

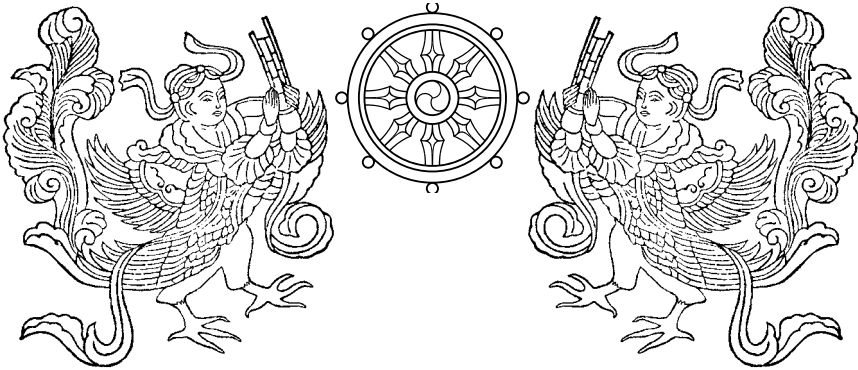
THE FLOWER ADORNMENT SUTRA

*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



KALAVINKA PRESS
SEATTLE, WASHINGTON
WWW.KALAVINKAPRESS.ORG

KALAVINKA PRESS
8603 39TH AVE SW
SEATTLE, WA 98136 USA
(WWW.KALAVINKAPRESS.ORG)

Kalavinka Press is associated with the Kalavinka Dharma Association, a non-profit organized exclusively for religious educational purposes as allowed within the meaning of section 501(c)3 of the Internal Revenue Code. Kalavinka Dharma Association was founded in 1990 and gained formal approval in 2004 by the United States Internal Revenue Service as a 501(c)3 non-profit organization to which all donations are tax deductible.

Donations to KDA are accepted by mail and on the Kalavinka website where numerous free Dharma translations are available.

Kalavinka Buddhist Classics Book 15 / Edition: HY-EO-1022-1.0

© 2022 Bhikshu Dharmamitra

This Volume Three ISBN: 978-1-935413-37-0 / LCCN: 2022946845

(Vol. 1 ISBN: 978-1-935413-35-6 / Vol. 2 ISBN: 978-1-935413-36-3)

The Three-Volume Set ISBN: 978-1-935413-34-9

Publisher's Cataloging-in-Publication Data

Names: Dharmamitra, Bhikshu, 1948, translator. | Śikṣānanda, 652 CE, translator.

Title: The Flower Adornment Sutra. An Annotated Translation of the

Avataṃsaka Sutra. With a Commentarial Synopsis of the Flower Adornment Sutra.

Other titles: *Maḥāvaiṣṭya Buddha Avataṃsaka Sūtra*. English

Description: HY-EO-1022-1.0 | Seattle, Washington : Kalavinka Press, 2022. |

Series: Kalavinka Buddhist Classics, Book 15 | Includes bibliographical references. | Summary: "The Flower Adornment Sutra is Bhikshu Dharmamitra's

extensively annotated original translation of the *Maḥāvaiṣṭya Buddha*

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

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

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

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

infinitely expansive, and majestically grand multiverse of countless buddha

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

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

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

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

Identifiers: LCCN 2022946845 | 3-vol. set ISBN 978-1-935413-34-9 (paperback).

This Volume Three ISBN: 978-1-935413-37-0

Subjects: LCSH: Tripiṭaka. Sūtrapiṭaka. Avataṃsakasūtra. | Bodhisattva stages

(Mahayana Buddhism)

LC record available at <https://lccn.loc.gov/2022946845>

Kalavinka Press books are printed on acid-free paper.

Cover and interior designed by Bhikshu Dharmamitra.

Printed in the United States of America

VOLUME THREE TABLE OF CONTENTS

| | |
|---|-------------|
| Chapter 39 – Entering the Dharma Realm | 1641 |
| 1 – Meghaśrī | 1713 |
| 2 – Sāgaramegha | 1718 |
| 3 – Supraṭiṣṭhita | 1725 |
| 4 – Megha | 1731 |
| 5 – Muktaḥ | 1736 |
| 6 – Sāgaradhvaḥ | 1745 |
| 7 – Āśā | 1760 |
| 8 – Bhīṣmottaranirghoṣa | 1771 |
| 9 – Jayoṣmāyatana | 1776 |
| 10 – Maitrāyaṇī | 1786 |
| 11 – Sudarśana | 1792 |
| 12 – Indriyeśvara | 1798 |
| 13 – Prabhūtā | 1802 |
| 14 – Vidvān | 1808 |
| 15 – Ratnacūḍa | 1814 |
| 16 – Samantanetra | 1818 |
| 17 – Anala | 1821 |
| 18 – Mahāprabha | 1826 |
| 19 – Acalā | 1835 |
| 20 – Sarvagāmin | 1845 |
| 21 – Utpalabhūti | 1848 |
| 22 – Vaira | 1852 |
| 23 – Jayottama | 1857 |
| 24 – Śimhaviḥarabhītā | 1861 |
| 25 – Vasumitrā | 1870 |
| 26 – Veṣṭhila | 1875 |
| 27 – Avalokiteśvara | 1878 |
| 28 – Ananyagāmin | 1882 |
| 29 – Mahādeva | 1884 |
| 30 – Sthāvarā | 1888 |
| 31 – Vāsantī | 1890 |
| 32 – Samantagambhīraśrīvimalaprabhā | 1904 |

| | |
|--|------|
| 33 – Pramuditānayanajāgadvīrocānā | 1910 |
| 34 – Samantasattvatrāṇojahśrī | 1934 |
| 35 – Praśāntarutasāgaravatī | 1962 |
| 36 – Sarvanagararaksāsambhavatejahśrī | 1980 |
| 37 – Sarvavṛkṣapraphullanasukhasaṃvāsā | 1996 |
| 38 – Sarvajagadrakṣāpraṇidhānavīryaprabhā | 2022 |
| 39 – Sutejomaṇḍalaratiśrī | 2048 |
| 40 – Gopā | 2067 |
| 41 – Māyā | 2105 |
| 42 – Surendrābhā | 2123 |
| 43 – Viśvāmitra | 2126 |
| 44 – Śilpābhijñā | 2126 |
| 45 – Bhadrottamā | 2131 |
| 46 – Muktisāra | 2132 |
| 47 – Sucandra | 2133 |
| 48 – Ajitasena | 2134 |
| 49 – Śivarāgra | 2135 |
| 50 – Śrīsambhava and Śrīmatī | 2136 |
| 51 – Maitreya | 2151 |
| 52 – Mañjuśrī | 2230 |
| 53 – Samantabhadra | 2231 |
| Chapter 39 Conclusion: The Conduct and Vows of Samantabhadra | 2259 |
| Volume Three Endnotes | 2279 |
| Bibliography | 2303 |
| Glossary | 2305 |
| About the Translator | 2341 |
| A Commentarial Synopsis of The Flower Adornment Sutra | 2343 |
| Kalavinka Buddhist Classics Fall, 2022 Title List | 2491 |

CHAPTER 39

Entering the Dharma Realm

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nor did they see:

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

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

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

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

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

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

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

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

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

Therefore, as regards phenomena such as these:

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

They were also unable to extensively:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Those in this assembly all thoroughly comprehend this.

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

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

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

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

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

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

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

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

Just as on the fifteenth night of the month
when the orb of the moon is undiminished,²⁶

so too it is with the Tathāgata
whose white dharmas²⁷ of pristine purity are all perfectly complete.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Some entered by way of the Dharma body;

Some entered by way of the form body;

Some entered by way of practices perfected in the past;

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

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

Some entered by way of the bodhisattva grounds;

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

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

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

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

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

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

The samādhi of the universal adornment of the Dharma realm;

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

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

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

The samādhi of the universal illumination of boundless space;

The samādhi of entry into the Tathāgata's powers;

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

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

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

The samādhi of the universally pure light of Dharma;

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

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

The samādhi of the manifestation of bodies in all worlds;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In all the phenomena there within the Grove,
there appear every feat of great spiritual powers
as numerous as the atoms in the oceans of *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 treasuries,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Perhaps they go to the palaces of devas;

Or they go to the palaces of dragons;

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

Or they go to the palaces of Brahma Heaven kings;

Or they go to the palaces of human kings;

Or they go to the palace of King Yama;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Earth spirits who delight in listening to the sublime Dharma;

Water spirits who always cultivate the great compassion;

Fire spirits whose wisdom light emanates intensely bright illumination;

Wind spirits with *maṇi* jewel crowns;

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

Night spirits who diligently extinguish the darkness of ignorance;

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

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

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

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

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

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

Yakṣa kings who always diligently guard all beings;

Gandharva kings who always increase beings' happiness;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mañjuśrī Bodhisattva then told those bhikshus:

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

- With tireless resolve, accumulate all roots of goodness;
- With tireless resolve, see all buddhas, serve them, and make offerings to them;
- With tireless resolve, seek to acquire all dharmas of the Buddha;
- With tireless resolve, practice all the *pāramitās*;
- With tireless resolve, perfect all the bodhisattva samādhis;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sudhana addressed him, saying:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 – Meghaśrī

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- [Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in the mind of sovereign mastery” by which they realize that all buddhas may manifest their appearances in ways adapted to one’s own mental dispositions;
- [Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in individual karma” by which they realize that, in order to enable them to awaken, they may manifest mirroring appearances corresponding to beings’ accumulated karma;
- [Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in spiritual transformations” by which they see the vast lotus flower on which the Buddha sits pervading the Dharma realm and then fully blooming; and
- [Those who have attained] the mindfulness-of-the-Buddha gateway of “abiding in empty space” by which they contemplate the cloud of all the Tathāgata’s bodies that adorn the Dharma realm and the realm of empty space?

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

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

- Will enable you to enter the vast ground of the provisions for enlightenment;
- Will enable you to develop the power of vast roots of goodness;
- Will explain for you the causes for resolving to attain bodhi;
- Will enable you to produce the light of the vast vehicle;
- Will enable you to cultivate the vast *pāramitās*;
- Will enable you to enter vast ocean of practices;
- Will enable you to fulfill the vast sphere of vows;
- Will enable you to purify the gateway to vast adornments; and
- Will enable you to develop the power of vast kindness and compassion.

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

2 – Sāgaramegha

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

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

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

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

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

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

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

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

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

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

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

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

Sāgaramegha then said:

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

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

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

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

To incessantly increase the white dharmas of pristine purity;

To tirelessly serve the good spiritual guide;

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

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

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

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

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

To constantly delight in contemplating the realm of the Tathāgata.

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

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

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

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

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

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

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

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

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

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

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

A hundred myriad *asura* kings supported its stem.

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

A hundred myriad dragon kings rained down fragrant waters.

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

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

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

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

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

A hundred myriad Brahma Heaven kings bowed down in reverence.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

His inconceivable jeweled lotus flower throne;

His inconceivable congregation at the site of enlightenment;

His inconceivable and completely perfected major marks;

His inconceivable perfectly fulfilled secondary signs;

His inconceivable transformations produced by the spiritual superknowledges;

His inconceivable pure form and appearance;

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

His inconceivable mark of the vast and long tongue;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3 – Supraṭiṣṭhita

At that time, Sudhana the Youth:

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

Single-mindedly recalled that universal eye Dharma gateway;

Single-mindedly recalled the Buddha's spiritual powers;

Single-mindedly retained the cloud of Dharma statements;

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

Single-mindedly contemplated the distinctions among the dharmas;

Deeply entered the vortex of the Dharma;

Everywhere entered the sky of Dharma;

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

and

Closely contemplated the location of the jewels of the Dharma.

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

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

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

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

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

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

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

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

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

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

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

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

How does he cultivate the dharmas of the Buddha?

How does he accumulate the dharmas of the Buddha?

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

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

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

How does he assemble the dharmas of the Buddha?

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

How does he purify the dharmas of the Buddha?

How does he deeply purify the dharmas of the Buddha?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sometimes I may cause the entire great earth to quake;

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

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

Or I may manifest clouds of burning incense;

Or I may manifest clouds of flaming jewel light;

Or I may manifest clouds of transformations;

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

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

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

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

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

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

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

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

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

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

The unsullied moral precepts; and
The immaculate moral precepts –

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

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

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

4 – Megha

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

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

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

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

How does he train in the bodhisattva practices?

How does he cultivate the bodhisattva path?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

He becomes one who will ripen all beings;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How should a bodhisattva cultivate the bodhisattva practices?

How should a bodhisattva perfect the bodhisattva practices?

How should a bodhisattva accumulate the bodhisattva practices?

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

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

5 – Mukṭaka

At that time, Sudhana the Youth:

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

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

Contemplated all bodhisattvas' gateway of the pure mind;

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

Purified all bodhisattvas' gateway of teaching beings;

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

Strengthened all bodhisattvas' gateway of vast aspiration;

Held firmly to all bodhisattvas' gateway of supreme aspiration;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and bodhisattvas' inconceivable samādhis and spiritual transformations.

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

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

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

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

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

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

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

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

I also see off to the northwest, in the Universally Pure World, All Buddha Jewels' Lofty and Supreme Banner Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Dharma Banner King Bodhisattva.

I also see off in the direction of the zenith, in the Buddhas' Endless Sequential Appearances World, Banner of Boundless Perfectly Fulfilled Wisdom Light Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Dharma Realm Gateway Banner King Bodhisattva.

I also see off in the direction of the nadir, in the Buddha Light World, Unimpeded Wisdom Banner Tathāgata, the Arhat, the One of Right and Universal Enlightenment, surrounded by a congregation headed by Banner King of All Worlds' Kṣetras Bodhisattva.

Son of Good Family, in each of the ten directions, I see *tathāgatas* such as these as numerous as the atoms in ten buddha *kṣetras*. Those *tathāgatas* do not come here to this place nor do I go to where they are located. If I wish to see Amitābha Tathāgata from the World of Bliss, then, in response to such a wish, I immediately see him. So too, if I wish to see the Sandalwood World's Vajra Radiance Tathāgata, the Sublime Fragrance World's Jewel Radiance Tathāgata, the Lotus Flower World's Jeweled Lotus Radiance Tathāgata, the Marvelous Gold World's Quiescent Light Tathāgata, the Sublime Joy World's Unshakable Tathāgata, the Fine Abiding World's Lion Tathāgata, the Mirror Light World's Lunar Enlightenment Tathāgata, or the Jeweled Lion Adornment World's Vairocana Tathāgata, then, in every case, I immediately see all the *tathāgatas* such as these.

In so doing, those *tathāgatas* do not come here, nor does my body go there to pay respects to them. I realize that all buddhas as well as my mind are all like a dream. I realize that all buddhas are like reflected images and that my mind is like the water [in which they are reflected]. I realize that all buddhas' forms and features as well as my own mind are all like conjured illusions. I realize that all buddhas on the one hand and my mind on the other—these are all like mere echoes. In this way, I realize that recollections such as these as well as the buddhas that are seen—they all arise from one's own mind.

Son of Good Family, you should realize that the bodhisattva's cultivation of the Buddha's dharmas, his purification of the buddha *kṣetras*, his accumulation of the marvelous practices, his training of beings, his generation of the great vows, his entry into the inconceivable liberation gateway of wandering and sporting with sovereign mastery in all-knowledge, his acquisition of the Buddha's bodhi, his manifestation of the great spiritual superknowledges, his going everywhere throughout the ten directions of the Dharma realm, and his use of subtle wisdom in everywhere entering all kalpas—all phenomena such as these arise from one's own mind.

Therefore, Son of Good Family:

- One should use good dharmas to support one's mind;
- One should use the waters of Dharma to moisten one's mind;
- One should purify one's mind in the spheres of experience;
- One should use vigor to fortify one's mind;
- One should use patience to broaden one's mind;
- One should use realizations of wisdom to enable one's mind to become immaculately pure;
- One should use wisdom to clarify and sharpen one's mind;
- One should use the Buddha's sovereign masteries to open and develop one's mind;
- One should use the Buddha's equal regard for everyone to make one's mind vast in its scope; and
- One should use the Buddha's ten powers to illuminate and investigate one's mind.

Son of Good Family, I have only achieved entry into and emergence from this liberation gateway of the Tathāgata's unimpeded adornments. As for the bodhisattva-mahāsattvas:

- Who have acquired unimpeded wisdom;
- Who abide in unimpeded practices;
- Who have attained the samādhi in which one always sees all buddhas;
- Who have attained the samādhi in which one does not reside beyond nirvāṇa's threshold and completely understands this samādhi's realm of the universal gateway;
- Who abide in the uniform equality of all dharmas of the three periods of time;
- Who are able to skillfully divide their bodies and go everywhere in all *kṣetras*;
- Who abide in all buddhas' realm of uniform equality;
- Who make all the realms of the ten directions manifest directly before them;
- Who have nothing they do not completely understand through their wise contemplation; and
- Who manifest within their own bodies the creation and destruction of all worlds and yet never generate any dualistic perceptions with respect to their own bodies and all worlds—

As for such marvelous practices as these, how could I know of or be able to speak about them?

Son of Good Family, traveling south from here to the very boundary of Jambudvīpa, there is a country known as Milaspharaṇa in

which there is a bhikshu known as Sāgaradhvaja or “Ocean Banner.” You should go there, pay your respects to him, and ask him how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

Sudhana the Youth then bowed down in reverence at the feet of Mukataka the Elder, circumambulated him to his right as he gazed up at him, proclaimed his praises, and thought of him with fond longing as tears of sadness flowed down his face. He then single-mindedly brought to mind:

Reliance on the good spiritual guides;
 Service to the good spiritual guides;
 Reverence for the good spiritual guides;
 That it is because of the good spiritual guides that one may attain the cognition of all-knowledge;
 Refraining from opposition to the good spiritual guides;
 Refraining from any flattery or deception in one’s thoughts about the good spiritual guides;
 Always mentally complying with the good spiritual guides;
 Conceiving of the good spiritual guides as like a kindly mother due to whom one abandons all nonbeneficial dharmas; and
 Conceiving of the good spiritual guides as like a kindly father due to whom one produces all good dharmas.

He then respectfully withdrew and departed.

6 – Sāgaradhvaja

At that time, Sudhana the Youth single-mindedly focused his right mindfulness on the teachings of that elder and contemplated the teachings of that elder:

He recollected his inconceivable gateways to bodhisattva liberation;
 He reflected upon his inconceivable bodhisattva wisdom light;
 He deeply entered his inconceivable gateways to the Dharma realm;
 He progressed into his inconceivable gateways to the bodhisattva’s universal penetration;
 He clearly saw his inconceivable spiritual transformations of the *tathāgatas*;
 He completely understood his inconceivable pervasive entry into the buddha *kṣetras*;
 He distinguished among his inconceivable adornments with the Buddha’s powers;
 He reflected upon his inconceivable bodhisattva samādhis and liberations as well as his spheres of experience and stages [of the path];

He gained a complete comprehension of his inconceivable and ultimately unimpeded presence in different worlds;
 He cultivated his possession of the bodhisattva's inconceivably strong determination; and
 He made his inconceivable great bodhisattva vows and pure karmic works.

He then gradually traveled southward to the borderlands of Jambudvīpa, to the village of Mali where he searched all around for Sāgaradhvajā 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.

From the bottom of his feet, he was sending forth countless groups of hundreds of thousands of *koṭīs* of elders, lay disciples, and brahmins, all of whose bodies were graced with all different kinds of adornments and all of whom wore jeweled crowns on their heads and had gleaming jewels set in their topknots. They all went forth everywhere throughout all the worlds of the ten directions in which they sent down a rain of all kinds of jewels, all kinds of necklaces, all kinds of robes, all kinds of food and beverages that accorded with the Dharma and were supreme in their flavors, all kinds of flower blossoms, all kinds of garlands, all types of incense, all sorts of perfumes, and all kinds of other desirable and delightful life-enhancing gifts. They everywhere rescued and gathered in all the poor and destitute beings and comforted all the beings who were tormented by sufferings. They then caused them all to be delighted, to acquire purified minds, and to attain complete success in the path to unexcelled bodhi.

