thoroughly trained tongue with which they are well able to reveal and explain all essential esoteric matters and enable everyone to believe everything they say;
- May all beings acquire the universally comprehending tongue with which they skillfully enter the great ocean of all languages; and

May all beings acquire the tongue with which they can skillfully speak about all Dharma gateways and attain perfection in the knowledge of all languages.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his tongue. He makes these dedications to enable all beings to attain perfect fulfillment of the unimpeded knowledges.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his head to those who come seeking it, doing so in the same way as did all the great bodhisattvas such as Supreme Knowledge Bodhisattva and that great man, King Kāśi. The giving that he does is done:

Because he wishes to develop a head with supreme wisdom that penetrates all dharmas;

Because he wishes to develop a head that realizes great bodhi and rescues beings;

Because he wishes to have a head that is foremost in its perception of all dharmas;

To acquire a head possessed of right views and pure wisdom;

Because he wishes to develop a head that is not obstructed by anything;

Because he wishes to acquire a head that realizes the foremost of all grounds;

Because he seeks a head with the world's most supreme wisdom;

Because he wishes to develop the summit mark invisible to everyone in the three realms together with a head possessed of pure wisdom;

In order to acquire the head that appears as the king of wisdom everywhere throughout the ten directions; and

Because he wishes to acquire the head with such sovereign mastery in fulfilling all dharmas that no one can damage it.

Sons of the Buddha, if a bodhisattva-mahāsattva is securely established in this dharma, cultivating it with energetic diligence, then he is one who has already entered the lineage of all buddhas. As he trains in the buddhas' practice of giving, he develops pure faith in all buddhas and increases the growth of his roots of goodness. He enables all supplicants who come to him to then gain joyous satisfaction. His mind is purified and experiences measureless celebratory delight. With his purity of mind and resolute faith, he clearly illuminates the Dharma of the Buddha, arouses the resolve to attain bodhi, and securely establishes himself in the mind of relinquishing. All his faculties experience blissful delight in this,

his meritorious qualities increase, and he develops a wholesome aspiration with which he always delights in cultivating the practice of vast giving.

The bodhisattva then dedicates all his roots of goodness in these ways: "May all beings acquire the head of a *tathāgata* with the invisible summit mark that no one anywhere can outshine, the head that is foremost in all buddha *kṣētras*, the perfectly developed head of a buddha so rarely found in the world, one in which the hairs grow in rightward spirals, with pristine radiance, moist and glossy, adorned with *svastikas*, the head possessed of wisdom, the head that is foremost in all worlds, the perfectly developed head, the pure head, the head of he who sits at the site of enlightenment with perfectly fulfilled wisdom." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his head. He makes these dedications to enable beings to acquire the most supreme Dharma and develop unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his hands and feet to beings, doing so in the same way as did Always Vigorous Bodhisattva, Sorrowless King Bodhisattva, and countless other bodhisattvas such as these who, in all kinds of different places of rebirth in all the rebirth destinies, gave their hands and feet and used faith as their hands as they engaged in beneficial actions. Going forth and returning again, he reaches everywhere, diligently cultivating right Dharma, wishing to acquire jewel-bestowing hands. In giving his hands, his practice is not done in vain. In fulfilling the bodhisattva path, he always extends his hands with the intention of bestowing vast kindness. Walking slowly, he travels along, courageous and fearless, reliant on the power of pure faith, fulfilling the practice of vigor as he puts an end to the path of bad actions and progresses toward the realization of bodhi.

Sons of the Buddha, when the bodhisattva-mahāsattva engages in such giving, with a measurelessly and boundlessly vast mind, he opens the gates of pure Dharma, enters the ocean of all buddhas, and perfects the hand of giving, everywhere providing for those throughout the ten directions. The power of his vows sustain him on the path to all-knowledge. He abides in the ultimately immaculate mind and in the endlessly indestructible Dharma body and wisdom body. None of the works of the *māras* are able to move him even slightly. Relying on the good spiritual guide, he strengthens his resolve and, together with the bodhisattvas, he cultivates the perfection of giving.

Sons of the Buddha, the bodhisattva-mahāsattva seeks all-knowledge for the sake of all beings. When giving his hands and feet, he dedicates his roots of goodness in these ways:

May all beings perfect the power of the spiritual superknowledges and acquire the jewel-producing hands;

Having acquired jewel-producing hands, may they honor and revere each other, conceive of each other as fields of merit, and make offerings to each other of the various kinds of jewels;

May they make offerings to buddhas of the many kinds of jewels;

May they produce clouds of marvelous jewels that stretch everywhere throughout all buddha lands;

May they enable all beings to have thoughts of mutual compassion and refrain from tormenting or injuring each other;

May they travel to all buddha *kṣetras*, secure in fearlessness;

May they naturally possess the ultimate spiritual superknowledges;

May they also be able to acquire jewel-bestowing hands, flower-bestowing hands, incense-bestowing hands, robe-bestowing hands, canopy-bestowing hands, flower garland bestowing hands, powdered incense bestowing hands, adornment-bestowing hands, boundlessly bestowing hands, measurelessly bestowing hands, and universally bestowing hands;

Having acquired these hands, may they use the powers of the spiritual superknowledges to be ever diligent in going to visit all buddha lands;

May they be able touch all buddha worlds everywhere with one hand;

May they use the hands of sovereign mastery to support all beings;

May they acquire the hands with marvelous signs which emanate measureless light;

May they be able with just one hand to everywhere shelter all beings; and

May they develop the signs of the Tathāgata's fingers with proximal webs and copper-like fingernails.

Then, using the hands of great vows to everywhere shelter all beings, the bodhisattva wishes: "May all beings resolve to always delight in seeking unexcelled bodhi, may they produce a great ocean of all kinds of meritorious qualities, may they feel happy whenever they see supplicants approaching them and never tire of seeing them, may they enter the ocean of the Buddha's Dharma, and may they develop roots of goodness identical to those of a buddha." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving hands and feet.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to pierce his body and draw out his own blood to give it to other beings, doing so in the same way as did Dharma Karma Bodhisattva, King of Good Intentions Bodhisattva, and countless other bodhisattvas such as these. When, in all the rebirth destinies, he gives the blood from his own bodies: He arouses the mind intent on the realization of all-knowledge; he arouses the mind that delights in and looks with admiration on great bodhi; he arouses the mind that delights in cultivation of the bodhisattva practices; he arouses the mind that does not seize on painful feelings; he arouses the mind that delights in encountering supplicants; he arouses the mind that does not resent those who come as supplicants; he arouses the mind that progresses along the path of all bodhisattvas; he arouses the mind that preserves the relinquishing practiced by all bodhisattvas; he arouses the mind that broadens the bodhisattva's wholesome giving; and he arouses the mind of irreversible resolve, the mind that never rests, and the mind that is free of attachment to self. He then dedicates all his roots of goodness in these ways:

May all beings be able to acquire the Dharma body and wisdom body;

May all beings be able to acquire the body as tireless as vajra;

May all beings acquire the indestructible body no one can injure;

May all beings acquire bodies like the transformation bodies that endlessly appear everywhere in the world;

May all beings acquire a delightful body that is sublimely pure and solid;

May all beings acquire a body born of the Dharma realm that, like that of a *tathāgata*, does not depend on anything;

May all beings acquire a body as luminous as marvelous jewels that no one in the world can outshine;

May all beings acquire a wisdom-treasury body that has sovereign mastery in the realm of the deathless;

May all beings acquire an ocean-of-jewels body that all beings benefit from seeing, never seeing it in vain; and

May all beings acquire an empty space body that none of the world's torments and troubles are able to stain.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving blood from his own body, doing so with the Great Vehicle mind, the pure mind, the vast mind, the blissfully pleased mind, the joyous mind, the delighted mind, the especially superior mind, the happy mind, and the mind that is free of turbidity.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that a supplicant has come seeking to acquire the marrow and flesh of his body, he feels joyous delight and speaks to that supplicant with gentle words: “Take my body’s marrow and flesh and use it however you wish,” giving them away in the same way as did Abundantly Beneficial Bodhisattva, King of Complete Giving Bodhisattva, and countless other bodhisattvas such as these.

When he gives away his own marrow and flesh wherever he is reborn in all the destinies of rebirth:

His joy becomes vast and his motivation to give increases;
 He cultivates roots of goodness identical to those of the bodhisattvas;
 He abandons the world’s defilements and develops deep aspirations;
 His resolve to use his body in universal giving becomes endless;
 He produces measureless vast roots of goodness;
 He gathers the jewels of all the marvelous meritorious qualities;
 He is tireless in taking on practices accordant with the Dharma of the bodhisattvas;
 His mind always feels fondness for the meritorious qualities of giving;
 In giving everything to everyone, his mind is free of any regrets;
 He deeply contemplates all dharmas as arising from conditions and as devoid of any essential substance;
 He does not covet the karma of giving or the karmic rewards of that karma; and
 He gives impartially to whomever he meets.

Sons of the Buddha, when the bodhisattva-mahāsattva practices giving in ways such as these:

All buddhas appear before him because he thinks of them as fathers and receives their protective mindfulness;
 All beings appear directly before him because he enables them to securely abide in the pure Dharma;
 All worlds appear directly before him because he purifies all buddha lands;
 All beings appear directly before him because, with the mind of great compassion, he rescues and protects them all;
 All buddhas’ paths appear directly before him because he delights in contemplating the ten powers of the Tathāgata;
 All bodhisattvas of the past, future, and present appear directly before him because he joins in fulfilling all the same roots of goodness;

All of the fearlessnesses appear directly before him because he is capable of roaring the roar of the most supreme of all lions;

All three periods of time appear directly before him because he has acquired the knowledge of equality with which he contemplates them all;

All worlds appear directly before him because he has made the vast vow to cultivate bodhi to the very end of all future kalpas; and

All bodhisattvas' tireless practices appear directly before him because he has aroused the measurelessly vast resolve.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his marrow and flesh, he dedicates his roots of goodness in these ways:

May all beings acquire the indestructible vajra body;

May all beings acquire the solid body which never diminishes;

May all beings acquire the mind-generated body as adorned and pure as the Buddha's body;

May all beings acquire the body with the signs of the hundredfold merit and adorn themselves with the thirty-two marks;

May all beings acquire the marvelously adorned body with the eighty secondary characteristics and become fully possessed of the ten indestructible powers;

May all beings acquire the ultimately pure and illimitable body of a *tathāgata*;

May all beings acquire the solidly enduring body which cannot be damaged by any of *māras* or adversaries;

May all beings acquire the body with but a single sign, the sign of the single body that is the same as that of all buddhas of the three periods of time;³⁸²

May all beings acquire the unimpeded body and pervade the realms of empty space with the pure Dharma body; and

May all beings acquire the bodhi treasury body that is able to contain all worlds everywhere.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, as he seeks all-knowledge, he gives his marrow and flesh. He makes these dedications to enable all beings to acquire the ultimately pure and measureless body of a *tathāgata*.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his heart to those who come and seek to acquire it, doing so in the same way as did Free of Regrets or Weariness Bodhisattva, Unimpeded King Bodhisattva, and countless other bodhisattvas such as these. When he gives his own heart to a supplicant: He

trains in the freely giving mind, cultivates the mind of total giving, practices the mind of *dāna pāramitā*, perfects the mind of *dāna pāramitā*, and trains in all bodhisattvas' mind of giving, in the mind that endlessly relinquishes everything, in the mind accustomed to giving everything, in the mind that takes up the burden of all bodhisattvas' practice of giving, in the mind that abides in right mindfulness of all buddhas as appearing directly before him, and in the mind that endlessly makes offerings to all who come as supplicants. When the bodhisattva-mahāsattva practices giving in this way, his mind abides in purity to liberate all beings, to reach the station of bodhi with the ten powers, to cultivate in reliance on great vows, because he wishes to become established in the bodhisattva path, because he wishes to realize all-knowledge, and to refrain from abandoning his original vows. He dedicates his roots of goodness in these ways:³⁸³

May all beings acquire hearts like a vajra treasury invulnerable to ruin even by all the vajra ring mountains, and other such things;

May all beings acquire hearts of the vajra realm signified by the mark of the *svastika*;

May they acquire hearts that cannot be shaken by anyone;

May they acquire hearts that cannot become fearful;

May they acquire hearts that always and endlessly benefit the world;

May they acquire hearts bearing the banner of great courage and a treasury of wisdom;

May they acquire hearts as steadfast as that signified by the banner of a *nārāyaṇa*;

May they acquire hearts as inexhaustible as the ocean of all beings;

May they acquire hearts as indestructible as a *nārāyaṇa-garbha*;³⁸⁴

May they acquire hearts that demolish all the works of Māra and the hordes of Māra's armies;

May they acquire fearless hearts;

May they acquire hearts of great awesome virtue;

May they acquire ever vigorous hearts;

May they acquire greatly courageous hearts;

May they acquire hearts that are never terrified;

May they acquire hearts that don the vajra armor;

May they acquire the supreme hearts of the bodhisattvas;

May they acquire hearts that achieve success in the Buddha's Dharma and emanate the light of bodhi;

May they acquire hearts that sit beneath the bodhi tree, establish themselves in the right Dharma of all buddhas, abandon all delusions, and attain all-knowledge; and

May they acquire hearts that perfect the ten powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his heart. He makes these dedications to enable beings to be undefiled by the world and possess a *tathāgata's* heart of the ten powers.

Sons of the Buddha, if someone comes to the bodhisattva-mahāsattva seeking to acquire his intestines, kidneys, liver, or lungs, he is willing to give them all to him, doing so in the same way as did Wholesome Giving Bodhisattva, Māra-Subduing Sovereign Bodhisattva, and countless other great bodhisattvas such as these. When practicing such giving, he is delighted to see a supplicant coming and looks on him lovingly. In the quest to realize bodhi, whatever the supplicant needs, he gives it all to him with a mind free of regrets. He regards his body as devoid of any durability and thinks, "I should give this body to him and instead acquire a durable body." He also reflects that this body will soon decay and become repulsive to look at, fit only to be eaten by foxes, wolves, or hungry dogs. He realizes that this body is impermanent and realizes that one is bound to have to give it up to be eaten by others after it loses consciousness.

Sons of the Buddha, when the bodhisattva-mahāsattva engages in this contemplation, he realizes that the body is impermanent and extremely filthy. Having awakened to this dharma, he feels great joy and then respectfully and attentively looks upon that supplicant who has come to him, regarding him as like a good spiritual guide who has come intending to protect him. He then gives with kindness whatever the supplicant seeks and thus trades this unstable body for a body that is durable.

Sons of the Buddha, when the bodhisattva-mahāsattva gives in this way, he dedicates all his roots of goodness in these ways:

May all beings acquire the body that is a treasury of wisdom which is both inwardly and outwardly pure;

May all beings acquire the body that is a treasury of merit and be able to sustain and preserve the vow to attain all-knowledge;

May all beings acquire the supremely marvelous body that inwardly contains marvelous fragrances and outwardly emanates light;

May all beings acquire a body with an abdomen that is not apparent, that is well-formed and straight above and below, and that has proportionate limbs;

May all beings acquire the wisdom body pleased and developed by the flavors of the Buddha's Dharma;

May all beings acquire the inexhaustible body with which they cultivate and become established in the extremely profound nature of dharmas;

May all beings acquire the body that is a pure repository of *dhāraṇīs* with which they reveal and explain all dharmas with marvelous eloquence;

May all beings acquire the body that is pure and become inwardly and outwardly pure in both body and mind;

May all beings acquire the body possessed of a *tathāgata's* wisdom and deep contemplative practices with which they become full of wisdom and rain down the great Dharma rain; and

May all beings acquire the body that, while inwardly quiescent, outwardly serves beings as a king of wisdom banners that emanates great light which illuminates everything everywhere.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his intestines, kidneys, liver, and lungs. He makes these dedications to enable all beings to attain inward and outward purity and become established in unimpeded wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to bestow on supplicants his limbs, joints, and bones, doing so in the same way as did Dharma Treasury Bodhisattva, Light King Bodhisattva, and countless other great bodhisattvas. When practicing the giving of his limbs, joints, and bones, whenever he sees a supplicant coming, he gives rise to thoughts of affection, thoughts of joy, thoughts of pure faith, thoughts of happiness, courageous thoughts, kindly thoughts, unimpeded thoughts, pure thoughts, and thoughts wishing to give whatever is sought.

When the bodhisattva-mahāsattva gives away his body's bones, he dedicates his roots of goodness in these ways:

May all beings acquire a body that is as if transformationally produced and thus never again receive a body of bones, flesh, and blood;

May all beings acquire an indestructible and invincible vajra body;

May all beings acquire the omniscient and perfect Dharma body born into a realm free of bonds, free of attachments, and free of fetters;

May all beings acquire the interminable and indestructible body possessed of the power of wisdom and perfectly fulfilled faculties;

- May all beings acquire a body in which they possess the power of Dharma, gain sovereign mastery of the wisdom powers, and reach the far shore;
- May all beings acquire a solidly enduring body in which, as a person of integrity, it never decays;
- May all beings acquire a body with which they are able to adapt to whatever is fitting as they teach and train all beings;
- May all beings acquire a body imbued with wisdom and possess the great strength of a *nārāyaṇa*'s limbs;
- May all beings acquire a solid and interminably enduring body forever free of exhaustion or weariness;
- May all beings acquire an immensely powerful and securely abiding body in which they possess the great power of vigor;
- May all beings acquire the Dharma body that equally pervades the entire world and dwell in the measureless station of the most supreme wisdom;
- May all beings acquire a body with such power of merit that it enables all who see it to benefit and abandon the many kinds of evil;
- May all beings acquire a body that has no place it depends on and become able to possess wisdom that is free of attachments;
- May all beings acquire a body that is drawn forth by the Buddha and always receives the supportive protection of all buddhas;
- May all beings acquire a body with which they everywhere benefit all beings and are able to everywhere enter into all the paths [of rebirth];
- May all beings acquire a body which appears everywhere and which is everywhere able to illuminate all dharmas of the Buddha;
- May all beings acquire an abundantly vigorous body with which they are single-mindedly diligent in cultivating the Great Vehicle's wisdom practices;
- May all beings acquire a pure body in which they abandon pride and arrogance with ever-abiding and unshakable wisdom;
- May all beings acquire a body with which they are steadfast in practice and accomplish the Great Vehicle's actions leading to all-knowledge; and
- May all beings acquire a body abiding in the family of the buddhas and forever leave behind all worldly births and deaths.
- These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his body's bones. He makes these dedications to enable beings to attain all-knowledge and become forever pure.

Sons of the Buddha, when the bodhisattva-mahāsattva sees someone coming, sharp knife in hand, who then begs to be given the skin of his body, his mind is then filled with joyous delight and all his faculties are suffused with bliss. It is as if someone had graciously bestowed on him some extreme kindness. He then welcomes him in, arranges a seat for him, allows him to sit down, bends his body low in reverential respect, and then reflects, “A supplicant such as this is rarely ever encountered. This is one who, wishing to fulfill my vow to attain all-knowledge, has deliberately come here seeking to acquire this in order to benefit me.”

Then, with joyous delight and kindly countenance, he addresses him, saying, “I now relinquish this entire body so that, however much of my skin you may need, you may feel free to take it for your own use.” In so doing, he is like Treasury of Purity Bodhisattva, Golden Flanks Deer King Bodhisattva, and countless other great bodhisattvas from the past such as these, the same and no different. Then the bodhisattva dedicates all his roots of goodness in these ways:

- May all beings acquire fine skin like that of a *tathāgata* that is so pure in its color and appearance that whoever sees it never grows tired of looking at it;
- May all beings acquire skin that cannot be damaged and that is as indestructible as vajra;
- May all beings acquire gold-colored skin like the supremely marvelous real *jambūnada* gold in its immaculate and radiant purity;
- May all beings acquire the skin possessed of countless hues that displays whichever pure color one thinks of as pleasing;
- May all beings acquire pure and marvelously colored skin, the *śrāmaṇa*’s goodness, gentleness, and purity, and the Tathāgata’s physical marks;
- May all beings acquire skin with the foremost coloration, an inherently pure nature, and the incomparable physical marks;
- May all beings develop the Tathāgata’s pure-colored skin and adorn themselves with all the major marks and secondary characteristics;
- May all beings acquire marvelously colored skin and emanate great light which everywhere illuminates all things;
- May all beings acquire skin like a net of light which, like the world’s lofty banners, emanates an ineffable number of light spheres; and
- May all beings acquire lustrous colored skin and all the physical marks, all of which are pure.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his skin. He makes these dedications to enable beings to acquire buddha *kṣētras* in which everything is purified and possess the great meritorious qualities of a *tathāgata*.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his fingers and toes to supplicants who come to him, doing so in the same way as did Solid Vigor Bodhisattva, Sovereign King of Jambudvīpa Bodhisattva, and countless other such great bodhisattvas.

At that time, the bodhisattva maintains a congenial demeanor. With his mind established in goodness and free of inverted views, he abides in the Great Vehicle, not seeking to fulfill some exquisite desire and not valuing fame. Rather, he arouses only the vast intentions of the bodhisattva and abandons the defilements of miserliness and jealousy as he single-mindedly progresses toward the Tathāgata's unsurpassable and sublime Dharma.

Sons of the Buddha, when the bodhisattva gives in this manner, he gathers together these roots of goodness and dedicates them in these ways:

- May all beings acquire long and slender fingers no different than those of a buddha;
- May all beings acquire full and round fingers that, from root to tip, have an even profile;
- May all beings acquire the copper-red bulging fingernails that are immaculate, and shining;
- May all beings acquire the fingers of the omniscient supreme man and be able to absorb and retain all dharmas;
- May all beings acquire the fingers of the secondary signs and become fully possessed of the ten powers;
- May all beings acquire the fingers of the great man that are slender, full, and even;
- May all beings acquire fingers with wheel signs and round and full finger joints in which the lines spiral in a rightward direction;
- May all beings acquire fingers like lotuses with swirling *svastika* patterns, the karmic reward of the ten powers, and the adornments of the major marks and secondary signs;
- May all beings acquire fingers which are repositories of light that emanate great radiance which illuminates an ineffable number of buddha worlds; and
- May all beings acquire well-proportioned and well-distributed fingers complete with the proximal webs.

These are the bodhisattva-mahāsattva’s dedications of roots of goodness when giving his fingers and toes. He makes these dedications to enable all beings to attain purity of mind.

Sons of the Buddha, if, when the bodhisattva-mahāsattva is requesting the teaching of the Dharma, some person says to him, “If you are able to give me your fingernails and their adjoining flesh, I will give you the Dharma,” the bodhisattva responds by saying, “If you merely give me this Dharma, you may take my fingernails and their adjoining flesh to use however you wish.” In so doing, he acts just like Sovereign Dharma-Seeking King Bodhisattva, Inexhaustible Bodhisattva, and countless other great bodhisattvas who were willing to sacrifice even their own fingernails and adjoining flesh to supplicants as they sought the Dharma they wished to use in explaining and expounding on right Dharma to benefit beings and fully satisfy them. The bodhisattva then dedicates all these roots of goodness in these ways:

- May all beings acquire all buddhas’ sign of the copper-red nails;
- May all beings acquire lustrous nails and the adornments of the secondary signs;
- May all beings acquire the immaculate shining nails that are foremost in their bright reflections;
- May all beings acquire the nails of the omniscient ones and possess the marks of the great men;
- May all beings acquire the incomparable nails and have no defiling attachments to the world;
- May all beings acquire the marvelously adorned nails, the light from which everywhere illuminates all worlds;
- May all beings acquire the indestructible nails that are immaculately clean and free of any defects;
- May all beings acquire the nails that are signs of having penetrated all the skillful means of the Buddha’s Dharma and may they possess their vast and thoroughly pure wisdom;
- May all beings acquire the nails born of goodness and the karmic fruits of bodhisattvas of which none are not pure and marvelous; and
- May all beings acquire the nails of the omniscient Great Guide that emanate a treasury of marvelous light of countless colors.

These are the bodhisattva-mahāsattva’s dedications of roots of goodness when, because he seeks the Dharma, he gives his fingernails with their adjoining flesh. He makes these dedications to enable beings to have the fingernails that are [signs of] possessing the all-knowledge and unimpeded powers of all buddhas.

Sons of the Buddha, as the bodhisattva-mahāsattva searches for the treasury of the Buddha’s Dharma, he reveres and honors it and conceives of it as only rarely encountered. If someone able to explain it were to come along and say, “If you are able to cast your body into a fire pit that is seven fathoms deep, I shall give you the Dharma,” having heard that, the bodhisattva would be filled with exultation and reflect in this way: “For the sake of acquiring the Dharma, I would even be able to abide for a long time in the Avīci Hells and in all the wretched destinies, undergoing countless sufferings, how much the more so might I be willing to plunge into a fire pit within the human realm in order to immediately gain a hearing of the Dharma. How very marvelous that right Dharma might be so easily acquired that I need not undergo countless cruel torments in the hells, but rather need only enter a fire pit to be able to hear it spoken. If you will but speak it for me, I will plunge into this pit of fire.” In so doing, he is like the King, Seeker of Good Dharma Bodhisattva, and Vajra Contemplation Bodhisattva who entered pits of fire because they sought the Dharma. Then the bodhisattva dedicates these roots of goodness in these ways:

May all beings dwell where the Buddha dwells, in the dharma of all-knowledge, and may they never retreat from their path to unexcelled bodhi;

May all beings abandon all hazardous difficulties and enjoy the happiness of the Buddha;

May all beings acquire the fearless mind and be free of all terror;

May all beings forever delight in seeking the Dharma, possess joyous delight, and become adorned with the many dharmas;

May all beings abandon all the wretched rebirth destinies and extinguish all the blazing fires of the three poisons;

May all beings always gain happiness and possess the supremely sublime bliss of the Tathāgata;

May all beings acquire the bodhisattva’s resolve and forever escape all the fires of greed, hatred, and delusion;

May all beings acquire the bliss of all the bodhisattva samādhis, see the buddhas everywhere, and have minds filled with joy;

May all beings skillfully teach right Dharma, reach the ultimate understanding of Dharma, and never forget it; and

May all beings possess the bodhisattva’s spiritual superknowledges and marvelous bliss and ultimately abide in the knowledge of all modes.

These are the bodhisattva-mahāsattva’s dedications of roots of goodness when about to plunge into a pit of fire to seek right Dharma. He

makes these dedications to enable beings to leave behind obstructive karma and gain the fire of wisdom.

Sons of the Buddha, in his quest for right Dharma, when the bodhisattva-mahāsattva analyzes, expounds on, and opens up the bodhisattva path, reveals the path to bodhi, progresses toward unexcelled wisdom, diligently cultivates the ten powers, broadens his resolve to attain all-knowledge, obtains the dharmas of the unimpeded knowledges, enables beings to attain purity, dwells in the bodhisattva's sphere of action, diligently cultivates great wisdom, and guards the bodhi of the buddhas, he fully undergoes countless sufferings and torments, doing so in the same way as did Seeking Good Dharma Bodhisattva, Courageous King Bodhisattva, and countless other great bodhisattvas. In his quest to acquire the Dharma, he undergoes measureless suffering and even goes so far as to take in the most extremely and immensely evil people who, as slanderers of right Dharma, are blanketed in bad karma and possessed by the deeds of Māra. Because he seeks right Dharma, he takes on all the suffering and torments that they should rightly have to undergo. He then dedicates all his roots of goodness in these ways:

May all beings forever abandon all oppression by suffering and torments and may they gain the happiness and sovereign mastery of the spiritual superknowledges;

May all beings forever abandon all sufferings and attain every kind of happiness;

May all beings forever extinguish the mass of sufferings and acquire the illuminated body in which they forever enjoy happiness;

May all beings escape the prison of suffering and perfect the wisdom practices;

May all beings come to see the path of peace and security and abandon all the wretched rebirth destinies;

May all beings acquire the bliss of Dharma joy and forever cut off the many kinds of suffering;

May all beings forever extricate themselves from the many kinds of suffering, treat each other with loving kindness, and remain free of harmful motivations;

May all beings acquire the bliss of all buddhas and leave behind the sufferings of *saṃsāra*;

May all beings gain pure and incomparable happiness in which none of the sufferings and torments can harm them; and

May all beings acquire every form of supreme bliss and gain the ultimate and unimpeded happiness of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, in his quest to acquire the Dharma, he undergoes the many kinds of suffering. He makes these dedications wishing to rescue and protect all beings, enable them to abandon the hazardous difficulties, dwell in all-knowledge, and reach the station of liberation free of all obstacles.

Sons of the Buddha, when the bodhisattva-mahāsattva is serving as a king who seeks right Dharma, he conceives of its every text, every word, every sentence, and every meaning as so rarely encountered that, in order to acquire it, he would even be willing to completely relinquish everything in all the lands bordered by the oceans, whether near or far, including the states, the cities, the outlying districts, his peoples, the treasuries, the parks, ponds, buildings, forests, flowers, fruit, and so forth, including even all the precious, exotic, and marvelous things, the palaces, the towers, his wife, children, retinue, and even his position as king.

He would be willing to relinquish it all in order to acquire the Dharma which is durable from the midst of everything else which is transient, wishing to benefit all beings by diligently seeking the unimpeded liberation and ultimate purity of all buddhas' path to all-knowledge, doing so in the same way as did Immensely Strong Virtue Bodhisattva, King of Supreme Virtue Bodhisattva, and countless other such great bodhisattvas.

He seeks so diligently for even the smallest amount of right Dharma that, for the sake of but a single word, he bows down in reverence. He abides in right mindfulness of the Dharma of all buddhas of the three periods of time, delights in cultivating it, and always refrains from covetous attachment to fame or offerings. He is willing to relinquish his position as a sovereign king of the entire world to seek the Buddha's position as the sovereign king of the Dharma. His mind is free of attachment to any worldly pleasures. It is with world-transcending Dharma that he nourishes his mind. He forever abandons all the conceptual proliferation of the world and abides within the Dharma of the buddhas that is free of all such conceptual proliferation. The bodhisattva then dedicates all his roots of goodness in these ways:

- May all beings always so delight in kindly giving that they are willing to relinquish everything;
- May all beings be able to relinquish everything with minds that are free of regret for having done so;
- May all beings always seek right Dharma and never begrudge the sacrifice of even their own bodies, lives, or necessities of life in seeking to obtain it;

- May all beings acquire all the benefits of the Dharma and be able to cut off the doubts of all beings;
- May all beings acquire the desire for wholesome dharmas and have minds that always rejoice in the right Dharma of all buddhas;
- May all beings be able to relinquish even their own bodies and lives or the royal throne in seeking the Dharma of the Buddha while also cultivating unsurpassable bodhi with great resolve;
- May all beings reverently esteem right Dharma, always deeply delight in it, and never begrudge even their bodies or lives [to preserve it];
- May all beings guard and preserve the extremely rare Dharma of the buddhas and always diligently cultivate it;
- May all beings acquire the light of all buddhas' bodhi and accomplish the bodhi practices without having to rely on others to become awakened; and
- May all beings always be able to contemplate all dharmas of the Buddha, extricate the arrows of their doubts, and have minds that attain peace and security.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when relinquishing even his country and its cities in his quest for right Dharma. He makes these dedications to enable beings to acquire perfectly complete knowledge and vision and to enable them to always succeed in dwelling in the path to peace and security.

Sons of the Buddha, when the bodhisattva-mahāsattva serves as the king of a great country who has sovereign authority in the law, he everywhere implements the teaching's decrees by ordering that livelihoods involving killing be done away with. Within the borders of the continent of Jambudvīpa, in all its cities, outlying districts, and villages, all slaughtering of animals is entirely forbidden and brought to a halt. He thus everywhere bestows fearlessness and freedom from others' aggressive intentions on all the many different kinds of living beings, whether they be those without legs, with two legs, with four legs, or with many legs.

He promotes the extensive cultivation of all the bodhisattva practices so that humane and kindly treatment extends even to creatures and people no longer assail or torment others, but rather bring forth the wonderful and precious resolve to ensure the peace and security of beings. He forms a deep-seated aspiration to follow all buddhas and always abide in the three kinds of pure moral precepts³⁸⁵ while also causing beings to abide in them as well.

The bodhisattva-mahāsattva causes all beings to abide in the five moral precepts and forever cut off all killing karma and then dedicates these resulting roots of goodness in these ways:

- May all beings resolve to attain bodhi, acquire wisdom, and forever ensure endless life;
- May all beings live for countless kalpas, making offerings to all buddhas and respectfully and diligently cultivating [the path], thereby increasing their life spans even more;
- May all beings fully cultivate the Dharma for transcending aging and death so that no disasters or poisons can harm their lives;
- May all beings fully perfect the body that remains unafflicted by illness in which they have sovereign mastery over their life span and are able to live as long as they wish;
- May all beings acquire an endless life span that exhausts the bounds of all future kalpas during which they abide in the bodhisattva practices, teaching and training all beings;
- May all beings become gateways to long life in which the roots of goodness leading to the ten powers grow;
- May all beings acquire fully developed roots of goodness, attain endless life, and fulfill the great vows;
- May all beings see all buddhas, make offerings to them, serve them, and live endlessly long lives in which they cultivate and accumulate roots of goodness;
- May all beings train well in the trainings wherever the *tathāgatas* dwell, gain the joy of the *ārya* dharmas, and acquire endlessly long life; and
- May all beings acquire the ever-abiding life faculty free of aging or illness and penetrate the wisdom of the buddha with courage and vigor.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from dwelling in the three collections of pure moral precepts and forever putting an end to killing karma. He makes these dedications to enable beings to acquire the perfectly full wisdom of the Buddha's ten powers.

Sons of the Buddha, whenever the bodhisattva-mahāsattva sees that there is a being whose mind harbors such cruelty that he subjects humans and animals to castration, causes their bodies to become deficient in this way, and thus subjects them to all manner of intense suffering, having seen these circumstances, he arouses great kindness and compassion, and, moved by pity, rescues them from this and then orders that all people throughout all of Jambudvīpa shall henceforth abandon this kind of livelihood.

At that time, the bodhisattva tells that man, “Why are you committing these evil deeds? I have storehouses completely full of hundreds of thousands of myriads of *koṭīs* of every kind of pleasing thing. I am willing to provide you with all of them you feel you need. What you have been doing will be the source of your having to suffer a multitude of punishments. I am now remonstrating with you: You must no longer do these things. This work that you pursue is unprincipled. Even supposing that you might have something you gain from it, what possible use could that be to you? That you might be able to benefit yourself through the injury of others is something that could never be possible. All *tathāgatas* do not praise the unwholesome dharmas involved in evil actions such as these.”

Having said this, he then gives him all those pleasing things and also uses fine words to explain the wondrous Dharma for him, thereby causing him to feel pleased, that is, he reveals the dharma of quiescence and causes him to believe and accept it and thenceforth extinguish whatever is bad, cultivate pure karma, arouse the mind of kindness toward others, and no longer harm other beings. After hearing this, that man forever abandons the evil of karmic transgressions. The bodhisattva then dedicates these roots of goodness in these ways:

- May all beings acquire the form of a great man and develop the Tathāgata’s mark of the stallion’s genital ensheathment;
- May all beings acquire the male form, arouse courageous resolve, and cultivate every kind of *brahmacārya*;
- May all beings acquire the power of courage, constantly serve as a guide, abide in unimpeded wisdom, and never retreat;
- May all beings acquire the body of the great man, forever abandon thoughts of desire, and remain free of any defiling attachment;
- May all beings be able to perfect the dharmas of a son of good family, increase in wisdom, and be praised by all buddhas;
- May all beings possess the powers of the great man and always be able to cultivate the roots of goodness leading to the ten powers;
- May all beings never be physically emasculated and always cultivate merit and wisdom and the unprecedented dharmas;³⁸⁶
- May all beings become free of attachments or bondage in the five types of desires and may they gain liberation of mind, renounce the three realms of existence, and abide in the bodhisattva practices;
- May all beings become great men who are foremost in wisdom, who are revered and trusted by everyone, and who inspire everyone to defer to and follow their transformative teaching; and

May all beings possess the wisdom of the bodhisattva who is a great man and who before long is bound to become an unexcelled great hero.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from prohibiting and eliminating all male castration. He makes these dedications to enable beings: to possess the physical form of a great man; to protect all good and great men; to be born into the family of worthies and *āryas*; to become fully endowed with wisdom; to always diligently cultivate the supreme practices of great men; to have the capacities of great men; to skillfully reveal the sevenfold path of great men,³⁸⁷ and to possess all buddhas' lineage of virtuous great men, right teaching of great men, courage of great men, vigor of great men, wisdom of great men, and purity of great men, everywhere enabling beings to attain all of these to the most ultimate degree.

Sons of the Buddha, if a bodhisattva-mahāsattva sees that a *tathāgata* has come forth into the world to proclaim right Dharma, he then everywhere announces this to everyone in a loud voice, saying, "A *tathāgata* has come into the world! A *tathāgata* has come into the world!" Thus he enables all beings to hear the Buddha's name and abandon all arrogance and conceptual speculation. He then also exhorts and guides them, thereby enabling them to quickly go and see the Buddha, enabling them to become mindful of the Buddha, enabling them to take refuge in the Buddha, enabling them to focus on the Buddha's presence, enabling them to contemplate the Buddha, and enabling them to praise the Buddha.

He also extensively explains for them that it is rare to ever encounter a buddha and that a buddha may appear only once in a thousand myriads of *koṭīs* of kalpas. Because of this, when those beings are able to see the Buddha, they arouse pure faith in him, feel exultantly happy, and then revere him and make offerings to him. Also, from this one buddha, they hear the names of other buddhas, and then in turn go to meet countless buddhas with whom they plant roots of goodness which they then cultivate and thereby cause to grow.

Then, due to having seen the Buddha, numberless hundreds of thousands of myriads of *koṭīs* of *naṃyutas* of beings become purified and receive the most ultimate training. Those beings then all come to conceive of that bodhisattva as the most superior of good spiritual guides. It is because of that bodhisattva that they perfect [their cultivation of] the Dharma of the Buddha. Then, due to roots of goodness planted throughout numberless kalpas, they do the Buddha's works throughout the world.

Sons of the Buddha, when the bodhisattva-mahāsattva teaches beings and enables them to see the Buddha, he dedicates his roots of goodness in these ways:

May all beings go of their own accord to see the Buddha without waiting to be urged to do so, proceeding then to serve them, make offerings to them, and delight them;

May all beings always delight in seeing the Buddha and may their motivation to do so never diminish;

May all beings always diligently cultivate vast wisdom and absorb and retain the Dharma treasury of all buddhas;

May all beings [be enabled to] awaken to the Buddha's Dharma by whichever sounds they hear and then cultivate the bodhisattva practices for countless kalpas;

May all beings abide in right mindfulness and constantly use the wisdom eye to see the Buddha's appearances in the world;

May all beings not think of any other endeavors, but rather always call to mind seeing the Buddha and diligently cultivating the ten powers;

May all beings always see buddhas everywhere and fully comprehend the Tathāgata as pervading the realms of empty space;

May all beings be able to perfect the Buddha's bodies possessed of sovereign mastery, gain enlightenment, and expound the Dharma throughout the ten directions;

May all beings meet good spiritual guides, always listen to the Dharma of the Buddha, and gain indestructible faith in all *tathāgatas*; and

May all beings be able to praise the buddhas' emergence in the world and thus enable all those who see them to become purified.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from praising the Buddha's emergence in the world. He makes these dedications to enable beings to see all buddhas, to make offerings to them and serve them, and to attain ultimate purification in the unexcelled Dharma.

Sons of the Buddha, when the bodhisattva-mahāsattva gives large pieces of land: He sometimes gives them to buddhas for the establishment of monastic dwellings; sometimes gives them to bodhisattvas or good spiritual guides to use however they wish; sometime gives them to the monastic Sangha to be used as dwelling places; sometimes gives them to parents; sometimes gives them to other people, including *śrāvaka* disciples, *pratyekabuddhas*, the many different individuals constituting fields of merit, and so

forth, including giving them to the poor, to orphans, to the solitary, or to other members of the fourfold community to distribute however they wish to ensure that no one would want for anything; and sometimes gives them to be used in the establishment of stupas and temples dedicated to the Tathāgata. In all places such as these, he provides all supplementary furnishings, supplies, and necessities of life, and allows them to be freely used however one wishes so that no one will have any trepidation on that account. Wherever the bodhisattva-mahāsattva makes gifts of land, he dedicates his roots of goodness in these ways:

May all beings fulfill the purification of the ground of all-knowledge and reach the far shore of perfection in the many practices of Samantabhadra;

May all beings reach the ground of the complete-retention *dhāraṇīs* by which they rightly remember, absorb, and retain all dharmas of the Buddha;

May all beings acquire the power of Dharma stewardship by which they are always able to preserve and protect the teachings of all buddhas;

May all beings attain a mind like the earth in which their intentions toward all beings are always pure and free of unwholesome thoughts;

May all beings preserve the lineage of all buddhas and attain uninterrupted success in realizing the entire sequence of grounds;

May all beings everywhere serve as a peaceful and secure refuge for everyone who enables them all to undergo the training and dwell in the path of purification;

May all beings benefit the world just as the *tathāgatas* do, everywhere enabling them to diligently cultivate and dwell securely in the powers of the Buddha;

May all beings become everywhere loved by those in the world while enabling them all to dwell securely in the unexcelled bliss of the Buddha;

May all beings acquire excellent skillful means and dwell in the Buddha's powers and dharmas of fearlessness; and

May all beings acquire wisdom as vast as the earth itself and cultivate all dharmas of the Buddha with sovereign mastery.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving large pieces of land. He makes these dedications to enable all beings to gain the ultimate realization of all *tathāgatas'* ground of purity.

Sons of the Buddha, the bodhisattva-mahāsattva makes gifts of his servants as offerings to all buddhas, bodhisattvas, and genuine good spiritual guides: He may provide them to the Sangha Jewel; may provide them to serve parents and venerable fields of merit; may provide them to serve sick and suffering beings to preserve their lives and ensure that they do not want for anything; may provide them for the poor, for orphans, for the solitary, or for all others who have no one to look after and serve them; may provide them to preserve and protect the Tathāgata’s stupas and temples; or may provide them to transcribe and preserve the right Dharma of all buddhas.

Whenever appropriate, he provides even hundreds of thousands of *koṭīs* of *nayutas* of servants. Those who serve him are intelligent and skillful, compliant by nature, always diligently vigorous, free of indolence, and endowed with straightforward minds, happy minds, beneficial minds, humane and kindly minds, scrupulously respectful minds, minds free of resentment, minds free of hostility. They are able to accord with the customs of those for whom they are working so that they are able to benefit every one of them. Also, having been influenced by the bodhisattva’s pure actions, of all the various kinds of skills, arts, crafts, and computational abilities, there are none that they do not completely understand. Thus they are well able to contribute their service to others in ways that please them.

The bodhisattva then dedicates all his roots of goodness in these ways:

- May all beings develop compliant minds and cultivate roots of goodness wherever all buddhas dwell;
- May all beings accord with and make offerings to all buddhas and be able to listen to and absorb whatever the buddhas teach;
- May all beings be attracted to the Buddha, always contemplate the Tathāgata, and remain free of extraneous kinds of thoughts;
- May all beings refrain from harming the lineage of the Buddha and diligently cultivate all roots of goodness in accordance with the Buddha;
- May all beings always be diligent in making offerings to all buddhas and have no time that they allow to pass in vain [by failing to do so];
- May all beings absorb and retain the marvelous meanings and pure words of the buddhas and thus travel about without fear;
- May all beings always delight in seeing the Buddha, never tiring of doing so, and never being unwilling to even give their lives for the Buddha;

May all beings be able to see all buddhas, have minds free of defiling attachments, and abandon the things that worldlings rely on;

May all beings take refuge only in the Buddha and forever abandon all erroneous places of refuge; and

May all beings follow the path of the Buddha and have minds that always delight in contemplating the unsurpassed Dharma of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when donating servants. He makes these dedications to enable beings to abandon the defilements, purify the ground of buddhahood, and become able to manifest the sovereignly independent body of the Tathāgata.³⁸⁸

Sons of the Buddha, when the bodhisattva-mahāsattva gives his body to those who come as supplicants: he arouses a humble mind; arouses a mind like the earth; arouses a mind that remains unchanged and unshaken even by the many kinds of sufferings; arouses a mind that never wearies of serving beings; arouses a mind toward all beings like that of a kindly mother, dedicating all of the many kinds of goodness to them; and arouses a mind that forgives all the many deluded, dangerous, and extremely evil beings for their many different kinds of aggressive actions. He dwells securely in roots of goodness and is energetically diligent in his beneficial endeavors.

The bodhisattva then dedicates all his roots of goodness in these ways: "May all beings be forever free of deficiencies in whatever they need; may they constantly and uninterruptedly cultivate the bodhisattva practices; may they never abandon the meaningful and beneficial actions of all bodhisattvas; may they skillfully abide in the path of bodhisattva practice; may they fully comprehend the nature of the bodhisattva's dharma of impartiality; may they be able to abide in the ranks of the Tathāgata's family lineage; may they abide in truthful speech; may they uphold the bodhisattva practices; may they enable the entire world to acquire deep resolve and resolute faith in the Buddha's pure Dharma and then achieve the most ultimate degree of Dharma realization; and may they enable all beings to produce pure and especially supreme roots of goodness, to abide in the great meritorious qualities, and to gain all-knowledge."

He also dedicates these roots of goodness to enabling all beings: to always make offerings to all buddhas; to understand all dharmas; to accept them, uphold them, study them, and recite them; to never forget them, never lose them, never damage them, and never allow

them to become scattered; to develop minds that are well-trained; to cause those that are not well-trained to become well-trained; and to use the dharma of quiescence to train them. He enables those beings to abide in endeavors such as these wherever the buddhas dwell. Furthermore, he uses these roots of goodness:

To enable all beings to become the most superior stupas worthy of receiving the world's many different kinds of offerings;

To enable all beings to become the most supreme fields of merit, to attain the wisdom of the Buddha, and to awaken everyone;

To enable all beings to become the most supreme recipients [of offerings] who are thus able to benefit all beings;

To enable all beings to become the most supreme bestowers of merit who are thus able to cause others to possess all roots of goodness;

To enable all beings to become the finest objects of giving who are able to cause [their benefactors] to acquire measureless merit as their karmic reward;³⁸⁹

To enable all beings to succeed in gaining emancipation from the three realms of existence;

To enable all beings to become the foremost guides who are able to show those in the world the path that accords with reality;

To enable all beings to acquire the marvelous complete-retention *dhāraṇīs* with which they completely retain all the right Dharma of all buddhas; and

To enable all beings to realize the measureless and foremost Dharma realm and possess the right Dharma as unimpeded as space.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body. He makes these dedications to enable all beings to acquire the body of measureless wisdom of those worthy of offerings.

