

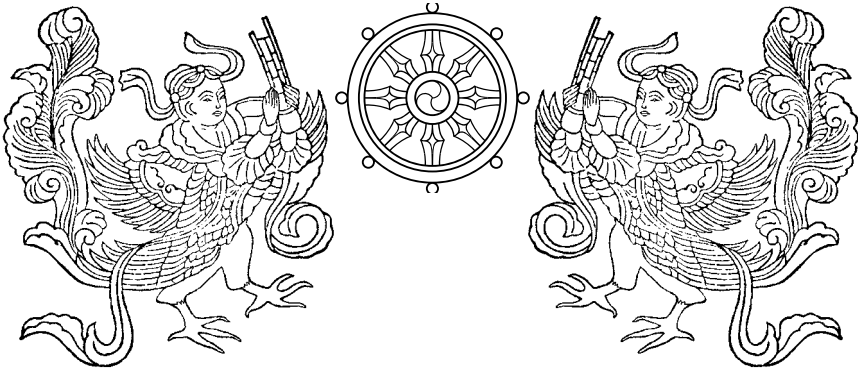
THE FLOWER ADORNMENT SUTRA

*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

complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.

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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 *kṣētra* 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 *kṣāṇa*, 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 Ūtpala 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

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 rāṣayah*): 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。)