From both of his knees, he sent forth countless groups of hundreds of thousands of *koṭīs* of *kṣatriyas* and brahmins, all of whom were possessed of sharp intelligence and all of whom, in their many different physical appearances, their many different physical forms, and their many different types of robes, were possessed of the most marvelous adornments. They went forth everywhere throughout all worlds of the ten directions in which, using pleasing words and joint endeavors, they attracted the many beings, in particular bringing sufficiency to the poor, bringing cures to the sick, bringing security to the endangered, halting threats to those in fear, and bringing happiness to those beset by suffering and despair. They also used skillful means by which they exhorted and guided them and caused them to abandon evil and securely establish themselves in good dharmas.

From his waist, he sent forth countless rishis just as numerous as beings themselves, some of whom wore robes made of grasses or robes made of tree bark and all of whom carried ablution pitchers. Serene in their deportment, they traveled around everywhere, going and coming throughout the worlds of the ten directions in which, from up in the sky, they used the sublime voice of a buddha to praise the Tathāgata and expound on all dharmas. In some cases, they expounded on the path of *brahmacarya*,⁷⁷ thereby causing beings to practice it and train their sense faculties. In some cases, they spoke of all dharmas' absence of any inherently existent nature, thereby causing beings to meditate on it and thus develop wisdom. In some cases they expounded on the principles contained in the world's treatises. Or then again, they offered instruction in attaining the wisdom of all-knowledge and the skillful means for gaining emancipation, thereby causing beings to follow the appropriate sequences for cultivating their own karma.

From both sides of his body, he sent forth an inconceivable number of dragons and an inconceivable number of dragon maidens who manifested all of the dragons' inconceivable spiritual transformations by sending down rains from:

- Inconceivably many clouds of incense;
- Inconceivably many clouds of flowers;
- Inconceivably many clouds of garlands;
- Inconceivably many clouds of jeweled canopies;
- Inconceivably many clouds of jeweled banners;
- Inconceivably many clouds of marvelous jeweled adornments;
- Inconceivably many clouds of immense *maṇi* jewels;
- Inconceivably many clouds of jewel necklaces;
- Inconceivably many clouds of jeweled seats;
- Inconceivably many clouds of jeweled palaces;
- Inconceivably many clouds of jeweled lotus flowers;
- Inconceivably many clouds of jeweled crowns;
- Inconceivably many clouds of devas; and
- Inconceivably many clouds of celestial nymphs.

These were present everywhere in the sky where they served as adornments. They filled all worlds throughout the ten directions where they were presented as offerings in the congregations of all buddhas and caused all the beings there to feel joyous delight.

From the *svastika* mark on the front of his chest, he sent forth countless hundreds of thousands of *koṭīs* of *asura* kings, all of whom

manifested their sovereign mastery of the powers of conjuration with which they caused hundreds of worlds to all be seized by a great quaking movement, they caused the waters of all the oceans to spontaneously leap up as if boiling, and they caused the peaks of all the kings of mountains to knock against each other. Of all the heavens' palaces, there were none not shaken, of all the *māras'* light, there was none not obscured, and of all the armies of *māras*, there were none not vanquished.

This everywhere caused beings to relinquish their thoughts of arrogance, to rid themselves of angry or malicious thoughts, to smash their mountains of afflictions, to cease their dealing in the many kinds of evil dharmas, to increase their devotion to noncontentiousness, and to become forever joined in harmony and goodness.

In addition, they used the power of their conjurations to awaken beings, doing so:

- By enabling them to extinguish the evil of karmic offenses;
- By enabling them to fear existence in *saṃsāra*;
- By enabling them to escape from all rebirth destinies;
- By enabling them to abandon defiling attachments;
- By enabling them to abide in the resolve to attain unexcelled bodhi;
- By enabling them to cultivate all the bodhisattva practices;
- By enabling them to abide in all the *pāramitās*;
- By enabling them to enter into all the bodhisattva grounds;
- By enabling them to contemplate all the gateways to the sublime Dharma; and
- By enabling them to know all the skillful means of all buddhas.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

Then, for those who should gain liberation through the teachings of the two vehicles, he sent forth from his upper back countless hundreds of thousands of *koṭīs* of *śrāvaka* disciples and *pratyekabuddhas* [who taught those beings in these ways]:

- For those attached to the existence of a self, they taught the nonexistence of a self;
- For those attached to the conception of permanence, they taught the impermanence of all conditioned things;
- For those inclined to lust, they taught the meditation on impurity;⁷⁸
- For those inclined toward hatred, they taught meditation on the mind of loving-kindness;
- For those inclined to delusion, they taught meditation on causal origination;

For those equally inclined to all of the afflictions, they taught the dharma of maintaining states of mind consistent with wisdom;

For those who delighted in attachment to their spheres of experience, they taught the dharma of the nonexistence of anything whatsoever;⁷⁹ and

For those who delighted in attachment to stations [of cultivation] characterized by quiescence, they taught the dharma of vowing to everywhere benefit all beings.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

From both of his shoulders, he sent forth countless hundreds of thousands of *koṭīs* of *yakṣa* and *rākṣasa* kings who manifested in all different kinds of forms with all different kinds of appearances, some tall, some short, all of them fearsome. Surrounded by measurelessly large retinues, they served as guardians for all beings devoted to doing good deeds as well as for all of the worthies and *āryas* and the congregations of bodhisattvas whether they were still on the verge of reaching the stages of right abiding or had already reached the stages of right abiding.⁸⁰

Some of them manifested as vajra-wielding spirits who guarded buddhas and the abodes of buddhas or manifested as those who everywhere guarded those in all worlds. Where there were those living in fear, they caused them to attain peace and security. Where there were those afflicted by sickness, they caused them to be cured. Where there were those tormented by sufferings, they caused them to avoid them. Where there were those who had committed evil deeds, they caused them to renounce them and repent of them. Where there were those beset by disastrous misfortunes, they caused those circumstances to disappear.

In ways such as these, they benefited all beings and enabled them all to abandon the wheel of *saṃsāra* and turn the wheel of right Dharma.

From his belly, he sent forth countless hundreds of thousands of *koṭīs* of *kiṃnara* kings, each of whom was surrounded by retinues of countless *kiṃnara* maidens. He also sent forth countless hundreds of thousands of *koṭīs* of *gandharva* kings, each of whom was surrounded by retinues of countless *gandharva* maidens. They each:

Played countless hundreds of thousands of types of celestial music;

Sang the praises of the true nature of all dharmas;

Sang the praises of all buddhas;

Sang the praises of resolving to attain bodhi;

Sang the praises of cultivating the bodhisattva practices;
 Sang the praises of all buddhas' gateways to realizing right enlighten-
 ment;
 Sang the praises of all buddhas' gateways to turning the Dharma
 wheel;
 Sang the praises of all buddhas' gateways to the manifestation of spiri-
 tual transformations;
 Revealed and expounded on all buddhas' gateways to *parinirvāṇa*;
 Revealed and expounded on the gateways to preserving and protect-
 ing all buddhas' teachings;
 Revealed and expounded on the gateways to delighting all beings;
 Revealed and expounded on the gateways to the purification of all
 buddha *kṣetras*;
 Revealed and expounded on the gateways to revealing all of the sub-
 lime dharmas;
 Revealed and expounded on the gateways to abandoning all obstacles;
 and
 Revealed and expounded on the gateways to producing all roots of
 goodness.

Their [actions] such as these occurred everywhere throughout the ten directions of the Dharma realm.

From his mouth,⁸¹ he sent forth hundreds of thousands of *koṭīs* of wheel-turning sage kings fully endowed with their seven treasures and surrounded by their fourfold armies:

They emanated the light of great relinquishing and rained down
 countless jewels so that all who were poor and destitute became suf-
 ficiently endowed with wealth and were caused to forever cut off the
 practice of taking what has not been given;
 They relinquished countless hundreds of thousands of beautiful
 female attendants, doing so with no thoughts of attachment, thereby
 causing beings to cut off the practice of sexual misconduct;
 They caused beings to bring forth thoughts of loving-kindness and
 refrain from cutting short the lives of others;
 They caused beings to ultimately always engage in truthful speech and
 refrain from false, devious, and nonbeneficial discourse;
 They caused beings to adopt speech intended to attract others and
 refrain from speech conducive to estrangement;
 They caused beings to practice gentle speech and refrain from harsh
 and evil speech;
 They caused beings to always speak with profound, definite, and clear
 meaning while refraining from the use of meaningless and frivolous
 discourse;

They spoke on having but little desire, thereby causing beings to do away with lust and have minds free of defilements;

They spoke on the great compassion, thereby causing beings to do away with anger and purify their minds; and

They spoke on the ultimate truth, thereby causing beings to contemplate all dharmas, deeply penetrate causes and conditions, thoroughly understand the principles of the truths, extract the thorns of wrong views, smash the mountain of doubts, and do away with all obstacles.

Their endeavors such as these filled the entire Dharma realm.

From his eyes, he sent forth countless hundreds of thousands of *koṭīs* of suns that completely illuminated all the great hells and all the wretched destinies and enabled those within them to leave behind their sufferings. They also illuminated all the regions in those worlds and dispelled the darkness there. They also illuminated all beings throughout the ten directions and enabled them to leave behind the cataracts of their delusions.

They emanated pure light into defiled and turbid worlds, emanated yellow-gold light into silver worlds, emanated silver-colored light into yellow-gold worlds, emanated crystal-colored light into *vaiḍūrya* worlds, emanated *vaiḍūrya*-colored light into crystal worlds, emanated carnelian-colored light into *musāragalva* worlds, emanated *musāragalva*-colored light into carnelian worlds, emanated the colored light from solar-core sovereign *maṇi* jewels into *indranīla* sapphire worlds, emanated the colored light from *indranīla* sapphires into solar-core sovereign *maṇi* jewel worlds, emanated the colored light from moonlight net core sovereign *maṇi* jewels into red true pearl worlds, emanated the colored light from red true pearls into moonlight net core sovereign *maṇi* jewel worlds, emanated light the color of all different kinds of jewels into worlds consisting of but one type of jewel, emanated light the color of but one jewel into worlds consisting of many different kinds of jewels, illuminated the dense thickets of all beings minds, enabled the accomplishment⁸² of beings' countless works, adorned the realms in all worlds, and enabled the minds of all beings to become clear and cool and filled with immense delight. Their endeavors such as these filled the entire Dharma realm.

From the white hair mark between his brows, he emanated countless hundreds of thousands of *koṭīs* of Śakras, lords of the devas, all of whom exercised sovereignty in all realms. The light from the *maṇi* jewels set in their topknots illuminated all the heavenly palaces, caused all the Sumerus, the kings of all mountains, to quake,

caused all the great congregations of devas to awaken, praised the power of merit, spoke about the power of wisdom, stimulated the power of their delight, sustained the power of their resolve, purified their power of mindfulness, strengthened the power of their resolve to attain bodhi, praised delight in seeing the Buddha, thus causing the elimination of worldly desires, praised delight in hearing the Dharma, thus causing weariness with worldly spheres of experience, and praised delight in contemplative wisdom, thus causing the severance of worldly defilements. This brought an end to warring with the *asuras*, brought about the severance of affliction-ridden disputation, extinguished thoughts fearful of death, inspired vows to quell the *māras*, proliferated the establishment of right Dharma as solid as Sumeru, the king of mountains, and facilitated the accomplishment⁸³ of all works undertaken by beings. Their endeavors such as these occurred everywhere throughout the Dharma realm.

From his forehead, he emanated countless hundreds of thousands of *koṭīs* of Brahma Heaven devas whose forms and appearances were handsome and without peer anywhere in the world. Their awesome deportment was serene and their voices were beautiful and sublime. They encouraged the buddhas to speak the Dharma, praised the meritorious qualities of the buddhas, caused all the bodhisattvas to feel delighted, and were able to bring about the accomplishment⁸⁴ of beings' countless works everywhere throughout the worlds of the ten directions.

From the top of his head, he emanated congregations of bodhisattvas as numerous as the atoms in countless buddha *kṣetras*, all of whom had the major marks and the secondary characteristics adorning their bodies. They all emanated boundless light and taught the many different kinds of practices, that is to say:

They praised giving, thereby causing beings to relinquish miserliness and encounter worlds adorned with the many kinds of marvelous jewels;

They proclaimed the praises of the meritorious qualities of upholding the moral precepts, thereby causing beings to forever cut off the many kinds of evil and abide in the bodhisattva's precepts of great kindness and compassion;

They taught that all stations of existence are like a dream;

They taught that all sensual pleasures are flavorless, thereby causing beings to escape the bonds of the afflictions;

They taught the power of patience, thereby causing beings' minds to acquire sovereign mastery in all dharmas;

They praised the [Buddha's] golden-colored body, thereby causing beings to abandon the defilement of hatred, take up the counteractive practices, and cut off rebirths in the path of the animals;

They praised the practice of vigor, thereby causing them to leave worldly neglectfulness far behind and diligently cultivate the countless sublime dharmas;

They also praised *dhyāna pāramitā* for their sakes, thereby causing them to acquire sovereign mastery over all their thoughts;

They also expounded on *prajñāpāramitā* and explained right views for their sakes, thereby causing beings to delight in the masterful exercise of wisdom and in the elimination of the poison of wrong views;

They also expounded for their sakes on adapting to all the different endeavors occurring in the world, thereby enabling beings to freely take on births in all the rebirth destinies even though they have already escaped *saṃsāra*;

They also manifested spiritual transformations for their sakes and taught sovereign mastery over the length of one's life span, thereby causing beings to make the great vows;

They also expounded for their sakes on the successful development of the power of the complete-retention *dhāraṇīs*, on the power of bringing forth great vows, on the power of purifying *saṃādhis*, and on the power of sovereign mastery in taking on rebirths; and

They also expounded for their sakes on the many different kinds of knowledge, namely:

The knowledge that everywhere knows beings' faculties;

The knowledge that everywhere knows all their mental activity;

The knowledge that everywhere knows the Tathāgata's ten powers; and

The knowledge that everywhere knows all buddhas' sovereign masteries.

Their endeavors such as these occurred everywhere throughout the Dharma realm.

From the very summit of his head, he sent forth countless hundreds of thousands of *koṭīs* of *tathāgata* bodies. Their bodies were peerless and purely adorned with all the major marks and secondary signs. Their awesome radiance was gloriously bright, making them appear like mountains of real gold. Their countless light rays everywhere illuminated the ten directions and emanated marvelous sounds that, filling the entire Dharma realm, revealed the measureless powers of the great spiritual superknowledges.

They rained down the Dharma rains for the sake of everyone in the world, doing so in these ways:

- For the sake of bodhisattvas sitting in the sites of enlightenment, they rained down the Dharma rain of the universal realization of equality;
- For the sake of bodhisattvas at the stage of the crown-anointing consecration, they rained down the Dharma rain of entry into the universal gateway;
- For the sake of bodhisattvas at the stage of the Dharma prince, they rained down the Dharma rain of universal adornment;
- For the sake of bodhisattvas at the stage of the pure youth, they rained down the Dharma rain of mountain-like solidity;
- For the sake of bodhisattvas at the stage of irreversibility, they rained down the Dharma rain of the oceanic treasury;
- For the sake of bodhisattvas at the stage of realization of right resolve, they rained down the Dharma rain of universal spheres of experience;
- For the sake of bodhisattvas at the stage of complete repletion in skillful means, they rained down the Dharma rain of the inherent nature gateway;
- For the sake of bodhisattvas at the stage of nobility, they rained down the Dharma rain of adaptation to the world;
- For the sake of bodhisattvas at the stage of cultivation, they rained down the Dharma rain of universal compassionate sympathy;
- For the sake of bodhisattvas at the stage of beginning training, they rained down the Dharma rain of treasury accumulation;
- For the sake of bodhisattvas at the stage of initial generation of the resolve, they rained down the Dharma rain of the attraction of beings;
- For the sake of bodhisattvas at the stage of resolute faith, they rained down the Dharma rain of the universal manifestation of endless spheres of experience;
- For the sake of form realm beings, they rained down the Dharma rain of the universal gateway;
- For the sake of Brahma Heaven devas, they rained down the Dharma rain of the universal treasury;
- For the sake of the Paranirmita Vaśavartin Heaven devas, they rained down the Dharma rain of the generation of powers;
- For the sake of the hordes of *māras*, they rained down the Dharma rain of the banner of the mind;
- For the sake of Transformational Bliss Heaven devas, they rained down the Dharma rain of pure mindfulness;
- For the sake of the Tuṣita Heaven devas, they rained down the Dharma rain of the generation of resolve;

For the sake of the Yāma Heaven devas, they rained down the Dharma rain of joyous delight;
 For the sake of the Trāyastriṃśa Heaven devas, they rained down the Dharma rain of the swift adornment of the realm of empty space;
 For the sake of the *yakṣa* kings, they rained down the Dharma rain of joyous delight;
 For the sake of the *gandharva* kings, they rained down the Dharma rain of the vajra wheel;
 For the sake of the *asura* kings, they rained down the Dharma rain of great spheres of experience;
 For the sake of the *garuḍa* kings, they rained down the Dharma rain of boundless light;
 For the sake of the *kiṃnara* kings, they rained down the Dharma rain of wisdom supreme throughout all worlds;
 For the sake of the human kings, they rained down the Dharma rain of the absence of pleasure-based attachments;
 For the sake of the dragon kings, they rained down the Dharma rain of banners of joyous delight;
 For the sake of the *mahoraga* kings, they rained down the Dharma rain of the great cessation;
 For the sake of the beings in the hells, they rained down the Dharma rain of adornment with right mindfulness;
 For the sake of the animals, they rained down the Dharma rain of the treasury of wisdom;
 For the sake of beings in the realms of King Yāma, they rained down the Dharma rain of fearlessness; and
 For the sake of beings dwelling in the stations beset by the difficulties,⁸⁵ they rained down the Dharma rain of universal comfort.

They thereby enabled them all to enter the congregations of the worthies and *āryas*. Their endeavors such as these filled the entire Dharma realm.

From every one of the pores of his body, Sāgaradhvaḥa Bhikshu emitted nets of light rays as numerous as the atoms in an *asaṃkhyeya* of buddha *kṣetras* and every one of those nets of light rays included *asaṃkhyeyas* of forms and appearances, *asaṃkhyeyas* of adornments, *asaṃkhyeyas* of spheres of experience, and *asaṃkhyeyas* of karmic deeds that completely filled the ten directions of the entire Dharma realm.

At that time, Sudhana the Youth single-mindedly contemplated Sāgaradhvaḥa Bhikshu and felt deep admiration for him, whereupon: He brought to mind his samādhis and liberations;
He contemplated his inconceivable bodhisattva samādhis;

He contemplated his ocean of inconceivable skillful means devoted to
 benefiting beings;
 He contemplated his inconceivable gateways of effortless universal
 adornment;
 He contemplated his pure knowledge regarding the adornments of the
 Dharma realm;
 He contemplated his knowledge regarding receiving the Buddha's
 empowerments;
 He contemplated his generation of the bodhisattva's powers of sover-
 eign mastery;
 He contemplated his strengthening of the power of the bodhisattva's
 great vows; and
 He contemplated his broadening of the power of the bodhisattva's
 practices.