Sons of the Buddha, when the bodhisattva-mahāsattva hears the Dharma, he feels joyously pleased and arouses thoughts of pure faith due to which he is able to make an offering of his body to all buddhas:

He is delighted by and has resolute faith in the unexcelled Dharma Jewel;

He thinks of all buddhas as he would his own father and mother;

He studies, recites, absorbs, and retains the Dharma of the unimpeded path;

He everywhere penetrates numberless *naḥutās* of dharmas, jewels of great wisdom, and gateways to roots of goodness;

He always bears in mind the measurelessly many buddhas;
 He penetrates the Buddha's sphere of action and deeply comprehends its meanings and principles;
 He is able to use the Tathāgata's subtle and esoteric brahman voice to spread forth the cloud of Dharma and rain down the Buddha's Dharma rain;
 With courage and sovereign mastery, he is able to distinguish and explain the foremost grounds of those possessed of all-knowledge;
 He achieves complete success in the vehicle of omniscience; and
 Availing himself of countless hundreds of thousands of *koṭīs* of *nayutas* of great dharmas, he completely develops all his faculties.

Sons of the Buddha, when the bodhisattva-mahāsattva hears Dharma such as this from the buddhas: he feels measureless joy; he becomes established in right Dharma; he cuts off his own doubts and also enables others to cut them off; his mind is always pleased; his meritorious qualities become fulfilled and his roots of goodness become fully developed; his resolve remains constantly and continuously devoted to benefiting beings without his mind ever becoming exhausted; he acquires the most supreme wisdom and becomes a vajra treasury; he draws near to all buddhas and purifies the buddha *kṣetras*; and he remains ever diligent in making offerings to all *tathāgatas*. The bodhisattva then dedicates all his roots of goodness in these ways:

- May all beings acquire the perfectly developed and most excellent of bodies and be attracted to all buddhas;
- May all beings always draw near to all buddhas and dwell in reliance on all buddhas, forever being able to pay their respects to them and never leave them;
- May all beings acquire the pure and indestructible body and become fully endowed with all kinds of meritorious qualities and wisdom;
- May all beings always be diligent in making offerings to all buddhas and in practicing the ultimate *brahmacarya* in which nothing whatsoever is apprehensible;
- May all beings acquire the selfless body free of a self or possessions of a self;
- May all beings become able to issue division bodies that pervade the *kṣetras* of the ten directions like reflections even as they themselves neither come nor go;

- May all beings acquire the body possessed of sovereign mastery that goes everywhere in the ten directions with no conception of a self or its feelings;
- May all beings be as if born from the body of the Buddha and abide in the family of those possessed of the unexcelled body;
- May all beings acquire the body possessed of the powers of the Dharma and acquire indestructible power of patience;
- May all beings acquire the incomparable body and achieve the complete realization of the Tathāgata's pure Dharma body; and
- May all beings acquire the body possessed of the world-transcending meritorious qualities and be born into the pure Dharma realm in which nothing whatsoever is apprehensible.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body as an offering to the Buddha. He makes these dedications to enable beings to dwell forever in the family of all buddhas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva gives his body to all beings wishing to enable them all to develop roots of goodness and bear roots of goodness in mind. The bodhisattva-mahāsattva wishes that his body:

- Will become a great bright lamp that is everywhere able to illuminate all beings;
- Will become an instrument playing many kinds of music³⁹⁰ that is everywhere able to attract all beings;
- Will become a treasury of wondrous Dharma everywhere able to sustain and support all beings;
- Will become pure light that is everywhere able to awaken understanding in beings;
- Will become light in the world that everywhere always enables beings to see;
- Will become a cause and condition for producing roots of goodness that everywhere enables beings to meet with them;
- Will become a genuine good spiritual guide enabling all beings to receive teaching and guidance;
- Will become a level road that enables all beings to walk along it;
- Will become an unexcelled source of happiness that enables all beings to attain purity apart from suffering; and
- Will become a bright and clearly shining sun that everywhere equally benefits everyone in the world.

The bodhisattva then dedicates all his roots of goodness in these ways:

- May all beings always draw near to the Buddha and enter the Buddha's grounds of wisdom;
- May all beings be able to accord with wisdom and dwell in unexcelled enlightenment;
- May all beings always dwell in the Buddha's congregation and acquire well-trained minds;
- May all beings be principled in all their actions and possess the Buddha's awesome deportment;
- May all beings reach nirvāṇa through deeply understanding the meaning of Dharma;
- May all beings perfect the practice of being easily satisfied and be born into the family of the Tathāgata;
- May all beings relinquish ignorant desires and dwell in the aspirations of the Buddha;
- May all beings develop supreme roots of goodness and come to sit beneath the bodhi tree;
- May all beings slay the thieves of the afflictions and abandon adversarial and malicious thought; and
- May all beings fully guard and preserve all dharmas of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body to all beings. He makes these dedications wishing to benefit all beings and enable them to reach the unexcelled station of peace and security.

Sons of the Buddha, the bodhisattva-mahāsattva personally serves all buddhas. Being mindful of his obligation to repay the extreme kindness of the buddhas, he thinks of them just as he would think of his own parents. He arouses deep faith in all *tathāgatas* and, with a pure mind, guards the bodhi of the Buddha. He dwells in the Dharma of all buddhas, abandons worldly thought, and takes birth in the family of the Tathāgata. He accords with all buddhas, abandons mind states influenced by *māras*, fully comprehends the practices of all buddhas, and becomes a vessel for the Dharma of all buddhas. The bodhisattva then dedicates these roots of goodness in these ways:

- May all beings acquire a purified mind and adorn themselves with the jewel of all-knowledge;
- May all beings dwell in skillful training and abandon all unwholesome actions;
- May all beings acquire an indestructibly steadfast retinue and be everywhere able to accumulate and absorb the right Dharma of all buddhas;

May all beings become disciples of the Buddha and reach the bodhisattva's ground of the summit-anointing consecration;

May all beings always be gathered in and accepted by all buddhas and forever abandon all unwholesome dharmas;

May all beings follow along in accordance with all buddhas and cultivate the bodhisattva's most excellent dharmas;

May all beings enter the realms of the Buddha and be able to receive the transmission of their prediction of future omniscience;

May all beings become the same as all *tathāgatas* in having no dharma of the buddha in which they do not attain sovereign mastery;

May all beings be gathered in and accepted by all buddhas and always be able to cultivate actions free of grasping and attachment; and

May all beings always become the foremost attendants serving all buddhas and cultivate the wisdom practices under all buddhas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from providing for and serving all buddhas. He makes these dedications:

Wishing to realize the bodhi of all buddhas;

Wishing to rescue and protect all beings;

Wishing to gain emancipation from all three realms of existence;

Wishing to perfect a mind free of malevolence or hostility;

In order to realize measurelessly vast bodhi;

Wishing to perfect the wisdom that illuminates the Buddha's Dharma;

Wishing to always be drawn in and accepted by all buddhas;

In order to receive all buddhas' protection and support;

Wishing to develop resolute faith in all dharmas of the Buddha;

Wishing to perfect roots of goodness the same as those of all buddhas of the three periods of time; and

Wishing to perfect a mind that remains free of bitter remorse because he has realized and acquired the Dharma of all buddhas.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his country and everything in it including even his position as the king, he is able to relinquish everything. In doing so:

His mind gains sovereign mastery in all worldly matters so that he remains free of fetters, free of bonds, and free of anything at all to which he is affectionately attached;

He abandons evil actions and benefits beings;
 He is not attached to karmic rewards, does not delight in worldly dharmas, and is no longer tainted by covetousness for any of the stations of rebirth;
 Although he dwells in the world, he is not one who has been born into this place,³⁹¹
 His mind is not attached to the dharmas of the aggregates, the sense realms, or the sense bases;
 His mind is free of dependence upon any inward or outward dharmas;
 He never forgets any of the bodhisattva practices;
 He never abandons any of his good spiritual guides;
 He upholds the vast conduct and vows of all bodhisattvas; and
 He always delights in serving all good spiritual friends.

The bodhisattva then dedicates these roots of goodness in these ways:

May all beings become great Dharma kings who gain sovereign mastery in the Dharma and reach the far shore;
 May all beings become kings of the Buddha's Dharma who utterly vanquish all the hostile thieves of the afflictions;
 May all beings come to dwell in the sovereignty of buddhahood, acquire the wisdom of the Tathāgata, and proclaim the Dharma of the Buddha;
 May all beings dwell in the Buddha's sphere of action and be able to turn the unexcelled wheel of the Dharma of sovereign mastery;
 May all beings be born into the family of the Tathāgata, achieve sovereign mastery in the Dharma, and guard and preserve the lineage of the Buddha, ensuring that it will never be cut off;
 May all beings reveal and explain the countless right dharmas of the Dharma King and thus bring about the perfection of boundlessly many great bodhisattvas;
 May all beings dwell in the pure Dharma realm and become great kings of the Dharma who continuously and uninterruptedly manifest the Buddha's appearance in the world;
 May all beings become kings of wisdom in all worlds who never even briefly stop teaching and guiding the many kinds of beings;
 May all beings become Dharma benefactors for all beings in all worlds throughout the Dharma realm and all realms of space, thus enabling them all to dwell in the Great Vehicle; and

May all beings be able to become kings of those replete with all the many kinds of goodness and have roots of goodness equal to those of all buddhas of the three periods of time.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his position as a king. He makes these dedications to enable all beings to ultimately dwell in the station of peace and security.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there is a person who has come begging to be given the king's marvelously adorned great capital city along with all taxes and tribute collected at the country's frontier gateways, he gives it all to him with a mind free of any miserly hesitation. He then single-mindedly turns toward bodhi and makes the great vow to dwell in great kindness, practice great compassion, proceed with zeal and delight to benefit beings, use vast wisdom to fully understand the profound Dharma, and dwell in all buddhas' identical nature of dharmas. He arouses this resolve in order to seek all-knowledge, to arouse deep delight in the Dharma of sovereign mastery, to seek the realization of sovereign wisdom, to purely cultivate all meritorious qualities, to dwell in solid and vast wisdom, to extensively accumulate all roots of goodness, to cultivate the Dharma and vows of all buddhas, to naturally awaken to the Dharma of great wisdom, to maintain irreversible resolve in the quest to abide in bodhi, and to cultivate the conduct and vows of all bodhisattvas and achieve the exhaustive and ultimate realization of the knowledge of all modes. He then dedicates these roots of goodness in these ways:

May all beings be able to purify countless *kṣetras* and present them to all buddhas as dwelling places;

May all beings always delight in dwelling in a forest hermitage in a state of motionless quiescence;

May all beings never dwell in a capital city or town and may their minds instead delight in quiescence, always reaching the ultimate realizations;

May all beings never delight in attachment to any world and always delight in avoiding worldly discourse;

May all beings acquire the mind that renounces covetousness and give away all their possessions with a mind that remains free of regrets;

May all beings acquire the resolve to gain emancipation and then relinquish all endeavors associated with the household life;

May all beings acquire a mind free of miserliness and then always practice kindly giving;

May all beings acquire a mind that does not become attached to anything and then abandon the dharmas associated with abiding in the householder's life;
 May all beings succeed in abandoning the many kinds of sufferings and extinguish all fear of disastrous misfortune; and
 May all beings purify all worlds of the ten directions and then offer them up to all buddhas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away their royal capital city. He makes these dedications to enable all beings to purify all buddha *kṣetras*.

Sons of the Buddha, the many women serving as retainers within the inner palace of the bodhisattva-mahāsattva are all possessed of fine appearance and so fully endowed with talent that, whether it be conversation, humor, singing, or dancing, they are skillful and marvelous in all circumstances. They adorn their bodies with all kinds of different clothing and a variety of flowers and perfumes so that all who see them are delighted and never grow weary of their presence. That his retinue contains even up to hundreds of thousands of myriads of *koṭīs* of *nayutas* of such precious maidens is entirely a result of the bodhisattva's good karmic deeds. They readily respond to his wishes and respectfully comply without a fault. He gives them all away to whoever comes as a supplicant seeking to have them, and yet, with regard to them, he remains: free of any thoughts of loving fondness; free of any thoughts of nostalgic affection; free of any thoughts of doting attachment; free of thoughts of being bonded to them; free of thoughts of grasping for them; free of thoughts of defiling lust for them; free of any discriminating thoughts about them; free of any thoughts of pursuing them; free of thoughts of seizing on their physical features; and free of any desire for them.

Having contemplated all the roots of goodness arising from this, the bodhisattva then dedicates them to enabling all beings to gain emancipation, to gain joy in the Dharma, to acquire what is durable from the midst of what is not durable, to acquire the indestructible mind of vajra wisdom, to enter the site of enlightenment of the Buddha, to reach the far shore, to gain the unexcelled resolve to attain bodhi, to use wisdom to completely comprehend all dharmas, to develop all roots of goodness; and to enter the family of all buddhas of the three periods of time.

Sons of the Buddha, dwelling in dharmas such as these, the bodhisattva-mahāsattva gains birth into the family of the Tathāgata, grows in the pure and supreme causes of all buddhas, produces the

most excellent path of all-knowledge, deeply enters the bodhisattva's vast works of wisdom, extinguishes all the world's defilement and afflictions, becomes ever able to make offerings to fields of merit possessed of meritorious qualities, proclaims the wondrous Dharma for beings and skillfully establishes them in it, enables them to cultivate all the pure practices, and always diligently accumulates all roots of goodness. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always acquire a retinue of countless samādhis and supreme bodhisattva meditative absorptions which remain uninterruptedly continuous;

May all beings always delight in seeing the Buddha and enter the samādhi of all buddhas' adornments;

May all beings perfect the bodhisattva's inconceivable meditative absorptions in which they possess easeful self-mastery in countless spiritual superknowledges;

May all beings enter reality-accordant meditative absorptions and acquire indestructible resolve;

May all beings acquire all the bodhisattva's extremely deep samādhis and attain sovereign mastery in all the *dhyāna* absorptions;

May all beings attain the liberated mind and develop a retinue consisting of all the samādhis;

May all beings become skillful in the many different kinds of samādhis and become able to accumulate all the signs of the samādhis;

May all beings acquire the supreme wisdom samādhi and be able to train in all of the samādhi gateways;

May all beings acquire the unimpeded samādhis and enter deep *dhyāna* absorptions which never diminish or disappear; and

May all beings acquire the samādhi of nonattachment in which their minds forever abide in right samādhis, never seizing on dualistic dharmas;

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his entire inner-palace retinue. He makes these dedications:

Wishing to enable all beings to acquire an indestructibly pure retinue;

Wishing to enable all beings to acquire a retinue of bodhisattvas;

Wishing to enable all beings to fulfill the dharmas of buddhahood;

- Wishing to enable all beings to achieve complete fulfillment of the power of all-knowledge;
- Wishing to enable all beings to realize unexcelled wisdom;
- Wishing to enable all beings to acquire a compliant retinue;
- Wishing to enable all beings to dwell together with practitioners who have the same aspirations;
- Wishing to enable all beings to possess all kinds of merit and wisdom;
- Wishing to enable all beings to develop pure roots of goodness;
- Wishing to enable all beings to acquire a good and harmonious retinue;
- Wishing to enable all beings to successfully attain the pure Dharma body of the Tathāgata;
- Wishing to enable all beings to develop rightly sequential and rational eloquence with which they skillfully expound on the inexhaustible Dharma treasury of all buddhas;
- Wishing to enable all beings to forever abandon all mundane roots of goodness and join in cultivating pure world-transcending roots of goodness;
- Wishing to enable all beings to attain complete fulfillment of pure karma and perfect all dharmas of purity; and
- Wishing to enable all beings to directly manifest all dharmas of buddhahood and use the light of Dharma to attain complete purification.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give away even his own beloved wife and children, doing so in the same way as did Prince Sudāna, Manifest Adornment King Bodhisattva, and countless other such bodhisattvas of the past. At such a time, availing himself of the resolve to gain all-knowledge, the bodhisattva practices giving everything, purely cultivating the bodhisattva's path of giving. His mind remains pure and free of regrets. He completely relinquishes all that he treasures in seeking to gain all-knowledge and seeking to enable all beings to arouse the pure and profound aspiration to accomplish the bodhi practices, contemplate the bodhisattva path, remain mindful of the Buddha's bodhi, and dwell in the lineage of the Buddha.

Having fully developed such a mind of giving, the bodhisattva-mahāsattva makes the definite resolve to seek the body of a *tathāgata*. He contemplates his own body as bound up in every way and unable to gain independence. He also devotes his body to attracting all beings, allowing it to be like an isle of jewels which are given away to everyone. Thus he enables those who are not yet satisfied

to become fully satisfied. In this way, the bodhisattva is protectively mindful of beings, wishing to make his own body the most excellent of stupas which causes everyone to be delighted, wishing to produce an impartial mind toward those in the world, wishing to become like a clear and cool pool for beings, wishing to provide every kind of happiness to beings, and wishing to become a great benefactor for beings.

With sovereign mastery in wisdom, he thoroughly knows the bodhisattva conduct. Thus he is able to adorn himself with the great vows and progress toward all-knowledge. He vows to become an unexcelled field of merit for the attainment of wisdom. He is everywhere mindful of beings, always following and protecting them even as he is still able to accomplish what is beneficial for himself. As the light of his wisdom everywhere illuminates the world, he is always diligently mindful of the bodhisattva's motivation to give and constantly delights in contemplating the Tathāgata's sphere of action.

Sons of the Buddha, with an unfettered, unattached, and liberated mind, the bodhisattva-mahāsattva dedicates the roots of goodness accumulated through giving away his wife and children, doing so in these ways:

- May all beings come to abide in the bodhi of the Buddha and produce transformation bodies which turn the irreversible wheel of Dharma throughout the Dharma realm;
- May all beings acquire the unattached body which, through the power of vows, travels everywhere to all buddha *kṣetras*;
- May all beings relinquish thoughts of love and hate and cut off the fetters of covetousness and anger;
- May all beings become sons of the Buddha who follow the practices of the Buddha;
- May all beings remain steadfast in conceiving of the buddhas as of the same mind as their own;
- May all beings always become sons of the Buddha transformationally born from the Dharma;
- May all beings reach the ultimate place and perfect the masterful wisdom of the Tathāgata;
- May all beings realize the bodhi of the Buddha and forever abandon the afflictions;
- May all beings become able to comprehensively expound on the path to the Buddha's bodhi and always delight in cultivating unexcelled Dharma giving;

May all beings acquire the mind of right meditative absorption in which no conditions can interfere with them; and

May all beings come to sit beneath the bodhi tree, gain the utmost right enlightenment, and teach countless sons and daughters of good family who become transformationally born from the Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his wife and children. He makes these dedications to enable all beings to realize unimpeded liberation and the wisdom that remains free of attachments.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give away his adorned residences and all their furnishings to whoever seeks to acquire them. In practicing the dharma of giving, he remains free of attachment to his household, abandons all the discursive thinking of the householder's life, and grows weary of family business. He does not covet or have any taste for the material necessities of life and his mind remains free of any binding attachment to them. Realizing that the household is easily destroyed, his mind abides in such constant renunciation of it that he remains free of any fondness for it.

He wishes only to leave behind the home life, cultivate the bodhisattva practices, and adorn himself with the Dharma of all buddhas. In relinquishing everything, his mind is free of regrets. He is one who is always praised by all buddhas. He gives away with kindness all of his houses, valuables, and everything that he possesses anywhere, doing so with a mind that is free of affectionate attachment for any of it. Whenever he sees a supplicant coming, he feels joyful. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings come to give up their wives and children and perfect the supreme bliss of those who leave the home life;

May all beings become liberated from the bonds of the household, enter into homelessness, and cultivate *brahmacarya* in the Dharma of all buddhas;

May all beings relinquish the defilement of miserliness and may their minds never retreat from their delight in giving everything;

May all beings forever abandon the dharmas of the home life and become satisfied with but few desires and having nothing that they accumulate for themselves;

May all beings leave the world's mundane household and dwell in the house of the Tathāgata;

May all beings acquire the unimpeded Dharma and do away with the path beset with every type of obstacle;

May all beings abandon their love of family and, though they manifest as dwelling in the household, may their minds become free of all attachments;

May all beings become well able to teach and guide others and speak with the wisdom of the Buddha even when they have not yet abandoned the dharmas of the householder;

May all beings have minds which dwell in accordance with the wisdom of the buddha even when their bodies abide in the household; and

May all beings dwell on the ground of buddhahood even as they dwell on the grounds of their households and may they thus enable countless beings to have joyous minds.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving away his houses. He makes these dedications to enable beings to perfect the bodhisattva's many different kinds of conduct and vows, spiritual superknowledges, and wisdom.

Sons of the Buddha, as the bodhisattva-mahāsattva gives away all of his many different kinds of parks, groves, terraces, and other adorned places for roaming happily about, he reflects in these ways:

I should serve all beings as a fine garden and grove;

I should reveal the bliss of Dharma for all beings;

I should give all beings a joyous mind;

I should show all beings boundless joy;

I should open for all beings the gateways to pure Dharma;

I should enable all beings to manifest a joyous mind;

I should enable all beings to realize the bodhi of the Buddha;

I should enable all beings to fulfill the great vows;

I should become like a kindly father for all beings;

I should enable all beings to contemplate with wisdom;

I should give all beings the necessities of life; and

I should become like a kindly mother for all beings who promotes the growth of their roots of goodness and great vows.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates roots of goodness in these ways, he does not become weary of evil beings or make the mistake of rejecting them altogether. Even if the whole world were to be filled with beings who all felt no gratitude for his kindness, the bodhisattva would still never feel resentful and would not produce even a moment's thought of retaliation.

Rather he would only wish to extinguish their measureless sufferings and afflictions.

In all worlds, his mind is like empty space, free of defiling attachments. He everywhere contemplates the true character of all dharmas. He makes the great vow to extinguish the suffering of beings and never wearies of his Great Vehicle resolve. Extinguishing all views, he cultivates the impartial conduct and vows of all bodhisattvas.

Sons of the Buddha, having engaged in such contemplations, the bodhisattva-mahāsattva gathers all his roots of goodness and dedicates them thus:

May all beings give birth to countless good dharmas in every mind-moment and develop a mind like an unexcelled garden and grove;

May all beings acquire the dharma of imperturbability, see all buddhas, and delight them all;

May all beings delight in the gardens of the Dharma and attain sublime bliss in the gardens of the buddha *kṣetras*;

May all beings acquire the pure and sublime mind with which they always see the gardens and groves of the Tathāgata's psycho-physical spiritual powers;

May all beings acquire the enjoyments of a buddha and always delight in roaming with easeful mastery in the realms of wisdom;

May all beings acquire the bliss of roaming with easeful mastery, everywhere visiting the congregations at the sites of enlightenment in all buddha *kṣetras*;

May all beings perfect the roaming with easeful mastery in the bodhisattva's liberations, tirelessly practicing the bodhisattva practices to the end of all future kalpas;

May all beings see all buddhas filling the entire Dharma realm and then arouse the vast resolve to dwell in the gardens and groves of the buddhahood;

May all beings become able to travel everywhere to all buddha *kṣetras* and make offerings to the buddhas in each *kṣetra*; and

May all beings acquire the mind of wholesome zeal to purify and adorn all buddha *kṣetras*.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away all his gardens, groves, and terraces. He makes these dedications to enable beings to see all buddhas and roam with easeful mastery in the gardens and groves of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva convenes countless hundreds of thousands of *koṭīs* of *nayutas* of vast charitable assemblies devoted to giving which, being entirely pure, would be approved by all buddhas. He never harms or torments any being and he everywhere enables beings to abandon the many kinds of evil, to purify the three kinds of karmic action, and to develop wisdom.

He establishes countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure realms where he gathers together countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of marvelous necessities of life, and, arousing the extremely rare bodhi resolve, he then carries out limitless acts of giving.

He enables all beings to dwell in the path of purity, good in the beginning, middle, and end, and also inspires them to arouse pure resolute faith. Adapting to whatever pleases the minds of countless hundreds of thousands of *koṭīs* of beings, he enables them all to be happy and uses great kindness and great compassion to rescue and protect them all. He serves and makes offerings to all buddhas of the three periods of time and, wishing to successfully carry on the lineage of all buddhas, he cultivates giving with a mind free of regret. He increases the growth of his faculty of faith, completely fulfills the supreme practices, and, in each successive mind-moment, progresses in his practice of *dāna pāramitā*. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings arouse the Great Vehicle resolve and perfect the Mahāyāna's practice of giving;

May all beings become able to practice giving in great assemblies, exhaustive giving, wholesome giving, most supreme giving, unexcelled giving, utmost unexcelled giving, giving that is the equal of the unequaled, giving superior to any in all worlds, and giving praised by all buddhas;

May all beings become foremost benefactors who liberate beings from all the wretched destinies, enabling them all to enter the path of unimpeded wisdom, to cultivate impartial vows and genuine roots of goodness, to become free of discrimination, and to realize their own inherent wisdom;

May all beings abide in the quiescent *dhyāna* absorptions and knowledges, enter the path of immortality, reach the ultimate realization of all spiritual superknowledges and wisdom, fulfill all the grounds with courageous vigor, adorn the Dharma of the Buddha, and never retreat from reaching the far shore;

- May all beings establish great charitable assemblies devoted to tirelessly and ceaselessly providing for beings and may they ultimately attain the unexcelled knowledge of all modes;
- May all beings be constantly diligent in planting all roots of goodness and then reach the far shore of perfection of the countless meritorious qualities;
- May all beings always be praised by all buddhas and everywhere become great benefactors for the world who, fully endowed with meritorious qualities that fill the Dharma realm, everywhere illuminate the ten directions, bestowing unexcelled happiness on others;
- May all beings establish great charitable assemblies, extensively accumulate roots of goodness, and equally attract all beings, seeing to their success in reaching the far shore;
- May all beings perfect the most supreme giving, everywhere enabling beings to abide in the foremost vehicle;
- May all beings practice timely giving, always avoiding untimely giving, and may they practice the most ultimate kind of great giving;
- May all beings accomplish good giving that reaches the far shore of the perfection of great giving as practiced by the Buddha, the great man;
- May all beings consummate the constant practice of magnificent giving, always taking all buddhas as their teachers, drawing near to them all, and presenting great offerings to them;
- May all beings abide in pure giving, accumulate measureless merit as vast as the Dharma realm, and reach the far shore; and
- May all beings become great benefactors in all worlds who vow to liberate all the many kinds of beings and lead them to dwell on the ground of the Tathāgata.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from establishing great charitable assemblies. He makes these dedications to enable beings to practice unexcelled giving, to consummate giving as practiced by a buddha, to perfect wholesome giving and indestructible giving, to make offerings to all buddhas, to become free of regrets when giving, to practice giving that rescues beings, to practice giving leading to all-knowledge, to practice giving leading to always seeing all buddhas, to practice good and vigorous giving, and to practice vast giving leading to perfecting all bodhisattva qualities and the wisdom of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva is unstintingly generous in giving all the necessities of life. He seeks no karmic

reward nor does he wish to obtain any worldly wealth or happiness. He abandons the discursively thinking mind and skillfully reflects on the Dharma. Wishing to benefit all beings, he deeply contemplates the true nature of all dharmas and, adapting to the differences in beings and to the various things they find useful and seek to acquire, he prepares countless necessities of life for them, decorating them all with exquisitely fine adornments. He then practices boundless giving, practices giving everything, and practices complete inward and outward giving. When he practices this giving, he increases the power of his determination, acquires great meritorious qualities, and perfects the jewel of the mind. He is always able to protect all beings and enable them to make the especially supreme vows. Even from the very beginning, he has never had any thoughts of seeking any sort of reward in return. It is by resort to all his roots of goodness, equal to those of the buddhas of the three periods of time, that he accomplishes the complete fulfillment of the knowledge of all modes.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all these roots of goodness from his practice of giving, [doing so in these ways]:

May all beings become trained in purity;

May all beings extinguish the afflictions and purify all buddha
kṣētras;

May all beings, with a pure mind, pervade the Dharma realm in
but a single mind-moment;

May all beings have wisdom that completely fills empty space
and the Dharma realm;

May all beings attain all-knowledge, everywhere penetrate the
three periods of time, and train beings, in all times forever
turning the irreversible wheel of the pure Dharma;

May all beings perfect all-knowledge and become well able to
manifest spiritual superknowledges and skillful means to ben-
efit beings;

May all beings become able to awaken to and enter the bodhi of
the buddhas and always incessantly expound on right Dharma
in all worlds of the ten directions, doing so until the very end of
future kalpas, thereby enabling all beings everywhere to hear
and understand it;

May all beings cultivate the bodhisattva practices for countless
kalpas and completely fulfill them all;

May all beings cultivate the bodhisattva practices for countless
kalpas in all worlds which can be described among all types of

worlds, having none in which they do not become pervasively present, whether those worlds be defiled or immaculate, small or immense, coarse or subtle, inverted or upward-facing, or adorned in but one way or adorned in many different ways; and May all beings always perform the works of all buddhas of the three periods of time, doing so in every successive mind-moment as they teach beings and continue to progress toward all-knowledge.

Sons of the Buddha, whatever beings need, the bodhisattva-mahāsattva gives them *asaṃkhyeyas* of things such as these. To enable the Buddha's Dharma to continue on without interruption, he uses the great compassion to rescue all beings, becomes securely established in the great kindness, cultivates the bodhisattva practices, and never transgresses against the instructions of the Buddha. He uses skillful expedient means to cultivate the many kinds of goodness and prevent the lineage of all buddhas from being cut off.

Whatever supplicants might seek from him, without any distress or displeasure, he relinquishes it all without ever feeling any regret and then always diligently dedicates this to the path of all-knowledge.

Even if all the various kinds of beings from the various destinies of rebirth in the lands of the ten directions together with all the many different fields of merit all gathered together and came to the bodhisattva with all different kinds of requests for things they sought to obtain, having observed this, the bodhisattva would then welcome them all with a joyful mind just as if he were seeing his good spiritual friends. With great compassion and heartfelt commiseration, he would think about how to fulfill their requests. His motivation to give would increase, and, ceaselessly and tirelessly, whatever they sought, he would enable their requests to be completely fulfilled so that they could become free of the sufferings of poverty. The minds of those supplicants would then be filled with such great joy that they would proclaim the praises of his virtues even more so that his exquisite reputation would spread afar, inspiring everyone to come and take refuge in him.

Having witnessed this, the bodhisattva would feel measureless happiness. Then, even if someone were able to enjoy the bliss of Indra for a hundred thousand *koṭīs* of *nayutas* of kalpas, the bliss of the Suyāma Heavens for countless kalpas, the bliss of the Tuṣita Heavens for incalculably many kalpas, the bliss of the Nirmānarati Heavens for boundlessly many kalpas, the bliss of the Paranirmita-vaśavartin Heavens for incomparably many kalpas, the bliss of the

Brahma Heaven King for innumerable many kalpas, the bliss of a wheel-turning sage king ruling over a trichiliocosm for indescribably many kalpas, the bliss of the Universal Purity Heaven for inconceivably many kalpas, and the bliss of the Pure Abode Heavens for an ineffable number of kalpas, even so, his bliss would still be unable to approach the joyous delight and celebratory exultation of this bodhisattva-mahāsattva when he sees these supplicants coming to him, at which point his mind of faith would increase, his aspirations would become purified, his faculties would become well-trained, his resolute belief would become fully developed, and he would progress toward the bodhi of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva then dedicates these roots of goodness:

- Wishing to benefit all beings;
- Wishing to enable all beings to be happy;
- To enable all beings to gain great benefit;
- To enable all beings to attain purity;
- To enable all beings to seek bodhi;
- To enable all beings to gain equanimity;
- To enable all beings to acquire worthy and good minds;
- To enable all beings to enter the Mahāyāna;
- To enable all beings to gain worthy and good wisdom; and
- To enable all beings to possess the conduct and vows of Samantabhadra Bodhisattva, attain complete fulfillment in the vehicle of the ten powers, and manifest the realization of right enlightenment.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all these roots of goodness in these ways, he becomes liberated in all physical, verbal, and mental actions so that he is then free of attachments and bonds, free of any conception of a being, free of any conception of a life span, free of any conception of a *pudgala*, free of any conception of a person, free of any conception of a pure youth, free of any conception of anyone who is born, free of any conception of any agent of actions, free of any conception of anyone who undergoes anything, free of any conception of existence, free of any conception of nonexistence, free of any conception of a present life or a future life, free of any conception of dying here and being reborn there, free of any conception of permanence, free of any conception of impermanence, free of any conception of the three realms of existence, free of any conception of the nonexistence of the three realms of existence, and neither perceives nor does not perceive.

Thus his dedications are not bound dedications, are not unbound dedications, are not dedications involving actions, are not dedications involving karmic effects of actions, are not dedications involving discriminations, are not dedications free of discriminations, are not dedications involving thought, are not dedications subsequent to thought, are not mental dedications, and are not mindless dedications.

Sons of the Buddha, when the bodhisattva-mahāsattva performs dedications such as these: he is not inwardly attached; he is not outwardly attached; he is not attached to a subject; he is not attached to an object; he is not attached to cause; he is not attached to effect; he is not attached to Dharma; he is not attached to non-Dharma; he is not attached to thought; he is not attached to non-thought; he is not attached to form; he is not attached to the production of form; he is not attached to the destruction of form; he is not attached to feelings, perceptions, karmic formative factors, or consciousness; he is not attached to the production of feelings, perceptions, karmic formative factors, or consciousness; and he is not attached to the destruction of feelings, perceptions, karmic formative factors, or consciousness.

Sons of the Buddha, if the bodhisattva-mahāsattva is able to remain unattached to any of these dharmas, then: he is not bound by form; he is not bound by the production of form; he is not bound by the destruction of form; he is not bound by feeling, perceptions, karmic formative factors, or consciousness; he is not bound by the production of feeling, perceptions, karmic formative factors, or consciousness; and he is not bound by the destruction of feeling, perceptions, karmic formative factors, or consciousness.

If he is able to remain unbound by any of these dharmas, then he does not have any liberation from these dharmas either. And why is this? This is because, whether now produced, whether already produced, or whether produced in the future, not even the slightest dharma exists. There is no dharma that can be grasped and there is no dharma to which anyone could become attached. All dharmas are inherently of this sort. They have no inherent existence of their own and are inherently incompatible with characteristics. They are neither singular nor dual, neither manifold nor countless, neither small nor large, neither narrow nor wide, neither deep nor shallow, neither quiescent nor the bases of conceptual proliferation, neither based nor baseless; neither dharmas nor non-dharmas, neither substantial nor non-substantial, and neither existent nor nonexistent.

When the bodhisattva contemplates dharmas in this way, then it is as non-dharmas, as conventions established in verbal discourse to accord with the world, and as non-dharmas acting as dharmas. Even so, he does not cut short the path of karmic deeds and does not abandon the bodhisattva practices. Rather, he continues his quest for all-knowledge and never retreats from it.

He fully realizes that all karmic conditions are like a dream, that sounds are like echoes, that beings are like mere reflections, and that all dharmas are like magical conjurations. Still, he knows that, even so, this does not interfere with the power of causes, conditions, and karma. He fully realizes that karmic actions possess vast functions. He understands that all dharmas have nothing that they create. He practices the path of effortless non-doing and never even briefly desists from this.

Sons of the Buddha, this bodhisattva-mahāsattva dwells in [the path to] all-knowledge. Whether reality-based or not, he dedicates everything to realizing the nature of all-knowledge. In every circumstance, he performs such dedications and never retreats from his practice of doing so. What is meant by “dedications”?

They are called dedications because they are done to forever liberate those in the world so they reach the far shore;

They are called dedications because they are [done to enable beings to] forever transcend the aggregates and reach the far shore;

They are called dedications because they are [done to enable beings to] cross beyond the path of speech and reach the far shore;

They are called dedications because they are [done to enable beings to] abandon the various perceptions and reach the far shore;

They are called dedications because they are [done to enable beings to] to cut off personality view³⁹² and reach the far shore;

They are called dedications because they are [done to enable beings to] forever abandon whatever they depend on and reach the far shore;

They are called dedications because they are [done to enable beings to] forever cut off the conception of anything that is done and reach the far shore;

They are called dedications because they are [done to enable beings to] forever escape all realms of existence and reach the far shore;

They are called dedications because they are [done to enable beings to] forever relinquish all grasping and reach the far shore; and

They are called dedications because they are [done to enable beings to] forever transcend worldly dharmas and reach the far shore.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these, he dwells in accordance with the Buddha, dwells in accordance with the Dharma, dwells in accordance with wisdom, dwells in accordance with bodhi, dwells in accordance with what is meaningful, dwells in accordance with dedications, dwells in accordance with the spheres of experience, dwells in accordance with the practices, dwells in accordance with reality, and dwells in accordance with purity.

Sons of the Buddha, if the bodhisattva-mahāsattva makes dedications in these ways, he comprehends all dharmas and serves all buddhas, not having even one buddha he does not serve, not having even one dharma for which he fails to make offerings, not having even one dharma that could be destroyed, not having even one dharma he could abandon, not having even one thing to which he could become covetously attached, not having even one dharma that he could renounce, and not seeing even the slightest dharma, whether inward or outward, that could be destroyed or which could contradict the path of causes and conditions. He is fully and incessantly possessed of the power of the Dharma.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's sixth dedication, the dedication to strengthening all roots of goodness. When the bodhisattva-mahāsattva abides in this dedication, he is always regarded with protective mindfulness by all buddhas. He is solidly irreversible in penetrating the deep nature of dharmas and in cultivating all-knowledge in accordance with the meaning of dharmas, in accordance with the nature of dharmas, in accordance with all solidly enduring roots of goodness, and in accordance with the perfect fulfillment of great vows, completely according with dharmas so solidly as to be invulnerable to harm even by any vajra. Thus he attains sovereign mastery in all dharmas.

At that time, having contemplated the ten directions, contemplated the assembled congregation, and contemplated the Dharma realm, Vajra Banner Bodhisattva penetrated the extremely profound meaning of these words and statements, cultivated the immeasurably vast

mind, covered the entire world with the mind of great compassion, developed the mind of the lineage of all buddhas of the past, future, and present, penetrated the meritorious qualities of all buddhas, perfected the body of all buddhas possessed of the powers of sovereign mastery, contemplated the mental dispositions of beings, accorded with the capacity of their roots of goodness to become ripened, relied on the Dharma nature body in manifesting the form body for their sakes, and, aided by the Buddha's spiritual powers, spoke these verses:

The bodhisattva manifests bodies serving as kings of countries, becoming in all worldly positions the one who is most incomparable. With merit and awesome radiance supreme over all, he everywhere produces benefit for all the many kinds of beings.

His mind is pure and free of all defiling attachments. With sovereign mastery in the world, he is obeyed and revered by all. Widely proclaiming right Dharma to provide instruction to the people, he everywhere enables beings to attain peace and security.

He manifests birth into noble families, ascends to the royal throne, and always relies on right teaching as he turns the wheel of Dharma. He is by nature humane, kind, and free of any inclination to cruelty. Reverently admiring him, all in the ten directions follow his guidance.

His wisdom and discernment are always completely clear and his physical appearance and talents are all fully complete. In his governing and leading the country, no one fails to obey him. He vanquishes the armies of Māra, doing away with them all.

He solidly upholds pure moral precepts, stays free of transgressions, possesses decisive resolve and patience that cannot be shaken, forever wishes to cleanse himself of all thoughts of anger, and always delights in cultivating the Dharma of all buddhas.

Beverages, food, fragrances, garlands, and robes as well as carriages, horses, couches, cushions, chairs, and lanterns—The bodhisattva gives all of these to the people while also providing them with countless other such things.

He practices giving in order to benefit others and in order to enable them to arouse the vast resolve. When giving to the Venerable Victorious Ones³⁹³ and others, his mind is in all cases pure and filled with joy.

The bodhisattva gives everything everywhere. Whether it is inward or outward, he is able to relinquish it all. He certainly causes his mind to remain forever pure and never allows it to become narrow or inferior for even a moment.

Sometimes he gives his head, sometimes gives his eyes,
 sometimes gives his hands, and sometimes gives his feet.
 His skin, flesh, bones, marrow, and other such things—
 He sacrifices them all with a mind that is forever free of miserliness.

The bodhisattva's body may dwell in the position of a great king
 or in an aristocratic and noble lineage as one revered among men,
 yet he may open his mouth, cut out his tongue, and give it to beings
 with a joyously delighted mind free of any concern or clinging to it.

He then takes all the merit from that giving of his tongue
 and dedicates it to benefiting all beings,
 wishing that, in reliance on these supreme causes and conditions,
 everyone will acquire a *tathāgata's* broad and long tongue.

He sometimes gives away his wife, his sons, and his royal throne
 and sometimes gives his body to provide the work of a servant,
 doing so with a pure mind always abiding in joyous delight,
 remaining free of worries or regrets in all such circumstances as these.

Whatever others delight in or seek, he gives it all to them and
 never wearies of practicing timely giving.
 He is able to distribute everything he owns
 and completely satisfies everyone who comes to him as a supplicant.

He gives his body in order to be able to hear the Dharma,
 cultivates all kinds of austerities as he seeks to realize bodhi,
 also sacrifices everything for the sake of beings,
 and never retreats from his quest to acquire unexcelled wisdom.

Due to having heard right Dharma from the Buddha,
 he then gives up his own body to serve as his attendant.
 Then, wishing to rescue all beings,
 he arouses thoughts of measureless joy in doing so.

He observes the ability of the Bhagavat, the Great Guide,
 to bestow vast benefit with the mind of loving-kindness.
 Then, filled with exultation, he becomes joyful
 on hearing and absorbing the flavor of the Tathāgata's deep Dharma.

The bodhisattva's roots of goodness
 are all dedicated to all beings
 with the intention to rescue them all without exception
 and forever enable their liberation and perpetual happiness.

The bodhisattva's entire retinue consists of those possessing
 majestic physical features and the ability to be eloquent and wise
 who are replete with flower garlands, robes, and perfumes
 and the many different kinds of adornments.

All those in this entire retinue, so extremely rare—
 the bodhisattva is able to give them all away.
 Solely devoted to right awakening and liberating the many beings—
 He never even briefly relinquishes such resolve.

In this way, the bodhisattva deeply contemplates
 and fully implements the many different kinds of vast karmic works
 and then dedicates them to all sentient beings,
 and yet never raises any thoughts of grasping or attachment.

The bodhisattva is willing to relinquish his position as a great king
 as well as his country, all of its cities, its outlying areas,
 his palaces, towers, gardens, and groves,
 and those who serve and protect him, giving all without reservation.

For countless hundreds of thousands of kalpas,
 in place after place, he travels all about practicing giving,
 doing so to teach and guide the many kinds of beings,
 enabling them all to pass beyond and ascend the unexcelled shore.

Countless kinds of beings, each of them different,
 come and gather from the worlds of the ten directions.
 Having observed this, the bodhisattva's mind feels overjoyed
 and completely satisfies them all, each according to his needs.

Just as with the dedications made by all buddhas of the three times,
 the bodhisattva also cultivates just such works as these.
 Whatever has been practiced by the Bhagavat, the Trainer of Men—
 he follows along, training in all of it, reaching the far shore.

The bodhisattva contemplates all dharmas, investigating:
 "Who is it that is able to penetrate these dharmas?"
 "How does one achieve entry?" "What is it that is entered?"
 Practicing giving in this way, his mind has no place it dwells.

The knowledge of expedients used in the bodhisattva's dedications,
 the skillful means dharmas adopted in the bodhisattva's dedications,
 the ultimate reality of the bodhisattva's dedications—
 He remains free of any attachment to any of these dharmas.

His mind does not discriminate among any actions
 nor does he have any defiling attachment to the fruits of actions.
 He knows³⁹⁴ that the nature of bodhi arises from conditions
 and enters the deep Dharma realm without opposition.

He does not hold that karma exists in the body,
 nor does he hold that it abides in the mind.
 With wisdom, he fully realizes karma has no inherent nature,
 yet, because of causes and conditions, karma is never lost.

His mind does not erroneously grasp at past dharmas
nor does it have any covetous attachment to future matters.

He does not have any dwelling in the present, either,
and fully comprehends the three times are all empty and quiescent.

The bodhisattva has already reached the far shore in [fathoming] form.
So too with feeling, perception, formative factors, and consciousness.
He has stepped entirely out of the world's flow of births and deaths,
even as his mind remains humble and is always pure.

He deeply contemplates the five aggregates, the eighteen sense realms,
and the twelve sense bases as well as his own body,
seeking for bodhi in every one of these,
and finds their essential nature cannot ever finally be apprehended.

He does not seize on any signs of dharmas as permanent,
nor does he become attached to any signs of their annihilation.
The nature of dharmas is neither existent nor nonexistent,
and there is no end to the sequential unfolding of karma's principle.

He does not abide in any dharma,
nor does he perceive the existence of either beings or bodhi.
Even seeking them in the lands of the ten directions and three times,
he finds that ultimately nothing at all that can be apprehended.

If one is able to contemplate all dharmas in this way,
then, just as is understood by all buddhas,
although one seeks for their nature, it cannot be apprehended.
Even so, the bodhisattva's practices are still not done in vain.

The bodhisattva fully knows it is from conditions that dharmas exist
and knows this does not contradict any of the paths that are practiced.
He reveals and explains all the traces left by karmic deeds,
wishing to enable all beings to attain purification.

This is the path that is practiced by those who are wise
and that has been proclaimed by all the *tathāgatas*.
If one follows it, meditates on it, and penetrates its right meaning
then one will naturally awaken and realize bodhi.

All dharmas have no arising or destruction
and also have no coming or going.
One does not die here and then become reborn there.
One realizing this understands and awakens to all buddhas' Dharma.

If one fully comprehends the true nature of dharmas
and still makes no discriminations regarding the nature of dharmas,
knowing dharmas have no nature and being free of discriminations,
this person has thoroughly penetrated the wisdom of all buddhas.

The nature of dharmas pervades all places,
including all beings as well as their lands.
It is present in all three periods of time without exception,
and yet it still has no form or features that can be apprehended at all.

