

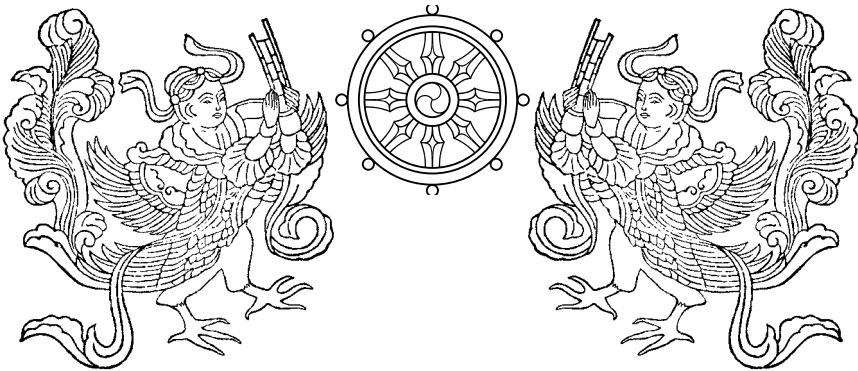
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME THREE



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

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

By Bhikshu Dharmamitra

PREFACE

The Flower Adornment Sutra's description of the cosmos as consisting of infinitely many quantumly entangled interpenetrating worlds populated by countless buddhas, bodhisattvas, and other beings playing out a grand scenario of karma and Dharma in all the realms of rebirth is so vast, so multi-leveled, so intricate, and so marvelous that it is nearly impossible for anyone to envision, grasp, and simultaneously hold all of its amazing teachings in mind without the aid of some sort of simplifying skillful means with which to keep track of this scripture's main story lines and ideas as they are set forth in its thirty-nine chapters and several thousand pages.

To that end, for the benefit of those readers who feel they might benefit from such an aid to reinforced understanding, in addition to the approximately thirteen hundred clarifying and commentarial endnotes provided for my translation of the Flower Adornment Sutra, I have also included here a general synopsis of the main events, primary teachings, and most important ideas contained in each of those thirty-nine chapters as well as in the traditionally appended conclusion, "The Conduct and Vows of Samantabhadra" with which this grand spiritual saga concludes.

For the most part, these synopses of the content of each of the sutra chapters are constructed from a series of quotations interspersed with my brief comments that together more or less reconstruct the narrative and most important ideas of the often rather long chapters that in a half dozen instances range between one hundred and seven hundred pages in length.

Hopefully this series of forty short chapter synopses with their commentarial observations will help the reader stay relatively well oriented to the grand design of all these interwoven bodhisattva path teachings unfolding across the course of the more than three thousand pages of this Greatly Expansive Buddha's Flower Adornment Sutra. These synopses may also serve the reader as a means to go back and review the general contents of particular chapters whenever one feels the need to refresh one's memory before continuing to read the rest of the scripture.

CHAPTER 1

The Wondrous Adornments of the Leaders of the Worlds

As the sutra begins, it describes the magnificently radiant and wondrously adorned scene unfolding in our own world in India, in the state of Magadha, in Bodhgaya, where the Buddha, having just attained the utmost, right and perfect enlightenment, is seated beneath the bodhi tree in majestic glory where he then becomes surrounded by countless groups of beings devoted to the bodhisattva path who have come to celebrate and praise the Buddha's attainment of highest enlightenment. The beings who assembled there included leaders and retinues of countless great bodhisattvas, Dharma-protecting spirits, *bodhimaṇḍa* spirits, city spirits, earth spirits, mountain spirits, forest spirits, herb spirits, crop spirits, river spirits, ocean spirits, water spirits, fire spirits, wind spirits, space spirits, direction spirits, night spirits, day spirits, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, *yakṣa* kings, dragon kings, *kumbhāṇḍa* kings, *gandharva* kings, and the leaders and retinues of all the various classes of devas from all the heavens.

Leaders of each of these groups then took turns uttering verses in praise of the Buddha in which they marveled at his enlightenment and recounted the role of his bodhisattva path teachings in bringing about advancement on the path for those in their retinues. At the conclusion of all these verses of praise, exaltation, and celebration, due to the spiritual powers of the Buddha, the entire Flower Treasury Ocean of Worlds quaked in six ways, whereupon all those classes of beings manifested countless clouds of offerings which they rained down as gifts to the Buddha, doing so not only here in this world's Bodhgaya, but also in all those other worlds of the Flower Treasury Ocean of Worlds where countless other simultaneously awakened emanation buddhas sitting beneath their bodhi trees were also surrounded by other groups of all these same classes of leaders of the worlds who had also come together just then to celebrate and praise the enlightenment of all those other emanation buddhas upon whom they also rained down clouds of offerings in appreciation of their bringing right Dharma into all those other worlds.

This chapter's title "Leaders of the Worlds" is multivalent in its connotations. Of course it most directly refers to the Buddha who is the foremost spiritual leader in the world. But it also refers to all the other buddhas throughout the Flower Treasury Ocean of Worlds as well as to the bodhisattva-*mahāsattvas* who are so devoted to propagating the Dharma and liberating beings, and also refers to the leaders of these other many classes of beings who serve as Dharma protectors striving to ensure that right Dharma endures forever in the world.

Throughout this chapter, the reader is provided with an indirect introduction to the most emblematic ideas for which the Flower Adornment Sutra is so well known, namely the so-called “four dharma realms” consisting of: 1) “the dharma realm of the noumenal” which refers to true suchness and absence of inherent existence; 2) “the dharma realm of the phenomenal” which refers to all phenomena, whether large or small, coarse, or subtle; 3) “the dharma realm of the unimpeded relationship between the noumenal and the phenomenal” which refers to the fact that all phenomena are but manifestations of true suchness which are themselves devoid of any inherent existence of their own; and 4) “the dharma realm of the unimpeded relationship between any given phenomenon and all other phenomena” which, after the manner of modern quantum theory, posits that all phenomena can be viewed within any and all other phenomena.

These four dharma realms are not ever explicitly and concisely described in so many words. Rather they appear as implicit within the text and the verses of praise uttered by the various world leaders. For example:

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

“All the lands of the past appear in but a single pore.

This is due to the great spiritual superknowledges of the buddhas. Delighting in Quiescence is able to expound on this.”

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

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

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

These are just a few examples from the first of this sutra’s thirty-nine chapters in which, all told, there are many thousands of examples of all four these “four dharma realms.”

CHAPTER 2

The Manifest Appearances of the Tathāgatha

After the world had shaken in six ways and the clouds of offerings had all appeared, this next chapter opens with each of the bodhisattvas and other “leaders of the worlds” in the vast congregation simultaneously having the same inquiring thoughts which they each mentally posed as questions to the Buddha, thoughts in which they wondered about the buddhas’ qualities and aspects of body and mind, the buddhas’ grounds, spheres of action, empowerments, actions, powers, fearlessnesses, samādhis, superknowledges, sovereign masteries, and types of invincibility. They also wondered about the buddhas’ eyes, ears, nose, tongue, body, mind, aura, radiance, voice, and wisdom as well as all the other things explained by all buddhas, concluding with: “We wish that, in the same way, the Buddha, the Bhagavat, will also explain these matters for us.”

Then, through the spiritual powers of the great bodhisattvas, a voice suddenly manifested from within the clouds which spoke aloud their request for the Buddha to teach the Dharma, expressing in verse the topics they hoped the Buddha would now teach them.

Then, knowing the thoughts in the bodhisattvas’ minds, from between his teeth, the Bhagavat emanated countless rays of light of ten different kinds which appeared before all congregations of bodhisattvas throughout the ocean of Flower Treasury Adornment Worlds, telling them all to go and pay their respects before all the buddhas beneath all the bodhi trees so that then they could hear the Buddha teach the Dharma.

Then, in succession, the bodhisattvas from each of the ten directions came, made offerings, and paid their respects to the Buddha. The Bhagavat then emanated rays of light from between his brows which revealed the sites of enlightenment of Samantabhadra Bodhisattva, circumambulated the Buddha, and then returned, entering the bottom of his feet.

An immense lotus suddenly rose up in front of the Buddha whereupon, from between his brows, a great bodhisattva named “Supreme Sound of All Dharmas” appeared, followed by a retinue of bodhisattvas. They all circumambulated the Buddha, bowed down in reverence before him, and then sat down on that lotus after which, empowered by the Buddha, that bodhisattva and ten of his followers each took turns in uttering verses speaking to the questions with which the chapter began. Beginning with these verses, there is the mention of the interpenetration of large and small and the presence of countless worlds in even the smallest phenomena.

The chapter then ends with the advice that this very scene simultaneously also took place in all the sites of enlightenment in all of the lands in all the oceans of worlds.

CHAPTER 3

The Samādhis of Samantabhadra

Then Samantabhadra Bodhisattva sat down on a lotus flower dais lion throne in front of the Tathāgata where, aided by the Buddha's spiritual powers, he entered the "Vairocana *tathāgatagarbha* body of all buddhas samādhi" which enters the nature of all buddhas and reveals all their reflected images throughout the Dharma realm. As he did so, so too did all the other Samantabhadra Bodhisattvas do so before all the other buddhas throughout the Dharma realm. All those Tathāgatas then praised all those Samantabhadra Bodhisattvas and explained the reasons for their ability to enter this samādhi. All the buddhas of the ten directions then bestowed ten kinds of knowledge on all those Samantabhadra Bodhisattvas and extended their right hands to rub the crown of all those Samantabhadras, whereupon all those Samantabhadras arose from this samādhi and also arose from an ocean of other samādhi gateways at which point they each acquired clouds of oceans of samādhis, *dhāraṇīs*, and other such phenomena.

Then, due to the awesome spiritual power of all those buddhas and due to the power of Samantabhadra Bodhisattva's samādhis, a subtle trembling occurred in all those worlds as they all also became adorned with precious jewels and emanated marvelous voices which expounded on all dharmas. Then, at all those sites of enlightenment, there rained down ten kinds of clouds of *maṇi* jewels. Then, from within all the pores of all those *tathāgatas*, there streamed forth rays of light and, from within all those rays of light, a voice uttered ten verses in praise of Samantabhadra. At that time, all those in that congregation of bodhisattvas faced Samantabhadra, placed their palms together, and, aided by the Buddha's spiritual powers, they joined their voices in uttering ten verses in praise of Samantabhadra. In the next to last quatrain, they request that Samantabhadra teach the Dharma to them, asking him the questions that he next answers in Chapter Four, "The Formation of the Worlds":

"How is it that these lands are established?
How is it that the buddhas come forth and appear?
And also, those matters having to do with the ocean of all beings—
Please explain their meaning in accordance with reality."

There are many examples in this chapter of the four dharma realms, especially as demonstrated in mirror-like simultaneity of any given action everywhere at once throughout the Dharma realm, as for instance when all buddhas simultaneously rub the crowns of the heads of all Samantabhadra Bodhisattvas:

“And just as in this world Samantabhadra Bodhisattva was rubbed on the crown of the head by the buddhas of the ten directions, so too was this also so in all the oceans of worlds and in every atom in those oceans of worlds where all of those other Samantabhadras were all also rubbed on the crown of the head by the buddhas of the ten directions.”

CHAPTER 4

The Formation of the Worlds

This chapter begins immediately after the point at the end of the previous chapter where, at the very end of a series of verses in praise of Samantabhadra Bodhisattva, the bodhisattvas had asked Samantabhadra the following question about the formation of worlds, the arising of buddhas, and “matters having to do with the ocean of all beings”:

“How is it that these lands are established?
How is it that the buddhas come forth and appear?
And also, those matters having to do with the ocean of all beings—
Please explain their meaning in accordance with reality.”

Then, aided by the Buddhas spiritual powers, Samantabhadra Bodhisattva contemplated the oceans of all worlds, beings, and buddhas, the ocean of the Dharma realm, the oceans of beings’ karma, faculties, and aspirations, and the oceans of many other phenomena. Having contemplated them, he then described some thirty aspects of the buddhas, all of which he characterized as “inconceivable,” after which he said, with the aid of the Buddha’s powers, he would explain all dharmas such as these, doing so for ten reasons, all of which had to do with enabling ten kinds of salutary effects. He then described ten matters regarding the oceans of worlds which all buddhas speak. He next listed ten types of causes and conditions through which all oceans of worlds have become established after which he listed ten kinds of bases upon which all oceans of worlds abide. Then he listed the various sorts of shapes and appearances of these worlds followed by his listing of twenty kinds of substances of which these oceans of worlds are formed, ranging from substances such as jewels, the Buddha’s powers, and incense to the stamens of flowers and the voice of the Buddha.

Samantabhadra next listed ten kinds of things which serve as the adornments of oceans of worlds, then listed ten kinds of skillful means by which they become purified, then listed ten differences in the ways that buddhas manifest within them, then listed the various kinds of durations for which these oceans of worlds last, then listed ten kinds of “kalpa transformations” which occur in all these oceans of worlds. Samantabhadra concludes this chapter by describing ten ways in which all these oceans of worlds do not differ from each other.

CHAPTER 5

The Flower Treasury [Ocean of] World[s]

Samantabhadra Bodhisattva again addressed that immense congregation saying that this Flower Treasury Adornment Ocean of Worlds was purified by Vairocana Tathāgata for countless kalpas during which he drew near to countless buddhas and cultivated countless vows. He then proceeded to describe the structure of this ocean of worlds, beginning by describing ten of the innumerable many “wind spheres” that support this ocean of worlds, noting that the highest level of wind spheres supports a fragrant ocean on top of which there is an immense lotus flower in the middle of which rests the Flower Treasury Adornment Ocean of worlds. He describes its surrounding mountains as made of various kinds of jewels, notes that all the ground surrounded by those mountains is made of vajra inlaid with various jewels, and states that the great earth in this ocean of world contains countless fragrant oceans with ocean floors made of jewels and jeweled flowers twirling about on their surfaces. He goes on to describe marvelously adorned cities, groves of jewels, and gems that glow with flaming radiance and emanate the sounds of the Buddha’s voice.

Samantabhadra goes on to describe the rivers flowing into the oceans, saying that they have banks of vajra inlaid with jewels, whirlpools showing images of the causal practices cultivated by all buddhas, and clouds of jewels hanging over them revealing the appearance of Vairocana Buddha’s transformation buddhas. He says that the groves of jeweled trees on the ground between these rivers emanate voices describing the vows of all *tathāgatas* and send down radiant jewels showing many phenomena including the ocean of all beings’ karmic retributions.

Samantabhadra next describes the kinds of world systems within these fragrant oceans, saying that each world system contains countless worlds with various bases for their existence. Of the examples he lists, some take a great ocean of lotus flowers as the basis of their existence, some take infinitely colored oceans of jeweled flowers as the basis for their existence, and some take an ocean of jewels emanating the voices of all buddhas as the basis of their existence. Describing the forms these worlds take, he mentions many examples among which are some that take the form of Mount Sumeru, some that take the form of a river, some that take the form of a vortex, and some that take the form of beings’ bodies.

In the next of many sets of verses in this chapter, Samantabhadra says that, “Within all the atoms contained in all lands, one everywhere sees the Tathāgata,” and then says, “The body of the Buddha pervades all the

kṣetras.” After this, he mentions that, “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.”

Samantabhadra next describes some twenty levels of worlds, mentioning their different types of physical bases, their shapes, their different types of bejeweled clouds and nets, and the names of the buddhas who reign in each one of them. He tells us that there are worlds such as these as numerous as the atoms in an ineffable number of buddha *kṣetras*, each one of which is surrounded by vast worlds as numerous as the atoms in ten buddha *kṣetras*, and then says that every one of these worlds also has a retinue of worlds as numerous as the atoms in the previously described worlds.

Samantabhadra then describes the next fragrant ocean to the east and then proceeds to describe twenty more levels of worlds that rise above it. He then describes the next fragrant ocean to the south and some twenty levels of worlds above it, in each case mentioning the name of the buddha who reigns there. He then continues to repeat this same type of description of some twenty levels of worlds in place after place, explaining that all of these fragrant oceans and levels of world systems are each interconnected with all the others. Samantabhadra then concludes this chapter with one hundred and one verses in which he reiterates the structure of the Flower Treasury Adornment Ocean of Worlds.

CHAPTER 6

Vairocana

Samantabhadra then addressed that immense congregation, telling them that, in the ancient past, there was an ocean of worlds known as Pure Light of the Universal Gateway in which there was a marvelously adorned spherical world known as Supreme Sound that was surrounded by rings of mountains forested with jeweled trees, covered with clouds of jewels, illuminated with pure light, and possessed of cities and palaces resembling Mount Sumeru where food and drink spontaneously arrived in response to one's wishes. Within that world was a fragrant ocean known as Pure Light from which emerged an immense floral Mount Sumeru on which there was a great forest in which there were countless flower towers and jeweled viewing terraces. Within that forest was a site of enlightenment in front of which was a great ocean from which there emerged an immense lotus flower. At that time, a Buddha appeared who was named Supreme Cloud on the Sumeru Mountain of All Meritorious Qualities. That buddha emanated countless transformation buddhas and emanated light from between his brows that dispelled the delusions and obstacles of all the beings it touched, inspiring them to develop deep faith, to wish to see the buddha, and to cultivate the path to buddhahood.

In the city called Flaming Radiance, the king's foremost prince known as Prince Light of Great Power had been touched by the light from the Buddha's brow. This led him to attain ten Dharma gateways that included *samādhi*, *dhāraṇī* power, wise skillful means, the four immeasurable minds consisting of kindness, compassion, sympathetic joy, and equanimity, as well as spiritual superknowledges, great vows, and eloquence. Having attained these great spiritual benefits, he was inspired to utter verses that, due to the power of the Buddha, resounded throughout that Supreme Sound World where the power of those verses caused the king to be so impressed that he immediately ordered his retinue to prepare to go and see the Buddha. They all then went with the king to bow in reverence to the Buddha where they then sat off to one side along with the kings of devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, the Brahma Heaven king, and many other human kings.

That buddha then taught a sutra for the training of beings by which all who had come to his site of enlightenment were enabled to progress on the path while that bodhisattva prince, Light of Great Power, acquired wisdom light of many kinds from the Buddha and then became greatly awakened.

The Buddha then spoke verses for the benefit of Great Power Bodhisattva in which he praised him, revealed the causes and conditions in the past that enabled him to attain such a great awakening in the present, and informed him that the great bodhisattvas who cultivate Samantabhadra's practices and adorn an ocean of buddha lands exist everywhere throughout the Dharma realm.

Samantabhadra then went on to say that, after that Buddha passed into *nirvāṇa*, another buddha achieved right enlightenment in that same site of enlightenment there within that very forest, whereupon that prince, Light of Great Power, attained another ten realizations analogous to those he had originally acquired when touched by the light of the previous buddha, this time acquiring yet another ten thousand Dharma gateways. Having attained all these Dharma gateways, that prince uttered verses for his retinue in which he urged them to resolve to attain buddhahood. Due to the power of that buddha, the sound of the prince's verses resounded everywhere, thereby inspiring countless beings to arouse the resolve to attain highest bodhi. That prince then went with his retinue to see that buddha, whereupon that buddha taught a sutra for their sakes that enabled them all to attain ten kinds of spiritual benefits, practices, realizations, and wisdom. This buddha then spoke verses for Light of Power Bodhisattva in which he assured him that he was bound for the realization of buddhahood.

After that buddha entered *nirvāṇa*, the prince ascended to the position of wheel-turning king. Shortly afterward, yet a third buddha gained enlightenment in that forest in that same site of enlightenment, whereupon this newly crowned wheel-turning king went with his retinue to visit that buddha who taught a sutra for their sakes that led this wheel-turning king to acquire a *samādhi* that enabled him to know the ocean of meritorious qualities of all bodhisattvas and all beings. That buddha then spoke verses for Light of Great Power Bodhisattva in which he praised him and foretold that everyone in that congregation would be so inspired by this bodhisattva king's vows that they would all enter the vehicle of Samantabhadra, resolve to attain bodhi, and progress toward buddhahood.

Then, later on, yet another buddha attained enlightenment in that very forest. During the era that followed, the bodhisattva prince passed away and was reborn atop Mount Sumeru where he became a great heavenly king known as Banner of Stainless Merit who went with a congregation of devas to see that buddha who spoke a sutra for them that caused them all to acquire a *samādhi* by which they were all able to penetrate the suchness of all dharmas. Having acquired this benefit, they returned to their original place.

By relating the events in the life of this prince from the ancient past, this chapter serves to assure the reader that the path to buddhahood is inconceivably ancient and bound to continue throughout all eons of the future.

CHAPTER 7

The Names of the Tathāgata

This next chapter is the first of six chapters in the second assembly that took place in the Hall of Universal Radiance where the Buddha dwelt together with countless bodhisattvas who had but one more birth prior to attaining buddhahood. These bodhisattvas had all come from other worlds to gather around the Buddha after his enlightenment.

At that time, those bodhisattvas all had thoughts in which they wished that the Buddha would teach them the dharmas of buddhahood, the stages on the path to buddhahood, and the many different realizations, qualities, and capacities of a *tathāgata*.

Knowing the thoughts in the minds of all these bodhisattvas, the Buddha then manifested spiritual superknowledges suited to each type of being, whereupon bodhisattvas and their retinues came there from each of the ten directions to pay their respects to the Buddha. After they had all arrived, Mañjuśrī Bodhisattva, chief among all the bodhisattvas who had come there from the east, commenced to speak, informing everyone in that immense congregation of how all things having to do with the buddha are inconceivable, for they are all adapted by the Buddha to suit the various differences in the beings who are the recipients of his teachings. He explained how the Buddha uses many different bodies with many different appearances and characteristics to enable all beings to acquire knowledge and vision. He then proceeded to list the names by which the Buddha is known within this Sahā world, in the worlds of each of the ten directions, starting with a world to the east called “Well Protected” where the Buddha may be known by any of ten names that he lists, beginning with “Vajra,” “Sovereign Mastery,” and “Wise,” and concluding with “Mind’s Delight,” “Incomparable,” and “Beyond Discourse.”

Having listed these names by which the Buddha is known in ten of the worlds of the ten directions among the hundred *koṭīs* of lands within this Sahā world, Mañjuśrī proceeds then to list names by which the Buddha is known in the next world to the east of this Sahā world, the next world to the south of this Sahā world, the next world to the west of this Sahā world, and so on, telling of the names by which the Buddha is known in the next world off to each of the ten directions from this Sahā world.

Mañjuśrī concludes by stating that this is also true for all the countless worlds off in each of the ten directions from this Sahā world where, when the Buddha was a bodhisattva, just as he used many different discussions, languages, voices, deeds, karmic effects, situations, skillful means, faculties,

beliefs, and stations on the path to become ripened himself, so too did he do so in this very same way in order to enable beings to acquire the knowledge and vision of buddhahood.

CHAPTER 8

The Four Truths of the Āryas

Chapter Eight begins with Mañjuśrī telling the bodhisattvas that, in this Sahā World, the truth of suffering is synonymous with karmic offense, coercion, and so forth, up to and including the actions of the foolish common person. He tells them that, in this Sahā World, the truth of the accumulation of suffering is synonymous with the fetters, destruction, cravings-based attachment, and so forth, up to and including conceptual proliferation, subsequent actions, or being based on inverted views. He then tells the bodhisattvas that, in this Sahā World, the truth of the cessation of suffering may be synonymous with noncontention, separation from defilement, and so forth, up to and including cessation, comprehending reality, or abiding in the actual nature [of dharmas]. He then says that, in this Sahā World, the path to the cessation of suffering may be synonymous with the One Vehicle, progression toward quiescence, and so forth, up to and including having nothing one pursues, according with the *āryas*, according with the practice of the rishis, or with the ten treasures (which is a reference to faith, moral virtue, a sense of shame, a dread of blame, learning, giving, wisdom, recollection, retention, and eloquence). He then concludes this section in relation to the Sahā World by saying that these are but a few of countless such designations.

Mañjuśrī goes on to list terms synonymous with the four truths in the Secret Training World, in the Most Victorious World, in the Immaculate World, in the Overflowing Abundance World, in the Attraction World, in the Beneficence World, in the Rarity World, in the Joyous Delight World, in the Gate Key World, and in the tenth of these worlds, the Shaking Sound World. He then concludes by saying that, just as this is true that there are so very many different synonymous terms for each of the four truths in all these worlds, so too is this true throughout all the worlds of the ten directions in which there are countless different designations synonymous with the four truths, all of which are adapted to the beings in each of these places, and all of which serve to enable their training.

It is clear here that, although the four truths are fundamentally the same, the buddhas must adapt the terminology with which they teach them to the different mentalities of beings everywhere in all worlds in order for the four truths to become most powerfully effective in facilitating the spiritual liberation of all those different types of beings in each of their different sorts of circumstances.

CHAPTER 9

The Radiant Enlightenment

Next, the Buddha emitted countless light rays from the bottoms of his two feet which then illuminated this great trichiliocosm, including all of its countless continents, its great seas, its encircling mountains, its countless bodhisattvas taking birth, leaving the home life, realizing right enlightenment, turning the wheel of Dharma, and entering nirvāṇa, its Mount Sumerus, all of its various heavens, and its countless buddhas sitting on lotus flower dais lion thrones.

Then, due to the Buddha's spiritual powers, a great bodhisattva came from each of the ten directions to where the Buddha was, each of them followed by a retinue of countless bodhisattvas. Then, in the presence of all those buddhas, each of those Mañjuśrī Bodhisattvas spoke a series of verses after which those light rays went beyond this world and illuminated ten buddha lands in all the ten directions, illuminating all of their continents all the way up to all of their Ultimate Form Heavens.

Then again, these light rays went farther and illuminated ten worlds to the east after which another ten great bodhisattvas came with their retinues and spoke a series of verses.

Then again, these light rays went farther and illuminated a hundred worlds to the east after which another ten great bodhisattvas came with their retinues and spoke a series of verses.

Then these light rays illuminated a thousand worlds to the east, followed by the arrival of ten more bodhisattvas, one from each of the ten directions. Then these light rays illuminated ten thousand worlds to the east, followed by the arrival of ten more directional bodhisattvas. This occurred again, except with the illumination of a hundred thousand worlds to the east, followed by the arrival of more bodhisattvas, and then again, except with a hundred myriads of worlds to the east, followed by the arrival of more bodhisattvas. And so this happened up until those light rays illuminated ten *koṭīs* of worlds to the east followed by the arrival of bodhisattvas led by another Mañjuśrī Bodhisattva who again spoke more verses in praise of the Buddha and his enlightenment.

CHAPTER 10

A Bodhisattva Asks For Clarification

For the benefit of all who were listening, Mañjuśrī Bodhisattva then asked Foremost Enlightenment Bodhisattva why, even though the nature of mind is singular, there are still many different distinctions involving going forth to either good or wretched destinies, coming to have complete or deficient faculties, becoming handsome or ugly, and experiencing suffering or happiness, and why does action not know mind, mind not know action, feeling not know retribution, and so forth until we come to cognition not know objects and objects not know conditions. Foremost Enlightenment Bodhisattva explains why these things are so by replying in verses which explain that none of these phenomena or concepts have any inherent existence and hence they are all really only artificial designations which do not reflect ultimate reality.

Mañjuśrī then asked Foremost Wealth Bodhisattva why, if all beings are but non-beings, the Buddha nonetheless adapts to their times, their life spans, their bodies, their actions, their understandings and so forth, manifesting for their sakes to teach and train them. Foremost Wealth replied in verse, explaining that, because of the absence of inherent existence of all these phenomena, all such aspects of existence are like dreams, impermanent, and unreal. Though he does not directly answer why the Buddha adapts to all these phenomena, we can deduce that it is necessary to adapt to the different perceptions of each being in selecting which skillful means are most appropriate to use in training them to follow the path to liberation.

Mañjuśrī then asked Foremost Jewel Bodhisattva why it is that, although beings are alike in having no inherent self or possessions of a self, some suffer and some are happy, some are handsome, some are ugly, some are inwardly good, some are outwardly good, some experience privation, some experience abundance, some undergo retribution in this life, and some undergo retribution in future lives, all of this even though, in the Dharma realm, there is no such thing as either “beauty” or “ugliness.” Foremost Jewel responds in verse, explaining that karmic retributions arise even though there is no agent of actions who truly exists. He then offers a series of analogies to explain the nature of karmic actions and their effects, using comparisons to a mirror and images reflected in it, a field and seeds, a conjurer, a marionette, the various kinds of birds and the fact that they all lay eggs, a womb and the physical features of the infant, and the eventual burning up of all worlds.

For the benefit of all who were listening, Mañjuśrī Bodhisattva went on to ask other important Dharma questions of Foremost Qualities Bodhisattva, Foremost Eyes Bodhisattva, Foremost Diligence Bodhisattva, Foremost Dharma Bodhisattva, Foremost Wisdom Bodhisattva, and Foremost Worthy Bodhisattva, each of whom responded to the questions in verse. Then they all asked Mañjuśrī many questions about the Buddha's sphere of action to which he too replied in verse, stating that the Buddha's sphere of action is equal to the realm of empty space, that it could not be described even in countless kalpas, that it is a function of adapting to beings in how he responds with teaching, that his wisdom body is formless and invisible, that it is unimpeded in reaching throughout all three periods of time, that it is impartial, that it adapts to all ways of speaking, that it is unfathomable, that it amounts to the complete knowing of everything, that it is free of discriminations, that it is apart from karma or afflictions, and that it completely comprehends the minds of all beings in but an instant.

Then, throughout the Sahā World, due to the powers of the Buddha, the many sorts of differences in all beings, karmic actions, worlds, bodies, faculties, births, and karmic fruits became clearly revealed to everyone. So, too, they became clearly revealed in all worlds throughout the ten directions.

CHAPTER 11

Pure Conduct

Foremost Wisdom Bodhisattva opens the chapter by asking Mañjuśrī Bodhisattva ten questions about how a bodhisattva attains physical, verbal, and mental karma that is faultless, harmless, blameless, indestructible, irreversible, unshakable, extraordinarily superior, pure, undefiled, and guided by wisdom, after which he asks about how the bodhisattva attains ten kinds of fulfillment, how he attains ten kinds of wisdom, how he attains ten kinds of power, how he attains ten kinds of skillful means, how he attains skillful cultivation of the seven enlightenment factors and three gates to liberation, how he attains perfect fulfillment of the six perfections and the four immeasurable minds, how he acquires the ten wisdom powers, how he acquires the protection, reverence and offerings of the kings of the eight kinds of spiritual beings, human kings, and the Brahma Heaven kings, how he becomes a refuge, rescuer, and guide for all beings, and how in ten ways he becomes the most superior among all beings.

Mañjuśrī replied by praising Foremost Wisdom Bodhisattva for his questions and for his motivation in asking them, whereupon he stated that, if bodhisattvas use their minds skillfully, they will acquire all meritorious qualities, will become unimpeded in the dharmas of all buddhas, will abide in the path of all buddhas, will accord with beings and never forsake them, will comprehend all things in accordance with the true character of all dharmas, will cut off all evil and fulfill all goodness, will become like Samantabhadra and be foremost in physical appearance, will fulfill all practices and vows, will attain sovereign mastery in all dharmas, and will become a second guide for all beings. He then concluded by saying that the bodhisattva will be able to acquire every kind of supremely marvelous meritorious quality by according with some one hundred and forty reflections in just so very many stanzas, each of which is appropriate to doing just such a number of things that the bodhisattva will find himself doing in the course of his daily life, beginning with: “When the bodhisattva abides in the home life, / he should vow: ‘May all beings / realize the home is inherently empty / and avoid being subjected to its pressures.’”

Mañjuśrī then finished the chapter by saying that, if bodhisattvas use their minds in this way, they will attain every kind of supremely meritorious quality and have minds that cannot be shaken by any deva, *māra*, brahman, *gandharva*, *asura*, or any other such being up to and including any *śrāvaka* disciple or *pratyekabuddha*.

So it was that, in response to so many seemingly complex and metaphysically difficult questions, Mañjuśrī responded with these most simple and practical kinds of skillful means.

CHAPTER 12

Foremost Worthy

Having already spoken of the merit of the pure conduct, Mañjuśrī began this chapter by asking Foremost Worthy Bodhisattva to expound on the meritorious qualities associated with making and cultivating the resolve to attain bodhi, whereupon Foremost Worthy replied with three hundred and seventy-two verses in which he made it clear that the meritorious qualities flowing from this are measureless, how much the more so when the bodhisattva then fully cultivates the grounds and perfections.

Foremost Worthy then observed that, when the bodhisattva arouses the resolve to attain highest bodhi, this is a result of causes and conditions of which the first and foremost is faith in the Buddha, the Dharma, and bodhi. Having generated such faith, he then does not seek worldly aims such as the five objects of desire, kingship, wealth, personal pleasure, or great fame. Rather, he makes this resolve with the aim of extinguishing the suffering of beings and enabling them to attain the highest happiness.

Foremost Worthy then pointed out that it is due to this faith that the bodhisattva is then able to uphold the precepts, cultivate the bases of training, and fulfill all the meritorious qualities. Foremost Worthy then embarked on a long series of some forty-five “if this, then that” verses by which he described how it is that each of the subsequent developments based on faith and cultivation result in the highest levels of accomplishment on the path to buddhahood.

Foremost Worthy then proceeded to describe how the bodhisattva then uses the skillful means of appearing in the forms of all different kinds of beings in order to successfully teach right Dharma to all beings, thus carrying out the Dharma works of all the great bodhisattvas and buddhas, sometimes using song, dance, discussions, and worldly arts and skills to spread the Dharma, sometimes becoming village elders, caravan guides, kings, great officials, or physicians, and sometimes becoming even large trees on a vast plain, medicine, a trove of jewels, sometimes becoming renunciates from other religious traditions, manifesting in all these different ways for the sake of turning beings to the path of right Dharma.