In this way, he stood there, meditatively contemplating him for one
 day and one night, and then on through seven days and seven nights,
 a half month, a month, and then for six months in all. He then con-
 tinued doing so for an additional six days, after which Sāgaradhvaja
 Bhikshu arose from samādhi. Sudhana the Youth then praised him,
 saying:

O Ārya, this is so rare and extraordinary:

A samādhi such as this is the most extremely profound;
 A samādhi such as this is the most vast;
 A samādhi such as this has a measureless sphere of experience;
 A samādhi such as this has inconceivable spiritual powers;
 A samādhi such as this has incomparable radiance;
 A samādhi such as this has countless adornments;
 A samādhi such as this has indomitable awesome power;
 A samādhi such as this has impartial spheres of experience;
 A samādhi such as this everywhere illuminates the ten directions;
 and

A samādhi such as this bestows unlimited benefit because it is
 able to extinguish the measureless suffering of all beings,
 which is to say:

Because it is able to cause all beings to leave behind the suf-
 fering of poverty;
 Because it allows them to escape from the hells;
 Because it allows them to avoid rebirth in the animal realm;
 Because it closes the gates to the difficulties;⁸⁶
 Because it opens the paths to rebirth among humans and
 devas;

Because it causes joy and bliss for the beings in the human
 and deva realms;
 Because it causes them to cherish and delight in the spheres
 of experience encountered in the *dhyānas*;
 Because it is able to increase their happiness in conditioned
 existence;
 Because it is able to reveal the bliss of escaping the stations
 of existence;
 Because it is able to lead beings to resolve to attain bodhi;
 Because it is able to cause them to increase the practices that
 produce merit and wisdom;
 Because it is able to cause them to increase the mind of great
 compassion;
 Because it is able to cause them to produce the power of great
 vows;
 Because it is able to cause them to completely understand the
 bodhisattva path;
 Because it is able to cause them to acquire the adornment of
 ultimate wisdom;
 Because it is able to cause them to enter the realm of the Great
 Vehicle;
 Because it is able to completely illuminate the practices of
 Samantabhadra;
 Because it is able to cause them to attain the wisdom light of
 the bodhisattva grounds;
 Because it is able to cause them to perfect all of the bodhisat-
 tva vows and practices; and
 Because it is able to cause them to become securely estab-
 lished in the realm of the wisdom of all-knowledge.

O Ārya, please tell me: What is the name of this samādhi?

Sāgaradhvaja Bhikshu replied:

Son of Good Family, this samādhi is known as “the universal eye acquired through equanimity.” It is also known as “the pure light of the realm of *prajñāpāramitā*” and as “the gateway of universal adornment and purification.”

Son of Good Family, it is due to my cultivation of *prajñāpāramitā* that I have acquired this universal adornment and purification samādhi as well as a hundred myriads of *asaṃkhyeyas* of other such samādhis.

Sudhana the Youth then said, “O Ārya, are the spheres of experience of this samādhi ultimately only like these?”

Sāgaradhvaja replied:

Son of Good Family, when one enters this samādhi:

- One is unimpeded in completely knowing all worlds;
- One is unimpeded in going to visit all worlds;
- One is unimpeded in going beyond all worlds;
- One is unimpeded in the adornment of all worlds;
- One is unimpeded in the improvement of all worlds;
- One is unimpeded in the purification of all worlds;
- One is unimpeded in seeing all buddhas;
- One is unimpeded in contemplating all buddhas' vast awesome virtue;
- One is unimpeded in knowing all buddhas' sovereign mastery of the spiritual powers;
- One is unimpeded in realizing all buddhas' vast powers;
- One is unimpeded in entering the ocean of all buddhas' meritorious qualities;
- One is unimpeded in receiving the countless sublime dharmas of all buddhas;
- One is unimpeded in entering the cultivation of the marvelous practices in the Dharma of all buddhas;
- One is unimpeded in realizing all buddhas' equal knowledge in turning the wheel of Dharma;
- One is unimpeded in entering the ocean of all buddhas' congregations;
- One is unimpeded in contemplating the Dharma of the buddhas of the ten directions;
- One is unimpeded in using the great compassion to gather in the beings of the ten directions;
- One is unimpeded in always filling the ten directions with the great kindness;
- One is unimpeded in remaining mentally insatiable in seeing the buddhas of the ten directions;
- One is unimpeded in entering the ocean of all beings;
- One is unimpeded in knowing the ocean of all beings' faculties; and
- One is unimpeded in knowing the different capacities for knowledge of all beings' faculties.

Son of Good Family, I know only this one "light of *prajñāpāramitā*" samādhi. As for the bodhisattvas:

- Who have entered the ocean of wisdom;
- Who have purified the sphere of the Dharma realm;

Who have a penetrating knowledge of the destinies [to which all dharmas lead],⁸⁷
 Who pervade countless *kṣetras*;
 Who have achieved sovereign mastery of the complete-retention *dhāraṇīs*;
 Who have purified the samādhis;
 Whose spiritual superknowledges are vast;
 Whose eloquence is inexhaustible;
 Who skillfully explain the grounds; and
 Who are refuges for beings—

How could I know their marvelous practices, explain⁸⁸ their meritorious qualities, comprehend what they practice, understand their spheres of experience, fathom their vow power, enter their essential gateways, acquire a penetrating comprehension of their realizations, speak about their aspects of the path, abide in their samādhis, see their minds' spheres of cognition, or acquire their wisdom of uniform equality?

Son of Good Family, traveling south from here, there is an abode known as Samudravetāḍī or “Ocean Tides,” in which there is a park known as Samantavyūha or “Universal Adornment.” There is an *upāsikā* in that park known as Āśā. You should go find her and ask, “How should one train in the bodhisattva practices?” and “How should one cultivate the bodhisattva path?”

Then, in the presence of Sāgaradhvaja Bhikshu, Sudhana the Youth, had acquired the solid body, had gained the wealth of sublime Dharma, had entered the deep spheres of experience, had developed brightly penetrating wisdom, had entered brilliantly luminous samādhis, had come to dwell in pure understanding,⁸⁹ and had perceived the extremely profound Dharma. His mind then dwelt securely in the pure gateways and the light of his wisdom filled the ten directions. His mind was filled with delight and he was overcome with measureless joy.

He then prostrated himself in reverence at the feet of Sāgaradhvaja Bhikshu and circumambulated him countless times as he gazed up at him respectfully, pondered and contemplating him, sighed with admiration, bore his name in mind, envisioned his countenance and demeanor, recollected the sound of his voice, and thought about his samādhi, his great vows, and the domain of his practice. Then, having received the pure light of his wisdom, he respectfully took his leave and traveled on.

7 – Āśā

At that time, having received the powers bestowed by the good spiritual guide, Sudhana the Youth relied on the good spiritual guide's instruction, recalled the good spiritual guide's words, and felt deep affection for the good spiritual guide. He then had this thought: "It is because of the good spiritual guide that I have been enabled to see the Buddha and it is because of the good spiritual guide that I have been enabled to hear the Dharma. The good spiritual guide is my master teacher, for it is he who has shown and guided me in the Buddha's Dharma. The good spiritual guide is my very eyes, for it is he who has enabled me to see the Buddha as comparable to empty space. And the good spiritual guide is my bridge, for it is he who has enabled me to enter the lotus flower pond of the buddhas, the *tathāgatas*."

He then gradually traveled southward until he reached the place known as Ocean Tides where he saw Universal Adornment Park surrounded by a perimeter wall made of the many kinds of jewels. In it there were:

- All kinds of jeweled trees arranged in beautifying rows;
- All kinds of jeweled blossoming trees raining down many kinds of marvelous blossoms that scattered across its grounds;
- All kinds of jeweled incense trees the fragrant vaporous mists from which everywhere scented the air throughout the ten directions;
- All kinds of jeweled garland trees that rained down large garlands of jewels that hung down in place after place;
- All kinds of sovereign *maṇi* jewel trees that rained down immense *maṇi* jewels that were spread about everywhere, completely covering those grounds;
- All kinds of jeweled robe trees that rained down the many different colors of robes that, appearing in response to what was needed, were spread around everywhere;
- All kinds of musical trees that, when blown and moved by the breeze, produced sounds that were more beautiful than heavenly music; and
- All kinds of adornment-bearing trees, each of which rained down precious, unique, and marvelous objects of amusement that were spread about in place after place as adornments.

Its grounds were immaculate and free of either high or low places. Within it, there were hundreds of myriads of temple halls composed of immense *maṇi* jewels, hundreds of myriads of towers covered with

jambūnada gold, hundreds of myriads of palaces adorned with inlaid *vairocana maṇi* jewels, and a myriad bathing ponds composed of the many different kinds of jewels. These had railings made of the seven types of precious jewels which encircled their perimeters and also had steps on all four sides which were made of the seven types of precious jewels.

These ponds were filled with clear waters possessed of the eight qualities that were fragrant with scents like those of celestial sandalwood incense. Gold sand was spread across their bottoms and their sides were inlaid all around with water-clarifying pearls. As geese, ducks, peacocks, and *kokila* birds sported about in them, their calls sent forth harmonious and lovely sounds.

Bejeweled *tāla* trees formed an encircling line of trees all around them. They were covered by suspended nets of jewels from which there hung all kinds of gold bells. As subtle breezes wafted through and gently shook them, they constantly sent forth beautiful sounds.

Immense curtains of jewels were set up there and jeweled trees encircled the area. Countless *maṇi* jewel banners had been raised there, the light from which sent its illumination everywhere to a distance of a hundred thousand *yojanas*.

In addition, there were a hundred myriad ponds the bottoms of which were coated with a clay consisting of *kālānusāri* sandalwood incense. All kinds of marvelous jewels formed blossoming lotus flowers that spread across the surface of their waters. The colored light from immense *maṇi* jewel flowers cast their brilliant radiance all about within that park.

There was also a vast palace known as Beautiful Banners which had marvelous jewels from the treasury of the ocean that formed its grounds and *vaiḍūrya* gems that composed its pillars. Its roof was made of *jambūnada* gold adorned with radiant-core *maṇi* jewels. Countless sovereign jewels emanated intensely brilliant flaming light.

The lateral chambers of the multistoried tower were decorated with many different kinds of adornments. Sovereign *anuracita* incense and sovereign awakening incense exuded marvelous fragrances that everywhere scented the air. Within that palace, there were also countless jeweled lotus flower thrones which were arrayed all around. In particular, there were:

Maṇi jewel lotus flower thrones casting their brilliant illumination in the ten directions;

Vairocana maṇi jewel lotus flower thrones;
 World-illuminating *maṇi* jewel lotus flower thrones;
 Marvelous treasury *maṇi* jewel lotus flower thrones;
 Lion treasury *maṇi* jewel lotus flower thrones;
 Stainless treasury *maṇi* jewel lotus flower thrones;
 Universal Gateway *maṇi* jewel lotus flower thrones;
 Light-adorned *maṇi* jewel lotus flower thrones;
 Lotus flower thrones made with pristine sovereign *maṇi* jewels from
 the great ocean's treasury; and
 Vajra lion *maṇi* jewel lotus flower thrones.

Within that park, there were also a hundred myriad different kinds of canopies. In particular, there were robe canopies, garland canopies, incense canopies, flower canopies, branch canopies, *maṇi* jewel canopies, real gold canopies, adornment canopies, music canopies, elephant king canopies produced by spiritual transformations, horse king canopies produced by spiritual transformations, and canopies made of the *maṇi* jewels worn by Śakra, lord of the devas. There were a hundred myriad canopies such as these.

There were also a hundred myriad immense jeweled nets that stretched across and covered the area from above. In particular, there were jeweled bell nets, jeweled canopy nets, jeweled body nets, ocean treasury true pearl nets, nets of purple *vaiḍūrya* and *maṇi* jewels, lion *maṇi* jewel nets, moonlight *maṇi* jewel nets, nets of many different types of incense of all different forms and appearances, jeweled crown nets, and jewel necklace nets. There were a hundred myriad types of nets such as these.

[The park] was illuminated by the brilliant illumination of a hundred myriad kinds of great lights. In particular, there was light from flaming-light *maṇi* jewels, light from solar-core *maṇi* jewels, light from moon banner *maṇi* jewels, light from scented flaming-light *maṇi* jewels, light from supreme treasury *maṇi* jewels, light from lotus flower treasury *maṇi* jewels, light from flaming-light banner *maṇi* jewels, light from immense lamp *maṇi* jewels, light from *maṇi* jewels everywhere illuminating the ten directions, and light from scented radiance *maṇi* jewels. There were a hundred myriad types of brilliant illumination such as these.

And there was the constant raining down of:

Hundreds of myriads of adornments;

Hundreds of myriads of clouds of *kālānusāri* sandalwood incense emanating marvelous sounds;

Hundreds of myriads of *mandāra* blossoms surpassing even those in the heavens that scattered down everywhere;
 Hundreds of myriads of necklaces surpassing even those in the heavens that served there as adornments;
 Hundreds of myriads of jeweled garland sashes surpassing even those in the heavens that were draped everywhere;
 Hundreds of myriads of marvelous multicolored robes surpassing even those in the heavens;
 Hundreds of myriads of varicolored *maṇi* jewels, the marvelous radiance from which sent their illumination everywhere;
 Hundreds of myriads of deva sons who gazed up in delight and admiration and then made full reverential prostrations;
 Hundreds of myriads of palace maidens who flew down from the sky; and
 Hundreds of myriads of bodhisattvas who respectfully drew near and always delighted in hearing the Dharma.

At that time, Āśā, the Upāsikā, was sitting on a throne made of gold. She was wearing a filigree tiara of real pearls from the ocean treasury and her arms were adorned with jeweled gold bracelets that surpassed even those of the gods. She had flowing indigo hair, a net made of immense *maṇi* jewels that adorned her head, earrings made of lion mouth *maṇi* jewels, and a necklace made of wish-fulfilling sovereign *maṇi* jewels. A lace mesh made of every kind of jewel draped down and covered her body. A hundred thousand *koṭīs* of *nayutas* of beings bent their bodies low as a sign of respect as, off to the east, there were countless beings coming to pay respects to her, including devas from the Brahma Heaven, the Brahma Retinue Heaven, the Great Brahma Heaven, the Brahma Assistants Heaven, the Paranirmita Vaśavartin Heaven, and so forth. These also included all kinds of humans and nonhumans. This was also occurring in the south, the west, the north, the four midpoints, the zenith, and the nadir.

Of those who came to see this *upāsikā*, all of those suffering with illnesses found that they disappeared entirely. They left behind the defilement of the afflictions. The thorns of their wrong views were pulled out, the mountains of their various obstacles were crushed, and they entered unimpededly pure spheres of experience. They increased in the radiance of all their roots of goodness, increased in the development of their faculties, entered the gateway of all-knowledge, and entered the gateways of every kind of complete-retention *dhāraṇī*. The gateways of all of the samādhis, the gateways of all the great vows, the gateways of all the marvelous practices, and all the

gateways to the meritorious qualities all manifested directly before them. Their minds became vast, they became fully possessed of the spiritual superknowledges, and their bodies became unimpeded in their ability to go everywhere.

At that time, Sudhana the Youth entered Universal Adornment Gardens, whereupon he searched all around and saw Āśā, the Upāsikā, seated on her marvelous throne. He then approached her to pay his respects, bowed down in reverence at her feet, circumambulated her countless times, and addressed her, saying, "O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and how one should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction on these matters. Please explain this for me."

Āśā then spoke to him, saying:

Son of Good Family, I have only acquired this single bodhisattva liberation gateway. Still, if there is anyone who sees me, hears me, brings me to mind, dwells together with me, or provides contributions to me, then they will not have done so in vain.

Son of Good Family, if there is any being who has not planted roots of goodness, who has not been drawn forth and accepted by the good spiritual friend, and who has not received the protection of the buddhas, then such a person would never even be able to see me.

Son of Good Family, where there are beings who do succeed in seeing me, then they all become irreversible in their progress toward *anuttara-samyak-saṃbodhi*.

Son of Good Family, buddhas from the east always come here, sit on a jeweled throne, and speak Dharma for me. So too do all buddhas come here from the south, the west, the north, the four midpoints, the zenith, and the nadir, whereupon they too sit on a jeweled throne and speak Dharma for me.

Son of Good Family, I never leave this circumstance in which I see the buddhas, hear them teach the Dharma, and dwell together with the bodhisattvas.

Son of Good Family, this immense congregation of mine consists of eighty-four thousand *koṭīs* of *nayutas* of beings, all of whom dwell together and practice with me in this park, and all of whom have become irreversible in their progress toward *anuttara-samyak-saṃbodhi*. All of the other beings dwelling in this park have also entered the station of irreversibility.

Sudhana then asked, “O Ārya, was your own resolve to attain *anuttara-samyak-saṃbodhi* made long ago or more recently?”

She replied:

Son of Good Family, I recall that, in the past, under Burning Lamp Buddha, I cultivated the practice of *brahmacarya*, revered him, made offerings to him, listened to him teach the Dharma, absorbed it, and retained it. Before that, under Stainless Buddha, I left the householder’s life, trained in the path, and then learned and retained right Dharma. Before that, I did so under Marvelous Banner Buddha. Before that, I did so under Supreme Sumeru Buddha. Before that, I did so under Lotus Virtue Treasury Buddha. Before that, I did so under Vairocana Buddha. Before that, I did so under Universal Eye Buddha. Before that, I did so under Brahman Lifespan Buddha. Before that, I did so under Vajra Navel Buddha. And before that, I did so under Varuṇa Deva Buddha.

Son of Good Family, I recall that, in this same way, throughout the past, during the course of countless lives in countless kalpas, under buddhas as numerous as the sands in thirty-six Ganges Rivers, I sequentially served, revered, and made offerings to them all, listened to them teach the Dharma, absorbed it, retained it, and purely cultivated the practice of *brahmacarya*. As for the time previous to that, since that is the exclusive domain of a buddha’s knowledge, it is not a matter that I am able to assess.

Son of Good Family:

The bodhisattva’s initial generation of the resolve is measureless, this because it completely fills the entire Dharma realm;

The bodhisattva’s gateway of great compassion is measureless, because it everywhere enters all worlds;

The bodhisattva’s gateway of great vows is measureless, because it reaches to the very ends of the ten directions of the Dharma realm;

The bodhisattva’s gateway of great kindness is measureless, because it extends to all beings everywhere;

The practices cultivated by the bodhisattva are measureless, because they are cultivated in all *kṣētras* and in all kalpas;

The bodhisattva’s *saṃādhi* power is measureless, because it makes him irreversible in the bodhisattva path;

The bodhisattva’s power in the complete-retention *dhāraṇīs* is measureless, because it enables him to retain the contents of all worlds;

- The bodhisattva's power of the light of wisdom is measureless, because it enables him to enter all three periods of time;
- The bodhisattva's power of the spiritual superknowledges is measureless, because it brings about his appearance everywhere throughout the network of all *kṣetras*;
- The bodhisattva's power of eloquence is measureless, because, through his use of but one voice, everyone is able to gain complete understanding;
- The bodhisattva's pure body is measureless, because it entirely pervades all buddha *kṣetras*.

Sudhana the Youth then asked, "O Ārya, how much longer will it be before you attain *anuttara-samyak-saṃbodhi*?"