Everything to which all buddhas have so completely awakened,
he has taken it all in and grasped it all without exception.
Although one might speak of all dharmas of the three periods of time,
all such dharmas as these are all nonexistent.

Just as the nature of all dharmas is everywhere pervasive,
so too it is with the dedications performed by the bodhisattva.
It is in this way that he makes dedications to all beings,
forever remaining in the world, never retreating.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that equally accords with all beings? Sons of the Buddha, this bodhisattva-mahāsattva accords with whatever roots of goodness have been accumulated, namely: small roots of goodness, great roots of goodness, vast roots of goodness, abundant roots of goodness, measureless roots of goodness, various roots of goodness, roots of goodness as numerous as atoms, *asaṃkhyeyas* of roots of goodness, boundlessly many roots of goodness, inconceivably many roots of goodness, immeasurably many roots of goodness, roots of goodness related to the sphere of the buddhas, roots of goodness related to the sphere of the Dharma, roots of goodness related to the sphere of the Sangha, roots of goodness related to the sphere of good spiritual guides, roots of goodness related to the sphere of all beings, roots of goodness related to the sphere of skillful means, roots of goodness related to cultivating all good thoughts, roots of goodness related to inward objects, roots of goodness related to outward objects, roots of goodness related to the sphere of the boundlessly many aids to enlightenment, roots of goodness related to diligently cultivating giving away everything, roots of goodness related to the supreme resolve to maintain ultimate purity in observing the moral precepts, roots of goodness related to patience in which one maintains equanimity in all things and has nothing one cannot endure, roots of goodness related to always being vigorous and maintaining irreversible resolve, roots of goodness related to using great skillful means to enter countless samādhis, roots of goodness related to using wisdom in skillful contemplations, roots of goodness related to knowing the differences in all beings' mental behavior, roots of goodness related to accumulating boundless meritorious qualities, roots of goodness

related to diligently cultivating the bodhisattva's actions and practices, and roots of goodness related to protecting and nurturing those in all worlds.

Sons of the Buddha, the bodhisattva-mahāsattva cultivates and securely abides in these roots of goodness, enters them, absorbs them, accumulates them, procures them, comprehends them, and attains purity of mind with them. As he begins to develop them, he acquires the mind of patience, closes the gates to the wretched destinies, skillfully controls his faculties, becomes fully possessed of the awesome deportment, abandons the inverted views, achieves perfect fulfillment of right conduct, becomes capable of serving as a vessel for the Dharma of all buddhas, becomes able to serve beings as a good field of merit, becomes one of whom the Buddha is mindful, grows the roots of goodness for buddhahood, dwells in the vows of all buddhas, performs the works of all buddhas, attains sovereign mastery of mind equal even to that of all buddhas of the three periods of time, progresses toward the site of enlightenment of buddhahood, enters the powers of a *tathāgata*, acquires the physical marks of a buddha, transcends all worlds, does not delight in celestial rebirth, does not covet the happiness of wealth, and is not attached to any of the practices.

Dedicating all his roots of goodness, he becomes a treasury of meritorious qualities for all beings, dwells in the ultimate path, everywhere protects everyone, pulls beings out of the paths of falseness, and enables them to abide securely in all good dharmas. He ceaselessly and endlessly pervades all realms, opens the gates to all-knowledge and bodhi, erects the banner of wisdom, and purifies the great path. He is everywhere able to manifest in all worlds and enable the elimination of defilements. With a mind that is well trained, he is born into the family of the Tathāgata, purifies the lineage of the buddhas, becomes perfectly replete in meritorious qualities, becomes a great field for the planting of merit, and becomes a refuge for those in the world. He establishes beings by enabling them all to attain purity and always diligently cultivate all kinds of roots of goodness.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates all roots of goodness with the power of his pure vows and his bodhi resolve, he reflects in this way: "These roots of goodness are accumulated by the resolve to attain bodhi, are contemplated by the resolve to attain bodhi, are initiated by the resolve to attain bodhi, are willed by the resolve to attain bodhi, and are increased by the resolve to attain bodhi. They are all created due to sympathetic pity

for all beings, are all created in order to progress in the quest to attain the knowledge of all modes, and are all created in order to develop the Tathāgata's ten powers." As he reflects in this way, his roots of goodness increase and he never retreats.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this way: "Due to the karmic rewards accruing from these roots of goodness, may I cultivate the bodhisattva practices to the very end of all future kalpas, kindly giving them all to all beings, dedicating them all to all beings everywhere without exception. May they cause an *asaṃkhyeya* of worlds to be filled with precious jewels, an *asaṃkhyeya* of worlds to be filled with clothing, an *asaṃkhyeya* of worlds to be filled with marvelous incense, an *asaṃkhyeya* of worlds to be filled with adornments, an *asaṃkhyeya* of worlds to be filled with countless *maṇi* jewels, an *asaṃkhyeya* of worlds to be filled with exquisite flowers, an *asaṃkhyeya* of worlds to be filled with excellent flavors, an *asaṃkhyeya* of worlds to be filled with valuables, an *asaṃkhyeya* of worlds to be filled with couches and chairs shaded with jeweled canopies and covered with marvelous robes, and an *asaṃkhyeya* of worlds to be filled with all different kinds of jeweled crowns with various adornments. Then, even if a single person always kept coming back until the end of future kalpas, seeking each time to be given all these things, I would never cease to graciously give them all to him, and would never weary of doing so. And just as I would do this for that one person, so too would I also give them to all other beings in this same way."

Sons of the Buddha, when this bodhisattva-mahāsattva gives in this way, he does so with a mind free of falseness, with a mind free of anything he hopes for, with a mind free of concerns about fame or reputation, with a mind free of any regrets, and with a mind free of any irritation. Rather, he would only arouse a mind solely intent on seeking the path to all-knowledge, a mind willing to relinquish everything, a mind of heart-felt sympathy for beings, a mind intent on teaching and ripening them, and a mind intent on enabling them all to dwell securely in the wisdom of all-knowledge.

Sons of the Buddha, to the very end of all future kalpas, the bodhisattva-mahāsattva dedicates all his roots of goodness in this way, always practicing kindly giving.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in these ways:

I wish that, as gifts for a single being, I could fill an *asaṃkhyeya* of worlds with precious elephants complete in their seven parts, well-disciplined by nature, decorated with gold banners,

covered with a gold-mesh caparison, and adorned with all different kinds of exquisite gems;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with precious horses like the king of the dragon horses, each of them decorated with adornments made of many different kinds of jewels;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with female entertainers able to play all different kinds of marvelous music;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with sons and daughters;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with bodies of mine that had all resolved to attain bodhi;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own heads that had all already aroused the non-neglectful mind;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own eyes;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with my own bodies' blood, flesh, bones, and marrow even as my mind remained free of any fond attachment to them;

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with the positions of sovereign kings serving as rulers; and

I wish that, to take to him as gifts, I could fill an *asaṃkhyeya* of worlds with servants to serve him.

The bodhisattva-mahāsattva uses many different kinds of gifts such as these, doing so to the very end of all future kalpas, thus becoming securely established in the mind intent on vast giving of everything to all beings, providing such gifts for all beings everywhere in all realms of beings just as he would do so for that one single being.

Sons of the Buddha, just as, when the bodhisattva-mahāsattva cultivates the bodhisattva practices, he is willing to give gifts such as these to a single being in a single world to the very end of all kalpas of the future, so too is he willing to give in this same way to satisfy all beings in all worlds throughout all of space and the entire Dharma realm. His great compassion extends everywhere to them all as he incessantly bestows heartfelt sympathy on them all and provides offerings to them all in accordance with whatever they might need. In doing so, he does not allow his practice of giving to pause due to encountering any particular kinds of conditions.

Rather, it continues on in this manner without him ever feeling any weariness for even the moment of a finger snap.

Sons of the Buddha, as he performs such giving, the bodhisattva-mahāsattva brings forth these states of mind, namely: the unattached mind, the unbound mind, the liberated mind, the immensely powerful mind, the extremely profound mind, the well-focused mind, the unattached mind, the mind free of any conception of anyone possessed of a life span, the well-trained mind, the undistracted mind, the mind free of erroneous perceptions, the mind which possesses the nature of the various jewels,³⁹⁵ the mind that does not seek karmic rewards, the mind that completely comprehends all dharmas, the mind that abides in great dedications, the mind that is skillful and decisive in comprehending all meanings, the mind that enables all beings to abide in unexcelled wisdom, the mind that produces the light of the great Dharma, and the mind that penetrates the wisdom of all-knowledge.

Sons of the Buddha, in each successive mind-moment, the bodhisattva-mahāsattva dedicates all the roots of goodness he has accumulated, doing so in these ways:

- May all beings acquire abundant wealth and jewels and not want for anything;
- May all beings develop an inexhaustibly great treasury of meritorious qualities;
- May all beings acquire every kind of peaceful security, and happiness;
- May all beings increasingly perform the works of the bodhisattva-mahāsattvas;
- May all beings successfully fulfill countless dharmas of utmost supremacy;
- May all beings attain irreversibility in the vehicle leading to all-knowledge;
- May all beings everywhere see all buddhas of the ten directions;
- May all beings forever abandon the world's delusions and defilements;
- May all beings acquire the pure and impartial mind; and
- May all beings leave behind the difficult rebirth circumstances³⁹⁶ and attain all-knowledge.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these, he becomes filled with joy, [wishing]:

- To enable all beings to acquire benefit and happiness;
- To enable all beings to develop impartial minds;

- To enable all beings to abide in a mind capable of relinquishing;
- To enable all beings to abide in a mind able to give everything;
- To enable all beings to abide in a joyfully giving mind;
- To enable all beings to abide in a mind of giving that ensures perpetual freedom from poverty;
- To enable all beings to abide in a mind that gives away all wealth and jewels;
- To enable all beings to abide in a mind that gives away measureless wealth and jewels;
- To enable all beings to abide in a mind that is devoted to universal giving, measureless giving, and giving everything;
- To enable all beings to abide in a mind that gives incessantly to the very end of all future kalpas;
- To enable all beings to abide in a mind of giving that relinquishes everything without regrets or afflictions;
- To enable all beings to abide in a mind of giving that relinquishes all the necessities of life;
- To enable all beings to abide in a mind that gives in accordance with circumstances;
- To enable all beings to abide in a mind that attracts others through giving;³⁹⁷
- To enable all beings to abide in a mind that gives on a vast scale;
- To enable all beings to abide in a mind that relinquishes countless adornments as offerings;
- To enable all beings to abide in a mind that gives without attachment;
- To enable all beings to abide in a mind that gives equally to all;
- To enable all beings to abide in a mind of giving that is as extremely strong as vajra;
- To enable all beings to abide in a mind of giving that is as bright as the sun;
- To enable all beings to abide in a mind of giving that embraces the wisdom of the Tathāgata;
- To enable all beings to have a retinue fully endowed with roots of goodness;
- To enable all beings to have roots of goodness and wisdom which always manifest directly before them;
- To enable all beings to acquire minds of fully developed and indestructible purity;
- To enable all beings to perfect the most supremely pure roots of goodness;
- To enable all beings to awaken from the slumber of the afflictions;

- To enable all beings to extinguish all doubts;
- To enable all beings to acquire the pure meritorious qualities arising from impartiality and wisdom;
- To enable all beings to develop perfectly full and indestructible meritorious qualities;
- To enable all beings to possess pure and unshakable samādhi;
- To enable all beings to abide in the indestructible wisdom of all-knowledge;
- To enable all beings to perfect the bodhisattva's measureless purity in the practice of the spiritual superknowledges;
- To enable all beings to cultivate and accumulate roots of goodness without attachment;
- To enable all beings to bear in mind the purity of mind of all buddhas of the past, future, and present;
- To enable all beings to develop pure and excellent roots of goodness;
- To enable all beings to extinguish all path-obstructing dharmas which are the works of Māra;
- To enable all beings to possess the dharmas producing the meritorious qualities of unimpeded purity and impartiality;
- To enable all beings to use the vast mind to always practice the unremitting mindfulness of all buddhas;
- To enable all beings to always draw near to the buddhas and be diligent in making offerings to them;
- To enable all beings to open wide the gates to all roots of goodness and be able to fulfill all the dharmas of pristine purity;
- To enable all beings to completely purify the immeasurable minds, the vast mind, and the most supreme mind;
- To enable all beings to perfect the mind of pure and impartial giving;
- To enable all beings to maintain consistent purity in upholding the *śīla pāramitā* of all buddhas;
- To enable all beings to acquire the *pāramitā* of great patience;
- To enable all beings to abide in the vigor *pāramitā* and remain forever free of indolence;
- To enable all beings to abide in measureless meditative absorptions and become able to produce the many different kinds of spiritual superknowledges and wisdom;
- To enable all beings to acquire the *prajñā pāramitā* by which they realize that all dharmas have no essential nature of their own;
- To enable all beings to attain complete realization of the infinitely pure Dharma realm;

- To enable all beings to fulfill all spiritual superknowledges and pure roots of goodness;
- To enable all beings to abide in the practice of equanimity and achieve perfect fulfillment in the accumulation of all good dharmas;
- To enable all beings to skillfully enter the realms of all buddhas and pervade them all;
- To enable all beings to attain complete purity in the actions of body, mouth, and mind;
- To enable all beings to attain complete purity in the karmic rewards of their good actions;
- To enable all beings to fully comprehend the complete purity of all dharmas;
- To enable all beings to fully comprehend the complete purity of the true meaning;
- To enable all beings to attain complete purity in cultivating the supreme practices;
- To enable all beings to accomplish the great vows of all bodhisattvas with complete purity;
- To enable all beings to attain complete purity in their realization of all meritorious qualities and wisdom;
- To enable all beings to perfect all the same-substance roots of goodness³⁹⁸ and then dedicate them to the generation and complete fulfillment of the vehicle leading to all-knowledge;
- To enable all beings to achieve the complete fulfillment of the purification of all buddha lands;
- To enable all beings to achieve the complete fulfillment of the ability to see all buddhas and yet remain free of attachment;
- To enable all beings to possess the major marks and secondary signs as the complete fulfillment of adornment with meritorious qualities;
- To enable all beings to acquire the sixty kinds of voices, to speak words of sincere truth, all of which can be believed and accepted, to become adorned with the hundred thousand types of dharmas, and to achieve complete fulfillment of the Tathāgata's unimpeded meritorious qualities and exquisite voice;
- To enable all beings to perfect the unimpeded and equanimous mind adorned with the ten powers;
- To enable all beings to acquire the endless Dharma light of all buddhas and the complete fulfillment of all forms of eloquence;
- To enable all beings to acquire the unexcelled fearlessness and the lion's roar of the Hero among Men;

- To enable all beings to acquire all-knowledge and turn the irreversible wheel of the endless Dharma;
- To enable all beings to attain complete fulfillment in fully understanding all dharmas and revealing them and expounding on them for others;
- To enable all beings to achieve complete fulfillment in the timely cultivation of pure and good dharmas;
- To enable all beings to attain perfect purity in the unsurpassable Dharma Jewel equivalent to that achieved by the Master Guide;
- To enable all beings to achieve complete fulfillment of a single adornment, countless adornments, the great adornment, and the adornments of all buddhas;
- To enable all beings to equally enter and go everywhere in all realms throughout the three periods of time;
- To enable all beings to travel to all buddha *ksetras* to listen to and absorb right Dharma, having none of them in which they do not travel about everywhere;
- To enable all beings to develop such wisdom and beneficence that they become as revered in the world as a buddha;
- To enable all beings to know all dharmas with perfectly fulfilled all-knowledge;
- To enable all beings to accomplish the works of unshakable [meditative absorption] and acquire their unimpeded and perfectly full fruits;
- To enable all beings to develop the spiritual superknowledges in all their faculties³⁹⁹ and become able to know the faculties of all beings;
- To enable all beings to acquire the non-discriminating wisdom that cognizes the identity [of all dharmas] and their single sign of all-pervading purity.
- To enable all beings to avoid contradicting principles and become fully endowed with roots of goodness;
- To enable all beings to acquire clear and penetrating realization of sovereign mastery in all the bodhisattva's spiritual superknowledges;
- To enable all beings to acquire the endless meritorious qualities of all buddhas and become equally endowed with merit and wisdom;
- To enable all beings to arouse the resolve to attain bodhi and fully understand all dharmas are equally possessed of the same single sign;
- To enable all beings to completely comprehend right Dharma and become the most supreme fields of merit for the world;

- To enable all beings to perfect the impartial and pure great compassion and become for all benefactors an immensely potent field of merit;
- To enable all beings to become foremost in steadfastness⁴⁰⁰ so that nothing can impede them;
- To enable all beings to benefit whoever sees them and never be defeated in their ability to do so;
- To enable all beings to perfect the mind of supreme equanimity;
- To enable all beings to become well able to fully comprehend all dharmas and gain great fearlessness;
- To enable all beings to emanate a single ray of light that everywhere illuminates all worlds of the ten directions;
- To enable all beings to never retreat from cultivating all bodhisattvas' practice of vigor;
- To enable all beings to fulfill all kinds of conduct and vows through the practice of but a single kind of conduct and vows;
- To enable all beings to use but a single sublime voice to enable all who hear it to understand;
- To enable all beings to become fully possessed of the pure mind of all bodhisattvas;
- To enable all beings to everywhere succeed in meeting and serving all good spiritual guides;
- To enable all beings to incessantly cultivate the bodhisattva practices and train beings;
- To enable all beings to use marvelous eloquence and possess all voices in adapting to beings as they incessantly and extensively expound [on the Dharma];
- To enable all beings to know all minds with the one mind as they impartially dedicate their roots of goodness [to them all];
- To enable all beings to always delight in accumulating all roots of goodness and establishing beings in pure wisdom;
- To enable all beings to acquire all-knowledge and the pure body possessed of merit and wisdom;
- To enable all beings to thoroughly know the roots of goodness of all beings and then contemplate and make dedications to ripen them all;
- To enable all beings to acquire all-knowledge and reach the complete fulfillment of the right and perfect enlightenment;
- To enable all beings to fully attain the spiritual superknowledges with which, as they manifest in one place, they manifest in all places;

- To enable all beings to attain the universally adorning wisdom with which, as they purify a single congregation, they purify all congregations;
- To enable all beings to see all buddha lands in any single buddha land;
- To enable all beings to everywhere adorn all buddha lands with all adornments, ineffably many adornments, measurelessly many adornments, and endlessly many adornments;
- To enable all beings to attain a decisive understanding of the extremely profound meaning in all dharmas;
- To enable all beings to acquire sovereign mastery of all *tathāgatas'* most superior and foremost spiritual superknowledges;
- To enable all beings to acquire sovereign mastery of the spiritual superknowledge in which one manifests as neither one nor many and possesses all the meritorious qualities;
- To enable all beings to fully develop the same roots of goodness and receive the crown-anointing consecration from all buddhas; and
- To enable all beings to achieve the complete fulfillment of the pure wisdom body and become the most revered of all in all the realms of existence.

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva compassionately and sympathetically benefits and bestows happiness on all beings and enables them all to attain purity, to abandon miserliness and jealousy, to take on supremely marvelous rebirths, to possess great awesome virtue, to develop great resolute faith, and to forever abandon anger and all the vision-obscuring turbidities so that their minds become purified, they develop straightforwardness and pliancy of character, they become free of flattery, deviousness, doubts, and delusion, and they adopt the practices leading to emancipation, doing so with an indestructibly steadfast and equanimous resolve that is forever irreversible, that completely perfects the power of the dharmas of pristine purity, and that becomes free of afflictions and faults. He practices skillful dedications, always cultivates right practice, trains beings, extinguishes all unwholesome karma, and cultivates the austere practices and all kinds of roots of goodness.

He also encourages beings, enables them to cultivate and accumulate [roots of goodness], and everywhere fully takes on the many kinds of sufferings for sentient beings. Using the eye of great wisdom to contemplate their roots of goodness, he realizes they are naturally possessed of wisdom and then uses skillful means to make dedications to benefit all beings:

- To enable all beings to become securely established in all the bases of pure meritorious qualities;
- To enable all beings to accumulate all roots of goodness and realize the nature and meaning of all the meritorious qualities;
- To enable all beings to thoroughly purify all their roots of goodness;
- To enable all beings to plant all the good dharmas in the realms of the fields of merit, doing so with a mind that remains free of regrets in doing so;
- To enable all beings to gather in all beings and enable every one of them to progress toward the realization of all-knowledge; and
- To enable all beings to gather together all their roots of goodness and then dedicate each of them to others impartially and appropriately.

He also dedicates all his roots of goodness in these ways: “May all beings attain ultimate peace and security; may all beings attain ultimate purity; may all beings attain ultimate happiness; may all beings attain ultimate liberation; may all beings attain ultimate equanimity; may all beings attain ultimate complete comprehension; may all beings become ultimately established in the dharmas of pristine purity; may all beings acquire the unimpeded eyes; may all beings skillfully train their own minds; and may all beings fully possess the ten powers and train beings.”

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he is not attached to karmic works, is not attached to karmic rewards, is not attached to the body, is not attached to things, is not attached to *kṣetras*, is not attached to regions, is not attached to beings, is not attached to the nonexistence of beings, is not attached to all dharmas, and is not attached to the nonexistence of all dharmas.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in this way, he bestows all these roots of goodness on the entire world, [reflecting]: “May all beings fully develop the Buddha’s knowledge, acquire the pure mind, possess completely clear wisdom, gain inward quiescence of mind, remain unmoved by outer conditions, and perpetuate and perfect the lineage of all buddhas of the three periods of time.”

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates dedications such as these, he attains such unsurpassably complete transcendence that even all the world’s words of praise could never completely describe it. He cultivates all the bodhisattva practices and becomes unimpeded in his ability to go and visit all buddha

lands to see all buddhas. He is also able to see everything practiced by all bodhisattvas in all worlds and uses fine skillful means to distinguish for beings the extremely profound meaning of statements about dharmas. He acquires the *dhāraṇīs* with which he becomes able to endlessly expound on the sublime Dharma throughout all kalpas of the future.

In each successive mind-moment, for the sake of beings, he everywhere manifests his bodies like reflected images in an ineffable-ineffable number of worlds and makes offerings to all buddhas. In each successive mind-moment, he brings about the all-pervading purification of an ineffable-ineffable number of buddha lands. He insatiably cultivates the wisdom with which he purifies buddha *kṣetras* and, in each successive mind-moment, he enables an ineffable-ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of beings to achieve the perfection of purity and the complete fulfillment of equanimity.

In all those lands, he diligently cultivates all the *pāramitās*, gathers in beings, and perfects the purification of his karmic deeds. He acquires the unimpeded ear with which he listens to the turning of the Dharma wheel as it is turned by each of the *tathāgatas* in every one of those ineffable-ineffable number of buddha worlds. He listens to, accepts, and upholds those teachings in energetically diligent cultivation and never thinks for even a single mind-moment to abandon them. He abides in the bodhisattva's spiritual super-knowledges in which nothing is apprehensible, there is nothing to rely on, there is nothing that is done, and there are no attachments. In but a single *kṣaṇa* or the instant of a finger snap, he is able to issue division bodies that go everywhere to visit an ineffable number of buddha worlds in which he shares the same views as all the other bodhisattvas there.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates the bodhisattva practices in these ways, not only are the ineffable-ineffable number of pure meritorious qualities he fulfills such that, if recalled and eulogized, one could never come to the end of their praises, this is even more so the case with his attainment of unexcelled bodhi and his realization of the equality and purity of all buddha *kṣetras*, the equality and purity of all beings, the equality and purity of all bodies, the equality and purity of all faculties, the equality and purity of all karmic fruits, the equality and purity of all congregations and sites of enlightenment, the equality and purity of all perfectly fulfilled practices, the equality and purity of the expedient knowledge of all dharmas, the equality and purity of

all *tathāgatas'* vows and dedications, and the equality and purity of all buddhas' spheres of spiritual superknowledges.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he acquires gateways to happiness in which all qualities are pure and those countless meritorious qualities are fully adorned. When he makes dedications in these ways: beings do not oppose all *kṣetras*; *kṣetras* do not oppose all beings; *kṣetras* and beings do not oppose karmic deeds; karmic deeds do not oppose *kṣetras* and beings; thought does not oppose mind; mind does not oppose thought; thought and mind do not oppose realms; realms do not oppose thought and mind; karmic deeds do not oppose karmic retribution; karmic retribution does not oppose karmic deeds; karmic deeds do not oppose courses of karmic action; karmic actions do not oppose karmic deeds; the nature of dharmas does not oppose their marks; the marks of dharmas do not oppose their nature; the arising of dharmas does not oppose their nature; the nature of dharmas does not oppose their arising; the equality of *kṣetras* does not oppose the equality of beings; the equality of beings does not oppose the equality of *kṣetras*; the equality of all beings does not oppose the equality of all dharmas; the equality of all dharmas does not oppose the equality of all beings; the equality of the epitome of dispassion does not oppose the equality of all beings' establishment; the equality of all beings' establishment does not oppose the epitome of dispassion; the past does not oppose the future; the future does not oppose the past; the past and the future do not oppose the present; the present does not oppose the past and the future; the equality of time does not oppose the equality of buddhas; the equality of buddhas does not oppose the equality of time; the bodhisattva practices do not oppose all-knowledge; and all-knowledge does not oppose the bodhisattva practices.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he realizes the equality of karmic deeds, the equality of karmic retributions, the equality of bodies, the equality of skillful means, the equality of vows, the equality of all beings, the equality of all *kṣetras*, the equality of all practices, the equality of all knowledge, and the equality of all buddhas of the three periods of time as he is also able to serve all buddhas, able to make offerings to all bodhisattvas, able to plant all roots of goodness, able to fulfill all great vows, able to teach all beings, able to fully know all karmic deeds, able to serve and make offerings to all good spiritual guides, able to enter all pure congregations and sites of enlightenment, able to reach a penetrating comprehension of all right teachings, and able to fulfill all the dharmas of pristine purity.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva’s seventh dedication, the dedication that equally accords with all beings. If the bodhisattva-mahāsattva perfects this dedication, then:⁴⁰¹

He is able to vanquish all demon adversaries and extricate all the thorns of desire;

He acquires the bliss of emancipation and dwells in the non-dual nature;

He possesses great awesome virtue and rescues and protects beings;

He becomes a king of meritorious qualities with the unimpeded capacity for psycho-physical travel;

He travels to all *kṣetras* and enters the station of quiescence;

He possesses all the bodies,⁴⁰² perfects the bodhisattva conduct, and attains sovereign mastery of mind in all the practices and vows;

He clearly distinguishes and fully knows all dharmas and is able to take births everywhere in all buddha *kṣetras*;

He acquires the unimpeded ear, hears all the sounds in all *kṣetras*, acquires the pure wisdom eye, sees all buddhas, and never leaves them even briefly; and

He perfects the roots of goodness in all spheres of experience, becomes free of any mental conception of high or low, and realizes the inapprehensibility of all dharmas.

The bodhisattva-mahāsattva equally accords with all beings as he dedicates all roots of goodness in these ways.

At that time, aided by the Buddha’s spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

All of the merit created by the bodhisattva
is sublime, vast, extremely deep, and far-reaching.
Even what he cultivates in but a single mind-moment,
he is able to dedicate boundlessly.

All the life-supporting possessions owned by the bodhisattva
are of all different kinds, abundant, and are limitless *koṭīs* in number.
His perfumed elephants and precious horses harnessed to carriages
as well as his clothing, gems, and wealth are all especially marvelous.

He may give his head, his eyes, or his hands and feet,
or may offer up his body, its flesh or its bones and marrow.
They all pervade the countless *kṣetras* of the ten directions
as he gives them to all, causing them to become present everywhere.

As he dedicates all the merit he cultivates
throughout the course of countless kalpas,

wishing to rescue and liberate all the many kinds of beings,
his mind still never retreats from this resolve.

In order to liberate beings, the bodhisattva
always cultivates the most excellent acts of dedication,
everywhere enabling those in the three realms to be happy,
empowering them all to realize the unexcelled fruition.

The bodhisattva everywhere makes the impartial vow
to dedicate to all the many kinds of beings
whatever pure deeds he ever accumulates.
He then never relinquishes such a great vow.

The vow power of the bodhisattva is limitless and unimpeded.
He includes within it everyone in all worlds.
As he makes such dedications for all the many kinds of beings,
he never for even a moment discriminates among them.

He vows to enable all beings to attain wisdom that is completely clear
giving and observance of moral precepts, all of which are pure,
and vigorous cultivation which never becomes indolent.
Such great vows as these they never allow to lapse.

The bodhisattva's dedications reach the far shore of perfection
and everywhere open the gates to the pure and marvelous Dharma.
His wisdom matches that of the Most Honored of All Biped⁴⁰³
and his discernment of the genuine meaning reaches the ultimate.

The bodhisattva has already mastered eloquence in verbal expression.
So too is this true of his various ways of expressing wisdom.
He is unimpeded in teaching the Dharma in accordance with principle
and as he does so his mind remains unattached.

He always refrains from establishing dualities regarding any dharmas
even as he also refrains from establishing non-duality, either,
for he has transcended both duality and non-duality
and realizes these are all simply functions of the pathway of words.

He realizes that all worlds are the same
in that none are not produced by the mind, speech, and all actions,
that beings themselves are illusory conjurations devoid of reality,
and all karmic rewards and retributions arise entirely from this.

Throughout all worlds,
all the various karmic rewards and retributions differ,
yet none of them are not in all cases produced by the power of karma.
Hence, if one extinguishes karma, then they all are brought to an end.

As the bodhisattva contemplates all worlds, [he sees that]
the karma of body, mouth, and mind are all the same

and also observes that beings abide in this same equality,
just as does the peerless Honored One among the Great Āryas.⁴⁰⁴

The bodhisattva dedicates all of his good karma
to enable all beings to acquire the pure form body
and become fully possessed of merit and skillful means,
the same as the unsurpassed Tamer of Men to Be Tamed.⁴⁰⁵

The bodhisattva benefits all the many types of beings
and dedicates all of his great ocean of merit,
wishing to enable them to have awesome radiance rare in the world
and then attain the body possessed of courage and great powers.

With whatever merit he cultivates,
he wishes to enable the world to become entirely pure
so that the purity of beings will come to be like
the matchless purity of the buddhas.

The bodhisattva becomes skilled in interpreting meanings
and is thus able to know the most supreme dharmas of all buddhas.
He dedicates impartially his many good works,
vowing to enable common beings to be the same as the Tathāgata.

The bodhisattva fully realizes that all dharmas are empty,
that all worlds are entirely nonexistent,
that nothing is created, and that there is no creator,
even as beings' karmic retributions are nonetheless still never lost.

As for whether dharmas are quiescent or not quiescent,
he abandons these duality-based discriminating thoughts,
realizes that all these discriminations are but worldly views,
and enters the right [and fixed] position⁴⁰⁶ where discriminations end.

Such a genuine son of the buddha as this
has been transformationally born from the Tathāgata's Dharma.
He is able to carry out such fine dedications as these
and extinguish all the doubts of those in the world.

Sons of the Buddha, what is the bodhisattva-mahāsattva's dedica-
tion that has the character of true suchness? Sons of the Buddha,
here the bodhisattva-mahāsattva abides in completely clear right
mindfulness with a solidly abiding resolve. Having abandoned
delusion, he single-mindedly cultivates with a deep and unmov-
ing mind, establishes himself in indestructible karmic works, pro-
gresses toward all-knowledge, and remains forever irreversible in
his resolute pursuit of the Great Vehicle as, with courage and fear-
lessness, he plants the roots of every kind of virtue. He everywhere
brings peace to the world, produces supreme roots of goodness,

cultivates the dharmas of pristine purity, increases in his great compassion, and perfects the jewel of the mind. Ever mindful of all buddhas, he protects and preserves right Dharma and maintains solid and resolute faith in the bodhisattva path. He perfects countless pure and sublime roots of goodness, diligently cultivates every kind of merit and wisdom, becomes a tamer of those to be tamed, develops the many kinds of good dharmas, and uses wisdom and skillful means in making dedications.

At this time, using the wisdom eye, the bodhisattva everywhere contemplates all the measureless and boundless roots of goodness. When cultivating and accumulating them, this may involve the pursuit of conditions, the preparation of resources, purification, obtaining entry, focused encouragement, initiation of practices, clear comprehension, thorough investigation, or explanations. All matters such as these in turn involve various methods, various objective circumstances, various characteristic features, various phenomena, various categories, various practices, various designations, various distinctions, various means of production, or various methods of cultivation.

All of these roots of goodness are established by the resolve to progress toward success in the vehicle of the ten powers and all of them are dedicated toward gaining the knowledge of all modes, for there is only one [vehicle.] There are not two.⁴⁰⁷ He dedicates all these roots of goodness in these ways:

- Vowing to achieve the complete fulfillment of unimpeded physical karma in cultivating the bodhisattva practices;
- Vowing to attain pure and unimpeded verbal karma in cultivating the bodhisattva practices;
- Vowing to perfect unimpeded mental karma in becoming established in the Great Vehicle;
- Vowing to attain the complete fulfillment of unimpeded resolve in purely cultivating all the bodhisattva practices;
- Vowing to arouse the measurelessly vast resolve to practice giving and provide assistance to all the boundlessly many beings;
- Vowing to gain sovereign mastery of mind in all dharmas and expound the great light of Dharma which no one can conceal;
- Vowing to clearly comprehend the bases of all-knowledge and arouse the bodhi resolve to entirely illuminate the world;
- Vowing to always maintain right mindfulness of all buddhas of the three periods of time and truly visualize the Tathāgata as appearing directly before him;

Vowing to abide in fully developed and especially supreme aspiration with which he leaves behind all *māras* and other such adversaries;

Vowing to become established in the wisdom of the Buddha's ten powers and never cease to everywhere gather in beings;

Vowing to gain samādhis and roam to all worlds and yet remain free of defiling attachments to the world;

Vowing to tirelessly dwell in all worlds, incessantly teaching beings;

Vowing to produce countless skillful means to implement contemplative wisdom and perfect the inconceivable path of the bodhisattva;

Vowing to acquire the wisdom with which he remains undeluded everywhere and is able to clearly distinguish all worlds;

Vowing to gain sovereign mastery in the power of the spiritual superknowledges with which, in but a single mind-moment, he is able to purify all lands;

Vowing to be able to penetrate the essential nature of all dharmas and perceive the purity of all worlds;

Vowing to succeed in generating non-discriminating wisdom with which he enters all *kṣetras* in any single *kṣetra*;

Vowing to use the adornments in all *kṣetras* to reveal everything and thereby teach countless and boundlessly many beings;

Vowing to reveal the boundless Dharma realm in a single buddha *kṣetra* and also do the same thing in all buddha *kṣetras*; and

Vowing to gain sovereign mastery in the great spiritual superknowledges and become able to go and visit all buddha lands.

Sons of the Buddha, using all such roots of goodness, the bodhisattva-mahāsattva vows to be able to adorn all buddha lands, vows to be able to go everywhere throughout all worlds, and vows to be able to perfect wisdom-based contemplations. And just as he makes dedications such as these for himself, so too does he do so for all beings, [thinking]:

May all beings forever abandon all the rebirth destinies of the hell realms, the animal realms, and the realm of King Yama;

May all beings extinguish all karma that produces obstacles;

May all beings attain the equanimity and wisdom of the universal mind;

May all beings accept both adversaries and friends with even-minded impartiality and enable them all to become happy and possess pure wisdom;

May all beings acquire perfectly full wisdom and its universally illuminating pure light;
 May all beings acquire fully developed contemplative wisdom and completely understand the meaning of reality;
 May all beings be able to progress with pure aspiration in their quest to attain bodhi and gain measureless wisdom; and
 May all beings become everywhere able to reveal the peaceful and secure dwelling place.

Sons of the Buddha, the bodhisattva-mahāsattva constantly uses the wholesome mind to make dedications in these ways, doing so:

To enable all beings to encounter the clouds of clarity and coolness which pour down the rain of Dharma;
 To enable all beings to always encounter fields of merit and excellent spheres of experience;
 To enable all beings to skillfully enter the treasury of the bodhi resolve and then preserve and protect it themselves;
 To enable all beings to abandon the hindrances and the manifest afflictions⁴⁰⁸ and thus skillfully abide in peace;
 To enable all beings to acquire unimpeded spiritual superknowledges and wisdom;
 To enable all beings to acquire the body possessed of the sovereign masteries with which they appear everywhere;
 To enable all beings to perfect the most excellent knowledge of all modes and never fail to be successful in benefiting others;
 To enable all beings to gather in the many classes of beings and enable them to attain purity;
 To enable all beings to gain the ultimate realization of all-knowledge; and
 To enable all beings to gain an unshakable mind free of all obstacles.

Sons of the Buddha, the bodhisattva-mahāsattva may see delightful lands, parks and groves, plants and trees, flowers and fruit, fine incense, excellent clothing, precious jewels, material wealth, and all kinds of adornments. He may see delightful towns and villages, may see monarchs possessed of sovereign powers, or may see dwelling places free from clamorous disturbances. Having seen such things, he uses his knowledge of skillful means to cultivate with intense diligence and produce countless supremely marvelous meritorious qualities with which to seek good dharmas for all beings, never being neglectful as he extensively accumulates many different kinds of fine things as vast as an ocean.

Using such endless goodness to benefit everyone and become a source of the many different kinds of good dharmas, he uses skillful means to dedicate all these roots of goodness without discriminating. He instructs others in the creation of countless roots of goodness of all different kinds and, with wisdom, always contemplates all beings, constantly bearing in mind the objective circumstances of their roots of goodness. With impartiality comparable to that of true suchness, he incessantly dedicates these roots of goodness for beings. The bodhisattva then dedicates all these roots of goodness in these ways:

- May all beings acquire the delightful vision of all *tathāgatas* with which they see the uniformly equal true nature of dharmas without attachment and with complete purity;
- May all beings see all the *tathāgatas* as extremely delightful and present perfectly full offerings to them;
- May all beings be reborn in all the extremely delightful and pure buddha *kṣetras*, free of all afflictions;
- May all beings be able to see all buddhas [and hear] their delightful Dharma;
- May all beings always delight in protecting and preserving the delightful practices of all bodhisattvas;
- May all beings acquire the delightful eyes of the good spiritual guides and see with unimpeded vision;
- May all beings always see all delightful things and not see anything that is offensive;
- May all beings realize all delightful dharmas and then diligently protect and preserve them;
- May all beings acquire the pure light of all buddhas' delightful dharmas;
- May all beings cultivate the delightful mind of all bodhisattvas that is able to relinquish everything;
- May all beings acquire the fearlessnesses and become able to teach all the delightful dharmas;
- May all beings acquire all bodhisattvas' extremely delightful and extremely deep samādhis;
- May all beings acquire all bodhisattvas' extremely delightful *dhāraṇī* gateways;
- May all beings acquire all bodhisattvas' extremely delightful skillfulness in contemplative wisdom;
- May all beings become able to manifest the bodhisattva's extremely delightful sovereign mastery in the spiritual superknowledges;

- May all beings become able to expound on the delightful, extremely profound, and sublime Dharma in the great congregations of all buddhas;
- May all beings become able to use skillful means to reveal and expound on the extremely delightful different statements [in the Dharma];
- May all beings always be able to arouse extremely delightful and impartial great compassion;
- May all beings arouse the extremely delightful great bodhi resolve in each successive mind-moment and thus always enable all their faculties to feel blissfully pleased;
- May all beings become able to enter the extremely delightful family of all *tathāgatas*;
- May all beings acquire the delightful practice by which they are able to train others and then proceed to incessantly train beings;
- May all beings acquire all bodhisattvas' extremely delightful and inexhaustible eloquence and then expound on all dharmas;
- May all beings dwell in all delightful worlds for an ineffable-ineffable number of kalpas, tirelessly teaching beings;
- May all beings use countless skillful means to be able to awaken to and enter all the extremely delightful Dharma gateways of all buddhas;
- May all beings acquire the delightful unimpeded skillful means by which they realize all dharmas have no fundamental bases;
- May all beings reach the delightful apex of dispassion and realize that all dharmas are ultimately non-dual, thereby cutting of all obstacles;
- May all beings reach the delightful apex of dispassion and realize that all dharmas are all equally real;
- May all beings attain the complete fulfillment of all bodhisattva's extremely delightful freedom from conceptual proliferation;
- May all beings gain the resolve that serves as a vajra treasury of vigor and then successfully complete the delightful path to all-knowledge;
- May all beings possess the delightful unimpeded roots of goodness and vanquish all their affliction adversaries; and
- May all beings acquire the delightful gateway to all-knowledge and manifest the realization of right enlightenment everywhere throughout the world.
- Sons of the Buddha, when the bodhisattva-mahāsattva cultivates roots of goodness such as these:
- He gains the light of wisdom;

He is accepted by a good spiritual guide;
 His mind is brightly illuminated by the Tathāgata's wisdom sun
 which forever extinguishes the darkness of delusion;
 He diligently cultivates right Dharma;
 He enters all the works of wisdom;
 He skillfully trains in the wisdom grounds;
 He spreads his roots of goodness throughout the Dharma realm;
 He dedicates his wisdom to reaching the source of all bodhisattvas' roots of goodness;
 He uses wisdom to deeply enter the ocean of great skillful means;
 and
 He perfects countless vast roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattva then dedicates these roots of goodness in these ways:

He does not become attached to the world;
 He does not seize on [the existence of] beings;
 His mind is pure;
 He does not depend on anything;
 He maintains right mindfulness of dharmas;
 He abandons discriminating views;
 He does not depart from the sovereign wisdom of all buddhas;
 He does not oppose the methods of right dedication of all buddhas of the three periods of time;
 He accords with all impartial practice of right Dharma;
 He does not contradict the true characteristics of the Tathāgata;
 He contemplates all three periods of time as equally devoid of any sign of the existence of any being;
 He skillfully accords with the path to buddhahood;
 He skillfully teaches the Dharma;
 He deeply fathoms its meaning;
 He enters the most supreme ground;
 He awakens to the genuine Dharma;
 His wisdom is complete;
 His resolute faith is steadfast;
 Although he skillfully cultivates right karma, he still realizes that by nature karma is empty [of inherent existence];
 He completely understands that all dharmas are like illusory conjurations;
 He realizes that all dharmas are devoid of any inherently existent nature;

In contemplating all concepts and the various practices, he accords with the world's conventional designations and discourse and yet he is free of any attachment to them;

He extinguishes all causes and conditions leading to attachment;

He understands principles in accordance with reality;

He contemplates the nature of all dharmas as quiescent;

He completely understands that all dharmas have the same single true character;

He realizes that the characteristics of all dharmas are not mutually contradictory;

He dwells together with bodhisattvas and cultivates their path;

He skillfully gathers in beings;

He enters the methods of dedication practiced by all bodhisattvas of the past, the future, and the present;

His mind is not frightened by any dharmas of the Buddha;

With the immeasurable minds, he enables all beings to attain purity;

He does not arouse any thought of attachment to a self or the possessions of a self anywhere in the worlds of the ten directions;

He is free of any discriminations regarding anything in the world;

He does not develop any defiled attachment to any spheres of experience;

He diligently cultivates all world-transcending dharmas;

He does not seize on anything or depend on anything anywhere in the world;

He maintains solidly enduring right views regarding the profound and sublime path;

He abandons all false views; and

He completely understands the genuine Dharma.