Foremost Worthy next described in some eighty stanzas a supreme “happiness” samādhi developed by the bodhisattva by which he is able to liberate the many kinds of beings, emanating many different kinds of inconceivable radiance that enable all who see these lights to take up the training. He then described this bodhisattva’s amazing uses of right concentration by which he may enter concentration in a single pore and emerge

in any manner of different phenomena, summarizing this very long section by saying, “This is what is meant by the inconceivable sovereign mastery of samādhi of those of countless meritorious qualities.”

Foremost Worthy continued on to the end of the chapter rhapsodizing on the qualities and capacities that ultimately develop from the momentous act of long ago having made the resolve to attain the highest enlightenment, the resolve that finally, after the passage of countless lifetimes of using innumerable many different skillful means to bestow every kind of marvelous benefit on every sort of being then ultimately culminates in the realization of buddhahood. When Foremost Worthy came to the end of his verses, the lands of the ten directions shook and moved in six ways, the light of Māra’s palaces became obscured, the wretched destinies came to a standstill, and the buddhas of the ten directions all appeared directly before him, touched the top of his head with their right hands, and said in unison, “It is good indeed, good indeed that you so quickly proclaim this Dharma. We all rejoice in accord with this.” It was at this point that the second of this sutra’s eight assemblies came to an end.

CHAPTER 13

Ascent to the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, everyone on all those Jambudvīpa continents saw the Tathāgata seated beneath the bodhi tree where bodhisattvas in all those places were expounding on the Dharma. Everyone thought they were constantly facing the Buddha. Then, without even leaving the bodhi tree, the Buddha ascended Mount Sumeru and headed for the palace of Lord Śakra who just then saw him coming from afar, whereupon he used his own spiritual powers to decorate his palace and prepare a lion throne made entirely of wondrous jewels that everywhere emanated light. He then respectfully welcomed the Buddha and invited him to stay in his palace, whereupon the Buddha accepted his invitation. As this occurred there in Lord Śakra's Palace in this world, this same scene unfolded in the very same way in all those other worlds throughout the ten directions. Śakra then caused the welcoming music to come to a natural pause, and, recalling the buddhas of the past, he spoke verses recounting the visits to his palace in the distant past by Kāśyapa Buddha, Kanakamuni Buddha, Krakucchanda Buddha, Viśvabhū Buddha, Śikhin Buddha, Vipāśyin Buddha, Puṣya Buddha, Tiṣya Buddha, Padma Buddha, and Burning Lamp Buddha.

Just as at this time this Lord Śakra in this Trāyastriṃśa Heaven praised those ten buddhas, so too did all the other Śakras do so in the very same way in all the Trāyastriṃśa heavens throughout all the other worlds of the ten directions. When the Buddha entered that Marvelous Excellence Palace and took his seat on the lion throne in the lotus posture, that palace suddenly expanded to become as vast as that entire celestial congregation. As it did so in this world, so too did this occur in the very same way in all those other palaces in all the worlds of the ten directions.

CHAPTER 14

The Praise Verses on the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual powers, great bodhisattvas came from distant worlds off in each of the ten directions. Each of them was attended by a retinue of countless bodhisattvas. Their names were Dharma Wisdom Bodhisattva, Comprehensive Wisdom Bodhisattva, Supreme Wisdom Bodhisattva, Meritorious Qualities Wisdom Bodhisattva, Vigorous Wisdom Bodhisattva, Fine Wisdom Bodhisattva, Knowing Wisdom Bodhisattva, Genuine Wisdom Bodhisattva, Unsurpassable Wisdom Bodhisattva, and Solid Wisdom Bodhisattva. They each bowed down in reverence to the Buddha and then each of them conjured a lion throne off in the direction from which they came, whereupon they each sat down there in the lotus posture. As this occurred in this way in this world, so too did this very same thing occur in the very same way in all the worlds of the ten directions.

The Buddha then emanated countless light rays from the toes of his two feet that everywhere illuminated the summits of all the Mount Sumerus in the worlds of the ten directions and illuminated the buddhas in the palaces of all those Indras.

At that time, both in this world and in a mirror-like fashion in all those other worlds, assisted by the Buddha's spiritual powers, each of those ten bodhisattvas took turns in speaking a series of ten verses praising the Tathāgata.

CHAPTER 15

The Ten Abodes

At that time, assisted by the Buddha's powers, Dharma Wisdom Bodhisattva entered "the bodhisattva's countless expedients samādhi," whereupon, by the power of that samādhi, countless buddhas, all named "Dharma Wisdom," came from far off worlds of the ten directions and spoke to Dharma Wisdom Bodhisattva, praising him for being able to enter this samādhi and informing him that the reason this occurred is so that he could now bring about the arising of the ten abodes by proceeding now to expound on those dharmas. Then, as a function of the power of this samādhi, they joined in bestowing ten kinds of knowledge on Dharma Wisdom Bodhisattva, after which they each extended their right hand and touched the top of his head, after which he arose from meditative absorption, addressed the congregation of bodhisattvas, and began to expound on the ten bodhisattva abodes, beginning by listing them as: the abode of initial generation of the resolve; the abode of preparation of the ground; the abode of cultivation of the practices; the abode of acquiring noble birth; the abode of complete fulfillment of skillful means; the abode of right mindedness; the abode of irreversibility; the abode of the pure youth; the abode of the prince; and the abode of the crown-anointing consecration.

Then, one by one, Dharma Wisdom Bodhisattva proceeded to explain these ten bodhisattva abodes, listing for each of them ten dharmas in which the bodhisattva dwelling there should encourage training while also explaining which bodhisattva purposes are served by his proceeding to encourage these different sets of ten trainings for each of the ten abodes.

After Dharma wisdom had finished expounding on all ten of these bodhisattva abodes, countless worlds in each of the ten directions moved and shook in six ways, and their rained down marvelous heavenly flowers, heavenly incenses, heavenly flower chaplets, heavenly perfumes, celestial robes, and celestial adornments accompanied by clouds of jewels, heavenly music, and the emanation of light.

Just as this proclamation of the ten abodes occurred there in the palace of Indra at the top of Mount Sumeru in this world, so too did this also occur in all worlds throughout the ten directions.

Then, by the spiritual powers of the Buddha, countless bodhisattvas came from each of the ten directions and praised Dharma Wisdom Bodhisattva, telling him that they too were all named "Dharma Wisdom" and that they had come there to bear witness to his teaching of the ten abodes.

Dharma Wisdom Bodhisattva then concluded the chapter with some one hundred reiterative stanzas on the bodhisattva's ten abodes.

CHAPTER 16

The Brahman Conduct

At that time, Right Mindfulness Devaputra asked Dharma Wisdom Bodhisattva how it is that monastic bodhisattvas attain purity in brahman conduct and proceed from the position of a bodhisattva to the attainment of highest enlightenment. (Here, “brahman conduct” or “*brahmacarya*” refers to pure spiritual practice that is inclusive of celibacy.) Dharma Wisdom replied by telling him that the bodhisattva should meditate on ten objects of contemplation: the body, physical actions, the mouth, verbal actions, the mind, mental actions, the Buddha, the Dharma, the Sangha, and the moral precepts, asking himself in each case whether each of these are synonymous with brahman conduct. Once the bodhisattva realizes that none of them are synonymous with brahman conduct, he becomes free of any seizing on any of these ten objects of contemplation and carries on these contemplations because: the dharma of the brahman conduct is inapprehensible; the dharmas of the three times are all empty and quiescent; the mind has nothing to which it attaches; the mind has no obstacles; one’s practice is non-dual; one acquires sovereign mastery of skillful means; one accepts the dharma of signlessness; one contemplates the dharma of signlessness; one realizes the equality of all Buddha dharmas; and one is fulfilling all dharmas of the Buddha.

Dharma Wisdom Bodhisattva said that this is what is synonymous with the brahman conduct, after which he said that the bodhisattva should then cultivate ten dharmas, the ten powers of the Buddha, the contemplation of which will lead the bodhisattva to understand that each of these powers contains countless meanings into which the bodhisattva should inquire. He says that, in doing so, the bodhisattva should arouse great kindness and compassion to contemplate beings and never abandon them. He then says that the bodhisattva “should reflect on all dharmas incessantly, should engage in unexcelled karmic deeds but not seek any karmic reward, and should completely realize that objective spheres are like conjurations, like dreams, like reflections, like echoes, and also like spiritual transformations.” He further says that this will lead to his no longer entertaining dualistic understandings of any dharma and to all the dharmas of buddhahood manifesting directly before him. He then says in essence that the bodhisattva’s arousing of the initial resolve guarantees his eventual realization of highest enlightenment. He concludes the chapter by saying of such bodhisattvas that, “They will realize that all dharmas are identical to the very nature of the mind, they will perfect the wisdom body, and their own awakening will not arise in dependence on others.”

CHAPTER 17

The Merit of the Initial Resolve

The chapter begins with Śakra Devānām Indra asking Dharma Wisdom Bodhisattva how much merit is acquired by the bodhisattva when he first makes the resolve to attain bodhi, after which Dharma Wisdom replies that, although this matter is extremely profound and difficult to describe, with the assistance of the Buddha, he will nonetheless explain it. He then says, “Suppose there was someone who made offerings of all kinds of pleasing things to all beings in an *asaṃkhyeya* of worlds to the east for an entire kalpa and afterward instructed and enabled them to purely observe the five moral precepts, whereupon he did this in the same way in the south, west, north, the four midpoints, the zenith, and the nadir. Son of the Buddha, what do you think? Would this person’s merit be abundant, or not?” After acknowledging Śakra’s assessment that such merit would be so great that only a buddha could know it, he said that, compared to the merit of the bodhisattva’s initial resolve, “it would not amount to a hundredth part, would not amount to a thousandth part, would not amount to a hundred-thousandth part. In this same way, it would not be equal to even one part in a *koṭī* of parts, one part in a hundred *koṭīs* of parts, one part in a thousand *koṭīs* of parts, one part in a hundred thousand *koṭīs* of parts, one part in a *nayuta* of *koṭīs* of parts, one part in a hundred *nayutas* of *koṭīs* of parts, one part in a thousand *nayutas* of *koṭīs* of parts, one part in a hundred thousand *nayutas* of *koṭīs* of parts, one part in the largest numerable number of parts, one part in a *kalā* of parts, one part in the largest calculable number of parts, one part in the highest number of parts demonstrable by analogy, and it would not amount to even a single part in an *upaniṣad* of parts.”

Dharma Wisdom then presented more than a dozen more analogies, each of which supposed deeds of astronomically greater merit than the previous one, in each case noting that such merit still could not even approach the merit of the bodhisattva’s initial resolve. In each instance he listed yet more reasons why the bodhisattva’s merit is so much greater than even the most spectacularly meritorious deeds he has just described.

When he had finished presenting all these analogies and had reiterated why this bodhisattva’s merit is so great, by the power of the Buddha, the worlds of the ten directions moved and shook in six ways, whereupon, accompanied by heavenly light and music celestial flowers, chaplets, robes, jewels, and adornments rained down, after which countless buddhas, all named “Dharma Wisdom” came from the ten directions and praised Dharma Wisdom Bodhisattva.

Those buddhas then told him that he had proclaimed this Dharma just as all buddhas do, and also said to him, “When you proclaimed this Dharma, bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras* all resolved to attain bodhi. We all now bestow a prediction on them that in a future age, beyond a thousand ineffable numbers of boundless kalpas, they will all succeed in attaining buddhahood.” They then informed him that, just as he had just now proclaimed this teaching in this Sahā World, so too was this Dharma simultaneously taught in all worlds of the ten directions by countless other bodhisattvas who were all also named “Dharma Wisdom,” each of whom proclaimed this Dharma teaching:

- Due to the Buddha’s spiritual powers;
- Due to the power of the Bhagavat’s original vows;
- Due to a wish to reveal the Dharma of the Buddha;
- To use the light of wisdom to produce universal illumination;
- Due to a wish to explain the genuine meaning;
- To enable beings to realize the nature of dharmas;
- To enable the congregations to be filled with joyous delight;
- Due to a wish to reveal the Buddha Dharma’s causality;
- To realize the equality of all buddhas; and
- To comprehend the non-duality of the Dharma realm.

Dharma Wisdom Bodhisattva then surveyed all the congregations in the ten directions and, aided by the Buddha’s powers, ended the chapter by speaking a series of one hundred and twenty-one reiterative verses describing, praising, and celebrating the merit of the bodhisattva when he makes his initial resolve to ultimately reach the utmost, right, and perfect enlightenment of a buddha.

CHAPTER 18

Clarifying the Dharma

The chapter begins with Vigorous Wisdom Bodhisattva asking Dharma Wisdom Bodhisattva how these bodhisattvas who have aroused the initial resolve to attain bodhi should cultivate the Buddha's teachings so that: they cause all *tathāgatas* to be delighted; they enter the stations in which bodhisattvas dwell; they accomplish the purification of all the great practices; they cause all the great vows to be fulfilled; they acquire the vast treasury of all bodhisattvas; they adapt to the beings they should teach and always speak Dharma for them; they never abandon the *pāramitā* practices; they enable the liberation of all beings of whom they are mindful; they continue the lineage of the Three Jewels and ensure that it is never cut off; and they ensure that their skillful means and roots of goodness are not implemented in vain. He then immediately asked a list of twenty more questions beginning with, "By using which skillful means will those bodhisattvas be able to cause this Dharma to become completely fulfilled?" and ending with, "How can they acquire the power of roots of goodness, increase the dharmas of pristine purity, expound on the Tathāgata's extremely profound Dharma treasury, and adopt and retain right Dharma as their adornment?" Then, wishing to restate his meaning, he summed up all these questions with ten complex questions embedded in eleven stanzas.

Dharma Wisdom Bodhisattva began his reply to all these questions by praising Vigorous Wisdom's abilities to ask these questions as equivalent even to that of the Buddha himself. He then proceeded to answer, beginning with the cautionary note that the bodhisattva who has aroused the bodhi resolve must diligently guard his resolve and refrain from becoming negligent, after which he listed seven ways in which the bodhisattva qualifies as avoiding negligence, beginning with guarding and upholding the moral precepts and ending with cultivating every kind of goodness and constantly contemplating the power of perseverance.

Dharma Wisdom then listed ten kinds of purity acquired through avoiding negligence in these ways, beginning with practicing in accordance with his own words and perfecting mindfulness and wisdom and concluding with feeling deep reverential esteem for precept-transmitting teachers, bodhisattvas, good spiritual guides, and masters of the Dharma. He next listed ten ways in which this bodhisattva is then able to delight all buddhas and then listed ten additional dharmas by which he is able to delight all buddhas, after which he spoke of ten dharmas that enable bodhisattvas to swiftly enter the [bodhisattva] grounds, beginning with the skillful and perfect

fulfillment of the two practices of merit and wisdom and concluding with having roots of goodness and skillful means that are of the same essential nature as those of all buddhas of the three periods of time. Dharma Wisdom then recommended that, once bodhisattvas first dwell on the grounds, they should skillfully engage in a series of individually suited contemplations that will lead them to understand that all dharmas are just their own mind, thereby freeing them from any attachment to them and ensuring that they will become well established in the bodhisattva grounds.

Dharma Wisdom next listed ten types of dharmas that enable whatever the bodhisattvas practice to be pure, beginning with relinquishing all possessions to fulfill beings' wishes and ending with realizing that all beings are of the same single essential nature as all *tathāgatas*. This leads the bodhisattva to acquire ten especially supreme dharmas, beginning with being regarded with protective mindfulness by all buddhas of other regions and ending with becoming able to understand the power of the Tathāgata's skillful means.

Dharma Wisdom then listed the bodhisattva's ten types of pure vows, beginning with vowing to be tireless in ripening beings and ending with vowing to fulfill the conduct of Samantabhadra and purify the gateways to the knowledge of all modes. He next listed ten kinds of dharmas by which the bodhisattva enables all his great vows to become completely fulfilled, beginning with having a tireless mind, fulfilling the great adornments, and bearing in mind the vow power of all bodhisattvas and ending with always diligently preserving and protecting the unsurpassed gateways to the Dharma.

Dharma wisdom next listed ten kinds of inexhaustible treasures immediately acquired by the bodhisattva who fulfills such vows, beginning with the inexhaustible treasury of everywhere seeing all buddhas and ending with the inexhaustible treasury of entering boundlessly many worlds. He then noted that, once the bodhisattva has acquired these ten kinds of treasures, he then teaches the Dharma for all beings in accordance with what is fitting for each of them, doing so in ten ways, beginning with teaching the unloveliness contemplation for those beset by much desire and teaching great kindness for those beset by much hatred and ending with providing extensive Dharma teachings to ensure the complete development of those bodhisattvas who delight in quiescence. He then listed ten factors that mark the bodhisattva's teaching right Dharma to beings and then explains how the bodhisattva approaches purification of the ten perfections, how the bodhisattva uses wisdom to tailor his teachings to beings' individually dominant afflictions, how the bodhisattva's teachings prevent the lineage of the Three Jewels from ever being cut off, and how this leads to his fulfillment of ten kinds of adornments, beginning with the adornments of body, mouth, and mind and ending with the adornments of right teaching, the ground of nirvāṇa, and skillful speech that teaches the Dharma in a manner

adapted to the individual capacities of the beings receiving his Dharma teaching. He then noted that, by perfecting adornments such as these, the bodhisattva never does anything in vain and dedicates everything to the realization of all-knowledge.

After Dharma Wisdom finished his answers to the questions asked him by Vigorous Wisdom bodhisattva at the beginning of the chapter, he finishing the chapter with a set of ten reiterative verses that end as follows:

Cultivating in this manner, he acquires the wisdom of the Buddha,
 deeply enters the right Dharma treasury of the Tathāgata,
 and becomes a great Dharma master, expounding on sublime Dhar-
 ma,

like a rain of the elixir of immortality bestowing its moisture on all.

His kindness, compassion, and deep sympathy extend to everyone.

Of beings' thoughts and actions, there are none he does not know.

He provides explanations for them, suited to their dispositions,
 of all the countless and boundlessly many dharmas of the Buddha.

Going and stopping, he is as calm and unhurried as the elephant
 king

while also being as courageous and fearless as a lion.

He is as unshakeable as a mountain, possesses wisdom like an ocean,
 and is also like the great rains in dispelling the heat of the multitude.

CHAPTER 19

Ascent to the Suyāma Heaven Palace

In this chapter which begins the fourth of the Dharma assemblies, even without leaving the bodhi tree or the summit of Mount Sumeru, the Tathāgata next traveled toward the Hall of Jewel Adornments of the Suyāma Heaven Palace in which, having seen that the Buddha was coming, the Suyāma Heaven king used his spiritual powers to create a marvelously adorned lotus flower dais lion throne for the Buddha.

When the Buddha arrived, the king reverently welcomed him and requested him to stay, after which he spoke ten verses that praised and recalled ten buddhas of the past he had previously welcomed to this very palace.

Just as this scene was unfolding in the Suyāma Heaven king's palace in this world, so too was this same scene manifesting throughout the worlds of the ten directions.

When the Buddha entered this Hall of Jewel Adornments and sat down in the lotus posture on that lotus flower dais lion throne, that hall suddenly and miraculously expanded to become so vast that it was then able to contain that entire celestial congregation. And just as this occurred here in this Hall of Jewel Adornments, so too did this also occur in in all those other places throughout the ten directions.

CHAPTER 20

Praise Verses in the Suyāma Heaven Palace

Next, due to the power of the Buddha, a great bodhisattva came from distant worlds in each of the ten directions, each followed by a retinue of countless other bodhisattvas. After they had all arrived and bowed down in reverence to the Buddha, each of those great bodhisattvas transformationally created lotus dais lion thrones off in each of the ten directions where they sat down in the lotus posture. Just as this occurred here in this world, so too did this also occur in all those other worlds where the names of their bodhisattvas, their worlds, and their *tathāgatas* were all the same.

Then, the Bhagavat emanated from the top of his two feet a hundred thousand *koṭīs* of colored light rays that, in all those worlds of the ten directions, everywhere illuminated the buddhas and their assemblies in each of the Suyāma Heaven Palaces, causing them all to be fully revealed.

After the Buddha had emanated these light rays illuminating the worlds of the ten directions, assisted by the power of the Buddha, each of those ten great bodhisattvas from each of the ten directions took turns in speaking ten stanzas of verse describing the miraculous nature of this marvelously interpenetrating mirror-like scene transpiring in all the Suyāma Heaven palaces throughout the ten directions, commenting as well on the deeply abstruse and inconceivable nature of the Dharma, of metaphysical emptiness, and the miraculous way in which all buddhas manifest in the world to carry on the liberation of beings.

CHAPTER 21

The Ten Practices

Then, assisted by the power of the Buddha, Forest of Meritorious Qualities Bodhisattva entered “the bodhisattva’s skillful reflection samādhī,” whereupon countless buddhas from each of the ten directions, all of them named “Forest of Meritorious Qualities,” manifested before him, joined in praising him for entering this samādhī, and requested him to expound on the ten practices. Each of those buddhas then extended his right hand and touched the crown of Forest of Meritorious Qualities Bodhisattva, whereupon he arose from samādhī, and began to speak of the ten practices, namely: joyful practice; beneficial practice; non-opposing practice; indomitable practice; unconfused practice; well-manifested practice; unattached practice; difficult-to-attain practice; the practice of good dharmas; and genuine practice.

Having listed the ten practices, Forest of Meritorious Qualities Bodhisattva then began to speak in detail on each of the ten practices, beginning with the first practice, “joyful practice,” by which the bodhisattva acts with universal kindness and generosity toward beings, thus enabling them all to be filled with joy by his selfless beneficence in which he has no perception of a self, of a being, of a person, or of any inherently existent dharmas at all.

This bodhisattva next expounded on the second practice, “beneficial practice,” which, for him, is characterized by careful observance of the moral precepts and a complete absence of attachment to the sense objects, to power or influence, to wealth, to fine appearance, or kingship. He does not raise even a single thought of desire and would rather give up his own life than ever produce afflictions toward any being due to attachment to any of the objects of desire. His sole aim with regard to others is to establish all beings in moral virtue and the resolve to gain highest enlightenment, thereby affording them access to the highest of all benefits any being could ever hope to enjoy.

Forest of Meritorious Qualities Bodhisattva then taught the third practice, “non-opposing practice,” in which the bodhisattva always cultivates the dharma of patience by which he is humbly deferential and reverentially respectful, by which he refrains from harming anyone or encouraging anyone else to do so, refrains from taking what is not given or encouraging anyone else to do so, refrains from becoming attached to either self or others, and refrains from seeking fame or offerings, all the while reflecting that he should always teach Dharma for beings and enable them to abandon all evil and become established in patience and gentleness.

He next taught the fourth practice, “indomitable practice,” by which the bodhisattva is so dedicated to the practice of vigor in the bodhisattva path that he is not the least bit discouraged at the prospect of working for the liberation and nirvāṇa of all beings before being able to attain the highest enlightenment himself.

Forest of Meritorious Qualities Bodhisattva then spoke about the fifth practice, “unconfused practice,” in which the bodhisattva perfects right mindfulness in which his mind is not scattered and confused, and in which it remains steadfastly unmoving, is the most supremely pure, is measurelessly vast, and remains free of confusion or delusion even as he dies here and is reborn there, continuing to cultivate the bodhisattva practices even throughout an ineffable number of kalpas without his mind ever again becoming confused and without ever forgetting any of the Dharma that he has learned across the course of countless lifetimes of cultivating the bodhisattva path.

He next expounded on the sixth practice, “well manifested practice,” in which the bodhisattva maintains purity of physical, verbal, and mental actions, abides in the inapprehensibility of all dharmas, always realizes the emptiness of inherent existence of all phenomena, “everywhere enters the three periods of time, never abandons the great resolve to attain bodhi, never retreats from his resolve to teach beings, ever increases his mind of great kindness and compassion, and serves as a refuge for all beings.”

Forest of Meritorious Qualities Bodhisattva next taught the seventh practice, “unattached practice,” in which he not only has no attachment to objects of the senses and such, but also has no attachment even to any being, any rebirth destinies, any samādhis, or any practices of the buddhas, for he contemplates the entire Dharma realm as like a magical conjuration, all buddhas as like shadows, all bodhisattva practices as like a dream, and the dharmas spoken by the Buddha as like echoes.

He next explained the eighth practice, the “difficult-to-attain practice,” the ninth practice, “practice of good dharmas,” and the tenth practice, “genuine practice,” by which he is able to act in accordance with his speech, is able to speak in accordance with his actions, and is able to become perfectly developed in his wisdom.

When Forest of Meritorious Qualities Bodhisattva had finished expounding on these ten practices, due to the Buddha’s spiritual powers, the worlds of the ten directions moved and shook in six ways and it rained down marvelous heavenly flowers, celestial perfumes and incense, heavenly flower garlands, heavenly jewels, and heavenly adornments as celestial music resounded and celestial radiance shone everywhere. Bodhisattvas arrived and praised him and he then finished the chapter with a verse of one hundred and one stanzas with which he summed up his teaching.

CHAPTER 22

The Ten Inexhaustible Treasuries

Forest of Meritorious Qualities again addressed that immense congregation of bodhisattvas, telling them that the bodhisattva-*mahāsattva* has ten kinds of treasuries of which all buddhas of the past, future, and present have spoken, will speak, and do now speak, namely the treasuries of: faith; moral precepts; a sense of shame; a dread of blame; learning; giving; wisdom; recollection; retention; and eloquence. After listing them, he proceeded to discuss the treasury of faith, listing ten kinds of faith by which his mind is never intimidated by the inconceivability of the Dharma, the buddhas, the realms of beings, the Dharma realm, empty space, nirvāṇa, the past, the future, the present, or entry into all kalpas.

He next explained the second inexhaustible treasury, the treasury of moral precepts, specifically listing and explaining ten kinds of precepts, namely the moral precepts of: universal benefit; not adopting wrong prohibitions; not dwelling; not having regrets; noncontentiousness; nonharming; nondefilement; noncovetousness; faultlessness; and nontransgression.

Forest of Meritorious Qualities next explained the treasury of a sense of shame and how it leads the bodhisattva to resolve to cut off shameless actions, pursue highest enlightenment, and teach true Dharma to beings.

He next spoke of the bodhisattva's treasury of a dread of blame and how it motivates the bodhisattva to resolve to refrain from ever again being affected by any of the afflictions and to again resolve to attain highest enlightenment and teach true Dharma to beings.

Forest of Meritorious Qualities next taught the fifth of these inexhaustible treasuries, the treasury of learning and the ten categories of dharmas to which it primarily refers beginning with dharmas of causality and concluding with conditioned dharmas, unconditioned dharmas, morally determinate dharmas, and indeterminate dharmas, each of which he then proceeds to explain.

He next taught the bodhisattva's inexhaustible treasury of giving, specifically mentioning ten kinds of giving, namely: shared giving, exhaustive giving, inward giving, outward giving, inward and outward giving, all-inclusive giving, past giving, future giving, present giving, and ultimate giving, each of which he then individually explained in great detail.

The next treasury he explained is the inexhaustible treasury of wisdom and the various categories of knowledge to which it refers by which the bodhisattva knows in accordance with reality and in relation to the four truths, the aggregates, *śrāvaka* disciples, *pratyekabuddhas*, bodhisattvas, and other dharmas.

Forest of Meritorious Qualities next explained the eighth of the inexhaustible treasuries, the inexhaustible treasury of recollection by which the bodhisattva recalls even countless hundred of thousands of past lives, an inconceivable number of kalpas, the names of countless buddhas, the ten kinds of canonical text of all those buddhas, those buddhas' congregations, and other such phenomena associated with all those buddhas. He also spoke of ten kinds of recollection and the benefits the bodhisattva receives from such recollection.

He then spoke of the ninth of the inexhaustible treasuries, the treasury of retention by which the bodhisattva retains the sutras spoken by all buddhas, including the meanings and principles of their texts and sentences, remembering all of this for even up to an ineffable-ineffable number of lifetimes. He also remembers the names of even up to an ineffable-ineffable number of buddhas' names, buddhas' bestowals of predictions, buddhas' sutras, and buddhas' discourses on an ineffable number of dharmas, maintaining this capacity of retention with measureless power and capacity generally only otherwise within the sphere of cognition of a buddha.

Forest of Meritorious Qualities Bodhisattva next spoke of the tenth and final bodhisattva's inexhaustible treasury, the inexhaustible treasury of eloquence by which the bodhisattva possessed of deep wisdom who completely knows the true character of phenomena extensively expounds on all dharmas for the sake of beings, never contradicting the scriptures as he does so. He may expound on but a single dharma or countless kinds of dharmas, may explain a single buddha's name or countless buddhas' names, may discourse on a single world, a single buddha's bestowal of predictions, a single sutra, or on countless numbers of all of these, doing so for a single day or for countless kalpas, in the latter case even then not necessarily reaching the end of the meanings and principles associated with any one of these topics to which he devotes his inexhaustible eloquence. His inexhaustible eloquence arises from his having completely perfected these ten inexhaustible treasuries which lead him then to acquire "the *dhāraṇī* gateway that subsumes all dharmas" with which, drawing on the light of Dharma, he extensively expounds on the Dharma for the sake of beings, adapting in every case to each being's particular faculty and nature, thus enabling each being to extinguish the defilement created by the afflictions that entangle him. Thus this bodhisattva can enable all beings to carry forth the lineage of the Buddha without interruption and with a continuously pure mind as he also uses the light of Dharma to expound on the Dharma endlessly and tirelessly.

These are the ten kinds of inexhaustible dharmas by which they are able to cause everything they do in the world to become an ultimate and inexhaustible great treasury.

CHAPTER 23

The Ascent to the Tuṣita Heaven Palace

At that time, due to the Buddha's spiritual powers, in all those worlds throughout the ten directions, everyone saw the Tathāgata seated beneath the tree where there were bodhisattvas who, assisted by the Buddha's spiritual powers, expounded on the Dharma. There was no one there who did not believe himself to be constantly in the direct presence of the Buddha.

At that time, again due to his spiritual powers, without leaving the bodhi tree, the summit of Mount Sumeru, or the Suyāma Heaven palace, the Bhagavat then went to the Tuṣita Heaven's Palace of Marvelous Jewel Adornments.

Seeing the Buddha coming from afar, the Tuṣita Heaven king prepared for him an inconceivably marvelous adorned and bejeweled throne that seemed to constitute a brilliantly radiant world of its own attended by every level of spiritual and celestial being who came together there with countless bodhisattvas to pay reverence to the Buddha.

Just as in this world the Tuṣita Heaven King offered up for the Tathāgata this high throne he had arranged, so too did all the Tuṣita Heaven kings in all worlds also arrange thrones such as these with adornments such as these, ceremonial propriety such as this, faithful devotion such as this, purity of mind such as this, delight such as this, joyfulness such as this, reverential esteem such as this, thoughts of appreciation of its rarity such as these, joyous exultation such as this, and thirst-like anticipation such as this. In each case, all of these circumstances were the same.

At that time, after the Tuṣita Heaven king had arranged this throne for the Tathāgata, his thoughts became imbued with deep reverential esteem, whereupon, together with ten myriads of *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, and all the other types of heavenly beings and bodhisattvas, he respectfully welcomed the Tathāgata there, and, with purified minds, they then rained down *asaṃkhyeyas* of clouds of colored flowers, colored incense clouds, colored garland clouds, pure sandalwood clouds, clouds of all different kinds of canopies, clouds of marvelously fine heavenly robes, and many other kinds of clouds including clouds of many kinds of marvelous jewels.

The anonymous narrator of the chapter then embarks on a very long eulogizing description of the qualities, capacities, and actions of the Tathāgata who carries forth the inconceivably vast and wondrous works of the buddhas devoted to the spiritual liberation of beings, adapting to all their different karmic retributions, mental dispositions, and faculties as

he manifests in all worlds throughout all three periods of time, teaching the Dharma with infinite skillful means by which all living beings are led along on the path from immersion in cyclic existence to the highest enlightenment of all buddhas.

At that time, those in that great congregation saw the body of the Tathāgata emanating from every one of its pores hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays that caused all the beings they illuminated to contemplate, to be filled with joyous delight, to increase their deep faith, to develop purified aspirations, to experience clarity and coolness in all their faculties, and to develop deep reverential esteem.

Because of the Buddha's spiritual powers, there emerged an immense and marvelous voice. That voice then proclaimed a hundred thousand *koṭīs* of *nayutas* of inconceivable praise verses that were transcendently superior to any expressed in worldly language and that were produced through world-transcending roots of goodness.

The Tuṣita Heaven king and his retinue of countless devas' sons then welcomed the Buddha, inviting him to reside in the Tuṣita Heaven palace. The Bhagavat accepted their invitation. And just as this was so in this world, so too did this also occur in all worlds throughout the ten directions. Then, assisted by the awesome power of the Buddha, the Tuṣita Heaven King uttered a verse in ten stanzas in which he recalled his having previously welcomed ten buddhas of the past to that very palace. Just as, assisted by the Buddha's spiritual powers, this world's Tuṣita Heaven king used verses to praise buddhas of the past, so too did the Tuṣita Heaven kings in all the worlds of the ten directions also then praise the meritorious qualities of the buddhas in this same way.

The Bhagavat then sat in the lotus posture on the *maṇi* jewel dais lion throne in the Palace of Every Jewel and, through the marvelous and masterful functions of the pure Dharma body, he dwelt in the same realm with all buddhas of the three periods of time. Abiding in all-knowledge, together with all buddhas, he entered the one nature. With the complete clarity of the buddha eye, he was unimpeded in his perception of all dharmas. Possessed of great awesome powers, he roamed everywhere throughout the Dharma realm, never resting. Equipped with the great spiritual superknowledges, wherever there were beings amenable to being taught, he was able to go everywhere to all of those places. Adorned with the unimpeded adornments of all buddhas and knowing well the appropriate time, he taught the Dharma for the multitudes.