She replied:

Son of Good Family:

- It is not for the sake of teaching and training only one being that the bodhisattva⁹⁰ resolves to attain bodhi;
- It is not for the sake of teaching and training only a hundred beings that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching and training only an ineffable-ineffable number times an ineffable-ineffable number of beings that the bodhisattva resolves to attain bodhi;⁹¹
- It is not for the sake of teaching only the beings of one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching only the beings in an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;
- It is not for the sake of teaching only the beings in worlds as numerous as the atoms in the continent of Jambudvīpa that the bodhisattva resolves to attain bodhi;
- It is not for the sake of teaching only the beings in worlds as numerous as the atoms in one great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of teaching only the beings in worlds as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of great trichiliocosms that the bodhisattva resolves to attain bodhi;
- It is not for the sake of making offerings to only one *tathāgata* that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of making offerings to only an ineffable-ineffable number times an ineffable-ineffable number of *tathāgatas* that the bodhisattva resolves to attain bodhi;
- It is not for the sake of making offerings to only all the *tathāgatas* who have sequentially come forth into the world in one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not be-

ing for the sake of making offerings only to the *tathāgatas* who have sequentially come forth into an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;

It is not for the sake of making offerings only to the number of *tathāgatas* that have sequentially come forth into the world in worlds as numerous as the atoms in one great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of making offerings only to *tathāgatas* that have sequentially come forth into the world in worlds as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of buddha *kṣetras* that the bodhisattva resolves to attain bodhi;

It is not for the sake of purifying only one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of purifying only an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi;

It is not for the sake of purifying only worlds as numerous as the atoms in all the worlds in a great trichiliocosm that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of purifying only worlds as numerous as the atoms in all the worlds in an ineffable-ineffable number times an ineffable-ineffable number of great trichiliocosms that the bodhisattva resolves to attain bodhi;

It is not for the sake of sustaining and preserving the legacy Dharma of only one *tathāgata* that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only an ineffable-ineffable number times an ineffable-ineffable number of *tathāgatas* that the bodhisattva resolves to attain bodhi;

It is not for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in one world that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in an ineffable-ineffable number times an ineffable-ineffable number of worlds that the bodhisattva resolves to attain bodhi; and

It is not for the sake of sustaining and preserving the legacy Dharma of only the *tathāgatas* appearing in worlds as numerous as all the atoms on the continent of Jambudvīpa that the bodhisattva resolves to attain bodhi, and so forth on up to its not being for the sake of sustaining and preserving the legacy Dharma of only all the *tathāgatas* appearing in worlds as numerous as all the atoms in an ineffable-ineffable number times an ineffable-ineffable number of Buddha *kṣetras* that the bodhisattva resolves to attain bodhi.

In this same way, and to state it simply:

- It is not for the purpose of fulfilling only the vows of one buddha;
- It is not for the purpose of going to only one buddha *kṣetra*;
- It is not for the purpose of entering the congregation of only one buddha;
- It is not for the purpose of sustaining the Dharma eye of only one buddha;
- It is not for the purpose of turning the Dharma wheel of only one buddha;
- It is not for the purpose of knowing the sequence of kalpas in only one world;
- It is not for the purpose of knowing the ocean of thoughts of only one being;
- It is not for the purpose of knowing the ocean of faculties of only one being;
- It is not for the purpose of knowing the ocean of karmic deeds of only one being;
- It is not for the purpose of knowing the ocean of conduct practiced by only one being;
- It is not for the purpose of knowing the ocean of afflictions of only one being; and
- It is not for the purpose of knowing the ocean of affliction-based habitual karmic propensities of only one being and so forth until we come to its not being for the purpose of knowing the ocean of affliction-based habitual karmic propensities of only beings as numerous as the atoms in an ineffable-ineffable number times an ineffable-ineffable number of buddha *kṣetras* that the bodhisattva resolves to attain bodhi.

Rather:

- It is out of a wish to teach and train all beings without exception that the bodhisattva resolves to attain bodhi.
- It is out of a wish to serve and make offerings to all buddhas without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to purify all buddha lands without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to protect and preserve the right teachings of all buddhas without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to completely fulfill the vows of all *tathāgatas* without exception that the bodhisattva resolves to attain bodhi;

- It is out of a wish to go to all buddha lands without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to enter the congregations of all buddhas without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to know the sequences of kalpas of all worlds without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to know the ocean of thoughts of all beings without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to know the ocean of faculties of all beings without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to know the ocean of karma of all beings without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to know the ocean of conduct practiced by all beings without exception that the bodhisattva resolves to attain bodhi;
- It is out of a wish to extinguish the ocean of afflictions of all beings without exception that the bodhisattva resolves to attain bodhi; and
- It is out of a wish to rescue all beings without exception from their ocean of affliction-based habitual karmic propensities that the bodhisattva resolves to attain bodhi.

Son of Good Family, to state what is essential, it is for the purpose of adopting the practice of hundreds of myriads of *asaṃkhyeyas* of skillful means such as these that the bodhisattva resolves to attain bodhi.

Son of Good Family, the bodhisattva's practice everywhere penetrates all dharmas, this because he perfects them all, and everywhere enters all *kṣētras*, this because he purifies them all.

Therefore, Son of Good Family, it is only when the purification of all worlds has come to an end that my vows will come to an end, and it is only when the rescue of all beings from their affliction-based habitual karmic propensities has come to an end that my vows will be entirely fulfilled.

Sudhana the Youth then inquired, "O Ārya, what then is the name of this liberation?"

She replied:

Son of Good Family, this liberation is known as "the banner of sorrowless security."⁹²

Son of Good Family, I know only this single gateway to liberation. As for the bodhisattva-mahāsattvas whose minds:

Are like an ocean because they are able to contain the Dharma of all buddhas;
 Are like Mount Sumeru because their resolve is unshakably solid;
 Are like the “excellent when seen” medicine because they are able to cure the grave illnesses of beings which arise from afflictions;
 Are like the brightly shining sun because they are able to dispel the darkness of beings’ ignorance;
 Are like the great earth because they are able to serve as the place that supports all beings;
 Are like the good winds because they are able to benefit all beings;
 Are like a bright lamp because they are able to produce the light of wisdom;
 Are like a great cloud because they are able to send down the rain of the dharma of quiescence for all beings;
 Are like the brightly shining moon because they are able to emanate the light of merit for all beings; and
 Are like Śakra, lord of the devas because they are able to protect all beings—

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

Son of Good Family, south of here, still in this Ocean Tides region, there is a country known as Nālayus in which there is a rishi known as Bhīsmottaranirghoṣa. You should go there to pay your respects and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet, circumambulated her countless times, and gazed up at her in attentive admiration as tears of sadness flowed down his face. He then reflected as follows:

To realize bodhi is difficult;
 To draw near to a good spiritual guide is difficult;
 To meet a good spiritual guide is difficult;
 To acquire the faculties of a bodhisattva is difficult;
 To purify the faculties of a bodhisattva is difficult;
 To encounter a same-practice good spiritual friend⁹³ is difficult;
 To carry out meditative contemplations in accordance with principle is difficult;
 To carry out one’s cultivation in accordance with the teachings is difficult;

To encounter the skillful means by which one develops a wholesome mind is difficult; and

To encounter circumstances conducive to increasing the light of the dharmas of all-knowledge is difficult.

Having reflected in this manner, he respectfully took his leave and traveled on.

8 – Bhīṣmottaranirghoṣa

At that time, Sudhana the Youth reflected accordingly on the bodhisattva's right teaching and reflected accordingly on the bodhisattva's purification of his practice. He then:

Resolved to increase the power of his bodhisattva merit;

Resolved to clearly see all buddhas;

Resolved to bring forth [the enlightenment of] all buddhas;

Resolved to increase [his practice of] the great vows;

Resolved to everywhere perceive all dharmas of the ten directions;

Resolved to illuminate the true nature of all dharmas;

Resolved to demolish all obstacles;

Resolved to contemplate the Dharma realm without obscurations;

Resolved to become adorned with the jewel of pure intention; and

Resolved to vanquish all the many kinds of *māras*.

He then gradually traveled along until he reached the country of Nālayus where he searched around everywhere for Bhīṣmottaranirghoṣa. He then saw a great forest adorned by the presence of an *asaṃkhyeya* of trees. In particular, there were:

Many different kinds of leafy trees with luxuriant foliage that spread out widely;

Many different kinds of flowering trees with blossoms that were fresh and gloriously beautiful;

Many different kinds of fruit trees with fruits that were continuously ripe;

Many different kinds of jeweled trees that rained down fruits made of *maṇi* jewels;

Immense sandalwood incense trees that were everywhere growing in rows;

All kinds of *agaru* incense trees that always emanated fine fragrances;

Mind-pleasing incense trees graced by their marvelous fragrance;

Pāṭalī trees that surrounded the area on all four sides;

Nyagrodha trees whose trunks were tall and straight;

Jambū trees that always rained down sweet fruits; and

Utpala blossoms and *padma* blossoms that adorned the ponds.⁹⁴

Sudhana the Youth then saw that rishi beneath a sandalwood tree, sitting on a grass mat, leading a group of a myriad disciples, some of whom wore deer skins, some of whom wore clothing made of tree bark, and some of whom wore robes made of woven grasses. Wearing headbands and having hair that hung down, they completely surrounded that rishi.

Having seen him, Sudhana went up to him to pay his respects, made full reverential prostrations, and spoke in this way:

I have now succeeded in meeting a true good spiritual guide:

The good spiritual guide is the gateway to all-knowledge, for he enables me to enter the true path;

The good spiritual guide is the vehicle leading to all-knowledge, for he enables me to reach the ground of the Tathāgata;

The good spiritual guide is the ship that sails toward all-knowledge, for he enables me to arrive at the jeweled isle of wisdom;

The good spiritual guide is the torch that lights the way to all-knowledge, for he enables me to produce the light of the ten powers;

The good spiritual guide is the path that leads to all-knowledge, for he enables me to enter the city of nirvāṇa;

The good spiritual guide is the lamp that illuminates the way to all-knowledge, for he enables me to recognize the safe and dangerous paths;

The good spiritual guide is the bridge that leads to all-knowledge, for he enables me to cross over dangerous and evil places;

The good spiritual guide is the parasol on the way to all-knowledge, for he enables me to bring forth the coolness of the great kindness;

The good spiritual guide is the eye that sees the way to all-knowledge, for he enables me to see the gateway of the nature of dharma; and

The good spiritual guide is the tide that transports me to all-knowledge, for he enables me to become completely filled with the waters of the great compassion.

Having spoken in this way, he got up, circumambulated him countless times, stood before him with palms pressed together, and addressed him, saying, “O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and cultivate the bodhisattva path. I have heard that the Ārya is well able to offer

guidance and instruction. I pray then that he will speak on these matters for my sake.”

Bhīsmottaranirghoṣa then turned to look at his congregation of disciples and spoke in this way:

Sons of Good Family, this youth is one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Sons of Good Family:

This youth is one who everywhere bestows fearlessness on all beings;

This youth is one who everywhere promotes the benefit of all beings;

This youth is one who always contemplates the ocean of all buddhas’ wisdom;

This youth is one who wishes to drink all of the Dharma rains of the elixir of immortality;

This youth is one who wishes to fathom the entire vast ocean of Dharma;

This youth is one who wishes to cause beings to abide in the ocean of wisdom;

This youth is one who wishes to everywhere send forth vast clouds of compassion;

This youth is one who wishes to everywhere rain down the vast rain of Dharma;

This youth is one who wishes to use the moon of wisdom to illuminate the entire world;

This youth is one who wishes to extinguish the searing heat of the world’s afflictions; and

This youth is one who wishes to cause the growth of all sentient beings’ roots of goodness.

Having heard these words, everyone in that congregation of rishis took up many different kinds of supremely marvelous and fragrant flowers and scattered them over Sudhana. They then prostrated their bodies before him in reverence, circumambulated him respectfully, and spoke in this way:

Now, this youth:

Is certainly bound to rescue all beings;

Is certainly bound to extinguish all the sufferings of the hells;

Is certainly bound to forever cut off descent into the path of animal rebirth;

Is certainly bound to turn away from the realms of King Yama;

Is certainly bound to close the gates to the abodes beset by the [eight] difficulties;

- Is certainly bound to dry up the ocean of cravings and will certainly cause beings to forever do away with the mass of sufferings;
- Is certainly bound to forever dispel the darkness of ignorance;
- Is certainly bound to forever sever the bonds of cravings, will certainly surround the world with a great ring of mountains of merit, and will certainly reveal to the world a Mount Sumeru of immense jewels of wisdom;
- Is certainly bound to bring forth the rising sun of pure wisdom; and
- Is certainly bound to open and reveal the Dharma treasury of roots of goodness and will certainly enable those in the world to clearly distinguish what is hazardous and what is easy.

Bhīsmottaranirghoṣa then told that group of rishis, “Sons of the Buddha, if there is anyone who is able to resolve to attain *anuttara-samyak-saṃbodhi*, he will certainly be bound to achieve complete success in the path to all-knowledge. Because this son of good family is one who has already resolved to attain *anuttara-samyak-saṃbodhi*, he is bound to purify the ground of meritorious qualities of all buddhas.”

Bhīsmottaranirghoṣa then spoke to Sudhana the Youth, saying, “Son of Good Family, I have acquired the bodhisattva liberation known as ‘the banner of invincibility.’”

Sudhana then inquired, “O Ārya, as for this ‘banner of invincibility’ liberation, what is its sphere of experience like?”

Bhīsmottaranirghoṣa Rishi then extended his right hand, rubbed the crown of Sudhana’s head, and grasped Sudhana’s hand, at which point Sudhana immediately saw himself go off and enter worlds of the ten directions as numerous as the atoms in ten buddha *kṣetras*, whereupon he arrived in the abodes of buddhas as numerous as the atoms in ten buddha *kṣetras* in which he saw those buddhas’ *kṣetras*, their congregations, those buddhas’ major and secondary signs, and their many different kinds of adornments, this even as he also heard those buddhas expounding on the Dharma in ways suited to whatever pleased the minds of the beings there. He completely understood every word and phrase they spoke and absorbed and retained their teachings without mixing them up or confusing them.

He gained the knowledge of those buddhas’ use of all different kinds of understanding to achieve the purification of their vows, also gained the knowledge of those buddhas’ use of purified vows to perfect the powers, also saw those buddhas’ manifestations of forms and appearances adapted to beings’ mental dispositions, also saw those

buddhas’ immense nets of light rays of many different colors that were perfectly fulfilled in their purity, also gained the knowledge of those buddhas’ unimpeded power arising from their great light of wisdom, and also saw himself there in the presence of those buddhas where he remained in some cases for one day and night, in other cases, for seven days and nights, or in other cases for a half month, or a month, or a year, or ten years, or a hundred years, or a thousand years, or a *koṭī* of years, or an *ayuta* of years, or a *nayuta* of years, or for half of a kalpa, or for a whole kalpa, or for a hundred kalpas, or a thousand kalpas, or a hundred thousand *koṭīs* of kalpas, and so forth on up to his remaining in the presence of some buddhas even for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Then, due to being illuminated by the wisdom light of the bodhisattva’s “banner of invincibility” liberation, Sudhana the Youth acquired the light of the “*vairocana* treasury” samādhi;

Due to being illuminated by the light of the samādhi of the “inexhaustible knowledge” liberation, he acquired the light of the “universal integration of all regions” *dhāraṇī*;

Due to being illuminated by the light of the “vajra wheel *dhāraṇī*” gateway, he acquired the light of the “mind of ultimately pure wisdom” samādhi;

Due to being illuminated by the light of the *prajñāpāramitā* of the “universal gateway adornment treasury,” he acquired the light of the “Buddha’s space treasury sphere” samādhi; and

Due to being illuminated by the light of the “Dharma wheel of all buddhas” samādhi, he acquired the light of the “endless knowledge of the three periods of time” samādhi.

Bhīsmottaranirghoṣa Rishi then released Sudhana’s hand, whereupon Sudhana immediately saw himself return to his original place. Then that rishi spoke to Sudhana, saying, “Son of Good Family, do you now recall this?”

Sudhana replied, “Yes, I do. This occurred due to the powers of the Ārya, the good spiritual guide.”

The Rishi then said:

Son of Good Family, I know only this bodhisattva’s “banner of invincibility” liberation. As for the bodhisattva-mahāsattvas:

Who have perfected all the especially excellent samādhis;

Who have achieved sovereign mastery over all times;

Who in but a single mind-moment bring forth the measureless wisdom of all buddhas;

Who are adorned with the Buddha's lamp of wisdom with which they everywhere illuminate the world;
 Who in but a single mind-moment everywhere enter the spheres of experience of all three periods of time;
 Who divide their bodies and travel everywhere throughout the lands of the ten directions;
 Whose wisdom bodies everywhere enter the entire Dharma realm;
 Who adapt to the minds of beings and everywhere appear directly before them;
 Who contemplate the faculties and actions of beings and then benefit them accordingly; and
 Who emanate pure light which is so very pleasing to behold—
 How could I know of or be able to speak about:
 Their meritorious qualities and practices;
 Their especially excellent vows;
 Their adornment of the *kṣetras*;
 The spheres of cognition related to their wisdom;
 The range of actions in their *samādhis*;
 The transformations produced by their spiritual superknowledges;
 Their easeful mastery of the liberations;
 The differences in their physical characteristics;
 The purity of their voices; or
 The light of their wisdom?

Son of Good Family, south of here, there is a village known as *Īṣāṇa* in which there is a brahman named *Jayoṣmāyatana* or "Supreme Heat." You should go there, pay your respects, and ask, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth was then filled with joy and exultation, whereupon he bowed down in reverence at his feet, circumambulated him countless times as he continued to gaze up at him in attentive admiration. He then respectfully withdrew and traveled southward.

9 – *Jayoṣmāyatana*

At that time, because Sudhana the Youth had been illuminated by the bodhisattva's "banner of invincibility" liberation:

He dwelt in the inconceivable spiritual powers of all buddhas;
 He realized the bodhisattva's inconceivable liberations, spiritual superknowledges, and wisdom;

He acquired the wisdom light of the bodhisattva's inconceivable samādhi;
 He acquired the wisdom light of the perpetually imbued cultivation samādhi;
 He acquired the wisdom light of the samādhi in which one completely realizes that all spheres of cognition abide in dependence on perceptions;
 He acquired the light of the wisdom that is the most supreme in all worlds;
 He manifested his body in all places;
 He used ultimate wisdom in teaching the dharmas of non-duality, nondiscrimination, and uniform equality;
 He used bright and pure wisdom to illuminate all spheres of experience;
 He was able to patiently accept with pure and resolute faith whatever dharmas he heard;
 He possessed a decisive and complete understanding of the nature of dharmas;
 His mind never relinquished the marvelous practices of the bodhisattva;
 He was forever irreversible in his quest for all-knowledge;
 He acquired the light of the wisdom of the ten powers;
 He was always insatiable in diligently pursuing his quest to acquire the sublime Dharma;
 Through right cultivation, he entered the Buddha's spheres of cognition;
 He produced the bodhisattva's measureless adornments and boundless great vows, all of which he had already purified;
 Through the use of inexhaustible wisdom, he knew the boundless web of worlds; and
 With a mind free of trepidation or weakness, he liberated a measureless ocean of beings.

[Moreover]:

He completely understood the bodhisattvas' boundlessly many realms of practices;
 He observed the many different kinds of differences in the boundlessly many worlds;
 He saw the many different kinds of adornments existing in the boundlessly many worlds;
 He penetrated the very subtle sense objects in the boundlessly many worlds;
 He knew the many different names of the boundlessly many worlds;

He knew the many different kinds of languages used in the boundlessly many worlds;
 He knew of the many different kinds of convictions of the boundlessly many beings;
 He saw the many different kinds of practices of the boundlessly many beings;
 He saw the practices leading to ripening of the boundlessly many beings; and
 He saw the different types of perceptions of the boundlessly many beings.

Recalling his good spiritual guides, he continued to gradually travel onward until he reached the village of Īśāna. There he saw that Jayoṣmāyatana or “Supreme Heat” who was cultivating the austerities in quest of all-knowledge. He had built a bonfire that blazed on all four sides like an immense mountain. In the middle, there was a mountain of knives that was precipitously steep, rising endlessly upward. He climbed to the top of that mountain and then cast his body down into the flames.

Sudhana the Youth then bowed down in reverence at his feet, pressed his palms together, stood before him, and spoke these words: “O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in this. Please speak about these matters for my sake.”

The Brahman then said, “Son of Good Family, if you are now able to climb this mountain of knives and throw yourself down into this bonfire, all of the bodhisattva practices will be purified.”