Just as true suchness is boundlessly pervasive, so too it is with [the bodhisattva's] dedications of roots of goodness, for they are boundlessly pervasive;

Just as true suchness has reality as its nature, so too it is with his dedications of roots of goodness, for they have his understanding of this reality in all dharmas as their nature;

Just as true suchness constantly preserves its original nature without changing, so too it is with his dedications of roots of goodness, for they preserve their original nature without ever changing;

Just as true suchness has all dharmas' absence of any inherent nature as its nature, so too it is with his dedications of roots of goodness, for they have his understanding of all dharmas' absence of any inherent nature as their nature;

Just as true suchness is characterized by signlessness, so too it is with his dedications of roots of goodness, for they are characterized by his understanding of the signlessness of all dharmas;

Just those who realize true suchness are forever irreversible, so too it is with his dedications of roots of goodness, for whoever receives them never retreats from the Dharma of all buddhas;

Just as true suchness is where all buddhas act, so too it is with his dedications of roots of goodness, for they are where all *tathāgatas* act;

Just as true suchness takes the transcendence of all signs of any objective sphere as its objective sphere, so too it is with his dedications of roots of goodness, for they transcend all signs of any objective sphere and yet constitute the perfectly complete objective sphere of all buddhas of the three periods of time;

Just as true suchness is able to have that which it establishes, so too it is with his dedications of roots of goodness, for they are all able to establish all beings;

Just as true suchness by nature always adapts, so too it is with his dedications of roots of goodness, for they incessantly adapt even until the end of all future kalpas;

Just as true suchness is measureless, so too it is with his dedications of roots of goodness, for they, being commensurate with the realm of empty space, could never be measured by any being;

Just as true suchness pervades everything, so too it is with his dedications of roots of goodness, for, in but a single *kṣaṇa*, they pervade the entire Dharma realm;

Just as true suchness always abides and is inexhaustible, so too it is with his dedications of roots of goodness, for they are ultimately endless;

Just as true suchness is beyond compare, so too it is with his dedications of roots of goodness, for they are beyond compare in being everywhere able to fulfill all dharmas of the Buddha;

Just as the essential nature of true suchness is stable, so too it is with his dedications of roots of goodness, for they have a stable essential nature that neither delusions nor afflictions can ruin;

Just as true suchness is indestructible, so too it is with his dedications of roots of goodness, for they cannot be damaged by any being;

Just as the essence of true suchness is shining light, so too it is with his dedications of roots of goodness, for they have pervasively shining light as their nature;

Just as true suchness has no place where it does not reside, so too it is with his dedications of roots of goodness, for they have no place they do not reside;

Just as true suchness pervades all times, so too it is with his dedications of roots of goodness, for they pervade all times;

Just as it is the nature of true suchness to always be pure, so too it is with his dedications of roots of goodness, for they abide in the world and yet they are still essentially pure;

Just as true suchness is unimpeded by dharmas, so too it is with his dedications of roots of goodness, for they are unimpeded in reaching everywhere;

Just as true suchness is the Dharma eye of the multitude, so too it is with his dedications of roots of goodness, for they are able to serve as the eyes for all beings;

Just as true suchness by nature is free of weariness, so too it is with his dedications of roots of goodness, for, as he cultivates all the bodhisattva practices, he remains forever free of weariness;

Just as the essential nature of true suchness is extremely deep, so too it is with his dedications of roots of goodness, for their nature is extremely deep;

Just as true suchness does not contain even a single thing, so too it is with his dedications of roots of goodness, for he fully realizes that, by their very nature, they do not contain even a single thing;

Just as the nature of true suchness is not manifestly apparent, so too it is with his dedications of roots of goodness, for their essence is sublime and difficult to perceive;

Just as true suchness transcends the many obscurations of the defilements, so too it is with his dedications of roots of goodness, for his purified wisdom eye transcends all obscurations by delusion;

Just as true suchness has nothing that compares to it, so too it is with his dedications of roots of goodness, for his perfection of all the bodhisattva practices is most excellent and incomparable;

Just as the essential nature of true suchness is quiescence, so too it is with his dedications of roots of goodness, for they are well able to accord with the dharma of quiescence;

Just as true suchness has no basis, so too it is with his dedications of roots of goodness, for they are able to penetrate all baseless dharmas;

Just as the essential nature of true suchness is boundless, so too it is with his dedications of roots of goodness, for they purify beings whose numbers are boundless;

Just as the essential nature of true suchness is free of attachment, so too it is with his dedications of roots of goodness, for they ultimately leave all attachments behind;

Just as true suchness is free of obstructions, so too it is with his dedications of roots of goodness, for they extinguish all the world's obstructions;

Just as true suchness is not a sphere in which those in the world can act, so too it is with his dedications of roots of goodness, for they are not something that those in the world can implement;

Just as the essential nature of true suchness has no abiding, so too it is with his dedications of roots of goodness, for there is nowhere in *saṃsāra* in which they dwell;

Just as true suchness by nature has nothing that it does, so too it is with his dedications of roots of goodness, for they leave behind all endeavors;

Just as the essential nature of true suchness securely abides, so too it is with his dedications of roots of goodness, for they securely abide in reality;

Just as true suchness is directly related with all dharmas, so too it is with his roots of goodness, for they are directly related to the learning and cultivation of all bodhisattvas;

Just as true suchness by nature is equally present in all dharmas, so too it is with his dedications of roots of goodness, for they are equally cultivated throughout all worlds;

Just as true suchness is never separate from all dharmas, so too it is with his dedications of roots of goodness, for, even to the end of future time, they never abandon the world;

Just as true suchness is ultimately endlessly present in all dharmas, so too it is with his dedications of roots of goodness, for they are endlessly dedicated to all beings;

Just as true suchness is unopposed to any dharmas, so too it is with his dedications of roots of goodness, for they do not oppose any of the dharmas of all buddhas of the three periods of time;

Just as true suchness comprehensively includes all dharmas, so too it is with his dedications of roots of goodness, for they completely include the roots of goodness of all beings;

Just as true suchness shares the same essential nature with all dharmas, so too it is with his dedications of roots of goodness, for they share the same single essential nature with all buddhas of the three periods of time;

Just as true suchness never separates from all dharmas, so too it is with his dedications of roots of goodness, for they include all worldly and world-transcending dharmas;

Just as true suchness cannot be outshone by anything, so too it is with his dedications of roots of goodness, for they cannot be outshone by anything in any world;

Just as true suchness is unshakable, so too it is with his dedications of roots of goodness, for they cannot be shaken by any of the works of the *māras*;

Just as true suchness is free of the turbidity of the defilements, so too it is with his dedications of roots of goodness, for they cultivate the bodhisattva practices without any of the turbidity of the defilements;

Just as true suchness is unchanging, so too it is with his dedications of roots of goodness, for, with unchanging resolve, they are sympathetically mindful of beings;

Just as true suchness is inexhaustible, so too it is with his dedications of roots of goodness, for they cannot be exhausted even by all worldly dharmas;

Just as true suchness by nature is always awakened, so too it is with his dedications of roots of goodness, for they enable the awakening to all dharmas;

Just as true suchness can never be lost, so too it is with his dedications of roots of goodness, for they arouse the great resolve for beings which is never lost;

Just as true suchness is able to produce great illumination, so too it is with his dedications of roots of goodness, for they illuminate all worlds with the light of great wisdom;

Just as true suchness cannot be described in words, so too it is with his dedications of roots of goodness, for they cannot be described by any words;

Just as true suchness sustains all worlds, so too it is with his dedications of roots of goodness, for they are able to sustain all the bodhisattva practices;

Just as true suchness accords with worldly discourse, so too it is with his dedications of roots of goodness, for they accord with all discourse arising from wisdom;

Just as true suchness pervades all dharmas, so too it is with his dedications of roots of goodness, for they pervade all buddha *kṣetras* of the ten directions, manifest great spiritual superknowledges, and bring about the right and perfect enlightenment;

Just as true suchness is free of discriminations, so too it is with his dedications of roots of goodness, for they are free of any discriminations with regard to anything in the entire world;

Just as true suchness pervades all bodies, so too it is with his dedications of roots of goodness, for they pervade the countless bodies throughout the *kṣētras* of the ten directions;

Just as the essential nature of true suchness is unproduced, so too it is with his dedications of roots of goodness, for they manifest the appearance of production as a skillful means even as they are unproduced;

Just as true suchness has no place it does not reside, so too it is with his dedications of roots of goodness, for they manifest spiritual superknowledges throughout the buddha lands of the ten directions and the three periods of time and thus have no place they do not reside;

Just as true suchness pervades the nighttime, so too it is with his dedications of roots of goodness, for they emanate great radiance into every nighttime as they carry out the works of the Buddha;

Just as true suchness pervades the daytime, so too it is with his dedications of roots of goodness, for they enable all beings of the daytime to witness the Buddha's spiritual transformations, his expounding on the irreversible wheel of Dharma, and his immaculate purity, all without having done so in vain.

Just as true suchness pervades all places during both the half-moon and full-moon periods, so too it is with his dedications of roots of goodness, for, in all worlds and in all the sequential time periods, he uses skillful expedients to know all times in but a single mind-moment;

Just as true suchness is pervasive throughout the years, so too it is with his dedications of roots of goodness, for, abiding for countless kalpas, they fully understand and ripen all faculties, enabling them all to reach perfect fulfillment;

Just as true suchness pervades the kalpas of creation and destruction, so too it is with his dedications of roots of goodness, for they abide in all kalpas, pure and undefiled, teaching beings and enabling the purification of them all;

Just as true suchness lasts to the very end of the future, so too it is with his dedications of roots of goodness, for they last to the end of future time as he cultivates all the pure and marvelous practices of all bodhisattvas and never retreats from fulfilling his great vows;

Just as true suchness pervasively abides throughout the three periods of time, so too it is with his dedications of roots of goodness, for, in but a single *kṣaṇa*, they enable all beings to see the buddhas of the three periods of time and then never leave them for even a single mind-moment;

Just as true suchness pervades all places, so too it is with his dedications of roots of goodness, for they transcend the three realms of existence, reach everywhere, and enable sovereign mastery in all things;

Just as true suchness abides in both existent and nonexistent dharmas, so too it is with his dedications of roots of goodness, for they fully penetrate the ultimate purity of all existent and nonexistent dharmas;

Just as the essential nature of true suchness is pure, so too it is with his dedications of roots of goodness, for they are able to use skillful means to accumulate the dharmas of the aids to enlightenment and purify all the bodhisattva practices;

Just as the essential nature of true suchness is radiantly immaculate, so too it is with his dedications of roots of goodness, for they enable all bodhisattvas to acquire the radiantly immaculate mind of samādhi;

Just as the essential nature of true suchness is free of defilement, so too it is with his dedications of roots of goodness, for they abandon all defilement and completely fulfill all pure intentions;

Just as true suchness is devoid of any self or possessions of a self, so too it is with his dedications of roots of goodness, for they fill all buddha lands of the ten directions with a pure mind free of a self or possessions of a self;

Just as the essential nature of true suchness is impartial, so too it is with his dedications of roots of goodness, for they bring about the attainment of the impartial wisdom of all-knowledge that completely illuminates all dharmas and abandons all the cataracts of delusion;

Just as true suchness transcends all measurement, so too it is with his dedications of roots of goodness, for they abide together with the immensely powerful measurement-transcending Dharma treasury of the vehicle of all-knowledge and spread the vast rain cloud of Dharma throughout all worlds of the ten directions;

Just as true suchness securely abides in uniform equality, so too it is with his dedications of roots of goodness, for they initiate all the bodhisattva practices and equally abide in the path of all-knowledge;

Just as true suchness pervasively abides throughout all realms of beings, so too it is with his dedications of roots of goodness, for they bring about the complete fulfillment of the unimpeded knowledge of all modes and appear before all those throughout all realms of beings;

Just as true suchness remains free of all discriminations even as it everywhere abides in the knowledge of all sounds, so too it is with his dedications of roots of goodness, for they possess the knowledge of all speech and are able to everywhere manifest all different kinds of speech to provide instruction to beings;

Just as true suchness forever transcends the world, so too it is with his dedications of roots of goodness, for they everywhere enable beings to forever transcend the world;

Just as the nature of true suchness is vast, so too it is with his dedications of roots of goodness, for they are able to absorb and preserve all the vast Dharma of the buddhas of the past, the future, and the present and never forget them as they enable the diligent cultivation of the practices of all bodhisattvas;

Just as true suchness never rests for even a moment, so too it is with his dedications of roots of goodness, for, wishing to establish all beings on the ground of great wisdom, they incessantly enable cultivation of the bodhisattva practices throughout all kalpas;

Just as true suchness is so vast that it pervades all dharmas, so too it is with his dedications of roots of goodness, for, with unimpeded pure mindfulness, they everywhere include all the vast gateways into the Dharma;

Just as true suchness comprehensively includes all the many different classes of beings, so too it is with his dedications of roots of goodness, for they enable the realization of the countless different varieties of wisdom and the cultivation of the genuine and marvelous practices of all bodhisattvas;

Just as true suchness has nothing it seizes on or becomes attached to, so too it is with his dedications of roots of goodness, for they enable beings to become free of any seizing on any dharmas and extinguish all attachments in all worlds, thereby enabling them all to become purified;

Just as the essential nature of true suchness is unmoving, so too it is with his dedications of roots of goodness, for they enable establishment in the ultimate motionlessness of the perfectly fulfilled conduct and vows of Samantabhadra;

Just as true suchness is the sphere of experience of the Buddha, so too it is with his dedications of roots of goodness, for they enable all beings to fulfill all spheres of experience of great wisdom and extinguish afflicted spheres of experience, thereby causing them all to be purified;

Just as true suchness cannot be controlled or restrained by anyone, so too it is with his dedications of roots of goodness, for they

cannot be restrained or controlled by any of the works of the many *māras* or by the erroneous doctrines of non-Buddhist paths;

Just as true suchness is not something that can be cultivated or not cultivated, so too it is with his dedications of roots of goodness, for they enable the abandoning of all discursive thinking and attachment without making any discriminations about cultivating or not cultivating;

Just as true suchness does not retreat from anything at all, so too it is with his dedications of roots of goodness, for they always [enable beings to] see the buddhas, make the vow to attain bodhi, and produce the adornment of the great vows from which they never retreat;

Just as true suchness contains the speech of all worlds, so too it is with his dedications of roots of goodness, for they enable beings to develop the spiritual superknowledges and wisdom with which they acquire all different kinds of speech and utter all the various kinds of languages;

Just as true suchness has nothing it seeks in any dharmas, so too it is with his dedications of roots of goodness, for they enable all beings to enter the vehicle of Samantabhadra and gain the emancipation by which they become free of any craving for anything at all;

Just as true suchness abides on all grounds, so too it is with his dedications of roots of goodness, for they enable all beings to abandon all worldly grounds, dwell on the wisdom grounds, and adorn themselves with the conduct of Samantabhadra;

Just as true suchness is never cut off, so too it is with his dedications of roots of goodness, for they [enable beings] to gain fearlessness in all dharmas, adapt to the speech of all classes of beings, and ceaselessly expound on the Dharma in place after place;

Just as true suchness abandons all the contaminants, so too it is with his dedications of roots of goodness, for they enable all beings to perfect the dharma knowledge by which they completely comprehend dharmas and fully develop the uncontaminated meritorious qualities of bodhi;

Just as true suchness does not have even the slightest thing that can so damage or disturb it that it could become even slightly unenlightened, so too it is with his dedications of roots of goodness, for they everywhere enable beings to awaken to all dharmas with a measureless mind that pervades the Dharma realm;

Just as true suchness has no beginning point in the past, no end point in the future, and no difference in the present, so too it is with his dedications of roots of goodness which, for beings, constantly

instigate the ever-renewed arising of the vow to attain bodhi, thereby everywhere enabling purification and the eternal transcendence of *saṃsāra*;

Just as true suchness has nothing that it discriminates anywhere in the three periods of time, so too it is with his dedications of roots of goodness, for, in each successive mind-moment of the present, the mind is always awakened and, in the past and the future, it is pure;

Just as true suchness brings about the complete perfection of all buddhas and bodhisattvas, so too it is with his dedications of roots of goodness, for they enable the arising of all great vows and skillful means as well as the complete realization of the vast wisdom of all buddhas; and

Just as true suchness is ultimately pure and does not coexist with any afflictions, so too it is with the bodhisattva's dedications of roots of goodness, for they are able to extinguish all beings' afflictions and bring about the perfect fulfillment of all forms of pure wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these:

He realizes the equality of all buddha *kṣētras* through purifying all worlds;

He realizes the equality of all beings through turning the unimpeded wheel of Dharma for them;

He realizes the equality of all bodhisattvas through making all the vows leading to all-knowledge;

He realizes the equality of all buddhas through contemplating the non-duality of the essential nature of all buddhas;

He realizes the equality of all dharmas through understanding that the nature of all dharmas is unchanging;

He realizes the equality of all worlds through using the knowledge of expedients to thoroughly understand all the paths of words;

He realizes the equality of all bodhisattva practices through dedicating all the roots of goodness he plants;

He realizes the equality of all times through always diligently and incessantly cultivating the Buddha's works;

He realizes the equality of all karmic effects through staying free of defiling attachment to any worldly or world-transcending roots of goodness as he brings them all to completion; and

He realizes the equality of all buddhas' masterful spiritual super-knowledges through adapting to the world as he manifests the Buddha's works.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's eighth dedication, the dedication that has the character of true suchness. When the bodhisattva-mahāsattva abides in this dedication:

He realizes countless pure Dharma gateways and becomes able to roar the Tathāgata's great lion's roar freely and fearlessly;

He uses excellent skillful means to always teach and ripen countless bodhisattvas without ever resting;

He acquires the Buddha's measureless and perfect body in which a single body completely pervades all worlds;

He acquires the Buddha's measureless and perfect voice in which a single voice awakens all beings;

He acquires the Buddha's measureless and perfect powers in which a single pore is able to contain all worlds;

He acquires the Buddha's measureless and perfect spiritual super-knowledges in which he places all beings into a single atom;

He acquires the Buddha's measureless and perfect liberations in which the realms of all buddhas and their realization of the right and perfect enlightenment are revealed within the body of a single being;

He acquires the Buddha's measureless and perfect samādhis in which he is able to reveal all samādhis in a single samādhi;

He acquires the Buddha's measureless and perfect eloquence in which, in explaining a single sentence of Dharma, he is able to continue to the end of future time and still never exhaust its meanings, thereby ridding all beings of their doubts and delusions; and

He acquires the Buddha's measureless and perfect being replete with the Buddha's ten powers and manifests the realization of right enlightenment in all realms of beings.

Sons of the Buddha, this is the bodhisattva-mahāsattva's dedication of all roots of goodness in accord with the character of true suchness.

At that time, aided by the Buddha's awesome powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The bodhisattva's determination is always securely abiding and his right mindfulness is steadfast and free of delusions.

His mind is virtuous, pliant, and constantly clear and cool as he accumulates practices creating boundless meritorious qualities.

The bodhisattva is humble, compliant, free of contrariness, and all his aspirations are pure.

He has already acquired the great light of wisdom
and he is well able to completely illuminate all karmic actions.

The bodhisattva's works performed in meditation are vast,
of many different kinds, and extremely rare.

His resolute intentions in cultivation are irreversible
and in this way he benefits the many kinds of beings.

The works he performs are different and of countless varieties.

The bodhisattva diligently cultivates them all.

Adapting to beings and not opposing their wishes,
he enables them all to attain purity of mind and become joyful.

He has already ascended to the ground of the revered Tamer of Men,⁴⁰⁹
abandoned all heated afflictions, and gained the unimpeded mind.

He thoroughly knows the Dharma and all its meanings
and, to benefit beings, he becomes ever more diligent in his practice.

The many types of virtuous practices cultivated by the bodhisattva
are measureless, numberless, and of many different kinds.

He distinguishes and understands all of them
and dedicates them to benefiting the many kinds of beings.

With sublime wisdom, he constantly contemplates
the ultimate, vast, and genuine reality,
brings to an end [rebirth in] all states of existence without exception,
and skillfully makes dedications that accord with their true suchness.

Just as true suchness pervades all places,
so too he everywhere gathers in those in all worlds.
The bodhisattva dedicates this resolve
to enabling all beings to become free of attachment.

The power of the bodhisattva's vows is everywhere pervasive
just as true suchness has no place in which it does not reside.
Whether perceptible or not, his mindful thought reaches everywhere
and in every instance dedicates his meritorious qualities.

As it abides in the night, so too it abides in the day,
while it also abides throughout the half-month and month,
and, whether it be years or kalpas, it also abides in them.
Just as this is so with true suchness, so too it is with his practice.

Throughout all three periods of time as well as throughout all *kṣētras*,
all beings, and all dharmas—

It abides in them all and yet has no place at all that it dwells.
It is with practice such as this that he makes his dedications.

Like true suchness, the originally inherent nature,
the bodhisattva arouses just such a great resolve.

There is no place true suchness abides that it does not also abide.
It is with practice such as this that he makes his dedications.

Just as in true suchness, the originally inherent nature,
there has never even been one dharma that exists within it, so too,
the inapprehensibility of any intrinsic nature is their true nature.
It is through actions such as these that he makes his dedications.

Just as with the character of true suchness, so too are his actions.
Just as with the nature of true suchness, so too are his actions.
Just as the nature of true suchness is fundamental reality,
so too are his actions, the same as true suchness.

Just as true suchness has no bounds,
so too his actions have no bounds,
and thus he is free of any bonds or attachments in them.
It is because of this that these actions become pure.

A true son of the Buddha with intelligence and wisdom such as this
has resolute vows that are steadfast and unwavering.
By his wisdom's power, he has fully penetrating comprehension
by which he enters all buddhas' treasury of skillful means.

He has awakened to the genuine Dharma of the Dharma King
in which he is free of any attachments or any bondage.
With sovereign mastery such as this, his mind remains unimpeded
and never perceives that even a single dharma ever arises at all.

The Tathāgata's Dharma body, the actions he performs,
as well as all worlds—they are all of that very character:
To speak of the character of all dharmas, it is that they are all signless.
To realize they have such a character —this is to know the Dharma.

The bodhisattva abides in this inconceivability
in which conception could never reach the end of it.
On entering into this station of the inconceivable,
both conception and non-conception are quiescent.

Contemplating the nature of all dharmas in this way,
he completely comprehends the differences in all karmic actions.
All attachment to the existence of a self is thus entirely extinguished
and he abides in unshakable meritorious qualities.

All the bodhisattva's karmic rewards
bear the seal of infinite wisdom.
If such an endless inherent nature as this were to ever end,
his endless skillful means would then therefore cease.

The bodhisattva contemplates the mind as not abiding outwardly
and also as not apprehensible inwardly, either.

He realizes the nature of his mind has no place it exists.
By abandoning self and dharmas, he becomes forever quiescent.

All those sons of the Buddha have realizations such as these:
“The nature of all dharmas is always empty and quiescent,”
and “There is not one dharma with the capacity to create anything.”
Thus they awaken to selflessness just the same as do the buddhas.

He fully realizes that all worlds
are identical in nature to true suchness.
If one perceives this inconceivable sign,
then one is able to realize the dharma of signlessness.

If one is able to abide in this extremely profound dharma,
always delight in cultivating the bodhisattva practices,
and, out of a wish to benefit all of the many classes of beings,
never retreat from the adornments accomplished by his great vows,
then one will transcend the world,
will never raise any false discriminations about “birth” and “death,”
will fully comprehend his own mind as like an illusory conjuration,
and will diligently cultivate the many practices to liberate all beings.

With right mindfulness, the bodhisattva contemplates the world
as arising in every case from karma-based conditions.
He cultivates all the practices wishing to rescue and liberate beings,
including all without exception within the three realms of existence.

He fully realizes that all the various distinctions among beings
are but discriminations produced by acts of perception.
He contemplates these matters and fully understands them all,
yet never does so in ways contradicting the nature of dharmas.

The wise fully understand the Dharma of all buddhas
and dedicate all their practices such as these.

With deeply sympathetic pity for all beings,
they enable them to rightly contemplate the true Dharma.⁴¹⁰

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva’s dedication of unattached and unbound liberation?

Sons of the Buddha, this bodhisattva-mahāsattva reveres all roots of goodness. That is to say, he reveres emancipation from *samsāra*, reveres the gathering of all roots of goodness, reveres the aspiration to acquire roots of goodness, reveres repentance of all karmic transgressions, reveres joyful accordance with all roots of goodness, reveres bowing in reverence to all buddhas, reveres placing the palms together in respect; reveres bowing down in reverence at stupas and temples, and reveres entreating the Buddha to speak the Dharma. He reveres the many different kinds of roots

of goodness such as these and both accords with and approves of them.

Sons of the Buddha, when the bodhisattva-mahāsattva reveres all those roots of goodness, accords with them, and approves of them, he experiences the most ultimate happiness and steadfast resolute faith in them, becomes securely established in them, and enables others to become securely established in them. He diligently cultivates nonattachment to them and freely accumulates them. He develops supreme determination, comes to abide in the sphere of the Tathāgata, gains increasing strength, and attains the knowledge and vision of them all. Then, in the following ways, he dedicates all his roots of goodness:⁴¹¹

[He dedicates all his roots of goodness]⁴¹² to using the mind of the unattached and unbound liberation to perfect the physical actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to purify the verbal actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to fulfill the mental actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to arouse the vast vigor of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to acquire Samantabhadra's unimpeded voice *dhāraṇī* gateway in which the range of his voice is so vast that it pervades the Dharma realm.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to acquire Samantabhadra's vision-of-all-buddhas *dhāraṇī* gateway with which he constantly sees all buddhas of the ten directions.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's complete-comprehension-of-all-voices *dhāraṇī* gateway in which he expounds on countless dharmas in the same language [as all listeners].

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's abiding-in-all-kalpas *dhāraṇī* gateway in which he cultivates the bodhisattva practices throughout the ten directions.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's

powers of sovereign mastery in which, until the end of all future kalpas, he constantly and uninterruptedly reveals the cultivation of all bodhisattva practices in the body of a single being and, just as he does so in the body of a single being, so too does he do so in the same way in the bodies of all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he everywhere enters all the many sites of enlightenment and everywhere manifests the cultivation of the bodhisattva practices in the presence of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of the Buddha's sovereign mastery in which, in a single gateway, he manifests the endless passage through an ineffable-ineffable number of kalpas during which he enables all beings to awaken and enter.

[He dedicates all his roots of goodness] [to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of the Buddha's sovereign mastery in which, in many different gateways, he manifests the endless passage through an ineffable-ineffable number of kalpas during which he enables all beings to awaken and enter with their bodies appearing everywhere in the presence of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, in each successive mind-moment, he enables an ineffable-ineffable number of beings to abide in the wisdom of the ten powers and never tires of doing this.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, within the bodies of all beings, he manifests the masterful spiritual superknowledges of all buddhas and enables all beings to abide in the practices of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, in the languages of every being, he speaks the languages of all beings and enables all beings, every one of them, to abide on the ground of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's

powers of sovereign mastery in which, within the bodies of every being, he contains the bodies of all beings and enables them all to regard themselves as perfecting the body of a buddha.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he is able to use a single flower to adorn all worlds of the ten directions;

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he emanates a great voice which, pervading the Dharma realm, is heard everywhere in all buddha lands where it gathers in and trains all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, to the end of future time, in each successive mind-moment throughout an ineffable-ineffable number of kalpas, he is everywhere able to enter all worlds and use the spiritual powers of a buddha to adorn them however he wishes.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, to the end of future time, in those kalpas in which he abides, he is always able to everywhere enter all worlds and manifest the attainment of buddhahood in those worlds.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which, with but a single ray of light, he illuminates all worlds throughout the realms of empty space.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices, acquire measureless wisdom, possess all the spiritual superknowledges, and teach the many different kinds of dharmas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which he enters the Tathāgata's unfathomable spiritual superknowledges and wisdom which persist throughout all kalpas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which he dwells wherever the *tathāgatas* are

throughout the Dharma realm, using the spiritual powers of the Buddha to tirelessly cultivate all the physical, verbal, and mental actions included in the bodhisattva practices.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which, while never contradicting the meaning and never departing from the Dharma, he uses pure words and phrases and endless eloquence to teach and train beings, thereby enabling them to become bound to realize the unexcelled bodhi of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices in which, when he enters a single Dharma gateway, he emanates measureless light illuminating all the inconceivably many Dharma gateways and, just as this occurs within this one Dharma gateway, so too does this occur within all Dharma gateways through which he achieves an unimpeded penetrating comprehension by which he becomes bound to ultimately reach the ground of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in the bodhisattva practices in which, with sovereign mastery in the Dharma, he reaches the far shore of perfection in the adornments of Samantabhadra and uses all-knowledge to contemplate, awaken to, and enter every sphere of experience while still never exhausting the capacities of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to incessantly abide in Samantabhadra's practices beginning with this life and continuing on to the end of future time until he acquires all-knowledge, awakens to an ineffable-ineffable number of dharmas of reality, and becomes ultimately free of delusions regarding the Dharma.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the works of Samantabhadra with sovereign mastery of skillful means, thereby acquiring the light of Dharma with which to unimpededly and completely illuminate the practices in the conduct of all bodhisattvas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the knowledge of all skillful means by which he knows all skillful means, namely:

measureless skillful means, inconceivable skillful means, bodhisattva skillful means, the skillful means associated with all-knowledge, the skillful means used by all bodhisattvas to train beings, skillful means used in turning the wheel of the measureless Dharma, skillful means adapted to ineffably many different times, skillful means used to explain the many different kinds of dharmas, skillful means used in the treasury of boundless fearlessness, and skillful means used to expound on all dharmas without exception.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in Samantabhadra's practices and perfect the physical actions which enable all beings who see them to feel delighted, to refrain from initiating slanders, to arouse the resolve to attain bodhi without ever retreating from it, and to succeed in reaching ultimate purity.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the pure knowledge with which he completely understands the languages of all beings and responds to all beings with fully adorned words and phrases which enable them all to feel joyful.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in Samantabhadra's practices by which he becomes established in especially supreme resolve, possesses a pure mind, and acquires vast spiritual superknowledges and vast wisdom, everywhere encountering all the vast worlds, vast lands, vast-[minded] beings,⁴¹³ the ineffably vast Dharma proclaimed by all *tathāgatas*, and their perfectly fulfilled treasury of vast adornments.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to fulfill the conduct and vows of Samantabhadra related to making dedications, to acquire the pure body, pure mind, and pure liberations of all buddhas, to accumulate the meritorious qualities of the Buddha, to dwell in the Buddha's sphere of action in which the seal of wisdom illuminates everything, to reveal the pure actions of the bodhisattva, to thoroughly penetrate the meanings of all their different statements, to demonstrate the vast sovereign mastery of all buddhas and bodhisattvas, and to manifest the realization of right enlightenment for all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to diligently cultivate Samantabhadra's conduct and vows as related to all faculties

by acquiring brilliantly sharp faculties, well-trained faculties, the faculty of sovereign mastery of all dharmas, the faculty of inexhaustibility, the faculty of diligently cultivating all roots of goodness, the faculty of equality with all buddhas' spheres of action, the faculty of great vigor associated with all bodhisattvas' prediction of irreversibility, the faculty of completely knowing the vajra realm associated with the Dharma of all buddhas, the faculty associated with all *tathāgatas'* brightly illuminating wisdom and its flaming vajra radiance, the faculty of sovereign mastery in distinguishing all faculties, the faculty of establishing countless beings in all-knowledge, boundlessly vast faculties, the faculty of perfect fulfillment in all things; and the faculty of unimpeded purity.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the practices of Samantabhadra and acquire the spiritual powers of all bodhisattvas, namely: the spiritual power of measurelessly vast powers; the spiritual power of measureless masterful wisdom; the spiritual power of manifesting in all buddha *kṣētras* even without ever moving one's body; the spiritual power of unimpeded and incessant sovereign mastery; the spiritual power of comprehensively gathering together all buddha *kṣētras* and placing them in a single location; the spiritual power of pervading all buddha *kṣētras* with a single body; the spiritual power of easeful mastery in unimpeded liberation; the spiritual power of effortless sovereign mastery in but a single mind-moment; the spiritual power of abiding in the absence of any inherent existence without relying on anything at all; and the spiritual power of arranging an ineffable number of worlds in correct order within a single pore, roaming everywhere throughout the Dharma realm to the sites of enlightenment of all buddhas, instructing all beings, and enabling them all to enter the gateway of great wisdom.

[He dedicates all his roots of goodness] [to using the mind of the unattached and unbound liberation to enter the gateways of Samantabhadra, initiate the bodhisattva practices, use masterful wisdom to everywhere enter countless buddha lands in but a single mind-moment, contain countless buddha *kṣētras* in a single body, acquire the knowledge to purify buddha lands, constantly use wisdom to contemplate and see boundlessly many buddha lands, and never arouse any thought of preference for the Two Vehicles.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate

Samantabhadra's practice of skillful means, enter the realm of wisdom, be born into the family of the Tathāgata, abide in the bodhisattva path, possess an ineffable-ineffable number of measureless and inconceivable especially supreme aspirations, incessantly carry out countless vows, and fully know all Dharma realms throughout the three periods of time.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the pure Dharma gateways of Samantabhadra, completely containing in a place the size of a hair tip all the ineffable-ineffable number of lands throughout empty space and the entire Dharma realm, causing them all to be clearly visible as, just as this is so in a place the size of a hair tip, so too is this so in every place the size of a hair tip throughout the Dharma realm and the realms of empty space.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's skillful means of the profound mind in which, in but a single mind-moment, he reveals the thoughts in the mind of a single being throughout an ineffable-ineffable number of kalpas, and in this same way even reveals the thoughts in the minds of all beings throughout this same number of kalpas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to access the ground of skillful means practice associated with Samantabhadra's dedications in which, in but a single body, he is able to include all the ineffable-ineffable number of bodies throughout the entire Dharma realm even as the realms of beings neither increase nor decrease in number, this while also being able to do so in all bodies throughout the entire Dharma realm in just this same way that he does within a single body.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the skillful means associated with Samantabhadra's great vows, to abandon all inverted perceptions, inverted thoughts, and inverted views, to everywhere enter the realms of all buddhas, to always see all buddhas' pure Dharma body commensurate with the realms of empty space while also seeing their adornment with the major marks and secondary signs, their sovereign mastery of spiritual powers, and their constant use of their exquisite voice to unimpededly and endlessly reveal and expound [on the Dharma], thereby enabling those who hear to accept and uphold the teachings as taught, even as they realize the body of the Tathāgata is completely inapprehensible.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices, dwell on the bodhisattva grounds, and enter all worlds in but a single mind-moment, namely entering upward-facing worlds, entering inverted worlds, and entering an ineffable-ineffable number of vast worlds in all places in their network throughout the ten directions, everywhere distinguishing all Dharma realms with the Indra's net-based skillful means for making distinctions in which he enables many different worlds to enter a single world, enables an ineffable-ineffable number of measureless worlds to enter a single world, enables the countless worlds as arranged in all Dharma realms to enter a single world, and enables the countless worlds as arranged in all realms of empty space to enter a single world, making them all clearly visible while still not interfering with the character of their arrangement.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the conduct and vows of Samantabhadra, acquire the Buddha's summit-anointing consecration, enter the ground of skillful means in but a single mind-moment, fully develop the wisdom jewel enabling establishment in the many practices, and become able to fully know all perceptions, namely perceptions of beings, perceptions of dharmas, perceptions of *kṣetras*, perceptions of directions, perceptions of buddhas, perceptions of lifetimes,⁴¹⁴ perceptions of karma, perceptions of practices, perceptions of realms, perceptions of liberation,⁴¹⁵ perceptions of the faculties, perceptions of time, perceptions of compliance, perceptions of afflictions, perceptions of purity, perceptions of ripening, perceptions of seeing the Buddha, perceptions of turning the Dharma wheel, perceptions of hearing the Dharma and completely understanding it, perceptions of training, perceptions of measurelessness, perceptions of emancipation, perceptions of many different grounds, perceptions of countless grounds, perceptions of bodhisattvas' complete knowing, perceptions of bodhisattvas' cultivation, perceptions of bodhisattvas' samādhis, perceptions of bodhisattvas' emergence from samādhis, perceptions of bodhisattvas' development, perceptions of bodhisattvas' destruction, perceptions of bodhisattvas' death, perceptions of bodhisattvas' birth, perceptions of bodhisattvas' liberation, perceptions of bodhisattvas' sovereign masteries, perceptions of bodhisattvas' stewardship, perceptions of bodhisattvas' spheres of experience, perceptions of kalpas' creation and destruction, perceptions of brightness,

perceptions of darkness, perceptions of daytime, perceptions of nighttime, perceptions of changes in a half-month, a full month, a season, or a year, perceptions of going, perceptions of coming, perceptions of standing, perceptions of sitting, perceptions of sleeping, and perceptions of wakefulness. In but a single mind-moment, he is able to completely know all perceptions such as these even as he transcends all perceptions, remains free of discriminations, cuts off all obstacles, and remains free of attachments. The wisdom of all buddhas completely fills his mind and the Dharma of all buddhas enables the growth of his roots of goodness. He shares the same single body with all *tathāgatas* and he is taken in by all buddhas. He attains immaculate purity and accords with, cultivates, and trains in the Dharma of all buddhas, thereby reaching the far shore.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices for the sake of all beings, to produce the jewel of great wisdom, to know the countless minds in every mind, to adapt to whatever they depend on, to adapt to their discriminations, to adapt to their natures, to adapt to what they do, to adapt to the functions of their actions, to adapt to their appearances, to adapt to their reasoning, and to adapt to their many other different kinds of differences, having none of them that he fails to clearly perceive.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the jewel of wisdom of Samantabhadra's great vows with which, in a single place, he knows countless and ineffably many other places, and, just as this is so in one place, so too is this so in all other places in this very same way.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom grounds of Samantabhadra's practices and actions, being able to know in a single action a countless and ineffable-ineffable number of other actions, knowing of any given action that it is created on the basis of many different conditions while also clearly knowing and seeing that this is so in all other actions in the same way that it is so of any single action.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom of Samantabhadra that knows all dharmas, knowing an ineffable-ineffable number of dharmas in a single dharma, knowing a single dharma in all dharmas, and knowing of each of the

differences in all dharmas such as these that they do not entail obstruction, opposition, or attachment.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to dwell in the bodhisattva practices and be able to acquire Samantabhadra's unimpeded ear faculty in which, within the sound of a single word, he knows an ineffable-ineffable number of sounds of words with all their countlessly and boundlessly many differences and yet remains free any attachments, knowing this with respect to the sounds of all words in just the same way that he knows this of the sound of a single word.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom of Samantabhadra, initiate the practices of Samantabhadra, dwell on the grounds of Samantabhadra, and, in relation to every dharma, expound on an ineffable-ineffable number of dharmas, with those dharmas being vast and possessed of many distinctions, teaching and transforming and gathering in beings in ways consistent with inconceivable skillful means, doing so for a measurelessly long time and doing so in all times, adapting to beings' dispositions, adapting to their faculties, adapting to the circumstances of the particular time, using the voice of the Buddha to speak Dharma for them, using a single exquisite voice that enables joyous delight in all the countless beings in the congregations at an ineffable number of sites of enlightenment, enabling countless bodhisattvas in the presence of each single *tathāgata* in all such places throughout the entire Dharma realm to establish themselves in the especially supreme resolve, to bring forth the vast vision, to achieve the most ultimately complete awareness of all the practices, to dwell on Samantabhadra's grounds, to become able in each successive mind-moment to attain realized entry into whichever dharma is spoken for them, and to become able in but a single *kṣaṇa* to bring about the growth of an immeasurably, indescribably, and ineffably vast accumulation of great wisdom as he continues to expound in this way to the very end of all future kalpas, all the while cultivating in every *kṣetra* vast practices commensurate with empty space itself, thus achieving their perfectly full perfection.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's faculty-related practice gateways, to become a king of the great practices, and to become able to fully know in

every faculty the countless faculties, the countless mental dispositions, and the marvelous practices produced by inconceivable spheres of cognition.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide within Samantabhadra's practices in the mind of great dedications and thus acquire extremely subtle knowledge of forms, extremely subtle knowledge of bodies, extremely subtle knowledge of *kṣētras*, extremely subtle knowledge of kalpas, extremely subtle knowledge of worlds, extremely subtle knowledge of regions, extremely subtle knowledge of time, extremely subtle knowledge of numbers, extremely subtle knowledge of karmic retributions, and extremely subtle knowledge of purification, becoming able to fully know in but a single mind-moment all the extreme subtleties such as these and yet still not becoming frightened in mind, not becoming deluded in mind, not becoming distracted, not becoming scattered, not becoming mentally turbid, not becoming inferior, this as his mind becomes focused on a single object, as his mind becomes skilled in quiescent meditative absorption, as his mind becomes skilled in making distinctions, and as his mind becomes skillfully established.⁴¹⁶

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in the bodhisattva's wisdom, to cultivate Samantabhadra's conduct in a manner free of indolence or weariness, and to become able to know the extreme subtleties in the rebirth destinies of all beings, the extreme subtleties in the deaths of beings, the extreme subtleties in the births of beings, the extreme subtleties in the dwelling of beings, the extreme subtleties in the locations of beings, the extreme subtleties in the types of beings, the extreme subtleties in the spheres of experience of beings, the extreme subtleties in the practices of beings, the extreme subtleties in the grasping of beings, and the extreme subtleties in beings' engagement with conditions, being able to fully know in but a single mind-moment all the extreme subtleties such as these.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to establish deep aspiration, to cultivate the practices of Samantabhadra, and to become able to know with regard to all bodhisattvas their cultivation for the sake of beings, beginning with the time when they first arouse the resolve [to attain bodhi], cultivating:

The extreme subtleties in the bodhisattva's practices;

The extreme subtleties in the bodhisattva's dwelling;

- The extreme subtleties in the bodhisattva's spiritual super-knowledges;
- The extreme subtleties in the bodhisattva's traveling to countless buddha *kṣetras*;
- The extreme subtleties in the bodhisattva's Dharma light;
- The extreme subtleties in the bodhisattva's purified eyes;
- The extreme subtleties in the bodhisattva's perfection of the especially supreme resolve;
- The extreme subtleties in the bodhisattva's going to visit the sites of enlightenment and congregations of all *tathāgatas*;
- The extreme subtleties in the bodhisattva's knowledge of the *dhāraṇī* gateways;
- The extreme subtleties in the bodhisattva's expounding on countless grounds of fearlessness with a treasury of every kind of eloquence;
- The extreme subtleties in the characteristics of the bodhisattva's countless *samādhis*;
- The extreme subtleties in the knowledge of the bodhisattva's seeing-all-buddhas *samādhis*;
- The extreme subtleties in the knowledge of the bodhisattva's extremely deep *samādhis*;
- The extreme subtleties in the knowledge of the bodhisattva's great adornment *samādhis*;
- The extreme subtleties in the knowledge of the bodhisattva's Dharma realm *samādhis*;
- The extreme subtleties in the knowledge of the bodhisattva's *samādhis* involving great sovereign mastery of the spiritual superknowledges;
- The extreme subtleties in the knowledge of the bodhisattva's *samādhis* in which vast practices are sustained to the very end of future time;
- The extreme subtleties in the knowledge of the bodhisattva's *samādhis* in which countless differences are produced;
- The extreme subtleties in the knowledge of the bodhisattva's *samādhis* in which they are born in the presence of all buddhas, diligently cultivate offerings, and never leave them;
- The extreme subtleties in the knowledge of the bodhisattva's *samādhis* in which their cultivation of everything is extremely profound, vast, unobstructed, and unimpeded; and
- The extreme subtleties in the knowledge of the bodhisattva's *samādhis* in which they ultimately arrive at all the wisdom

grounds, sustain their practice of the wisdom grounds, arrive at the ground of great spiritual superknowledges, arrive at the ground of the definite meaning, and abandon obscurations.

He is able to know all the extreme subtleties such as these.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and thus come to know all of the following:

The extreme subtleties in the bodhisattva's establishment in wisdom;

The extreme subtleties in the bodhisattva's grounds;

The extreme subtleties in the bodhisattva's measureless practices;

The extreme subtleties in the bodhisattva's generation of dedications;

The extreme subtleties in the bodhisattva's acquisition of the treasury of all buddhas;

The extreme subtleties in the bodhisattva's contemplative wisdom;

The extreme subtleties in the bodhisattva's spiritual superknowledges and vow power;

The extreme subtleties in the bodhisattva's expositions of samādhis;

The extreme subtleties in the bodhisattva's sovereign mastery of skillful means;

The extreme subtleties in the bodhisattva's seals;

The extreme subtleties in the bodhisattva's lifetime immediately prior to the one in which he attains buddhahood;

The extreme subtleties in the bodhisattva's birth into the Tuṣita Heaven;

The extreme subtleties in the bodhisattva's dwelling in the celestial palace;

The extreme subtleties in the bodhisattva's purification of buddha lands;

The extreme subtleties in the bodhisattva's contemplation of life in the human realm;

The extreme subtleties in the bodhisattva's emanation of great light;

The extreme subtleties in the bodhisattva's especially supreme family lineage;

- The extreme subtleties in the bodhisattva's congregation at the site of enlightenment;
- The extreme subtleties in the bodhisattva's taking on rebirths throughout all worlds;
- The extreme subtleties in the bodhisattva's manifestation in a single body at the end of all his bodies' lifetimes;
- The extreme subtleties in the bodhisattva's entering his mother's womb;
- The extreme subtleties in the bodhisattva's abiding within his mother's womb;
- The extreme subtleties in the bodhisattva's freely manifesting congregations at all sites of enlightenment throughout the entire Dharma realm even as he resides within his mother's womb;
- The extreme subtleties in the bodhisattva's manifesting the spiritual powers of all buddhas even as he resides within his mother's womb;
- The extreme subtleties in the bodhisattva's manifesting taking birth;
- The extreme subtleties in the bodhisattva's knowledge when, like a lion, he strode seven paces;
- The extreme subtleties in the bodhisattva's knowledge of skillful means when he manifested as dwelling in the royal palace;
- The extreme subtleties in the bodhisattva's leaving the home life to cultivate the training practices;
- The extreme subtleties in the bodhisattva's sitting at the site of enlightenment beneath the bodhi tree;
- The extreme subtleties in the bodhisattva's defeating the armies of Māra and realizing *anuttara-samyak-saṃbodhi*;
- The extreme subtleties in the Tathāgata's sitting on the bodhi seat, emanating great radiance that illuminated the worlds of the ten directions;
- The extreme subtleties in the Tathāgata's manifesting countless spiritual transformations;
- The extreme subtleties in the Tathāgata's roaring the lion's roar and entering the great nirvāṇa;
- The extreme subtleties in the Tathāgata's unimpeded training of all beings;
- The extreme subtleties in the Tathāgata's inconceivable powers of sovereign mastery and his vajra-like bodhi resolve;

- The extreme subtleties in the Tathāgata's sphere of action in which he is everywhere protectively mindful of those in all worlds;
- The extreme subtleties in the Tathāgata's unremittingly carrying out the buddha works to the very end of all future kalpas;
- The extreme subtleties in the Tathāgata's implementation of unimpeded spiritual powers throughout the Dharma realm;
- The extreme subtleties in the Tathāgata's pervasive manifestation of the realization of buddhahood and training of beings in all worlds to the very ends of the realms of empty space;
- The extreme subtleties in the Tathāgata's manifestation of countless buddha bodies from a single buddha body; and
- The extreme subtleties in the Tathāgata's sovereign mastery of wisdom while abiding at the site of enlightenment throughout all three periods of time of the past, the future, and the present.

He is able to completely know, perfect, and purify all such extreme subtleties as these. He is able to manifest them everywhere in all worlds. In each succeeding mind-moment, he increases his wisdom, perfectly fulfilling it and never retreating from it. Using skillful means, he ceaselessly cultivates the bodhisattva practices, perfects the ground of Samantabhadra's dedications, acquires the meritorious qualities of all *tathāgatas*, never tires of or gives up what bodhisattvas practice, and develops the bodhisattva's directly manifested spheres of cognition. He purifies all the countless skillful means, everywhere strives to bring peace and security to all beings, cultivates the bodhisattva practices, perfects the ground of the bodhisattva's greatly awesome virtue, attains whatever the bodhisattva's mind aspires to, acquires Vajra Banner's gateways to dedications, and produces the Dharma realms' treasury of all meritorious qualities.

He enters the extremely sublime Dharma gateways of all bodhisattvas, expounds on all the meanings of reality, remains free of contradiction or error in his use of skillful means related to the Dharma, makes great vows, and never abandons beings. In but a single mind-moment, he completely knows the treasury of all spheres of cognition on the grounds of the conceptual and non-conceptual. In non-conceptual circumstances, he manifests the conceptual. Leaving verbal discourse far behind, he becomes securely established in wisdom. In the practices whose practice is

common to all bodhisattvas, through the power of sovereign mastery, he always and incessantly manifests the realization of the path to buddhahood to the very end of future time. He is able to use the power of spiritual superknowledges and vows to appear within all worlds, among their beings, within their kalpas, and in a manner consistent with what has been established through their erroneous conceptions and verbal discourse.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the extremely subtle knowledge of all the realms of beings, namely:

The extremely subtle knowledge of the distinctions within the realms of beings;

The extremely subtle knowledge of the verbal discourse within the realms of beings;

The extremely subtle knowledge of the attachments within the realms of beings;

The extremely subtle knowledge of the different types within the realms of beings;

The extremely subtle knowledge of the same types within the realms of beings;

The extremely subtle knowledge of the countless destinies within the realms of beings;

The extremely subtle knowledge of the inconceivable actions brought about by the many different kinds of discriminations occurring within the realms of beings;

The extremely subtle knowledge of the countless defilements within the realms of beings; and

The extremely subtle knowledge of the countless kinds of purity within the realms of beings.