Multitudes of bodhisattvas then arrived from the many different countries of other regions, assembled there, and presented marvelously fine offerings to the Buddha. Just as this happened here, so too was this also so in all Tuṣita Heavens throughout the ten directions.

CHAPTER 24

The Tuṣita Heaven Palace Praise Verses

At that time, because of the Buddha's spiritual powers, from each of the ten directions, beyond a number of lands as numerous as the atoms in a myriad buddha *kṣetras*, great bodhisattvas came to pay their respects to the Buddha, each of whom was attended by bodhisattvas as numerous as the atoms in a myriad buddha *kṣetras*. Their names were Vajra Banner Bodhisattva, Solid Banner Bodhisattva, Courage Banner Bodhisattva, Radiance Banner Bodhisattva, Wisdom Banner Bodhisattva, Jeweled Banner Bodhisattva, Vigor Banner Bodhisattva, Stainlessness Banner Bodhisattva, Constellation Banner Bodhisattva, and Dharma Banner Bodhisattva.

After those bodhisattvas had arrived in the presence of the Buddha, they bowed down in reverence at the feet of the Buddha. With the assistance of the Buddha's spiritual powers, they each conjured a marvelous jeweled dais lion throne covered by a jeweled net that encircled and completely filled the area. Then, off in each of the directions from which they came, each of those bodhisattvas' congregations sat down on their seats in the lotus posture.

Then their bodies all emanated a hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of pure light rays. These rays of light all arose from these bodhisattvas' jewel of the pure mind and from their great vows by which they abandoned all faults. They revealed the pure dharmas of all buddhas' sovereign masteries. Through the power of their impartial vows, those bodhisattvas were everywhere able to rescue and protect all beings. They were those whom everyone in the world delighted in seeing and those who saw them did not do so in vain, for all who saw them acquired the training and discipline. Those multitudes of bodhisattvas had already perfected countless meritorious qualities, for example: they roam, unimpeded, to the lands of all buddhas; they see the non-dependent pure Dharma body; they use the wisdom body to manifest countless bodies that go throughout the ten directions, serving the buddhas; they enter all buddhas' measureless, boundless, and inconceivable dharmas of sovereign mastery; they dwell in the countless gateways of all-knowledge using the light of wisdom to thoroughly understand all dharmas; they attain fearlessness with respect to all dharmas by which, whatever they expound upon, they may do so with inexhaustible eloquence to the very end of future time; with great wisdom, they open the gateway to the complete-retention [*dhāraṇīs*]; with the purified wisdom eye, they enter the deep Dharma realm; their wisdom's sphere of cognition is boundless; and their ultimate purity is space-like.

Just as the multitudes of bodhisattvas gathered together there in this world's Tuṣita Heaven palace, so too did bodhisattvas of these very same

names gather together in all the other Tuṣita Heaven Palaces throughout the ten directions in which the names of the countries from which they came and the buddhas with which they were associated were all identical and no different.

At that time, the Bhagavat emanated from his two kneecaps hundreds of thousands of *koṭīs* of *naḥyutas* of light rays that everywhere illuminated all worlds throughout the Dharma realm and the realm of empty space. All of those other bodhisattvas were able to see the appearance of this buddha's spiritual transformations and all of these bodhisattvas were able to see the appearance of all those other *tathāgatas'* spiritual transformations.

In the past, all of these bodhisattvas had planted roots of goodness and cultivated the bodhisattva practices together with Vairocana Tathāgata. They had all already awakened to and entered all buddhas' sovereign masteries and extremely deep liberations, had already acquired the body of the undifferentiated Dharma realm, had entered all lands and yet had no place where they dwelt, had already seen countless buddhas whom they had visited and served, and had in a single mind-moment traveled freely and unimpededly throughout the Dharma realm. Their minds were pure, like priceless jewels. They were aided by the constant protective mindfulness of measurelessly and countless many buddhas.

Then, assisted by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then uttered ten stanzas of verse in praise of the Buddha. Then, in turn, so too did those other nine great bodhisattvas do the same, finishing with the verses spoken by Dharma Banner Bodhisattva in praise of the Tathāgata and his Dharma, concluding with these three stanzas:

Even if one were to exhaust the bounds of future time,
roaming everywhere to all the buddha *kṣetras*,
so long as one does not seek this wondrous Dharma,
one would still never realize bodhi.

From the beginningless past on forward to the present,
beings have long drifted along and turned about in *saṃsāra*,
and yet still have not fully understood the genuine Dharma.
It is because of this that the buddhas have appeared in the world.

All of these dharmas are indestructible,
nor does there exist anyone capable of destroying them.
The great light of those with the sovereign masteries
is everywhere revealed throughout the world.

CHAPTER 25

The Ten Dedications

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva entered the "bodhisattva wisdom light samādhi." Having entered this samādhi, from each of the ten directions, beyond worlds as numerous as the atoms in ten myriads of buddha *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 to enable all bodhisattvas:

- To acquire pure fearlessness;
- To possess unimpeded eloquence;
- To enter the ground of unimpeded wisdom;
- To dwell in the great mind of all-knowledge;
- To fully develop inexhaustible roots of goodness;
- To completely fulfill the dharmas of unimpeded purity;
- To enter the Dharma realm of the universal gateways;
- To manifest the spiritual powers of all buddhas;
- To ensure the continuity of past mindfulness and wisdom;
- To acquire all buddhas' protection of all their faculties;
- To use countless gateways to extensively explain the many dharmas;
- To completely understand, absorb, uphold, and never forget all the teachings that have been heard;
- To accumulate all the roots of goodness of bodhisattvas;
- To become fully accomplished in the world-transcending provisions for the path;
- To prevent the severance of the wisdom of all-knowledge;
- To instigate the generation of the great vows;
- To explain the genuine meaning;

To completely know the Dharma realm;
 To gladden all bodhisattvas;
 To cultivate the same roots of goodness of all buddhas; and
 To protect and preserve the lineage of all *tathāgatas*.

That is to say, [they have enabled you in this way] so that you will expound on the ten dedications of all bodhisattvas. Son of the Buddha, assisted by the awesome spiritual powers of the Buddha, you should expound on these dharmas, doing so:

To acquire the protective mindfulness of the Buddha;
 To dwell in the family of the buddhas;
 To increase world-transcending meritorious qualities;
 To acquire the light of the *dhāraṇīs*;
 To enter the unimpeded Dharma of the Buddha;
 To everywhere illuminate the Dharma realm with great light;
 To accumulate the pure dharmas free of all faults;
 To abide in the realm of vast wisdom; and
 To acquire the unimpeded light of the Dharma.”

Then the buddhas bestowed on Vajra Banner Bodhisattva: measureless wisdom; unimpeded eloquence; skillful means for distinguishing statements and meanings; unimpeded Dharma light; a body the same as that of the Tathāgata; a pure voice possessed of countless different tones; the bodhisattvas’ inconceivable samādhi of skillful contemplation; the wisdom that dedicates all indestructible roots of goodness; the perfection of skillful means in contemplating all dharmas; and uninterrupted eloquence in explaining all dharmas in all places.

Vajra Banner Bodhisattva then explained the ten kinds of dedications expounded on by all buddhas of the three periods of time, namely:

First, the dedication that saves all beings in the absence of any conception of a being;
 Second, the indestructible dedication;
 Third, the dedication that is the same as that of all buddhas;
 Fourth, the dedication that reaches everywhere;
 Fifth, the dedication of an inexhaustible treasury of meritorious qualities;
 Sixth, the dedication of roots of goodness that penetrates the equality of everyone;
 Seventh, the dedication that equally accords with all beings;
 Eighth, the dedication that has the character of true suchness;
 Ninth, the dedication of the unbound and unattached liberation; and
 Tenth, the dedication that penetrates the measurelessness of the Dharma realm.

As for the first of these ten dedications, “the dedication that saves all beings in the absence of any conception of a being,” Vajra Banner explains that, when this bodhisattva practices the six perfections and the four immeasurable minds, he dedicates his roots of goodness from such practice to benefiting all beings in such a way that they are able to attain purity and remain forever apart from the sufferings of the three wretched destinies. He also dedicates them wishing that he may become for them a shelter, a protector, a refuge, a path, a source of peace, a light, a torch, a lamp, a guide, and a great guide who provides them with great wisdom. In doing so, he dedicates his roots of goodness to all beings equally, even to those who might be hostile or wish him harm. And of course, although Vajra Banner does not say so here in so many words, due to his great wisdom, this bodhisattva all the while understands that there is no such thing as an inherently existent “being” anywhere in any world who is the beneficiary of his dedications, for the conception of a “being” is just a false imputation on what is really only a momentary conjunction of the five aggregates.

With regard to the second of these ten dedications, “the indestructible dedication,” Vajra Banner begins by noting that this bodhisattva attains indestructible faith in all *tathāgatas*, in all bodhisattvas, in all dharmas of the Buddha, in all teachings of the Buddha, in all beings, in all dharmas of purity, in the path of all bodhisattvas’ dedications, in all bodhisattva masters of the Dharma, in all buddhas’ sovereign mastery of the super-knowledges, and in all bodhisattvas’ practice of skillful means. When the bodhisattva dedicates all roots of goodness, although he adapts to beings’ circumstances in *saṃsāra*, he still does not change. In seeking all-knowledge, he never retreats. None of the dharmas of the world are able to either change him or cause him to be moved. Because this bodhisattva’s resolve is indestructible, his dedications are indestructible.

In discussing the third of these ten dedications, “the dedication that is the same as that of all buddhas,” Vajra Banner Bodhisattva begins by saying that this bodhisattva-*mahāsattva* accords with all buddhas, the *bhagavats*, of the past, future, and present in his cultivation and training in the path of dedications. Later on, he says that this bodhisattva has this thought: “Just as, when all buddhas of the past cultivated the bodhisattva practices, they dedicated all their roots of goodness in this way, and just as those of the future shall do so and those of the present now also do so, so too should I now also resolve, in the same way as all those buddhas, to dedicate all roots of goodness.”

As for the fourth of these ten dedications, “the dedication that reaches everywhere,” Vajra Banner says that this bodhisattva reflects in this manner: “May the power of the meritorious qualities associated with these roots of goodness reach everywhere. Just as the apex of reality has no place it does not reach as it reaches all things, reaches all worlds, reaches all beings, reaches all lands, reaches all dharmas, reaches all of empty space, reaches

all three periods of time, reaches all that is either conditioned or unconditioned, and reaches the sounds of all speech, may it be that these roots of goodness also in this same way everywhere reach the places in which the *tathāgatas* dwell to serve as an offering to all buddhas of the three periods of time, facilitating the complete fulfillment of what was vowed by the buddhas of the past, facilitating the perfectly replete adornments of all buddhas of the future, and enabling all buddhas of the present as well as their lands and congregations at their sites of enlightenment to everywhere fill empty space and the Dharma realm." Later on, Vajra Banner said, "When the bodhisattva-*mahāsattva* abides in this dedication:

He acquires physical actions that reach everywhere by which he is everywhere able to respond by appearing in all worlds;

He acquires verbal actions that reach everywhere by which he expounds the Dharma in all worlds;

He acquires mental actions that reach everywhere by which he absorbs and upholds the Dharma proclaimed by all buddhas;

He acquires the spiritual superknowledge of psycho-physical travel that reaches everywhere by which he adapts to beings' minds and goes forth in response to them all;

He acquires wisdom concordant with realizations that reaches everywhere by which he is everywhere able to fully comprehend all dharmas;

He acquires complete-retention [*dhāraṇī* formulae] and eloquence that reaches everywhere by which he adapts to beings' minds and causes them to feel happy;

He acquires entry into the Dharma realm that reaches everywhere by which he everywhere enters all worlds even within a single pore;

He acquires a pervasively penetrating body that reaches everywhere by which he everywhere enters the bodies of all beings through entering the body of but a single being;

He acquires universal vision of kalpas that reaches everywhere by which he always sees all *tathāgatas* in every kalpa; and

He acquires all-seeing mindfulness that reaches everywhere by which, even in each successive mind-moment, all buddhas appear directly before him."

In discussing the fifth of these ten dedications, "the dedication of an inexhaustible treasury of meritorious qualities," Vajra Banner says that this bodhisattva acquires ten inexhaustible treasuries consisting of: the inexhaustible treasury of seeing the buddhas; the inexhaustible treasury of penetrating dharmas; the inexhaustible treasury of remembrance; the inexhaustible treasury of definite wisdom; the inexhaustible treasury of

understanding meanings and their import; the inexhaustible treasury of boundless awakened understanding; the inexhaustible treasury of merit; the inexhaustible treasury of courageous wisdom; the inexhaustible treasury of definite eloquence; and the inexhaustible treasury of the ten powers and the fearlessnesses.

Regarding the sixth of these ten dedications which is first listed as “the dedication of roots of goodness that penetrates the equality of everyone,” but which is later called “the dedication to strengthening everyone’s roots of goodness,” in one of many illustrations of this, Vajra Banner Bodhisattva says that this bodhisattva dedicates all of his roots goodness from his practice of giving as follows:

May all beings become trained in purity;

May all beings extinguish the afflictions and purify all buddha *kṣētras*;

May all beings, with a pure mind, pervade the Dharma realm in but a single mind-moment;

May all beings have wisdom that completely fills empty space and the Dharma realm;

May all beings attain all-knowledge, everywhere penetrate the three periods of time, and train beings, in all times forever turning the irreversible wheel of the pure Dharma;

May all beings perfect all-knowledge and become well able to manifest spiritual superknowledges and skillful means to benefit beings;

May all beings become able to awaken to and enter the bodhi of the buddhas and always incessantly expound on right Dharma in all worlds of the ten directions, doing so until the very end of future kalpas, thereby enabling all beings everywhere to hear and understand it;

May all beings cultivate the bodhisattva practices for countless kalpas and completely fulfill them all;

May all beings cultivate the bodhisattva practices for countless kalpas in all worlds that can be described among all types of worlds, having none in which they do not become pervasively present, whether those worlds be defiled or immaculate, small or immense, coarse or subtle, inverted or upward-facing, or adorned in but one way or adorned in many different ways; and

May all beings always perform the works of all buddhas of the three periods of time, doing so in every successive mind-moment as they teach beings and continue to progress toward all-knowledge.

In discussing the seventh of these ten dedications, “the dedication that equally accords with all beings,” Vajra Banner Bodhisattva said that this bodhisattva “accords with whatever roots of goodness have been accumulated, namely: small roots of goodness, great roots of goodness, vast roots

of goodness, abundant roots of goodness, measureless roots of goodness, various roots of goodness, roots of goodness as numerous as atoms, *asaṃkhyeyas* of roots of goodness, boundlessly many roots of goodness, inconceivably many roots of goodness, immeasurably many roots of goodness, roots of goodness related to the sphere of the buddhas, roots of goodness related to the sphere of the Dharma, roots of goodness related to the sphere of the Sangha, roots of goodness related to the sphere of good spiritual guides, roots of goodness related to the sphere of all beings, roots of goodness related to the sphere of skillful means, roots of goodness related to cultivating all good thoughts, roots of goodness related to inward objects, roots of goodness related to outward objects, roots of goodness related to the sphere of the boundlessly many aids to enlightenment, roots of goodness related to diligently cultivating giving away everything, roots of goodness related to the supreme resolve to maintain ultimate purity in observing the moral precepts, roots of goodness related to patience in which one maintains equanimity in all things and has nothing one cannot endure, roots of goodness related to always being vigorous and maintaining irreversible resolve, roots of goodness related to using great skillful means to enter countless *samādhis*, roots of goodness related to using wisdom in skillful contemplations, roots of goodness related to knowing the differences in all beings' mental behavior, roots of goodness related to accumulating boundless meritorious qualities, roots of goodness related to diligently cultivating the bodhisattva's actions and practices, and roots of goodness related to protecting and nurturing those in all worlds."

As for the eighth of these ten dedications, "the dedication that has the character of true suchness," Vajra Banner Bodhisattva described one hundred ways in which the bodhisattva's dedications of roots of goodness have the character of true suchness, beginning with "Just as true suchness is boundlessly pervasive, so too it is with [the bodhisattva's] dedications of roots of goodness, for they are boundlessly pervasive," and ending with, "Just as true suchness is ultimately pure and does not coexist with any afflictions, so too it is with the bodhisattva's dedications of roots of goodness, for they are able to extinguish all beings' afflictions and bring about the perfect fulfillment of all forms of pure wisdom."

In speaking of the ninth of these ten dedications, "the dedication of the unbound and unattached liberation," after describing some sixty-one ways in which the bodhisattva carries out the dedication of the unbound and unattached liberation, Vajra Banner Bodhisattva said that "the bodhisattva-*mahāsattva* dedicates his roots of goodness in these ways, namely with unattached and unbound liberation of mind, with unattached and unbound liberation of the body, with unattached and unbound liberation of the mouth, with unattached and unbound liberation of actions, with unattached and unbound liberation of karmic

rewards, with unattached and unbound liberation in relation to worlds, with unattached and unbound liberation in relation to buddha *kṣetras*, with unattached and unbound liberation in relation to beings, with unattached and unbound liberation in relation to dharmas; and with unattached and unbound liberation in relation to knowledge.”

In describing the tenth of these ten dedications which is first referred to as “the dedication that penetrates the measurelessness of the Dharma realm” and later referred to as “the dedication that is as measureless as the Dharma realm,” Vajra Banner Bodhisattva said that the bodhisattva “also dedicates roots of goodness in these ways, namely: wishing to see countless buddhas commensurate with the Dharma realm, wishing to train countless beings commensurate with the Dharma realm, wishing to support and sustain countless buddha *kṣetras* commensurate with the Dharma realm, wishing to realize countless types of bodhisattva knowledge commensurate with the Dharma realm, wishing to acquire countless fearlessnesses commensurate with the Dharma realm, wishing to perfect countless bodhisattva *dhāraṇī* formulae commensurate with the Dharma realm, wishing to acquire countless inconceivable bodhisattva abodes commensurate with the Dharma realm, wishing to possess countless meritorious qualities commensurate with the Dharma realm, and wishing to fulfill countless roots of goodness from benefiting beings commensurate with the Dharma realm.”

Dharma Banner later concluded his discussion of this tenth dedication by saying: “Sons of the Buddha, the bodhisattva-*mahāsattva* also dedicates these roots of goodness in these ways: dedicating them to abiding in the abodes as measureless as the Dharma realm; dedicating them to abiding in the physical karma as measureless as the Dharma realm; dedicating them to abiding in the verbal karma as measureless as the Dharma realm; dedicating them to abiding in the mental karma as measureless as the Dharma realm; dedicating them to abiding in the form as measureless as the Dharma realm; dedicating them to abiding in the feelings, perceptions, karmic formative factors, and consciousnesses as measureless as the Dharma realm; dedicating them to abiding in the aggregates as measureless as the Dharma realm; dedicating them to abiding in the sense realms as measureless as the Dharma realm; dedicating them to abiding in the sense bases as measureless as the Dharma realm; dedicating them to abiding in the inwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the outwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the [instances of the] initial setting forth as measureless as the Dharma realm; dedicating them to abiding in the profound thought as measureless as the Dharma realm; dedicating them to abiding in the skillful means as measureless as the Dharma realm; dedicating them to abiding in the resolute faith as measureless as the Dharma realm; dedicating them to abiding in the faculties as measureless as the Dharma realm; dedicating them to abiding in the past, present,

and future periods of time as measureless as the Dharma realm; dedicating them to abiding in the karmic retributions as measureless as the Dharma realm; dedicating them to abiding in the defilement and purity as measureless as the Dharma realm; dedicating them to abiding in the beings as measureless as the Dharma realm; dedicating them to abiding in the buddha *kṣētras* as measureless as the Dharma realm; dedicating them to abiding in the dharmas as measureless as the Dharma realm; dedicating them to abiding in the light of the world as measureless as the Dharma realm; dedicating them to abiding in the buddhas and bodhisattvas as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva conduct and vows as measureless as the Dharma realm; dedicating them to abiding in the emancipation as measureless as the Dharma realm; dedicating them to abiding in the bodhisattva teaching and training as measureless as the Dharma realm; dedicating them to abiding in the non-duality as measureless as the Dharma realm; and dedicating them to abiding in the congregations and sites of enlightenment as measureless as the Dharma realm.

Sons of the Buddha, when the bodhisattva-*mahāsattva* makes dedications in ways such as these: he abides in pure bodies as measureless as the Dharma realm; he abides in pure speech as measureless as the Dharma realm; he abides in pure minds as measureless as the Dharma realm; he abides in all bodhisattvas' pure conduct and vows as measureless as the Dharma realm; he abides in pure congregations and sites of enlightenment as measureless as the Dharma realm; he abides in pure wisdom as measureless as the Dharma realm with which he extensively explains all dharmas for all bodhisattvas; he abides in bodies as measureless as the Dharma realm that are able to enter all worlds throughout the Dharma realm; and he abides in pure fearlessness arising from the light of all dharmas that is as measureless as the Dharma realm. Thus he is able with but a single voice to completely cut away all beings' nets of doubt and then, by adapting to their faculties and inclinations, he enables them to be happy and come to dwell in the unexcelled knowledge of all modes, the fearlessnesses, the masterful spiritual superknowledges, and the dharmas of emancipation."

When Vajra Banner finished discussing this last one of the ten dedications, due to the Buddha's powers, the worlds of the ten directions moved and shook in six ways, whereupon, again due to the Buddha's powers, it rained down many kinds of celestial flowers, garlands, incense, fragrances, raiment, jewels, and other such things, whereupon the devas all exclaimed, "Good indeed!" bowed down in reverence, and offered music and songs of praise to the Tathāgata. Countless devas emanated great light that everywhere illuminated all the buddha lands throughout all of empty space.

Just as this Dharma was proclaimed within the Tuṣita Heaven palace in this world, so too did this also occur in the same manner in all the Tuṣita Heaven palaces in all worlds throughout the ten directions.

At that time, again due to the spiritual powers of the Buddha, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras*, there came bodhisattvas as numerous as the atoms in a hundred myriads of buddha *kṣetras*. Filling up the ten directions, they then spoke these words in unison:

“It is good indeed, good indeed, O Son of the Buddha, that you have now been able to expound on these great dedications. O Son of the Buddha, we all have the same name, ‘Vajra Banner,’ and we have all come to visit this land from the abode of Vajra Banner Buddha in the Vajra Light World. Due to the Buddha’s spiritual powers, this Dharma is also being spoken in all those worlds where the congregations, retinues, language, and meanings of the sentences spoken are all just as set forth here, without anything being added or removed. We have all received the aid of the Buddha’s spiritual powers in coming here from those lands to serve as witnesses. And just as we have come to this assembly to serve as witnesses for you, so too, in this same way, groups of bodhisattvas come to serve as witnesses in all the jewel-adorned palaces of the Tuṣita Heavens in all worlds throughout the ten directions.”

Vajra Banner then finished this chapter on the ten dedications with a verse of fifty-one summarizing stanzas.

CHAPTER 26

The Ten Grounds

This chapter on the ten bodhisattva grounds begins when the Bhagavat was residing in the Maṇi Jewel Treasury Palace of the Paranirmita Vaśavartin Heaven King, together with an assembly of great bodhisattvas headed by Vajragarbha Bodhisattva. All of those bodhisattvas had already achieved irreversibility in their progression toward *anuttara-samyak-saṃbodhi*. They had all come to assemble there from the worlds of other regions.

Aided by the Buddha's spiritual powers, Vajragarbha Bodhisattva entered "the bodhisattva's great wisdom light samādhi." After he entered this samādhi, from beyond a number of worlds in each of the ten directions as numerous as the atoms in ten *koṭis* of buddha lands, buddhas as numerous as the atoms in ten *koṭis* of buddha lands, all of them identically named "Vajragarbha," immediately appeared directly before him, praised him, and bestowed qualities, capacities, and powers on him enabling him to hold forth on the bodhisattva grounds transited by the great bodhisattvas as they proceed from the time of their initial resolve to attain highest bodhi to the highest level of bodhisattva path attainment, the realization of buddhahood.

Those buddhas then each extended their right hands and touched the crown of Vajragarbha Bodhisattva's head after which Vajragarbha bodhisattva emerged from samādhi and began to expound on the ten bodhisattva grounds, beginning by listing them as follows:

- First, the Ground of Joyfulness;
- Second, the Ground of Stainlessness;
- Third, the Ground of Shining Light;
- Fourth, the Ground of Blazing Brilliance;
- Fifth, the Difficult-to-Conquer Ground;
- Sixth, the Ground of Direct Presence;
- Seventh, the Far-Reaching Ground;
- Eighth, the Ground of Immovability;
- Ninth, the Ground of Excellent Intelligence;
- Tenth, the Ground of the Dharma Cloud.

Having listed the names of the ten bodhisattva grounds, Vajragarbha Bodhisattva suddenly fell silent, still not beginning to teach them even after three requests to do so by Liberation Moon Bodhisattva followed by a request to do so made by that entire congregation of bodhisattvas.

The Buddha then emanated light from between his brows and all buddhas of the ten directions also emanated light from between their brows. From the midst of this light, there then resounded five stanzas of verse requesting Vajragarbha to teach this dharma of the ten bodhisattva grounds. Only then did Vajragarbha begin to teach this dharma, beginning with his explanation of the first ground, the joyfulness ground.

In teaching the first bodhisattva ground, Vajragarbha spoke of the qualifications of the bodhisattva cultivating this ground, the motivations of this bodhisattva, the characteristics of this bodhisattva's resolve to attain bodhi, the consequences of his generating his bodhisattva vow, the endowment of this bodhisattva with abundant joy, faith, delight, happiness, exultation, ebullience, fortitude, noncontentiousness, harmlessness, and avoidance of anger, and ten bases for this bodhisattva's joyfulness. He then spoke of this bodhisattva's ten reflections on why he feels joyful.

Vajragarbha then spoke of five kinds of fearfulness from which this first-ground bodhisattva is forever freed, thirty of this bodhisattva's grounds-purifying practices, this bodhisattva's ten great vows, this bodhisattva's mental qualities and faith, this bodhisattva's reflections on the Dharma and beings, this first-ground bodhisattva's ensuing resolve, renunciation, and purification of the ground, this bodhisattva's seeing and serving of countless buddhas, this bodhisattva's practice of the means of attraction and *pāramitās*, and this bodhisattva's acquisition of further knowledge about the grounds. After further comments about this first-ground bodhisattva's position as a member of royalty or nobility, his use of the four means of attraction, his mindfulness, his aspiration to serve beings, and the results of this bodhisattva's leaving the home life, he then finished his teaching on the first ground with some forty-five stanzas of summarizing verse.

After the bodhisattvas attending this teaching celebrated Vajragarbha's teaching of the ground of joyfulness, Liberation Moon requested that Vajragarbha Bodhisattva continue with the teaching of the second ground, the ground of stainlessness.

Vajragarbha began by speaking of the second-ground bodhisattva's ten resolute intentions. He then continued by speaking of this bodhisattva's observance of the ten courses of good karmic action and the karmic fruits of observing them, this bodhisattva's reflection on the karmic retributions arising from indulgence in the ten courses of unwholesome karmic action, his renunciation of the ten bad actions and his arousing of ten kinds of altruistic motivation, this bodhisattva's reflections on the plight of beings and his resolve to rescue them, this bodhisattva's seeing and serving countless buddhas, his purification of this bodhisattva ground, his practice of the "pleasing words" means of attraction and *pāramitās*, this bodhisattva's position as a wheel-turning sage king who enables beings

to do away with miserliness and karmic transgressions, his mindfulness, his aspiration to serve beings, the results of his leaving the home life, his attainment of samādhis, his ability to manifest a thousand bodies and his ability to manifest a thousand bodhisattvas to serve in the retinue of each of those bodies.

Vajragarbha then concluded his teachings on the ground of stainlessness with fifteen summarizing stanzas.

Vajragarbha then launched into his teaching of the third ground, the ground of shining light, beginning with listing ten resolute intentions that serve as bases for entering the third ground. He then spoke of this bodhisattva's contemplation of all conditioned dharmas, his renunciation and quest to attain the knowledge of a buddha, this bodhisattva's ten sympathetic mental intentions toward beings, his generation and practice of great vigor, his conquest of the meditative absorptions, his development of the four immeasurable minds of loving kindness, compassion, sympathetic joy, and equanimity, his development of the superknowledges, this bodhisattva's acquisition of the heavenly ear, his knowledge of others' thoughts, his recall of past lives, his attainment of the heavenly eye, and his vow-determined rebirth independent of the *dhyāna* heavens. He then spoke of this bodhisattva's seeing and serving of countless buddhas, his karmic purification, and his practice of the "beneficial actions" means of attraction and the perfection of patience.

Vajragarbha then spoke of this bodhisattva's station as a king of the Heaven of the Thirty-three who uses skillful means to enable beings to abandon desire, his practice of mindfulness, his aspiration to serve beings, and the consequences of this third-ground bodhisattva's application of vigor and vows, after which he concluded his teachings on the third ground with a verse of eighteen summarizing stanzas.

Vajragarbha began his discussion of the fourth bodhisattva ground by speaking of the ten gateways to Dharma Light as bases for entering the fourth ground, the ground of blazing brilliance. He then spoke of this bodhisattva's ten knowledge-maturing dharmas as means to birth into the clan of the buddhas after which he spoke of this bodhisattva's practice of the thirty-seven enlightenment factors consisting of the four stations of mindfulness, the four right efforts, the four bases of psychic power, the five roots, the five powers, the seven limbs of enlightenment, and the eight-fold path. He next spoke of this bodhisattva's ten aims in practicing the thirty-seven enlightenment factors, his abandonment of wrong views, attachments, and defiled actions, and his mental and personal qualities gained in the bodhisattva's cultivation of the path.

Vajragarbha then spoke of this fourth-ground bodhisattva's acquisition of ten kinds of vigor and the other qualities developed in the course of his cultivation of the fourth ground, after which he spoke of this bodhisattva's

seeing and serving countless buddhas, his purification of resolute intentions and faith, the radiance of his roots of goodness, his practice of the “joint endeavors” means of attraction, and his practice of the perfection of vigor.

Vajragarbha then spoke of this fourth-ground bodhisattva’s station as a Suyāma Heaven king who uses skillful means to enable beings to rid themselves of personality view and other such delusions, after which he spoke of this bodhisattva’s mindfulness in using the four means of attraction, this bodhisattva’s aspiration to serve beings, and the consequences of this bodhisattva’s application of vigor and vows, whereupon Vajragarbha finished his discussion of the fourth ground with a verse consisting of seventeen summarizing stanzas.

Vajragarbha Bodhisattva began his discussion of the fifth bodhisattva ground, the “difficult-to-conquer” ground, by speaking of ten impartial pure resolute intentions that a candidate for cultivation of this ground should practice. He next spoke of the bodhisattva’s bases for generating the irreversible bodhi resolve, the bodhisattva’s knowledge of the four truths, the bodhisattva’s resultant generation of compassion and kindness, and the bodhisattva’s contemplation of causality in the plight of beings as they flow along, trapped in the sufferings of *saṃsāra*, due to which he resolves to cultivate merit and wisdom, the provisions for the path to buddhahood, as he strives endlessly to lead beings to acquire the ten powers of a fully enlightened buddha.

Vajragarbha next spoke of this bodhisattva’s compassionate dedication of his roots of goodness, this bodhisattva’s qualities and their bases, the methods this bodhisattva uses in teaching beings, this bodhisattva’s adoption of a wide array of means to benefit beings, the bodhisattva’s seeing and serving of countless buddhas, his purification of his roots of goodness, and his practice of the *pāramitās*.

He next spoke of the fifth-ground bodhisattva’s station as a Tuṣita Heaven king, his skill in refuting the wrong views of non-Buddhist religious traditions, his ability to enable other beings to abide in genuine truth, his aspiration to serve beings, and the consequences of the Bodhisattva’s application of vigor and vows, after which Vajragarbha concluded his discussion of this fifth bodhisattva ground with a verse consisting of twenty-two summarizing stanzas.

In commencing his discussion of the sixth bodhisattva ground, the ground of direct presence, Vajragarbha first spoke of ten dharmas of identity enabling access to the sixth ground, then spoke of entry into the sixth ground, the development of acquiescent patience, and the primacy for this bodhisattva of the great compassion, after which he discussed this bodhisattva’s close contemplation of causality in cyclic existence, this bodhisattva’s contemplation of mind as the basis of all existence, his contemplation of the two functions of each link of the causal chain,

his contemplation of production and destruction of the causal chain, his contemplation of the inseparability in the functions of adjacent links of the causal chain, and his contemplation of the twelve links as constituents of three paths (afflictions, karmic actions, and suffering). He then spoke of the twelve links' correlation with the three periods of time and with the three kinds of suffering, after which he spoke of his contemplation of the twelve links' arising and ceasing via causes and conditions. He next spoke of how ignorance and volitional actions conduce to karmic bondage and how, if they are extinguished, karmic bondage then ceases, after which he spoke of contemplation of the links in terms of "utter nonexistence" and "utter cessation." He then finished this discussion of causality with a summary listing of ten contemplations of the twelve causal factors, after which he discussed the bodhisattva's acquisition of the three gates to liberation (emptiness, signlessness, and wishlessness), his compassionate reluctance to proceed to final nirvāṇa, and the bodhisattva's samādhis in relation to the three gates to liberation.