Sudhana the Youth then had this thought:

To even acquire a human body is difficult;
 To abandon the [eight] difficulties is difficult;
 To acquire a circumstance free of the difficulties is difficult;
 To obtain the pure Dharma is difficult;
 To encounter a Buddha is difficult;
 To become possessed of complete faculties is difficult;
 To hear the Dharma of the Buddha is difficult;
 To meet good people is difficult;
 To encounter a genuine good spiritual guide is difficult;
 To adopt right teachings that accord with principle is difficult;
 To acquire right livelihood is difficult; and

To practice in accordance with the Dharma is difficult. Could this not be Māra or an emissary of Māra? Could this not be a dangerous and evil minion of Māra who is falsely manifesting the appearance of a bodhisattva and a good spiritual guide, one who wants to create an obstacle to my planting roots of goodness, one who wants to create an obstacle to my continuing this life, one who aims to obstruct my cultivation of the path to all-knowledge, one who wants to drag me into the wretched destinies, one who wishes to obstruct my gateways into the Dharma, and one who aims to obstruct my acquisition of the dharmas of a buddha?

When he had this thought, a myriad Brahma Heaven devas appeared in the sky and spoke thus:

Son of Good Family, do not think in this way, do not think in this way. This *ārya* who stands before you now has acquired the light of the vajra flame samādhi. He applies immense vigor in the liberation of beings, doing so with an irreversible resolve by which he wishes to dry up the entire ocean of desire and craving, wishes to rend the entire net of false views, wishes to burn up all the fuel of the afflictions, wishes to illuminate the entire dense forest of delusions, wishes to cut off all fear of aging and death, wishes to demolish all obstacles throughout the three periods of time, and wishes to emanate the light of all dharmas.

Son of Good Family, all of us Brahma Heaven devas have been very much attached to the wrong views and all of us have considered ourselves to be possessed of sovereign mastery, to be the creators, and to be supreme beings.

We saw the Brahman subjecting his body to the five types of burning,⁹⁵ whereupon our minds no longer delighted in our palaces, and we no longer found any flavor in the *dhyāna* absorptions. We then all came together to pay our respects to the Brahman.

The Brahman then used the power of his superknowledges to reveal his great ascetic practices. He spoke the Dharma for our sakes and enabled us to extinguish all our views, to rid ourselves of all pride, to abide in great kindness, to practice great compassion, to bring forth great determination, to resolve to attain bodhi, to always see the buddhas, to constantly listen to the sublime Dharma, and to maintain unimpeded resolve in all places.

There were also a myriad *māras* up in the sky who then sprinkled down heavenly *maṇi* jewels over the Brahman and told Sudhana:

Son of Good Family, when this brahman subjected his body to the five types of burning, the light from his fires so outshone our palaces and their adornments that by comparison they resembled

mere lumps of powdered ink. This caused us to no longer feel any delight in them, whereupon we came with our retinues to pay our respects to him. This brahman then spoke the Dharma for our sakes, thereby enabling all of us and all of the countless other devas' sons and devas' daughters to become irreversible in the quest to attain *anuttara-samyak-sambodhi*.

There were also a myriad Paranirmita Vaśavartin deva kings up in the sky who each scattered down heavenly flowers and spoke in this way:

Son of Good Family, when this brahman subjected his body to the five types of burning, the light from his fires so outshone our palaces and their adornments that by comparison they resembled mere lumps of powdered ink. This caused us to no longer feel any affectionate attachment to them. We then came with our retinues to pay respects to him. This brahman then spoke the Dharma for our sakes, thereby enabling us:

- To gain sovereign mastery over our own minds;
- To gain sovereign mastery even in the midst of the afflictions;
- To gain sovereign mastery in taking on rebirths;
- To gain sovereign mastery over all karmic obstacles;
- To gain sovereign mastery in all samādhis;
- To gain sovereign mastery over the adornments;
- To gain sovereign mastery over the length of our life spans;
- And so forth on up to our being able to gain sovereign mastery in all the dharmas of a buddha.

There were also a myriad Transformational Bliss deva kings up in the sky who made celestial music as respectful offerings. They spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five types of burning, the light from his fires illuminated our palaces and their adornments and our celestial nymphs. This was able to cause us to no longer derive pleasure from them. We then ceased our pursuit of the sensual pleasures, whereupon our bodies and minds reached a state of supple pliancy. We then came with our retinues to pay our respects to him. The brahman then spoke the Dharma for our sakes, thereby enabling our minds to become purified, enabling our minds to become radiantly immaculate, enabling our minds to become thoroughly suffused with goodness, enabling our minds to gain a state of pliancy, enabling our minds to become filled with delight, and so forth on up to its enabling us to acquire the purified ten powers, to acquire purified bodies, to produce

countless bodies, and so forth on up to its enabling us to acquire the buddha body, the buddha speech, the buddha voice, the buddha mind, and the complete perfection of the knowledge of all modes.

There were also a myriad Tuṣita Heaven deva kings, their deva sons, their deva daughters, and a measurelessly large retinue who rained down from the sky many different kinds of marvelous incense. They then bowed down in reverence and spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, this caused us devas and our retinues to no longer delight in our palaces, whereupon we came together to pay our respects to him. We listened to him speak on the Dharma in ways that enabled us to no longer have any desire for any objects of the senses, to have but few desires and be easily satisfied, to feel delighted in mind, to feel mentally fulfilled, to produce roots of goodness, to resolve to attain bodhi, and so forth on up to its enabling us to progress toward the perfect fulfillment of all dhar-
mas of a buddha.

There were also a myriad Trāyastriṃśa Heaven devas surrounded by their retinues, including their devas' sons and devas' daughters, all of whom rained down from the sky celestial *māndārava* flowers as respectful offerings. They then bowed down in reverence and spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, this caused all of us devas to no longer delight in heavenly music, whereupon we came together to pay our respects to him. The Brahman then spoke for our sakes on the impermanence and destruction of all dhar-
mas, thereby causing us to abandon all of the pleasures of the sense desires, to cut off our pride and neglectfulness, and to cherish unexcelled bodhi.

Moreover, Son of Good Family, when we had just seen this brahman, the summit of Mount Sumeru shook and moved in six ways, whereupon we were seized with fright and were all inspired to arouse the unshakably solid resolve to attain bodhi.

There were also a myriad dragon kings, namely Airāvana Dragon King, Nandopananda Dragon King, and others, all of whom rained down black sandalwood incense from the sky as countless dragon maidens played celestial music and rained down marvelous celestial flowers and celestial perfumes as respectful offerings. They then spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires everywhere

illuminated all the dragon palaces, causing the entire congregation of dragons to abandon fear of the burning sands and fear of the golden-winged *garuḍa* birds. Our anger was extinguished, our bodies felt fresh and cool, and our minds became free of defilement and turbidity. As we listened to the Dharma, we developed resolute faith and came to feel weariness and revulsion toward rebirth among the dragons. With deep sincerity, we repented of our karmic obstacles and resolved to attain *anuttara-samyak-saṃbodhi* so that we might dwell in all-knowledge.

There were also a myriad *yakṣa* kings there in the sky who presented all different kinds of gifts as respectful offerings to the Brahman and Sudhana, whereupon they spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, together with our retinues, we aroused thoughts of kindness and pity for beings. All the *rākṣasas*, *kumbhāṇḍas*, and others also aroused thoughts of kindness. Because of those thoughts of kindness, they no longer tormented or harmed beings and then came to see us. We all then no longer felt delight in and attachment to our palaces.

We then went together to pay our respects to him. The Brahman then spoke the Dharma for our sakes in ways that were fitting, whereupon we all became peaceful and happy in body and mind. He also caused countless other *yakṣas*, *rākṣasas*, and *kumbhāṇḍas* to resolve to attain unexcelled bodhi.

There were also a myriad *gandharva* kings who, from up in the sky, spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated our palaces and caused all of us to enjoy inconceivable feelings of measureless happiness. Because of this, we all came and paid our respects to him, whereupon this brahman spoke the Dharma for our sakes in a way that was able to cause us to become irreversible in our quest to attain *anuttara-samyak-saṃbodhi*.

There were also a myriad *asura* kings who emerged from the great ocean, stood there in the sky, knelt down on their right knees, pressed their palms together, bowed in reverence before them, and then spoke in this way:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, all of our *asura* palaces, the great oceans, and the great earth all quaked and shook. This caused us to abandon our pride and neglectfulness. Consequently, we all came forth

to pay our respects to him. We heard teachings on Dharma from him [urging us] to relinquish flattery and deviousness, to dwell securely on the ground of patience, to acquire unshakably solid [samādhī], and to fulfill the ten powers.

There were also a myriad *garuḍa* kings headed by King Mahāvegadhāri or “Heroically Powerful Grip.” Up in the sky, they transformed into the appearance of non-Buddhist youths⁹⁶ who chanted these words:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated our palaces which then quaked and shook, whereupon we were all seized with terror. As a consequence, we all came here to pay our respects to him.

The brahman then spoke the Dharma for our sakes in ways that were fitting to cause us to cultivate great kindness, praise great compassion, cross beyond the ocean of *saṃsāra*, rescue beings from the mud of sensual desires, praise the resolve to attain bodhi, develop skillful means and wisdom, and train beings in ways that are fitting.

There were also a myriad *kiṃnara* kings who, from up in the sky, sang these words:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the palaces in which we dwell, the *tāla* trees, the jeweled bell nets, the jeweled silken streamers, the music trees, the marvelous jewel trees, and all of our musical instruments all spontaneously emanated the sounds of the Buddha’s voice, the sounds of Dharma, the sounds of the irreversible bodhisattva sangha, and the sounds of vows to seek the unexcelled bodhi.

They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who has resolved to attain bodhi. They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who is cultivating the ascetic practices, who is relinquishing what is difficult to relinquish, and so forth until we come to “who is purifying the practices leading to all-knowledge.” They proclaimed that, in a particular region, in a particular land, there is a particular bodhisattva who is proceeding to the site of enlightenment, and so forth until we come to, “in a particular region, in a particular land, there is a particular *tathāgata* who, having completed his buddha works, is entering *parinirvāṇa*.”

Son of Good Family, suppose that there was some man who ground to fine dust all the grasses and trees on the continent of Jambudvīpa. One might be able to know the full extent of the

number of these dust motes. But when it comes to the number of bodhisattva names, *tathāgata* names, the great vows they made, the practices in which they engaged, and so forth, the sounds of which emanated from our palaces' jeweled *tāla* trees and so forth, including from our musical instruments—there is no one who could ever know the full extent of their number.

Son of Good Family, due to hearing these sounds of the Buddha, sounds of the Dharma, and sounds of the bodhisattva sangha, we were filled with immense delight and were moved to come and pay our respects to him. The Brahman then spoke Dharma for our sakes in a manner that was fitting to cause us and countless other beings to become irreversible in our quest to reach *anuttara-samyak-saṃbodhi*.

There were also countless desire-realm devas up in the sky who used marvelous gifts which they presented as respectful offerings as they chanted these words:

Son of Good Family, when this brahman was subjecting his body to the five kinds of burning, the light from his fires illuminated the Avīci Hells as well as all the other hells and then caused all the sufferings being endured there to cease. Because we saw the light from these fires, our minds became filled with pure faith. Due to having minds filled with faith, once those lifetimes came to an end, we were reborn in the heavens.

Out of gratitude for his kindness, we came to see him and looked up to him with insatiable reverence and admiration. Then the Brahman spoke Dharma for our sakes in such a way that it caused countless beings to arouse the resolve to attain bodhi.

At that time, having heard Dharma such as this, Sudhana the Youth's mind was filled with immense delight. He then produced thoughts that inspired him to look upon the Brahman as a true good spiritual guide, whereupon he bowed his head down to the ground in reverence and announced: "I have produced an unwholesome thought toward the great Ārya and good spiritual guide. O Ārya, please accept my repentance of this transgression."

The Brahman then spoke these verses for Sudhana:

If there be any bodhisattva
 who complies with the teaching of the good spiritual guide,
 then he becomes free of all doubts and trepidation
 and dwells securely in the unwavering mind.

One should realize that such a person as this
will certainly reap the vast benefit
through which he comes to sit beneath the bodhi tree
and realize the unexcelled enlightenment.

Sudhana the Youth then climbed that mountain of knives and threw himself down into that bonfire. Before he reached the middle of it, he immediately attained the bodhisattva's fine dwelling samādhi. On first touching the flames, he also attained the bodhisattva's quiescent bliss and spiritual superknowledges samādhi.

Sudhana then addressed him, saying, "O Ārya, this is so extraordinary. Even with such a mountain of knives and such a great fiery blaze, when my body touched them, I felt peaceful, secure, and happy."

The Brahman then spoke to Sudhana, saying:

Son of Good Family, I have only acquired this bodhisattva's endless wheel liberation. As for the bodhisattva-mahāsattvas:

Whose flaming light of great meritorious qualities is able to burn
up all beings' views and afflictions so completely that none
remain;

Who have achieved definite irreversibility;

Whose hearts are inexhaustible;

Whose minds are free of indolence;

Whose minds are neither timid nor weak-willed;

Who bring forth resolve like that of Vajragarbha Nārāyaṇa;

Who swiftly cultivate all the practices and whose minds are never
listless;

Whose vows are like a whirlwind;

Who everywhere support everyone; and

Who vigorously implement their great vows without ever retreat-
ing from any of them—

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

Son of Good Family, south of here, there is a city known as *Siṃhavijṛmbhita* or "Lion's Sprint" in which there is a young maiden named *Maitrāyaṇī*. You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet, circumambulated him countless times, and then respectfully withdrew and departed.

10 – Maitrāyaṇī

At that time, Sudhana the Youth aroused thoughts of the highest esteem toward the good spiritual guide, developed a vast and pure conviction, always remained mindful of the Great Vehicle, focused on seeking the Buddha’s wisdom, and yearned to see the buddhas. The sphere of cognition that contemplates dharmas and unimpeded wisdom always manifested directly before him. He decisively and completely knew:

- The ultimate extent of the reality of all dharmas;
- The ultimate extent of the eternally abiding;
- The ultimate extent of all *kṣaṇas* of the three periods of time;
- The ultimate extent of comparability to empty space;
- The ultimate extent of non-duality;
- The ultimate extent of the nondiscrimination of any dharma;
- The ultimate extent of the noncontradiction among all meanings;
- The ultimate extent of the nondeterioration of all kalpas; and
- The ultimate extent of all *tathāgatas’* boundlessness.

His mind was free of any discriminations among all buddhas. He had destroyed the net of the many mental conceptions, had abandoned all attachments, refrained from seizing on any buddha’s congregation, and also refrained from seizing on the Buddha’s pure land. He realized all beings have no self, realized all sounds are like echoes, and realized all forms are like reflected images.

He then gradually traveled south until he reached the city of *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.

Having heard this, Sudhana then proceeded to the gates of the king’s palace where he sought to have an audience with that maiden. He saw that a measurelessly large congregation was arriving and entering the palace. Sudhana asked those people, “What are you now going in to see?”

They all replied, “We wish to pay our respects to the young maiden, *Maitrāyaṇī*, and then listen to her teach the sublime Dharma.”

Sudhana the Youth then had this thought, “Since the gates of this royal palace are not blocked, I too should go ahead and enter here.” Having entered, Sudhana then saw that Vairocana Treasury Hall had grounds made of crystal, pillars made of lapis lazuli, walls made of diamonds, and perimeter walls made of *jambūnada* gold. A hundred thousand lights formed its windows which were adorned with *asaṃkhyeyas* of *maṇi* jewels. Mirrors made from precious treasury *maṇi* jewels and decorated with the world’s most supremely fine *maṇi* gems were arranged all around as adornments while, suspended over her, there was a net of countless jewels with a hundred thousand gold bells that rang with marvelous sounds. Such were the inconceivably many-jeweled adornments beautifying that hall.

The skin of that young maiden, Maitrāyaṇī, was the color of gold, her eyes were violet blue, and her hair was indigo colored. She expounded the Dharma with a sublimely pure voice.

Having seen her, Sudhana then bowed down in reverence at her feet, circumambulated her countless times, pressed his palms together, and stood before her. He then said, “O Āryā, I have already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake.”

Then that young maiden, Maitrāyaṇī, spoke to Sudhana, saying, “Son of Good Family, you should contemplate the adornments in my palace.”

Sudhana then bowed down in reverence and went all around, closely contemplating those features. He saw in every wall, in every pillar, in every mirror, in every aspect, in every shape, in every *maṇi* jewel, in every adornment, in every gold bell, in every jewel tree, in every jeweled image, and in every jewel necklace, the appearance in all of them of all *tathāgatas* throughout the Dharma realm, beginning with their initial resolve and continuing on to their cultivation of the bodhisattva practices, their fulfillment of their great vows, their complete development of the meritorious qualities, their realization of the universal and right enlightenment, their turning of the Dharma wheel, and so forth on up to their manifestation of entry into *nirvāṇa*.

Of all these reflecting images, there were none not entirely displayed just as clearly as if one were seeing reflected on the surface of still waters the many images in space including those of the sun,

moon, stars, and constellations. All the phenomena such as these appeared due to the power of the past lives' roots of goodness planted by the young maiden, Maitrāyaṇī.

Then Sudhana the Youth, bearing in mind those images of all buddhas that he had just seen, pressed his palms together and gazed up in admiration at the young maiden, Maitrāyaṇī. The young maiden then informed Sudhana, "Son of Good Family, this is 'the *prajñāpāramitā* universal adornment gateway.' I sought and acquired this dharma under buddhas as numerous as the sands in thirty-six Ganges Rivers during which those *tathāgatas* each caused me to enter this *prajñāpāramitā* universal adornment gateway through a different entryway. Whatever any buddha had already expounded upon was never redundantly taught by those other buddhas."

Sudhana then asked her, "O Āryā, what is this *prajñāpāramitā* universal adornment gateway's sphere of experience like?"