He is able in but a single mind-moment to know with wisdom and in accordance with reality all such extreme subtleties as these in the spheres of experience of all realms of beings. He attracts beings on a vast scale and speaks Dharma for them, revealing and explaining many different kinds of pure Dharma gateways, enabling them to cultivate the vast wisdom of the bodhisattva, emanating countless transformation bodies delighting all who see them, using the sunlight of wisdom to illuminate the mind of the bodhisattva, and enabling beings to awaken to sovereign mastery in the exercise of wisdom.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate

Samantabhadra's practice in all worlds for the sake of beings and to acquire extremely subtle knowledge of all worlds to the very ends of the realms of empty space and throughout the Dharma realm, namely:

- The extremely subtle knowledge of small worlds;
- The extremely subtle knowledge of large worlds;
- The extremely subtle knowledge of defiled worlds;
- The extremely subtle knowledge of pure worlds;
- The extremely subtle knowledge of incomparable worlds;
- The extremely subtle knowledge of various kinds of worlds;
- The extremely subtle knowledge of vast worlds;
- The extremely subtle knowledge of constricted worlds;
- The extremely subtle knowledge of worlds with unimpeded adornments;
- The extremely subtle knowledge of buddhas appearing throughout all worlds;
- The extremely subtle knowledge of the proclamation of right Dharma throughout all worlds;
- The extremely subtle knowledge of manifesting bodies throughout all worlds;
- The extremely subtle knowledge of emanating great light throughout all worlds;
- The extremely subtle knowledge of the manifestation of the masterful spiritual superknowledges of all buddhas throughout all worlds;
- The extremely subtle knowledge of the use of a single voice to manifest all voices throughout all worlds;
- The extremely subtle knowledge of entry into the congregations at all sites of enlightenment in all buddha *kṣetras* throughout all worlds;
- The extremely subtle knowledge of using all the buddha *kṣetras* throughout the Dharma realm to make a single buddha *kṣetra*;
- The extremely subtle knowledge of using a single buddha *kṣetra* to make all buddha *kṣetras* throughout the Dharma realm;
- The extremely subtle knowledge that knows all worlds as like a dream;
- The extremely subtle knowledge that knows all worlds as like reflected images; and
- The extremely subtle knowledge that knows all worlds as like an illusory conjuration.

He completely knows these matters in this way and thus manifests the path of all bodhisattvas, enters the wisdom and spiritual superknowledges of Samantabhadra's practices, and acquires Samantabhadra's contemplations. He incessantly cultivates the bodhisattva practices and attains sovereign mastery in the spiritual superknowledges of all buddhas. He possesses the unimpeded body, abides in independent wisdom, and is free of any attachment even to good dharmas. He finds nothing apprehensible in any actions of the mind and arouses thoughts of renunciation in all situations. He produces thoughts of pure cultivation regarding the bodhisattva practices, becomes free of thoughts of attachment to all-knowledge, adorns himself with all samādhis, and uses wisdom in accordance with all the Dharma realms.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to enter the practice gateways of Samantabhadra Bodhisattva and acquire countless forms of extremely subtle knowledge about the Dharma realm, [namely]:

The extremely subtle knowledge of the exposition of all Dharma realms;

The extremely subtle knowledge of entering the vast Dharma realm;

The extremely subtle knowledge that makes distinctions regarding the inconceivable Dharma realm;

The extremely subtle knowledge that makes distinctions regarding all Dharma realms;

The extremely subtle knowledge of pervading all Dharma realms in but a single mind-moment;

The extremely subtle knowledge of everywhere entering all Dharma realms;

The extremely subtle knowledge that knows all Dharma realms are inapprehensible;

The extremely subtle knowledge that contemplates all Dharma realms as unimpeded by anything at all;

The extremely subtle knowledge that knows all Dharma realms as unproduced; and

The extremely subtle knowledge that manifests spiritual transformations in all Dharma realms.

With vast wisdom he knows in accordance with reality all these kinds of extremely subtle knowledge about all Dharma realms. With sovereign mastery in the Dharma, he reveals the practices of Samantabhadra and enables all beings to become fully satisfied

while never abandoning their meaning, never becoming attached to dharmas, producing impartial and unimpeded wisdom, knowing the bases of all that is unimpeded, not abiding in any dharma, never violating the nature of all dharmas, according with reality and remaining as free of defilement as empty space, adapting to the world in speaking, explaining the genuine meaning, revealing the quiescent nature, not depending on, abiding in, or making discriminations about any objective sphere, clearly seeing the vast arrangement of the Dharma realm, completely understanding all worlds as well as all dharmas as characterized by uniform equality and non-duality, thus abandoning all attachments.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and develop extremely subtle knowledge of kalpas, namely:

The extremely subtle knowledge that makes an ineffable number of kalpas into a single mind-moment;

The extremely subtle knowledge that makes a single mind-moment into an ineffable number of kalpas;

The extremely subtle knowledge that makes an *asamkhyeya* kalpa enter a single kalpa;

The extremely subtle knowledge that places a single kalpa into an *asamkhyeya* kalpa;

The extremely subtle knowledge that places a long kalpa into a short kalpa;

The extremely subtle knowledge that places a short kalpa into a long kalpa;

The extremely subtle knowledge that enters kalpas in which there is a buddha and kalpas in which there is no buddha;

The extremely subtle knowledge that knows the number of all kalpas;

The extremely subtle knowledge that knows all kalpas and non-kalpas; and

The extremely subtle knowledge that sees all kalpas of the three periods of time in a single mind-moment.

In but a single mind-moment, with the wisdom of the Tathāgata, he knows in accordance with reality all such extremely subtle knowledge of kalpas. He attains: the mind that is the king of all bodhisattvas' perfectly fulfilled practice; the mind that enters the practice of Samantabhadra; the mind that abandons all discriminations about the conceptual speculations of non-Buddhist paths; the mind that is tireless in making great vows; the mind

that everywhere sees the net of countless worlds filled with countless buddhas; the mind that is able to hear of and uphold the roots of goodness of all buddhas and the practices of all bodhisattvas; the mind that, having heard of the vast practices used to comfort all beings, then never forgets them; the mind that is able to manifest a buddha's appearance in the world in all kalpas; the mind that incessantly practices the unmoving practice in every world to the very end of future time; and the mind that in all worlds completely fulfills the physical actions of a *tathāgata* in the body and mind of a bodhisattva.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices, achieve irreversibility, and acquire extremely subtle knowledge of all dharmas, namely:

The extremely subtle knowledge of extremely profound dharmas;

The extremely subtle knowledge of vast dharmas;

The extremely subtle knowledge of many different kinds of dharmas;

The extremely subtle knowledge of dharmas of adornment;

The extremely subtle knowledge of the measurelessness of all dharmas;

The extremely subtle knowledge of all dharmas' entry into a single dharma;

The extremely subtle knowledge of a single dharma's entry into all dharmas;

The extremely subtle knowledge of all dharmas' entry into non-dharmas;

The extremely subtle knowledge of the establishment of all dharmas in nonexistent dharmas while still not creating any mutual interference; and

The extremely subtle knowledge of the skillful means for penetrating all the dharmas of the Buddha without exception.

His wisdom is unimpeded in knowing in accordance with reality all the kinds of subtle knowledge such as these regarding the dharmas established in all worlds and in all verbal discourse, knowing them all equally. He attains the mind which penetrates the boundless Dharma realm, which abides steadfastly with deep resolve in every Dharma realm, which establishes unimpeded practice, which uses all-knowledge to fulfill all faculties, which penetrates the wisdom of all buddhas, which maintains right

mindfulness of skillful means, which perfects the vast meritorious qualities of all buddhas, which everywhere fills the Dharma realm, which enters the bodies of all *tathāgatas*, which manifests the physical works of all bodhisattvas, which adapts to the language used in all worlds in expounding on the Dharma, which acquires the assistance of all buddhas' spiritual powers in wisdom and mental actions, which produces countless skillful expedient means, and which distinguishes all dharmas with the wisdom of all-knowledge.

And [he dedicates all his roots of goodness] to using the liberated mind free of attachments and free of bondage to cultivate Samantabhadra's practices and produce all forms of extremely subtle knowledge, namely;

The extremely subtle knowledge that knows all *kṣetras*;

The extremely subtle knowledge that knows all beings;

The extremely subtle knowledge that knows the karmic retributions of all dharmas;

The extremely subtle knowledge that knows the minds of all beings;

The extremely subtle knowledge that knows all times when it is appropriate to teach the Dharma;

The extremely subtle knowledge that knows all Dharma realms;

The extremely subtle knowledge that knows all realms throughout empty space and all three periods of time;

The extremely subtle knowledge that knows all paths of verbal discourse;

The extremely subtle knowledge that knows all worldly practices; and

The extremely subtle knowledge that knows all world-transcending practices, and so forth, up to and including the extremely subtle knowledge of the paths of all *tathāgatas*, the paths of all bodhisattvas, and the paths of all beings.

He cultivates the bodhisattva practices, abides in the path of Samantabhadra, knows both the teachings and their meanings in accordance with reality, and develops the wisdom that sees all as like mere reflections, the wisdom that sees all as like mere dreams, the wisdom that sees all as like mere illusory conjurations, the wisdom that sees all as like mere echoes, the wisdom that sees all as like mere transformationally created phenomena, the wisdom that sees all as like mere space, quiescent wisdom, the wisdom of all Dharma realms, independent wisdom, and the wisdom that fathoms all dharmas of the Buddha.

Sons of the Buddha, in making dedications with the unattached and unbound mind of liberation, the bodhisattva-mahāsattva does not make discriminations regarding either the world or worldly dharmas, does not make discriminations regarding either bodhi or bodhisattvas, does not make discriminations regarding either the bodhisattva practices or the paths of emancipation, does not make discriminations regarding either the Buddha or the dharmas of the Buddha, does not make discriminations regarding either training beings or not training beings, does not make discriminations regarding either roots of goodness or dedications, does not make discriminations regarding either himself or others, does not make discriminations regarding either a gift that is given or one who receives a gift, does not make discriminations regarding either the bodhisattva practices or the right and perfect enlightenment, and does not make discriminations regarding either the Dharma or wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates his roots of goodness in these ways, namely with unattached and unbound liberation of mind, with unattached and unbound liberation of the body, with unattached and unbound liberation of the mouth, with unattached and unbound liberation of actions, with unattached and unbound liberation of karmic rewards, with unattached and unbound liberation in relation to worlds, with unattached and unbound liberation in relation to buddha *kṣētras*, with unattached and unbound liberation in relation to beings, with unattached and unbound liberation in relation to dharmas; and with unattached and unbound liberation in relation to knowledge.

When the bodhisattva-mahāsattva makes dedications in these ways, he makes dedications like those cultivated by all buddhas of the three periods of time when they were bodhisattvas, he trains in accordance with dedications as made by all buddhas of the past, he accomplishes dedications like those of all buddhas of the future, he abides in dedications like those of all buddhas of the present, he establishes himself in the path of dedications of all buddhas of the past, he never abandons the path of dedications of all buddhas of the future, and he follows the path of dedications of all buddhas of the present.

He diligently cultivates the teachings of all buddhas of the past, perfects the teachings of all buddhas of the future, and comes to completely know the teachings of all buddhas of the present. He completely fulfills the equanimity of all buddhas of the past, perfects the equanimity of all buddhas of the future, and establishes

himself in the equanimity of all buddhas of the present. He implements the sphere of action of all buddhas of the past, abides in the sphere of action of all buddhas of the future, and equals the sphere of action of all buddhas of the present. He acquires the roots of goodness of all buddhas of the three periods of time, possesses the nature of all buddhas of the three periods of time, abides in the practices of all buddhas of the three periods of time, and accords with the sphere of action of all buddhas of the three periods of time.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's ninth dedication, the dedication of the mind of the unattached and unbound liberation. When the bodhisattva-mahāsattva abides in this dedication, he becomes indestructible even by all the vajra ring mountains. His physical appearance is foremost among all beings and such that no one can match it. He is able to demolish the deviant works of all the *māras* and appears everywhere throughout the worlds of the ten directions, cultivating the bodhisattva practices. Wishing to awaken all beings, he uses excellent skillful means in teaching the Dharma of all buddhas, and acquires great wisdom. His mind becomes free of delusion with respect to the Dharma of all buddhas.

Wherever he is reborn, whether traveling or remaining in one place, he always succeeds in encountering an indestructible retinue. He is able to absorb and uphold with pure mindfulness the right Dharma proclaimed by all buddhas of the three periods of time, incessantly cultivating the bodhisattva practices to the very end of all future kalpas, doing so without having anything on which he depends or to which he is attached. He progresses in his fulfillment of the conduct and vows of Samantabhadra, attains all-knowledge, carries on the Buddha's works, and perfects his sovereign mastery of the bodhisattva's spiritual superknowledges.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

He has never so much as raised a single disrespectful thought toward the peerless Honored Ones throughout the ten directions.

He also respects and feels reverence for whatever meritorious works they have cultivated.

All the meritorious qualities he has cultivated have not been simply for the sake of himself or others.

He always relies on thoughts of supreme resolute faith, and performs these dedications in order to benefit beings.

He has never even momentarily raised thoughts of arrogance,
nor has he formed any inferior intentions.

He inquires into and diligently cultivates
all the physical and other kinds of deeds of the Tathāgata.

All the different kinds of roots of goodness he cultivates
are for the sake of benefiting all sentient beings.

Securely established in the deep resolve and vast understanding,
he dedicates them to gaining the Honored One's meritorious position.

For all those in the world of their countless different types,
he uses many different skillful means and special circumstances.

Whether coarse or refined, vast, or extremely profound,
There are none he does not cultivate and completely comprehend.

For all those in the world with their many different kinds of bodies,
he enters among them using bodies the same as theirs.

Cultivating together with these, he attains complete awakening,
perfects the gateway of wisdom, and attains irreversibility.

In the worlds and lands of countless kinds,
differing in being subtle, vast, upward facing, or inverted,
the bodhisattva is able through the gateway of wisdom
to have none of them he does not see within but a single pore.

The mental actions of beings are countless,
yet he is able to cause them all to equally enter the one mind.
Using the gateway of wisdom he enables them all to awaken
and attain irreversibility in whatever they cultivate.

The faculties of beings as well as their aspirations,
whether superior, middling, or inferior—they are not the same.
All of those extremely profound and difficult-to-know matters,
he is able to completely know in accordance with their basic natures.

All the many different karmic deeds done by beings,
whether superior, middling, or inferior, they are each different.
The bodhisattva deeply enters the powers of the Tathāgata
and then, using the gateway of wisdom, sees them all clearly.

Inconceivably and countlessly many kalpas—
He is able to cause to equally enter but a single mind-moment.
Having seen them in this way, he goes throughout the ten directions
and cultivates all of the pure karmic deeds.

The past, the future, and the present—
He fully knows that their characteristics are each different
and yet this still never contradicts the principle of their equality.
This is the great mind's practice of clear comprehension.

The practices of the world's beings are not the same.
 Whether manifest or hidden, they are of countless kinds.
 The bodhisattva knows all their different characteristic signs,
 yet still knows their signs are in all cases signless.

The power of the masterful spiritual superknowledges
 manifested by all buddhas of the worlds of the ten directions
 are so vast as to be difficult to even conceive of.
 The bodhisattva is able to distinguish and know them all.

The self-awakened ones, the Lions Among Men
 in the Tuṣita Heaven in all worlds—
 Their meritorious qualities are vast and their purity is peerless.
 He can see them all according to their essential nature and signs.

They may manifest spiritual descent to abide in the mother's womb,
 as well as countless masterful great spiritual transformations,
 gaining buddhahood, teaching the Dharma, and passing into nirvāṇa,
 doing so throughout the worlds, never pausing for even a moment.

When the Lions among Men are first born,
 they are welcomed and served by all those who are supremely wise.
 The devas, Śakra, the Brahma Heaven King, and others—
 None among them fail to revere, look up to, and serve them.

Everywhere without exception throughout the ten directions,
 within the measureless and boundless Dharma realm,
 without beginning or end, without far or near,
 they manifest the *tathāgatas'* powers of sovereign mastery.

After manifesting taking birth, the Revered Guides of all humans
 stride seven paces in each of the directions.
 Wishing to use the sublime Dharma to awaken the many beings,
 the *tathāgatas* therefore contemplate them all.

They see that beings are submerged in the ocean of desire
 and blanketed by blinding darkness and delusion.
 Those with sovereign mastery among humans manifest a subtle smile
 and reflect that they should rescue those suffering in the three realms.

They roar the great lion's roar and speak with a marvelous voice:
 "As the most revered one in the entire world,
 I should light the bright lamp of pure wisdom
 to extinguish the darkness of their delusion in *saṃsāra*."

When the Lion Kings among Men come forth into the world,
 they everywhere emanate measureless bright light,
 enabling the cessation of the wretched destinies and
 eternal extinguishing of the world's many sufferings and difficulties.

Sometimes they manifest as dwelling in the palace of the king and
sometimes they manifest as leaving the home life to cultivate the path.
Because they wish to benefit beings,
they manifest such powers of sovereign mastery as these.

When the tathāgatas first sit at their sites of enlightenment,
all those great earths then move and shake,
the worlds of the ten directions are all illuminated,
and beings from the six destinies of rebirth all leave behind suffering.

They shake all the palaces of the *māras*,
awaken the minds of beings throughout the ten directions,
and enable all who had received teachings and cultivated in the past
to then fully realize the true meaning.

All the lands throughout the ten directions,
without exception, all enter into one of their pores.
The *kṣetras* in all their pores are boundlessly many.
In them all they manifest the powers of the spiritual superknowledges.

The countless skillful means on which all buddhas expound—
He subsequently awakens to all of them,
and even where there are those that the *tathāgatas* did not explain,
he is still able to fully understand and diligently cultivate them.

Throughout the great trichiliocosms,
all the armies of Māra proliferate their strife.
Even the countless different kinds of evil they create,
with his gateways of unimpeded wisdom, he can extinguish them all.

Whether the Tathāgata is residing in the buddha *kṣetras*,
or also manifesting as dwelling in celestial palaces,
or perhaps manifesting bodies abiding in the Brahma Heaven Palaces,
the bodhisattva is unimpeded in seeing them all.

The Buddha manifests countless bodies of many different kinds
in which he turns the wheel of the pure and marvelous Dharma.
Even searching throughout all kalpas in the three periods of time,
one could still never find the bounds [of the places he appears].

His jeweled thrones, high and wide, and most incomparable,
fill up the countless worlds throughout the ten directions.
They are adorned with many different kinds of marvelous signs
and the buddhas sitting on them are inconceivable.

They are all surrounded by congregations of the buddhas' sons
everywhere throughout the entire Dharma realm
in which they explain the countless practices leading to bodhi
and the path by which all the Most Supreme Ones have come forth.

The works performed by all buddhas according to what is fitting are as measureless and boundless as the Dharma realm itself. By resort to but a single skillful expedient, the wise are able to completely know them all, having none not exhaustively fathomed.

The power of all buddhas' masterful spiritual superknowledges manifests all the different kinds of bodies, sometimes manifesting countless births in all the rebirth destinies, sometimes appearing surrounded by a retinue of palace maidens, and sometimes appearing in countless worlds, manifesting as leaving the home life, attaining buddhahood, and so forth, until they reach their final *parinirvāṇa* [followed by] the distribution of physical relics and erection of stupas and temples.

All these many different kinds of boundless practices proclaimed by the Guiding Master and in which the buddhas abide as well as all the magnificent meritorious qualities of the Bhagavat—These he vows to cultivate and bring them all to complete fulfillment.

While dedicating those roots of goodness, he abides in the dharmas of skillful means such as these. When cultivating bodhi practices in these ways, his mind is never overcome by weariness or indolence.

All of the Tathāgata's great spiritual superknowledges, boundless supreme meritorious qualities, and so forth, including all the world's wisdom practices—He knows them all and has none he does not exhaustively fathom.

All these lords among men such as these—Whichever spheres of action they possess—In but a mind-moment, he fully awakens to them all, and yet he still never relinquishes the bodhi practices.

All the subtle practices of all buddhas as well as the many different dharmas related to all *kṣetras*—He becomes able to know them all as a matter of course and ultimately dedicates them to reaching the far shore.

All kalpas, whether numbered or numberlessly many, the bodhisattva fully knows as identical to a single mind-moment. In this way, he skillfully enters the bodhi practices, always diligently cultivating them and never retreating.

All the countless many *kṣetras* throughout the ten directions, whether they are defiled or whether they are pure, as well as all their *tathāgatas*—The bodhisattva is able to distinguish and know them all.

In each successive mind-moment, he clearly sees
all the inconceivable many measureless kalpas.
Thus in them all without exception throughout the three times,
he perfects his cultivation of the bodhisattva practices.

He penetrates the minds of everyone with equal facility,
also equally penetrates all dharmas,
and also does so in this way in all buddha *kṣētras* to the ends of space,
where he completely knows all their most supreme practices.

They develop all the many different varieties of wisdom
with regard to beings as well as to all dharmas.

The spiritual powers of the bodhisattva are also just so.
In this same way, everything he practices is inexhaustibly extensive.

All forms of subtle knowledge and the distinctions in each of them—
The bodhisattva accumulates them all without exception,
thoroughly knowing both their same and differing aspects,
and in this way cultivates the vast practices.

In the countless buddha *kṣētras* throughout the ten directions,
the kinds of beings within them are each countless.
As for the various differences in their rebirth destinies and species,
their abodes, actions, and powers, he is already able to know them all.

All of the Master Guides there are
in the past, the future, and present periods of time—
If one knows these matters and then dedicates them,
then his practice equals that of all those buddhas.

If there are those who are able to cultivate these dedications,
then this is to train in the path practiced by the buddhas
and become bound to acquire the meritorious qualities of all buddhas
as well as the wisdom of all the buddhas.

They become invulnerable to destruction by anyone in the world
and all that they train in becomes successfully accomplished.
They are always able to recollect all buddhas
and always see all those Lamps of the World.

This bodhisattva's supreme practices are measureless.
So too are all the dharmas of his meritorious qualities.
He already abides in the Tathāgata's unexcelled practices
and knows all of all buddhas' powers of sovereign mastery.

Sons of the Buddha, what then is meant by the bodhisattva-
mahāsattva's dedication that is as measureless as the Dharma
realm?²⁴¹⁷

Sons of the Buddha, having tied his topknot with the silken head-
band of immaculate purity, this bodhisattva-mahāsattva abides in

the position of a teacher of the Dharma who extensively practices the giving of Dharma, arouses great kindness and compassion, and establishes beings in the resolve to attain bodhi. He always incessantly practices benefiting others. He nourishes his roots of goodness with the resolve to attain bodhi, serves beings as a trainer, and shows beings the path to all-knowledge. Serving beings as a sun of the treasury of Dharma, the light from his roots of goodness everywhere illuminates everyone. His mind is impartial toward all beings. He incessantly cultivates all the wholesome practices. His mind is pure and undefiled and he possesses sovereign mastery in wisdom. He never abandons any of his roots of goodness or any of his works on the path. He serves all beings as a greatly wise caravan leader who everywhere enables them to enter the peaceful and secure path of what is right. He serves all beings as a chief guide who enables them to cultivate all the Dharma practices that produce roots of goodness. And he serves beings as an indestructibly steadfast good spiritual friend who enables their roots of goodness to grow and become completely developed.

Sons of the Buddha, this bodhisattva-mahāsattva takes Dharma giving as foremost and develops all the dharmas of pristine purity. He consolidates the resolve leading to all-knowledge and develops ultimate steadfastness in the power of his especially supreme vows. Developing and increasing them, he becomes endowed with great awesome virtue. He relies on the good spiritual guide with a mind that remains free of any flattery or deception. He reflects upon and contemplates the boundless spheres of cognition related to the gateways to all-knowledge and dedicates these roots of goodness in these ways:

Vowing to become able to cultivate, develop, and increase all the vast and unimpeded spheres of cognition;

Vowing to become able to absorb, retain, and expound upon whichever of the Buddha's right Dharma teachings he hears, even if he only hears so little as a single statement or a single verse;

Vowing to become able to recollect all past, future, and present buddhas throughout all worlds equaling the Dharma realm in their measurelessness and boundlessness, and then, having recollected them, vowing to also cultivate the bodhisattva practices;

Also vowing to be able to use these roots of goodness from mindfulness of the buddhas to then cultivate the bodhisattva practices for the sake of one single being in one world, doing so to the very end of all future kalpas,

[Also vowing that], just as he does so with this one world, so too will he do so in all worlds throughout the Dharma realm and the realms of empty space;

[Also vowing that], just as he does so for this one single being, so too will he do so for all beings;

[Also vowing to be able], by resort to skillful means, to then engage in adornments produced by the great vow to continue this for each and every one of them on through to the exhaustion of all future kalpas while still never raising any thought to ever abandon any buddha or good spiritual guide;

[Also vowing] to always see all buddhas appearing directly before him;

[Also vowing that] there will never be even one single buddha who appears in the world to whom he is unable to draw near; and

[Also] vowing to be able to cultivate and perfectly fulfill the pure practice of the *brahmacarya* praised and proclaimed by all buddhas and bodhisattvas, namely: unbroken *brahmacarya*, *brahmacarya* that is never deficient, *brahmacarya* that is not defiled, *brahmacarya* that remains immaculate, *brahmacarya* that remains faultless, *brahmacarya* that no one could cloak, *brahmacarya* praised by the Buddha, *brahmacarya* having nothing on which it depends, *brahmacarya* that is inapprehensible, *brahmacarya* that increases the bodhisattva's purity, *brahmacarya* as practiced by all buddhas of the three periods of time, *brahmacarya* that is unimpeded, *brahmacarya* that is free of attachments, *brahmacarya* that remains free of contentiousness, *brahmacarya* that is never extinguished, *brahmacarya* that is securely established, *brahmacarya* that is peerless, *brahmacarya* that is immovable, *brahmacarya* that remains free of any disorderly aspects, and *brahmacarya* that remains free of anger.

Sons of the Buddha, if the bodhisattva-mahāsattva is able to cultivate pure *brahmacarya* such as this for himself, he will then be able to do so for the sake of all beings. Thus he enables all beings to become securely established, enables all beings to become awakened, enables all beings to achieve success, enables all beings to become purified, enables all beings to become free of defilement, enables all beings to develop shining illumination, enables all beings to part from defilement by the sense objects, enables all beings to become free of all obscurations, enables all beings to part from all burning afflictions, enables all beings to abandon all the fetters and bonds, enables all beings to forever abandon all forms of evil, and enables all beings to become free of all harm and attain ultimate purity.

Why is this so? If the bodhisattva-mahāsattva himself is unable to attain purity in *brahmacarya*, he cannot enable others to attain purity. If he himself retreats from *brahmacarya*, he cannot enable others to not retreat from it. If he himself fails to maintain *brahmacarya*, he cannot enable others to refrain from failing to maintain it. If he himself abandons *brahmacarya*, he cannot enable others to never abandon it. If he himself becomes indolent in maintaining *brahmacarya*, he cannot enable others to refrain from indolence in maintaining it. If he himself fails to develop resolute faith in *brahmacarya*, he cannot enable others to develop resolute faith in it. If he himself does not peacefully abide in *brahmacarya*, he cannot enable others to peacefully abide in it. If he himself fails to gain realized entry into *brahmacarya*, he cannot enable others to gain realized entry into it. If he himself relinquishes *brahmacarya*, he cannot enable others to never relinquish it. And if he himself becomes scattered and wavers in *brahmacarya*, he cannot enable others to have minds that do not become scattered and waver in it.

And why is this? The bodhisattva-mahāsattva abides in actions free of inverted views, speaks the Dharma free of inverted views, is sincerely truthful in his speech, acts in accordance with his speech, purifies [the actions of] his body, mouth, and mind, abandons all defilements, abides in unimpeded practices, and extinguishes all obstacles.

Having attained a pure mind himself, the bodhisattva-mahāsattva expounds on the mind-purifying dharmas for others. Having cultivated harmonious patience himself and having used roots of goodness to train his own mind, he enables others to develop harmonious patience and use roots of goodness to train their minds. Having abandoned doubt and regret himself, he enables others to forever abandon doubt and regret. Having acquired pure faith himself, he also enables others to acquire indestructible pure faith. And having come to dwell in right Dharma himself, he also enables beings to dwell securely in right Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva then also dedicates the roots of goodness produced from Dharma giving, doing so in these ways:

May I acquire all the endless Dharma gateways of all buddhas and analyze and explain them for all beings everywhere, thereby enabling them all to rejoice and gain complete satisfaction, and may I also vanquish the deviant doctrines of all non-Buddhist paths;

May I be able for the sake of all beings to expound on the ocean of dharmas of all buddhas of the three periods of time, explaining every dharma's arising, every dharma's meaning, every dharma's designations, every dharma's establishment, every dharma's explanations, every dharma's means of revelation, every dharma's gateways, every dharma's means of awakening and entry, every dharma's contemplation, and every dharma's categorical position, and may I acquire everything in the boundless and inexhaustible treasury of Dharma; and

[May I] acquire the fearlessnesses, possess the four types of eloquence, and extensively and endlessly present analytic explanations for beings to the very end of future time, wishing thereby to enable all beings to establish the supreme vows and produce unimpeded eloquence entirely free of errors, wishing thereby to enable all beings to be filled with joyous delight, wishing thereby to enable all beings to perfect the light of all dharmas of purity through adapting to their particular languages while ceaselessly expounding on this for them, and wishing thereby to enable all beings to develop deep faith and joyous delight and dwell in all-knowledge, completely distinguishing all dharmas for them so that they will become free of delusions.

He then reflects in this manner: "For beings' sakes, I should engage in energetically diligent cultivation everywhere in all worlds and thus acquire the measureless body of sovereign mastery that everywhere pervades the Dharma realm, acquire the measurelessly vast mind that everywhere pervades the Dharma realm, possess the measurelessly pure voice commensurate with the Dharma realm, manifest a measureless congregation and site of enlightenment commensurate with the Dharma realm, cultivate measureless bodhisattva works commensurate with the Dharma realm, acquire a measureless bodhisattva abode commensurate with the Dharma realm, realize measureless bodhisattva equanimity commensurate with the Dharma realm, train in measureless bodhisattva dharmas commensurate with the Dharma realm, abide in measureless bodhisattva practices commensurate with the Dharma realm, and enter measureless bodhisattva dedications commensurate with the Dharma realm."

These are the bodhisattva-mahāsattva's dedications of all these roots of goodness which he makes to enable all beings to succeed in acquiring all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways, namely: wishing to see countless

buddhas commensurate with the Dharma realm, wishing to train countless beings commensurate with the Dharma realm, wishing to support and sustain countless buddha *kṣetras* commensurate with the Dharma realm, wishing to realize countless types of bodhisattva knowledge commensurate with the Dharma realm, wishing to acquire countless fearlessnesses commensurate with the Dharma realm,⁴¹⁸ wishing to perfect countless bodhisattva *dhāraṇī* formulae commensurate with the Dharma realm, wishing to acquire countless inconceivable bodhisattva abodes commensurate with the Dharma realm, wishing to possess countless meritorious qualities commensurate with the Dharma realm, and wishing to fulfill countless roots of goodness from benefiting beings commensurate with the Dharma realm.

He also wishes: “By these roots of goodness, may I be enabled to acquire commensurate merit, commensurate wisdom, commensurate powers, commensurate fearlessnesses, commensurate purity, commensurate sovereign mastery, commensurate right enlightenment, commensurate Dharma teaching, commensurate meaning, commensurate decisiveness, and commensurate spiritual super-knowledges, achieving complete fulfillment of all dharmas such as these. Then, just as I achieve this, so too may all beings also achieve this in a manner no different than I do.”

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways:

- Just as the Dharma realm is measureless, may this dedication of roots of goodness also be so, enabling the wisdom acquired to never be measurable;
- Just as the Dharma realm is boundless, may this dedication of roots of goodness also be so, enabling the buddhas seen to be boundlessly many;
- Just as the Dharma realm is limitless, may this dedication of roots of goodness also be so, enabling the buddha *kṣetras* visited to be limitlessly many;
- Just as the Dharma realm is borderless, may this dedication of roots of goodness also be so, enabling the cultivation of bodhisattva practices in all worlds to be borderless;
- Just as the Dharma realm is never interrupted, may this dedication of roots of goodness also be so, enabling the abiding in all-knowledge to never be cut short;
- Just as the Dharma realm is of a singular nature, may this dedication of roots of goodness also be so, enabling all beings to become identically possessed of the same single wise nature;

Just as the Dharma realm has the essential nature of purity, may this dedication of roots of goodness also be so, enabling all beings to acquire ultimate purity;

Just as the Dharma realm is adaptive, may this dedication of roots of goodness also be so, enabling all beings to accord with the conduct and vows of Samantabhadra;

Just as the Dharma realm is possessed of adornments, may this dedication of roots of goodness also be so, enabling all beings to become adorned with the conduct of Samantabhadra; and

Just as the Dharma realm is invulnerable to failure, may this dedication of roots of goodness also be so, enabling all bodhisattvas to never fail to maintain their pure practices.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness in these ways:

By these roots of goodness, may I serve all buddhas and bodhisattvas and gladden them all;

By these roots of goodness, may I quickly succeed in gaining entry into the nature of all-knowledge;

By these roots of goodness, may I pervade all places, cultivating all-knowledge;

By these roots of goodness, may I enable all beings to always go and pay their respects to all buddhas;

By these roots of goodness, may I enable all beings to always see all buddhas and be able to do the works of the Buddha;

By these roots of goodness, may I enable all beings to constantly succeed in seeing the Buddha and refrain from becoming neglectful of the Buddha's work;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha with a joyous and pure mind from which they never retreat;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha with a mind that skillfully attains complete understanding;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and refraining from developing attachments;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and gaining complete and unimpeded comprehension;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and perfecting Samantabhadra's conduct;

By these roots of goodness, may I enable all beings to always see all buddhas appear directly before them and never leave them for even a moment;

By these roots of goodness, may I enable all beings to always see all buddhas and develop all the measureless powers of the bodhisattva; and

By these roots of goodness, may I enable all beings to always see all buddhas and never forget any dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways: By dedicating them in accordance with the non-arising nature of the Dharma realm; by dedicating them in accordance with the fundamental nature of the Dharma realm; by dedicating them in accordance with the essential nature of the Dharma realm; by dedicating them in accordance with the non-dependent nature of the Dharma realm; by dedicating them in accordance with the never-forgotten nature of the Dharma realm; by dedicating them in accordance with the emptiness and absence of [any inherently existent] nature of the Dharma realm; by dedicating them in accordance with the quiescent nature of the Dharma realm; by dedicating them in accordance with the placeless nature of the Dharma realm; by dedicating them in accordance with the unmoving nature of the Dharma realm; and by dedicating them in accordance with the undifferentiated nature of the Dharma realm.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all the proclamations and awakenings produced by his Dharma giving and also dedicates all roots of goodness produced by this, doing so in these ways:

May all beings become bodhisattva Dharma masters always regarded with protective mindfulness by all buddhas;

May all beings become unexcelled Dharma masters whose skillful means establish all beings in all-knowledge;

May all beings become indomitably eloquent Dharma masters whose abilities in responding to challenging questions cannot be exhausted by anyone;

May all beings become unimpeded Dharma masters who acquire the unimpeded light of all dharmas;

May all beings become Dharma masters who are treasuries of wisdom able to skillfully explain all dharmas of the Buddha;

May all beings become Dharma masters under all *tathāgatas* who are possessed of sovereign mastery and who are well able to analyze the Tathāgata's wisdom;

- May all beings become Dharma masters with the eye of suchness who explain Dharma in accordance with reality without relying on the aid of instruction provided by others;
- May all beings become Dharma masters who hold in memory all dharmas of the Buddha, who expound on it in accordance with its principles, and who do not contradict the meaning of its statements;
- May all beings become Dharma masters who cultivate the path of signlessness even as they adorn themselves with all the marvelous signs, emanate measureless light, and skillfully penetrate all dharmas;
- May all beings become Dharma masters possessed of an immense body that pervades all lands, spreads forth the great Dharma clouds, and rains down the Dharma of all buddhas;
- May all beings become Dharma masters who protect the treasury of Dharma, erect the banner of invincibility, protect the Dharma of all buddhas, and prevent the ocean of right Dharma from diminishing;
- May all beings become Dharma masters who serve as the sun of all dharmas, acquire the Buddha's eloquence, and skillfully teach all dharmas;
- May all beings become Dharma masters possessed of a sublime voice and skillful means with which they skillfully teach the boundless treasury of the Dharma realm;
- May all beings become Dharma masters who have reached the far shore of perfection in the Dharma and use wisdom and spiritual superknowledges to open the treasury of right Dharma;
- May all beings become Dharma masters who securely abide in right Dharma and expound on the Tathāgata's ultimate wisdom;
- May all beings become Dharma masters who completely comprehend all dharmas and are able to discourse on the measureless and endless meritorious qualities;
- May all beings become Dharma masters who do not deceive those in the world and who are able to use skillful means to enable them to penetrate ultimate reality;
- May all beings become Dharma masters who demolish all the hordes of Māra and are well able to remain aware of all the works of the *māras*;
- May all beings become Dharma masters under the protection of all buddhas who abandon states of mind accepting the existence of a self or possessions of a self; and

May all beings become Dharma masters who bring peace and security to the entire world and perfect the power of the bodhisattva's vows to teach the Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways: He does not dedicate them because of attachment to works; does not dedicate them because of attachment to karmic rewards; does not dedicate them because of attachment to mental factors; does not dedicate them because of attachment to dharmas; does not dedicate them because of attachment to phenomena; does not dedicate them because of attachment to causal factors; does not dedicate them because of attachment to the sound of the spoken language; does not dedicate them because of attachment to names, phrases, or syllables;⁴¹⁹ does not dedicate them because of attachment to dedications; and does not dedicate them because of attachment to benefiting beings.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways: he does not dedicate them because of fond attachment to physical spheres of experience; does not dedicate them because of fond attachment to spheres of experience consisting of sounds, smells, tastes, touchables, or dharmas [as objects of mind]; does not dedicate them because he seeks to be reborn in the heavens; does not dedicate them because he seeks pleasures; does not dedicate them because of attachment to objects of desire; does not dedicate them because he seeks to attract a following; does not dedicate them because he seeks sovereignty; does not dedicate them because he seeks the pleasures of existence in *saṃsāra*; does not dedicate them because he is attached to *saṃsāra*; does not dedicate them because he delights in any of the realms of existence; does not dedicate them because he seeks the bliss of unification;⁴²⁰ does not dedicate them because he seeks enjoyable places; does not dedicate them because he nurtures thoughts of injuring others; does not dedicate them in ways that damage his roots of goodness;⁴²¹ does not dedicate them for the sake of relying on the three realms of existence; does not dedicate them because he is attached to any of the *dhyānas*, liberations, or *samādhis*; and does not dedicate them in order to dwell in the vehicles of *śrāvaka* disciples or *pratyekabuddhas*.

He only dedicates them to teaching and training all beings; only dedicates them to reaching the complete fulfillment of the wisdom of all-knowledge; only dedicates them to acquiring unimpeded wisdom; only dedicates them to acquiring unimpeded and pure roots of goodness; only dedicates them to enabling the transcendence of *saṃsāra* and the realization of great wisdom; only dedicates them

to enabling the great resolve to attain bodhi to become as indestructible as vajra; only dedicates them to perfecting the Dharma by which one is ultimately deathless; only dedicates them to adorning the lineage of the Buddha with measureless adornments while revealing the sovereign mastery of all-knowledge; only dedicates them to seeking clear understanding of all bodhisattva dharmas, great spiritual superknowledges, and wisdom; only dedicates them in order to perfectly and irreversibly practice the practices of Samantabhadra in all buddha *kṣētras* throughout the Dharma realm and the realms of empty space while also donning the armor of steadfast great vows and enabling all beings to dwell on the ground of Samantabhadra; and only dedicates them to always and incessantly liberating beings until the end of all kalpas of the future while constantly and uninterruptedly revealing the unobstructed light of the ground of all-knowledge.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates those roots of goodness, he performs his dedications with states of mind such as these: he performs these dedications with a mind that is commensurate with its fundamental nature, performs these dedications with a mind that is commensurate with the nature of dharmas, performs these dedications with a mind that is commensurate with the measurelessness of all beings, performs these dedications with a mind that is synonymous with noncontentiousness, performs these dedications with a mind that is identical to the inherent nature in its non-arising, performs these dedications with a mind that is free of confusion in its knowledge of dharmas, performs these dedications with a mind that equally penetrates all three periods of time, performs these dedications with a mind that produces the lineage of all buddhas of the three periods of time, performs these dedications with a mind that acquires spiritual superknowledges which are never lost, and performs these dedications with a mind that produces the practices leading to all-knowledge.

He also performs these dedications to enable all beings to forever abandon all existences in the hells; performs these dedications to enable all beings to refrain from entering the rebirth destiny of the animals; performs these dedications to enable all beings to refrain from going into the regions ruled by King Yama; performs these dedications to enable all beings to extinguish all path-obstructing dharmas; performs these dedications to enable all beings to fulfill all roots of goodness; performs these dedications to enable all beings to turn the Dharma wheel in accordance with the right time and thereby gladden everyone; performs these dedications to enable all

beings to enter the sphere of the ten powers; performs these dedications to enable all beings to fulfill the bodhisattva's boundless pure Dharma vows; performs these dedications to enable all beings to follow the teachings of all their good spiritual guides and thus become fully complete vessels of the resolve to attain bodhi; performs these dedications to enable all beings to absorb, retain, and cultivate the extremely profound dharmas of the Buddha and acquire the wisdom light of all buddhas; performs these dedications to enable all beings to cultivate the unimpeded practice of all bodhisattvas so that they always appear before them; performs these dedications to enable all beings to always see all buddhas appear before them; performs these dedications to enable all beings to have the pure Dharma light always appear before them; performs these dedications to enable all beings to have the fearless and great bodhi resolve always appear before them; performs these dedications to enable all beings to have the bodhisattva's inconceivable wisdom always appear before them; performs these dedications to enable all beings to everywhere rescue and protect beings and enable the pure mind of great compassion to always appear before them; performs these dedications to enable all beings to use an ineffable-ineffable number of supremely marvelous adornments to adorn all buddha *kṣetras*; performs these dedications to enable all beings to vanquish all the many *māras* and do away with their fighting, their snares, and their works; performs these dedications to enable all beings to independently cultivate the bodhisattva practices in all buddha *kṣetras*; and performs these dedications to enable all beings to arouse the resolve to gain the knowledge of all modes and enter the vast gateways of all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates these roots of goodness to pure right mindfulness; dedicates them to certain wisdom; dedicates them to exhaustively knowing all buddha dharmas and skillful means; dedicates them to perfecting measureless and unimpeded wisdom; dedicates them with the wish to fulfill pure and especially supreme aspirations; dedicates them to abiding in great kindness for the sake of all beings, abiding in great compassion for the sake of all beings; dedicates them to abiding in great sympathetic joy for the sake of all beings; dedicates them to abiding in great equanimity for the sake of all beings; dedicates them to forever abandoning the twofold attachment⁴²² and dwelling in supreme roots of goodness; dedicates them to reflecting upon, contemplating, analyzing, and expounding upon all the dharmas of conditioned arising; dedicates them to erecting the banner of great

courage; dedicates them to erecting the banner and treasury of invincibility; dedicates them to vanquishing all the demon hordes; dedicates them to acquiring the mind that is pure and unimpeded in all dharmas; dedicates them to irreversibility in cultivating all the bodhisattva practices; dedicates them to acquiring the mind that delights in seeking the most supreme dharmas; dedicates them to acquiring the mind that delights in seeking all the dharmas of the meritorious qualities, sovereign mastery in purity, and the wisdom of all-knowledge; dedicates them to fulfilling all vows, doing away with all contentiousness, acquiring the buddhas' dharmas of sovereign mastery and purity, and turning the irreversible wheel of Dharma for all beings; dedicates them to acquiring the wisdom sun of the Tathāgata's most especially supreme Dharma that, adorned with a hundred thousand light rays, everywhere illuminates all beings throughout the Dharma realm; dedicates them wishing to train all beings by adapting to whatever pleases them, always causing them to feel satisfied, never relinquishing his original vows even to the very end of future time, listening to right Dharma, cultivating the great practices, acquiring pure wisdom and the light of stainless purity, cutting off all arrogance, melting away all the afflictions, rending the net of desires, dispelling the darkness of ignorance, and perfecting the undefiled and unimpeded dharmas; and dedicates them for the sake of all beings to always, irreversibly, and diligently cultivating the practices leading to all-knowledge, doing so even for *asaṃkhyeya* kalpas, thereby enabling each of them to attain unimpeded and marvelous wisdom and incessantly manifest the masterful spiritual superknowledges of all buddhas.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all roots of goodness in these ways, he should not cherish any covetous attachment for the three realms of existence or the objects of the five kinds of desire. And why is this? The bodhisattva-mahāsattva should dedicate roots of goodness from the absence of greed, should dedicate roots of goodness from the absence of hatred, should dedicate roots of goodness from the absence of delusion, should dedicate roots of goodness from non-harming, should dedicate roots of goodness from abandoning pride, should dedicate roots of goodness from refraining from flattery, should dedicate roots of goodness from straightforwardness of character, should dedicate roots of goodness from energetic diligence, and should dedicate roots of goodness from cultivation.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he acquires a mind of pure faith, delights

in and patiently takes on the bodhisattva practices, cultivates the pure path of the great bodhisattva, becomes endowed with the lineage of the Buddha, acquires the wisdom of the Buddha, relinquishes all forms of evil, abandons the works of the many demons, draws near to the good spiritual guide, succeeds in fulfilling his own great vows, and invites beings to join in establishing great charitable assemblies.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness from Dharma giving in these ways: to acquire a pure and marvelous voice, to acquire a gentle voice, to acquire a voice like a celestial drum, to acquire countless inconceivable voices, to acquire a dearly pleasing voice, to acquire a pure voice, to acquire a voice that pervades all buddha *kṣētras*, to acquire a voice adorned with hundreds of thousands of *naṃutas* of ineffables of meritorious qualities, to acquire a high and far-reaching voice, to acquire a vast voice, to acquire a voice that extinguishes all scatteredness and confusion, to acquire a voice that fills the Dharma realm, to acquire a voice that contains within it the languages of all beings, to acquire the knowledge of the sounds of all pure languages, to acquire the knowledge of the sounds of countless languages, to acquire the knowledge of the freest sound that enters all voices, to acquire a voice with all kinds of pure adornments, to acquire a voice that no one in the world ever tires of hearing, to acquire a voice that is ultimately untethered to any world, to acquire a joyous voice, to acquire the sound of the Buddha's pure speech, to acquire the voice that speaks all dharmas of the Buddha, abandons the obscurations of delusion, and is universally renowned, to acquire the voice adorned with *dhāraṇīs* that enables all beings to acquire all dharmas, to acquire the voice that expounds on all the countless kinds of dharmas, to acquire the voice that everywhere reaches the countless congregations and sites of enlightenment throughout the Dharma realm, to acquire the voice that comprehensively includes and retains the vajra statements of the inconceivable Dharma, to acquire the voice that explains all dharmas, to acquire the voice that is able to expound on the ineffable number of distinctions among the words and statements in the treasury of wisdom, to acquire the voice that remains free of attachments in incessantly expounding on all dharmas, to acquire the voice that brightly illuminates all dharmas, to acquire the voice that can enable everyone in the world to attain ultimate purity and reach all-knowledge, to acquire the voice that comprehensively includes the meanings of all statements of Dharma, to acquire the voice of unimpeded sovereign mastery

protected and supported by spiritual powers, and to acquire the voice of the wisdom that has reached the far shore of perfection in all worlds.