Vajragarbha Bodhisattva next listed this bodhisattva's ten types of resolute intentions and their consequences, this bodhisattva's *prajñāpāramitā* practice and acquisition of patience, his seeing and serving of countless buddhas, his purifying good roots, his specialization in the perfection of wisdom, the bodhisattva's station as a Skillful Transformations Heaven king who enables beings to relinquish arrogance and deeply comprehend conditioned origination. After next speaking of this bodhisattva's mindfulness in the means of attraction, his aspiration to serve beings, and the consequences of the bodhisattva's application of vigor and vows, Vajragarbha concluded his discussion of the sixth bodhisattva ground with a verse consisting of twenty-two summarizing stanzas.

In commencing his discussion of the seventh bodhisattva ground, the far-reaching ground, Vajragarbha Bodhisattva first spoke of the ten types of skillful means and wisdom enabling access to the seventh bodhisattva ground, after which he listed this bodhisattva's twenty kinds of penetrating comprehension. He then spoke of this bodhisattva's adoption of effortlessness, nondiscrimination, and meditative practice and his practice of the ten *pāramitās* and all the other dharmas leading to bodhi.

After Liberation Moon asked about this bodhisattva's practice of the enlightenment factors, Vajragarbha replied that, although this practice is fulfilled on all ten grounds, it is especially on the seventh ground that the bodhisattva's vigorous cultivation of the enlightenment factors becomes most completely fulfilled.

Liberation Moon then asked about this seventh-ground bodhisattva's transcendence of the afflictions. Vajragarbha replied by confirming that the seventh-ground bodhisattva has stepped beyond the many sorts of afflictions and succeeds in perfecting his physical, verbal, and mental actions.

Vajragarbha next discussed this bodhisattva's conquest of samādhis and the unproduced-dharmas patience and noted that it is on this ground that the bodhisattva finally steps beyond the grounds of the practitioners of the two vehicles. Replying to Liberation Moon's question about the cessation concentration, Vajragarbha explains that, beginning with the seventh ground, the bodhisattva can freely enter and emerge from the cessation samādhi.

Vajragarbha next explained ten paradoxical aspects of this seventh-ground bodhisattva, beginning with the fact that, although this bodhisattva continues to manifest within *samsāra*, he still constantly abides in nirvāṇa. Vajragarbha then spoke of this bodhisattva's seeing and serving of countless buddhas, his purification of roots of goodness, his focus on the skillful means *pāramitā*, his station as a Vaśavartin Heaven king who uses skillful means to draw others into the realization of knowledge and hence to advancement on the path.

Then, after speaking of this bodhisattva's mindfulness in the four means of attraction and in his quest to gain all-knowledge, and after speaking of the consequences of this bodhisattva's application of vigor and vows, Vajragarbha concluded the discussion of the seventh bodhisattva ground with a verse consisting of twenty-one summarizing stanzas.

In commencing his discussion of the eighth bodhisattva ground, the ground of immovability, Vajragarbha Bodhisattva spoke of ten accomplishments associated with entering the eighth ground, ten types of penetrating comprehension acquired when entering the eighth ground, and the unproduced-dharmas patience as the basis for this bodhisattva's "profound practice" which he likened to that of a bhikshu who has perfected the superknowledges and absorptions to the point where all movement of the mind, all recollective thought, and all discriminations have entirely ceased. He then likened eighth-ground practice to someone awakening from a river-fording dream who then immediately ceases all deliberately effortful action.

Vajragarbha then spoke of all buddhas appearing directly before the eighth-ground bodhisattva, the importance of this, the reasons for this, and the reasons why this bodhisattva's practices are so measureless. He next spoke of this bodhisattva's contemplation of the realm of all-knowledge, his knowledge of the arising and destruction of worlds, his knowledge of the four elements, his knowledge of atoms' manifestations in worlds and beings, his knowledge of the three realms of existence, his application of knowledge in taking on adaptive births to teach beings, his transcendence of discriminations and knowledge of ten kinds of bodies, his manifestation of different types of bodies for beings, his knowledge of beings' bodies, his knowledge of the bodies of lands, his knowledge of retribution and names associated with the bodies of *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas, his knowledge of *tathāgata* bodies, his

knowledge of the knowledge body, his knowledge of the Dharma body, and his knowledge of the empty space body.

Vajragarbha then spoke of the ten characteristic aspects of this eighth-ground bodhisattva, his ten types of power, his ten names, and his other additional qualities and practice aspects. He next speaks of this bodhisattva's seeing and serving of countless buddhas, his receiving of Dharma light from the buddhas, the radiance of his roots of goodness, his emanation of light, his focus on the skillful means *pāramitā*, his station as a king of the Great Brahma Heaven who bestows the path of the *pāramitās* on *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas, and his mindfulness in the practice of the four means of attraction. After speaking of the eighth-ground bodhisattva's aspiration to serve beings and the consequences of his application of vigor and vows, Vajragarbha Bodhisattva concluded his discussion of the eighth-ground bodhisattva with a verse consisting of twenty-two summarizing stanzas.

In beginning his explanation of the ninth bodhisattva ground, the excellent intelligence ground, Vajragarbha Bodhisattva spoke of ten earnestly pursued endeavors enabling this bodhisattva to enter the ninth ground, his ten types of reality-based knowledge of karmic effects, his reality-based knowledge of beings' entangling thickets or difficulties, his ten types of reality-based knowledge of the characteristics of beings' minds, his types of reality-based knowledge of the afflictions' characteristics, his ten types of reality-based knowledge of the characteristics of karmic actions, his ten types of reality-based knowledge of beings' faculties, his knowledge of resolute beliefs, sense realms, and resolute intentions, his knowledge of the characteristics associated with the latent tendencies, his knowledge of the characteristics associated with births, his knowledge of the characteristics of the habitual karmic propensities, and his knowledge of those who are fixed in what is right, fixed in what is wrong, or not yet fixed in either respect.

Vajragarbha then continued by discussing this bodhisattva's command of the four types of unimpeded knowledge, including the ten permutations of his expertise in those four unimpeded knowledges. He next spoke of this bodhisattva's acquisition of *dhāraṇīs*, his additional receipt of Dharma from all buddhas, his expounding on Dharma throughout a great trichiliocosm, his ten types of voice-like expression in teaching beings, his independent command of countless simultaneous voices, and his redoubled vigor in quest of the light of knowledge. He then spoke of this bodhisattva's seeing and serving of countless buddhas, the purity of his roots of goodness, his focus on the powers *pāramitā*, this bodhisattva's station as a king of the Great Brahma Heaven who is able to expound on the *pāramitās* for both two-vehicles practitioners and bodhisattvas, his mindfulness in practicing the four means of attraction, his aspiration to serve beings and the consequences of the bodhisattva's application of vigor and vows. Vajragarbha Bodhisattva

then concluded his discussion of the ninth-ground bodhisattva with a verse consisting of twenty-four summarizing stanzas.

Vajragarbha Bodhisattva then began his explanation of the tenth bodhisattva ground, the Dharma cloud ground, by telling Liberation Moon Bodhisattva of ten categories of practice preliminary to entering this tenth ground. He then spoke of this bodhisattva's subsequent acquisition of ten samādhis, followed by his access to countless other samādhis among which the last one manifests an immense radiant lotus blossom atop which this bodhisattva sits encircled by his retinue of bodhisattvas. Vajragarbha then tells of this bodhisattva's body emanating light rays that illuminate ten realms of beings and then form a canopy that presents offerings to all buddhas and then circle around all buddhas and enter their feet, whereupon the bodhisattvas from each of the ten directions arrive, make offerings, and enter samādhi. Those bodhisattvas then emanate light from their chests that enter this bodhisattva's chest, whereupon all buddhas send forth light that enters the crown of this bodhisattva's head. This bodhisattva acquires samādhis and receives the consecration from all buddhas in a manner similar to the manner in which the wheel-turning sage king receives his consecration.

Vajragarbha Bodhisattva then spoke of the capacities that arise from this bodhisattva's consecration of his attainment of the Dharma cloud ground including his knowing in accordance with reality attainment as it takes place in ten realms and in many other circumstances, his knowledge of ten types of transformation, his knowledge of sustaining bases, his knowledge of subtleties of practice, his knowledge of the Tathāgata's secrets, his knowledge of the interpenetration of kalpas, his knowing of the Tathāgata's types of penetrating knowledge, his acquisition of countless liberations, his countless samādhis, *dhāraṇīs*, and superknowledges, and his limitless memory power.

Liberation Moon Bodhisattva then asked about the limits of this bodhisattva's memory, after which Vajragarbha Bodhisattva replied that the capacity of this bodhisattva's memory is so great that it cannot be grasped by numerical calculation and can only be understood by resort to analogies.

Vajragarbha Bodhisattva then spoke of this Dharma cloud ground bodhisattva's great Dharma rain that he lets fall in countless lands, after which he speaks of this bodhisattva's use of spiritual powers in the transformation of worlds. After he expounds at length on this, the assembled congregants then wonder, "What more could even a Buddha do?" Vajragarbha then entered "the nature of the physical form of all buddha lands samādhi" to provide the congregants with a direct metaphysical understanding of this matter.

Vajragarbha then spoke of the nature of this bodhisattva's practice and insuperable wisdom light and compared this bodhisattva's wisdom light

to that of real gold and to that of the Maheśvara Heaven king. He next spoke of the buddhas' ongoing teaching of this bodhisattva, this tenth-ground bodhisattva's focus on the knowledges *pāramitā*, his station as a Maheśvara Heaven king with great command of Dharma, this bodhisattva's mindfulness in the practice of the four means of attraction, his aspiration to serve beings, and the consequences of this bodhisattva's application of vigor and vows.

Having explained all ten of the bodhisattva grounds, Vajragarbha Bodhisattva then set forth analogies by which he compared the ten grounds to ten kings of mountains among which the tenth ground is compared to Mount Sumeru, the king of all mountains. He then compared the ten grounds to ten aspects of the great ocean and to a large *mañi* jewel.

Vajragarbha then spoke of the prerequisite conditions for even being able to hear the ten grounds teachings after which Liberation Moon Bodhisattva asked how much merit is gained by hearing this teaching. Vajragarbha replied that this merit is of the same sort as the merit of all-knowledge.

After this, because of the spiritual powers of the Buddha and because of the very nature of the Dharma, countless lands in all ten directions underwent six types and eighteen varieties of movement.

The bodhisattvas of the ten directions then attested to the universality of this teaching, after which, augmented by the Buddha's supporting powers, Vajragarbha Bodhisattva presented forty-two stanzas of verses summarizing the tenth ground and the ten grounds chapter.

CHAPTER 27

The Ten Samādhis

The seventh assembly and this “ten samādhis” chapter begins with the Buddha again in the state of Magadha at the site of his enlightenment, in the Hall of Universal Radiance, together with bodhisattva-*mahāsattvas* as numerous as the atoms in ten buddha *kṣētras*, all of whom had already entered the crown-anointing stage of consecration. After the listing of the names of one hundred of these marvelously accomplished bodhisattva-*mahāsattvas*, aided by the Buddha’s spiritual powers, Universal Eye Bodhisattva asked the Buddha how many samādhis and liberations have been perfected by Samantabhadra Bodhisattva and the multitudes of bodhisattvas who abide in all the practices and vows of Samantabhadra that they are able to ceaselessly exercise sovereign mastery in the spiritual superknowledges and transformations.

After praising Universal Eye for asking this question, the Buddha praised Samantabhadra Bodhisattva as one who has perfected inconceivably many spiritual superknowledges to a degree that surpasses all other bodhisattvas. After praising more of Samantabhadra’s qualities and accomplishments, the Buddha told Universal Eye that, given that Samantabhadra is now present, he should ask Samantabhadra this question directly as he will surely tell Universal Eye about his samādhis, sovereign masteries, and liberations.

On hearing the name of Samantabhadra, the multitude of bodhisattvas in that congregation immediately acquired an inconceivable and measureless samādhi in which they saw all buddhas manifest directly before them and acquired the powers of the Tathāgata. Those bodhisattvas looked everywhere for Samantabhadra, but were unable to see him. Universal Eye asked the Buddha where Samantabhadra was then located and the Buddha replied that Samantabhadra was indeed there and that he had not moved at all. After all the bodhisattvas bowed in reverence to Samantabhadra, praying to be able to see him, Samantabhadra’s form body appeared sitting next to the Buddha on a lotus flower throne, myriad kinds of clouds rained down flowers, garlands, fragrances, incense, canopies, and other such adorning phenomena, an ineffable number of worlds moved and shook in six ways, great light was emanated in an ineffable number of worlds, the wretched destinies disappeared, countless worlds were purified, and an ineffable number of bodhisattvas entered the practices of Samantabhadra, perfected the practices of Samantabhadra, fulfilled the conduct and vows of Samantabhadra, and attained highest enlightenment.

The Tathāgata then told Samantabhadra that he should explain the ten samādhis for the benefit of Universal Eye and the multitudes of other bodhisattvas in the assembly. The Buddha then praised these ten samādhis and listed them as: the great samādhi of universal light; the great samādhi of sublime light; the great samādhi of sequential visitation of all buddha lands everywhere; the great samādhi of pure and deep-minded practice; the great samādhi of the knowledge of the treasury of past adornments; the great samādhi of a treasury of wisdom light; the great samādhi of the complete knowledge of all worlds' buddha adornments; the great samādhi of all beings' different bodies; the great samādhi of sovereign mastery throughout the Dharma realm; and the great samādhi of the unimpeded wheel.

After observing that all great bodhisattvas become able to skillfully enter these ten great samādhis, the Buddha listed ten ways in which those proficient in these samādhis are known, ten universal capacities of such bodhisattvas, ten respects in which these samādhis are gateways, and twenty circumstances typical of bodhisattvas with these samādhis. He then told Samantabhadra that he should clearly distinguish and extensively explain these ten great samādhis of all bodhisattvas, for everyone in the congregation wishes to hear this.

In response to the Buddha's instructions, Samantabhadra Bodhisattva began by explaining the first of the ten samādhis, "the samādhi of universal light," in the course of which he first listed ten kinds of inexhaustible dharmas that a bodhisattva in this samādhi possesses, after which he listed ten kinds of boundless resolve he makes, ten kinds of knowledge he has of different ways of entering samādhi, and ten kinds of knowledge he has of skillful means in entering samādhi.

Samantabhadra next described the second of these samādhis, "the great samādhi of sublime light," in which this bodhisattva is able to enter great trichilocosms as numerous as the atoms in a great trichilocosm and in which he is able to manifest in every one of those worlds bodies as numerous as the atoms in a great trichilocosm, causing every one of those bodies to emanate light rays as numerous as the atoms in a great trichilocosm.

Samantabhadra then explained the third of these samādhis, "the great samādhi of sequential visitation of all buddha lands everywhere," in which the bodhisattva enters it for as briefly as an instant or for as long as countless kalpas during which the bodhisattva makes no discriminations, his mind remains free of any defiling attachment, and, although he abandons these kinds of discriminations, he still uses skillful means involving the spiritual superknowledges so that, when he emerges from this samādhi, he does not ever forget or lose any of its dharmas.

Samantabhadra next described the fourth of these samādhis, "the great samādhi of pure and deep-minded practice," in which this bodhisattva sees countless buddhas more numerous than the atoms in an *asamkhyeya* of worlds, makes offerings to them, poses questions to them, praises their

qualities, praises their impartiality, extols their meritorious qualities, enters their great compassion, acquires their powers, and becomes completely endowed with fearlessness and inexhaustible eloquence with which he explains and expounds on the extremely deep treasury of Dharma.

Samantabhadra then explained the fifth of these samādhis, “the samādhi of the knowledge of the treasury of past adornments,” in which the bodhisattva is able to know the appearance in the world of the buddhas of the past and acquires knowledge of the buddhas of the past, the *kṣetras* of the past, the Dharma gateways of the past, the kalpas of the past, the dharmas of the past, the minds of the past, the understandings of the past, the beings of the past, the afflictions of the past, the ceremonial protocols of the past, and the purity of the past while also entering up to an ineffable-ineffable number of kalpas. When he emerges from this samādhi, he receives ten kinds of crown-anointing consecration dharmas from the Tathāgata with which he speaks with eloquence that does not contradict its meaning, he is inexhaustible in teaching the Dharma, his teachings are impeccable, he is incessantly eloquent, his mind is free of fear, his speech is definitely truthful, he is relied on by beings, he rescues and liberates the beings in the three realms of existence, he possesses the most supreme roots of goodness, and he provides training and guidance in the sublime Dharma.

Samantabhadra next described the sixth of these samādhis, “the samādhi of a treasury of wisdom light,” in which the bodhisattva knows everything about all buddhas in all kalpas of the future, he enters countless kalpas in but a single mind-moment, he is able to enter ten kinds of gateways of retention, he skillfully abides in an ineffable-ineffable number of kalpas and *kṣetras* and knows an ineffable-ineffable number of beings’ characteristics, retributions, practices, and defiled and pure ways of thinking, he enables beings to acquire ten kinds of fruitfulness, and he is revered by the kings of the eight kinds of spiritual beings as well as by human kings.

He then explained the seventh of these samādhis, “the samādhi of the complete knowledge of all worlds’ buddha adornments,” in which the bodhisattva is able to successively enter the worlds in each of the ten directions where he sees all buddhas appear in the world, sees their powers, their feats of easeful mastery, their awesome virtue, their sovereign masteries, their lion’s roar, their practices, their adornments, their spiritual powers and transformations, and their congregations while also being able to go to countless congregations. This bodhisattva perfects ten kinds of swiftness dharmas, acquires ten kinds of Dharma seals, acquires ten kinds of treasuries of vast knowledge, and acquires a body possessed of ten kinds of supreme purity and awesome virtue. He can enable beings

to acquire ten kinds of complete fulfillment and he accomplishes ten kinds of buddha works for the sake of beings.

Samantabhadra then described the eighth of these samādhis, “the samādhi of all beings’ different bodies,” in which the bodhisattva acquires ten kinds of nonattachment. He then narrated how this bodhisattva enters and emerges from this samādhi in many different kinds of bodies, in many different realms, in many different populations of beings, in each of the four elements, in different mountains, in different grains, trees, and forests, in any of the different kinds of adornments, in each of the different sense bases, in the atoms of different worlds, in different periods of time, and finally may even enter in speech and emerge in true suchness. He described how this bodhisattva acquires ten kinds of praiseworthy dharmas, how he acquires ten kinds of illumination, how he acquires ten kinds of effortless-ness, and how he attains perfection in ten kinds of spiritual superknowledges.

Samantabhadra next explained the ninth of these samādhis, “the samādhi of sovereign mastery throughout the Dharma realm,” in which this bodhisattva enters this samādhi on each of his sense bases and in every pore of his own body and is then spontaneously able to know the entire world, to know all worldly dharmas, and to know worlds as numerous as the atoms in an ineffable number of buddha *kṣētras*. In this samādhi, this bodhisattva possesses countless meritorious qualities and he is taken into the care of the buddhas of the ten directions, he acquires ten kinds of oceans, he acquires ten kinds of extraordinary supremacy, and he acquires ten kinds of powers.

Samantabhadra then described the tenth of these samādhis, “the samādhi of the unimpeded wheel,” in which the bodhisattva abides in unimpeded actions of body, mouth, and mind, in which he contemplates all-knowledge, in which he never interrupts his cultivation of Samantabhadra’s vast vows, resolve, practices, or other such practice aspects, and in which this bodhisattva has a lotus flower that is so vast that it extends to the very boundaries of the ten directions and that is produced by his roots of goodness. When this bodhisattva sits on that lotus, his body grows to match the dimensions of the lotus. In this samādhi, this bodhisattva manifests countless transformations with his spiritual superknowledges and is praised by all buddhas of the three periods of time. His practice is vast, signless, unimpeded, and commensurate in scope with the immeasurability and boundlessness of the Dharma realm itself. The bodhi that he has realized is as boundless as empty space and he is entirely free of bonds or attachments. He takes the Dharma realm as his own body and remains free of discriminations. The sphere of his wisdom is inexhaustible, his determination is always intrepid, and his mind is constantly equanimous. He contemplates the ground of the ten powers and uses wisdom in cultivation and training. He takes wisdom as the bridge to all-knowledge, uses the wisdom eye to remain unimpeded

in seeing the Dharma, and skillfully enters all the grounds. He knows the many different kinds of meanings, is able to completely understand every one of all the Dharma gateways, and, of all the great vows, there are none that he does not completely fulfill.

The bodhisattva who enters this tenth great samādhi manifests the realization of the utmost right enlightenment, manifests an ineffable-ineffable number of gateways to realization of right enlightenment, manifests an ineffable-ineffable number of gateways to the turning of the Dharma wheel, manifests an ineffable-ineffable number of gateways to dwelling in the profound mind, manifests the gateways to the transformation of nirvāṇa in an ineffable-ineffable number of vast lands, manifests taking rebirth and cultivating Samantabhadra's practices in an ineffable-ineffable number of different worlds, and manifests an ineffable-ineffable number of *tathāgatas* realizing the utmost right enlightenment beneath the bodhi tree in an ineffable-ineffable number of vast lands, closely surrounded by a congregation consisting of an ineffable-ineffable number of bodhisattvas.

It may be that he cultivates Samantabhadra's practices for a mind-moment and then attains right enlightenment, or does so for an instant, for an hour, for a day, for a half-month, for a month, for a year, for countless years, for a kalpa, or even for an ineffable-ineffable number of kalpas during which he cultivates Samantabhadra's practices and then attains right enlightenment.

He also serves as the leader among those in all buddha *kṣetras* who draws near to the buddhas, bows down to them in reverence, makes offerings to them, poses questions to them, contemplates the spheres of experience as like illusions, purifies and cultivates the bodhisattva's countless practices, countless types of knowledge, various spiritual transformations, various forms of awesome virtue, various types of wisdom, various spheres of cognition, various spiritual superknowledges, various types of sovereign mastery, various liberations, various types of Dharma light, and various types dharmas used in teaching and training.

This is what constitutes the vast knowledge of the extraordinarily superior mind in the bodhisattva-*mahāsattva's* tenth great samādhi, "the great samādhi of the unimpeded wheel."

CHAPTER 28

The Ten Superknowledges

Samantabhadra Bodhisattva began this chapter by addressing all the bodhisattvas and telling them about the bodhisattva's ten superknowledges, starting with the superknowledge that knows the minds of others by which he knows the thoughts in the minds of all beings in a great trichilocosm, knowing their good thoughts, bad thoughts, vast thoughts, narrow thoughts, great thoughts, and small thoughts, knowing too the thoughts of all beings in all the realms of existence.

He next tells them how, using the superknowledge of the unimpeded heavenly eye, the bodhisattva sees how beings die here and are reborn there, being born in either a fortunate rebirth destiny or in one of the wretched destinies, in each case being possessed of the signs of merit or the signs of karmic offenses, being either fine-looking or homely, knowing this of all kinds of beings, including devas, dragons, and rest of the various types of spiritual beings, whether possessed of tiny bodies or immense bodies. With this superknowledge, he is able to completely and clearly see whatever karma these beings have accumulated and whatever suffering or happiness they have experienced.

Samantabhadra then described how, using the superknowledge that knows past lives at will, the bodhisattva knows matters associated with his own past lives as well as those of all the beings in worlds as numerous as the atoms in countless buddha *kṣetras*, knowing these with regard to all the lifetimes throughout kalpas as numerous as the atoms in countless buddha *kṣetras*.

He next told these bodhisattvas about the fourth of the bodhisattva's superknowledges, the superknowledge that knows the kalpas of the future even to the end of future time, after which he then described for them the fifth of the superknowledges, the superknowledge of the heavenly ear with which the bodhisattva is able to hear and always remember all sounds, including even whatever all buddhas everywhere proclaim, reveal, explain or expound.

Samantabhadra next described the superknowledge in which the bodhisattva hears the names of all buddhas even in the most extremely distant worlds, in a number of worlds as numerous as the atoms in an ineffable-ineffable number of worlds and then, having heard their names, he immediately sees himself in the presence of those buddhas. This is what is known as the sixth of the bodhisattva-*mahāsattva's* superknowledges, the spiritual superknowledge in which he abides in the absence of any substantial nature,

remains motionless, and does nothing whatsoever even as he travels to all the buddha *kṣetras*.

Samantabhadra next described the seventh superknowledge, the spiritual superknowledge that skillfully distinguishes all languages in which the bodhisattva distinguishes the languages of all beings as numerous as the atoms in countless buddha *kṣetras*, in particular knowing the languages of *āryas*, the languages of non-*āryas*, the languages of devas, the languages of dragons, the languages of *yakṣas*, the languages of *gandharvas*, *asuras*, *garuḍas*, *kiṃmaras*, *mahoragas*, humans, and nonhumans and so forth until we come to his knowing all the languages of an ineffable-ineffable number of beings in all the different ways each of them manifests. Knowing the individual natures and propensities of all the beings in all the worlds he enters, the bodhisattva speaks the words by which those beings are all enabled to achieve complete understanding of whichever teachings this bodhisattva deems would be most beneficial to their progress on the path to liberation from *saṃsāra* and to their realization of highest enlightenment.

Samantabhadra then described the eighth of the superknowledges, the spiritual superknowledge of the countless form bodies which he diligently cultivates and perfects for the sake of liberating all beings. Using this superknowledge, the bodhisattva manifests every possible sort of form body, from that of ordinary beings to that of a sun or moon or cloud or flower, all of which he may enable to speak in any of an ineffable number of different voices with which he teaches dharmas to beings perfectly well adapted to those beings' propensities, karmic circumstances, and capacities.

Samantabhadra next described the ninth of the superknowledges, the spiritual superknowledge that knows all dharmas with which the bodhisattva knows all dharmas as neither dual nor non-dual, as devoid of a self, as neither produced nor destroyed, as neither conditioned nor unconditioned, and as neither ultimate truth nor not ultimate truth. This bodhisattva does not seize on mundane conventional truth, nor does he abide in ultimate truth, yet he still uses skillful means and inexhaustible eloquence guided by wisdom, loving kindness, and compassion with which he spreads forth the Dharma cloud and sends down the Dharma rains to attract all the many different kinds of beings to the Dharma and enable their escape from cyclic existence and their ascent to highest enlightenment.

Samantabhadra then explained the tenth of the superknowledges, the spiritual superknowledge of the complete cessation of all dharmas *saṃādhi* by which the bodhisattva-*mahāsattva* is able in every successive mind-moment to enter the *saṃādhi* of the complete cessation of all dharmas but still does not retreat from the bodhisattva path, does not abandon the bodhisattva works, and does not relinquish the mind of great

kindness and great compassion. Although the bodhisattva may enter this samādhi of the complete cessation of all dharmas and remain in it for even a hundred thousand *nayutas* of *koṭīs* of kalpas, his body still never disintegrates, never atrophies, and never changes. Even though he does not engage in any endeavors at all in any sphere of existence or nonexistence, he is still able to continue accomplishing all kinds of bodhisattva works. That is to say, he never abandons all beings, but rather constantly teaches and trains them, never missing the appropriate time in doing so. Thus he enables them to grow in all dharmas of the Buddha and enables them to achieve complete fulfillment of all the bodhisattva practices. Because he wishes to benefit all beings, he never desists from using his spiritual superknowledges and transformations for their sake. These manifest like reflected images that appear everywhere for everyone even as he all the while remains quiescent and unmoving in this samādhi. This is what is known as the tenth of the bodhisattva-*mahāsattva's* superknowledges, the spiritual superknowledge of entering the samādhi of the complete cessation of all dharmas.

Samantabhadra Bodhisattva tells the assembled bodhisattvas that this bodhisattva-*mahāsattva's* abiding in these ten kinds of superknowledges is inconceivable to all devas and humans, is inconceivable to all beings, and is inconceivable to all *śrāvaka* disciples, to all *pratyekabuddhas*, and to all the other members of the bodhisattva sangha. He goes on to say that, aside from the buddhas and the bodhisattvas who have acquired these spiritual superknowledges, there is no one else even able to adequately describe and proclaim the praises of the meritorious qualities of a person such as this. He closes by saying that, if bodhisattva-*mahāsattvas* abide in these spiritual superknowledges, they all acquire all the spiritual superknowledges of unimpeded knowledge throughout all three periods of time.

CHAPTER 29

The Ten Patiences

This chapter begins with Samantabhadra Bodhisattva telling the bodhisattvas in that great assembly that the bodhisattva has ten kinds of patience which, if one acquires them, he will succeed in reaching the ground of all bodhisattvas' unimpeded patience and he will become endlessly unimpeded in all dharmas of the Buddha. He then listed those kinds of patience as:

- Patience with the sounds [of the teachings];
- Acquiescent patience;
- Unproduced-dharmas patience;
- Patience [due to seeing all as] like a conjured illusion;
- Patience [due to seeing all as] like a mirage;
- Patience [due to seeing all as] like a dream;
- Patience [due to seeing all as] like echoes;
- Patience [due to seeing all as] like reflections;
- Patience [due to seeing all as] like supernatural transformations; and
- Patience [due to seeing all as] like space.

Samantabhadra then explained "patience with the sounds[of the teachings]" as meaning that, when one hears the Dharma proclaimed by all buddhas, one is not alarmed, not frightened, and not intimidated. On the contrary, one responds to those teachings with deep faith, awakened understanding, delight, attraction, attentiveness, recollection, cultivation, and secure establishment in them.

He then explained "acquiescent patience" as referring to "reflecting upon and contemplating all dharmas equally and without opposition, acquiescing in and completely understanding them, enabling one's mind to remain in a state of purity, rightly abiding in cultivating them, entering them, and perfecting them."

Samantabhadra next explained the unproduced-dharmas patience as referring to when the bodhisattva "does not perceive that there is even the most minor dharma that is ever produced and also does not perceive that there is even the most minor dharma that is destroyed."

He then explained "the patience [due to seeing all as] like a conjured illusion" as developing once the bodhisattva realizes "that all dharmas are like conjured illusions and that they arise through causes and conditions."

Samantabhadra next explained the fifth of these kinds of patience, "the patience [due to seeing all as] like a mirage," as referring to when the

bodhisattva realizes and sees that the world and all dharmas, like mirages, have no actual place, are neither inwardly existing nor outwardly existing, are neither existent nor nonexistent, are neither instantaneous nor eternal, are not of only a single form, are not of multiple forms, and are not formless, but rather are things manifested solely based on conventional worldly discourse.

He then explained the sixth kind of patience, “patience [due to seeing all as] like a dream” as referring to when the bodhisattva “realizes that that the entire world is the same as a dream: because of the absence of change; because its inherent nature is dreamlike; because attachment to it is like attaching to something in a dream; because, like a dream, it is by nature disconnected; because its original nature is like that of a dream; because all that appears in it is dreamlike; because, as in a dream, it is has no differentiating aspects; because all discriminations in one’s perceptions are like those in a dream; and because, when one awakens, it is as if one were awakening from a dream.”

Samantabhadra next explained the seventh kind of patience, “the patience [due to seeing all as] like echoes” as referring to when the bodhisattva “hears the Buddha teaching the Dharma, he contemplates the nature of all dharmas, cultivates the training to the far shore of perfection, and realizes that all sounds are like echoes in that, although they have neither any coming nor any going, they still manifest in this way.”

He then explained “the patience [due to seeing all as] like reflections” as referring to when the bodhisattva realizes that “Just as the sun, moon, men, women, houses, mountains, forests, rivers, springs, and all other such things have their images reflected by the surfaces of oil, water, beings’ bodies, jewelry, bright mirrors, and other such immaculate things—

And just as those reflections are neither one with nor different from and neither apart from nor united with those surfaces of the oil and other such things—

And just as they do not float along in the current of the river and do not sink down into and disappear within those ponds and wells—

And just as, although those reflections appear within them, they do not become attached to them or sullied by them—

And just as beings know that as these images appear in this place even as they realize that none of those things, whether far away or near, actually exist within these reflections—

And just as, although all of these things appear in these reflections, the appearances portrayed by the reflections do not correspond to the actual proximity or distance of the reflected phenomena—

So too it is with the bodhisattva-*mahāsattva*, for he is able to realize that his own physical being and the physical beings of others in all cases are simply spheres of cognition.”

Samantabhadra Bodhisattva next explained “the patience [due to seeing all as] like transformations” as referring to when the bodhisattva realizes that “the entire world is comparable to [supernaturally produced] transformations. That is to say: all beings are transformations of mental deeds produced because of ideation and perceptions; all worlds are transformations of actions produced because of discriminations; all pain and pleasure are transformations of inverted views produced because of erroneous grasping; all worlds are transformations of unreal dharmas appearing as conventions based on language; and all afflictions are transformations of discriminations produced because of perceptions and thoughts.”

Samantabhadra explained the tenth and final kind of patience, “the patience [that sees all as] like space” as referring to when the bodhisattva “understands the entire Dharma realm as like space because of its signlessness, understands all worlds as like space because of their non-arising, understands all dharmas as like space because of their non-duality, understands the actions of all beings as like space because they have nothing they enact, understands all buddhas as like space because they are free of discriminations, understands the powers of all buddhas as like space because they are no different, understands all *dhyāna* absorptions as like space because they are the same throughout all three periods of time, understands all dharmas that have been spoken as like space because they cannot be described in words, and understands the bodies of all buddhas as like space because they are free of attachments and are unimpeded.”

Having explained all ten kinds of patience, Samantabhadra Bodhisattva concluded the chapter with a reiterative verse consisting of one hundred and seven summarizing stanzas.

CHAPTER 30

Asaṃkhyeyas

Mind King Bodhisattva began this chapter by asking the Buddha, “O Bhagavat, when expounding on the Dharma, the buddhas, the *tathāgatas*, use such numbers as ‘*asaṃkhyeya*,’ ‘measureless,’ ‘boundless,’ ‘incomparable,’ ‘innumerable,’ ‘indescribable,’ ‘inconceivable,’ ‘incalculable,’ ‘ineffable,’ and ‘ineffable-ineffable.’ O Bhagavat, what is meant by ‘*asaṃkhyeya*’ and so forth until we come to ‘ineffable-ineffable?’”