The maiden replied:

Son of Good Family, on entering this *prajñāpāramitā* universal adornment gateway, as I progress into it, reflectively contemplate it, and bear in mind and distinguish its aspects, I then acquire the universal gateway *dhāraṇī*, whereupon a hundred myriads of *asaṃkhyeyas* of *dhāraṇī* gateways all manifest directly before me, including the following *dhāraṇī* gateways:

- The buddha *kṣetra dhāraṇī* gateway;
- The buddha *dhāraṇī* gateway;
- The Dharma *dhāraṇī* gateway;
- The beings *dhāraṇī* gateway;
- The *dhāraṇī* gateway of the past;
- The *dhāraṇī* gateway of the future;
- The *dhāraṇī* gateway of the present;
- The ultimate extent of the eternally abiding *dhāraṇī* gateway;
- The merit *dhāraṇī* gateway;
- The merit-based path provision *dhāraṇī* gateway;
- The wisdom *dhāraṇī* gateway;
- The wisdom-based path provision *dhāraṇī* gateway;
- The vows *dhāraṇī* gateway;
- The distinguishing of vows *dhāraṇī* gateway;
- The accumulation of practices *dhāraṇī* gateway;
- The pure practices *dhāraṇī* gateway;
- The perfectly fulfilled practices *dhāraṇī* gateway;
- The karmic deeds *dhāraṇī* gateway;

- The nondeterioration of karmic deeds *dhāraṇī* gateway;
 The flowing onward of karmic deeds *dhāraṇī* gateway;
 The creation of karma *dhāraṇī* gateway;
 The abandonment of evil karmic deeds *dhāraṇī* gateway;
 The cultivation of correct karmic deeds *dhāraṇī* gateway;
 The sovereign mastery over karmic deeds *dhāraṇī* gateway;
 The good practices *dhāraṇī* gateway;
 The sustaining of good practices *dhāraṇī* gateway;
 The samādhi *dhāraṇī* gateway;
 The samādhi-accordant *dhāraṇī* gateway;
 The contemplation samādhi *dhāraṇī* gateway;
 The samādhi spheres of cognition *dhāraṇī* gateway;
 The emergence from samādhi *dhāraṇī* gateway;
 The spiritual superknowledges *dhāraṇī* gateway;
 The ocean of mind *dhāraṇī* gateway;
 The various types of mind *dhāraṇī* gateway;
 The straight mind *dhāraṇī* gateway;
 The illumination of the mind's dense thickets *dhāraṇī* gateway;
 The training of the mind in purity *dhāraṇī* gateway;
 The cognition of beings' origins *dhāraṇī* gateway;
 The cognition of beings' afflicted conduct *dhāraṇī* gateway;
 The cognition of affliction-based habitual karmic propensities
dhāraṇī gateway;
 The cognition of affliction-related expedients *dhāraṇī* gateway;
 The cognition of beings' resolute convictions *dhāraṇī* gateway;
 The cognition of beings' practices *dhāraṇī* gateway;
 The cognition of the differences in beings' practices *dhāraṇī* gate-
 way;
 The cognition of beings' natures *dhāraṇī* gateway;
 The cognition of beings' inclinations *dhāraṇī* gateway;
 The cognition of beings' perceptions *dhāraṇī* gateway;
 The universal vision of the ten directions *dhāraṇī* gateway;
 The speaking on Dharma *dhāraṇī* gateway;
 The great compassion *dhāraṇī* gateway;
 The great kindness *dhāraṇī* gateway;
 The quiescence *dhāraṇī* gateway;
 The path of speech *dhāraṇī* gateway;
 The expedience or nonexpedience *dhāraṇī* gateway;
 The adaptation *dhāraṇī* gateway;
 The differentiation *dhāraṇī* gateway;
 The universal entry *dhāraṇī* gateway;

The apex of the unimpeded *dhāraṇī* gateway;
 The universally pervasive *dhāraṇī* gateway;
 The buddha dharmas *dhāraṇī* gateway;
 The bodhisattva dharmas *dhāraṇī* gateway;
 The *śrāvaka*-disciple dharmas *dhāraṇī* gateway;
 The *pratyekabuddha* dharmas *dhāraṇī* gateway;
 The worldly dharmas *dhāraṇī* gateway;
 The world creation *dhāraṇī* gateway;
 The world destruction *dhāraṇī* gateway;
 The world abiding *dhāraṇī* gateway;
 The pure world *dhāraṇī* gateway;
 The defiled world *dhāraṇī* gateway;
 The manifestation of purity in defiled worlds *dhāraṇī* gateway;
 The manifestation of defilement in pure worlds *dhāraṇī* gateway;
 The entirely defiled world *dhāraṇī* gateway;
 The entirely pure world *dhāraṇī* gateway;
 The level world *dhāraṇī* gateway;
 The non-level world *dhāraṇī* gateway;
 The inverted world *dhāraṇī* gateway;
 The Indra's net world *dhāraṇī* gateway;
 The world-transformation *dhāraṇī* gateway;
 The cognition of thought-dependent abiding *dhāraṇī* gateway;
 The entry of the subtle into the coarse *dhāraṇī* gateway;
 The entry of the coarse into the subtle *dhāraṇī* gateway;
 The vision of all buddhas *dhāraṇī* gateway;
 The differentiation among the Buddha's bodies *dhāraṇī* gateway;
 The Buddha's adornment with a net of light rays *dhāraṇī* gateway;
 The Buddha's perfectly complete sound *dhāraṇī* gateway;
 The Buddha's Dharma wheel *dhāraṇī* gateway;
 The complete development of the Buddha's Dharma wheel *dhāraṇī* gateway;
 The differentiated Dharma wheel of the Buddha *dhāraṇī* gateway;
 The undifferentiated Dharma wheel of the Buddha *dhāraṇī* gateway;
 The explanation of the Buddha's Dharma wheel *dhāraṇī* gateway;
 The turning of the Buddha's Dharma wheel *dhāraṇī* gateway;
 The ability to do the Buddha's works *dhāraṇī* gateway;
 The distinguishing the Buddha's congregations *dhāraṇī* gateway;
 The entry into the ocean of the Buddha's congregations *dhāraṇī* gateway;

The universal illumination of the Buddha's powers *dhāraṇī* gateway;

The buddhas' samādhis *dhāraṇī* gateway;

The buddhas' transformational uses of samādhi *dhāraṇī* gateway;⁹⁷

The buddhas' abodes *dhāraṇī* gateway;

The buddhas' empowerment *dhāraṇī* gateway;

The buddhas' transformations *dhāraṇī* gateway;

The buddhas' cognition of beings' mental actions *dhāraṇī* gateway;

The transformations manifested by the buddhas' spiritual super-knowledges *dhāraṇī* gateway;

The abiding in the Tuṣita Heaven Palace and so forth on through to manifesting entry into nirvāṇa *dhāraṇī* gateway;

The benefiting of countless beings *dhāraṇī* gateway;

The entry into extremely profound Dharma *dhāraṇī* gateway;

The entry into the sublime Dharma *dhāraṇī* gateway;

The bodhi resolve *dhāraṇī* gateway;

The arousing of bodhi resolve *dhāraṇī* gateway;

The factors supporting the bodhi resolve *dhāraṇī* gateway;

The vows *dhāraṇī* gateway;

The practices *dhāraṇī* gateway;

The spiritual superknowledges *dhāraṇī* gateway;

The final emancipation *dhāraṇī* gateway;

The purity of the complete-retention *dhāraṇī* gateway;

The purity of the circle of knowledge *dhāraṇī* gateway;

The purification of wisdom *dhāraṇī* gateway;

The immeasurability of bodhi *dhāraṇī* gateway; and

The purity of one's own mind *dhāraṇī* gateway.

Son of Good Family, I know only this *prajñāpāramitā* universal adornment gateway. As for the bodhisattva-mahāsattvas:

Whose minds are as vast as the realm of empty space;

Who enter into the Dharma realm;

Whose merit has become fulfilled;

Who dwell in the world-transcending dharmas;

Who remain distant from worldly practices;

Whose wisdom eyes have no obscurations;

Who everywhere contemplate the Dharma realm;

Whose wise minds are as vast as empty space;

Who clearly perceive all spheres of objective experience;

Who have acquired the treasury of great light of the unimpeded ground;

Who are well able to distinguish the meaning of all dharmas;
 Who may engage in worldly practices and yet not be defiled by
 worldly dharmas;
 Who are able to benefit the world without being harmed by the
 world;
 Who everywhere serve as refuges for the entire world;
 Who everywhere know all beings' mental actions;
 Who adapt to what is suitable for others when speaking Dharma
 for their sakes; and
 Who at all times are constant in their sovereign mastery—
 How could I know of or be able to speak about their meritorious
 qualities and practices?

Son of Good Family, south of here there is a country known as
 Trinayana or "Three Eyes" in which there is a bhikshu known as
 Sudarśana or "Good to Behold." You should go there, pay your
 respects to him, and ask, "How should a bodhisattva train in the
 bodhisattva practices and how should he cultivate the bodhisattva
 path?"

Sudhana the Youth then bowed down in reverence at her feet, cir-
 cumambulated her countless times as he gazed up at her in fond
 admiration, respectfully withdrew, and departed.

11 – Sudarśana

At that time, Sudhana the Youth reflected as follows:

He reflected on the extreme profundity of the practices in which a bod-
 hisattva dwells;
 He reflected on the extreme profundity of the dharmas a bodhisattva
 realizes;
 He reflected on the extreme profundity of the stations a bodhisattva
 enters;
 He reflected on the extreme profundity of the subtle knowledge
 regarding beings;
 He reflected on the extreme profundity of the world's dwelling in
 dependence on perceptions;
 He reflected on the extreme profundity of the practices in which beings
 engage;
 He reflected on the extreme profundity of beings' mental streams;
 He reflected on the extreme profundity of beings' similarity to mere
 reflections;
 He reflected on the extreme profundity of beings' names;

He reflected on the extreme profundity of beings' languages;
He reflected on the extreme profundity of the adornments of the
Dharma realm;
He reflected on the extreme profundity of the planting of causes that
occurs through karmic actions; and
He reflected on the extreme profundity of karmic deeds as adornments
of the world.

He then traveled onward until he arrived in the country known as
Trinayana where he searched all over in its cities, villages, hamlets,
neighborhoods, markets, rivers, plateaus, mountains, and valleys,
looking everywhere for Bhikshu Sudarśana. Finally, he saw him in a
forest where he was engaged in back-and-forth walking meditation.

He was in the prime of his life and was possessed of a splendid
appearance and a delightfully handsome physical presence. His hair
was indigo colored, coiled in an orderly rightward swirl, and, on the
crown of his head, he had the fleshy *uṣṇīṣa* prominence. His skin was
the color of gold. His neck had the three horizontal creases. His fore-
head was broad, flat, and evenly proportioned. His eyes were long in
their lateral proportions and widely set, like blue lotus flowers. His
lips and mouth had the immaculately red hue of the *bimba* fruit.

His chest had the mark of the *svastika* emblem. His body had the
seven prominences. His arms were slender and long. His fingers had
the proximal webbing. There were vajra wheel emblems on his palms
and soles. His body was especially marvelous and was like that of a
deva from the Pure Abode Heaven. He was as vertically erect and
straight as the trunk of the *nyagrodha* tree. His body was completely
endowed with all of the major marks and secondary signs. It was like
the king of mountains in the Himalayas and it was graced with vari-
ous adornments.

His gaze was unblinking. His aura was two meters wide. His
wisdom was as vast as a great ocean. His mind was unmoved by
any sense objects. Whether it be sunken or agitated states, applica-
tion or non-application of cognition, or the various permutations of
conceptual elaborations—he had laid all those things to rest, for he
had acquired the even-minded sphere of cognition practiced by the
Buddha.

He used the great compassion in teaching all beings. His mind
never abandoned them for even a moment. He was motivated by the
wish to benefit all beings and make them happy, by the wish to reveal
the vision of the Tathāgata's Dharma eye, and by the wish to tread the
very path traveled by the Tathāgata himself.

He was neither slow nor hurried in his pace as, engaged in deep investigative contemplation, he continued his meditative walking in which he was attended and surrounded by a congregation of countless devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, Śakras, Brahma Heaven kings, world-protecting devas, humans, and nonhumans as:

The spirits hosting each of the directions took turns in accordance with their particular region, preceding and leading him along;

The foot-travel spirits held jeweled lotuses that supported every placement of his feet;

The spirits possessed of inexhaustible radiance emanated light that dispelled the darkness;

Jambudhvaja forest spirits scattered a sprinkling of the many different kinds of flowers;

The unmoving-treasure earth spirits displayed all the treasuries of jewels;

The universal-radiance sky spirits adorned the sky;

The perfected-virtue ocean spirits sprinkled down a rain of *maṇi* jewels;

The stainless-treasure Mount Sumeru spirits bowed down their heads in reverential prostrations and then, out of respect, bent low their bodies and held their palms pressed together;

The unimpeded-power wind spirits sprinkled down a rain of wonderfully fragrant flowers;

The springtime-harmony night spirits dressed themselves in adornments and prostrated their entire bodies in reverence; and

The constant-awareness day spirits held up universal-illumination-of-all-directions *maṇi* jewel banners and stood there in the sky, emanating great radiance.

Sudhana the Youth then approached the Bhikshu, bowed down in reverence at his feet, and, with stooped torso and pressed palms, addressed him, saying:

O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi* and I seek the bodhisattva practices. I have heard that the Ārya is well able to provide instruction in the path of all bodhisattvas. Please teach me how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

Sudarśana replied, saying:

Son of Good Family, I am young in years and have only recently left the home life. Still, in this life, I have purely cultivated the practice of *brahmacarya* under buddhas as numerous as the sands in thirty-eight Ganges Rivers, in some cases purely cultivating *brahmacarya*

under a buddha for one day and one night, sometimes purely cultivating *brahmacarya* under a buddha for seven days and seven nights, sometimes remaining under a buddha for a half month or a month, one year, a hundred years, ten thousand years, a *koṭi* of years, a *nayuta* of years, and so forth on up to an ineffable-ineffable number of years, or one small kalpa, or half of a great kalpa, or for one great kalpa, or for a hundred great kalpas, and so forth on up to even an ineffable-ineffable number of great kalpas during which I listened to the teaching of the sublime Dharma, took on the practice of their teachings, acquired the adornment of purified vows, entered the stations they had realized, purely cultivated all the practices, and fulfilled the ocean of practices related to the six *pāramitās*.

I also observed those buddhas as they attained enlightenment, proclaimed the Dharma, each one of them in different ways. Then, without mixing them up or confusing them, I sustained and preserved their legacy teachings all the way up until the time of their [Dharma's] complete disappearance.

I also knew the vows that those buddhas originally made and used the power of vows enhanced by samādhi to purify the lands of all buddhas. Using the power of the “penetrating all practices” samādhi, I purely cultivated the practices of all bodhisattvas. Through the emancipating power of the vehicle of Samantabhadra, I achieved the purification of the *pāramitās* of all buddhas.

Furthermore, Son of Good Family, even as I am engaged in this meditative walking:

In but a single mind-moment, through the purification of wisdom, everything throughout the ten directions manifests directly before me;

In but a single mind-moment, by passing through an ineffable-ineffable number of worlds, all worlds manifest directly before me;

In but a single mind-moment, by perfecting the power of great vows, I purify an ineffable-ineffable number of buddha *kṣetras*;

In but a single mind-moment, by fulfilling the knowledge of the ten powers, all the different practices of an ineffable-ineffable number of beings manifest directly before me;

In but a single mind-moment, by perfecting the power of Samantabhadra's conduct and vows, the pure bodies of an ineffable-ineffable number of buddhas all manifest directly before me;

In but a single mind-moment, by perfecting the power of vows through which, with a pliant mind, one makes offerings to the

tathāgatas, I pay reverence and make offerings to *tathāgatas* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*;

In but a single mind-moment, through the power of the Dharma wheel sustaining *dhāraṇī*, I take in the Dharma of an ineffable-ineffable number of *tathāgatas* and realize an *asaṃkhyeya* of different dharmas;

In but a single mind-moment, through the power of vows like Indra's net, an ocean of an ineffable-ineffable number of bodhisattva practices all manifests directly before me and I become able to purify all practices;

In but a single mind-moment, due to the vow power by which one enters and purifies all samādhi gateways from within but one samādhi gateway, an ocean of an ineffable-ineffable number of samādhis all manifests directly before me;

In but a single mind-moment, due to the vow power by which one completely knows the ultimate extent of all faculties and sees all faculties in one faculty, an ineffable-ineffable number of faculties all manifest directly before me;

In but a single mind-moment, due to the vow power by which one turns the Dharma wheel in all times, resolving that, even were the realms of beings to end, the turning of the Dharma wheel will never end, different times as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* all manifest directly before me; and

In but a single mind-moment, due to the vow power by which the light of one's wisdom knows in all worlds all divisions of time throughout the three periods of time, the ocean of an ineffable-ineffable number of circumstances within all three periods of time all manifests directly before me.

Son of Good Family, I know only this bodhisattva's liberation gateway, "the lamp of compliance." As for the bodhisattva-mahāsattvas:

Who are like vajra lamps;

Who are truly and rightly born into the house of the Tathāgata;

Who have completely perfected the undying life faculty;

Who always keep lit the unextinguishable lamp of wisdom;

Whose bodies are so solid they cannot be either impeded or destroyed, yet appear in bodies with forms and appearances like illusory conjurations;

Who, in accordance with the countless variations of the dharma of conditioned origination, adapt to beings' minds and manifest for every one of them with forms and appearances unmatched

anywhere in the world that cannot be injured by poison, knives,
or fire disasters;

Who are like mountains of vajra that cannot be destroyed by any-
one;

Who vanquish all the *māras* and adherents of non-Buddhist paths;

Whose bodies are marvelously fine, like mountains of real gold;

Who, among all devas and men, are the most especially excep-
tional;

Whose fame has spread so widely that no one does not hear and
know of them;

Who, as they contemplate all worlds, they all manifest directly
before their very eyes;

Who, when expounding on the treasury of profound Dharma, are
as inexhaustible as the ocean;

Who emanate immensely brilliant light that everywhere illumi-
nates the ten directions; and

Who are such that, anyone who so much as sees them will cer-
tainly crush the great mountains of all their obstacles, will cer-
tainly extricate all their roots of bad actions, and will certainly
be caused to plant vast roots of goodness—

Such people are but rarely ever encountered and but rarely ever
come forth into the world. This being so, how could I know of or be
able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a country known as
Sumukha, or “Renowned” where, on an island in the river, there is
a youth named Indriyeśvara or “Sovereign Lord.” You should go
there, pay your respects to him, and ask, “How should a bodhisat-
tva train in the bodhisattva practices and how should he cultivate
the bodhisattva path?”

At that time, Sudhana the Youth:

Wished to achieve the most ultimate realization of the bodhisattva’s
courageous and pure practices;

Wished to acquire the light of the bodhisattva’s great powers;

Wished to cultivate the practices leading to the bodhisattva’s insuper-
able and inexhaustible meritorious qualities;

Wished to fulfill the bodhisattva’s solid and great vows;

Wished to establish the bodhisattva’s vast and profound resolve;

Wished to uphold the bodhisattva’s countless supreme practices and
maintain an insatiable resolve to acquire the bodhisattva’s dharmas;

Wished to access the meritorious qualities of all bodhisattvas;

Wished to always attract and guide along all beings;

Wished to step beyond the dense thickets and vast wilderness of *samsāra*; and

Always delighted in seeing and hearing the good spiritual guides and in tirelessly serving them and making offerings to them.

He then bowed down in reverence at the feet of Bhikshu Sudarśana, circumambulated him countless times as he continued to gaze up at him in attentive admiration, respectfully withdrew, and then departed.

12 – Indriyeśvara

At that time, having received Bhikshu Sudarśana’s teachings, Sudhana the Youth bore them in mind, recited them, retained them, reflected on them, cultivated them, reached a completely clear and definite understanding of them, and then awakened to and entered that Dharma gateway.

Then, surrounded by a multitude of devas, dragons, *yakṣas*, and *gandharvas*, he traveled toward the country of Sumukha where he searched around everywhere for the youth Indriyeśvara. Then devas, dragons, *gandharvas*, and other such beings appeared in the sky and told Sudhana, “Son of Good Family, this youth is just now living on that river island.”

Sudhana then went to where he was and saw him surrounded by ten thousand youths delighting in scooping up piles of sand. Having seen him there, Sudhana then bowed down in reverence at his feet, circumambulated him countless times, respectfully pressed his palms together, withdrew to one side, and addressed him, saying, “O Ārya, I have already resolved to attain *anuttara-samyak-saṃbodhi*. However, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I hope that you will explain these matters for me.”

Indriyeśvara then spoke to him, saying:

Son of Good Family, in the past, under Mañjuśrī the Youth, I cultivated and trained in writing, mathematics, calculation, printing, and other such dharmas and then straightaway succeeded in awakening to and entering the Dharma gateway into knowledge of all skills, arts, and spiritual superknowledges.

Son of Good Family, because of this Dharma gateway, I was able to know the realms and foundations of the world’s writing, mathematics, calculation, seal-carving, and other such dharmas. I also

became able to cure stroke, seizures, wasting disorders, possession by ghosts and *māras*, and all other sicknesses such as these.

I also became able to construct cities, villages, parks, groves, viewing towers, palaces, residential buildings, houses, and the many other kinds of places. I also became skilled in the preparation of many different kinds of life-prolonging elixirs, also became skilled in planning and management in agriculture, trade, and all kinds of livelihoods, in all of which I learned precisely what was right in taking, relinquishing, advancing, and retreating.