He also uses these roots of goodness to enable all beings to acquire the voice that is not inferior, to acquire the fearless voice, to acquire the voice free of defiled attachment, to acquire the voice that gladdens the congregations at all sites of enlightenment, to acquire the voice that accords with whatever is beautiful and sublime, to acquire the voice that skillfully expounds on all dharmas of the Buddha, to acquire the voice that severs the doubting thoughts of all beings and enables them all to become awakened, to acquire the voice of perfect eloquence, and to acquire the voice that everywhere awakens all beings from their long night of slumber.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways:

May all beings acquire the pure Dharma body that is free of the many kinds of transgressions;

May all beings acquire the pure and marvelous meritorious qualities that are free of the many kinds of transgressions;

May all beings acquire the pure and marvelous signs that are free of the many kinds of transgressions;

May all beings acquire the pure karmic fruits that are free of the many kinds of transgressions;

May all beings acquire the pure mind of all-knowledge that is free of the many kinds of transgressions;

May all beings acquire the measureless pure resolve to attain bodhi that is free of the many kinds of transgressions;

May all beings acquire the pure skillful means completely cognizant of all faculties that are free of the many kinds of transgressions;

May all beings acquire the pure resolute faith that is free of the many kinds of transgressions;

May all beings acquire the pure and diligent cultivation of the unimpeded conduct and vows that is free of the many kinds of transgressions; and

May all beings acquire the pure right mindfulness, wisdom, and eloquence that are free of the many kinds of transgressions.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness for the sake of all beings:

Wishing that they will acquire all the different kinds of pure and marvelous bodies, namely: the light body, the body that

is detached from the turbidities, the undefiled body, the pure body, the ultimately pure body, the body that is detached from the sense objects, the body that has achieved the ultimate detachment from the sense objects, the body that has abandoned defilement, the body that is dearly pleasing, and the body that is free of obstacles;

Wishing to manifest the appearance of performing all kinds of works in all worlds, to manifest the appearance of presenting discourses in all worlds, and to manifest the appearance of becoming established in all palaces, appearing there in the same way as the reflections in an immaculately bright mirror which spontaneously displays all the different kinds of physical forms; and

Wishing to reveal to all beings the great bodhi practices, to reveal to all beings the extremely profound and marvelous Dharma, to reveal to all beings the many different kinds of meritorious qualities, to reveal to all beings the path of cultivation, to reveal to all beings the practices by which success is achieved, to reveal to all beings the conduct and vows of the bodhisattva, to reveal to all beings the Buddha's appearance in the world in each single world and in all worlds, to reveal to all beings all buddhas' spiritual superknowledges and transformations, to reveal to all beings all bodhisattvas' inconceivable liberations and awe-inspiring powers, and to reveal to all beings the complete fulfillment of the conduct and vows of Samantabhadra and the nature of all-knowledge.

The bodhisattva-mahāsattva uses sublime and pure bodies such as these as skillful means to gather in all beings and enable them all to perfect the body possessed of the pure meritorious qualities and all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates the roots of goodness produced by Dharma giving, doing so in these ways:

Wishing that his bodies will accord with and dwell within all worlds, cultivating the bodhisattva practices;

Wishing that, of the beings who see them, none will have done so in vain, for they will arouse and become forever irreversible in the resolve to attain bodhi;

Wishing that they will accord with ultimate reality and not waver in the slightest;

Wishing that they will tirelessly abide in the bodhisattva path in all worlds to the very end of all future kalpas;

- Wishing that their great compassion will be impartial and universal, with a capacity commensurate with the Dharma realm;
- Wishing that they will know the faculties of beings and always tirelessly teach the Dharma in accordance with the right time;
- Wishing that their minds will always abide in right mindfulness of their good spiritual guides, never departing from it for even a *kṣaṇa*;
- Wishing that all buddhas will always appear before them and their minds will always abide in right mindfulness of them, never even briefly neglecting this;
- Wishing that they will cultivate all roots of goodness without any falseness;
- Wishing that they will establish all beings in [the path to] all-knowledge and enable them to remain irreversible;
- Wishing that they will possess the light of all dharmas of the Buddha; and
- Wishing that they will hold up the great Dharma clouds, receive the great Dharma rain, and cultivate the bodhisattva practices in which they enter among all beings, enter all buddha *kṣetras*, penetrate all dharmas, enter all three periods of time, penetrate the knowledge of all beings' karmic retributions, penetrate the knowledge of all bodhisattvas' skillful means, penetrate the knowledge of all bodhisattvas' taking birth, penetrate the knowledge of all bodhisattvas' pure spheres of action, penetrate the knowledge of all bodhisattvas' masterful spiritual superknowledges, enter all the boundless Dharma realms, and become securely established therein in cultivating the bodhisattva practices.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates the roots of goodness he has cultivated through Dharma giving, doing so in these ways:

- Wishing that all buddha *kṣetras* will become purified;
- Wishing that they will be adorned with an ineffable-ineffable number of adornments;
- Wishing that every one of those buddha *kṣetras* will become as vast as the Dharma realm, entirely good, unimpeded, and radiant with pure light;
- Wishing that all the buddhas within them will manifest the realization of right enlightenment;
- Wishing that the pure realms within a single buddha *kṣetra* will all be able to display all buddha *kṣetras*;
- Wishing that, just as this is so with a single buddha *kṣetra*, so too will this also be true of all buddha *kṣetras*; and

Wishing that every one of those *kṣetras* will be adorned with countless and boundlessly many adornments as voluminous as the Dharma realm which are made of pure and marvelous jewels, namely: *asaṃkhyeyas* of pristine jeweled thrones spread with many jeweled robes; *asaṃkhyeyas* of jeweled curtains hung with jeweled nets; *asaṃkhyeyas* of jeweled canopies in which all kinds of marvelous jewels gleam with mutually reflected penetrating radiance; *asaṃkhyeyas* of jeweled clouds everywhere raining the many kinds of jewels; *asaṃkhyeyas* of pervasively present pure jeweled flowers; *asaṃkhyeyas* of railings composed of the many kinds of jewels supported by exquisitely adorned balusters; *asaṃkhyeyas* of jeweled bells that always emanate the sublime voices of all buddhas, circulating their sounds all around the Dharma realm; *asaṃkhyeyas* of jeweled lotus flowers in all different kinds of precious colors, blooming with glorious radiance; *asaṃkhyeyas* of jeweled trees surrounding in rows with blossoms and fruits made of countless exquisite gems; *asaṃkhyeyas* of jeweled palaces in which countless bodhisattvas dwell; *asaṃkhyeyas* of jeweled towers that, wide and spacious, tall and magnificent, extend off into the distance; *asaṃkhyeyas* of jeweled ramparts composed of immense jewels and marvelously fine in their adornments; *asaṃkhyeyas* of jeweled gateways draped all around with marvelous strands of precious jewels; *asaṃkhyeyas* of jeweled windows with immaculate adornments composed of inconceivably many marvelous gems; and *asaṃkhyeyas* of jeweled *tāla* palm trees shaped like crescent moons and composed of the many kinds of jewels.

Among all phenomena such as these decorated with such adornments, set with the many kinds of jewels, immaculately pure and inconceivable, there are none that do not arise from the Tathāgata's roots of goodness. All of these are replete with adornments created from countless treasuries of jewels. In addition to these, there are also: *asaṃkhyeyas* of jeweled rivers streaming forth all the dharmas of pure goodness; *asaṃkhyeyas* of jeweled seas filled with the waters of Dharma; *asaṃkhyeyas* of jeweled *puṇḍarīka* flowers always emanating the sounds of the marvelous *puṇḍarīka* flower of the Dharma; *asaṃkhyeyas* of jeweled Sumeru Mountains, kings of the mountains of wisdom and symbols of outstanding purity; *asaṃkhyeyas* of marvelous octagonal gems strung together with jeweled thread into incomparably immaculate adornments; *asaṃkhyeyas* of jewels radiant with pure light, always emanating the light of unimpeded great wisdom and everywhere illuminating the Dharma realm; *asaṃkhyeyas* of jeweled bells and chimes alternating in their

striking and ringing forth marvelous sounds; *asaṃkhyeyas* of pure jewels completely filled with all the bodhisattva jewels; *asaṃkhyeyas* of jeweled silk streamers draping down in place after place, their colorful designs immaculately radiant; *asaṃkhyeyas* of marvelously jeweled banners decorated with half-moons made of precious gems; *asaṃkhyeyas* of jeweled pennants, all of them able to rain down countless other jeweled pennants; *asaṃkhyeyas* of jeweled sashes hanging down in space, displaying especially marvelous adornments; *asaṃkhyeyas* of jeweled coverlets able to produce all kinds of different subtly pleasant physical sensations; *asaṃkhyeyas* of marvelous jewel whirlpools⁴²³ showing [images from] the bodhisattva's eye of all-knowledge; *asaṃkhyeyas* of jeweled necklaces in which every one of the jeweled necklaces displays a hundred thousand supremely marvelous bodhisattva adornments; *asaṃkhyeyas* of jeweled palaces far superior to any other in their peerless marvelousness; *asaṃkhyeyas* of jeweled adornments embellished with vajra and *maṇi* jewels; *asaṃkhyeyas* of many different kinds of marvelous jewel adornments always displaying all kinds of pure and exquisite colors; *asaṃkhyeyas* of pure jewels in extraordinary shapes and exotic colors of brightly penetrating reflected radiance; *asaṃkhyeyas* of jeweled mountains forming completely encircling surrounding walls resplendent in their unimpeded purity; *asaṃkhyeyas* of kinds of precious incense, the fragrance of which everywhere permeates all worlds; *asaṃkhyeyas* of jeweled transformationally created phenomena in which every one of those transformations pervades the entire Dharma realm; and *asaṃkhyeyas* of jewel light rays in which every light ray displays all kinds of light.

There are also *asaṃkhyeyas* of jewel light rays and the light of pure wisdom that completely illuminates all dharmas. There are also *asaṃkhyeyas* of unimpeded jewel light rays in which every light ray pervades the Dharma realm. And there are: *asaṃkhyeyas* of jeweled places, all of which are filled with all kinds of jewels; *asaṃkhyeyas* of jewel treasuries in which there are revealed all the jewels in the treasury of right Dharma; *asaṃkhyeyas* of jeweled banners bearing insignias emblematic of the Tathāgata are raised high and stretch off into the distance; *asaṃkhyeyas* of precious worthies and images of greatly wise worthies, perfectly complete in their purity; *asaṃkhyeyas* of jewel-adorned parks producing the bliss of the bodhisattvas' samādhis; *asaṃkhyeyas* of precious sounds and sounds of the Tathāgata's sublime voice which everywhere manifest throughout the world; *asaṃkhyeyas* of jeweled forms, every one of which emanates countless rays of light of the sublime Dharma;

asaṃkhyeyas of jeweled signs, every one of which transcends the many other kinds of signs; *asaṃkhyeyas* of representations of the awe-inspiring deportment causing all who see them to be filled with the bodhisattva's joy and bliss; *asaṃkhyeyas* of accumulations of jewels causing all who see them to produce the accumulation of jewels of wisdom; *asaṃkhyeyas* of jeweled peaceful abodes causing all who see them to develop the precious mind of wholesome abiding; *asaṃkhyeyas* of jeweled robes causing those who don them to develop the peerless samādhis of all bodhisattvas; *asaṃkhyeyas* of jeweled *kaṣāya* robes causing those who don them to arouse the initial resolve and then acquire the *dhāraṇī* gateway of skillful vision; *asaṃkhyeyas* of precious cultivation practices causing those who see them to realize all jewels are the fruits of actions that are definitely pure; *asaṃkhyeyas* of precious unimpeded knowledge and vision causing all who witness them to acquire the pure Dharma eye with which one completely understands all things; *asaṃkhyeyas* of treasuries of jewel light causing all who see them to develop a treasury of great wisdom; *asaṃkhyeyas* of jeweled thrones on which buddhas sit, roaring the great lion's roar; and *asaṃkhyeyas* of jeweled lamps always emanating the light of pure wisdom.

There are *asaṃkhyeyas* of jeweled *tāla* palm trees in orderly rows wound all around with strands of jewels, immaculately adorned. Those trees also have: *asaṃkhyeyas* of jeweled trunks shooting up from their bases, straight, round and immaculate; *asaṃkhyeyas* of jeweled branches, densely adorned with the many different kinds of gems and crowded with inconceivable birds who roost among them, always singing marvelous songs spreading the sounds of right Dharma; *asaṃkhyeyas* of jeweled leaves everywhere emanating the light of great wisdom; *asaṃkhyeyas* of jeweled flowers on every one of which countless bodhisattvas sit in the lotus posture as they roam everywhere throughout the Dharma realm; and *asaṃkhyeyas* of jeweled fruits enabling all who see them to become irreversibly bound to acquire the fruits of the wisdom of all-knowledge.

There are: *asaṃkhyeyas* of jeweled villages enabling all who see them to abandon the dharmas of the worldly village; *asaṃkhyeyas* of jeweled cities filled with beings free of all the obstacles; *asaṃkhyeyas* of jeweled palaces inhabited by kings who possess the bodhisattva's *nārāyaṇa* body, steadfastly courageous, dressed in the armor of the Dharma, and endowed with the irreversible resolve; *asaṃkhyeyas* of jeweled dwellings enabling all who enter them to do away with the mind affectionately attached to the household; *asaṃkhyeyas* of jeweled robes enabling all who don them to fully understand

nonattachment; *asamkhyeyas* of jeweled palaces filled with bodhisattvas who have abandoned the life of the householder; *asamkhyeyas* of jeweled precious objects causing measureless happiness in all who see them; *asamkhyeyas* of jeweled wheels emanating the light of inconceivable wisdom and turning the irreversible wheel of Dharma; *asamkhyeyas* of jeweled *bhadra* trees graced with the pristine adornments of Indra's net; *asamkhyeyas* of jeweled grounds inlaid with adornments created from inconceivably many jewels; *asamkhyeyas* of jeweled wind instruments whose clear and fresh musical sounds fill the Dharma realm; *asamkhyeyas* of jeweled drums creating marvelous rhythmic harmonies which resound incessantly to the very end of the kalpa; *asamkhyeyas* of precious beings able to gather and preserve all of the jewels of the unexcelled Dharma; *asamkhyeyas* of jeweled bodies completely endowed with the marvelous jewels of countless meritorious qualities; *asamkhyeyas* of precious mouths always sending forth the sound of all the jewels of the sublime Dharma; *asamkhyeyas* of precious minds completely endowed with the jewels of pure intentions, great wisdom, and vows; *asamkhyeyas* of instances of precious mindfulness severing all delusion and ultimately solidifying the jewel of all-knowledge; *asamkhyeyas* of instances of precious clarity maintaining the recitation of all buddhas' Dharma jewels; *asamkhyeyas* of types of precious intelligence certain in their complete understanding of all buddhas' treasury of Dharma; *asamkhyeyas* of types of precious cognition that succeed in acquiring the great and perfectly fulfilled jewel of all-knowledge; *asamkhyeyas* of precious eyes that are unimpeded in discernment of the jewels of the ten powers; *asamkhyeyas* of precious ears purified and unimpeded in their hearing of the countless sounds throughout the Dharma realm; *asamkhyeyas* of precious noses that always smell and follow pure and precious fragrances; *asamkhyeyas* of precious tongues that are able to discourse on the ways of speaking in all languages; *asamkhyeyas* of precious bodies that are unimpeded in roaming everywhere throughout the ten directions; *asamkhyeyas* of precious mind faculties that always diligently cultivate the conduct and vows of Samantabhadra; *asamkhyeyas* of precious sounds, the pure and sublime sounds of which reach throughout all realms of the ten directions; *asamkhyeyas* of precious physical deeds that in all their endeavors take wisdom as foremost; *asamkhyeyas* of precious verbal deeds that always speak of cultivating the jewel of unimpeded wisdom; and *asamkhyeyas* of precious mental deeds that acquire the ultimate and perfectly fulfilled jewel of unimpeded and vast wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva also wishes that there may be countless, boundlessly, and ineffably many great bodhisattvas, all of whom have completely perfected pure wisdom, completely filling up a single spot the size of the area within the tip of a single hair in a single place, in a single region, and in a single buddha *kṣetra* among all buddha *kṣetras*, and also wishes that, just as this may be true for a single spot the size of a single hair tip in a single place, in a single region, in a single buddha *kṣetra*, so too does he also wish that this may also be just so in each and every spot the size of a single hair tip in each and every place, in each and every region, in each and every single buddha *kṣetra* everywhere throughout empty space and the entire Dharma realm.

This is the bodhisattva-mahāsattva's dedication of roots of goodness wishing to everywhere adorn all buddha lands so that they are all adorned with many different kinds of marvelous jewels. And just as he does this with his dedications to produce jewel adornments, in the same way as extensively described here, he also makes dedications such as these to create incense adornments, flower adornments, garland adornments, perfume adornments, burning incense adornments, powdered incense adornments, adornments with robes, adornments with canopies, adornments with banners, adornments with pennants, adornments with *maṇi* jewels, and so forth, continuing on beyond this another hundredfold. In each case, if extensively described, they are just as with his dedications to produce these jewel adornments.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates the roots of goodness accumulated by Dharma giving and other such deeds, dedicating them to nurturing all kinds of roots of goodness; dedicating them to purifying all buddha *kṣetras*; dedicating them to ripening all beings; dedicating them to enabling all beings to purify their minds and become unshakable; dedicating them to enabling all beings to penetrate the extremely profound Dharma of the Buddha; dedicating them to enabling all beings to acquire unsurpassably pure meritorious qualities; dedicating them to enabling all beings to acquire the indestructible power of pure merit; dedicating them to enabling all beings to acquire the inexhaustible power of wisdom to liberate beings and enable them to enter the Dharma of the Buddha; dedicating them to enabling all beings to acquire equanimity and a measureless capacity for pure speech; dedicating them to enabling all beings to acquire equally unimpeded vision and perfect wisdom that equally extend to the end of empty space and throughout the Dharma realm; dedicating them to enabling all beings to

acquire purified recollection by which they may know all worlds in the kalpas of the past; dedicating them to enabling all beings to acquire the unimpeded great wisdom by which they are all able to understand with certainty the treasury of all dharmas; dedicating them to enabling all beings to acquire the unlimited great bodhi that is unimpeded in reaching everywhere throughout the Dharma realm; dedicating them to enabling all beings to acquire the roots of goodness from equanimity, nondiscrimination, and the recognition of others as substantially identical to oneself;⁴²⁴ dedicating them to enabling all beings to acquire pure physical, verbal, and mental karma fully adorned with all the meritorious qualities; dedicating them to enabling all beings to acquire practices identical to those of Samantabhadra; dedicating them to enabling all beings to enter all the substantially identical pure buddha *kṣētras*; dedicating them to enabling all beings to contemplate all-knowledge and progress into its complete fulfillment; dedicating them to enabling all beings to acquire roots of goodness from impartiality; dedicating them to enabling all beings to develop the equanimous and nondiscriminating profound mind and then sequentially proceed to the complete fulfillment of all-knowledge; dedicating them to enabling all beings to become securely established in all the dharmas of pristine purity; dedicating them to enabling all beings to realize all-knowledge in but a single mind-moment, thus reaching the ultimate; and dedicating them to enabling all beings to achieve the complete fulfillment of the pure path to all-knowledge.

Sons of the Buddha, after the bodhisattva-mahāsattva has dedicated all his roots of goodness for all beings in these ways, he also: dedicates these roots of goodness wishing to everywhere completely fulfill the power to expound on all the dharmas of pure practice; dedicates them wishing to perfect the awesome power of the pure practices and acquire an ineffable-ineffable number of Dharma oceans; dedicates them wishing in every Dharma ocean to possess measureless pure wisdom light as vast as the Dharma realm; dedicates them wishing to explain and expound on all dharmas' different statements and meanings; dedicates them wishing to perfect boundlessly vast samādhis of the light of all dharmas; dedicates them wishing to accord with the eloquence of all buddhas of the three periods of time; dedicates them wishing to perfect the body of sovereign mastery of all buddhas of the past, future, and present; dedicates them to revering the delightful and unimpeded Dharma of all buddhas; dedicates them to fulfilling the mind of great compassion and becoming forever irreversible in rescuing and

protecting all beings; dedicates them wishing to perfect the unimpeded knowledge of inconceivably many different dharmas, the undefiled mind, and the purity of all faculties while everywhere entering all congregations and sites of enlightenment; dedicates them wishing to forever turn the impartial and irreversible wheel of Dharma in all buddha lands such as these, whether inverted, upward-facing, coarse, refined, vast, confined, small, large, defiled, or pure; dedicates them wishing to gain in every successive mind-moment the many different kinds of fearless and inexhaustible eloquence and then reveal and expound upon the light of the sublime Dharma; dedicates them to delighting in seeking the many kinds of goodness, to arousing the resolve to cultivate them, to developing ever more supreme faculties, and to acquiring all dharmas, great spiritual superknowledges, and wisdom, thus becoming completely able to fully know all dharmas; and dedicates them wishing to draw near to and make offerings in all congregations and sites of enlightenment while also being able to expound on all dharmas for all beings, thus enabling them all to be filled with joyous delight.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness in these ways: dedicating them to abiding⁴²⁵ in the abodes as measureless as the Dharma realm; dedicating them to abiding in the physical karma as measureless as the Dharma realm; dedicating them to abiding in the verbal karma as measureless as the Dharma realm; dedicating them to abiding in the mental karma as measureless as the Dharma realm; dedicating them to abiding in the form as measureless as the Dharma realm; dedicating them to abiding in the feelings, perceptions, karmic formative factors, and consciousnesses as measureless as the Dharma realm; dedicating them to abiding in the aggregates as measureless as the Dharma realm; dedicating them to abiding in the sense realms as measureless as the Dharma realm; dedicating them to abiding in the sense bases as measureless as the Dharma realm; dedicating them to abiding in the inwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the outwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the [instances of the] initial setting forth as measureless as the Dharma realm; dedicating them to abiding in the profound thought as measureless as the Dharma realm; dedicating them to abiding in the skillful means as measureless as the Dharma realm; dedicating them to abiding in the resolute faith as measureless as the Dharma realm; dedicating them to abiding in the faculties as measureless as the Dharma realm; dedicating them

to abiding in the past, present, and future periods of time as measureless as the Dharma realm; dedicating them to abiding in the karmic retributions as measureless as the Dharma realm; dedicating them to abiding in the defilement and purity as measureless as the Dharma realm; dedicating them to abiding in the beings as measureless as the Dharma realm; dedicating them to abiding in the buddha *kṣetras* as measureless as the Dharma realm; dedicating them to abiding in the dharmas as measureless as the Dharma realm; dedicating them to abiding in the light of the world as measureless as the Dharma realm; dedicating them to abiding in the buddhas and bodhisattvas as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva conduct and vows as measureless as the Dharma realm; dedicating them to abiding in the emancipation as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva teaching and training as measureless as the Dharma realm; dedicating them to abiding in the non-duality as measureless as the Dharma realm; and dedicating them to abiding in the congregations and sites of enlightenment as measureless as the Dharma realm.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in ways such as these: he abides in pure bodies as measureless as the Dharma realm; he abides in pure speech as measureless as the Dharma realm; he abides in pure minds as measureless as the Dharma realm; he abides in all bodhisattvas' pure conduct and vows as measureless as the Dharma realm; he abides in pure congregations and sites of enlightenment as measureless as the Dharma realm; he abides in pure wisdom as measureless as the Dharma realm with which he extensively explains all dharmas for all bodhisattvas; he abides in bodies as measureless as the Dharma realm that are able to enter all worlds throughout the Dharma realm; and he abides in pure fearlessness arising from the light of all dharmas that is as measureless as the Dharma realm. Thus he is able with but a single voice to completely cut away all beings' nets of doubt and then, by adapting to their faculties and inclinations, he enables them to be happy and come to dwell in the unexcelled knowledge of all modes, the fearlessnesses, the masterful spiritual superknowledges, and the dharmas of emancipation.

Sons of the Buddha, this is the bodhisattva-mahāsattva's tenth dedication in which he dwells in the dedication that is as measureless as the Dharma realm.

When, in this way, the bodhisattva-mahāsattva dedicates all his roots of goodness from Dharma giving and other such deeds, he

succeeds in fulfilling the measureless and boundless bodhisattva conduct and vows of Samantabhadra and becomes able to purify all buddha *kṣētras* throughout all of empty space commensurate with the Dharma realm. He enables all beings to also perfect boundless wisdom such as this, to fully understand all dharmas, to see in each successive mind-moment all buddhas appearing in the world, and to see in each successive mind-moment the measureless and boundless powers of sovereign mastery of the Buddha, namely: the power of vast sovereign mastery, the power of unattached sovereign mastery, the power of unimpeded sovereign mastery, the power of inconceivable sovereign mastery, the power of sovereign mastery in purifying all beings, the power of sovereign mastery in establishing all worlds, the power of sovereign mastery in manifesting an ineffable number of languages, the power of sovereign mastery in responding by appearing in accordance with the time, the power of sovereign mastery in abiding in irreversible spiritual superknowledges and wisdom, the power of sovereign mastery in expounding on everything without exception throughout all the boundless Dharma realms, the power of sovereign mastery in producing the boundless eye of Samantabhadra Bodhisattva, the power of sovereign mastery in using the unimpeded ear consciousness to hear and retain the right Dharma of all the countless buddhas, the power of sovereign mastery in sitting in the lotus posture in a single body that extends everywhere throughout the ten directions of the measureless Dharma realm without crowding any of its beings, and the power of sovereign mastery in using perfectly fulfilled wisdom to penetrate all the countless dharmas of the three periods of time.

He also attains countless kinds of purity, namely: the purity of all beings; the purity of all buddha *kṣētras*; the purity of all dharmas; the purity of the wisdom that pervasively knows all places; the purity of the boundless wisdom that reaches throughout all realms of space; the purity of his acquisition of the knowledge of all different languages by which he uses all different kinds of languages to everywhere respond to beings; the purity of his emanation of measureless perfectly full radiance that everywhere illuminates all the boundlessly many worlds; the purity of the wisdom that manifests the practices of all bodhisattvas of the three periods of time; the purity of the wisdom by which, in but a single mind-moment, he everywhere enters the congregations and sites of enlightenment of all buddhas of the three periods of time; and the purity of his entry into all the boundlessly many worlds, enabling all beings to do what needs to be done. In matters such as these, they succeed in

fulfilling them all, they succeed in perfecting them all, they have already cultivated them all, they acquire them all equally, they all manifest before them, they know and see them all, they awaken to and enter them all, they have already contemplated them all, and they succeed in reaching the far shore of perfection in purifying them all.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras* all moved and shook in six ways, namely doing so with: 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.

Then, due to the Buddha's spiritual powers and because this is the way of the Dharma, it rained down many kinds of celestial flowers, celestial garlands, celestial powdered incense, all the various kinds of celestial fragrances, celestial raiment, precious jewels of the heavens, celestial adornments, celestial *maṇi* jewels, celestial aloe wood incense, celestial sandalwood incense, supremely marvelous celestial canopies, all different kinds of celestial banners, celestial pennants of various colors, *asaṃkhyeyas* of deva bodies, countless hundreds of thousands of *koṭīs* of ineffables of marvelous celestial Dharma sounds, inconceivably many sounds of devas praising the Buddha, and *asaṃkhyeyas* of sounds of the joyousness of devas as they all exclaimed: "Good indeed!"

Countless *asaṃkhyeyas* of hundreds of thousands of *nayutas* of devas bowed down in reverence. Countless young devas remained ever mindful of the buddhas and sought with undiminishing resolve to acquire the countless meritorious qualities of the Tathāgata. Countless young devas created many kinds of music and songs of praise as offerings to the Tathāgata.

Hundreds of thousands of *asaṃkhyeyas* of devas emanated great light that everywhere illuminated all the buddha *kṣetras* throughout all of empty space and the entire Dharma realm and revealed the realms of countless *asaṃkhyeyas* of buddhas as well as the transformation bodies of the Tathāgata which surpassed even the number of all those devas.

Just as this Dharma was proclaimed within the Tuṣita Heaven palace in this world, so too did this also occur in the same manner in all the Tuṣita Heaven palaces in all worlds throughout the ten directions.

At that time, again due to the spiritual powers of the Buddha, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras*, there came bodhisattvas as numerous as the atoms in a hundred myriads of buddha *kṣetras*. Filling up the ten directions, they then spoke these words in unison:

It is good indeed, good indeed, O Son of the Buddha, that you have now been able to expound on these great dedications. O Son of the Buddha, we all have the same name, "Vajra Banner," and we have all come to visit this land from the abode of Vajra Banner Buddha in the Vajra Light World. Due to the Buddha's spiritual powers, this Dharma is also being spoken in all those worlds where the congregations, retinues, language, and meanings of the sentences spoken are all just as set forth here, without anything being added or removed. We have all received the aid of the Buddha's spiritual powers in coming here from those lands to serve as witnesses. And just as we have come to this assembly to serve as witnesses for you, so too, in this same way, groups of bodhisattvas come to serve as witnesses in all the jewel-adorned palaces of the Tuṣita Heavens in all worlds throughout the ten directions.

At that time, Vajra Banner Bodhisattva, having been aided by the Buddha's spiritual powers, having surveyed all the congregations throughout the ten directions of the Dharma realm, and having well understood these statements and their meanings, expanded his great mind, extended his great compassion to cover all beings, trained his mental focus on securely establishing the lineage of all buddhas of the three periods of time, thoroughly penetrated the dharmas of all buddhas' meritorious qualities, perfected the body of sovereign mastery of all buddhas, and contemplated the mental dispositions of all beings as well as all the roots of goodness they had planted. Having distinguished and known them all, in accordance with the Dharma body, he manifested for them a body of pure and marvelous form and then spoke these verses:

The bodhisattva perfects the Dharma's wisdom,
awakens to and understands boundless right Dharma gateways,
becomes a master of the training who possesses the light of Dharma,
and is unimpeded in his complete knowing of the genuine Dharma.

The bodhisattva serves as a great master guide of Dharma,
 reveals the extremely profound and rare Dharma,
 leads forth the countless congregations of the ten directions,
 and enables them all to become securely established in right Dharma.

The bodhisattva has already swallowed the Buddha's Dharma ocean.
 His Dharma cloud rains throughout the worlds of the ten directions.
 His sun of Dharma rises and appears in the world
 where he spreads the sublime Dharma to benefit the many beings.

He always serves as a rarely met lord of Dharma giving
 who completely knows the skillful means for entering the Dharma.
 The purity of the light of Dharma illuminates his mind as,
 teaching the Dharma in the world, he is forever fearless.

He skillfully cultivates the mind of sovereign mastery in the Dharma,
 is able to awaken to and enter all the Dharma gateways,
 develops the extremely deep ocean of the sublime Dharma,
 and everywhere beats the Dharma drum for the sake of beings.

He proclaims the extremely profound and rare Dharma,
 uses the Dharma to nurture the growth of the meritorious qualities,
 fully develops the pure mind of joy in the Dharma,
 and reveals to the world the Buddha's treasury of Dharma.

Having received the consecration of the buddhas, the Dharma kings,
 he perfects the Dharma nature's wisdom treasury body,
 becomes able to completely understand all dharmas' true character,
 and becomes securely established in all the many good dharmas.

The bodhisattva cultivates the foremost kinds of giving
 which all *tathāgatas* praise and in which they rejoice.
 All that he does receives the approval of the Buddha.
 Because of this he perfects the most revered among humans.

The bodhisattva perfects the sublime Dharma body,
 is personally transformationally born from the Dharma of all buddhas,
 becomes a lamp of Dharma for the benefit of beings,
 and expounds on countless many of the most supreme Dharmas.

In accordance with whatever giving of wondrous Dharma he does,
 he then also contemplates their roots of goodness.
 As for the many good deeds that he does for beings,
 he then dedicates them all with wisdom.

All the meritorious dharmas leading to attaining buddhahood—
 He gives them to all the many beings by practicing dedications,
 wishing thereby to enable them all to attain purity
 and reach the magnificent far shore of buddhahood.

The countless buddha *kṣetras* throughout the ten directions
are all possessed of measureless great adornments.
Such adornments as these are inconceivable
and all of them are used in the adornment of any single land.

He wishes to enable all beings to fully possess
all the pure wisdom possessed by the *Tathāgata*
and adorn themselves with all the meritorious qualities,
just like Samantabhadra, the true son of the Buddha.

He perfects the power of vast spiritual superknowledges
and then travels everywhere throughout all worlds,
enabling all their beings without exception
to cultivate the path of the bodhisattva.

The countless beings of the ten directions
who have been awakened by all the buddhas, the *tathāgatas*—
He enables them all to become like Samantabhadra
by completely fulfilling the cultivation of the most superior practices.

As for all the many different kinds of meritorious qualities
perfected by all the buddhas and bodhisattvas,
meritorious qualities such as these are boundless.
He wishes to enable beings to bring them all to perfect fulfillment.

The bodhisattva completely perfects the powers of sovereign mastery
and then goes to receive training wherever he should train.
Manifesting all the great spiritual superknowledges,
he travels everywhere to the countless lands of the ten directions.

The bodhisattva is able in but a single mind-moment
to visit and pay respects to countless buddhas as numerous as beings
while also gathering all dharmas in the tip of but a single hair
where they all can there be clearly seen.

The world's beings are incalculably numerous,
yet the bodhisattva is able to distinguish and know them all.
Buddhas are just as countless as beings,
yet with great resolve, he makes offerings to them all.

All different kinds of renowned incense, supremely exquisite flowers,
the many kinds of jewels and robes as well as banners and canopies,
he distributes throughout the Dharma realm, filling it with them all,
and resolves to make offerings to all buddhas of the ten directions.

Within but a single pore he clearly sees
all the inconceivably and countless many buddhas,
and in every single pore, they are all present in this way.
He thus everywhere reveres all the Lamps of the World.

Thus, with his entire body, he bows down in reverence in order, doing so in this way to the boundlessly many Most Supreme Ones while also using his words to praise them all until the very end of all the kalpas of the future.

As for the gifts presented to but a single one of those *tathāgatas*, their numbers are so measureless as to equal that of all beings. And just as he makes offerings in this way to a single *tathāgata*, so too does he also do so to all the *tathāgatas*.

He makes offerings to and praises all the *tathāgatas* to the very end of all kalpas in all those worlds. Though the number of kalpas in those worlds might come to an end, that bodhisattva's offerings still never cease.

In all the different kinds of kalpas in all those worlds, he cultivates all the practices throughout all those kalpas. In revering and making offerings to but one of those *tathāgatas*, he may do so to the end of all kalpas and yet never grow weary.

Just as he makes offerings to a single buddha for countless kalpas, so too does he make offerings to all buddhas in this same way, and yet he makes no distinctions regarding these kalpas' numbers, nor does he become weary of making these offerings.

The Dharma realm is so vast as to have no boundaries, yet the bodhisattva contemplates and completely understands it all. He spreads forth immense lotus flowers everywhere within it, and makes gifts to countless buddhas as numerous as all beings.

Those jeweled flowers' fragrance and color are perfectly full and their pristine adornments are extremely sublime. There is nothing in any world that could compare to them. He brings these as offerings to those most revered among all humans.

Countless *kṣetras* as numerous as beings, he fills with marvelous jeweled canopies and presents them all as offerings to a single *tathāgata* and then presents such offerings to all buddhas in just the same way.

Incomparable perfumes of the most especially supreme types which have never before existed in any world, he offers to the Teachers of Devas and Humans, doing so to the very end of kalpas as numerous as all beings.

Powdered incenses, burning incenses, supremely marvelous flowers, the many kinds of jewels, robes, and adornments— He makes offerings such as these to the Most Supreme Ones as he continues to joyfully and tirelessly serve them.

World-Illuminating Lamps as numerous as all beings
in every mind-moment accomplish the realization of great bodhi.
With boundlessly many verses he also sets forth their praises
and makes offerings to they who are the trainers of humans.

He cultivates the giving of unsurpassably exquisite offerings
to all the buddhas, the *bhagavats*, as numerous as all beings
and, for countless kalpas as numerous as all beings,
he endlessly offers up praises such as these.

When he makes offerings in these ways to all buddhas,
aided by the Buddha's spiritual powers, he travels everywhere
to see all the countless buddhas throughout the ten directions,
abiding in the practices of Samantabhadra Bodhisattva.

All of the roots of goodness
of the past, the future, and the present
enable us to always cultivate the practices of Samantabhadra
and then swiftly be able to abide on the grounds of Samantabhadra.

May it be that all of the world's countless many beings
whom all the *tathāgatas* know and see
will perfect [these practices] in the manner of Samantabhadra
and thus become those who are praised by those of brilliant wisdom.

This is what comprises the practice of dedications as cultivated
by all the great eminences throughout the ten directions.
All buddhas, the *tathāgatas*, have taught for our sakes
this unexcelled practice of dedications.

Of all the beings who reside
in all worlds without exception throughout the ten directions,
there are none among them he does not enable to become awakened,
causing them all to always adopt practices like Samantabhadra's.

Just as he engages in dedications of his practice of giving,
so too does he also do so with his solid observance of the prohibitions,
his vigor applied for a long time without retreating in apprehension,
his patient pliancy and unshakable mind,

his *dhyāna* concentration with the mind focused on a single object,
and his wisdom that, in knowing objects, coincides with his samādhi
and has a penetrating comprehension of the past, future, and present,
whose boundaries no one in the world could ever find.

The bodhisattva's physical, mental, and verbal karmic actions—
all things such as these that they do are all pure.

All of his cultivation without exception
is the equal of that done by Samantabhadra Bodhisattva.

Like the Dharma realm itself, he is free of discriminations
and forever ends all frivolous theorizing and defiled attachments.
And also like nirvāṇa, he has become unimpeded.
His mind is forever thus, apart from all grasping.

All the dharmas of dedication of those who are wise
have already been revealed by all buddhas, the *tathāgatas*.
He dedicates all of his many different kinds of roots of goodness.
Therefore he is able to succeed in the path of the bodhisattva.

This son of the Buddha thoroughly trains in these dedications
and fulfills all the countless practices and vows.
He completely gathers in all in the Dharma realm without exception,
and therefore he is able to perfect the powers of the Well Gone One.

If one wishes to perfect that which the Buddha has proclaimed
as the bodhisattva's vast and especially supreme practices,
it is only fitting that one should skillfully abide in these dedications.
All such sons of the Buddha are to be called "Universally Worthy."⁴²⁶

Though one might be able to calculate the number of all beings
or be able to know the number of thoughts in the three times,
still, no one could ever know the bounds of the meritorious qualities
of "Universally Worthy"⁴²⁷ sons of the Buddha such as these.

Though one might use a hair to measure space and find its bounds
or reduce the many *kṣētras* to atoms and then calculate their number,
the conduct and vows dwelt in by such great rishis
as these sons of the Buddha cannot be measured by anyone at all.

End of Chapter Twenty-Five

Endnotes

1. An “*araṇya*” is a quiet forest or wilderness meditation hermitage site where a practitioner can cultivate meditation without being disturbed. “The *araṇya* dharma” then refers to the practice of deep solitary meditation in a secluded setting.
2. I emend an obvious graphic-similarity scribal error here, changing 玉 to 王 in accordance with the S, Y, M, and G editions.
3. BB has: “In dwelling on any single ground, they wholly included the meritorious qualities of all of the grounds” (住於一地, 普攝一切諸地功德 / T09n0278_p0395b25–6). QL indicates that, if translated correctly, the SA text should refer to “using the power of an ocean of vows to subsume all the grounds.” (L130n1557_0058b15)
4. QL points out that “already ascended onto the Tathāgata’s ground” indicates that these bodhisattva-mahāsattvas had already gained access to the stage of buddhahood, noting that “universal illumination” constitutes a general allusion to acquisition of all ten of the grounds.
5. Although the SA text does not specify “beings” here, the BB text indeed does so while also making it clear that what is being talked about here are the various ways in which bodhisattvas skillfully appear before beings in familiar forms so as to be able to teach them in ways which they can understand and accept. HH also explains this passage in terms of the bodhisattvas’ use of the four means of attraction to skillfully gain the trust of beings and make them more open to receiving teachings.
6. “Complete retention” (總持) is also the Chinese translation of *dhāraṇī* and, as such, this is an oblique reference to these bodhisattvas’ command of these verbal formulae by which one can retain in memory oceanic amounts of Dharma teachings.
7. Noting that these are simply “road spirits,” QL notes that these “foot-travel” spirits exist in relationship to those who travel by foot, serving them as their protectors. One example of this are those who support each footstep of buddhas and other holy beings with a “stepping stone” consisting of an immense flower blossom.
8. Although the Chinese *yanjing* (嚴淨) might ordinarily appear to refer to “adorning and purifying,” its Sanskrit equivalent found in the still extant Sanskrit texts of Chapter Twenty-Six and Chapter Thirty-Nine as well as in BCSD (*pariśodhana*) makes it clear that this is simply referring to “purification.”
9. HH indicates that this refers to the dharma-selecting eye (擇法眼) and the wisdom eye (智慧眼).

10. Skt. *nirmāṇa-rati*.
11. Skt. *paranirmita-vaśavartin*.
12. Skt. *mahā-brahman*.
13. Skt. *ābhāsvara*.
14. Skt. *śubha-kṛtsna*.
15. Skt. *bṛhat-phala*.
16. Skt. *maheśvara*.
17. “Resolute conviction” (勝解) or, more literally, “supreme understanding,” is a translation of one of SA’s renderings into Chinese of the Sanskrit *adhimukti*.
18. Although SA’s Chinese here (遊戲) for the Sanskrit *vikrīḍita* would seem to infer something like “roaming and sporting,” BHSD (p. 482, Column 1) suggests that this is more usually “something like *easy mastery*...”.
19. This eminence was referred to earlier as “Light of Famously Ultimate Vigor Deva King” (T10n0279_p0005b14: 極精進名稱光天王).
20. Again, this eminence was referred to earlier as “Eye of Pure Meritorious Qualities” (T10n0279_p0005b11: 清淨功德眼天王). The close reader should be aware that the deva names here and hereafter often vary slightly from their earlier occurrence, mostly because they needed to fit into a fixed Chinese verse line length of seven characters. Because they recur in the same order as earlier in the chapter, their identity should be readily deducible, hence I may not always point out these differences later in the chapter.
21. This is a minor variation in the name from the earlier “Renowned for Purity Deva King.”
22. The earlier version of this deva’s name was “Delightful Supreme Illumination Deva King” (可愛樂最勝光照天王).
23. HH explains these three spheres (*tri-maṇḍala*?) as referring to actions of body, mouth, and mind.
24. This is a very different name here and as echoed in the summarizing verses to follow when compared with the earlier name of “Pervasively Illuminating Universal Sound Deva King” (普音遍照天王).
25. This is a different name here and in the summarizing verse below when compared with the earlier name of “Light of Immaculate Renown Deva King” (無垢稱光明天王).
26. I emend the reading here to accord with four other editions, preferring “deva”(天) to “great” (大), this to correct an obvious graphic-similarity scribal error.

27. As noted by both QL and HH, “signs of endless merit” refers to the buddhas’ thirty-two major marks and eighty secondary characteristics, each of which are manifestations of endless meritorious actions performed in the past.
28. Lit. “Knowing Satisfaction Heavens” (知足天).
29. For this slightly ambiguous verse line which might otherwise be interpreted to read as “impartial toward all beings,” I follow HH’s straightforward interpretation in which, to explain its meaning, he alludes to a line from later on in the BB translation: “The mind, the Buddha, and beings—These three are no different.” (心佛及眾生, 是三無差別。T09n0278_p0465c29).
30. Per HH, “marks and signs” refers to the Buddha’s thirty-two marks and eighty secondary signs.
31. QL notes that “renowned jewels” refers here to the Buddha, the Dharma, and the Sangha. (L130n1557_0147b13)
32. Although, due to line-length restrictions, SA does not specify that this refers to “but a single pore,” because the BB translation *does*, it is reasonable to assume the Sanskrit manuscript justifies it, hence I translate accordingly.
33. I follow HH here in reflecting in the translation the inference that what is being referred to here is not simply a soothing sound but rather the sound of the Buddha’s voice expounding the Dharma.
34. “Great Yakṣa King of Abundant Learning” (多聞大夜叉王), otherwise also known as “Deva of Abundant Learning” (多聞天), is just another name for Vaiśravaṇa that may be associated with his role in protecting the site of enlightenment as a place for teaching the Dharma and imparting great learning to followers of the Buddha. In short, “Vaiśravaṇa” and “Great Yakṣa King of Abundant Learning” both refer to the same being.
35. I follow three editions (S,Y,M) in emending “lord” (主) to “king” (王) to correct an obvious graphic-similarity scribal error.
36. HH notes that “dark and fearsome paths” is a reference to the three wretched destinies of the hells, animals, and hungry ghosts.
37. In many cases such as this, “sweet dew” (甘露) (sometimes translated into English as “nectar or ambrosia of the devas”) is a Chinese mis-translation for the Sanskrit *amṛta*, literally “the deathless” which in turn is a synonym for *nirvāṇa*. Thanks to VB for pointing this out.
38. HH explains that sufferings depend on afflictions. In the absence of afflictions, sufferings have no bases for arising.
39. Lest it seem a bit free to translate *zizai* (自在) as “miraculous” here (as opposed to the more standard “sovereign mastery,” etc.), a close

review of the Sanskrit of the immense (twenty-one fascicles) Chapter Thirty-Nine, “Entering the Dharma Realm,” shows that SA nearly always used *zizai* to translate *vikurvati* in contexts such as this where the immediately adjacent word is “powers,” etc. It seems SA almost never used it to translate *vaśitā*, *vaśitva*, *īśvara*, etc. in these contexts.