The Buddha replied by saying, “It is good indeed, good indeed, O Son of Good Family, that, wishing to enable all those in the world to penetrate the meaning of these denominations of measurement known by the Buddha, you then now ask the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, about this matter. Son of Good Family, listen carefully, listen carefully, and thoroughly ponder this as I now explain this for you.”

The Buddha then listed in order all the numerical designations in these denominations of measurement known by the buddhas in which each of the one hundred and twenty-two successive designations after a *lakṣa* and a *koṭī* are the square of the immediately previous designation. Replying to Mind King Bodhisattva, the Buddha said:

- A hundred *lakṣas* equals a *koṭī*.
- A *koṭī* times a *koṭī* equals an *ayuta*.
- An *ayuta* times an *ayuta* equals a *nayuta*.
- A *nayuta* times a *nayuta* equals a *viṃvara*.
- A *viṃvara* times a *viṃvara* equals a *kaṅkara*.
- A *kaṅkara* times a *kaṅkara* equals an *agāra*.
- An *agāra* times an *agāra* equals a *pravara*.
- A *pravara* times a *pravara* equals a *mavara*.
- A *mavara* times a *mavara* equals an *avara*.
- An *avara* times an *avara* equals a *tavara*.
- A *tavara* times a *tavara* equals a *sīmā*.
- A *sīmā* times a *sīmā* equals a *hūma*.
- A *hūma* times a *hūma* equals a *nema*.
- A *nema* times a *nema* equals an *avaga*.
- An *avaga* times an *avaga* equals a *mīgava*.
- A *mīgava* times a *mīgava* equals a *viraga*.
- A *viraga* times a *viraga* equals a *vigava*.
- A *vigava* times a *vigava* equals a *saṃkrama*.

A *saṃkrama* times a *saṃkrama* equals a *visara*.
 A *visara* times a *visara* equals a *vijambha*.
 A *vijambha* times a *vijambha* equals a *vijāga*.
 A *vijāga* times a *vijāga* equals a *visota*.
 A *visota* times a *visota* equals a *vivāha*.
 A *vivāha* times a *vivāha* equals a *vibhakti*.
 A *vibhakti* times a *vibhakti* equals a *vikhyāta*.
 A *vikhyāta* times a *vikhyāta* equals a *tulana*.
 A *tulana* times a *tulana* equals a *dharāṇa*.
 A *dharāṇa* times a *dharāṇa* equals a *vīpatha*.
 A *vīpatha* times a *vīpatha* equals a *vīparya*.
 A *vīparya* times a *vīparya* equals a *samarya*.
 A *samarya* times a *samarya* equals a *viturṇa*.
 A *viturṇa* times a *viturṇa* equals a *hevara*.
 A *hevara* times a *hevara* equals a *vicāra*.
 A *vicāra* times a *vicāra* equals a *vicasta*.
 A *vicasta* times a *vicasta* equals an *atyudgata*.
 An *atyudgata* times an *atyudgata* equals a *viśiṣṭa*.
 A *viśiṣṭa* times a *viśiṣṭa* equals a *nevala*.
 A *nevala* times a *nevala* equals a *hariva*.
 A *hariva* times a *hariva* equals a *vikṣobha*.
 A *vikṣobha* times a *vikṣobha* equals a *halibhu*.
 A *halibhu* times a *halibhu* equals a *harisa*.
 A *harisa* times a *harisa* equals a *heluga*.
 A *heluga* times a *heluga* equals a *drabuddha*.
 A *drabuddha* times a *drabuddha* equals a *haruṇa*.
 A *haruṇa* times a *haruṇa* equals a *maluda*.
 A *maluda* times a *maluda* equals a *kṣamuda*.
 A *kṣamuda* times a *kṣamuda* equals an *elada*.
 An *elada* times an *elada* equals a *maluma*.
 A *maluma* times a *maluma* equals a *sadama*.
 A *sadama* times a *sadama* equals a *vimuda*.
 A *vimuda* times a *vimuda* equals a *vaimātra*.
 A *vaimātra* times a *vaimātra* equals a *pramātra*.
 A *pramātra* times a *pramātra* equals an *amātra*.
 An *amātra* times an *amātra* equals a *bhramātra*.
 A *bhramātra* times a *bhramātra* equals a *gamātra*.
 A *gamātra* times a *gamātra* equals a *namātra*.
 A *namātra* times a *namātra* equals a *hemātra*.
 A *hemātra* times a *hemātra* equals a *vemātra*.

A *vemātra* times a *vemātra* equals a *paramātra*.
 A *paramātra* times a *paramātra* equals a *śivamātra*.
 A *śivamātra* times a *śivamātra* equals an *ela*.
 An *ela* times an *ela* equals a *vela*.
 A *vela* times a *vela* equals a *tela*.
 A *tela* times a *tela* equals a *gela*.
 A *gela* times a *gela* equals a *svela*.
 A *svela* times a *svela* equals a *nela*.
 A *nela* times a *nela* equals a *kela*.
 A *kela* times a *kela* equals a *sela*.
 A *sela* times a *sela* equals a *phela*.
 A *phela* times a *phela* equals a *mela*.
 A *mela* times a *mela* equals a *saraṭa*.
 A *saraṭa* times a *saraṭa* equals a *meruda*.
 A *meruda* times a *meruda* equals a *kheluda*.
 A *kheluda* times a *kheluda* equals a *mātula*.
 A *mātula* times a *mātula* equals a *samula*.
 A *samula* times a *samula* equals an *ayava*.
 An *ayava* times an *ayava* equals a *kamala*.
 A *kamala* times a *kamala* equals a *magava*.
 A *magava* times a *magava* equals an *atara*.
 An *atara* times an *atara* equals a *heluya*.
 A *heluya* times a *heluya* equals a *veluva*.
 A *veluva* times a *veluva* equals a *kalāpa*.
 A *kalāpa* times a *kalāpa* equals a *havava*.
 A *havava* times a *havava* equals a *vivara*.
 A *vivara* times a *vivara* equals a *navara*.
 A *navara* times a *navara* equals a *malara*.
 A *malara* times a *malara* equals a *savara*.
 A *savara* times a *savara* equals a *meruṭu*.
 A *meruṭu* times a *meruṭu* equals a *camara*.
 A *camara* times a *camara* equals a *dhamara*.
 A *dhamara* times a *dhamara* equals a *pramāda*.
 A *pramāda* times a *pramāda* equals a *vigama*.
 A *vigama* times a *vigama* equals an *upavarta*.
 An *upavarta* times an *upavarta* equals a *nirdeśa*.
 A *nirdeśa* times a *nirdeśa* equals an *akṣaya*.
 An *akṣaya* times an *akṣaya* equals a *sambhūta*.
 A *sambhūta* times a *sambhūta* equals an *amama*.
 An *amama* times an *amama* equals an *avānta*.

- An *avānta* times an *avānta* equals an *utpala*.
 An *utpala* times an *utpala* equals a *padma*.
 A *padma* times a *padma* equals a *saṃkhyā*.
 A *saṃkhyā* times a *saṃkhyā* equals a *gati*.
 A *gati* times a *gati* equals an *upagama*.
 An *upagama* times an *upagama* equals an *asaṃkhyeya*.
 An *asaṃkhyeya* times an *asaṃkhyeya* equals an *asaṃkhyeya-parivarta*.
 An *asaṃkhyeya-parivarta* times an *asaṃkhyeya-parivarta* equals an *aparimāṇa*.
 An *aparimāṇa* times an *aparimāṇa* equals an *aparimāṇa-parivarta*.
 An *aparimāṇa-parivarta* times an *aparimāṇa-parivarta* equals an *aparyanta*.
 An *aparyanta* times an *aparyanta* equals an *aparyanta-parivarta*.
 An *aparyanta-parivarta* times an *aparyanta-parivarta* equals an *asamanta*.
 An *asamanta* times an *asamanta* equals an *asamanta-parivarta*.
 An *asamanta-parivarta* times an *asamanta-parivarta* equals an *agaṇeya*.
 An *agaṇeya* times an *agaṇeya* equals an *agaṇeya-parivarta*.
 An *agaṇeya-parivarta* times an *agaṇeya-parivarta* equals an *atulya*.
 An *atulya* times an *atulya* equals an *atulya-parivarta*.
 An *atulya-parivarta* times an *atulya-parivarta* equals an *acintya*.
 An *acintya* times an *acintya* equals an *acintya-parivarta*.
 An *acintya-parivarta* times an *acintya-parivarta* equals an *ameya*.
 An *ameya* times an *ameya* equals an *ameya-parivarta*.
 An *ameya-parivarta* times an *ameya-parivarta* equals an *anabhilāpya*.
 An *anabhilāpya* times an *anabhilāpya* equals an *anabhilāpya-parivarta*.
 An *anabhilāpya-parivarta* times an *anabhilāpya-parivarta* equals an *anabhilāpyānabhilāpya*.
 This *anabhilāpyānabhilāpya*, times an *anabhilāpyānabhilāpya* equals an *anabhilāpyānabhilāpya-parivarta*.

The Buddha then concluded the chapter with a verse of one hundred and twenty stanzas repeatedly illustrating in many different ways the infinity of the inconceivably and infinitely large and vast and the inconceivably and infinitely tiny and microscopic and the pervasive interpenetration of them all in which inconceivably large numbers of infinitely vast cosmic terrains are found even in a single hair pore or on the tip of a single hair.

With regard to these verses, National Master Qingliang says: “The following one hundred and twenty verses consist of two major parts: The first six verses explain that Samantabhadra’s meritorious qualities are so vast that one could never finish describing them. The remaining verses explain that the qualities of the Buddha are deep and vast and Samantabhadra exhaustively fathoms them all. Those first [six verses] are divided into two parts, of which the first four and a half verses clarify that the bases by which one is able to count them are numerous, whereas the last one and a half verses reveal that what is to be counted is vast.” (百二十偈大分為二前六明普賢德廣說不可盡餘偈明佛德深廣普賢窮究前中分二前四偈半明能數多後一偈半顯所數廣 / L130n1557_0687b06)

Qingliang next mentions that there are ten levels to the description of the phenomena constituting the bases for enumerating the innumerable meritorious qualities of Samantabhadra. Obviously, this entire description is rooted in the Avatamsaka Sutra’s distinctive principle of “the interpenetration of all phenomena (large and small) with all other phenomena” which is one of the most outstanding and pervasive ideas in the entire sutra.

For those wishing to put a western style number on a few of these Sanskrit numerical designations, Upāsaka Ling Feng calculated the twenty highest levels of designations as follows:

asaṃkhyeya (阿僧祇) $10^{7.09884336127809E+031}$
asaṃkhyeya-parivarta (阿僧祇轉) $10^{1.41976867225562E+032}$
aparimāṇa (無量) $10^{2.83953734451123E+032}$
aparimāṇa-parivarta (無量轉) $10^{5.67907468902247E+032}$
aparyanta (無邊) $10^{1.13581493780449E+033}$
aparyanta-parivarta (無邊轉) $10^{2.27162987560899E+033}$
asamanta (無等) $10^{4.54325975121797E+033}$
asamanta-parivarta (無等轉) $10^{9.08651950243595E+033}$
aḡaṇeya (不可數) $10^{1.81730390048719E+034}$
aḡaṇeya-parivarta (不可數轉) $10^{3.63460780097438E+034}$
atulya (不可稱) $10^{7.26921560194876E+034}$
atulya-parivarta (不可稱轉) $10^{1.45384312038975E+035}$
acintya (不可思) $10^{2.9076862407795E+035}$
acintya-parivarta (不可思轉) $10^{5.81537248155901E+035}$
ameya (不可量) $10^{1.1630744963118E+036}$
ameya-parivarta (不可量轉) $10^{2.3261489926236E+036}$
anabhilāpya (不可說) $10^{4.65229798524721E+036}$
anabhilāpya-parivarta (不可說轉) $10^{9.30459597049441E+036}$
anabhilāpyānabhilāpya (不可說不可說) $10^{1.86091919409888E+037}$
anabhilāpyānabhilāpya-parivarta (不可說不可說轉)
 = $10^{3.72183838819776E+037}$

CHAPTER 31

Life Spans

In this very short one-page chapter, Mind King Bodhisattva told the bodhisattvas in that congregation:

“Sons of the Buddha, a single kalpa in Śākyamuni Buddha’s buddha *kṣetra* equals a single day and a single night in Amitābha Buddha’s buddha *kṣetra* known as the World of Ultimate Bliss. A single kalpa in the World of Ultimate Bliss equals a single day and a single night in Vajra Solidity Buddha’s buddha *kṣetra* known as Kaṣāya Banner World. A single kalpa in the Kaṣāya Banner World equals a single day and a single night in Lotus Blooming in Excellent Light Buddha’s buddha *kṣetra* known as Voice of the Irreversible Wheel.”

Mind King Bodhisattvas continued in this manner six more times, in each case saying that a single kalpa in a particular world is equal to but a day and a night in the next world, after which he said:

“Sons of the Buddha, following an orderly sequence such as this on through beyond a hundred myriads of *asaṃkhyeyas* of worlds, a kalpa in the very last of those worlds is equal to a day and a night in Worthy Supremacy Buddha’s buddha *kṣetra* known as the Supreme Lotus World. It is completely filled with bodhisattvas such as Samantabhadra Bodhisattva and other such bodhisattvas who cultivate the same practices.”

Apparently, the point of this would be to inform us that the unreality, mere relativity, and complete strangeness of time is so strange that a life of a hundred years here in this world probably takes no longer than the time that it would take to drink a cup of tea in some more refined world. So too, it is probably the case that all the time that has elapsed since the age of the dinosaurs in this world probably only equals the time of a sneeze in some other even more refined world than this.

CHAPTER 32

The Bodhisattva Abodes

In this chapter, Mind King Bodhisattva told the congregation of bodhisattvas of twenty-two places where, from the distant past until now, there have been congregations of bodhisattvas each headed by a great bodhisattva, with one of these groups of bodhisattvas off in each of the four directions, on Vajra Mountain off in the ocean, in places off toward the four midpoints of the northeast, southeast, southwest, northwest, in a place called Adorned Cave out in the ocean, in a place south of Vaiśālī, in the city of Mathurā, in the city of Kuṇḍina, in the city of Pure Perfection, in the state of Marūndha, in the state of Kamboja, in China, in Kashgar, in Kashmir, in the city of Increasing Delight, in the state of Ambulima, and in Gandhara. Thus he made it known to them that great bodhisattvas have all along been dwelling in all these places all over the world for an immensely long time, beginning well before Śākyamuni Buddha descended to take birth in Lumbini. The implication here would seem to be that great bodhisattvas are always present in the world, even between those times when the buddhas come forth to make their ever-so-rare appearances to make right Dharma well known in the world.

CHAPTER 33

The Inconceivable Dharmas of the Buddhas

This chapter begins with bodhisattvas in that great congregation spontaneously and simultaneously giving rise to ten questions in their minds, all of them wondering how the following matters related to the buddhas are inconceivable, namely: the lands of the buddhas, the original vows of the buddhas, the lineage of the buddhas, the buddhas' appearances in the world, the bodies of the buddhas, the voices of the buddhas, the wisdom of the buddhas, the sovereign powers of the buddhas, the unimpeded qualities of the buddhas, and the liberations of the buddhas.

Aware of the thoughts in the minds of those bodhisattvas, the Buddha enabled Blue Lotus Treasury Bodhisattva to gain a penetrating comprehension of all these matters, after which, aided by the Buddha's spiritual powers, this Blue Lotus Treasury Bodhisattva spoke to Lotus Treasury Bodhisattva and proceeded to describe the following aspects, qualities, and capacities of all buddhas:

- Their countless abodes (of which he describes eight abodes);
- Their ten kinds of dharmas by which they go everywhere throughout the Dharma realm;
- Their ten kinds of knowledge they produce in every mind-moment;
- Their ten ways in which they never miss the right time;
- Their ten kinds of inconceivable spheres of action;
- Their ten kinds of wisdom;
- Their ten kinds of dharmas of pervasive entry;
- Their ten kinds of vast dharmas;
- Their ten kinds of great meritorious qualities;
- Their ten kinds of ultimate purity;
- Their ten kinds of buddha works;
- Their ten kinds of dharmas associated with their ocean of wisdom;
- Their ten kinds of dharmas which they always manifest;
- Their ten kinds of discourse on all buddhas' countless Dharma gates;
- Their ten ways in which they do buddha works for beings;
- Their ten kinds of supreme dharmas;
- Their ten kinds of unimpeded abiding;
- Their ten kinds of supreme and unsurpassable adornments;
- Their ten kinds of dharmas of sovereign mastery;
- Their ten kinds of measureless and inconceivable perfectly fulfilled buddha dharmas;

Their ten kinds of skillful means;
 Their ten kinds of vast buddha works;
 Their ten kinds of masterful actions that could not be otherwise;
 Their ten kinds of abiding in which they abide in all dharmas;
 Their ten kinds of knowing of all dharmas without exception;
 Their ten kinds of powers;
 Their ten kinds of *nārāyaṇa* banner dharmas of bravery and strength;
 Their ten kinds of definite dharmas;
 Their ten kinds of swiftness dharmas;
 Their ten kinds of pure dharmas that one should always bear in mind;
 Their ten kinds of omniscient abiding;
 Their ten kinds of measureless and inconceivable buddha samādhis;
 Their ten kinds of unimpeded liberation.

It is Blue Lotus Treasury Bodhisattva's narration of these lists of all buddhas' inconceivable matters that constitutes the entirety of this chapter.

CHAPTER 34

The Ocean of Major Marks of the Tathāgata's Ten Bodies

Samantabhadra Bodhisattva told that great congregation of bodhisattvas, "I shall now explain for you the ocean of the Tathāgata's marks," whereupon he spoke of the marks on the body of the Buddha, beginning with the following thirty-two marks on the top of the buddha's head:

- The light that illuminates all regions, everywhere emanating an immeasurably vast net of light rays;
- The cloud of light of the buddha eye;
- The cloud that fills the Dharma realm;
- The cloud that manifests pervasive illumination;
- The cloud that emanates the light of jewels;
- The cloud that reveals the great sovereign mastery of the Tathāgata throughout the Dharma realm;
- The Tathāgata's cloud of universally pervasive lamplight;
- The vast cloud that everywhere illuminates all buddhas;
- The cloud of light spheres;
- The light cloud that everywhere illuminates the treasury of all bodhisattvas' practices;
- The universally illuminating cloud of dazzling light;
- The cloud of the right enlightenment;
- The cloud of dazzling light;
- The cloud of universally illuminating adornments;
- The cloud revealing the practice of the Buddha's ocean of samādhis;
- The universally illuminating cloud of the ocean of transformations;
- The cloud of all *tathāgatas'* liberations;
- The universally illuminating cloud of freely implemented expedient means;
- The cloud instigating awakening to the lineage of the buddhas;
- The cloud of sovereign powers revealing the marks of all *tathāgatas*;
- The cloud that everywhere illuminates the entire Dharma realm;
- The cloud of Vairocana Tathāgata's marks;
- The light cloud that everywhere illuminates all buddhas;
- The cloud that everywhere reveals all adornments;
- The cloud that emanates all sounds of the Dharma realm;
- The cloud that everywhere illuminates the sphere of all buddhas' spiritual transformations.

The cloud whose light illuminates the ocean of buddhas;
 The cloud of bejeweled lamps;
 The cloud of the undifferentiated Dharma realm;
 The pervasively illuminating cloud that abides in the ocean of all worlds;
 The cloud of all jewels' pure flaming radiance; and
 The cloud that everywhere illuminates the entire Dharma realm's adornments.

Having spoken of these thirty-two marks on the top of the Buddha's head, for the remainder of the chapter, Samantabhadra Bodhisattva spoke of:

The thirty-third mark, a light cloud between the Buddha's eyebrows that is known as "the light cloud that pervades the Dharma realm";
 The thirty-fourth mark, a mark of the Tathāgata's eyes that is known as "the cloud of independent pervasive vision";
 The thirty-fifth mark, a mark of the Tathāgata's nose that is known as "the cloud of all spiritual superknowledges and wisdom";
 The thirty-sixth mark, a mark of the Tathāgata's tongue that is known as "the cloud that manifests sounds and reflected images";
 The thirty-seventh mark, a mark of the Tathāgata's tongue that is known as "the Dharma realm cloud";
 The thirty-eighth mark, a mark of the Tathāgata's tongue that is known as "the light cloud that illuminates the Dharma realm";
 The thirty-ninth mark, a mark of the Tathāgata's tongue that is known as "the cloud that illuminates the Dharma realm with dazzling radiance";
 The fortieth mark, a mark of the Tathāgata's upper palate that is known as "the cloud that reveals the inconceivable Dharma realm";
 The forty-first mark, a mark of the Tathāgata's lower right front teeth that is known as "the buddha tooth cloud";
 The forty-second mark, a mark of the Tathāgata's upper right front teeth that is known as "the cloud of flaming jewel light Sumeru treasures";
 The forty-third mark, a mark of the Tathāgata's lower left front teeth that is known as "the universally illuminating cloud of jewel lamp-light";
 The forty-fourth mark, a mark of the Tathāgata's upper left front teeth that is known as "the cloud that illuminates the *tathāgatas*";
 The forty-fifth mark, a mark of the Tathāgata's teeth that is known as "the cloud that manifests light everywhere";
 The forty-sixth mark, a mark of the Tathāgata's lips that is known as "the cloud that reflects the light of all jewels";

- The forty-seventh mark, a mark of the Tathāgata's neck that is known as "the cloud that everywhere illuminates all worlds";
- The forty-eighth mark, a mark of the Tathāgata's right shoulder that is known as "the Buddha's vast cloud of every kind of jewel";
- The forty-ninth mark, another mark of the Tathāgata's right shoulder that is known as "the cloud of supreme jewels' universal illumination";
- The fiftieth mark, a mark of the Tathāgata's left shoulder that is known as "the cloud of supreme light that illuminates the Dharma realm";
- The fifty-first mark, another mark of the Tathāgata's left shoulder that is known as "the cloud of universally illuminating light";
- The fifty-second mark, another mark of the Tathāgata's left shoulder that is known as "the cloud of universally illuminating dazzling light";
- The fifty-third mark, a mark of the Tathāgata's chest shaped like a *svastika* emblem that is known as "the cloud of the ocean of auspiciousness";
- The fifty-fourth mark, a mark just to the right of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests radiant illumination";
- The fifty-fifth mark, a mark also just to the right of the *svastika* emblem of auspiciousness that is known as "the cloud that everywhere reveals the *tathāgatas*";
- The fifty-sixth mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the cloud of blooming flowers";
- The fifty-seventh mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the delightful golden cloud";
- The fifty-eighth mark, another mark to the right of the *svastika* emblem of auspiciousness that is known as "the cloud of the ocean of buddhas";
- The fifty-ninth mark, a mark to the left of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests light";
- The sixtieth mark, a mark just to the left of the *svastika* emblem of auspiciousness that is known as "the cloud that manifests light throughout the Dharma realm";
- The sixty-first mark, a mark also just to the left of the *svastika* emblem of auspiciousness that is known as "the cloud of universal supremacy";

- The sixty-second mark, another mark to the left of the *svastika* emblem of auspiciousness that is known as “the cloud of the marvelous sounds of turning the Dharma wheel”;
- The sixty-third mark, another mark to the left of the *svastika* emblem of auspiciousness that is known as “the cloud of adornments”;
- The sixty-fourth mark, a mark of the Tathāgata’s right hand that is known as “the cloud of oceanic illumination”;
- The sixty-fifth mark, another mark of the Tathāgata’s right hand that is known as “the cloud that reflects dazzling illumination”;
- The sixty-sixth mark, another mark of the Tathāgata’s right hand that is known as “the universally purifying cloud of flaming lamplight and garlands”;
- The sixty-seventh mark, another mark of the Tathāgata’s right hand that is known as “the cloud that everywhere reveals all *maṇi* jewels”;
- The sixty-eighth mark, another mark of the Tathāgata’s right hand that is known as “the cloud of radiance”;
- The sixty-ninth mark, a mark of the Tathāgata’s left hand that is known as “the cloud of pure *vaiḍūrya* lamplight”;
- The seventieth mark, another mark of the Tathāgata’s left hand that is known as “the cloud of voices of the lamps of wisdom throughout all *kṣetras*”;
- The seventy-first mark, another mark of the Tathāgata’s left hand that is known as “the cloud of light dwelling in a jeweled lotus”;
- The seventy-second mark, another mark of the Tathāgata’s left hand that is known as “the cloud that everywhere illuminates the Dharma realm”;
- The seventy-third mark, a mark of the fingers of the Tathāgata’s right hand that is known as “the swirling cloud revealing the ocean of all kalpas and *kṣetras*”;
- The seventy-fourth mark, a mark of the fingers of the Tathāgata’s left hand that is known as “the cloud that rests on all kinds of jewels”;
- The seventy-fifth mark, a mark of the Tathāgata’s right palm that is known as “the cloud of dazzling illumination”;
- The seventy-sixth mark, a mark of the Tathāgata’s left palm that is known as “the cloud of flaming light spheres that everywhere increase the transformationally manifested sites of enlightenment throughout the Dharma realm”;
- The seventy-seventh mark, a mark of the Tathāgata’s genital ensheathment that is known as “the cloud that everywhere streams forth the voice of the Buddha”;
- The seventy-eighth mark, a mark of the Tathāgata’s right hip that is known as “the universally illuminating cloud of bejeweled lamps and garlands”;

- The seventy-ninth mark, a mark of the Tathāgata's left hip that is known as "the cloud that reveals the light of the ocean of the entire Dharma realm and blankets empty space";
- The eightieth mark, a mark of the Tathāgata's right thigh that is known as "the universally revealing cloud";
- The eighty-first mark, a mark of the Tathāgata's left thigh that is known as "the cloud that reveals the ocean of the countless signs of all buddhas";
- The eighty-second mark, a mark of the Tathāgata's right calf that is known as "the cloud of all of empty space and the Dharma realm";
- The eighty-third mark, a mark of the Tathāgata's left calf that is known as "the cloud of an ocean of adornments";
- The eighty-fourth mark, a mark of the hair on the Tathāgata's jewel-adorned calves that is known as "the cloud that everywhere reveals reflected images of the Dharma realm";
- The eighty-fifth mark, a mark of the bottom of the Tathāgata's feet that is known as "the cloud in which the ocean of all bodhisattvas resides";
- The eighty-sixth mark, a mark of the top of the Tathāgata's right foot that is known as "the light cloud that everywhere illuminates everything";
- The eighty-seventh mark, a mark of the top of the Tathāgata's left foot that is known as "the cloud that everywhere reveals all buddhas";
- The eighty-eighth mark, a mark of the spaces between the toes of the Tathāgata's right foot that is known as "the cloud that brightly illuminates the ocean of the entire Dharma realm";
- The eighty-ninth mark, a mark of the spaces between the toes of the Tathāgata's left foot that is known as "the cloud that reveals the ocean of all buddhas";
- The ninetieth mark, a mark of the Tathāgata's right heel that is known as "the cloud of freely shining dazzling illumination";
- The ninety-first mark, a mark of the Tathāgata's left heel that is known as "the cloud that reveals the marvelous voice expounding on the ocean of all dharmas";
- The ninety-second mark, a mark of the Tathāgata's right ankle that is known as "the light cloud that reveals all adornments";
- The ninety-third mark, a mark of the Tathāgata's left ankle that is known as "the cloud that reveals the many forms and appearances";
- The ninety-fourth mark, a mark of the circumference of the Tathāgata's right foot that is known as "the cloud of the universal treasury";

The ninety-fifth mark, a mark of the circumference of the Tathāgata's left foot that is known as "the cloud whose light everywhere illuminates the Dharma realm";

The ninety-sixth mark, a mark of the tips of the Tathāgata's right toes that is known as "the cloud that reveals adornments"; and

The ninety-seventh mark, a mark of the tips of the Tathāgata's left toes that is known as "the cloud that reveals the spiritual transformations of all buddhas."

Having described these ninety-seven marks associated with parts of the Buddha's body, Samantabhadra Bodhisattva ended this chapter by saying: "Sons of the Buddha, Vairocana Tathāgata has marks of the great man such as these as numerous as the atoms in ten oceans of worlds such as the Flower Treasury World. Every one of the parts of his body is adorned with marvelous signs made of the many kinds of jewels."

CHAPTER 35

Qualities of the Light of the Tathāgata's Subsidiary Signs

The chapter opens with the Buddha telling Jewel Hand Bodhisattva that the Buddha has a subsidiary sign known as “the king of perfect fulfillment” from which there streams forth a great light known as “flourishing abundance” which has a retinue of countless light rays. He then told the bodhisattvas in that great assembly that, when he was a bodhisattva in the Tuṣita Heaven palace, he emanated a great light that illuminated countless worlds and caused all those worlds’ hell-realm beings to have no more suffering, to have their six sense faculties purified, and then, once their lives had come to an end, to gain rebirth in the Tuṣita Heaven. Having been reborn there, a drum in that heaven called “Delightful” emanated a voice that told them all how it was that they were able to be reborn in the Tuṣita Heaven, that this was a function of a thousand-spoked wheel emblem on the bottom of the Bodhisattva’s feet known as “the king of universally illuminating light” which has a subsidiary sign known as “the king of perfect fulfillment” that always emanates forty kinds of light, one of which is known as “pure meritorious qualities” which is able to illuminate countless worlds and which, adapting to beings’ karma and aspirations, enables them to become fully ripened. When beings undergoing the most extreme sufferings in the Avīci Hells encounter this light, once they all reach the end of their lives there, they are born in the Tuṣita Heaven. Having been reborn in this heaven, they then hear the sound of the celestial drum telling them: “Good indeed. Good indeed. Sons of the Devas, Vairocana Bodhisattva has entered the stainless samādhi. You should go and bow in reverence to him.”

Having heard these sounds, those beings who had become devas’ sons in the Tuṣita Heaven prepared to make offerings to Vairocana Bodhisattva by transformationally creating myriads of clouds of flowers, incense, music, banners, canopies, and praise songs. Having done so, they found they were unable to see the bodhisattva, for, as they were told by a devas’ son, that Vairocana Bodhisattva had already descended from the Tuṣita Heaven into the world where he now dwelt in the womb of the Lady Māyā.

Those devas’ sons used their heavenly eyes to see the body of the Bodhisattva in the human realm in the household of the Pure Rice King and then felt motivated to descend to Jambudvīpa to pay their respects and express their gratitude to the Bodhisattva there. When they had this thought, the celestial drum emanated a voice which told them that, since the Bodhisattva’s descent to take rebirth in the world was only an appearance produced by skillful means adapted to what is appropriate for the teaching

of beings in the world, they should all instead “bring forth the resolve to attain *anuttara-samyak-saṃbodhi*, purify your minds, abide in the fine awesome deportment, repent of and rid yourselves of all karmic obstacles, all affliction obstacles, all retribution obstacles, and all obstacles arising from views. Using bodies as numerous as all beings throughout the Dharma realm, using heads as numerous as all beings throughout the Dharma realm, using tongues as numerous as all beings throughout the Dharma realm, and using good physical actions, good verbal actions, and good mental actions as numerous as all beings throughout the Dharma realm, you should repent of and rid yourselves of all obstacles and faults.”

Those devas' sons then asked the celestial drum, “How then is it that the bodhisattva-*mahāsattva* repents of and rids himself of all faults?” The celestial drum told them that, as regards karmic deeds, “Although they are able to produce all kinds of karmic rewards and retributions, they have no place from whence they come and no place to which they go. Sons of the Devas, it is as if there were a master conjurer who used illusions to deceive people's vision. One should realize that all karmic deeds are just the same as this. If one knows them in this way, then this constitutes [the means of] genuine repentance by which all the evils of one's karmic offenses can be purified.”

Having heard this teaching, those devas gained the unproduced dhar-
mas patience and resolved to attain highest enlightenment. Then, “due to having reached the ten grounds by hearing the teaching of Samantabhadra's vast dedications, due to acquiring *saṃādhis* adorned with powers, and due to repenting and ridding themselves of all their heavy karmic obstacles by engaging in the three kinds of pure karmic actions as numerous as all beings, all those devas immediately saw seven-jeweled lotus flowers as numerous as the atoms in a hundred thousand *koṭīs* of *naḥutas* of buddha *kṣetras*. Atop every one of those flowers, there was a bodhisattva seated in the lotus posture emanating a great light. Every one of the subsidiary signs of those bodhisattvas emanated light rays as numerous as all beings and, within those light rays, there were buddhas as numerous as all beings who were seated in the lotus posture, speaking the Dharma for beings in ways adapted to the minds of those beings, and yet they still had not yet manifested even a small amount of the powers of the *saṃādhi* of stainless purity.”

Those devas then transformationally created clouds of fine flowers as offerings to Vairocana Tathāgata, “doing so by taking them up and scattering them down over the Buddha, where all those flowers then remained suspended in the air above the Buddha's body. All their clouds of fragrance then everywhere rained down their fragrances across a number of worlds as numerous as the atoms in countless buddha *kṣetras*. Wherever any being's body received this fragrance, his body felt peace and happiness comparable to that of a bhikshu who, on entering the fourth *dhyāna*, then experiences the complete melting away of all of his karmic obstacles.”

Of those beings possessed of karmic obstacles who heard this teaching, those who smelled this fragrance realized their inherent unreality and then created fragrance banner clouds and spontaneously acquired radiant pure roots of goodness. Whenever any beings saw their canopy clouds, they planted roots of goodness equal to those of pure gold net wheel-turning kings as numerous as sands in the Ganges River.