I also became skilled in distinguishing the characteristics of beings' physiognomy, in distinguishing whether they do what is good or do what is evil, in distinguishing whether they are bound for rebirth in good destinies or are bound for rebirth in bad rebirth destinies, and in distinguishing that this particular person should succeed in the path of the *śrāvaka*-disciple vehicle, that this other person should succeed in the path of the *pratyekabuddha* vehicle, and that this other person should succeed in entering the ground of all-knowledge. Thus I was able to know all matters such as these while also being able to enable beings to train in these dharmas and increase the certainty that they will achieve ultimate purification.

Son of Good Family, I also became able to know the bodhisattva's methods of making numerical calculations, thereby knowing for instance:

- That a hundred *lakṣas* equals a *koṭī*;
- That a *koṭī* times a *koṭī* equals an *ayuta*;
- That an *ayuta* times an *ayuta* equals a *nayuta*;
- That a *nayuta* times a *nayuta* equals a *bimbara*;
- That a *vimbara* times a *vimbara* equals a *kaṅkara*;
- That, extrapolating this series on forward, an *utpala* times an *utpala* equals a *padma*;
- That a *padma* times a *padma* equals a *saṃkhyā*;
- That a *saṃkhyā* times a *saṃkhyā* equals a *gati*;
- That a *gati* times a *gati* equals an *upaga*;
- That an *upaga* times an *upaga* equals an *asaṃkhyā*;
- That an *asaṃkhyā* times an *asaṃkhyā* equals an *asaṃkhyāparivarta*;
- That an *asaṃkhyāparivarta* times an *asaṃkhyāparivarta* equals an *aparimāṇa*;
- That an *aparimāṇa* times an *aparimāṇa* equals an *aparimāṇāparivarta*;
- That an *aparimāṇāparivarta* times an *aparimāṇāparivarta* equals an *aparyanta*;
- That an *aparyanta* times an *aparyanta* equals an *aparyantāparivarta*;

- That an *aparyantaparivarta* times an *aparyantaparivarta* equals an *asamanta*;
- That an *asamanta* times an *asamanta* equals an *asamantaparivarta*;
- That an *asamantaparivarta* times an *asamantaparivarta* equals an *agaṇeya*;
- That an *agaṇaneya* times an *agaṇaneya* equals an *agaṇaneparivarta*;
- That an *agaṇanīyaparivarta* times an *agaṇanīyaparivarta* equals an *atulya*;
- That an *atulya* times an *atulya* equals an *atulyaparivarta*;
- That an *atulyaparivarta* times an *atulyaparivarta* equals an *acintya*;
- That an *acintya* times an *acintya* equals an *acintyaparivarta*;
- That an *acintyaparivarta* times an *acintyaparivarta* equals an *ameya*;
- That an *ameya* times an *ameya* equals an *ameyaparivarta*;
- That an *ameyaparivarta* times an *ameyaparivarta* equals an *anabhilāpya*;
- That an *anabhilāpya* times an *anabhilāpya* equals an *anabhilāpyaparivarta*;
- That an *anabhilāpyaparivarta* times an *anabhilāpyaparivarta* equals an *anabhilāpya-anabhilāpya*; and
- That an *anabhilāpya-anabhilāpya* times an *anabhilāpya-anabhilāpya* equals an *anabhilāpya-anabhilāpya-parivarta*.

Son of Good Family, I have used these bodhisattva calculation methods to calculate and know the number of grains of sand in vast accumulations of sand that stretch across a distance of countless *yojanas*. I have also thereby been able to calculate and know with regard to all worlds in the east their many different distinctions and their sequential establishment while also being able to do so in the same way with regard to all worlds in the south, the west, the north, the four midpoints, the zenith, and the nadir.

I have also been able to calculate the breadth and size of all worlds throughout the ten directions along with all their names, the names of all their kalpas, the names of all their buddhas, the names of all their dharmas, the names of all their beings, the names of all their karmic works, the names of all their bodhisattvas, and the names of all their truths, thereby completely knowing all these things.

Son of Good Family, I know only this Dharma gateway into the light of knowledge of all skills, arts, and great spiritual superknowledges. As for the bodhisattva-mahāsattvas:

- Who are able to know the number of all beings;
- Who are able to know the number of types of all dharmas;
- Who are able to know the number of differences in all dharmas;

Who are able to know the numbers of all three periods of time;
 Who are able to know the number of all beings' names;
 Who are able to know the number of all dharmas' names;
 Who are able to know the number of all *tathāgatas*;
 Who are able to know the number of all buddhas' names;
 Who are able to know the number of all bodhisattvas; and
 Who are able to know the number of all bodhisattvas' names—

How could I be able to describe their meritorious qualities, explain what they practice, reveal their spheres of cognition, praise their supreme powers, distinguish their inclinations, proclaim their possession of the provisions for the path, show their great vows, praise their marvelous practices, explain their practice of the perfections, expound on their purity, or reveal the light of their extraordinarily superior wisdom?

Son of Good Family, south of here, there is a great city known as Samudrapratiṣṭhāna or "Ocean Dwelling" in which there is an *upāsikā* known as Prabhūtā or "Fully Endowed." You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

When Sudhana the Youth heard these words:

All the hairs on his body stood on end and he was filled with joyous delight;
 He acquired a faith-filled resolve that was like a rare and precious jewel;⁹⁸
 He developed the resolve to bestow vast benefit on beings;
 He became able to clearly see the sequence of all buddhas' appearances in the world;
 He became able to comprehend extremely profound wisdom and purify the sphere of Dharma;⁹⁹
 He manifested his bodies in all the rebirth destinies in ways adapted to each of them;
 He came to completely know the sphere of cognition that perceives the uniform equality of the three periods of time;
 He developed a great ocean of inexhaustible meritorious qualities;
 He emanated the light of the sovereign mastery of great wisdom; and
 He opened the locks on all the gates leading out of the city of the three realms of existence.

He then bowed down in reverence at his feet, circumambulated him countless times as he attentively gazed up at him in admiration, and then respectfully withdrew and departed.

13 – Prabhūtā

At that time, as he contemplated and reflected on the teachings of the good spiritual guides, Sudhana the Youth was like a great ocean that insatiably takes in all the rain from the immense clouds. He then had these thoughts:

The teachings of the good spiritual guides are like the spring sun, for they are able to spur growth in the sprouts and roots of all good dharmas;

The teachings of the good spiritual guides are like the full moon, for they cause everything they illuminate to become clear and cool;

The teachings of the good spiritual guides are like the Himalaya mountains in the summer, for they are able to rid all creatures of their burning thirst;

The teachings of the good spiritual guides are like the sun shining on a fragrant flower pond, for they are able to cause the lotus flowers of all good thoughts to blossom;

The teachings of the good spiritual guides are like an immense isle of jewels, for they enable the many different jewels of Dharma to completely fill one's mind;

The teachings of the good spiritual guides are like the *jambū* tree, for they enable one to gather together all the flowers and fruit of merit and wisdom;

The teachings of the good spiritual guides are like the great dragon king, for they enable one to act with easeful mastery in the spiritual powers;

The teachings of the good spiritual guides are like Mount Sumeru for they are the dwelling place of countless good dharmas, just as that mountain is the dwelling place of the Trāyastriṃśa Heaven devas; and

The teachings of the good spiritual guides are like Śakra, ruler of the devas, for they are surrounded by a congregation that none can out-shine and are able to vanquish the *asura* armies of the heterodox paths.

Reflecting in this way, he then gradually traveled onward until he reached the city of Samudrapraṭiṣṭhāna where he searched in place after place for this *upāsikā*. Then the many people there all told him: "Son of Good Family, this *upāsikā* lives in this city in a house where she dwells."

Having heard this, he then went to pay his respects and stood at her door with palms pressed together. Her house was vast, decorated

with many different kinds of adornments, and was surrounded by a perimeter wall made of many kinds of jewels. All four sides had doors adorned with jewels.

Having entered, Sudhana saw the Upāsikā seated there on a jeweled seat. She was in the prime of her youth, of fine appearance, and delightfully beautiful. She was dressed in white, had flowing hair, and wore no necklaces at all. With the exception of the buddhas and bodhisattvas, no one else could match her physical appearance or the radiance of her awesome virtue.

She had arranged within her house ten *koṭīs* of seats that surpassed anything possessed by either humans or gods. All of these things had been brought about through the power of that bodhisattva's karmic works. There were no robes, food, drink, or any other kinds of life-sustaining things within her house. There was only a small bowl that had been placed in front of her.

She was also surrounded by a myriad young maidens who were awe-inspiring in their deportment and physical appearance and who were like celestial nymphs. Marvelous jeweled ornaments adorned their bodies. Their voices were beautiful and marvelous, such that whoever heard them felt pleased. They constantly served her to the left and right, drawing close and gazing up at her in admiration as they observed her with bodies respectfully stooped and heads held down, responding as appropriate to her instructions.

Those maidens' bodies emitted a marvelous perfume that everywhere imbued everything with its scent. If any being so much as encountered this scent, they would all achieve irreversibility, become free of thoughts of anger or injuriousness, become free of thoughts of enmity, become free of jealous or miserly thoughts, become free of thoughts of flattery or deviousness, become free of treacherous or devious thoughts, become free of thoughts of loathing or affection, become free of thoughts of hatred, become free of base or inferior thoughts, and become free of arrogant thoughts. They would produce thoughts of equal regard for all, arouse thoughts of great kindness, generate thoughts to benefit others, dwell in thoughts consistent with the moral codes, and abandon thoughts of desire or covetousness.

When others heard their voices, they became filled with abundant joyous delight. When others saw their bodies, they all abandoned the defilement of lust.

Having seen the Upāsikā Prabhūtā, Sudhana then bowed down in reverence at her feet, respectfully circumambulated her, pressed his palms together, stood before her, and addressed her, saying, "O Āryā,

I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction. Please speak about these matters for my sake.”

She then spoke to him, saying:

Son of Good Family, I have acquired the bodhisattva’s liberation gateway of the treasury of endless merit whereby, with such a small bowl as this, I am able to adapt to the many different kinds of desires and delights of all beings and produce many different kinds of delectably flavored food and drink and enable them all to be filled to satisfaction.

This is so no matter whether it be for a hundred beings, a thousand beings, a hundred thousand beings, a *koṭī* of beings, a hundred *koṭīs* of beings, a thousand *koṭīs* of beings, a hundred thousand *koṭīs* of *nayutas* of beings, and so forth on up to an ineffable-ineffable number of beings. Even if there were beings as numerous as the atoms in the entire continent of Jambudvīpa, beings as numerous as the atoms in all four continents, beings as numerous as the atoms in a small chiliocosm’s worlds, a mid-sized chiliocosm’s worlds, a great chiliocosm’s worlds, and so forth on up to beings as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, or even if there were all beings in all worlds of the ten directions—still, I could adapt to their individual desires and delights and thereby enable them all to be completely filled to satisfaction, and yet their food and drink would be inexhaustible and would not even be diminished in quantity at all.

And just as this would be so with regard to food and drink, so too would this be so with regard to the many different kinds of supremely flavored delicacies, the many different kinds of seats, the many different kinds of robes, the many different kinds of bedding, the many different kinds of carriages, the many different kinds of flowers, the many different kinds of garlands, the many different kinds of incense, the many different kinds of perfumes, the many different kinds of burning incense, the many different kinds of powdered incense, the many different kinds of precious jewels, the many different kinds of necklaces, the many different kinds of banners, the many different kinds of pennants, the many different kinds of canopies, and the many different supremely marvelous means of subsistence. In all such cases, in accordance with whatever their minds find delightful, I enable them all to become completely satisfied.

Son of Good Family, if the adherents of the *śrāvaka*-disciple or *pratyekabuddha* paths in a world off to the east were to eat the food I provide them, then they would all attain the corresponding fruits of their *śrāvaka*-disciple and *pratyekabuddha* paths, and would thus abide then in their very last physical body.

Just as this would be so in that single world, so too would this also be the case for a hundred worlds, a thousand worlds, a hundred thousand worlds, a *koṭī* of worlds, a hundred *koṭīs* of worlds, a thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of worlds, a hundred thousand *koṭīs* of *nayutas* of worlds, worlds as numerous as the atoms in the continent of Jambudvīpa, worlds as numerous as the atoms in all four continents, worlds as numerous as the atoms in a small chiliocosm, worlds as numerous as the atoms in a mid-sized chiliocosm, worlds as numerous as the atoms in a great trichiliocosm, and so forth on up to all the *śrāvaka*-disciple and *pratyekabuddha* adherents in worlds as numerous as the atoms in an ineffable-ineffable number of worlds—even in all those cases, once they had eaten my food, they would all attain the corresponding fruits of their *śrāvaka*-disciple and *pratyekabuddha* paths and would thus abide then in their very last physical body.

And just as this would be so with respect to the east, so too would this also be so with respect to the south, the west, the north, the four midpoints, the zenith, and the nadir.

So too, Son of Good Family, is this also true of all of the bodhisattvas with but one remaining lifetime in one world to the east and so forth on up to a number of worlds to the east as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, for by merely having eaten this food of mine, they will all sit in the site of enlightenment beneath the bodhi tree, will vanquish Māra's armies, and will attain *anuttara-samyak-saṃbodhi*.

And just as this is the case with east, so too is it also so with regard to the south, the west, the north, the four midpoints, the zenith, and the nadir.

Son of Good Family, do you or do you not now see this retinue of mine consisting of a myriad maidens?

Sudhana replied, "Yes, I see them."

The Upāsikā then said:

Son of Good Family, these myriad maidens are but those who serve at the head of just such a retinue that altogether is a hundred myriads of *asaṃkhyeyas* in number. All of them share with me:

The same practices;

The same vows;

The same roots of goodness;
 The same path of emancipation,¹⁰⁰
 The same pure resolute convictions,¹⁰¹
 The same pure mindfulness;
 The same pure tendencies;
 The same measureless awakening,¹⁰²
 The same attainment of faculties;
 The same vast resolve,¹⁰³
 The same sphere of practice;
 The same principles;
 The same meanings;
 The same clear understanding of dharmas;
 The same pure forms and appearances;
 The same measureless powers;
 The same supreme vigor;
 The same right Dharma sound;
 The same adaptation of their voices to the types of beings;
 The same voice that is foremost in its purity;
 The same praise of the countless pure meritorious qualities;
 The same pure karmic works;
 The same pure karmic rewards;
 The same great kindness that everywhere rescues everyone;
 The same great compassion that everywhere ripens all beings;
 The same pure physical karmic deeds that adapt to the conjunction and arising of conditions and please those who see them;
 The same pure verbal karmic deeds that adapt to worldly discourse in proclaiming the Dharma's transformative teaching;
 The same going to pay respects in all buddhas' congregations;
 The same going to pay our respects and make offerings to all buddhas in all buddha *kṣetras*;
 The same ability to directly see all Dharma gateways; and
 The same abiding on the bodhisattva's grounds of pure practice.

Son of Good Family, these myriad maidens are able to take such superior food and drink from this bowl, whereupon, in the instant of but a single *kṣaṇa*, they go everywhere throughout the ten directions to make offerings to all those bodhisattvas, *śrāvaka* disciples, and *pratyekabuddhas* abiding in their very last physical body while also going to all the other rebirth destinies including even the rebirth destiny of the hungry ghosts where they enable them all to become completely satisfied.

Son of Good Family, using this bowl of mine, these myriad maidens are able to cause those in the heavens to become completely satisfied with heavenly food while also being able to cause those in the human realm to become completely satisfied with the food that humans consume.

Son of Good Family, wait a moment. You should see this for yourself.

After she said this, Sudhana then saw countless beings enter from the four doors. They were all those whom the Upāsikā had invited to come through the power of her original vows. After they had all come and gathered, they were shown to their seats, whereupon they were provided with food and drink in accordance with their needs so that they were all caused to become completely satisfied. She then informed Sudhana:

Son of Good Family, I know only this liberation gateway of the treasury of endless merit. As for all the meritorious qualities of the bodhisattva-mahāsattvas:

Who are like a great ocean in that they are extremely deep and inexhaustible;

Who are like empty space in that they are boundlessly vast;

Who are like wish-fulfilling jewels in that they fulfill beings' wishes;

Who are like a large city in that one may obtain whatever one seeks to acquire from them;

Who are like Mount Sumeru in that the many different kinds of precious jewels are all completely collected together there;

Who are like a hidden treasury in that they always store up the wealth of Dharma;

Who are like a bright lamp in that they dispel all darkness; and

Who are like a lofty canopy in that they everywhere shade the many kinds of beings—

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

Son of Good Family, south of here, there is a city known as Mahāsaṃbhava or "Great Flourishing." There is a householder there known as Vidvān or "Clear Knowledge." You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times while continuing to gaze up at her in tireless admiration, after which he respectfully withdrew and departed.

14 – Vidvān

At that time, after Sudhana the Youth had acquired the light of the liberation of the treasury of endless adornment and merit:

He reflected upon that great ocean of merit;
 He contemplated that sky of merit;
 He progressed into that aggregation of merit;
 He climbed up that mountain of merit;
 He gathered together that treasury of merit;
 He entered that deep pool of merit;
 He roamed about on that lake of merit;
 He purified that wheel of merit;
 He saw that treasury of merit;
 He entered that gateway of merit;
 He traveled along that path of merit; and
 He cultivated those seeds of merit.

He then gradually traveled on to that city of Mahāsaṃbhava in which he searched all around for that elder, Vidvān.¹⁰⁴ As he did so:

His mind felt longing and admiration for the good spiritual guides;
 Because the influence of the good spiritual guides permeated his mind, his resolute aspiration to encounter the good spiritual guides was firm;¹⁰⁵
 His mind never retreated in its efforts to search for and see the good spiritual guides;
 His mind was tireless in pursuing his aspiration to tirelessly serve the good spiritual guides;
 He realized that it is due to relying on the good spiritual guides that one is able to fulfill the many kinds of goodness;
 He realized that it is due to relying on the good spiritual guides that one is able to produce the many varieties of merit;
 He realized that it is due to relying on the good spiritual guides that one is able to produce growth in the many practices;
 He realized that it is due to relying on the good spiritual guides that, without further reliance on teachings provided by others, one is able to serve all one's good spiritual friends.

As he reflected in this way, he increased his roots of goodness, purified his deep resolve, enhanced the nature of his faculties, increased his foundation in virtue, augmented his great vows, broadened his great compassion, drew closer to all-knowledge, equipped himself with the path of Samantabhadra, brightly illuminated the right Dharma of all buddhas, and increased [his illumination by] the light of the Tathāgata's ten powers.

Sudhana then saw that householder on a seven-jeweled stage in the market at the city's crossroads where he was sitting on a throne adorned with countless jewels. That throne was marvelously fine, with its main structure composed of pristine *maṇi* jewels, and its feet made of vajra and *indranīla* sapphires. It was crisscrossed with jeweled cords, decorated with five hundred kinds of marvelous jewels, and it was covered with jeweled celestial robes.

Celestial banners and pennants were erected there and an immense net made of jewels was stretched over the area. A grand tent decorated with jewels had been set up there. He was sheltered by a canopy made of *jambūnada* gold supported by *vaiḍūrya* poles held up by his assistants. He was being fanned with immaculate decorated fans made from the feathers of royal geese.

Many marvelous perfumes scented the air and a rain of the many kinds of celestial flowers sprinkled down as, to his left and right, there was the constant playing of five hundred varieties of music, the beautifully sublime sounds of which surpassed even the music of the heavens. Whenever beings heard this music, none of them did not feel pleased and contented by it.

He was surrounded by a retinue of ten thousand followers. Their physical appearances were so splendidly handsome that, on seeing them, people felt joyful. They wore heavenly adornments that were the most incomparably excellent of all those found among either gods or humans. All of them had already perfected the aspirations of the bodhisattva and, in past lives, all of them had developed roots of goodness together with that householder. They stood there serving him and gazing up at him as they received his teachings and instructions.