It is also interesting to note that HH, even without having a Sanskrit text, also usually explains *zizai* as relating to spiritual powers in these kinds of contexts.

40. HH equates “the vast eye” with the Buddha’s Dharma eye.
41. I follow four editions (S, Y, M, G) in restoring *xuan* (漩), “whirlpool,” for *xuan* (旋), “to rotate,” to correct an obvious graphic-similarity scribal error in which the water radical was dropped.
42. I emend the text here by restoring a verse missing from the Taisho edition, this in accordance with three other editions (Y, M, G), CB, and QL’s commentary statement acknowledging its presence in the Sanskrit text of his time (See QLSC at 0190a13): 一切世間眾導師 / 法雲大雨不可測 / 消竭無窮諸苦海 / 此離垢塵入法門.
43. Following three editions (S, Y, M), I emend the text here by substituting *xi* (昔), “past,” for *xi* (悉), “all,” to correct a fairly obvious homophonic scribal error.
44. For the rationale behind this slightly unintuitive translation of *youxi* (遊戲), otherwise seemingly something like “wandering and sporting,” see BHSD, page 482, Column 1, definition 2 of its Sanskrit antecedent, *vikrīḍita*, where this apparently more typical “easy mastery” usage (usually related to spiritual powers) is justified with citations.
45. Following three other editions (S, Y, M), QL, and HH, I emend the Taisho text by replacing *she* (攝), “attract,” with *hu* (護), “protect” to correct an apparent scribal error.
46. Per HH, this is referring to the names of buddhas and bodhisattvas.
47. I follow four other editions (S, Y, M, G) as well as HH and QL in preferring *xian* (現), “appear,” to Taisho’s very unlikely *du* (覩), “to see,” which is probably the result of a graphic-similarity scribal error.
48. This is a reference to the first of the Buddha’s ten powers, the knowledge of what is and is not possible.
49. This is a reference to another of the Buddha’s ten powers, the knowledge of beings’ superior and inferior faculties.
50. This is a reference to another of the Buddha’s ten powers, the knowledge of the paths leading to all destinations.
51. Again, this is a reference to another of the Buddha’s ten powers, the knowledge of the *dhyānas*, liberations, *samādhis*, *samāpattis*, and the purification of the afflictions.

52. This is a reference to another of the Buddha's ten powers, the power of the recollection of previous existences.
53. This is a reference to another of the Buddha's ten powers, the knowledge of the deaths and rebirths of beings. It specifically refers to the functions of the heavenly eye.
54. This line introduces the ten *pāramitās* which in standard order are the topics, one per quatrain, for the ten immediately subsequent verses.
55. This line introduces the ten bodhisattva grounds which in standard order are the topics, one per quatrain, for the ten immediately subsequent verses.
56. QL indicates that "universal treasury" refers to the accumulation of merit and wisdom (積集福智故云普藏) and that "gates of impartiality" refers to the ten impartial intentions (十平等心故曰等門). These ten impartial intentions are listed in the chapter on the ten grounds (Chapter Twenty-Six) where it says of them that "The bodhisattva-mahāsattva employs these ten types of equally regarding pure resolute intentions to achieve entry into the fifth bodhisattva ground."
57. To correct a graphic-similarity scribal error, I follow four editions (S, Y, M, G), QL, and HH in preferring *jin* (今), "now," to Taisho's clearly erroneous *ling* (令), "to cause."
58. Although I would ordinarily follow CB's emendation based on the Ming edition which includes "ocean of Dharma" and "ocean of what is established" between Taisho's "ocean of beings" and "ocean of buddhas," the testimony of commentaries such as QL (at 0280a10), HH (digital edition), and Hanshan Deqing's *Huayan Gangyao* (at X08n0240_p0518b13) all indicate this should instead be just one additional item (not two): "the ocean of what is established in the Dharma realm" (法界安立海). This is also supported by the reiterative verse's "the ocean of what is established in the Dharma realm" (法界所有安立海) at 26b25 and also by a similar echoing statement (法界安立海) at the beginning of Chapter Four at 34b17 right between mentions of "the ocean all beings' karma" and "the boundless ocean of all buddhas," again duplicating the same order of list items shown here. For these reasons, I find CB's judgment here to be in error. Hence I follow QL, HS, and HH by emending the reading to include only a single additional list item that was left out of the Taisho text: "The ocean of what is established in the Dharma realm" (法界安立海).
59. HH glosses this as "all bodhisattvas' quest for the path to bodhi" (一切菩薩求菩提道). QL's note on this says that it refers to: "victorious progression with the great resolve in setting out on the quest for the fruit of buddhahood." (勝進大心趣求佛果 / 281b01)

60. The Tathāgata is said to speak with a “single voice” that countless beings then each understand in accordance with their type, hence the reference here to this single voice being “measureless.”
61. “That most revered one of two-legged beings” (兩足尊 / *dvipadottama*) refers to one of the titles of the Buddha by which he is declared to be the most superior among all devas and humans. It is usually said to also implicitly refer by analogy to the Buddha’s peerless two-fold fulfillment of merit and wisdom, the two primary provisions necessary for progressing on the path to enlightenment (*bodhisambhāra*).
62. HH says that this “mastery of dreams” refers to teaching Dharma to beings in their dreams.
63. Although one might otherwise defensibly read this line as referring to enabling beings who were dwelling in wrong meditative absorptions to then enter right meditative absorptions, the presence here (and in the same passage in the BB translation as well) of the very standard technical terms *xie ding* (邪定, skt. *mithyātva-niyata*) and *zheng ding ju* (正定聚, skt. *samyaktva-niyato rāṣiḥ*) makes it clear that this is instead intended to refer to enabling those who are certain to progress toward what is wrong to become certain to progress toward what is right. These are two of the “three definitely determined groups” (*trayo rāśayah*): 1) those who are certain to follow correct paths; 2) those who are certain to follow wrong paths; and c) those whose future course is not yet decided. QL notes only that “they use the bodhisattva practice gateways to enable them to become certain to follow what is right” (以菩薩行門令入正定).
64. I follow four other editions (S, Y, M, G) as well as QL, Hanshan, and Li Tongxuan in preferring *zuo* (坐), “sits,” to *li* (立), “stands,” making this emendation on sensibility grounds.
65. I follow HH in seeing an implicit intended reference here to what is seen “within the pores of the bodies of every buddha” (在每位佛身上的毛孔中). Absent this idea, it is very hard to make much sense of this quatrain in the context in which it appears. Of course the big problem in this whole series of verses is the choice on the part of SA and his translation team to switch to five-character verse lines which are obviously inadequate to fully translate the conceptual density found within the Sanskrit verses typical of this scripture which we find for instance in the still extant Sanskrit for Chapters Twenty-six and Thirty-nine.
66. HH explains this by saying, “All of the buddhas, the world honored ones—they are all able to purify the buddha body. They have this kind of inconceivable sphere of action.” (諸佛世尊，他們都能清淨佛身。有這種不可思議的境界。)

67. HH identifies these three kinds of sovereign mastery as relating to physical, verbal, and mental actions.
68. HH explains “attach to stations of existence” as “attachment to dwelling in the twenty-five stations of existence within the three realms” (著住在三界二十五有).
69. What I translate as “resolute intentions” (勝解) corresponds to a standard Chinese translation of the Sanskrit *adhimukti* which of course has a wide variety of meanings including: “resolute faith, belief, or conviction”; “intention”; “inclination”; etc.
70. Although one would ordinarily think *zizai li* (自在力) would refer to “sovereign masteries and powers,” “sovereign powers,” “freely invoked powers,” etc., when we compare SA’s Chinese with the Sanskrit of Chapter Thirty-Nine, we find that *zizai* (自在) in any sort of proximity to “spiritual superknowledges” or “spiritual powers,” or just “powers” is nearly always translating some permutation of *vikurvati*. Hence, at least in these contexts *zizai* means “miraculous,” etc.
71. I follow CB in emending the original Taisho text here in accordance with a variant reading found in four other editions, this to correct an obvious graphic-similarity scribal error in which “lords” (主) was accidentally substituted for the clearly intended “abiding” (住) character.
72. For these two lines, the BB translation has: “Clouds of light adorn the palaces of the bodhisattvas.” (光明雲莊嚴, 諸菩薩宮殿. / T09n0278_p0411a13.)
73. The intended meaning of the Chinese for this line, though somewhat ambiguous in SA, is clear in BB: “If one attempts to use words to grasp them, they cannot be apprehended.” (言取不可得 / T09n0278_p0411a15.)
74. In the place of this somewhat ambiguous line in the SA translation, the BB translation has “[They are like] crowns inlaid with the various jewels.” (間錯雜寶冠 / T09n278_p0411a21.)
75. In clarifying this concept, HH cites a quotation apparently from Sino-Buddhist literature: “Condensing countless kalpas into a single mind-moment and stretching a single mind-moment into measureless kalpas.” (縮無量劫為一念, 延一念為無量劫.)
76. In clarifying this concept, HH cites another quotation apparently from Sino-Buddhist literature: “The mountains, rivers, and trees are all the Dharma body [of all buddhas].” (山河樹木, 皆是法身.)
77. Were it not for the BB translation, the topic here would be ambiguous, for the same Chinese characters in the SA translation (清淨方便) can

just as easily be intended to refer to either “pure skillful means” or “skillful means for achieving purity.” Because the BB translation only refers (twice) to “kinds of purity as numerous as the atoms in a world” (世界塵數清淨) and does not refer to “skillful means” even one time, it is fair to conclude that “skillful means” in the SA translation is only intended to be a reference to “techniques for achieving purity,” *not* to “ten kinds of pure skillful means” which one might otherwise suspect this passage could be referring to.

78. *Ziran* (自然) here does *not* refer to “naturally,” but rather to the buddhas’ unique feat of attaining enlightenment “on their own,” i.e. “without a teacher.” The BB translation is much clearer here: “On their own, without a teacher, attaining right enlightenment...” (自然無師得正覺).
79. The following list of kalpa durations correspond to the first nine of what are sometimes referred to as “the ten big numbers,” namely: *asaṃkhyeya*; *aparimāṇa*; *aparyanta*; *asamanta*; *aḡaṇeya*; *atulya*; *acintya*; *ameya*; and *anabhilāpya*.
80. I follow QL’s interpretation of this line. In his HYSC, he states that, “As for ‘the cessation of adornments,’ this clarifies that this circumstance involves the loss of good conditions and the appearance of what is bad.” He goes on to comment: “This is to say, with the Tathāgata’s manifestation of the appearance of entering cessation, there was a corresponding deterioration of capabilities such that, just a hundred years after the Buddha’s entering nirvāṇa, the milk of the time was not even comparable to the water [at the time of the Buddha], how much the less in the present [Tang Dynasty] era, and how much even less so when, [in the future], matters deteriorate to their most extreme point. Then, mere grainfield weeds will be regarded as *haute cuisine* and the most superior adornments will be made only of cast iron.” (嚴滅者此明失善緣而惡現謂如來示滅能事隨滅佛滅百年乳不及水况今之世况於滅極稗為上味鐵為上嚴. T35n1735_p0578b04–07.)
81. My translation of this fourth line may not seem obvious to everyone. It depends on the more traditional classical and medieval uses of *ji* (及) common in the period when this translation was made such as “to reach to,” “to arrive at,” “to attain,” etc.
82. “The period of the kalpas’ abiding” (住劫 / *vivartasthāyikalpa*) during which it is more or less “stable” is the second of the four phases in the life-cycle of an eon (formation, abiding, destruction/dissolution, and nothingness).
83. HH points out that “titles” (名號) here refers to the list of ten names which is standard for all buddhas.
84. In his HYSC, QL complains that this chapter title as translated is an excessive abbreviation on the part of the translators who, in looking

at the Sanskrit text were confronted with an impossibly long, complicated, and nearly untranslatable chapter title (華藏莊嚴具世界海之徧清淨功德海光明品) which would mean something like: “Light of the Ocean of All-Pervading Purity and Meritorious Qualities of the Lotus Treasury Adornment Adornments [Sic] Ocean of Worlds Chapter.” He says that the appropriate middle-way compromise should instead have been “Lotus Flower Treasury Adornment Ocean of Worlds Chapter” (處中應云蓮華藏莊嚴世界海品 T35n1735_p0578c07–9.)

Although I do not go quite that far in emending the SA translation team’s rendering of the title, I do feel it is necessary to at least add my herein bracketed “Ocean of” and “s” (as a pluralizer) to make it clear to the reader that this is not referring simply to one and only one world, but rather is referring to “an ocean of worlds.”

85. In his discussion of the title, QL confirms (what is, frustratingly, mentioned almost nowhere in all of Chinese Buddhist literature!) that, in this context, the Sanskrit *garbha*, what the Chinese text translates as *zang* (藏), “treasury,” “storehouse,” “depository,” “receptacle,” etc. is actually the seed pod of the lotus (蓮華含子之處目之曰藏 T35n1735_p0578c09–10.)

I generally follow the semi-standard English translation practice of translating this as “treasury.” Less often, I go ahead and render it with the botanically accurate but not very poetic “seed pod” or “pod.” However, in places where this is specifically referring to the lotus seat platform upon which buddhas and bodhisattvas sit, I often render this as “dais.”

86. *Xiangtai* (香臺), literally “fragrant terraces” has long been a standard literary name for temple buildings such as “Buddha halls,” etc. where incense is burned for ceremonial purposes.
87. *Rizhu* (日珠) per BCSD (p. 72) is “*sūrya-kānta*” which, per MW (p. 1243, Column 2) is “a sun-stone or sun-crystal (a kind of crystal supposed to possess fabulous properties....).”
88. A *punḍarika* is a white lotus flower.
89. HH describes these ancient sacrificial earth works in some detail, explaining that the first character (壇) refers to the raised earthen sacrificial platform itself which may be built up to a height of three, five, seven, or nine or more feet, whereas the second character (壇) refers to the lower level created around and in front of it by removing an extensive amount of earth to similar gradations of depth into the earth. This is clearly a case of the Chinese members of the translation team substituting a Chinese historical ceremonial analogue for something similar in the ancient Indian culture from which these texts originate.

90. Per MW's entry on *khārika* (p. 339, Column 3), this form of the word means "sown with a Khāri of grain." Soothill's DCBT gives: "*khāri*, a measure (or hamper) of grain; *khārika*, equal to a *khāri*."
91. A *tāla* tree is palmyra palm tree.
92. Here and hereafter, SA is using a seemingly new term, "*kṣetra* system" (刹種), time and time again. It is nothing new. Rather it is just an artificial alternative designation for "world system" (世界種) used here simply to save space in the condensed context of verse lines.
93. Earlier (at 45b07), this was "Flaming Light of Vajra Jewels" (金剛寶焰光).
94. QL (T35n1735_p0584a04-14) indicates that, due to a scribal error, "fragrant ocean called Indra's Flower Treasury" (香水海名因陀羅華藏) is erroneously placed here in the Chinese translation of the Sanskrit text. The text should probably instead read as follows: "Within it, in the very lowest region, there is a world called Inducing Joyous Delight."
95. Here the verse is selectively reiterating various shapes of world systems which were first listed above (42a08-09).
96. "Great Rishi" (大仙) is one of the many titles of the buddhas. I follow this pronouncement by HH in pluralizing it here: "This is accomplished by the power of the spiritual superknowledges of all buddhas of the ten directions and the three periods of time." (...也就是十方三世一切諸佛神通力所成就.)
97. I follow HH in judging that "Master Guide" here is intended to be understood as an honorific title for the Buddha.
98. "The realm of Yama" (閻羅處, almost certainly *yamaloka*) is a reference to the realm of the *pretas* or "hungry ghosts" whom Yama is said to rule.
99. "Turbidities and unwholesome paths" (濁惡) is a radically condensed verse-line reference to the so-called "five turbidities" (五濁), probably better rendered as "the five degenerations" (*pañcakaṣāya*), and "the ten courses of unwholesome karma" (十惡 / *daśa-akuśala-karma-patha*).
100. With regard to the perhaps mildly obscure eight-character Chinese sentence which I translate as, "The turret towers and battlements for repelling invaders were all lofty and beautiful" (樓櫓却敵, 悉皆崇麗), QL explains that these are two different kinds of structures (not just one as this sentence might otherwise be read), the former being watch-towers or turret towers built atop the city walls, and the latter being separate platforms surrounding the city wall which are built up from earth. (城上守禦曰櫓, 繞城別築土臺曰却敵.)
101. An "ineffable" is a specific huge number defined in Chapter Thirty.
102. Where the text says, "...all those sites of enlightenment came to where he was," this becomes difficult for the average person to envision. HH's comment on this is: "The sites of enlightenment of all buddhas of the

ten directions all came into this site of enlightenment. This is the sphere of experience in which [all phenomena] become mutually reflective of each other.” (十方諸佛的道場，都來到 這個道場中。這是互相交映的境界。)

103. This is likely a reference to the eight difficulties.
104. Of the seven instances where this buddha’s name appears in this chapter, this is the first of several places where the Chinese text leaves *shan* (山), “Mountain,” out of his name, hence my inclusion of “Mountain” in brackets. (The other places are at 55c08 and at 56b17.)
105. For what I translate here as “non-discriminating wisdom” (無差別智), BCSD (p. 770) offers *asambheda-jñāna*. Further support for the “non-discriminating” translation is provided by the fact that *sambheda* is also one of thirty-three Sanskrit equivalents he provides for what clearly is “non-discrimination” (無分別).
106. HH notes that this refers to the Dharma body, the reward body, and the response bodies, hence my pluralization as “bodies” here: “He revealed the everywhere manifested bodies of the Buddha—the Dharma, reward, and response bodies.” (顯示普徧示現佛身—法報應之身)
107. When first introduced (at 53c29), this kalpa was called “Various Adornments” (種種莊嚴).
108. As if to explain how this radiance which manifests like clouds could praise the meritorious qualities of all buddhas, HH notes that, “Within these clouds of light, there are transformation buddhas. These transformation buddhas also expound on the sublime Dharma and proclaim the praises of the meritorious qualities of all buddhas.” (在光明雲中，有變化佛，化佛又演說妙法，稱揚讚歎諸佛功德。)
109. QL makes it clear that this is referring to three things when he says (at T35n1735_p0587b07–09): “As for number four [of these ten], there is no *kṣetra* not entered, no dharma not illuminated, and no view not purified. This constitutes vigor’s broadening of the many practices. Explained in accordance with the meaning of the grounds, this involves the use of all the factors of enlightenment to burn up endless delusions and produce boundless radiance.” (四無剎不入，無法不照，無見不淨，是為精進增廣眾行。約地義釋，以諸道品，燒無盡惑，成無邊光。)
110. An *araṇya* is a forest or otherwise secluded hermitage dwelling usually associated with solitary cultivation of *dhyāna* samādhi or other specialized practices requiring solitude for their successful development.
111. Here, both HH and QL explain “the two types of actions” as referring to actions obstructed by two types of obstacles, the

- affliction-associated obstacles (*kleśa-āvaraṇa*) and cognition-associated obstacles (*jñeya-āvaraṇa*).
112. Here, the BB translation instead has: “He had reached a completely penetrating comprehension of the nature of dharmas.” (了達法性.)
113. In his commentary on the same passage in Chapter Thirty-Eight, QL says: “This refers to all buddhas having three matters in which they are no different, namely: 1) The knowledge on which they rely is the same; 2) Their aspiration to benefit beings is the same; and 3) The actions which their reward bodies and transformation bodies perform are the same. (謂諸佛有三事無差。一所依智同。二益生意樂同。三報化作業同。 L130n1557_p0076a06)
114. “The Dharma that cannot be overturned” (不可轉法 / *apratyudāvartya-dharma* [BCSD, p. 0037]) refers to the Dharma’s invulnerability to being refuted by non-Buddhist polemicists. As it happens, the BB translation instead has: “He possessed the irreversible Dharma” (具不退法) which would seem to refer more to having achieved the realization from which one cannot fall back.
115. “The stage of having but one more birth” (一生補處 / *eka-jāti-pratibaddha* [BCSD, p. 0013]) refers to the stage in a bodhisattva’s cultivation where he is destined to realize buddhahood in his very next life.
116. The SA text here and in the nine following cases streamlines his translation by saying only “paid reverence” (作禮) which does not conjure an image of faithful veneration in English. Hence I follow the BB translation’s more literal “bowed down in reverence” (頭面禮足).
117. Sino-canonical explanations of the Chinese transliteration of the Sanskrit explain this as meaning “Īśvara’s Sound,” hence “Sovereign Sound,” hence my back-translation to “Īśvaradhvana.”
118. I emend the text here to insert this name, thus bringing the number of names to the usual ten, this in accordance with two other editions (Ming, Gong).
119. I emend the text here to insert eight missing names, this in accordance with three other editions (Yuan, Ming, Gong).
120. For those who may wonder why I do not translate *si shengdi* (四聖諦) as “the four holy truths” or as “the four noble truths” this is because “holy truths” and “noble truths” are both mistranslations. These truths are not now and have never been “holy” or “noble,” or at least that is not what is meant by the term. Rather, these truths are only truly realized as true by those who have realized the fruits of the path and that is why they are called “the truths of the *āryas*.” Everyone else, including even a monk who has been meditating hard for forty years but still has not attained any of the fruits of the path is what is called a *prthagjana* (

- 凡夫), or “foolish common person” who still has only understood the meaning of the four truths intellectually, that is to say, as a theoretical proposition the truth of which is only directly known by those who are *āryas*.
121. This character (聚), as verified by BCSD (p. 0958) is an alternate translation for the aggregates (*skandha*), a fact which QL corroborates: “As for ‘the aggregates,’ this refers to the suffering of the five flourishing aggregates.” (五盛陰苦也。 / T35n1735_p0593c05–06)
122. QL: “Like a thorn which has not yet been pulled out.” (如刺未拔。 / T35n1735_p0593c06)
123. The Chinese here (依根) is mildly ambiguous. The most obvious meaning is as a reference to the six sense faculties as supports for their corresponding consciousnesses. Alternatively, it could refer to the three unwholesome roots (三根) of greed, hatred, and delusion. HH interpreted in terms of the latter, saying it refers to “suffering produced in reliance on the roots of karmic offenses.” (依照罪根而生的苦)
124. HH: “To proceed toward a place associated with afflictions. This is analogous to sinking down into the mud and then not being able to remove one’s legs from it.” (趣向煩惱的地方。這猶如陷在淤泥中，不能拔出雙腿。)
125. As QL points out (at T35n1735_p0538b08), “ten treasures” (十藏) is a reference to the topics discussed in Chapter 22 on the ten inexhaustible treasures. Specifically they are: faith, moral precepts, sense of shame, dread of blame, learning, giving, wisdom, recollection, retention, and eloquence. (信藏、戒藏、慚藏、愧藏、聞藏、施藏、慧藏、念藏、持藏、辯藏。 / T10n0279_p0111b01–02)
126. Of “partial assessment” (分數), QL says later on in this chapter where this same binome comes up again, “As for ‘accumulation’ being synonymous with ‘partial assessment,’ if one did not have a single principle by which to comprehend (lit. “string together”) [all of] something, then deluded actions would be of a myriad different sorts.” (集名分數者無一理以貫之則惑業萬差矣。 / T35n1735_p0594a19–20) Hence this seems to be referring to making judgments based on incomplete understanding of their consequences.
127. For “attraction” (攝取), HH apparently identifies this with “the four means of attraction” (四攝法 / *catuḥ-saṃgraha-vastu**, per BCSD, p. 283) when, commenting on this, he says, “As for ‘...with attraction,’ [this refers to] attracting beings to go to the pure land of eternal quiescence and light.” (或名為攝取：攝取衆生到常寂光淨土去)
128. QL and HH both equate “directions” with the four truths.

129. The Chinese *fenduan* (分段) = Sanskrit *pariccheda* = “individually entitled share,” and, by implication: one’s fate or destiny as resident in and determined by one’s own physical body with its karmic assets and vulnerabilities reflected in life span, health, etc. Usually, this is short for 分段生死 (*fenduan shengsi* / *pariccheda-jarā-maraṇa*), one’s individual karmically delimited circumstance in the context of cyclic existence (*saṃsāra*).
130. Of “beckoning enemies” (招引怨), HH says: “All of one’s old enemies are those one has beckoned forth and are the sorts of sufferings one should endure.” The point is apparently that one has planted the karmic causes to produce harassment by enemies as the corresponding karmic result.
131. In a long and somewhat obscure explanation in his QLSC, QL makes it clear that this “destroying imprints” (破印) is a reference to the fact that, when a practitioner realizes the truth of cessation, he completely destroys the karmic imprinting process which otherwise endlessly brings about future compulsory rebirths in *saṃsāra*. (L130n1557_542a05ff).
132. Lest one mistake this as supporting the existence of any inherently existent fundamental nature to anything at all, HH makes it clear that this is referring instead to the validity of the path itself: “As for ‘synonymous with the reality of its fundamental nature,’ the fundamental nature of the path is genuine and it is not false.” (或名為本性實：道的本性是實在，不是虛妄)
133. With regard to “the limit of all stations of existence” (諸有邊), HH says: “As for ‘the limit of all stations of existence,’ one is able to abandon the three realms and the twenty-five stations of existence and thus reach their limit.” (或名為諸有邊：能離開三界二十五有，到邊上去)
134. With regard to “the preservation of what has been conveyed” (受寄全), QL says: “Karmic actions which have been conveyed to the sphere of ‘accumulation / origination’ (the second of the four truths) are briefly undergone [as karmic retributions] and then are lost, whereas karmic actions which have been conveyed to the sphere of ‘the path’ (this fourth of the four truths) can never be destroyed.” (受寄全者業寄於集麁受還亡業寄於道永不可失。 / L130n1557_542a05ff)
135. HH says of “purification of discriminations” (淨分別): “As for ‘purified discriminations,’ this is just the absence of discriminations.” (或名為淨分別：清淨的分別，就是沒有分別)
136. HH says of “a product of numerous factors” (數所成): “This refers to the suffering arising due to an abundance of delusion and afflictions.” (或名為數所成：由多數的無明煩惱所成就的苦。) QL identifies these “numerous

- factors” as referring to conditioned dharmas and also referring to mental factors. (有為之法總名為數亦心數也。 / L130n1557_543a10ff)
137. HH says of “with a container” (或名器): “It is a vessel for holding afflictions. It is a vessel full of delusions.” (它是裝載煩惱的器皿, 它是盛無明的器皿。)
138. HH identifies “going safely and securely” with “going very safely and securely to the stages of realization of the *āryas*.” (很安隱的去到聖人的果位)
139. HH says of “the ability to plunder and usurp” (能劫奪), that, “This suffering is like being robbed. It is able to plunder and usurp a person’s wealth. This is just the plundering and usurpation of one’s *prajñā* wisdom.” (這個苦好像強盜, 能劫奪人的財寶, 就是劫奪般若智慧。)
140. HH: “Suffering forms the deep and thick roots of the afflictions.” (苦是煩惱深重的根。)
141. HH makes it clear that this is *not* referring to the metaphysical emptiness of inherent existence (*śūnyatā*) but rather the spiritual void which is left in the absence of wisdom: “When one does away with wisdom, what is left is just suffering.” (把智慧空了, 剩下就是苦。)
142. HH: “This accumulation entails swift retribution, the so-called ‘present life retribution.’” (這個集很快要受果報, 所謂現世現報。)
143. The most obvious explanation here is the traditional one: the seals of all conditioned things are impermanence, suffering, and non-self. HH comments: “This is just “complete retention” (the sino-Buddhist translation of *dhāraṇī*) in which one gathers all dharmas and retains all meanings.” (就是總持: 總一切法, 持一切義。)
- QL is adequately cryptic: “As for the path referring to all seals, this is because there is nothing that is not examined and decided.” (道名一切印無不審決故。)
144. QL: “This is because vast lands are able to grow the trees of immense suffering.” (廣大生大苦樹故。 / L130n1557_546b10) HH: “This refers to the existence of grounds in which vast afflictions accumulate.” (有廣大煩惱所聚集的地。)
145. HH: “It is able to lead to the three wretched destinies.” (能趣向三惡道。)
146. HH: “This refers to the gathering together of afflictions.” (把一切煩惱攝取在一起。)
147. HH: “The owner of the house of suffering.” (苦宅中的主人。)
148. HH: “The production of all the sufferings associated with the afflictions.” (出生一切煩惱苦。)

149. HH: "The gathering together of the many different sorts of karmic retributions and their many different sorts of fruits of suffering." (集會種種業報種種苦果.)
150. HH: "Suffering is the root of existences in the four wretched destinies." (苦是四惡趣的根本.) For those only familiar with "three" wretched destinies, the fourth is the rebirth destiny of the *asuras* or demigods conceived of as "wretched" due to the dominance in the mind of an asura of emotions such as jealousy and anger.
151. This is one of the three kinds of suffering, the suffering associated with the volitional factors (*saṃskāra-duḥkha*) as the second of the twelve links of conditioned arising and as the fourth of the five aggregates. HH: "This refers to the existence of a kind of volitional-factor suffering." (有一種行苦.)
152. HH: "The combining of afflictions then produces the truth of accumulation." (煩惱和合而成集諦)
153. As corroborated by HH, when the Chinese is phrased in this way (受支), this is an unequivocal reference to "feeling" as the seventh of the twelve links of conditioned arising. HH: "This just the branch of 'feeling' as it occurs in the dharma of the twelve causes and conditions." (就是在十二因緣法中的受支.)
154. HH: "The affliction arising from the concept of a self." (由我心所生的煩惱) QL: "As for accumulation being synonymous with the concept of a self, this is just a reference to the craving associated with having the view of a [truly existent] self." (集名我心即我見愛。 / L130n1557_549b10)
155. The most obvious meaning of "poison" here would be with reference to "the three poisons" of greed, hatred, and delusion.
156. "Inapprehensibility" or more literally "unfindability" (不可得) is a reference to the absence of inherent existence or "emptiness" of all conditioned phenomena. They cannot ultimately be "apprehended" or "found" as ultimately "real" at all because they are all merely conjunctions of subsidiary conditions.
157. HH identifies this with the seven enlightenment factors (*sapta-bodhi-āṅga*): "This refers to the enlightenment factors of the seven enlightenment factors." (七覺分中的覺分)
158. HH indicated this is a simile for the ceaseless flowing on of *saṃsāra*: "As for 'synonymous with a rushing stream,' as one rides along in *saṃsāra*, it flows on without ever stopping." (駛流: 駕駛生死流轉不停)
159. HH: "As for 'swift destruction,' this refers to the swift destruction of all happiness and the increasing of all sufferings." (或名為速滅: 速滅一切樂, 增加一切苦.)

160. QL: "As for accumulation's 'extending to the end of future time,' this is because, if it is not cut off, it is endless." (集名至後邊者不斷無窮故。 / L130n1557_550b09)
161. HH: "As for 'a combination of factors,' this refers to the disorderly admixture of wholesome and unwholesome. They are all combined. Where there is both the wholesome and the unwholesome, there is then the existence of affliction. And where there is the existence of the afflictions, then there is the existence of karmic obstacles." (或名為共和合: 善惡混雜在一起, 共同和合。有善惡就有煩惱, 有煩惱就有業障。)
162. QL: "As for 'gateway,' this is because it leads into the rebirth destinies characterized by suffering." (門者入苦趣故。 / L130n1557_550b09)
163. QL: "As for 'ungraspability,' if one were to grasp at it, then cessation would not occur." (滅名不可取取則不滅也。 / L130n1557_550b15)
164. HH: "As for 'turning back and returning,' this is just 'turning back to the origin and returning to the source,' and turning around and coming back." (或名為轉還: 就是返本還原, 轉還回來了。)
165. HH: "As for 'contemplation' this refers to the ability to contemplate the true character of all dharmas." (或名為觀察: 能觀察諸法實相。)
166. HH: "As for 'the ability to defeat enemies,' this refers to the ability to vanquish the enemy [consisting] of all sufferings and then gain happiness." (或名為能摧敵: 能摧伏一切苦的敵, 而得到快樂。)
167. HH: "As for 'the ability to enter the nature,' this refers to the ability to enter the buddha nature, the ability to understand the buddha nature."
DM: For those confused about what is meant by "buddha nature," perhaps think of it as "the nature of enlightenability" possessed by all sentient beings.
168. Jambudvīpa, Pūrvavideha, Godānīya, and Uttarakuru are the names of the four great continents.
169. The "contaminants" (漏, 有漏 / *sāsrava*, *āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e., the craving for continued existence; 3) ignorance (*avidyā*), i.e., delusion; and 4) [wrong] views (*dr̥ṣṭi*). This fourth type is not included in some listings. Often-encountered alternative translations include "taints" and "outflows" and, less commonly, "influxes" and "fluxes."
170. Lest this "reckoning" seem to be an unusual rendering for *shu* (數) (lit. "enumeration, counting, calculation, etc."), consider QL's pronouncement on this line: "Whatever has characteristics and differences is referred to as amenable to reckoning. [However], because

- these [five aggregates] are identical to the unconditioned, they are not dharmas which can be reckoned. If one transcends the sphere of what can be reckoned and steps beyond the mundane, one realizes the fruit of quiescence.” (有相差別總名為數即同無為故非數法離數超世成寂靜果。/ L130n1557_564a02-05)
171. “Seeing body and mind as the same” is most likely intended to refer to them both being empty of any inherent existence of their own.
172. The BB translation’s seven character per line format and rendering is much clearer here and very helpful in interpreting the real meaning of the SA translation’s nearly koan-like opacity: “He contemplates the body and mind as equally devoid of differentiating characteristics and is completely liberated in all respects both inwardly and outwardly. For countless *koṭīs* of kalpas, he abides in non-dual mindfulness. The Well Gone One is deep, far-reaching, and free of attachments.” (等觀身心無異相，一切內外悉解脫，無量億劫不二念，善逝深遠無所著。/ T09n0278_p0424c05-06)
173. As for what is meant by “sicknesses” here, HH says: “They then develop the many sorts of sicknesses which arise from ignorance and the afflictions.” (就生無明煩惱種種的病。)
174. QL: “The latter half of this verse is concerned with the ability to rescue [the aforementioned deluded beings]. Since the Buddha has taught them the Dharma, [their] right mindfulness then ascends.” (後半能救佛既授法正念即升也。)
175. With regard to “without perverse intent” (情無異), QL says: “[Wishing] to become superior to others in terms of reputation and benefits—this is what is meant by ‘perverse intent.’” (勝他名利名為異情 / L130n1557_597a13ff)
176. Per MW (p. 4, Column 2), *agada* means: “free from disease; healthy; free from affliction; freedom from disease; a medicine, drug, (especially) antidote.”
177. As for “*vairambha* winds,” per DCBT: “The great wind which finally scatters the universe.”
178. The earlier reference to this bodhisattva referred to him as “Foremost Vigor.”
179. *Mangcao* (芒草) is a kind of *Miscanthus* otherwise referred to as silver-grass which is typically a very tall reed-like grass.
180. “The four impartial minds” (四等) is an alternative designation for the four immeasurable minds (四無量心) which take all beings equally as the objects of their kindness, compassion, sympathetic joy, and equanimity.

181. It seems that QL interprets “the power of conditions” (緣力) as meaning “the power of ideal personal conditions,” for he defines them as consisting of “exhortation and instigation provided by the good spiritual guide.” (緣力謂善友勸發。 / L130n1557_695a01).
182. Here, QL defines “the power of objective conditions” as referring to “the objects of one’s contemplation with compassion and wisdom.” (所緣力即所觀察悲智之境。 / L130n1557_695a01) Hence this would seem to refer to beings trapped in *saṃsāra* in need of liberation.
183. Interpreting “roots” as referring to “the five roots” contained within the thirty-seven enlightenment factors (faith, vigor, mindfulness, samādhi, and wisdom), QL says: “‘Roots’ refers to ‘faith’ and so forth.” (根謂信等。 / L130n1557_695a01ff.)
184. HH follows QL in equating this “reflection” with “assessment of what one should and should not do.” (十思惟者籌量應作不應作故。 / L130n1557_695a01ff.)
185. These last three are otherwise known as “the three gates to liberation.”
186. This is the Sanskrit for the six perfections of giving, moral virtue, patience, vigor, meditative skill, and wisdom.
187. These last four are otherwise known as “the four immeasurable minds.”
188. These are otherwise known as “the ten powers of the Buddha.”
189. The *kaśāya* robe is a general term for monastic robes which includes all three of the robes provided to all fully ordained Buddhist monastics.
190. An *ācārya* is a teaching monk.
191. An *upādhyāya* is a precept-transmitting and teaching monk.
192. The *saṃghāṭī* robe is the outer monk’s robe.
193. A willow branch was traditionally used as toothbrush which cleansed the teeth and freshened the mouth when chewed.
194. “Tin-headed staff” (錫杖) is a reference to a traditional monk’s staff with metal rings hanging on top which by their jingling serve to warn away bugs, bears, etc.
195. “Dharma without residue” here refers to the nirvāṇa of a buddha, the *mahāparinirvāṇa* wherein all traces of residual karmic defilements and propensities have been entirely extinguished and one is forever free of any further compulsory rebirths in *saṃsāra*.
196. “Dusts,” likely intended here to be considered in the plural, is not solely a reference to defilement in general, for it is also synonymous with the objects of the six senses.

197. "Difficulties" here may be construed as referring to the eight difficulties which refer to inopportune rebirths (caused by karmic transgressions): in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; as one possessed of oratorical skill equipped with worldly knowledge (but no world-transcending wisdom); and at a time before or after a buddha appears in the world.
198. I emend the text here based on common sense, context, the BB translation, the commentary of HH and the testimony of QL by replacing the "large pillar" (大柱) of the SA text with the "large tree" (大樹) of the BB translation. "Tree" is definitely more fitting to the context and "pillar" would be completely out of context and somewhat strange. QL indicates that the sound of the two words in Sanskrit is nearly identical, hence the ease of two translators rendering the word with two variant translation interpretations. HH, having of course read the QLSC commentary, doesn't even mention "pillar," but rather just substitutes "tree" in both the text and commentary. Even Thomas Cleary translates this as "large tree." The soothing and somewhat awestruck feelings one often experiences when gazing at "a large tree" are very fitting to the suggested vow: "May all beings abandon selfish and contentious thought and remain free of anger and hatred."
199. This is a reference to a buddha's thirty-two marks and eighty secondary signs.
200. Regarding "the Dharma of a single flavor" (一味之法), HH says: "This is also just the principle of the true character of all dharmas." (也就是諸法實相的道理。 / HYQS, Digital) This also refers to the often mentioned idea that all teachings of the Buddha's Dharma have "the single flavor of liberation" from *saṃsāra*.
201. "A grove of 'sorrowless' trees" (無憂林) is a reference to the *aśoka* ("sorrowless") tree under which the Buddha was born (*Saraca asoca*, a.k.a. *Jonesia asoca Roxb.*)
202. "*Dhūta* austerities" is a reference to a set of usually twelve beneficial austerities recommended by the Buddha for monastics which include such practices as eating only one meal each day before noon, wearing rag robes from a charnel ground, living beneath a tree, living solely on food attained on the alms round, eating only a specific limited amount of food, dwelling in a cemetery or charnel ground, only sitting and never lying down, etc.
203. HH mentions that this is referring to becoming a buddha.
204. *Brahmacaryā* is usually a reference to pure practice in general and celibacy in particular.

205. “The Dharma that is not reliant on a teacher” is an indirect reference to the utmost, right, and perfect enlightenment realized by all buddhas in their very last birth in which, without a teacher, they rediscover the Dharma of all buddhas.
206. “Elixir of immortality,” lit. “sweet dew” (甘露) is the Sino-Buddhist translation of the Sanskrit *amṛta* which is the nectar or ambrosia of the devas.
207. Regarding “understand the equality of the three periods of time” (知三世等), HH says this refers to: “the ability to understand the cause and effect of the past, the present and the future.” (能知過去世、現在世、未來世的因果. HYQS, Digital)
208. This is a reference to the top of the head of a buddha’s subtle body, the light from which extends so far upward that no one can see the top of it. This is one of the characteristic signs of a fully enlightened buddha, the Sanskrit for which is *anavolakita mūrdhatā*. Hence this amounts to a wish that all beings will themselves become buddhas possessed of just such a sign.
209. “Rightward direction” corresponds to what we would now refer to as “clockwise.”
210. This is a reference to the superknowledge of unimpeded psychophysical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.
211. QL says of this: “If it is [enabling progression] toward any other qualities, it is not pure faith.” (向餘德不名淨信. / L130n1557_727b11)
212. Regarding “difficulties,” QL makes it clear that this refers to “the eight difficulties”: “Those with right faith are not reborn in the eight difficulties.” (正信之人不生八難. / L130n1557_727b11)
213. Here HH makes it clear that this is a reference to the Dharma body of the Tathāgata: “If your cultivation has a response, then you always see the countless buddhas emanating light which draws you forth and illuminates you and then you are able to see the original essence of the Tathāgata’s Dharma body forever dwelling in the Dharma realm, neither coming nor going.” (假設修行有了感應，常見到無量諸佛放光攝照你，就能見到如來的法身本體，常住於法界，無來無去。 / HYQS)
214. The most commonly encountered list of four types of *māras* consists of: the *māras* of the afflictions; the *māras* of the aggregates; the *māra* of death; and the *devaputra māras* of the sixth desire realm heaven. Another list cited by HH consists of celestial *māras*, spirit *māras*, ghost *māras*, and human *māras*.

215. HH says of “the majestic body possessed of marvelous merit” that: “This kind of majestic body possessed of marvelous merit is just the one with the thirty-two marks of a great man.” (這種妙福端嚴身, 就是三十二大人相。 / HYQS) Hence it is referring in essence to the future attainment of buddhahood.
216. The stage of the crown-anointing consecration (灌頂位) corresponds to the tenth of the ten bodhisattva grounds.
217. HH: “The bodhisattva makes the vow to liberate all beings so that there is not a single being who fails to reach the stages of fruition and thus they are all able to reach the complete fulfillment of the fruits of enlightenment.” (菩薩發願度一切眾生, 沒有一個眾生得不到果位, 而是都能得到圓滿。 / HYQS)
218. The *brahma vihāras* are otherwise known as “the four immeasurable minds” (*apramāṇa-citta*), namely: kindness, compassion, sympathetic joy, and equanimity.
219. These are referring to the five faculties, the five powers, and the eight-fold path.
220. This “abandoning desire through unloveliness” is a reference usually to the contemplation of the thirty-two or thirty-six parts of the body or to the contemplation of the nine or ten stages in the dissolution of a corpse so as to bring about the realization of how undesirable the human body really is and thus cut off sensual desire (the first of the five hindrances to deep meditation). This entire category of contemplations is otherwise referred to as “the contemplation of unloveliness” (*asubha-bhāvanā*).
221. This is an obvious reference to the eight worldly dharmas (*aṣṭa-loka-dharma*) otherwise known as “the eight winds” which include gain and loss, fame and ill repute, praise and blame, pleasure and pain.
222. Apart from the seemingly obviously intended reference here to the ten courses of good karmic action, QL also lists five types of beneficial action reliant on outer purity and five types of beneficial action which are reliant on inner purity.
223. This is a reference to the superknowledge of unimpeded physical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.
224. The BB translation has: “Or they may show the right road to beings confused about the path.” (迷道眾生示正路。 / T09n0278_p0435c22)
225. The “fivefold heat” refers to an ascetic practice of staying out under the sun surrounded by bonfires burning in each of the four directions.
226. I emend the reading of the text here by replacing *yi* (已), the past-tense marker, with *ji* (己), “self, one’s own, etc.,” this to correct a fairly obvious graphic-similarity scribal error. Cbeta has already emended this in

- QL's QLSCHB, but has neglected to do so in the Sutra itself. The correctness of this emendation is nicely buttressed by the BB translation: "...while never becoming neglectful of reflecting on right Dharma." (思惟正法不放逸。 / T09n0278_p0436a07)
227. This can also refer to standing on tiptoes. HH mentions both.
228. "Eight kinds of beings" is a reference to eight kinds of spiritual beings usually present in Mahāyāna scriptures as dharma protectors: devas, *nāgas*/dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
229. The four floods are desire, [wrong] views, existence, ignorance.
230. This "teacherless path" or "path not reliant on a teacher" is a reference to the utmost, right and perfect enlightenment realized by all buddhas in their very last birth where, without a teacher, they rediscover the Dharma of all buddhas.
231. An *araṇya* is a forest dwelling usually associated with solitary cultivation of *dhyāna* samādhi.
232. HH: "It causes the wisdom associated with the six faculties to become unimpededly interpenetrating. This is just the sphere of cognition in which the six sense faculties attain mutually interactive functioning." (令六根智慧互相通達無礙，這就是六根互用的境界。 / HYQS)
233. The BB translation specifies countless buddhas as those who are expounding the dharma from each and every pore: "From each and every pore, countless buddhas each proclaim the inconceivable sublime Dharma..." (一一毛孔無量佛，各說妙法難思議... / T09n0278_p0438a09 – 10)
234. QL makes it clear that this is referring to the name of the *samādhi*: "This is also known as 'manifestation' samādhi." (亦是出現三昧。 / L130n1557_760b02)
235. "In or beyond training" (學無學 / *śaikṣa-aśaikṣa*) is a reference to those on the various levels of attainment of the four fruits of the arhat's individual liberation path. Of the four, only the arhat is "beyond training" (*aśaikṣa*).
236. Here I prefer to back-translate to the Sanskrit "*dhāraṇī*" rather than retain the Chinese attempt to translate it (總持) as what comes out in English as "complete retention." A *dhāraṇī* is a formula of spiritually potent sacred syllables (usually in Sanskrit) that may constitute either a protective or power-invoking mantra or a magically efficacious set of Sanskrit phrases by which one acquires the power to never forget any Dharma teachings one receives, this even after the passage of countless many ensuing lifetimes.