There then followed a description of the vast teaching activities of the wheel-turning king whose teaching activities and powers are so marvelous that anyone who is touched by a ray of his light becomes bound to attain the position of a bodhisattva on the tenth bodhisattva ground due to the power of having previously cultivated roots of goodness. At the end of the chapter, the Buddha told Jewel Hand Bodhisattva that all such teaching activities and “all circumstances such as these are brought to perfect development through the extremely deep samādhi, merit, and roots of goodness of a pure gold net wheel-turning king.”

CHAPTER 36

The Practices of Samantabhadra

The chapter begins with Samantabhadra Bodhisattva addressing that great assembly of bodhisattvas, telling them that all buddhas come into the world for beings because of beings' absence of wisdom on account of which they commit evil deeds, their conception of a self and its possessions, their attachment to the body, their inverted views and skeptical doubtfulness, their discriminations based on wrong views, their constant involvement with the fetters and bonds, their following along with the flow of *saṃsāra*, and their tendency to stray away from the path of the Tathāgata.

Samantabhadra next said that he sees no transgression greater than when a bodhisattva engenders thoughts of hatred toward other bodhisattvas, this because it creates a gateway to a million obstacles of which he then listed ninety-two of them, beginning with:

- The obstacle of not perceiving bodhi;
- The obstacle of not hearing right Dharma;
- The obstacle of being reborn in an impure world;
- The obstacle of being reborn in the wretched rebirth destinies;
- The obstacle of being reborn into the [eight] difficult circumstances;
- The obstacle of being much beset by illnesses;
- The obstacle of being extensively slandered by others;
- The obstacle of being reborn in destinies with unintelligent beings;
- The obstacle of diminished right mindfulness; and
- The obstacle of deficient wisdom.

The list ends with:

- The obstacle of having cut oneself off from the bodhisattva's domain of objective experience;
- The obstacle of having a mind that timidly retreats from the bodhisattva's heroically courageous dharmas;
- The obstacle of having a mind that is indolent in its pursuit of the bodhisattva's path of emancipation;
- The obstacle of having a mind that stops and rests at the gateway to the bodhisattva's light of wisdom;
- The obstacle of having a mind that becomes inferior and weak in developing the bodhisattva's power of mindfulness;
- The obstacle of being unable to maintain and preserve the Tathāgata's teaching dharmas;

- The obstacle of being unable to draw near to the bodhisattva's path of transcending births in cyclic existence;
- The obstacle of being unable to cultivate the uncorrupted path of the bodhisattva;
- The obstacle of pursuing realization of the Two Vehicles' right and fixed position; and
- The obstacle of distancing oneself from the lineage of all buddhas and bodhisattvas of the three periods of time.

Samantabhadra next said that, if a bodhisattva wishes to swiftly fulfill all the bodhisattva practices, he should cultivate ten dharmas, namely:

- His mind never abandons any being;
- He envisions all bodhisattvas as *tathāgatas*;
- He never slanders any dharma of the Buddha;
- He realizes that all lands are endless;
- He feels deep faith and delight in the bodhisattva practices;
- He never relinquishes a bodhi resolve that is commensurate with empty space and the Dharma realm;
- He contemplates bodhi and enters the powers of the Tathāgata;
- He is energetically diligent in cultivating unimpeded eloquence;
- He is tireless in teaching beings; and
- He abides in any world with a mind free of attachments.

Samantabhadra next said that, after the bodhisattva securely abides in these ten dharmas, he is then able to fulfill ten kinds of purity which in turn lead to his fulfillment of ten kinds of vast knowledge, after which he succeeds in entering ten kinds of universal penetration and then in abiding in ten kinds of supremely sublime mind.

Samantabhadra Bodhisattva next said that, after the bodhisattva comes to abide in these ten kinds of supremely sublime mind, he acquires ten kinds of skillful knowledge with regard to the Dharma of the Buddha. He next says that, once they have heard these dharmas, all bodhisattva-*mahāsattvas* who uphold these dharmas will be able to quickly reach highest enlightenment and fulfill all dharmas of the Buddha that are equal to those of all buddhas of the three periods of time.

Then, because of the Buddha's spiritual powers, the worlds of the ten directions shook and moved in six ways, after which the skies rained down clouds of flowers, incense, robes, canopies, banners, pennants, jewels, and other adornments. There were also clouds of music, clouds of bodhisattvas, clouds of *tathāgatas'* physical signs, clouds of praises of the Tathāgata, clouds of *tathāgatas'* voices, and other such clouds, including clouds of lights and clouds of proclamations of Dharma through the use of spiritual powers.

And just as, in this world with its four continents, beneath the bodhi tree, in the *bodhimaṇḍa*, within the bodhisattva's palace, one could see the Tathāgata realize the universal and right enlightenment and then proclaim this Dharma, so too could one see this in all worlds throughout the ten directions. Then, from each of the ten directions, beyond a number of worlds as numerous as the atoms in ten ineffable numbers of large buddha *kṣetras*, bodhisattva-*mahāsattvas* as numerous as the atoms in ten buddha *kṣetras* came forth to this land to pay their respects and, filling up the ten directions, they spoke words such as these: "It is good indeed, good indeed, O Son of the Buddha, that you have now been able to speak of the profound dharmas of the greatest vows and the prediction of buddhahood of all buddhas, all *tathāgatas*."

"O Son of the Buddha, all of us have the same name, 'Samantabhadra.' We have each come to pay our respects in this land, coming here from the abode of Universal Banner of Mastery Tathāgata in the Universal Supremacy World. Through the Buddha's spiritual powers, all of us proclaim this Dharma everywhere just as it is set forth in the midst of this congregation, doing so in a way that everything is the same, free of any additions or omissions. Through having received the aid of the Buddha's awesome spiritual power, we have all come to this *bodhimaṇḍa* to serve as certifying witnesses for you. And just as we bodhisattvas as numerous as the atoms in ten buddha *kṣetras* have come to this *bodhimaṇḍa* to serve here as certifying witnesses, so too is this also so in all other worlds throughout the ten directions."

Finally, aided by the Buddha's spiritual power and the power of his own roots of goodness, Samantabhadra Bodhisattva spoke a verse of one hundred and twenty-one stanzas that reiterated and expanded upon the aforementioned ideas while also clarifying the wisdom, vows, and powers integral to the practices of Samantabhadra.

CHAPTER 37

The Manifestation of the Tathāgata

This chapter begins with the Buddha emanating from the white hair mark between his brows a great light known as “the manifestation of the Tathāgata” that had a retinue of countless light rays. It illuminated all worlds throughout the ten directions after which it circumambulated him ten times while revealing his measureless works of miraculous spiritual powers and awakening countless bodhisattvas. It then caused shaking and movement in all worlds of the ten directions, extinguished the sufferings in the wretched destinies, and obscured the palaces of the *māras*, after which it revealed all buddhas and their congregations, circumambulated the congregation of bodhisattvas, and then entered the top of the head of Sublime Qualities of the Manifestations of the Tathāgata’s Nature Bodhisattva. That bodhisattva then respectfully knelt on one knee before the Buddha and spoke ten verses in which he asked the Buddha, “Who is the Tathāgata’s most senior Dharma son who is able to expound on the Buddhas sphere of actions?”

In response to this, the Tathāgata emanated a great light from his mouth which did all that the previous light from his forehead had done, after which it entered the mouth of Samantabhadra Bodhisattva and caused the light of that bodhisattva’s body to become a hundred times brighter. Sublime Qualities Bodhisattva then asked Samantabhadra to explain this auspicious sign just then manifested by the Buddha, after which Samantabhadra replied that he had seen this same display of auspicious signs in the past which then was followed by those earlier buddhas proceeding to explain the Dharma gateway known as “the manifestation of the Tathāgata.” Sublime Qualities then asked Samantabhadra how one should understand this dharma of the manifestation of the Tathāgata. Then, having declared that those in that assembly were well qualified to receive such a teaching and having stated that Samantabhadra was well qualified to expound on this matter, he spoke another series of verses by which he formally asked Samantabhadra to please proceed to explain this dharma of the manifestation of the Tathāgata.

Samantabhadra replied by saying that this circumstance is inconceivable and that it is because of countless dharmas that the Tathāgata’s enlightenment is able to manifest. He then declared that it was due to ten measureless matters subsuming hundreds of thousands of *asaṃkhyeyas* of factors that the manifestation of the Tathāgata is able to be accomplished and that the manifestation of the Tathāgata is characterized by ten marks. He then said that there are ten marks of the Tathāgata’s body.

Samantabhadra next spoke of ten marks of the voice of the Tathāgata. Then having spoken of the ten marks of the Tathāgata’s voice, he expounded on the ten kinds of measurelessness of the Tathāgata’s voice. Having spoken of the ten kinds of measurelessness of the Tathāgata’s voice, he then expounded on the ten marks of the Tathāgata’s mind. Having spoken of the marks of the Tathāgata’s mind, he then discussed the objective realms of the Tathāgata. Having spoken of the objective realms of the Tathāgata, he then spoke of the actions of the Tathāgata.

Samantabhadra then spoke of the Tathāgata’s attainment of right enlightenment, noting that the bodhisattva should know it:

As not requiring any contemplation of any meaning;

As regarding all dharmas equally;

As free of doubt;

As non-dual and signless;

As neither going nor stopping;

As measureless and boundless;

As having abandoned the two extremes;

As abiding in the Middle Way;

As having gone beyond all language and speech; and

As knowing the actions of all beings’ thoughts, the nature of their faculties, their aspirations, their afflictions, and their defiled habitual tendencies.

Then, to sum it up, he said, “to state it in terms of what is most essential, he should understand it as knowing in a single mind-moment all dharmas of the three periods of time.”

Samantabhadra then said with regard to the Buddha’s attainment of right and universal enlightenment that:

He acquires bodies as measureless as all beings;

He acquires bodies as measureless as all dharmas;

He acquires bodies as measureless as all *kṣetras*;

He acquires bodies as measureless as the three periods of time;

He acquires bodies as measureless as all buddhas;

He acquires bodies as measureless as all languages;

He acquires bodies as measureless as true suchness;

He acquires bodies as measureless as the Dharma realm;

He acquires bodies as measureless as the realms of empty space;

He acquires bodies as measureless as the unimpeded realms;

He acquires bodies as measureless as all vows;

He acquires bodies as measureless as all practices; and

He acquires bodies as measureless as the realm of quiescent nirvāṇa.

He then said that, “just as it is with the bodies he acquires, so too it is with his speech and mind in which he also acquires just such measureless and innumerable endowments of all three of these pure spheres [of body, mouth, and mind].”

Samantabhadra concluded his discussion of the Buddha’s attainment of right and universal enlightenment by saying: “Sons of the Buddha, the bodhisattva-*mahāsattva* should realize that, within one’s own mind, in each successive mind-moment, buddhas are always attaining right enlightenment. How is this so? This is because, it is not apart from this very mind that all buddhas, the *tathāgatas*, attain right enlightenment. And just as it is with one’s own mind, so too it is with the minds of all beings. In all of them, there are *tathāgatas* attaining the universal and right enlightenment which, vast and universally pervasive, has no place in which it is not present. It is never abandoned, never cut off, and never ceases. So it is that one enters the gateway of inconceivable skillful means.

Sons of the Buddha, it is in these ways that the bodhisattva-*mahāsattva* should know the Tathāgata’s attainment of right enlightenment.”

Then, wishing to reiterate and clarify the meaning of this, Samantabhadra spoke the following verses:

The Rightly Enlightened One completely knows all dharmas
as non-dual, apart from duality, as all of a uniform equality,
as possessed of an essential nature of purity comparable to space,
and as not involving discriminations regarding “self” or “not-self.”

Just as the ocean reflects the bodies of beings
and because of this is said to be “the great ocean,”
so too, bodhi everywhere reflects all thoughts and actions
and is therefore described as “right enlightenment.”

Just as when the worlds undergo creation and destruction,
empty space is still not thereby either increased or decreased,
so too, when all buddhas appear in the world,
bodhi still has but a single sign, that of being forever signless.

If someone conjured minds and transformed them into buddhas—
conjured and not-conjured, the nature of the matter would not differ.
So too, even if all beings were to realize bodhi, both after realization
and before realization, it would neither increase nor decrease.

The Buddha has a *samādhi* called “thoroughly enlightened wisdom.”
It is beneath the bodhi tree that he enters this meditative absorption,
emanates countless light rays as numerous as beings,
and then awakens the many beings as if causing lotuses to bloom.

It is because of the manifestation of bodies as numerous
as the thoughts, faculties, and inclinations of all beings

throughout all the kalpas and *kṣetras* of the three periods of time that right enlightenment is therefore described as “measureless.”

Samantabhadra next explained how it is that the Tathāgata turns the wheel of the Dharma, noting that the bodhisattva should know it in these ways:

Through the sovereign power of the mind and without any arising and without any turning, the Tathāgata turns the wheel of Dharma, for he knows all dharmas as forever unarisen;

Through three kinds of turning by which one cuts off what should be cut off he turns the wheel of Dharma, for he knows all dharmas transcend the extreme views;

Through transcendence of both the extreme of desire and the extreme of its negation, he turns the wheel of Dharma, for he has penetrated to the utmost that all dharmas are like space;

Without resort to speech, he turns the wheel of Dharma, for he knows all dharmas as ineffable;

Through ultimate quiescence, he turns the wheel of Dharma, for he knows all dharmas as having the nature of *nirvāṇa*;

Through all languages and through all forms of speech, he turns the wheel of Dharma, for there is no place the voice of the Tathāgata does not reach;

Through knowing all sounds as like echoes, he turns the wheel of Dharma, for he completely understands the true nature of all dharmas;

Through sending forth all voices from within a single voice, he turns the wheel of Dharma, for there is ultimately no subjective agent; and

Through doing so endlessly and without omission, he turns the wheel of Dharma, for he is free of any inward or outward attachment.

In concluding his discussion of the Tathāgata’s turning of the Dharma Wheel, Samantabhadra Bodhisattva spoke these verses:

When the Tathāgata turns the Dharma wheel, nothing at all is turned,
In all three times, there is neither any arising nor any attainment.
Just as there will be no time when all written words are exhausted,
so too it is with the Dharma wheel as turned by the Ten-Powered One.

Just as words can enter all places and yet still never reach them,
so too it is with the Dharma wheel of the Rightly Enlightened One.
It enters all verbal expressions and yet has nothing at all it enters
even as it is still able to cause all beings to feel joyous delight.

The Buddha has a *samādhi* called “ultimate unimpeded fearlessness.”
After he has entered this concentration, he then speaks the Dharma.
For all the countless beings, he everywhere speaks in their languages,
thereby causing them to awaken and thus then understand.

Every one of those voices in turn additionally expounds in countless many languages, each of which are different, with which he freely holds forth in the world without discrimination, adapting to their individual dispositions, thus enabling all to hear.

Those words do not arise from within or from without, are never lost, and are free of any accumulation, yet he thereby turns the wheel of Dharma for the sake of beings with just such sovereign mastery in his very extraordinary manner.

Samantabhadra next expounded on the Tathāgata's *parinirvāṇa*, saying of it that the bodhisattva who wishes to know it must know its fundamental and essential nature, as follows:

“Just as it is with the nirvāṇa of true suchness, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the apex of reality, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the Dharma realm, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of empty space, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the nature of dharmas, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the apex of dispassion, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the apex of signlessness, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the apex of the nature of a self, so too it is with the Tathāgata's nirvāṇa;

Just as it is with the nirvāṇa of the apex of the nature of all dharmas, so too it is with the Tathāgata's nirvāṇa; and

Just as it is with the nirvāṇa of the apex of true suchness, so too it is with the Tathāgata's nirvāṇa.

And how is this so? This is because nirvāṇa has no arising and no manifestation. If a dharma has no arising and no manifestation, then it has no cessation.

Sons of the Buddha, the Tathāgata does not speak about the *tathāgatas'* ultimate nirvāṇa for the bodhisattvas, nor does he show that matter to them. Why not? He prefers to enable them to see all *tathāgatas* always abiding directly before them so that, in but a single mind-moment, they also see all buddhas of the past and future with their perfectly fulfilled physical marks just as if they were here now, doing so without raising any dual or non-dual perceptions. And why? Because the bodhisattva-*mahāsattvas* have forever abandoned all attachments to perceptions.

Sons of the Buddha, it is in order to enable beings to find happiness that all buddhas, *tathāgatas*, appear in the world and it is out of a wish to cause beings to develop a fond admiration for it that they manifest the appearance of *nirvāṇa*. However, in truth, the Tathāgata has no emergence into the world nor does he have any *nirvāṇa*. How is this so? The Tathāgata forever dwells in the pure Dharma realm. It is as an adaptation to the minds of beings that he manifests the appearance of entering *nirvāṇa*.”

After finishing this discussion of the Buddha’s *nirvāṇa*, Samantabhadra Bodhisattva next spoke of the roots of goodness which are planted through seeing, hearing, or drawing near to the Tathāgata, saying of them that none of those roots of goodness are ever planted in vain:

- Because they produce the inexhaustible wisdom of enlightenment;
- Because they allow one to leave behind the difficulties of all obstacles;
- Because they ensure one will definitely reach the ultimate;
- Because they are free of any false or deceptive aspects;
- Because they enable one to fulfill all vows;
- Because they lead one to never end one’s practices in the realm of the conditioned;
- Because they accord with unconditioned wisdom;
- Because they produce the wisdom of all buddhas;
- Because they continue on to the end of future time;
- Because they lead to perfecting all the many kinds of supreme practices; and
- Because they allow one to reach the ground of effortless wisdom.

Continuing in this vein, Samantabhadra Bodhisattva then says a few paragraphs later that:

“If anyone is able to see the form body of the Tathāgata, his eyes will become purified; if anyone is able to hear the name of the Tathāgata, his ears will become purified; if anyone smells the fragrance of the Tathāgata’s moral virtue, his nose will become purified; and if anyone is able to taste the flavor of the Tathāgata’s Dharma, his tongue will become purified and he will possess the vast and long tongue and come to understand the dharma of languages. If anyone is able to be touched by the Tathāgata’s light, his body will become purified and he will ultimately acquire the unexcelled Dharma body.

If anyone develops mindfulness of the Tathāgata, he will acquire the purification of the mindfulness-of-the-Buddha *samādhi*. If any being makes an offering to a spot of land the Tathāgata has passed through or makes an offering to one of his stupas or shrines, then he will acquire roots of goodness allowing him to extinguish all affliction-based troubles and he will also acquire the bliss of the worthies and the *āryas*.

Sons of the Buddha, I shall now tell you: Even if there is some being who sees or hears the Buddha, but then, due to being encumbered by karmic obstructions, fails to develop faith and feel happiness on this account, they still thereby plant roots of goodness which will not have been planted in vain, for even this will eventually culminate in his entering nirvāṇa.

Sons of the Buddha, it is in this way that the bodhisattva-*mahāsattva* should know the roots of goodness planted in the presence of the Tathāgata by seeing, hearing, or drawing near to him. This will in all cases lead to abandoning all bad dharmas and perfecting the good dharmas.”

Later on, Samantabhadra Bodhisattva says:

“If one succeeds in hearing this Dharma gateway of the Tathāgata’s incalculable, inconceivable, unobstructed, and unimpeded wisdom and then, having heard it, has faith in it, understands it, accords with it, awakens to it, and enters into it, one should know that this person:

Is one who has been born into the clan of the Tathāgata;

Is one who accords with the realm of all *tathāgatas*;

Is one who completely fulfills all the bodhisattva dharmas;

Is one who abides securely in the realm of the knowledge of all modes;

Is one who has left all worldly dharmas far behind;

Is one who has developed all of the Tathāgata’s practices;

Is one who has a penetrating comprehension of the nature of all bodhisattva dharmas;

Is one whose mind is free of doubts about the Buddha’s powers of transformation;

Is one who abides in the independently realized Dharma; and

Is one who has deeply entered the unimpeded realm of the Tathāgata.

Sons of the Buddha, after hearing this Dharma, the bodhisattva-*mahāsattva*:

Is able to use the knowledge of equality to know the immeasurable dharmas;

Is able to use the correct and straight mind to abandon all discriminations;

Is able through supreme aspiration to see all buddhas directly before him;

Is able through the power of mental engagement to enter a realm of uniform equality like empty space;

Is able through sovereign mastery of mindfulness to travel throughout the boundless Dharma realm;

Is able to use the power of wisdom to possess all the meritorious qualities;

Is able to use spontaneously arising wisdom to abandon all of the world’s defilements;

Is able to use the bodhi resolve to enter the web of all the ten directions;

Is able to use great contemplation to know all buddhas of the three periods of time as of the same single essential nature; and

Is able to use the wisdom that dedicates one's roots of goodness to everywhere enter dharmas such as these, not entering them and yet entering them, not seizing on even a single dharma even as he constantly contemplates all dharmas through but a single dharma.

Sons of the Buddha, the bodhisattva-*mahāsattva* perfects meritorious qualities such as these and, with the power of but a minor effort, acquires the spontaneously arising wisdom realized without the assistance of a teacher."

As this chapter approaches its end, it says that, due to the Buddha's spiritual powers, countless worlds then moved and shook in six ways, rains of adornments descended, and countless *tathāgatas* came there, all of whom were named "Samantabhadra." They said:

"It is good indeed, good indeed, Son of the Buddha, that you have been able to receive the assistance of the Buddha's awesome powers and, according with the nature of dharmas, expound upon the inconceivable Dharma of the manifestation of the Tathāgata. Son of the Buddha, all of us identically named buddhas from each of the ten directions, in each case as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*—we all speak this very Dharma. And just as it is what is spoken by us, so too is it also what is spoken by all buddhas of the ten directions.

O Son of the Buddha, now, within this congregation, there are bodhisattva-*mahāsattvas* as numerous as the atoms in ten myriads of buddha *kṣetras* who have acquired the spiritual superknowledges and samādhis of all bodhisattvas. We now bestow upon them their predictions of being bound to realize *anuttara-samyak-saṃbodhi* in but one more lifetime."

Then, from each of the ten directions, countless bodhisattvas came to pay their respects. Aided by the Buddha's spiritual powers, they each proclaimed:

"It is good indeed, Son of the Buddha, that you have been able to speak about this indestructible Dharma of the Tathāgata. Son of the Buddha, we are all identically named "Samantabhadra" and we have all come here from the presence of the tathāgata named "Universal Banner of Sovereign Mastery" in worlds known as "Universal Light." In all those places, they also teach this very Dharma with just such phrasings as these, just such principles as these, just such explanations as these, and just such certitude as this. They are all the same as found here, neither more nor less.

It is due to the aid of the Buddha's spiritual powers and due to having acquired the Dharma of the Tathāgata that we have come here to pay our respects and bear witness for you. And just as we have come here for this purpose, so too is this also occurring in just this same way in all of

the four-continent worlds throughout the ten directions of empty space everywhere throughout the Dharma realm.”

The chapter then ended as follows:

“At that time, aided by the Buddha’s spiritual powers, Samantabhadra Bodhisattva surveyed that entire great congregation of bodhisattvas, and, wishing to once again clarify:

The vast awesome virtue of the manifestation of the Tathāgata;
 The indestructibility of the Tathāgata’s right Dharma;
 The non-futility of planting measureless roots of goodness;
 The inevitability that, when all buddhas appear in the world, they
 will be completely possessed of all the most superior dharmas;
 Their excellent ability to contemplate the minds of all beings;
 Their adaptation to whatever is appropriate in speaking the Dharma
 without ever missing the right time;
 Their production of all bodhisattvas’ measureless light of Dharma;
 The miraculous adornment of all buddhas;
 All *tathāgatas*’ sharing of a single body free of individual differences;
 and
 Their arising from their great original practices—

He then spoke these verses:

All that is done by all the *tathāgatas* is so indescribable
 that none of the worlds’ analogies could even come close.
 Still, to enable beings to awaken and understand,
 in what is inaccessible to analogies, I make analogies to instruct.

Such subtle, secret, and extremely deep Dharma
 could only rarely be heard in a hundred thousand myriads of kalpas.
 It is only those who are vigorous, wise, and well trained
 who are then able to hear these mysterious and abstruse meanings.

Whoever, on hearing this Dharma, is filled with rejoicing
 is one who has already made offerings to incalculably many buddhas,
 is one who is supported and drawn forth by the Buddha, and
 is one to whom men and devas give praise and always make offer-
 ings.

This constitutes the foremost world-transcending wealth,
 this is able to rescue and liberate all the many kinds of beings,
 and this is able to bring forth the path of purity.
 You should all uphold it and must never be neglectful in doing so.”

CHAPTER 38

Transcending the World

The eighth assembly begins with the Buddha for the third time in the state of Magadha at the site of enlightenment in the Hall of Universal Light where:

His marvelous awakening was in all respects completely fulfilled;
He had forever cut off the two kinds of action;
He had acquired the penetrating comprehension of the dharma of signlessness;
He had come to dwell where buddhas dwell;
He had attained the equality of the buddhas;
He had reached the station free of obstacles;
He had attained the Dharma that cannot be overturned;
He had become unimpeded in his actions;
He had established what is inconceivable; and
He had attained the universal vision of the three periods of time.

His body pervaded all lands, his wisdom penetrated all dharmas, and he had completed all the practices. He dwelt together there with countless bodhisattvas who all had but one more life before highest enlightenment and who all possessed the bodhisattva's skillful means and wisdom.

At that time, Samantabhadra Bodhisattva-*mahāsattva* entered a vast samādhi known as "the flower adornment of the Buddha." When he entered this samādhi, all worlds of the ten directions shook in six ways, moved in eighteen ways, and produced a loud sound that no one did not hear. After this, he arose from his samādhi, whereupon Universal Wisdom Bodhisattva asked him to please answer two hundred and one questions of which the first two hundred were mostly with regard to many different qualities and practice aspects of the bodhisattva-*mahāsattva*, whereas the last one was, "Why does the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment manifest *parinirvāṇa*?" Those questions were as follows:

What does the bodhisattva-*mahāsattva* rely on?
What constitutes his extraordinary kinds of thought?
What constitutes his practices?
What serves as his good spiritual guide?
What constitutes his diligent vigor?
What constitutes his bases for attaining peace of mind?
What constitutes his ways to develop beings?
What constitutes his moral precepts?

- What constitutes his bases for realizing he is bound to receive his prediction?
- What constitutes his entry among the bodhisattvas?
- What constitutes his entry among the *tathāgatas*?
- What constitutes his penetration of beings' mental actions?
- What constitutes his entry into worlds?
- What constitutes his entry into kalpas?
- What constitutes his ways of speaking of the three periods of time?
- What constitutes his penetrating knowledge of the three periods of time?
- What constitutes his bringing forth of the tireless mind?
- What constitutes his knowledge of differences?
- What constitutes his *dhāraṇīs*?
- What constitutes his proclamations regarding buddhas?
- What constitutes his bringing forth of the universally worthy mind [of Samantabhadra]?
- What constitutes his dharmas of universally worthy practice [of Samantabhadra]?
- What constitutes his reasons for generating the great compassion?
- What constitutes the causes and conditions for his arousing the bodhi resolve?
- What are the types of mind he uses in revering the good spiritual guide?
- What constitutes his purity?
- What constitutes his *pāramitās*?
- What constitutes his knowledge pursuant to awakening?
- What constitutes his knowing based on realizations?
- What constitutes his powers?
- What constitutes his equal regard?
- What constitutes his statements on the true meaning of the dharmas of the Buddha?
- What constitutes his speaking about dharmas?
- What constitutes what he preserves?
- What constitutes his eloquence?
- What constitutes his sovereign masteries?
- What is the nature of his nonattachment?
- What constitutes his types of impartial mind?
- What constitutes his ways of developing wisdom?
- What constitutes his transformations?
- What constitutes his means of empowerment?
- What constitutes the bases for great happiness and satisfaction?

- What constitutes his deep penetration of the Buddha's Dharma?
 What constitutes those things on which he is based?
 What constitutes his ways of arousing fearless resolve?
 What constitutes his ways of arousing doubt-free resolve?
 What constitutes his inconceivability?
 What constitutes his skillful and esoteric speech?
 What constitutes his skillfully distinguishing wisdom?
 What constitutes his kinds of entry into samādhi?
 What constitutes his kinds of pervasive penetration?
 What constitutes his gateways to liberation?
 What constitutes his spiritual superknowledges?
 What constitutes his clarities?
 What constitutes his liberations?
 What constitutes his gardens and groves?
 What constitutes his palaces?
 What constitutes his bases of delight?
 What constitutes his kinds of adornments?
 What constitutes his manifestations of the unshakable mind?
 What constitutes his kinds of never-relinquished profound and great resolve?
 What constitutes his kinds of [wise] contemplations?
 What constitutes his explanations of dharmas?
 What constitutes his [other] kinds of purity?
 What constitutes his seals?
 What constitutes his illumination with the light of wisdom?
 What constitutes his peerless dwelling?
 What constitutes his types of flawless resolve?
 What constitutes his types of especially superior mountain-like mind?
 What constitutes his oceanic wisdom by which he enters unexcelled bodhi?
 What constitutes his jewel-like abiding?
 What constitutes his generation of the vajra-like Great Vehicle resolve?
 What constitutes his great undertakings?
 What constitutes his ultimate and great endeavors?
 What constitutes his indestructible faith?
 What constitutes his ways of receiving the prediction [of future buddhahood]?
 What constitutes his ways of dedicating roots of goodness?
 What constitutes his ways of attaining wisdom?
 What constitutes his ways of arousing boundlessly vast resolve?
 What constitutes his hidden treasures?

- What constitutes his types of moral standards?
 What constitutes his sovereign masteries?
 What constitutes his unimpeded functions?
 What constitutes his unimpeded functions in relation to beings?
 What constitutes his unimpeded functions in relation to *kṣetras*?
 What constitutes his unimpeded functions in relation to dharmas?
 What constitutes his unimpeded functions in relation to bodies?
 What constitutes his unimpeded functions in relation to vows?
 What constitutes his unimpeded functions in relation to realms?
 What constitutes his unimpeded functions in relation to knowledge?
 What constitutes his unimpeded functions in relation to the spiritual superknowledges?
 What constitutes his unimpeded functions in relation to the spiritual powers?
 What constitutes his unimpeded functions in relation to the powers?
 What constitutes his easeful mastery?
 What constitutes his spheres of action?
 What constitutes his [other kinds of] powers?
 What constitutes his kinds of fearlessness?
 What constitutes his exclusive dharmas?
 What constitutes his works?
 What constitutes his bodies?
 What constitutes his physical actions?
 What constitutes his [other] bodies?
 What constitutes his speech?
 What constitutes his ways of purifying speech?
 What constitutes his sources of protection?
 What constitutes his accomplishment of great endeavors?
 What constitutes his types of mind?
 What constitutes his resolutions?
 What constitutes his types of all-pervasive mind?
 What constitutes his faculties?
 What constitutes his deep mind?
 What constitutes his kinds of especially superior deep mind?
 What constitutes his diligent cultivation?
 What constitutes his definite understanding?
 What constitutes his definite understanding in entering worlds?
 What constitutes his definite understanding in entering the realms of beings?
 What constitutes his habitual karmic propensities?

- What constitutes his grasping?
What constitutes his cultivation?
What constitutes his fulfillment of the dharmas of the Buddha?
What constitutes the ways of retreating from the path of the Buddha's
Dharma?
What constitutes his paths for transcendence of rebirths?
What constitutes his definite dharmas?
What constitutes the paths by which he develops the dharmas of the
Buddha?
What constitutes his names that are used for great men?
What constitutes his paths?
What constitutes his measureless paths?
What constitutes his provisions for enlightenment?
What constitutes his cultivation of the path?
What constitutes his adornments of the path?
What constitutes his feet?
What constitutes his hands?
What constitutes his stomach?
What constitutes his inner organs?
What constitutes his heart?
What constitutes his armor?
What constitutes his weapons?
What constitutes his head?
What constitutes his eyes?
What constitutes his ears?
What constitutes his nose?
What constitutes his tongue?
What constitutes his body?
What constitutes his mind?
What constitutes his practices?
What constitutes his abiding?
What constitutes his sitting?
What constitutes his recumbence?
What constitutes his abodes?
What constitutes his places of practice?
What constitutes his [other] contemplations?
What constitutes his universal contemplations?
What constitutes his swiftness?
What constitutes his lion's roar?
What constitutes his pure giving?
What constitutes his pure moral precepts?

- What constitutes his pure patience?
 What constitutes his pure vigor?
 What constitutes his pure meditative concentration?
 What constitutes his pure wisdom?
 What constitutes his pure kindness?
 What constitutes his pure compassion?
 What constitutes his pure sympathetic joy?
 What constitutes his pure equanimity?
 What constitutes his meanings?
 What constitutes his dharmas?
 What constitutes his merit-based provisions for the enlightenment?
 What constitutes his wisdom-based provisions for enlightenment?
 What constitutes his completely developed clarities?
 What constitutes his ways of seeking the Dharma?
 What constitutes his dharmas for attaining complete understanding?
 What constitutes his cultivation dharmas?
 What constitutes the *māras*?
 What constitutes the works of the *māras*?
 What constitutes the ways of abandoning the works of the *māras*?
 What constitutes the ways of seeing the Buddha?
 What constitutes the buddha works?
 What constitutes the arrogant actions?
 What constitutes the wise actions?
 What constitutes the ways of being possessed by Māra?
 What constitutes the ways of being possessed by the Buddha?
 What constitutes the ways of being possessed by the Dharma?
 What constitutes the works accomplished while dwelling in the
 Tuṣita Heaven?
 Why does he pass away from his dwelling in the Tuṣita Heaven?
 Why does he manifest as dwelling within the womb?
 What then constitutes his manifestation of subtle endeavors?
 Why does he manifest as having just taken birth?
 Why does he manifest a subtle smile?
 Why does he manifest the walking seven steps?
 Why does he manifest on the ground of the pure youth?
 Why does he manifest abiding within the inner palace?
 Why does he manifest as leaving the household life?
 Why does he manifest as practicing the austerities?
 Why does he then go to the site of enlightenment?
 Why does he then sit at the site of enlightenment?

What constitutes the extraordinary signs that occur when he sits at the site of enlightenment?

Why does he manifest as conquering the *māras*?

What constitutes his realization of the Tathāgata's powers?

Why does he turn the wheel of the Dharma?

How is it that, because of turning the wheel of the Dharma, he acquires the dharmas of purity?

Why does the Tathāgata, the Arhat, the One of Right and Perfect Enlightenment manifest *parinirvāṇa*?

Samantabhadra Bodhisattva then proceeded to answer these questions, beginning by providing ten answers for each of them, starting with ten things on which the bodhisattva relies, ten kinds of extraordinary thought, ten kinds of practices, ten kinds of good spiritual guides, ten kinds of diligent vigor, and so forth, continuing all the way through this list of questions until he finished the entire list by providing ten meaningful considerations why the Tathāgata manifests entry into *parinirvāṇa*.

Having come to the end of providing ten-fold answers to all two hundred and one of these questions, doing so for approximately two hundred pages in the English translation, Samantabhadra Bodhisattva then spoke more generally about the importance of the Dharma gateway constituted by his aforementioned answers, saying:

“Sons of the Buddha, this gateway into the Dharma is known as ‘the bodhisattva’s vast pure practice’ which countless buddhas all join in proclaiming. It enables the wise to completely comprehend countless meanings and become filled with joyous delight. It enables the great vows and great practices of all bodhisattvas to be continuously sustained.

Sons of the Buddha, if there are any beings who are able to hear this Dharma and, having heard it, then believe and understand it, and having understood it, then cultivate it—they will definitely be able to swiftly realize *anuttara-samyak-sambodhi*. And why is this? This is due to their having cultivated it in accordance with what has been taught.

Sons of the Buddha, if bodhisattvas do not practice in accordance with what has been taught, one should realize these people will forever remain apart from the bodhi of the Buddha. Therefore the bodhisattva should practice in accordance with what has been taught.

Sons of the Buddha, this ‘Transcending the World’ chapter is the basis for the practice of all bodhisattvas’ meritorious qualities and is the flower of the definitive meaning which everywhere enters all dharmas, which everywhere produces all-knowledge, which steps beyond all worlds, which abandons the paths of the two vehicles, which is not held in common with any other class of being, which is able to completely illuminate all Dharma gateways, and which increases beings’ world-transcending roots of goodness. One should revere it, listen to it, recite it, remember it, reflect on it,

admire and delight in it, and cultivate it. If one is able to proceed in this manner, one should realize that such a person will swiftly gain *anuttara-samyak-saṃbodhi*."

When the proclamation of this chapter came to an end, due to the powers of the Buddha, all the worlds of the ten directions quaked and shook and bright light illuminated them all, whereupon the buddhas of the ten directions appeared before Samantabhadra Bodhisattva, praising him, rejoicing in accordance with his teaching, and swearing to preserve this scripture and enable it to be heard by all present and future bodhisattva congregations. Then, aided by the Buddha's spiritual powers, Samantabhadra Bodhisattva surveyed all the Dharma assemblies throughout the ten directions and then spoke a series of two hundred and twelve verses which expanded upon, summarized, and reiterated the teachings he had presented in his answers to those two hundred and one questions originally asked by Universal Wisdom Bodhisattva.

CHAPTER 39

Entering the Dharma Realm / The Gaṇḍavyūha Sūtra

The setting for this ninth assembly and final chapter of the Flower Adornment Sutra was the Jeta Grove in Śrāvāsti where, in the Garden of the Benefactor of Orphans and the Solitary, the Buddha was abiding in the multistory Great Adornment Pavilion together with a congregation of five hundred great bodhisattvas headed by Samantabhadra Bodhisattva and Mañjuśrī Bodhisattva.

All of these bodhisattvas had already perfected the conduct and vows of Samantabhadra and were possessed of marvelous qualities, capacities, and accomplishments among which the text lists the following:

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

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

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

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

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

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

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

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

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

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

At this same time, the Buddha was also together with a congregation of five hundred *śrāvaka* disciples and countless world leaders. The bodhisattvas, *śrāvaka* disciples, and world leaders all had the thought that they wished that the Buddha would adapt to their capacities in revealing:

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

Then, aware of the thoughts in their minds, the Buddha entered the lion sprint samādhi through which the Greatly Adorned Pavilion suddenly became boundlessly vast and the Jeta Grove suddenly became so expansively vast as to equal in its dimensions buddha lands as numerous the atoms in countless buddha *kṣetras*.

Then, off in the easterly direction, beyond an ocean of worlds as numerous as the atoms in an ineffably great number of buddha *kṣetras*, there was a world known as Golden Lamp Cloud Banner with a buddha named Vairocana's Supreme Virtue King. Within that buddha's congregation, there was a bodhisattva named Light of Vairocana's Vows who, accompanied by bodhisattvas as numerous as the atoms in an ineffably great number of buddha *kṣetras*, came to where the Buddha dwelt.

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

Then this same thing occurred with bodhisattvas coming from the south, the west, the north, the northeast, the southeast, the southwest, the northwest, the nadir, and the zenith, with each of those groups of

countless bodhisattvas bowing in reverence to the buddha and then ending up seated on lotuses off toward the direction from which they had come.

All of those bodhisattvas of the ten directions and their retinues were born from the conduct and vows of Samantabhadra Bodhisattva. That all of these bodhisattvas filled up the Jeta Grove in this way was entirely due to the awesome spiritual powers of the Tathāgata.

At that time, although the most senior *śrāvaka* disciples including Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Revata, Subhuti, Aniruddha, Nanda, Kapphiṇa, Kātyāyana, Pūrṇa, and others were present there in the Jeta Grove, none of them saw the Buddha's powers, adornments, spheres of action, and such. Nor were they able to see all of the marvelous realms, actions, congregations, spiritual transformations and such of those great bodhisattvas. That those *śrāvaka* disciples were unable to see any of these phenomena was:

Because their roots of goodness were not of the same sort;

Because they did not previously cultivate the roots of goodness of the sovereign masteries that enable one to see the buddhas;

Because they did not previously praise the pure qualities of all buddha *kṣetras* among the worlds of the ten directions;

Because they did not previously praise the many different spiritual transformations of the buddhas, the *bhagavats*;

Because, while in the midst of transmigration in *saṃsāra*, they did not previously resolve to gain *anuttara-samyak-sambodhi*;

Because they did not previously influence others to abide in the resolve to realize bodhi;

Because they were previously incapable of preventing the lineage of the Tathāgata from being cut off;

Because they did not previously attract all beings;

Because they did not previously encourage others to cultivate the bodhisattva's *pāramitās*;

Because previously, when abiding in the midst of *saṃsāra*'s births and deaths, they did not exhort beings to seek the Supremely Victorious One's eye of great wisdom;

Because they did not previously cultivate the roots of goodness that produce all-knowledge;

Because they did not previously perfect the Tathāgata's world-transcending roots of goodness;

Because they did not previously acquire knowledge of the spiritual superknowledges used in purifying buddha *kṣetras*;

Because they did not previously acquire the sphere of cognition known to the eyes of all bodhisattvas;

Because they did not previously seek the world-transcending roots of goodness conducive to exclusive realizations of bodhi;

Because they did not previously bring forth the great vows of all bodhisattvas;
 Because they were not previously born through the aid of the Tathāgata's assistance;
 Because they did not previously realize all dharmas are like an illusion and bodhisattvas are like a dream; and
 Because they did not previously acquire the great bodhisattvas' vast joyous delight.

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

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

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

At that time, Light of Vairocana's Vows Bodhisattva, aided by the Buddha's spiritual powers, surveyed the ten directions and then spoke a series of verses praising the Buddha and that assembly of bodhisattvas. In that same way, the other leaders of those groups of bodhisattvas from the other nine directions followed him in also speaking verses in praise of the Buddha and the bodhisattvas.

At that time, Samantabhadra Bodhisattva-*mahāsattva* surveyed this entire congregation of bodhisattvas and, adopting methods commensurate with the Dharma realm, methods commensurate with the realm of empty space, methods commensurate with the realms of beings, and methods commensurate with the three periods of time, commensurate with all kalpas, commensurate with all beings' karma, commensurate with all beings' aspirations, commensurate with all beings' convictions, commensurate with all beings' faculties, commensurate with all beings' time of maturation, and commensurate with the reflections of the light of all dharmas, he then used these methods to present for the bodhisattvas ten kinds of Dharma instructions with which to open, reveal, illuminate,

and expound on this lion sprint samādhi. What then were those ten? They were as follows:

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

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

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

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

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

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

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

Dharma instructions in which he expounded on its capacity to cause the appearance within all buddha *kṣetras'* atoms of the various spiritual transformations performed for countless kalpas by all buddhas of the three periods of time who are as numerous as the atoms in all buddha *kṣetras*.

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

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

Then, aided by the Buddha, Samantabhadra Bodhisattva spoke a series of verses in praise of the Buddha and the bodhisattvas.

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

At that time, that great assembly of bodhisattvas within the Jeta Grove all saw that, in every atom in all buddha *kṣētras* throughout the Dharma realm and the realm of empty space, there were buddha lands as numerous as the atoms in all buddha *kṣētras*, buddha lands that had many different names, many different physical forms, many different manifestations of purity, many different abodes, and many different shapes and characteristics.

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

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

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

They had no place upon which they depended. They went forth everywhere to pay their respects in all buddha lands, and yet, in doing so, they

remained free of any attachment. They were able to contemplate all dharmas and yet, in doing so, they had no place in which dwelt.

They everywhere entered the palace of all wondrous dharmas and yet they had no place from which they came. They taught and trained everyone in all worlds. They everywhere revealed for beings the station of peace and security. Wisdom and liberation constituted the bases of their practices.

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

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

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

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

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

You should all contemplate this Jeta Grove that,
due to Buddha's awesome spiritual powers, is limitlessly vast.
Every sort of adornment has been manifested here
and it has filled all ten directions of the Dharma realm.

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

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

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

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

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

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

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

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

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

Of all those clouds of especially marvelous adornments, including fragrances, flaming light, many kinds of flowers, and jewel treasures, there are none not so vast as to equal the expanse of empty space as they everywhere pervade all the lands of the ten directions.

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

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

Then, because they were illuminated by the light of the Buddha's samādhi, all those bodhisattvas entered samādhis by which they gained countless entryways into the great compassion with which they benefited and pleased all beings. From all the pores of their bodies, countless rays of light streamed forth which each manifested countless bodhisattvas who all adopted the appearance of world leaders who appeared directly before all beings everywhere throughout the ten directions where they used skillful means to teach and train all beings in all the paths of rebirth.

Mañjuśrī then emerged from his Tower of Skillful Abiding together with countless bodhisattvas and every kind of deva and spirit, all of whom were devoted to benefiting beings and revering the Buddha. Mañjuśrī and his retinue of devas and spirits came forth, circumambulated the Buddha countless times, and made offerings, after which they all headed south to travel among the people.

When the Venerable Śāriputra saw Mañjuśrī Bodhisattva and his bodhisattva retinue starting to head off to the south, he decided to follow along, accompanied by his own retinue of six thousand bhikshus. Śāriputra praised Mañjuśrī to those bhikshus who all then asked to be able to go pay their respects to him. Śāriputra then took them to see Mañjuśrī who taught them the ten dharmas by which they could all attain highest enlightenment, namely:

- With tireless resolve, accumulate all roots of goodness;
- With tireless resolve, see all buddhas, serve them, and make offerings to them;
- With tireless resolve, seek to acquire all dharmas of the Buddha;
- With tireless resolve, practice all the *pāramitās*;
- With tireless resolve, perfect all the bodhisattva samādhis;
- With tireless resolve, enter all three periods of time in succession;
- With tireless resolve, everywhere accomplish the purification of buddha *kṣetras* throughout the ten directions;
- With tireless resolve, teach and train all beings;
- With tireless resolve, perfect the bodhisattva practices in all *kṣetras* and in all kalpas; and
- With tireless resolve, for the sake of ripening one being, cultivate *pāramitās* as numerous as the atoms in all buddha *kṣetras*, perfect one of the Tathāgata's powers, and then, for the sake of ripening all realms of beings, sequentially perfect all of the other powers of the Tathāgata.

Then, having just listened to Mañjuśrī's teachings, those six thousand bhikshus all gained a marvelous samādhi and immediately perfected a myriad ways of invoking their bodhi resolve, a myriad samādhis, a myriad *pāramitās*, the light of great wisdom, and ten kinds of bodhisattva superknowledges whereby they dwelt in a solid and unshakable bodhi resolve.

Mañjuśrī then exhorted all those bhikshus, instructing them to abide in Samantabhadra's practices by which they could enter the ocean of great vows, perfect the ocean of great vows, gain purity of mind, acquire physical purity, acquire buoyant physical agility, acquire great spiritual superknowledges, manifest their bodies in the dwelling places of all buddhas everywhere throughout the ten directions, and perfect all dharmas of the Buddha.

Mañjuśrī then traveled on to a place to the east of Dhanyākara, or Merit City, where he then dwelt at the site of a great stupa temple in the Adornment Banner *Śāla* Tree Grove, a place in which buddhas of the past had dwelt as they taught beings. He then taught a scripture there called "the Universal Illumination of the Dharma Realm" which led countless dragons to renounce dragon rebirths and become devas and humans.

Among the inhabitants of Dhanyākara, there was the youth known as Sudhana or "Good Wealth" whom Mañjuśrī provided with kind and gentle instruction, including instruction on all dharmas of the buddhas. Having heard these teachings, Sudhana single-mindedly sought highest enlightenment and followed along after Mañjuśrī, intoning verses that greatly impressed Mañjuśrī who then praised him for having already aroused the resolve to attain highest bodhi and instructed him on the importance of always drawing near to a good spiritual guide. Sudhana then requested that Mañjuśrī explain for him:

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

Mañjuśrī then spoke a series of verses for Sudhana in which he praised him and revealed his past extensive cultivation of Samantabhadra’s practices. He then instructed Sudhana that he should go and seek instruction in the bodhisattva practices from a bhikshu called Meghaśrī in a country to south known as Rāmāvarānta, on a mountain called Sugrīvo. Sudhana then bowed to Mañjuśrī, circumambulated him countless times, and then respectfully withdrew and traveled south.

1: Meghaśrī

When Sudhana encountered Meghaśrī and asked him about how to train in and cultivate the bodhisattva practices, how to fulfill the practices of Samantabhadra, and how to attain highest bodhi, Meghaśrī taught him about his Dharma gateway of universal vision with which he bears in mind all buddhas’ spheres of cognition and light of wisdom. Claiming that he only knew this much, he sent him off to see a bhikshu known as Sāgaramegha in the country of Sāgarāmukha.

2: Sāgaramegha

When Sudhana met Sāgaramegha and asked him about the bodhisattva path to all-knowledge, Sāgaramegha taught him about his Dharma gateway of the universal eye. Claiming to know only this much, he sent Sudhana off to see a bhikshu known as Supratiṣṭhita who lived sixty *yojanas* off to the south in a village known as Sāgaratīra.

3: Supratiṣṭhita

Sudhana then went to see Supratiṣṭhita and asked him about the dharmas of a buddha, whereupon Supratiṣṭhita taught him about his gateway of a bodhisattva’s unimpeded liberations. Claiming to know only this gateway of liberations, he sent Sudhana off to see a man known as Megha in a city named Vaśitā in the country known as Draviḍa.

4: Megha

Sudhana then gradually traveled south to the city of Vaśitā to pay his respects to Megha and ask him about training in the bodhisattva practices, cultivating the bodhisattva path, and other such topics, after which Megha taught him about his Dharma gateway of the light of the bodhisattva’s sublime sounds *dhāraṇī*. Claiming then to know only this gateway, he then sent Sudhana off to the south to see an elder known as Mukta in a village known as Vanavāsī.

5: Mukataka

Sudhana gradually traveled for twelve years until he reached the city of Vanavāsī where he searched all around for Mukataka the Elder and told him, “I hope, O Ārya, that you will explain for me how a bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva path, how he may accord with what is to be cultivated and then swiftly acquire purity, and how he may swiftly acquire complete clarity of understanding.”

Muktaka then taught him about his liberation gateway of the Tathāgata’s unimpeded adornments. Claiming to only know this liberation gateway of the Tathāgata’s unimpeded adornments, Muktaka sent him off to the south to the very boundary of Jambudvīpa where there is a country known as Milaspharaṇa in which there is a bhikṣu known as Sāgaradhvaṇa or “Ocean Banner.” He said, “You should go there, pay your respects to him, and ask him how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.”

6: Sāgaradhvaṇa

Sudhana then gradually traveled southward to the borderlands of Jambudvīpa, to the village of Mali where he searched all around for Sāgaradhvaṇa Bhikṣu. He then saw him alongside his meditation walkway where, sitting in the lotus posture, he had entered samādhi. He had left behind outward and inward breathing, he had become free of discriminating thought and awareness, and his body remained calm and motionless.

Sudhana the Youth single-mindedly contemplated Sāgaradhvaṇa Bhikṣu and felt deep admiration for him. In this way, he stood there, meditatively contemplating him for one day and one night, and then on through seven days and seven nights, a half month, a month, and then for six months in all. He then continued doing so for an additional six days, after which Sāgaradhvaṇa Bhikṣu arose from samādhi. Sudhana then asked him about this samādhi which Sāgaradhvaṇa then identified as “the universal eye acquired through equanimity,” otherwise known as “the pure light of the realm of *prajñāpāramitā*” and as “the gateway of universal adornment and purification.”

After providing Sudhana with instruction in this and explaining that he knew only this one “light of *prajñāpāramitā* samādhi,” he recommended that Sudhana seek further instruction on the bodhisattva practices and cultivation by traveling south to pay his respects to an *upāsikā* known as Āśā.

7: Āśā

Sudhana next traveled south until he met and paid his respects to the *upāsikā* known as Āśā and asked her for instruction on training in and

cultivation of the bodhisattva path. She taught him about this single bodhisattva liberation gateway by which all who succeed in seeing her become irreversible in their progress toward highest bodhi. She then told Sudhana that he should seek further instruction by traveling south to the country of Nālayus to pay his respects to a rishi known as Bhīṣmottaranirghoṣa.

8: Bhīṣmottaranirghoṣa

Sudhana then gradually traveled along until he reached the country of Nālayus where he searched around everywhere for Bhīṣmottaranirghoṣa whom he eventually saw sitting beneath a sandalwood tree before a group of a myriad disciples. Sudhana went up to him, paid his respects, and asked for further instruction on training in and cultivation of the bodhisattva path. That rishi then taught him about his bodhisattva liberation known as “the banner of invincibility.” After providing Sudhana with this teaching, he said that, given that he knows only this liberation, Sudhana should next seek further instruction by traveling to the south to a village known as Īṣāṇa in which there is a brahman named Jayoṣmāyatana or “Supreme Heat.”

9: Jayoṣmāyatana

Sudhana gradually travel onward until he reached the village of Īṣāṇa. There he saw Jayoṣmāyatana or “Supreme Heat” who was cultivating the austerities in quest of all-knowledge. After teaching Sudhana about his “bodhisattva’s endless wheel liberation,” he told Sudhana that he should next travel south to a city known as Siṃhavijṛmbhita or “Lion’s Sprint” in which there is a young maiden named Maitrāyaṇī who would be able to provide him further instruction in training in and cultivating the bodhisattva path.

10: Maitrāyaṇī

Sudhana then gradually traveled south until he reached the city of Siṃhavijṛmbhita where he searched all around for Maitrāyaṇī, the young maiden, and heard that this maiden was the daughter of King Siṃhaketu or “Lion Banner,” that she was attended by a group of five hundred young maidens who served in her retinue, and that she dwelt in the Vairocana Treasury Hall where she taught the sublime Dharma while sitting on a seat with dragon-supremacy sandalwood legs that was covered with celestial robes made of gold-thread lace. He then went there, paid his respects, and asked for instruction in the bodhisattva path. After receiving instruction from her on her specialty, the *prajñāpāramitā* universal adornment gateway, she recommended to him that he next travel south to a country known as Trinayana in which there is a bhikṣhu named Sudarśana from whom he could receive further training.

11: Sudarśana

Sudhana then traveled onward until he arrived in the country known as Trinayana where he searched all over in its cities, villages, hamlets, neighborhoods, markets, rivers, plateaus, mountains, and valleys, looking everywhere for Bhikshu Sudarśana. Finally, he saw him in a forest where he was engaged in back-and-forth walking meditation. Sudhana went up to him, bowed down in reverence, and requested to be provided with training in and cultivation of the bodhisattva path. After teaching Sudhana about his own practice and realizations, he told him that, since he knew only this “lamp of compliance” bodhisattva liberation gateway, Sudhana should next seek instruction from a bhikshu named Indriyeśvara in the country of Sumukha.

12: Indriyeśvara

Sudhana next went to the country of Sumukha where he met and paid his respects to the bhikshu known as Indriyeśvara from whom he requested instruction on training in and cultivation of the bodhisattva path after which Indriyeśvara taught him about his Dharma gateway into the light of knowledge of all skills, arts, and great spiritual superknowledges. He then recommended that Sudhana go south to the city of Samudrapraṭiṣṭhāna, pay his respects to an upāsikā known as Prabhūtā, and ask her for instruction on training in and cultivation of the bodhisattva path.

13: Prabhūtā

Sudhana then gradually traveled onward until he reached the city of Samudrapraṭiṣṭhāna where, after searching in place after place for Upāsikā Prabhūtā, he paid his respects to her and requested instruction on training in the bodhisattva practices and cultivation of the bodhisattva path. Having taught him about her specialty known as “the bodhisattva’s liberation gateway of the treasury of endless merit,” she then recommended that he travel south to a city known as Mahāsaṃbhava and seek further instruction from a householder there known as Vidvān or “Clear Knowledge.”

14: Vidvān

Sudhana next gradually traveled on to that city of Mahāsaṃbhava in which he searched all around for that householder, Vidvān, whom he found on a seven-jeweled stage in the market at the city’s crossroads where he was sitting on a throne adorned with countless jewels. Sudhana bowed in reverence to him and requested instruction in training in the bodhisattva practices and cultivating the bodhisattva path. Vidvān taught him about his “liberation gateway of producing at will a treasury of merit,” after which he recommended that he seek further instruction in the bodhisattva path by traveling south to Siṃhapota or “Lion Temple” in which there

is an elder known as Ratnacūḍa to whom he should pay his respects and seek further teachings in the bodhisattva path.

15: Ratnacūḍa

Sudhana then gradually traveled onward until he reached Siṃhapota or “Lion City” where he searched all around for Ratnacūḍa, the Elder, until he saw this elder in the marketplace. He then immediately went up to him paid his respects and requested that he teach him about training in the bodhisattva practices and cultivating the bodhisattva path.

After Ratnacūḍa taught him about his bodhisattva liberation gateway of the jewel treasury of measureless merit, he suggested that Sudhana next travel south to the land of Vetramūlaka where, in the city of Samantamukha, he should pay his respects to an elder known as Samantanetra and request further instruction in the bodhisattva path.

16: Samantanetra

Sudhana next gradually traveled onward until he reached the country of Vetramūlaka in which he searched for the city of Samantamukha where he found the elder known as Samantanetra to whom he paid his respects and from whom he sought further instruction in the bodhisattva path. After Samantanetra taught Sudhana about his Dharma gateway of delighting all beings by enabling them to everywhere see all buddhas, Sudhana was told by that elder that he should travel south to the city of Tāladvaja, pay his respects to King Anala, and request further instruction from him in training in the bodhisattva practices and cultivating the bodhisattva path.

17: Anala

Sudhana then gradually traveled onward, passing through countries, villages, and towns until he reached the city of Tāladvaja where he paid his respects to King Anala and sought further instruction in bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his “bodhisattva’s illusion-like liberation,” King Anala recommended that Sudhana travel south to the city of Suprabha, pay his respects to King Mahāprabha, and ask him to provide him with further instruction in training in the bodhisattva practices and cultivating the bodhisattva path.

18: Mahāprabha

Sudhana then gradually traveled south to the city of Suprabha where he paid his respects to King Mahāprabha and requested his instructions in the bodhisattva path after which that king taught him about his bodhisattva’s samādhi gateway known as “taking great kindness as foremost in adapting to the world,” after which he recommended that Sudhana travel south to a city called Sthirā to seek further instruction in the bodhisattva path from an *upāsikā* known as Acalā.

19: Acalā

Sudhana next traveled on to the city of Sthirā where he searched about everywhere until he found that *upāsikā* known as Acalā to whom he paid his respects and from whom he sought further instruction in the bodhisattva practices and bodhisattva cultivation. After teaching him about her bodhisattva's adornment gateway called "the insatiable quest for all dharmas," she recommended that he seek further instruction in the bodhisattva practices and path cultivation by traveling south to the city of Amitatosala to pay his respects to a wandering ascetic called Sarvagāmin from whom he could receive instruction in training in the bodhisattva practices and cultivating the bodhisattva path.

20: Sarvagāmin

Sudhana then traveled south to the city of Tosala where he searched for Sarvagamin and eventually found him on a mountain called Sulabha where he paid his respects to him and requested further training in the bodhisattva practices and path cultivation. Sarvagāmin taught him about his bodhisattva practice of going everywhere, after which he suggested to Sudhana that, to receive further training in the bodhisattva practices and path cultivation, he should next travel south to the land of Pṛthurāṣṭra where he should pay his respects to an elder, a fragrance seller called Utpalabhūti, and then request bodhisattva path training from him.

21: Utpalabhūti

Sudhana next traveled onward until he reached the country of Pṛthurāṣṭra where he paid his respects to the elder known as Utpalabhūti and requested his teachings on the bodhisattva practices and path cultivation, after which Utpalabhūti taught him about his dharma of fragrance blending and suggested to Sudhana that, to receive further instruction in the bodhisattva practices and path cultivation, he should next travel south to the city of Kūtāgāra where he could seek teachings there from a ship captain known as Vaira.

22: Vaira

Sudhana then traveled south to Kūtāgāra where he found Vaira teaching an immense congregation about the Buddha's ocean of meritorious qualities. After paying his respects to him, Sudhana then requested his instruction in the bodhisattva practices and cultivation of the bodhisattva path. Vaira then taught him about his practice of the banner of the great compassion, after which he suggested to Sudhana that he next travel south to the city of Nandihāram to pay his respects to an elder called Jayottama and seek his instruction in the bodhisattva practices and bodhisattva path cultivation.

23: Jayottama

Sudhana next traveled on to the city of Nandihāram where he looked for Jayottama whom he found east of that city in the Aśoka Forest where he paid his respects to him and then requested his teachings on the bodhisattva practices and cultivation of the bodhisattva path. Jayottama taught Sudhana about his perfection of the bodhisattva's practice gateway of going everywhere using the independent and effortless powers of the spiritual superknowledges, after which he recommended to Sudhana that he seek further training in the bodhisattva practices and path cultivation by traveling south to the city of Kaliṅgavana where he should look for and pay his respects to a bhikshuni known as Siṃhavijṛmbhitā who should be able to help him with instruction in the bodhisattva practices and cultivation of the bodhisattva path.

24: Siṃhavijṛmbhitā

Sudhana then traveled south until he reached the city of Kaliṅgavana where he eventually was able to find the bhikshuni Siṃhavijṛmbhitā, pay his respects, and request instruction in training in the bodhisattva practices and cultivating the bodhisattva path. After teaching him about her "perfection of all-knowledge" liberation, she recommended that Sudhana travel to the south and seek further instruction in these matters from a woman named Vasumitrā in the city of Ratnavyūha.

25: Vasumitrā

Sudhana then gradually traveled onward until he reached the city of Ratnavyūha in the country of Durga in which he searched everywhere for Lady Vasumitrā. Once he found her, he paid his respects and requested her to provide him with guidance and instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about her "pinnacle of dispassion" liberation, she told him that he should travel to the south and pay his respects to a layman named Veṣṭhila in the city of Śubhparāṅgama from whom he could receive further instruction in the bodhisattva practices and cultivation of the bodhisattva path.

26: Veṣṭhila

Sudhana next gradually traveled onward until he reached the city of Śubhparāṅgama. When he arrived at that Veṣṭhila's household, he bowed down in reverence at his feet and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about his "endless lineage of the buddhas" samādhi and his bodhisattva liberation known as "nonentry into the apex of *parinirvāṇa*," Veṣṭhila told Sudhana that he should next travel to the south and receive further instruction in these matters from a bodhisattva known as Avalokiteśvara at a mountain known as Potalaka.

27: Avalokiteśvara

Sudhana then gradually traveled onward until he reached Potalaka mountain. He then searched about everywhere for this great bodhisattva until, on its western slope, he saw Avalokiteśvara Bodhisattva sitting there in the full lotus posture. Sudhana then paid his respects and requested further teachings on the bodhisattva practices and cultivation of the bodhisattva path. Avalokiteśvara Bodhisattva then taught him about his liberation gateway known as “the practice of the great compassion,” after which he told Sudhana that he should seek further instruction in these matters from a bodhisattva named Ananyagāmin who dwelt on the peak of the Sahā World’s Iron Ring Mountains.

28: Ananyagāmin

Sudhana next went, paid his respects, and asked for instruction in the bodhisattva path from Ananyagāmin Bodhisattva who taught him about his bodhisattva’s liberation known as “swift travel through the universal gateway.” After doing so, he told Sudhana, “I have acquired only this bodhisattva’s liberation of universal and swift travel with which I am able to swiftly go to all places everywhere.” He then told Sudhana that he should seek further instruction in these matters by heading south to a city known as Dvāratī in which there is a spirit known as Mahādeva to whom he should pay his respects and ask for teachings on training in the bodhisattva practices and cultivating the bodhisattva path.

29: Mahādeva

Sudhana then traveled south to the city of Dvāratī where he searched for and found Mahādeva to whom he paid his respects and from whom he requested teaching in the bodhisattva practices and cultivation of the bodhisattva path, whereupon Mahādeva taught him about the “net of clouds” liberation that he had perfected, after which he suggested that Sudhana travel to the site of enlightenment in the state of Magadha and seek further instruction in these matters from an earth spirit known as Sthāvarā.

30: Sthāvarā

Sudhana then gradually traveled onward until he arrived at the abode of the spirit Sthāvarā at the site of enlightenment in the state of Magadha. Having paid his respects to Sthāvarā and asked him for instruction in the bodhisattva practices and cultivation of the bodhisattva path, the earth spirit then taught Sudhana about his bodhisattva liberation known as “the indestructible treasury of wisdom” which he always uses to assist the development of beings. Sthāvarā then advised Sudhana that he should go to Kapilavastu and pay his respects to a night spirit by the name of Vāsantī from whom he could request further teachings in these matters.

31: Vāsantī

Sudhana gradually traveled onward until he reached Kapilavastu and entered its eastern gates. After he located Vāsantī, he paid his respects and requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path, after which she taught Sudhana about her bodhisattva liberation known as “the Dharma light that dispels the darkness of all beings’ delusions,” she told him to go to the site of enlightenment in Magadha and seek further instruction in these matters from a night spirit by the name of Samantagambhīraśrīvimalaprabhā.

32: Samantagambhīraśrīvimalaprabhā

Sudhana then gradually traveled along until he met that night spirit at the site of enlightenment in Magadha, Samantagambhīraśrīvimalaprabhā, to whom he paid his respects, after which he requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path. After she taught Sudhana about her bodhisattva liberation known as “roaming everywhere in the bliss of quiescent *dhyāna* absorption,” she instructed him to go visit and pay his respects to another night spirit who went by the name of Pramuditāyanajāgadvirocanā from whom he could receive further teachings on the bodhisattva practices and cultivation of the bodhisattva path.

33: Pramuditāyanajāgadvirocanā

Sudhana searched for and met Pramuditāyanajāgadvirocanā to whom he paid his respects and from whom he requested further teachings in training in the bodhisattva practices and cultivating the bodhisattva path. That night spirit then taught Sudhana about her liberation known as “the immensely powerful banner of universal joy” with which she is able to benefit all beings, after which she instructed him to next seek out and request further instructions in the bodhisattva path from a night spirit by the name of Samantasattvatrāṇojaḥśrī.

34: Samantasattvatrāṇojaḥśrī

Sudhana then went and paid his respects to the night spirit who was known as Samantasattvatrāṇojaḥśrī, after which he asked for further instruction in the bodhisattva training and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva’s liberation gateway called “appearing everywhere in all worlds to train beings,” she told Sudhana that he should go and pay his respects to a night spirit by the name of Praśāntarutāsāgaravatī from whom he could request further instructions in these matters of the bodhisattva training and the cultivation of the bodhisattva path.

35: Praśāntarutasāgaravatī

Sudhana next went and searched out and paid his respects to the night spirit known as Praśāntarutasāgaravatī from whom he requested further instructions in the bodhisattva training and cultivation of the bodhisattva path. After teaching him about her bodhisattva's "liberation that produces the adornment of vast joy in every mind-moment," she told Sudhana that he should next seek further training in these matters from a night spirit known as Sarvanagararakṣāsambhavatejaśrī.

36: Sarvanagararakṣāsambhavatejaśrī

Sudhana then went to visit and pay his respects to the night spirit known as Sarvanagararakṣāsambhavatejaśrī. After bowing to her he requested further instruction in the bodhisattva training and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva liberation known as "the extremely profound and miraculous sublime sound," she told Sudhana that he should next seek further training in these matters from a night spirit by the name of Sarvavṛkṣapraphullanasukhasaṃvāsā.