237. Unlike the very straightforward BB translation (“She is able to cause beings to gain eloquence” [能令眾生得辯才] / T09n0278_p0439b21), a literal rendering of the SA translation would come out with the somewhat hard-to-envision statement: “She enters their bodies and produces marvelous eloquence.” (入彼身中生妙辯。 / T10n0279_p0078c19)
238. HH identifies these “five bonds” (五縛 / *panca-bandhana* [BCSD, p. 90]) as consisting of greed, hatred, delusion, arrogance, and doubt: “... these are just greed, hatred, delusion, arrogance, and doubt, the ropes of these five kinds of fundamental afflictions...” (就是貪瞋癡慢疑五種基本煩惱的繩子 / HYQS) Apparently the *asuras* depend on having these bonds as more or less a fundamental part of their *raison d’être*, without which they would become useless in battle.
239. According to the BB translation, this should probably rather be “the leviathan of *samsāra*.” (入於生死摩竭口。) / T09n0278_p0440a01)
240. This almost unbelievably dramatic analogy for the power and volume of each rain drop out on the ocean is even more specific in the BB translation which says: “Each and every drop of rain is like the axle of a cart.” (一一雨滂如車軸。) / T09n0278_p0440c22)
241. I follow HH here in construing this line to be referring to “relinquishing the form and perception aggregates” rather than to “relinquishing any conception of forms,” (perhaps an equally valid reading). Here, HH says, “If, from among the five aggregates, one is able to relinquish the form dharmas and the perception aggregate, thus ‘making empty [of inherent existence]’ all dharmas among the five aggregates, then one will not be covered over by the five aggregates, whereupon one will then be able to see the Dharma body of the Tathāgata.” (若能把五蘊中的色法和想陰捨離。把五蘊一切法都空了，而不為五蘊所遮蓋，就能見到如來的法身。 / HYQS)
242. Regarding the first two perhaps slightly confusing lines of this quatrain (“Having nothing that one sees is what constitutes seeing. Thus one is able to see all dharmas.”), HH says: “As for ‘having nothing that one sees,’ this is just not having the seeing of the foolish common person which uses a discriminating consciousness. Here, this is just the seeing of the *āryas*’ originally existent wisdom. Where one has a discriminating consciousness, this is [the realm of] all conditioned dharmas. Where one uses nondiscriminating wisdom, this is [is the realm of] all unconditioned dharmas. The wisdom of the *āryas* is able to understand all worldly and world-transcending dharmas. This is just the complete comprehension of the true character of all dharmas, thus being free of any attachment to dharmas. Then one is able to see all dharmas. If with regard to dharmas, one has the foolish common person’s discriminating knowledge and vision, then one will never be able

to understand the fundamental substance of all dharmas.” (無見就是沒有凡夫那種分別識的見。這就是聖人本有智慧的見。有分別的識，是一切有為法；無分別的智，是一切無為法。聖人的智慧，能明白世出世間一切法，也就是了達諸法實相，而沒有法的執著，才能見到一切法。在法上若有凡夫分別那種知見，就永遠不會明白一切法的本體。 / HYQS)

243. Both QL and HH identify these as sixfold: the characteristic of knowing, the characteristic of continuity, the characteristic of grasping, the characteristic of assigning names, the characteristic of generating karmic actions, the characteristic of karma-bound suffering.
244. Both QL and HH identify these as threefold: the characteristic of karmic action, the characteristic of subject-based perception, and the characteristic of an objective realm.
245. HH explains this as: “[The intention] to enable beings to become securely established on the path to the awakening of bodhi. (令眾生安住在菩提覺道上。 / HYQS)
246. Regarding the perhaps somewhat opaque “devoid of any functioning,” QL interprets this as in essence owing to the fact that all dharmas are empty of any inherent existence of their own, thus implicitly asking, “If they don’t even exist, how *could* they function? His pronouncement however is much more terse than that, as follows: “As for ‘devoid of any functioning,’ this is because they only exist on the basis of conditions. Hence, because, in each successive mind-moment, they are impermanent, they are ‘devoid of any functioning.’” (無作者但緣有故由念念無常故無造作。 / L130n1557_0845a11ff)
247. QL interprets this “incalculability” (不可量) of beings as referring to their ultimately being beyond the grasp of two kinds of perception or assessment (出二量), that is to say, beyond either direct perception or inferential perception and as also referring to their being beyond either calculability or incalculability (又過量無量故). After saying in his commentary: “As for ‘incalculability,’ this is because they exceed [the grasp of] of two types of perception...(不可量者出二量故), he clarifies this in his subcommentary by saying, “When it is said that ‘they exceed [the grasp of] two types of perception,’ this is because they cannot be assessed by either direct assessment or inferential assessment. It is also because they transcend both calculability and incalculability.” (出二量者現量比量不能量故又過量無量故。 / L130n1557_0845a02ff)
248. HH explains this as referring to the ability to enable countless beings to enter the bodhisattva path. (能令無數眾生趣入菩提道。 / HYQS)
249. My insertion of the words “perhaps,” “may,” and “or” in the first thirty-five verses (86a01–86c12) is in order to accurately reflect the tenor of the text which these verses are intended to reiterate, namely

the text at the beginning of the chapter (84a26–84b01) which initially introduces and explains the first of the ten abodes, “the abode of initial generation of the resolve.”

250. “Rings of mountains” is a reference to the all-encircling ring-like ranges of mountains at the periphery of each world.
251. The BB translation of this quatrain seems clearer: “They are well able to completely comprehend the abode of the Dharma Kings and accord with the Dharma Kings’ protocols for the awesome deportment. They know well how to become established in and enter the position of the Dharma Kings and they know well how to distinguish the realms of the Dharma Kings.” (善能了達法王處，隨順法王威儀法，善知安入法王位，善知分別法王界。T09n0278_p0448c05 – 06)
252. “Brahman conduct” (梵行) or “*brahmacarya*” is usually a reference to pure spiritual practice in general and celibacy in particular.
253. If “mass of worms” (蟲聚) seems unintuitive, this actually follows very logically from the previous item (“a corpse”). The immediately proximate association may well have arisen from what one sees when doing the nine or ten standard “unloveliness” (*aśubha*) contemplations of the human body as a corpse, a practice which was usually done in a charnel ground where, before too long, the dead bodies inevitably become full of maggots, etc. Moreover, the concept of the body as a home for countless bacteria, etc. was already well-known to the Buddha and the monastic community.
254. QL clarifies the meaning of this “establishing speech” (安立說) as meaning “conventionally established” (假施設 / *prajñapti*).
255. HH follows QL in adding: “Is it non-compliance that is the Dharma? Or is it having nothing that is apprehensible that is the Dharma?” (不隨順是法耶無所得是法耶。) QL’s rationale for this addition is basically that, since all of these sets of questions are ten-fold and only this one set of questions is eight-fold, these two questions must have been accidentally dropped at some point from the Sanskrit text. It is unclear where QL sourced his emendations. There is nothing in the BB translation to support them.
256. The “three clarities” (三明) or *trividya* are the heavenly eye, cognition of past lives, and cessation of the contaminants.
257. The “six spiritual superknowledges” (六通 or 六神通) refers to unimpeded bodily action, the heavenly eye, the heavenly ear, cognition of others’ thoughts, recall of the previous lives of self and others, and cessation of the contaminants.
258. As SA translates it, one could as easily think it was saying: “This world does not move and those worlds do not change.” (此世不移動，彼世不改

- 變。 / T10n0279_p0088c12 – 13), and in fact that is how HH explained it in his HYQS. However, both QL and BB make it clear that this is referring instead to time. BB's translation is: "This period of time does not go to that period of time and that period of time does not go to this period of time." (此世不至彼世, 彼世不至此世。 / T09n0278_p0449b23)
259. Although It is not immediately clear from the Chinese text of either the SA or BB translations precisely what is meant by "to pervade all worlds," I follow HH who explains that it is "to enable the Dharma of the Buddha to fill up all worlds." (為令佛法充滿所有一切世界的緣故。 HYQS)
260. QL equates this somewhat obscure "non-kalpa" with "the noumenon" (理) which in the Sino-philosophical terminology of the Huayan hermeneutic tradition is simply a reference to "emptiness." So, in effect this is saying that all kalpas are synonymous with emptiness and emptiness is synonymous with all kalpas. Perhaps the BB translation is at least slightly less refractory to easy understanding: "To know all kalpas enter the nonexistence of a kalpa and the nonexistence of a kalpa enters all kalpas." (知一切劫入無劫, 知無劫入一切劫。 / T09n0278_p0451a21 – 22)
261. I use "right and fixed position" here to render *zhengwei* (正位), the usual Sanskrit antecedent for which is *samyaktoa-niyāma* which in turn correlates to a position of irreversibility in relation to eventually reaching the endpoint of the path.
262. "Inclinations" (欲樂) is one of SA's standard translations for the Sanskrit *āśaya* which has a range of meanings not so easily captured in a single English translation. In its various occurrences in this and related scriptures, it seems to best be rendered into English as "intentions," "aspirations," "dispositions," or "inclinations."
263. The intent of the Chinese (心) is ambiguous as to whether this is referring to beings' "minds" or beings' "thoughts." Here I translate this as "thoughts" following HH who, in his HYQS, twice specifies "thoughts in the minds" (心念) of beings." QL agrees, noting that this refers specifically to the power to have "the knowledge of others' thoughts." (知心義兼王所即他心智。 / L130n1557_0028a13)
264. As explained by HH and as is standard in all primary Buddhist traditions, "the hindrances" refers to the five hindrances interfering with success in the practice of meditation which consist of sensual desire, ill will, dullness and drowsiness, agitation and regretfulness, and afflicted doubtfulness.
265. As explained by HH, "the obstacles" refers to either two obstacles (affliction obstacles and obstacles to knowledge) or three obstacles (affliction obstacles, karmic obstacles, and retribution obstacles).

266. A *saṃghārama* is a monastic residence and/or monastery.
267. An *upaniṣad* is usually explained as the smallest particle of matter closest to being just empty space.
268. “Kalpas of existence” (住劫) is usually defined as a period of twenty small or middle-size kalpas in the life span of a world system during which beings exist, this occurring between the equally long periods of the formation of the kalpa and the destruction of the kalpa. Before and after each of these threefold phases of formation, existence, and destruction, there is an equally long twenty-kalpa period of complete nonexistence of anything at all.
269. As for “dharma realms” (法界 / *dharmā-dhātu*), in this context, it would refer to any objects of mind, that is to say, it refers to anything within the sphere of the eighteen dharma realms consisting of the six sense faculties, the six sense objects, and the six sense consciousnesses.
270. Although usually explained in most dictionaries as referring to the hells, hungry ghosts, animals, humans, and devas, for “the five destinies,” HH here explains them as referring to the rebirth destinies of the hells, hungry ghosts, animals, *asuras*, and humans, substituting “*asuras*” for “*devas*,” most likely because rebirth in the deva realms is not usually much associated with easily perceptible suffering.
271. “The Most Revered of Beings” is literally “the Most Revered of Two-Footed Beings” (兩足尊 / *doipadottama*, etc.), one of the honorific epithets of the Buddha which specifically refers to his superiority among all humans and devas. This is also sometimes explained (especially by HH) as representing the Buddha’s twofold repletion in merit and wisdom, hence it may sometimes also be translated as “Doubly Replete Honored One.”
272. Merit and wisdom (*puṇya* and *jñāna*) are the two “provisions for enlightenment” (*bodhisambhāra*) essential for attaining buddhahood.
273. This is a reference to the Buddha’s ability to speak with a single voice and have everyone hear him speaking directly to them, addressing their own specific causes and conditions.
274. This is the first of six stanzas having to do with this bodhisattva’s knowledge of the ten powers of the buddha.
275. Here, what looks like “the four equalities” (四等) is an abbreviation for “the four equal minds” (四等心) which is just an alternative Chinese rendering of “the four immeasurable minds” (四無量心 / *apramāṇa-citta*), namely: kindness, compassion, sympathetic joy, and equanimity, so-called because the bodhisattva strives to maintain them all in equal measure toward all beings.

276. “The stations of absorption” (諸定處) here is a reference to the four formless absorptions (limitless space, limitless consciousness, nothing whatsoever, and neither perception nor non-perception).
277. Here, clearly, the very same term, “bodhi mind” (菩提心 / *bodhicitta*) or “resolve to attain bodhi” is in effect a play on words, for it is referring to it in its already fully realized and fully enlightened state as “the enlightened mind.” That is to say, it is not referring to it when it is still merely aspirational when of course it would have no such powers of cognition as to know every detail throughout the ten directions, etc.
278. The text is referring here to the pleasures arising in association with particular components of the five roots and the five powers, specifically that arising from vigor and from concentration. The five roots and five powers both consist of: faith, vigor, mindfulness, concentration, and wisdom.
279. Emptiness, signlessness, and wishlessness are the bodhisattva’s “three gates to liberation.” They are also known as “the three samādhis.”
280. In accordance with four alternative editions (S, Y, M, G), Li Tong Xuan’s HYHL QL’s HYSC, HH’s HYQS, I emend the reading of the Taisho text here by replacing *shen* (身), “person,” with *xin* (心), “resolve.”
281. “Right and definite position” (正位 / *samyaktva-niyama*, *samyaktva-niyāma*, or just *niyāma*) refers to the position of irreversibility on the bodhisattva path from which one can never fall back or retreat. It also has a similar meaning of “stage of irreversibility” for those on the individual-liberation path to arhatship.
282. Although HH makes a passing reference to “difficulties” (諸難) here as referring to “disasters” (災難), especially in such close proximity to the three wretched destinies, this is also a fairly clear reference to the eight difficulties (八難) which refer to inopportune rebirths: in the hells; among hungry ghosts; as an animal; in the long-life heavens; in a border region (where the Dharma does not exist); as deaf, blind, or mute; rebirth as one possessed of oratorical skill tethered to merely worldly knowledge; and rebirth at a time before or after a buddha appears in the world.
283. An *upādhyāya* is a very senior member of a monastic community, usually one serving as a preceptor or instructor of other monks.
284. An *ācārya*, generally speaking, is a senior teacher of monastics. More specifically, he is the senior instructor of the precepts in the context of a formal monastic ordination.

285. “Good spiritual guide” or “good spiritual friend” translates the Sanskrit *kalyāṇamitra* which is a term used in the prior case to refer to one who is senior in the spiritual path and who serves as one’s primary spiritual guide, teacher, or advisor. In the latter case, this is a term of reference for one’s peers in the cultivation of the path.
286. The “emblematic seals” or “characteristic aspects” (*nimitta-mudrā*) of all dharmas vary in their enumerations, in most cases varying between three and five. The initial list of five per QL are: impermanence, suffering, emptiness, non-self, quiescence.
287. “Wishlessness” (*apraṇihita*) is the third of the three gates to liberation (emptiness, signlessness, and wishlessness) by which, through realizing that all dharmas are impermanent and conducive to suffering, one views all dharmas without any aspirations for involvement with them.
288. QL: “When, having accomplished the exertional practices (*prayoga*), a single perfection embodies all ten [perfections], this is what is meant by ‘great adornment.’” (成加行一度具十名大莊嚴 / L130n1557_p0067b13) Hence this is referring to a very advanced and well integrated level of practice of the *pāramitās*.
289. QL: “Because one’s wisdom tallies with the true character [of dharmas] (*dharmatā*), one does not [simply] accord with [the statements of] others.” (智契實相故不隨他 / L130n1557_p0067b13)
290. Although the text refers simply to “good friends” (善友), this is a standard reference to one’s *kalyāṇamitra*, or “good spiritual guide.”
 Additionally, as the Buddhahadra translation directly implies with “true good spiritual guide” (真善知識 / T09n0278_p0459c29), this is obviously intended to connote first and foremost one’s own guru, or “good spiritual friend” (*kalyāṇamitra*) and, only secondarily, those other good spiritual friends with whom one is associated in joint practice of the path.
 Finally, HH makes this quite clear here: “One must serve one’s good spiritual guide, draw near to one’s good spiritual guide, and make offerings to one’s good spiritual guide. One must obey the instructions of one’s good spiritual guide and obey the guidance of one’s good spiritual guide.” (要承事善知識、親近善知識、供養善知識。要聽善知識的教化，聽善知識的指導。 / HYQS)
291. If perhaps “one’s mind has no place in which it dwells” (心無所住) seems somewhat obscure, QL is helpful: “As for ‘not dwelling in Dharma gateways,’ ‘dwell’ has two faults: The first is that one fails to tally with the wisdom of the ground. The second is that one is unable to advance any farther. ‘Not dwelling’ is the opposite of this.” (不住法門住有二失一不契地智二不能進趣不住反此。 / L130n1557_p0069b13)

292. The BB translation and HH both clarify that “good people” here refers specifically to the good spiritual guide (善知識). BB: “They always delight in drawing near to and relying upon good spiritual guides.” (四者、常樂親近依善知識。 / T09n0278_p0460a29–b01) HH: “The bodhisattva is always able to acquire a good spiritual guide to serve as one on whom he can rely.” (菩薩能常常得到善知識作為依靠... / HYQS)
293. HH clarifies: “The bodhisattva knows of all dharmas that, although they differ, still their fundamental substance is the same. They are not of two different sorts. (菩薩知道一切 法，雖然不同。但是本體平等，沒有兩樣。 / HYQS)
294. “Complete retention” (總持) is the Chinese translation of the Sanskrit *dhāraṇī*. Aside from their association with spells and spiritual powers, *dhāraṇīs* constitute a mechanism by which dharmas, once learned, are retained forever and never forgotten, even after countless lifetimes.
295. Although the literal translation of the Chinese is “impurity,” the Sanskrit is *aśubha*, “unloveliness.” This refers to a set of contemplations by which one understands the utterly undesirable nature of the human body for the sake of neutralizing delusion-based sensual desire. Typical contemplations include the contemplation of the thirty-two or thirty-six parts of the body, the nine or ten contemplations of the stages in the deterioration of a corpse, the white-boned skeleton contemplation, and so forth.
296. HH: “For beings with abundant delusion, one teaches them the dharma of causes and conditions, the contemplation of the twelve-fold chain of causes and conditions, and the cultivation of the Dharma gateway of causes, effects, and karmic retributions so that they can rid themselves of ignorance and then put an end to *saṃsāra*.” (對愚癡多的衆生，為其說因緣的法。觀十二因緣，修行因果報 應的法門。除無明，則了生死。 / HYQS)
297. The three sufferings (*duḥkha*) are: the suffering of physical and mental pain (*duḥkha-duḥkha*), the suffering inherent in change (*vipariṇāma-duḥkha*); and the suffering inherent in the karmic formative factors (*saṃskāra-duḥka*).
298. I follow QL’s analysis of the correct division of these ten subtopics. (Here, Cbeta’s imposition of western-style punctuation contradicts it.)
299. Although “seals of the Dharma” would ordinarily refer, depending on the tradition, to categories such as impermanence, suffering, non-self, and emptiness, HH mentions in passing the need to not

- contradict “the true character of dharmas,” i.e. *dharmatā*, as a seal of all dharmas. (不可違諸法印實相。 / HYQS)
300. QL points out that “attachments” here refers to attachment to [the inherent existence] of persons and dharmas.
301. This is usually a reference to the nine sequential meditative absorptions, namely: the four *dhyānas*, the four formless realm absorptions, and the absorption in which both perception and feeling are entirely extinguished. This last one is otherwise referred to as the complete cessation absorption.
302. The *samāpattis* are usually interpreted as referring to the four *dhyānas* and the four formless absorptions.
303. QL points out that this “emblematic seal of dharmas’ true character,” (*dharmatā*), is referring to true suchness (*tathatā*): “As for ‘If he skillfully contemplates’ and so forth, this is referring to the wisdom arising from cultivation. This sentence is referring to awakening to and entering suchness.” (善觀下皆是修慧此句悟入於如。 / L130n1557_p0083a09)
304. Both QL and HH point out that this is a reference to the twelve links of conditioned co-production. “The continuing on of cyclic existence” (流轉) is a reference to the means by which the twelve links of conditioned arising ensure that cycle’s continuation in endless *saṃsāra*. “Returning to a state of cessation” (還滅) is a reference to how understanding and breaking the cycle of the twelve links culminates in the realization of *nirvāṇa*.
305. “Complete retention” reflects the Chinese translation of *dhāraṇī* (總持), a concept which often includes not just the remembrance of immense treasures of Dharma across countless lifetimes, but also the esoteric formulae used to assist in this and other cultivation-associated skills.
306. Although HH explains “difficulties” here as referring to “all kinds of disasters and difficulties” (一切災難), QL refers specifically to “the eight difficulties,” namely: existence in the hells; among hungry ghosts; in the animal realm; in the heavens where circumstances are so blissful that there is no motivation to cultivate the path even as one’s merit runs out and one becomes bound to fall down again into realms beset by suffering; in regions such as the continent of Uttarakuru in which, although circumstances may be pleasant, Dharma is non-existent; existence as one who is blind, deaf, or mute; existence as one possessed of oratorical skill tethered to merely worldly knowledge; and being born at a time between buddhas in which there is no Dharma in the world.
307. Per HH, “Enabling them to practice equal regard for others” refers to “enabling them to cultivate the kindness and compassion contemplations, to practice the dharma of equal regard, and to realize that

- '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).

331. Soothill (digital edition) records *vimbara* as not only a huge number, but also as “a king of fragrance, or incense.”
332. In translating *youxi* (遊戲), more literally “playful,” “sporting,” etc. as “miraculous” I am assuming the Sanskrit antecedent to be the rather usual (in SA’s translation of the “Entering the Dharma Realm” chapter) “*vikurvita*,” etc. HH says of these fragrances that: “These kinds of fragrances are able to take beings’ defiled minds and transform them into pure minds.” (能將眾生的染污心轉為清淨心。 / HYQS)
333. According to Soothill (digital edition), a *mardala* or *mṛdāṅga* (牟陀羅) is “a kind of drum described as having three faces.”
334. “Devas from the Light Heavens” (光天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Light Heaven, the Limitless Light Heaven, and the Light and Sound Heaven.
335. “Devas from the Purity Heavens” (淨天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Purity Heavens, the Limitless Purity Heavens, and the Universal Purity Heavens.
336. “Devas from the Vastness Heavens” (廣天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Vastness Heavens, the Limitless Vastness Heavens, and the Vast Fruition Heavens.
337. Regarding this nearly inscrutably abstruse line, QL says: “The pervasive emptiness of dharmas is the realm relied on by the Buddha’s wisdom body. That is the meaning of ‘throne’ here.” (周徧法空是佛智身所依之境座之義也。 / L130n1557_p0315b03.)
338. As seems to be quite common in its punctuation of T0279, the English-style punctuation recently added by Cbeta is altogether misleading here. My translation here follows QL’s very precise narration of sentence breaks which produce ten of these exemplary “meritorious qualities.” However, unlike the SA translation, the BB translation (which differs slightly from QL’s interpretation) makes it very clear where the breaks occur in the content of these ten classes of meritorious qualities by adding “Dharma gateway” (法門) at the end of each one of them. Here are the ten as they would be divided in the SA translation if one instead relied on the BB translation’s division of topics:
- 1) They roam, unimpeded, to the lands of all buddhas;
 - 2) They see the non-dependent pure Dharma body;
 - 3) They use the wisdom body to manifest countless bodies which go throughout the ten directions, serving the buddhas;

- 4) They enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery;
 - 5) They dwell in the countless gateways of all-knowledge;
 - 6) They use the light of wisdom to thoroughly understand all dharmas and achieve fearlessness with respect to all dharmas;
 - 7) Whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time;
 - 8) With great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*];
 - 9) With the purified wisdom eye, they enter the deep Dharma realm; and
 - 10) Their wisdom's sphere of cognition is boundless, ultimately pure, and space-like."
339. As referenced in the first line of this quatrain, HH identifies "the Buddha's body" as synonymous with true suchness and the Dharma body.
340. HH explains this by pointing out that all of the buddhas' transformation bodies are just the one Dharma body.
341. Although, because of the very different definitions for the Chinese character *shi* (世) which can mean both "world" and "period of time," it would be easy to misconstrue the first two characters of the second line of this quatrain as referring to "the world," as QL clarifies, it is instead referring to the Tathāgata's "not being moved along by the three periods of time" (三世不遷故。 / L130n1557_p0364b08).
342. Again, because of the very different definitions in Sino-Buddhist Classical Chinese for the two-character phrase "zhushu" (諸數) which can mean both "enumerations" and "all conditioned phenomena," it would be easy to misconstrue its meaning here. As QL clarifies, it is referring to the Tathāgata's "essential nature / body not being of the class of conditioned things" (體非有為之數故。 / L130n1557_p0364b08)
343. This line literally says: "Their number [would be] equal to [the number of] the thoughts." (其數與心等。 / T10n0279_p0123b23) I follow QL in interpreting this somewhat ambiguous fourth line of this verse as meaning: "However many he thought of, that is how many would then appear. Therefore it refers to their [number] being 'equal to what he intended.'" (隨念隨現故名心等 / L130n1557_p0368a15) HH provides a different but equally valid interpretation of the line: "This person is then able to succeed in seeing buddhas, being able to see countless buddhas, matching the number of beings thoughts, that many." (HYQS / 這個人才能得見於佛, 能見到無量的佛, 如同眾生心念數那樣之多。)
344. Although what I translate here as "resolve to attain bodhi" is literally "path resolve" (道心), "path resolve" is just a Sino-Buddhist euphemistic

- translation of the Sanskrit *bodhicitta* which does indeed very literally mean “bodhi resolve.”
345. Again, although the Chinese for what I translate here as “unsurpassed enlightenment” is literally “unsurpassed path” (無上道), that “unsurpassed path” is just a euphemist Sino-Buddhist translation of the Sanskrit *anuttara-bodhi* which does indeed mean precisely “unsurpassed enlightenment.”
346. HH interprets “past mindfulness and wisdom” (前際念智) as referring especially to one’s arousal of the bodhi resolve in earlier lifetimes: “As for the meaning of ‘past mindfulness and wisdom,’ this refers to the very first single thought of wisdom. It is also just the wisdom of the very first single thought of arousing the bodhi resolve. This single thought of wisdom is never cut off, picking up from and continuing on forward so that the bodhi resolve you aroused is then retained forever, becoming even stronger.” (「前際念智」的意思, 是指最初一念的智慧。也就是最初一念發菩提心的智慧。這一念的智慧是永遠不斷, 接連繼續下去, 所以你所發的菩提心也是永遠長存而更堅強的。/ HYQS)
347. Both HH and QL interpret this as referring to the wisdom body (慧身) of the Tathāgata.
348. The title of this sixth dedication is very different later in the chapter where it is entitled “the dedication to strengthening everyone’s roots of goodness” (隨順堅固一切善根迴向).
349. As a point of information, all of the other sixty-two mentions of the name of this dedication have this instance’s “unbound and unattached” reversed to “unattached and unbound,” thereby recording its name the vast majority of times as “the unattached and unbound liberation” (無著無縛解脫).
350. Later on, in the actual discussion of this tenth dedication, it is instead referred to as “the dedication that is as measureless as the Dharma realm.” (等法界無量迴向。/ T10n0279_p0171a06)
351. “The sun” is personified here as “the solar deva” (日天子).
352. This “hand of an *asura*” (阿脩羅手) is a reference to Rāhu, the *asura* supposed to be responsible for eclipses of the sun and moon.
353. Again, “the sun” is personified here as “the solar deva” (日天子).
354. QL interprets the seven types of wealth as being the first seven of the ten endless treasures, namely: faith, moral virtue, a sense of shame, a dread of blame, learning, giving, and wisdom. (QLSCHB, L130n1557_0392b09). In his HYQS, HH gives two alternative lists, the first being “the seven kinds of wealth of the *āryas*” (七聖財) consisting of: faith, moral virtue, learning, sense of shame, dread of blame,

- wisdom, and relinquishment. The other list he gives is “the seven kinds of Dharma wealth” (七法財) consisting of: faith, vigor, moral virtue, sense of shame and dread of blame, learning, meditative absorption and wisdom, and relinquishment.
355. As for refraining from “damaging” the characteristics of the aggregates, HH mentions “perhaps seeing them as empty” (或空了) as a means by which this might occur.
356. HH points out that “pure counteractive dharmas” (清淨對治之法) refers to moral virtue, meditative absorption, and wisdom (戒定慧) with which one counteracts greed, hatred, and delusion.
357. HH makes a point of clarifying that, “This is not to say that ‘images’ here is referring, say, to real images of people. Rather, they are just [like] a kind of reflected image, that’s all.” (不是說真的人像的「像」, 而只是一種影像而已。 / HYQS)
358. “Joint endeavors” (同事) here refers to the fourth of the four means of attractions by which one uses the skillful means of participating in joint endeavors to attract others into cultivation of the Dharma.
359. The title of this sixth dedication is very different in its initial listing at the very beginning of this chapter where it is referred to as “the dedication of roots of goodness that penetrates the equality of everyone.” (入一切平等善根迴向。 / 0124c05-6).
360. Regarding this “dedication of roots of goodness in ways which correspond to the countless and boundless kinds of gifts that he gives,” the examples which follow go on for approximately the next eighty pages in the English text and twenty pages in the Taisho Canon’s Chinese text (ending at 155c15). In fact, they exhaust the remainder of the discussion of this sixth dedication, “the dedication to strengthening all roots of goodness” and constitute fully a third of this chapter on the ten kinds of dedication.
361. The “*agada* medicine” is a cure-all medicine.
362. “The aggregate of moral precepts” (戒蘊) is one of four “uncontaminated” (無漏) or “world-transcending” (出世) aggregates (四蘊) consisting of the aggregate of moral precepts, the aggregate of meditative absorption, the aggregate of wisdom, and the aggregate of liberations.
363. Here, QL offers the somewhat ambiguous note that: “Accumulating the abodes of all buddhas refers to those of the *āryas*, the celestials, the pure, and so forth.” (攝取一切諸佛所住謂聖天梵等 / L130n1557_p0489a08)
364. Here, QL says, “Later, where it says: ‘One does not abandon the most supreme abode of the Buddha,’ this refers to dwelling in the room of the great quiescence.” (後言不捨佛最上住者住大寂室 / L130n1557_p0489a08)

365. “Hindrances and entanglements” (蓋纏) is a reference to the five hindrances (*pañca-nivaraṇāni*: desire, ill will, dullness and drowsiness, restlessness and remorsefulness, and skeptical doubt) and the ten entanglements (*daśa-paryavasthānāni*: lack of sense of shame, lack of dread of blame, envy, miserliness, drowsiness, restlessness, dullness, anger, and concealment).
366. “Solid incense” (堅固香 / *kālānusāri-gandha* [BCSD, p. 298]), per BHSD, page 180, column 2, seems most likely to be a kind of sandalwood.
367. “*Dāna pāramitā*” is the perfection of giving, the first of the six *pāramitās* or “six perfections.”
368. “All dharmas have nothing that they do” (一切法皆無所作) is derivative from the ontological fact that all dharmas are devoid of any agent of action.
369. I follow Cbeta in preferring on sensibility grounds the reading found only in the Ming Edition of “become true fields of merit able to accomplish the fruits [of the path]” (為能辦果真實福田) over the reading found in all other editions of “become true fields of merit able to distinguish the fruits [of the path]” (為能辨果真實福田). (T10n0279_p0140b17–18)
370. QL notes: “As for ‘the tenfold path of emancipation,’ this is just the ten grounds in which one uses the practice of the ten perfections to get rid of the ten heavy obstacles and abandon the ten kinds of coarseness.” (十出離道者即是十地以十度行出十重障離十羸故。 / L130n1557_p0509a05)
371. Both BB and HH infer strongly that this is intended to refer primarily to the good spiritual guide or *kalyāṇamitra*.
372. “*Brahmacarya*” (梵行) refers to pure spiritual practice in which celibacy is strictly observed.
373. Per DFB (digital edition), referring to the Mahāsatya-nirgrantha-sūtra, “seven parts” (七支) refers to the four legs, the head, the genitals, and the tail.
374. “Elephant treasure” and “horse treasure” (象寶馬寶) are two of the “seven treasures” of a wheel-turning sage king (轉輪聖王).
375. Although there are at least several explanations of these “three kinds of worlds,” HH, presenting the list also used by Fazang in his Huayan Tanxuanji (華嚴經探玄記 / T1733_0122a15–17), explains the three kinds of worlds as consisting of: 1) The world of right enlightenment; 2) The world of sentient beings; and 3) The “receptacle world” of inanimate things. (正覺世間, 有情世間, 器世間.) “Receptacle world” is somewhat metaphoric, as if the inanimate world were like a “receptacle” or “container” in which sentient beings live.

376. These sixteen knowledges or mind states (*soḍaśa-citta*) correspond to eight kinds of patience and eight kinds of knowledge associated with the four truths. In particular, they refer to sixteen mental states occurring during the path of seeing when cutting off delusions.
377. HH associates this “jewel of the unimpeded purified eye” (無礙淨眼寶) with the wisdom eye, saying: “The ‘pure eye’ here is just the Dharma eye.” (清淨眼即是法眼。 / HYQS)
378. What I translate here as “prominence on the crown” (頂髻) is the Buddha’s *uṣṇīṣa*.
379. This is one of the kinds of fear to which a bodhisattva may be subject, in this case, a kind of “stage fright” at the prospect of sitting in front of “the Great Assembly” (大眾). This is a translation into Chinese of the Sanskrit *mahāsaṃgha* which is usually used to refer primarily to a meeting of everyone in any given monastic community. Depending on the context, it might also refer to a meeting of all monks, nuns, laymen, and laywomen in any given Buddhist community.
380. “Secondary sign” (隨好, *anuvyañjana*) here is a reference to one of the eighty secondary signs exclusive to the body of a buddha.
381. “The tongue that can cover the face” (覆面舌) is one of the physical signs of a buddha resulting from countless lifetimes of perfectly truthful speech.
382. The BB translation is somewhat more direct: “May all beings be enabled to acquire the one body that is identical with that of the buddhas of the three periods of time. (令一切眾生。悉得一身等三世佛。 / T09n0278_p0510b28–29)
383. The reader is here advised that the following list of dedications associated with the bodhisattva’s sacrificing his own heart relies entirely on there being a single word capable of bearing a broad range of meanings associated with both “heart” and “mind.” Although this works well enough in Sanskrit with *citta* and in Chinese with *xin* (心), this does not work quite so well when the range of definitions of that Sanskrit word and the corresponding Chinese character are all borne by the English word “heart.”
384. Although “*nārāyaṇa-garbha*” as the Sanskrit antecedent for the Chinese 那羅延藏 is fairly obvious, it is unclear what it is actually intended to refer to here. Elsewhere in the canon, it is the name of a Buddha. Here it may mean “womb of a *nārāyaṇa*,” but because it is uncertain, I preferred to simply settle for using only the reconstructed Sanskrit.
385. The “three kinds of pure moral precepts” (三種淨戒), otherwise known as the “the three collections of moral precepts” (三聚戒) or “the three collections of pure moral precepts” (三聚淨戒) consist of: 1) “The moral

- precepts of the moral codes” which include the five precepts, the eight precepts, the ten precepts, the bodhisattva precepts, and the complete monastic precepts; 2) “The moral precepts of the good dharmas” which refers to the moral standard requiring the practice of goodness in all situations, especially as prescribed by the ten courses of good karmic action; and 3) “The moral precepts of benefitting beings” which refers to practicing goodness in ways that benefit beings, especially by guiding them to at least follow the five moral precepts and, better yet, the ten courses of good karmic action.
386. “Unprecedented dharmas” (未曾有法 / *adbhuta-dharma*) usually refers to “marvels” or “rarities,” events wrought by the superknowledges, and so forth. Here, HH equates it with cultivating the complete absence of thoughts of sexual desire, saying: “As for the so-called ‘unprecedented dharmas,’ this is just purity in body and mind, not having the behavior in which one has thoughts of desirous craving or sexual desire, even to the point that one should not have even a single such thought arise.” (所謂未曾有法, 就是身心清淨, 沒有貪愛婬欲的思想行為, 甚至應一念不生。 / HYQS)
387. For “sevenfold path of great men” (七丈夫道), both HH and QL mention the existence of multiple lists of which, per QL, the first is: 1) having a long lifespan and living for a long time; 2) having a wonderfully majestic physical form; 3) being free of illness and having but few afflictions; 4) not being a slave, not being a woman, and not being a *paṇḍaka* (a eunuch); 5) having fiercely sharp wisdom; 6) speaking in a dignified and solemn manner; 7) coming from a great lineage. (一長壽久住二妙色端嚴三無病少惱四非僕非女非半擇迦五智慧猛利六發言威肅七有大宗葉) / L130n1557_0560a11)
388. The BB translation clarifies that this is referring to the Dharma body of the Buddha: “May all beings be enabled to forever abandon the defilements and gain the pure ground of the Buddha and the independent and unimpeded Dharma body of the Tathāgata.” (令一切眾生永離垢染, 得佛淨地如來法身自在無礙。 / T09n0278_p0514b29)
389. I feel obligated as a matter of principle to choose the more straightforward of interpretations of this line which is very clearly supported by the BB translation’s: “May all beings be enabled to become pure and marvelous fields of merit by which everyone is able to produce measureless karmic rewards [through giving to them].” (令一切眾生。作淨妙福田。悉能出生果報無量。 / T09n0278_p0514c23)
- That said, the ambiguity of phrasing in the SA translation allows this line to be interpreted in the opposite way. For instance, HH says: “The bodhisattva also wishes to enable beings to become the world’s foremost among those who delight in goodness and like to give.

Because they always practice giving, they are therefore able to acquire the karmic result of measureless and boundless merit.” (菩薩又願令眾生成為世間第一的樂善好布施者，因常行布施，所以能獲得無量無邊的福報。 / HYQS)

390. Although this could just as easily be translated as “a source of many kinds of happiness” (眾樂具), I follow HH in his HYQS where he interprets it as referring to a musical instrument. The BB translation has no text corresponding to either interpretation.
391. It seems that the implication here is that his existence among humans is not precipitated by his karmic causes and conditions so much as it is as a choice made to teach others. HH seems to corroborate this when he comments: “Although his body dwells together with others in the human world—but, as for his mind, it is the same as if ‘it was not born in this place.’” (身雖與眾生同住在人世間，但他的心等於「非此處生」。 / HYQS)
392. “Personality view” (身見 / *satkāya-dṛṣṭi*) refers to the view of a truly existent person in association with the five aggregates.
393. Venerable Victorious Ones (尊勝 / *vijayin*) is another title of the buddhas.
394. I emend here the reading of the Taisho text to correct an obvious graphic-similarity scribal error (correcting 如, “like” to 知, “know”), this in accordance with the dictates of common sense and the supportive testimony of variant readings in four of the alternative editions as well as in BB, HH, and QL.
395. HH interprets “the mind that possesses the nature of the various jewels” (具種種寶性心) as referring to jewels such as the “Three Jewels” of the Buddha, the Dharma, and the Sangha.
396. HH explains these “difficult rebirth circumstances” as referring to the eight difficulties.
397. This may be a reference to the first of the four means of attraction (四攝法).
398. HH associates these “same-substance roots of goodness” (同體善根) with the “same-substance great compassion” (同體大悲) with which one sees others as like oneself and thus does not distinguish between oneself and others.
399. HH indicates that “in all their faculties” (所有諸根) here refers to the six sense faculties of eye, ear, nose, tongue, body, and mind.
400. HH indicates that “steadfastness,” literally “solidity” (堅固), is referring here to steadfastness in faith.

401. I accord with QL's analytic division of the following otherwise slightly ambiguous text into nine results or "fruits" of perfecting this seventh dedication, per the following ninefold list. (L130n1557_063202)
402. HH points out that, "As for possessing all the bodies, those are just the Dharma body, the reward body, the response bodies, and the transformation bodies." (具足一切的身, 就是法身、報身、應身、化身。 / HYQS)
403. "The Most Honored of All Bipeds" (兩足尊) is an honorific epithet referring to the Buddha's supremacy among all humans and devas. This also refers to the Buddha's twofold repletion in merit and wisdom.
404. "The Honored One among the Great Āryas" (大聖尊) is another honorific epithet for the Buddha, probably originally from the Sanskrit *maharṣi*.
405. "Tamer of Men to Be Tamed" (調御士) – This is another honorific title for the Buddha for which the Sanskrit is *puruṣa-damyā-sārathi*.
406. "Right and fixed position" or "the position of being fixed in what is right" = *samyaktva niyāma* or *samyaktva niyata* = irreversibility in one's chosen vehicle, where, per Conze's MDPPL one is "destined for salvation" or has attained "certainty to have got safely out of this world."
407. In interpreting this otherwise nearly inscrutably vague clause as "... for there is only one [vehicle]. There are not two," I follow HH who says, "This is just to say that there is only one vehicle and there are no 'two vehicles.'" (也就是唯有一乘, 沒有二乘。 / HYQS)
408. This is a reference to the five hindrances (*nīvaraṇa*) and ten manifest afflictions (lit. "entanglements" = *paryavasthāna*).
409. "Tamer of Men" (調御人) is a reference to one of the ten titles of the Buddha (調御丈夫 / *puruṣa-damyā-sārathi*) which, per Conze's MDPPL, is "Tamer of Men to Be Tamed."
410. This line (令於實法正思惟) could just as easily be translated as: "... they enable them to rightly contemplate the dharma of reality."
411. Beginning here and extending until the very end of this ninth of the ten kinds of dedication (twenty pages later in the English text and four pages later in the Chinese text [at 169b07]), there are more than sixty of these often very long and multi-layered ways in which the bodhisattva "uses the mind of the unattached and unbound liberation" (以無著無縛解脫心) in dedicating his roots of goodness to the perfection of various aspects of the conduct and vows of Samantabhadra.
412. I add "[He dedicates all his roots of goodness]" in brackets before most all of the ensuing sixty-plus instances in which the text says:

“to using the mind of the unattached and unbound liberation,” doing so because the reader would surely otherwise lose track of its implicitly intended inclusion more than sixty times across the course of this dedication’s very complex and multilayered list which goes on for the next twenty English pages.

413. As for what I translate here as “vast-[minded] beings” (廣大眾生), I base the translation on the explanation provided by QL: “As for ‘vast-[minded] beings,’ this refers to those equipped with the great resolve” (廣大眾生者具大心故。 / L130n1557_p0662b01). Without this bracketed modification, one would read “vast beings” and instead envision beings with vast bodies.
414. For what one could otherwise translate as referring to “perceptions of worlds” (世想), I accord with HH who interprets this as referring to perceptions of “previous lives, subsequent lives, etc.” (前世後世等 / HYQS).
415. For what one could otherwise translate as referring to “perceptions of understanding” (解想), I accord here with HH who interprets this as referring to perceptions of “liberations” (解脫).
416. The SA text finishes this fifty-second list section with: “... and as his mind becomes skillfully established.” It does so without specifying precisely what is meant by this. HH suggests that this implicitly means “and as his mind becomes skillfully established in the sphere of these extreme subtleties (listed above)” (其心善於安住甚微細的境界。 / HYQS). The BB translation instead specifies: “and becomes skillfully established in the mind of wisdom.” (善安住智慧心。 / T09n0278_p0530b26–27).
417. When initially listed at the very beginning of this chapter, this tenth dedication, “the dedication that is as measureless as the Dharma realm” is instead referred to as “the dedication that penetrates the measurelessness of the Dharma realm” (入法界無量迴向, T10n0279_p0124c07).
418. There may have originally been the usually expected tenfold list of dedications in this edition. I mention this because the BB edition does indeed have ten of them, all of which are consistent with this SA list, with the exception of its sixth one (not found at this place in the SA translation) that reads: “wishing to acquire countless kinds of deep and marvelous eloquence commensurate with the Dharma realm” (得法界等無量深妙辯 / T09.278.535c26).
419. What I translate here as “names, phrases, or syllables” (名句文身 / *nāmapada-vyañjana-kāya*) are standard abhidharma terms for elements of language.
420. Based on QL’s statement that, “As for ‘unification,’ aside from the bliss of nirvāṇa, everything involves unification” (求和合者除涅槃樂皆有合

- 故), we can infer that “bliss of unification” here refers to all bliss in the realm of conditioned existence where all pleasures in one way or another involve unification of sense faculties (eye, ear, nose, tongue, body, or mind) with their corresponding sense objects, including objects of mind and the sense objects of the mind faculty, this in contrast to the bliss of nirvāṇa which can be said to result not from “unification” so much as from “disunion” or “disjunction.” (L130n1557_p0701b10)
421. As an example of a dedication that damages roots of goodness, QL says, “[A dedication in which] one vows to become a king of *māras* is a dedication that damages goodness.” (願為魔王即壞善迴向 / L130n1557_p0701b10)
422. HH identifies “twofold attachment” here as the attachment to self and the attachment to dharmas.
423. I translate as “whirlpools” the otherwise ambiguous *xuan* (旋) character based on the BB translation’s very specific *xuanliu* (旋流 / T09n0278_p0537c16).
424. HH interprets this “substantial identity to oneself” phrase (同體) as referencing the mind possessed of “the great compassion that sees beings as substantially the same as oneself” (同體大悲).
425. QL points out that, in these twenty-nine dedications, one should understand “to abide” (住) as meaning “to penetrate” (住即入義) in what I believe to be the sense of “reaching a penetrating understanding.” QL also points out that “Dharma realm” (法界) in these twenty-nine dedications is specifically referring to what in the Huayan hermeneutic system is called “the Dharma realm of the unimpeded relationship between the noumenal and the phenomenal” (二十九句皆云法界皆理事無礙法界也 / L130n1557_p0720b11.)
426. This is a play on words as “Samantabhadra,” the name of that great bodhisattva-mahāsattva,” means “universally worthy.”
427. Again, this is the same play on words, for Samantabhadra Bodhisattva’s name, “Samantabhadra,” means “universally worthy.”