37: Sarvavṛkṣapraphullanasukhasaṃvāsā

Sudhana next went and paid his respects to the night spirit by the name of Sarvavṛkṣapraphullanasukhasaṃvāsā from whom he sought further instruction in training in the bodhisattva practices and cultivating the bodhisattva path. After teaching Sudhana about her liberation gateway of "the generation of the light of vast joy," she told him that he should next go and seek further teachings on these matters from a night spirit by the name of Sarvajagadrakṣāpraṇidhānavīryaprabhā.

38: Sarvajagadrakṣāpraṇidhānavīryaprabhā

Sudhana then left to go see and pay his respects to the night spirit known as Sarvajagadrakṣāpraṇidhānavīryaprabhā. After having met her and paid his respects, he asked her for further instruction in the bodhisattva training and the cultivation of the bodhisattva path. She then taught Sudhana about her gateway to liberation known as "teaching beings to produce roots of goodness," after which she instructed him to seek out further training in these matters from a spirit in Lumbinī known as Sutejomaṇḍalaratīśrī.

39: Sutejomaṇḍalaratīśrī

Sudhana next gradually traveled on to Lumbinī where he searched for the spirit known as Sutejomaṇḍalaratīśrī until he saw her in a tower beautified by trees adorned with all kinds of jewels. After paying his respects to her and requesting teachings from her in the bodhisattva practices and cultivation of the bodhisattva path, she taught him about her liberation

gateway known as “the bodhisattva’s sovereign mastery in manifesting the taking on of births in all places for countless kalpas,” after which she told him that he should next travel to Kapilavastu and seek further instruction in these matters from a maiden in the lineage of the Śākya clan known as Gopā whom he should ask, “How should the bodhisattva teach beings in *saṃsāra*?”

40: Gopā

Sudhana then traveled to the city of Kapilavastu in search of that maiden from the Śākya clan, finally finding Gopā in a lecture hall known as Universally Manifesting the Light of the Dharma Realm where she was surrounded by countless female attendants. After paying his respects to her and requesting teachings from her in the bodhisattva practices and the cultivation of the bodhisattva path, Gopā taught Sudhana about her liberation known as “the sphere of contemplation of the ocean of all bodhisattvas’ *samādhis*” and then told him that he should next seek instruction in these matters from the mother of the Buddha, the Lady Māyā.

41: Māyā

Sudhana then traveled to see the mother of the buddha, the Lady Māyā, whom he found seated on a throne, surrounded by a measurelessly large congregation. After Sudhana paid his respects to her and requested teachings in the bodhisattva practices and the attainment of highest enlightenment, the Lady Māyā taught him about the bodhisattva liberation she had perfected known as “the illusion-like manifestation of the knowledge of great vows,” after which she recommended that he next seek further instruction in these matters from Surendrābhā, the daughter of the king of the Trāyastriṃśa Heaven.

42: Surendrābhā

Sudhana then traveled to that palace in the heavens where he saw that celestial maiden, paid his respects, and then requested instruction from her in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about her bodhisattva liberation known as “the purified adornment of unimpeded recollection,” she told him that he should next seek further instruction in these matters by traveling to Kapilavastu to pay his respects to a teacher of youths known as Viśvāmitra who should be able to assist him with more teachings on the bodhisattva practices and cultivation of the bodhisattva path.

43: Viśvāmitra

Sudhana then descended from the Trāyastriṃśa Heaven and gradually traveled toward Kapilavastu where he paid his respects to Viśvāmitra

and requested teachings in the bodhisattva practices and cultivation of the bodhisattva path. Viśvāmitra referred him to a youth known as Śilpābhijña for further instruction in these matters.

44: Śilpābhijña

Sudhana went directly to Śilpābhijña, paid his respects, and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “skillful knowledge of the many arts,” Śilpābhijña told Sudhana that he should seek further instruction in these matters by traveling to the city of Vartanaka to pay his respects to an *upāsikā* name Bhadrottamā from whom he should request more training in the bodhisattva practices and cultivation of the bodhisattva path.

45: Bhadrottamā

After traveling to Vartanaka and paying his respects to the *upāsikā* known as Bhadrottamā, Sudhana requested that she instruct him in the bodhisattva practices and cultivation of the bodhisattva path. After teaching him about her bodhisattva liberation known as “the *maṇḍala* of independence,” she suggested that he seek further training in these matters by traveling to the south to a city called Bharukaccha where, after paying his respects to an elder known as Muktisāra, he should ask for instruction in the bodhisattva practices and the cultivation of the bodhisattva path.

46: Muktisāra

Sudhana then traveled to Vartanaka and paid his respects to the elder known as Muktisāra, after which he requested to receive instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “the pure adornment of unattached mindfulness,” Muktisāra recommended that Sudhana next seek further instruction in these matters by paying his respects to an elder in the same city who went by the name Sucandra who should be able to assist him with teachings on the bodhisattva practices and cultivation of the bodhisattva path.

47: Sucandra

Sudhana then went to the abode of Sucandra, paid his respects to him, and requested instruction in the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “the light of pure wisdom,” Sucandra then advised Sudhana to seek further instruction in these matters by traveling south to the city of Roruk, paying his respects to an elder known as Ajitasena, and then asking him for teachings on the bodhisattva practices and cultivation of the bodhisattva path.

48: Ajitasena

Sudhana next traveled gradually toward the city of Roruk and then went to the abode of Ajitasena to whom he paid his respects and from whom he requested teachings on the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “inexhaustible appearance, Ajitasena recommended that Sudhana seek further training in these matters by traveling south to the city of Dharma where he should pay his respects to a brahman known as Śivarāgra and ask for teachings on the bodhisattva practices and the cultivation of the bodhisattva path.

49: Śivarāgra

Sudhana then gradually traveled south to the village known as Dharma where he saw Śivarāgra, paid his respects to that elder, and then requested teachings on the bodhisattva practices and cultivation of the bodhisattva path. After teaching Sudhana about his bodhisattva liberation known as “speech arising from the vow to be truthful,” Śivarāgra recommended that Sudhana seek further training in these matters by traveling south to the city of Sumanāmkha where he should pay his respects to a youth known as Śrīsaṃbhava and ask him for further instruction on the bodhisattva practices and cultivation of the bodhisattva path.

50: Śrīsaṃbhava and Śrīmati

Sudhana next headed south and gradually made his way to the city of Sumanāmkha where he saw and paid his respects to the youth known as Śrīsaṃbhava and the maiden known as Śrīmati. He then requested their teachings on the bodhisattva practices and cultivation of the bodhisattva path, after which they taught him about their bodhisattva liberation known as “illusory existence” and then suggested he seek further training in these matters by traveling south to Great Adornment Park in the country of Samudrakaccho, paying respects to Maitreya Bodhisattva, and asking him for more instruction on the bodhisattva practices and cultivation of the bodhisattva path.

51: Maitreya Bodhisattva

Sudhana next traveled on to that Great Adornment Park in the country of Samudrakaccho where he paid his respects to Maitreya Bodhisattva at his tower known as “the Chamber of Vairocana’s Adornments” and requested instruction from him in the bodhisattva practices and cultivation of the bodhisattva path. Maitreya Bodhisattva then taught him about his liberation gateway known as “the treasury of adornments associated with the unforgetting mindfulness that enters the knowledge of all objects in the three periods of time,” after which he told Sudhana that he should go and see Mañjuśrī Bodhisattva and ask him how the bodhisattva should train

in the bodhisattva practices and how he should enter, perfect, broaden, accord with, purify, and completely fulfill Samantabhadra's gateways of practice.

52: Mañjuśrī

Sudhana then followed Maitreya Bodhisattva's instructions by traveling on in search of Mañjuśrī, passing through more than a hundred and ten other cities before he finally reached the city of Sumana where Mañjuśrī contacted him from afar and provided him with the spiritual instructions by which he enabled Sudhana to become accomplished in countless Dharma gateways, to become endowed with the light of measureless great wisdom, and to acquire the bodhisattva's boundless *dhāraṇīs*, boundless vows, boundless *samādhis*, boundless superknowledges, and boundless knowledge. Mañjuśrī also enabled Sudhana to enter the *maṇḍala* of Samantabhadra's practices and become established in the very place in which he himself dwelt, whereupon Mañjuśrī withdrew and disappeared.

53: Samantabhadra

After Mañjuśrī Bodhisattva withdrew and disappeared, Sudhana progressed in his development on the path to highest bodhi and then contemplated Samantabhadra's realm of liberation, whereupon he immediately heard the name of Samantabhadra, his practices and vows, his provisions for enlightenment, his right path, his grounds, his skillful means on the grounds, his entry into the grounds, his vigor on the grounds, his dwelling on the grounds, his cultivation of the grounds, his realms of experience on the grounds, his awesome power on the grounds, and his dwelling together with others on the grounds.

As he was eagerly yearning to see Samantabhadra Bodhisattva, he then immediately came to be sitting in this vajra treasury site of enlightenment on a lotus flower seat adorned with all kinds of jewels, directly in front of Vairocana Tathāgata's lion throne where he witnessed ten kinds of auspicious signs and ten kinds of light signs, after which he thought, "I must now see Samantabhadra Bodhisattva, increase my roots of goodness, see all buddhas, develop a definite understanding of the vast realms of all bodhisattvas, and attain all-knowledge."

Sudhana then saw Samantabhadra Bodhisattva in the midst of the congregation and directly in front of the Tathāgata where he was seated on a jeweled lotus flower lion throne surrounded by a congregation of bodhisattvas, presenting the most splendidly extraordinary appearance without peer anywhere in the world. His realm of wisdom was measureless, boundless, unfathomable, inconceivable, equal to that of all buddhas of the three periods of time, and such that no other bodhisattva could even be able to contemplate.

Sudhana then saw emerging from every pore of Samantabhadra's body the emanation of countless light clouds, the emanation of countless multi-colored clouds, the emanation of countless clouds of various flowers, the emanation of countless clouds of incense fragrance trees, the emanation of countless clouds of marvelous raiment, the emanation of countless clouds of jewel trees, the emanation of countless clouds of devas, the emanation of countless clouds of buddha *kṣetras* of the three periods of time, the emanation of countless buddha *kṣetras* of every level of purity and impurity, the emanation of countless clouds of congregations of beings, countless clouds of congregations of bodhisattvas, countless clouds of Samantabhadra Bodhisattva's practices, and countless clouds of congregations of rightly enlightened ones.

Contemplating each part of Samantabhadra's body, Sudhana saw that, completely contained within each of his pores was the entire great trichiliocosm. He clearly saw all the phenomena such as these. And just as he observed them in this world, so too did he see them all in all world systems throughout the ten directions. And just as he saw them throughout the world systems of the ten directions as they appeared in the present era, so too did he see them in this same way in all world systems in both the past and the future with none of their distinguishing aspects ever being mixed up.

Just as powers of the spiritual superknowledges such as these were then revealed within this abode of Vairocana Tathāgata, so too were such powers of the spiritual superknowledges also revealed in these same ways in the eastern region's Padmaśrī world system in the abode of Bhadraśrī Buddha.

And just as these circumstances were revealed in this way in the abode of Bhadraśrī Buddha, so too were they also revealed in all world systems to the east. One should realize that, just as they were revealed in this way in regions to the east, so too were such manifestations of the power of the spiritual superknowledges all also revealed in the same way in the abodes of all *tathāgatas* in all world systems in the south, the west, the north, the four midpoints, the zenith, and the nadir.

And just as this was so in all world systems throughout the ten directions, so too was this also so within each atom in all buddha *kṣetras* throughout the ten directions. In every case, there were the Dharma realm's buddhas and their congregations in which, in the presence of each buddha, Samantabhadra Bodhisattva sat on a lotus flower lion throne manifesting the power of the spiritual superknowledges.

Within each one of those bodies of Samantabhadra, there appeared as they existed in relation to all three periods of time:

All spheres of experience;

All buddha *kṣetras*;

All beings;

The arising of all buddhas;
 All the congregations of bodhisattvas;
 The sounds of all beings' voices;
 The sounds of all buddhas' voices;
 The turnings of the Dharma wheel as initiated by all *tathāgatas*;
 The practices perfected by all bodhisattvas; and
 All *tathāgatas*' easeful mastery of the spiritual superknowledges.

Having seen Samantabhadra Bodhisattva's countless uses of inconceivably great spiritual powers such as these, Sudhana the Youth then immediately acquired ten types of knowledge *pāramitās*.

Once Sudhana the Youth had acquired these *pāramitās*, Samantabhadra Bodhisattva then extended his right hand and rubbed the crown of his head. After he had rubbed the crown of Sudhana's head, Sudhana the Youth then immediately acquired an array of samādhi gateways as numerous as the atoms in all buddha *kṣētras*, each of which was in turn attended by a retinue of additional samādhis as numerous as the atoms in all buddha *kṣētras*.

Just as Samantabhadra Bodhisattva rubbed Sudhana's crown in the presence of Vairocana Buddha here in this Sahā World System, so too did Samantabhadra Bodhisattva also rub the crown of Sudhana's head in the presence of all buddhas in all world systems throughout the ten directions while also doing so in all world systems within every atom of those world systems. Samantabhadra Bodhisattva-*mahāsattva* then spoke to Sudhana, asking, "Son of Good Family, did you or did you not see these spiritual powers of mine?"

Sudhana replied, "I did indeed see them. O Great Ārya, such inconceivable feats of spiritual powers could only be known by a *tathāgata*."

Samantabhadra then held forth at length on his practice of the bodhisattva practices for past kalpas a numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras*. He then told Sudhana, "If there are beings who have not yet planted roots of goodness, or if there are *śrāvaka* disciples or bodhisattvas who have planted only a minor measure of roots of goodness, they would not even be able to hear my name, how much the less would they be able to see my body.

Son of Good Family, there are some beings who, by being able to hear my name, then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*. So too are there those who accomplish this by merely seeing me, touching me, welcoming me, escorting me off, briefly following along after me, or merely seeing or hearing me in a dream.

Some beings are able to become fully ripened by remaining mindful of me for but one day or one night. Others are able to become fully ripened by remaining mindful of me for seven days and seven nights, for a half month, for a month, for a half year, for a year, for a hundred years, a

thousand years, a kalpa, a hundred kalpas, or for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Others may require one lifetime or a hundred lifetimes, or even up to lifetimes as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* before they will become fully ripened. Still others will become fully ripened by seeing me emanating brilliant light, by seeing me cause a buddha *kṣetra* to shake or move, or by being frightened or filled with joyous delight by such phenomena.

Son of Good Family, I use skillful means such as these that are as numerous as the atoms in a buddha *kṣetra* to enable beings to become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Son of Good Family, if any being sees or hears of my pure *kṣetra*, he will certainly be able to be reborn in this pure *kṣetra*. If any being sees or hears of my pure body, he will certainly be able to be reborn within my pure body.

Son of Good Family, you should contemplate this pure body of mine."

Sudhana the Youth then contemplated the body of Samantabhadra Bodhisattva, its major marks and secondary signs, and its limbs. He saw that, within each pore, there were an ineffable-ineffable number of oceans of buddha *kṣetras* and, in each *kṣetra* ocean, there were buddhas appearing in the world, each of whom was surrounded by an immense congregation of bodhisattvas.

He then also saw that all those oceans of *kṣetras* had many different kinds of foundations, many different shapes, many different adornments, many different great surrounding mountains, many different kinds of colored clouds spread across their skies, many different circumstances in which buddhas appear, and many different types of dharmas that were expounded. Each of the various phenomena such as these were distinctly different.

He also saw that, in each of those oceans of world systems, Samantabhadra emanated clouds of transformation-body buddhas as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in all world systems throughout the ten directions, teaching beings and enabling them to progress toward *anuttara-samyak-saṃbodhi*.

Sudhana the Youth then also saw his own body within Samantabhadra's body, teaching beings in all world systems throughout the ten directions. Moreover, Sudhana observed that, if the roots of goodness and light of wisdom he acquired by drawing near to good spiritual guides as numerous as the atoms in a buddha *kṣetra* were compared to the roots of goodness he acquired by seeing Samantabhadra Bodhisattva, they still could not match even a hundredth part of these, a thousandth part of these, a hundred-thousandth part of these, one part in a hundred thousand *koṭīs* of parts of these, or even the tiniest fraction of these deducible by mathematical calculation or describable by analogy.

As Sudhana the Youth walked but one step in those *kṣetras* within Samantabhadra Bodhisattva's pores, he thereby passed through a number of world systems equal to that of all the atoms in an ineffable-ineffable number of buddha *kṣetras*. If he continued to walk in this way until he came to the end of all kalpas of the future, he would still have been unable to discover the bounds of all the phenomena contained in but one pore, including the sequential order of those oceans of *kṣetras*, the matrices of those oceans of *kṣetras*, the differences in those oceans of *kṣetras*, the instances of universal interpenetration in those oceans of *kṣetras*, the formation of those oceans of *kṣetras*, the destruction of those oceans of *kṣetras*, or the adornments of those oceans of *kṣetras*.

In some cases, while within the *kṣetras* in Samantabhadra Bodhisattva's pores, Sudhana the Youth would pass through one kalpa within one *kṣetra* and then, continuing to travel along in this way, he might even pass through kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Though he continued to travel along in this way, he still did not disappear from this *kṣetra* and then appear in that *kṣetra*. As in each successive mind-moment he went everywhere throughout an ocean of boundlessly many kalpas, he taught beings and caused them to progress toward *anuttara-samyak-saṃbodhi*.

It was at this time that Sudhana the Youth then gradually acquired the ocean of all practices and vows of Samantabhadra Bodhisattva-*mahāsattva* to a degree [bound before long to] equal that of Samantabhadra himself.

Samantabhadra Bodhisattva-*mahāsattva* then spoke the following verses for all the bodhisattvas:

You should all rid yourselves of the afflictions' defilements
and listen closely and single-mindedly, without distraction,
as I speak about the perfections that the Tathāgata possesses
and the genuine path leading to all the liberations.

As for that supreme world-transcending trainer of beings,
his mind is as pure as empty space.

He forever emanates the brilliant light of the sun of wisdom and
everywhere causes the many beings to dispel the darkness of delusion.

The Tathāgata is one who is difficult to ever see or hear,
yet, after countless *koṭīs* of kalpas, now one encounters him.

This is like the *uḍumbara* blossom's appearing but once in an eon.

Therefore, you should listen to this account of the Buddha's qualities.

He adapts to everything those in the world do,

and, like a master conjurer, manifests the many kinds of actions,
doing so solely to please the minds of beings,

this even as he never discriminates or produces any thoughts.

Samantabhadra Bodhisattva, completely adorned with meritorious qualities and wisdom and like a lotus flower in his freedom from the three realms' defilements, then spoke to those bodhisattvas, saying, "You should all listen closely, for I now wish to describe the characteristics of but a single drop of the Buddha's ocean of meritorious qualities." He then spoke a series of ninety-five verses in which he described and praised the realms of practice, skillful means, and perfection of all bodhisattvas and buddhas in liberating countless beings in all worlds throughout the ten directions throughout all three periods of time.

CHAPTER 39 CONCLUSION

The Conduct and Vows of Samantabhadra

In this conclusion to the last chapter of the Flower Adornment Sutra as found in the Gaṇḍavyūhā translation by Tripiṭaka Master Prajñā, Samantabhadra Bodhisattva had just finished praising the supreme qualities of the Tathāgata when he then spoke to Sudhana, saying:

Son of Good Family, if all buddhas of the ten directions were to continuously expound on the meritorious qualities of the Tathāgata, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, they would still be unable to come to the end of them. If one wishes to perfect these gateways to the meritorious qualities, then one should cultivate ten kinds of vast practices and vows. What then are those ten? They are as follows:

The first is to revere all buddhas;

The second is to proclaim the praises of the Tathāgata;

The third is to extensively cultivate the making of offerings;

The fourth is to repent of karmic obstacles;

The fifth is to rejoice in others' merit;

The sixth is to request the turning of the Dharma wheel;

The seventh is to request the buddhas to remain in the world;

The eighth is to always follow the buddhas' course of training;

The ninth is to constantly accord with beings; and

The tenth is to universally dedicate all merit.

Sudhana then asked Samantabhadra, "O Great Ārya, what is meant by 'revering all buddhas' and so forth, up to and including 'universally dedicating all merit'?"

Samantabhadra replied to Sudhana, saying: "Son of Good Family, as for what is meant by 'revering all buddhas,' through the power of Samantabhadra's practices and vows, I arouse deeply resolute faith in all the buddhas, all the *bhagavats*, as numerous as the atoms in all buddha *kṣetras* of the ten directions and three periods of time throughout the Dharma realm and the realms of space, and then, as if they were right before my very eyes, with pure actions of body, speech, and mind, I always cultivate bowing down in reverence to them all.

Manifesting before every one of those buddhas' bodies as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, with each of those bodies, I shall everywhere bow down in reverence to buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Only when the realms of space come to an end will my bowing in reverence to them then come to an end. However, because the realms of space can never end, my bowing in reverence to them has no end.

I shall continue in this way until the realms of beings come to an end, until beings' karmic actions come to an end, and until beings' afflictions come to an end. Only then will my bowing in reverence to them come to an end. However, because the realms of beings and so forth up to and including their afflictions are all endless, my bowing down in reverence to them will have no end. It continues on in each successive mind-moment, without interruption, free of any weariness in the actions of body, speech, or mind."

Samantabhadra continued, saying of the second of his vows, "Again, Son of Good Family, as for what is meant by 'proclaiming the praises of the Tathāgata,' in every one of the atoms throughout all buddha *kṣetras* of the ten directions and the three periods of time to the very end of the Dharma realm and the realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are all surrounded by an oceanic congregation of bodhisattvas. With extremely deep conviction and directly manifest knowledge and vision, in the presence of each of them, I shall bring forth faculties of the tongue surpassing even those of the Goddess Sarasvatī's marvelous tongue. Each one of those tongues shall send forth an inexhaustible ocean of voices and each one of those voices shall send forth an ocean of all words and phrases proclaiming the praises of all *tathāgatas'* oceans of meritorious qualities."

Next, speaking of the third of his vows, Samantabhadra said, "Again, Son of Good Family, as for what is meant by 'extensively cultivating the making of offerings,' in each of the atoms throughout all buddha *kṣetras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are buddhas as numerous as the atoms in all worlds. In every place where there are buddhas, they are surrounded by an oceanic congregation of many different kinds of bodhisattvas. Through the power of the practices and vows of Samantabhadra, I arouse deep resolute faith and directly manifest knowledge and vision with which I make offerings to all of them of supremely marvelous offering gifts, namely flower clouds, garland clouds, heavenly music clouds, heavenly canopy clouds, heavenly apparel clouds, and clouds of various kinds of heavenly scents, including perfumes, burning incenses, and powdered incenses with each of the clouds such as these being the size of Sumeru, the king of mountains.

Son of Good Family, among all the kinds of offerings, the offering of Dharma is supreme, including for instance the offering of cultivating in accordance with what was taught, the offering of benefiting beings, the offering of gathering in beings, the offering of substituting for beings in taking on their sufferings, the offering of diligently cultivating roots of goodness, the offering of never forsaking the bodhisattva's works, and the offering of never abandoning the bodhi resolve."

Speaking of the fourth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘repenting of karmic obstacles,’ the bodhisattva thinks to himself, “Throughout the beginningless kalpas of the past, due to greed, hatred, and delusion manifesting in body, speech, and mind, I have committed measurelessly and boundlessly many bad karmic actions. If these bad karmic actions had substance and signs, even all the realms of space would be unable to contain them. Now, with purity in the three types of karmic actions, directly before all buddhas and bodhisattva congregations everywhere in all *kṣetras* as numerous as the atoms in the entire Dharma realm, I sincerely repent [of these bad karmic actions], resolving to never commit them again and resolving to always abide in all the meritorious qualities of the pure moral precepts.”

Next, with regard to the fifth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘rejoicing in others’ merit,’ this refers to [the merit created by] all buddhas, the *tathāgatas*, throughout the Dharma realm and the realms of space who are as numerous as the atoms in all buddha *kṣetras* in the ten directions and three periods of time. From the time when they first aroused the resolve to attain all-knowledge, they diligently cultivated a mass of merit, never stinting in sacrificing their own bodies and lives, doing so for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. During every one of those kalpas, they sacrificed heads, eyes, hands, and feet as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* as they practiced all the difficult-to-practice austerities such as these, perfected the many different kinds of *pāramitā* gateways, realized and entered the many different kinds of bodhisattva wisdom grounds, perfected the unexcelled bodhi of all buddhas, and then reached *parinirvāṇa* after which their *śarīra* relics were distributed. I rejoice in all their roots of goodness and rejoice as well in all the merit produced by all the different kinds of beings of the six rebirth destinies and the four types of birth in all worlds of the ten directions, doing so even where their merit is only as small as a mote of dust.”

Speaking of the sixth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘requesting the turning of the Dharma wheel,’ in every one of the atoms throughout all buddha *kṣetras* of the ten directions and three periods of time to the very end of the Dharma realm and realms of space, there are vast buddha *kṣetras* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. In every one of those *kṣetras*, there are all those buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* who, in each successive mind-moment, are attaining the universal and right enlightenment surrounded by an oceanic congregation of all bodhisattvas. In all of them, using many different kinds of skillful means in the actions of body,

speech, and mind, I earnestly request them to turn the wheel of the sublime Dharma.”

Next, with regard to the seventh of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘requesting the buddhas to remain in the world,’ whenever anywhere to the very end of the Dharma realm and the realms of space throughout the ten directions and three periods of time, there are any of the buddhas, the *tathāgatas*, as numerous as the atoms in all buddha *kṣetras* who are about to enter *parinirvāṇa*, including any such bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas*, those in training, those beyond training, and all good spiritual guides, I then beseech them all to refrain from entering *nirvāṇa* and to remain for kalpas as numerous as the atoms in all buddha *kṣetras*, doing so in order to benefit and gladden all beings.”

Speaking of the eighth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘always following the buddhas’ course of training,’ this refers to [the practices of] those such as this Sahā World’s Vairocana Tathāgata who, from the time when he first resolved [to attain bodhi], continued with nonretreating vigor to make gifts of an ineffable-ineffable number of his bodies and lives, peeling off his own skin to serve as paper, breaking his own bones to serve as pens, and drawing his own blood to serve as ink, doing so in order to write out copies of the scriptures that, if gathered together, would reach as high as Mount Sumeru. Because of his profound esteem for the Dharma, he was never stinting even in sacrificing his own bodies and lives, how much the less in sacrificing the royal throne, cities, towns, and villages, palaces, parks, and groves, or all of his other possessions. He also practiced many other different kinds of difficult-to-practice austerities until finally, beneath the tree, he attained the great bodhi, displayed the many different kinds of spiritual superknowledges, manifested many different kinds of spiritual transformations, manifested many different kinds of buddha bodies, and dwelt in many different kinds of congregations. I follow all such ways of training as these. And just as I do so with respect to the *bhagavat* of this present era, Vairocana, so too do I also follow in this manner in each successive mind-moment the training of all the *tathāgatas* in all the atoms in all the buddha *kṣetras* to the very end of the Dharma realm and the realms of space everywhere throughout the ten directions and the three periods of time.”

Next with regard to the ninth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘constantly according with beings,’ this refers to [according with] all the many different kinds of beings in the oceans of *kṣetras* throughout the ten directions of the Dharma realm and the realms of space, including those who are egg-born, womb-born, moisture-born, or transformationally-born, those who are born in and live in reliance on earth, water, fire, or wind, and those who are born in and

live in reliance on the air or the plants and trees. These include the many different kinds of sentient beings with their various physical bodies, their various forms, their various appearances, their various lifespans, their various species, their various names, their various mental natures, their various kinds of knowledge and vision, their various aspirations, their various volitions, their various kinds of behavior, their various kinds of clothing, and their various kinds of food and drink, including those who dwell in many different kinds of settlements, villages, cities, towns, or palaces, and including even all the devas, dragons, and others among the eight kinds of spiritual beings as well as humans, non-humans, and so forth, including those without feet, those with two feet, four feet, or many feet, those with physical forms, those without physical forms, those with perception, those without perception, and those with neither perception nor non-perception. I accord with all the different kinds of beings such as these by transforming my appearance in a manner that is appropriate to them. I then serve them in many different ways and present them with many different kinds of offerings, just the same as and no differently than if I was revering my parents or serving teachers, elders, arhats, or others up to and including the Tathāgata.”

Finally, speaking of the tenth of his vows, Samantabhadra said, “Again, Son of Good Family, as for what is meant by ‘universally dedicating all merit,’ this refers to dedicating all the merit produced by all these vows, from the first, ‘revering all buddhas,’ up to and including ‘constantly according with beings,’ dedicating it to all beings throughout the Dharma realms and the realms of space, wishing thereby to enable beings to always gain peace and happiness and remain free of the sufferings of sickness, wishing that, whenever they want to practice evil dharmas, they will not succeed, wishing that the good karmic actions they cultivate will swiftly succeed, wishing that the gates to the wretched rebirth destinies will become closed to them, wishing that the right road leading to human rebirth, deva rebirth, and nirvāṇa will be revealed to them, wishing that, wherever beings bring on themselves extremely severe sufferings due to having accumulated all kinds of bad karma, I may then substitute for them in experiencing those sufferings, and wishing thereby to enable all those beings to attain liberation and ultimately realize unexcelled bodhi.”

Concluding his explanation of his conduct and vows, Samantabhadra said, “Son of Good Family, this is what constitutes the complete fulfillment of the bodhisattva-*mahāsattva*’s ten kinds of great vows. If bodhisattvas accord with and enter into these great vows, then they are able to ripen all beings, they are able to accord with *anuttarā-samyak-saṃbodhi*, and they are able to completely fulfill Samantabhadra Bodhisattva’s ocean of practices and vows. Therefore, Son of Good Family, you should understand the meaning of these in this way.”

Later, Samantabhadra said, “Therefore, if there is any person who recites these vows, wherever he goes in the world, he becomes as unimpeded as the moon in space escaping from a veil of clouds. He is one who is praised by all buddhas and bodhisattvas, one who should be revered by all humans and devas, and one to whom all beings should make offerings.

Such a son of good family as this becomes well able to acquire rebirths in a human body in which he fulfills all the meritorious qualities of Samantabhadra. Before long, like Samantabhadra Bodhisattva, he will succeed in swiftly perfecting a marvelous form body replete with the thirty-two marks of a great man. Wherever he is born among humans or devas, he will always reside in a superior clan. He will be able to do away with all rebirths in any of the wretched destinies, will be able to separate from all bad friends, will be able to subdue all adherents of non-Buddhist paths, and will be able to gain liberation from all afflictions. In this, he is like the king of lions who overwhelmingly defeats the many other kinds of beasts. He is one who is worthy to receive the offerings of all beings.

Moreover, when this person draws near to the end of his life and reaches that very last *kṣaṇa* in which all his faculties fade, in which all of his relatives and retinue leave him, in which all his awesome power disappears, and in which none of his ministers, great officials, palaces, cities, inner and outer palace possessions, elephants, horses, carriages, precious jewels, or treasuries follow along with him, it is only these kings of vows that do not abandon him. They always lead him forth so that, in but a single *kṣaṇa*, he is immediately reborn in the Land of Ultimate Bliss. Having arrived there, he immediately sees Amitābha Buddha surrounded by Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, Avalokiteśvara Bodhisattva, Maitreya Bodhisattva, and other bodhisattvas, all of whom are possessed of the majestic physical marks and are replete with the meritorious qualities.

This person then sees himself born in a lotus flower, receiving the Buddha’s bestowal of his prediction. Having received that prediction, he then passes through countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of kalpas during which, in an ineffable-ineffable number of worlds throughout the ten directions, he uses the power of wisdom to adapt to beings’ minds and thereby benefit them. Before long, he will sit at a site of enlightenment, vanquish the armies of Māra, attain the universal and right enlightenment, and turn the wheel of the sublime Dharma. He will then be able to cause beings in worlds as numerous as the atoms in a buddha *kṣetra* to arouse the resolve to attain bodhi. Adapting to their faculties and natures, he will teach and ripen them until, having exhausted an ocean of future kalpas, he will have been able to extensively benefit all beings.”

Samantabhadra Bodhisattva then concluded his teaching on the conduct and vows of Samantabhadra with a series of sixty-two verses summarizing and expanding upon the teachings presented earlier in the body of the text.

At that time, after, in the presence of the Tathāgata, Samantabhadra Bodhisattva-*mahāsattva* had finished speaking these pure verses on Samantabhadra's vast kings of vows, the youth Sudhana was filled with measureless exultation and all the bodhisattvas felt great joy. The Tathāgata then praised him, saying, "This is good indeed, good indeed."

At that time when the Bhagavat together with the *ārya* bodhisattva-*mahāsattvas* expounded on such supreme Dharma gateways of the inconceivable realm of liberation, they were headed by Mañjuśrī Bodhisattva. The great bodhisattvas and the six thousand bhikshus whose practice had become fully developed were headed by Maitreya Bodhisattva. All the great bodhisattvas of the Worthy Kalpa were headed by the Immaculate One, Samantabhadra Bodhisattva. [Present too were] the great bodhisattvas at the consecration stage with but one more birth [before buddhahood] as well as the congregations of other bodhisattva-*mahāsattvas* who, as numerous as the atoms in the ocean of all *kṣetras*, had all come and assembled there from the many different worlds of the ten directions. The great *śrāvaka* disciples were headed by the greatly wise Śāriputra, Mahāmaudgalyāyana, and others. Together with all the great congregations of world leaders among humans and devas as well as the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, non-humans, and others, having heard what the Buddha had proclaimed, everyone in that great assembly was filled with immense joy, accepted these teachings with faith, and upheld them in practice.