Sudhana then bowed down in reverence at his feet, circumambulated him countless times, pressed his palms together, stood before him, and addressed him, saying:

O Ārya:

In order to benefit all beings;

In order to enable all beings to escape from sufferings and difficulties;
 In order to enable all beings to find ultimate happiness;
 In order to enable all beings to escape the ocean of *saṃsāra*;
 In order to cause all beings to abide on the isle of Dharma jewels;
 In order to enable all beings to dry up the river of cravings;
 In order to enable all beings to produce great kindness and compassion;
 In order to enable all beings to abandon sensual craving;
 In order to enable all beings to long for and admire the Buddha's wisdom;
 In order to enable all beings to escape the vast wilderness of *saṃsāra*;
 In order to enable all beings to delight in the Buddha's meritorious qualities;
 In order to enable all beings to escape the city of the three realms of existence; and
 In order to enable all beings to enter the city of all-knowledge—

For reasons such as these, I have already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices, how he should cultivate the bodhisattva path, or how he can serve as a support for all beings.

The Elder then spoke to him, saying:

It is good indeed, good indeed, Son of Good Family, that you have now been able to resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, a person who resolves to attain *anuttara-samyak-saṃbodhi* is only rarely encountered. If someone is able to arouse that resolve, then such a person becomes able to pursue the bodhisattva practices and, in doing so:

He is constantly insatiable in seeking encounters with the good spiritual guides;
 He never grows weary of drawing near to the good spiritual guides;
 He is always tireless in making offerings to the good spiritual guides;
 He never becomes troubled or distressed in serving the good spiritual guides;
 He never retreats from searching for the good spiritual guides;
 He is unremitting in his fond mindfulness of the good spiritual guides;

He never even briefly desists from serving the good spiritual guides;

He never desists from looking up in admiration to the good spiritual guides;

He is never indolent in carrying out the teachings of the good spiritual guides; and

He never errs or fails in carrying out the intentions of the good spiritual guides.

Son of Good Family, have you seen those in this congregation of mine, or not?

Sudhana replied, “Yes, I have seen them.”

The Householder then said:

Son of Good Family, I have already caused them:

To resolve to attain *anuttara-samyak-saṃbodhi*;

To be born into the clan of the Tathāgata;

To increase in the white dharmas of pristine purity;

To abide securely in the countless *pāramitās*;

To train in the ten powers of the Buddha;

To abandon worldly lineages and instead abide in the lineage of the Tathāgata;

To cast off the wheel of *saṃsāra* and instead turn the wheel of right Dharma;

To extinguish the three wretched destinies and abide in the right Dharma destinies; and

To be able to rescue all beings just as the bodhisattvas do.

Son of Good Family, I have acquired the liberation gateway of producing at will a treasury of merit by which I completely fulfill anyone’s wishes for whatever they may need, including:

Clothing and necklaces;

Elephants, horses, and carriages;

Flowers, scents, banners, and canopies;

Food, drink, and medicinal decoctions;

Shelters and residences;

Beds, seating, lamps, and torches;

Servants, cattle, and sheep; and

All kinds of assistants and messengers.

In this way, I completely satisfy beings with all essential life-supporting provisions up to and including the teaching of the true and sublime Dharma for their benefit. Son of Good Family, wait a moment. You should observe this for yourself.

Just as he said this, countless beings came from all the many different regions, from all the many different worlds, from all the many different countries, and from all the many different cities and towns. Of all different appearances and types and possessed of all different kinds of desires, they all came due to the power of the bodhisattva's past vows. Boundlessly numerous, they all came and congregated there, each with their particular requests corresponding to each of their individual desires.

Then the Householder, knowing that the congregation was assembled, focused his thought for but an instant and then looked up to the sky, whereupon whatever they all required then descended from the sky. Everyone in that congregation was thus entirely satisfied, after which he also taught the many different dharmas for their sakes, in particular:

For those who had become satisfied in their wishes to acquire fine food, he taught them:

The many different kinds of merit-gathering practices;

The practices for leaving behind their poverty;

The practices for knowing all dharmas;

The practices for perfecting Dharma joy and finding sustenance in the bliss of *dhyāna* meditation;

The practices by which one cultivates and becomes completely equipped with the major marks and secondary signs;

The practices by which one increases and perfects one's invincibility;

The practices by which one becomes well able to completely comprehend what constitutes the unexcelled form of sustenance; and

The practices by which one perfects the power of inexhaustible and immense awesome virtue and vanquishes Māra's armies.

For those who had become satisfied in their wishes to acquire exquisite things to drink, he spoke Dharma for them that enabled them to abandon their thirsting attachment for existence in *samsāra* and then penetrate the flavor of the Buddha's Dharma.

For those who sought to acquire the many different kinds of superior flavors, he spoke Dharma for them that enabled them all to experience the characteristically superior flavor known by the buddhas, the *tathāgatas*.

For those who had become satisfied in their wishes to acquire carriages, he taught them the many different Dharma gateways and enabled them all to board the vehicle of the Mahāyāna.

For those who had become satisfied in their wishes to acquire clothing, he spoke Dharma for them in a way that allowed them to acquire the pristine robes of the sense of shame and dread of blame and then eventually acquire the pristine and marvelous form of the Tathāgata.

In this way, there was no one who was not completely satisfied, after which he spoke Dharma for them in accordance with what was appropriate for them. Then, having heard his teachings on Dharma, they all returned to their original places from which they had come.

Then, having shown Sudhana this inconceivable realm of the bodhisattva's liberation, the Householder spoke to him, saying:

Son of Good Family, I know only this liberation gateway of producing at will a treasury of merit. As for the bodhisattva-mahāsattvas' perfection of the jeweled hand that reaches everywhere to cover all lands of the ten directions and then, with the power of sovereign mastery, everywhere rains down all different kinds of life-supporting provisions with which they everywhere fill up the dwelling places of all beings as well as the congregations of all *tathāgatas*, in some cases using these as means to promote the ripening of beings and in some cases using them as offerings to all buddhas, in particular raining down:

The many different colored jewels,
 The many different colored necklaces,
 The many different colored jeweled crowns,
 The many different colored robes,
 The many different colorations of music,
 The many different colored flowers,
 The many different colors of incense,
 The many different colors of powdered incense,
 The many different colors of burning incense,
 The many different colors of jeweled canopies,
 And the many different colors of banners and pennants—

How could I know of or be able to speak about their meritorious qualities and their sovereign mastery in using the spiritual powers?

Son of Good Family, south of here, there is a great city known as Simhapota or "Lion Temple" in which there is an elder known as Ratnacūḍa or "Dharma Jewel Crest." You could go there and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Then Sudhana the Youth, feeling joyous exultation, expressed respect and veneration for the Householder and bowed in reverence to him after the manner of a disciple. He then reflected in this way:

It is because of this householder's protective mindfulness for me that I have been enabled to see the path to all-knowledge, that I never cease to fondly recollect the views of the good spiritual guides, that I never relinquish the mind that feels reverence for the good spiritual guides, that I am always able to comply with the good spiritual guides' teachings, that I possess a resolute and deep faith in the good spiritual guides' words, and that I constantly produce the deep resolve to serve the good spiritual guides.

He then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

15 – Ratnacūḍa

At that time, after Sudhana the Youth had heard of this liberation from Vidvān the Householder, he roamed in his ocean of merit, cultivated his field of merit, gazed up at his mountain of merit, proceeded across his ford of merit, opened up his treasury of merit, contemplated his merit dharma,¹⁰⁶ purified his wheel of merit, tasted of his aggregation of merit, generated his merit power, and grew in his merit's strength.

He then gradually traveled onward until he reached Simhapota or "Lion City" where he searched all around for Ratnacūḍa, the Elder, until he saw this elder in the marketplace. He then immediately went up to him to pay his respects. He bowed down in reverence at his feet, circumambulated him countless times, pressed his palms together, stood before him, and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. It would be good indeed, O Ārya, if you would please teach me about the path of the bodhisattvas so that I may ascend to this path and progress toward all-knowledge.

The Elder then took Sudhana's hand, led him to where he lived to show him his dwelling, and said, "Son of Good Family, you should also look at my house."

Sudhana then saw that his house emanated pure light, that it was made of real gold, that its walls were made of white silver, its hall

was made of crystal, its tower was made of purple *vaiḍūrya*, its pillars were made of carnelian and fine gems, and a hundred thousand kinds of precious jewels everywhere served as adornments. It had a lion throne made of red pearls and *maṇi* jewels. It had a canopy of *maṇi* jewels and was covered by a suspended net of true pearls. It had a pool lined with emerald gems that was filled with fragrant waters and was surrounded all around by rows of countless jeweled trees. The house itself was vast and had ten levels and eight doors.

After he entered it, Sudhana, looked around it in an orderly manner and saw that, on its lowest level, all kinds of food and drink were provided, on the second level, all kinds of jeweled robes were provided, on the third level, all kinds of jewel adornments were distributed, and on the fourth level, palace maidens and marvelous precious jewels were provided.

He saw that, on the fifth level, bodhisattvas abiding on grounds up to the fifth ground had gathered there like clouds where they expounded on various dharmas, engaged in benefiting those in the world, and perfected the *dhāraṇī* gateways, the seals of samādhi, the samādhi practices, and the light of wisdom.

He saw that, on the sixth level, there were all kinds of bodhisattvas who had already perfected the extremely profound wisdom by which one clearly comprehends the nature of all dharmas. They had perfected the unimpeded gateways of the vast complete-retention *dhāraṇī* samādhis, had become unimpeded in whatever they practiced, and refrained from abiding in dualistic dharmas. They had gathered in an ineffable number of marvelously adorned congregations and were analyzing and elucidating the gateways to *prajñāpāramitā*, in particular:

- The treasury of quiescence *prajñāpāramitā* gateway;
- The wisdom that skillfully distinguishes beings *prajñāpāramitā* gateway;
- The unshakable and irreversible *prajñāpāramitā* gateway;
- The light of dispassion *prajñāpāramitā* gateway;
- The matrix of invincibility *prajñāpāramitā* gateway;
- The illumination of the sphere of beings *prajñāpāramitā* gateway;
- The oceanic matrix *prajñāpāramitā* gateway;
- The *prajñāpāramitā* gateway acquired through the universal eye's equanimity;
- The entry into the inexhaustible treasury *prajñāpāramitā* gateway;
- The ocean of all skillful means *prajñāpāramitā* gateway;
- The entry into the ocean of all worlds *prajñāpāramitā* gateway;

The unimpeded eloquence *prajñāpāramitā* gateway;
 The adaptation to beings *prajñāpāramitā* gateway;
 The unimpeded light *prajñāpāramitā* gateway; and
 The constant contemplation of previous-life conditions in spreading
 forth the clouds of Dharma *prajñāpāramitā* gateway.

They discussed hundreds of myriads of *asaṃkhyeyas* of *prajñāpāramitā* gateways such as these.

He saw that, on the seventh level, there were bodhisattvas who had acquired the patience that perceives phenomena as like mere echoes and who used skillful means and wisdom to contemplate and transcend them. They were all able to hear and retain the right Dharma of all buddhas.

He saw that, on the eighth level, there were countless bodhisattvas who had assembled together there, all of whom had acquired the spiritual superknowledges from which they could never fall away. They were able with but one sound to pervade all the *kṣetras* of the ten directions. Their bodies manifested everywhere in all congregations throughout the entire Dharma realm, having none in which they were not everywhere present. They everywhere entered the realms of the buddhas, everywhere saw the bodies of the buddhas, and everywhere served at the head of all buddhas' congregations in which capacity they expounded on the Dharma.

He saw that, on the ninth level, all the bodhisattvas bound to but one more physical life prior to buddhahood were gathered together there.

He saw that, on the tenth level, it was completely filled with all *tathāgatas* who appeared there from the time when they first produced the resolve to when they cultivated the bodhisattva practices, achieved emancipation from birth and death, completely fulfilled their great vows, acquired the power of the spiritual superknowledges, purified their buddha lands, acquired their congregations, turned the wheel of right Dharma, and trained beings.

It was in this way that he was enabled to clearly see all these things.

Having seen all these phenomena, Sudhana then addressed the Elder, saying, "O Ārya, what are the conditions that have brought about the gathering of this pure congregation? The planting of which sort of roots of goodness have led to acquiring rewards such as these?"

The Elder then told him:

Son of Good Family, I recall that, in the past, beyond a period of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a

world named Completely Fulfilled Adornment in which there was a Buddha named Universally Adorned King of the Dharma Realm of Boundless Light Tathāgata, Arhat, the One of Right and Universal Enlightenment who was complete with all ten titles.

When that buddha entered the city, I played music and burned a lump of incense as offerings to him. It was due to then dedicating the merit from this to attaining three objectives that I have acquired these karmic rewards, namely: [dedicating it] to forever abandoning all difficulties and sufferings arising from poverty; [dedicating it] to always being able to see all buddhas and good spiritual guides; and [dedicating it] to always being able to hear right Dharma.

Son of Good Family, I know only this bodhisattva's liberation gateway of the jewel treasury of measureless merit. As for the bodhisattva-mahāsattvas:

Who have acquired the jewel treasury of inconceivable meritorious qualities;

Who have entered the undifferentiated ocean of *tathāgata*'s bodies;

Who have received the undifferentiated cloud of the unexcelled Dharma;

Who have cultivated the undifferentiated meritorious qualities as provisions for the path;

Who have raised up the undifferentiated net of Samantabhadra's practices;

Who have entered the undifferentiated realms of samādhi;

Who possess identical and undifferentiated bodhisattva roots of goodness;

Who abide in the undifferentiated abodes of the *tathāgatas*;

Who realize the undifferentiated uniform equality of the three periods of time;

Who abide in the undifferentiated spheres of experience of the universal eye; and

Who tirelessly remain throughout all kalpas—

How could I know of or be able to speak about their practice of these meritorious qualities?

Son of Good Family, south of here, there is a land known as Vetramūlaka or "Cane Root" in which there is a city known as Samantamukha or "Universal Gateway" in which there is an elder known as Samantanetra or "Universal Eye." You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

16 – Samantanetra

At that time, having heard of this liberation from Ratnacūda the Elder, Sudhana the Youth then:

Deeply entered all buddhas' measureless knowledge and vision;
 Became established in the bodhisattva's countless supreme practices;
 Fully comprehended the bodhisattva's countless skillful means;
 Sought to acquire the bodhisattva's countless Dharma gateways;
 Purified the bodhisattva's measureless resolute faith;
 Brightened and sharpened the bodhisattva's measureless faculties;
 Perfected the bodhisattva's measureless aspirations;
 Gained a penetrating comprehension of the bodhisattva's measureless gateways of practice;
 Grew in the bodhisattva's measureless power of vows;
 Erected the bodhisattva's banner of invincibility;
 Produced the bodhisattva's knowledge; and
 Illuminated the bodhisattva's Dharma.

He then gradually traveled onward until he reached the country of Vetramūlaka in which he searched for the location of that city. Even though he endured hardships in this, he did not fear weariness or suffering, but rather only remained intent on right mindfulness of the good spiritual guides' teachings while yearning to always be able to draw near to, serve, and make offerings to them. He urged on all of his faculties to abandon the many kinds of negligence. After that, he was then able to gain sight of the city of Samantamukha which was surrounded all around by a hundred thousand villages. It had parapets which rose steeply upward and its avenues and streets were broad and level.

He saw that elder and went up to him to pay his respects. He then bowed down in reverence before him, stood with palms pressed together, and addressed him, saying, "O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path."

The Elder then spoke to him, saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to resolve to attain *anuttara-samyak-saṃbodhi*. Son

of Good Family, I recognize all the sicknesses that afflict beings, including those caused by wind, bile, phlegm, or fever and those caused by possession by demonic ghosts or poisoning, and so forth, including all of the injuries due to fire or water. By various means, I can cure all illnesses such as these.

Son of Good Family, all beings of the ten directions who fall ill come to me and I treat them and cure them. I then have them bathed in perfumed waters and dressed in fragrant flower garlands, fine clothes, superior robes, and many different kinds of adornments, after which I see to their being provided with food and drink as well as wealth and jewels so that they are all completely satisfied and do not want for anything.

After that, I then teach the Dharma for each of them in accordance with what is fitting. For those beset by an abundance of sensual lust, I teach them the contemplation of the unlovely. For those beset by an abundance of hatred, I teach them the kindness and compassion contemplations. For those beset by an abundance of delusion, I teach them to distinguish the many different characteristics of dharmas. And for those coursing in an equal measure of all of these afflictions, I reveal to them especially superior Dharma gateways. [Furthermore, for yet others]:

Wishing to enable them to resolve to attain bodhi, I praise the meritorious qualities of all buddhas;

Wishing to enable them to develop the greatly compassionate mind, I reveal the measureless bitter torments of the realms of *saṃsāra*;

Wishing to enable them to increase in their meritorious qualities, I praise the cultivation and accumulation of measureless merit and wisdom;

Wishing to enable them to make the great vows, I praise the training of all beings;

Wishing to enable them to cultivate the practices of Samantabhadra, I speak about the bodhisattvas' cultivation of the web of practices in all *kṣetras* and throughout all kalpas;

Wishing to enable them to possess the Buddha's major marks and secondary signs, I proclaim the praises of *dāna pāramitā*;

Wishing to enable them to acquire the Buddha's pure body that is able to travel everywhere to all places, I proclaim the praises of *śīla pāramitā*;

Wishing to enable them to acquire the Buddha's inconceivably pure body, I proclaim the praises of *kṣānti pāramitā*;

- Wishing to enable them to acquire the Tathāgata's invincible body,
I proclaim the praises of the vigor *pāramitā*;
- Wishing to enable them to acquire the incomparably pure body, I
proclaim the praises of the *dhyāna pāramitā*;
- Wishing to enable them to manifest the Tathāgata's pure Dharma
body, I proclaim the praises of the *prajñāpāramitā*;
- Wishing to enable them to manifest the pure form body of the
Buddha, the Bhagavat, I proclaim the praises of the skillful
means *pāramitā*;
- Wishing to enable them to abide for the benefit of beings through-
out all kalpas, I proclaim the praises of the vows *pāramitā*;
- Wishing to enable them to manifest the pure body that passes
through all buddha *kṣetras*, I proclaim the praises of the powers
pāramitā;
- Wishing to enable them to manifest the pure body that adapts to
beings' minds and thereby pleases them, I proclaim the praises
of the knowledge *pāramitā*; and
- Wishing to enable them to acquire the most ultimately pure and
marvelous of bodies, I proclaim the praises of forever abandon-
ing all bad dharmas.

Then, having engaged in all the forms of giving such as these, they
are each sent back [to their abodes].

Son of Good Family, I also know the methods for blending all
the essential fragrances, in particular peerless incense, *sindhuvārīta*
incense, insuperable incense, awakening incense, *aruṇavati* incense,
kālānusāri sandalwood incense, *uraḡasāra* sandalwood incense,
meghāgaru incense, and unshakable faculties incense. I know the
methods for the blending of all kinds of incense such as these.

Furthermore, Son of Good Family, when I hold up these types
of incense and use them to make offerings, I then everywhere see
the fulfillment of all buddhas' vows, namely the vow to rescue all
beings, the vow to purify all buddha *kṣetras*, and the vow to make
offerings to all *tathāgatas*.

Furthermore, Son of Good Family, when I burn this incense,
every one of these types of incense sends forth countless kinds of
incense that everywhere reach the congregations of all buddhas
throughout the ten directions of the entire Dharma realm. Some
form incense palaces and some form incense halls. In this same way,
they then form the incense railings, incense walls, incense battle-
ments, incense doors and windows, incense multistoried pavilions,
incense half-moon adornments, incense canopies, incense banners,
incense pennants, incense curtains, incense nets, incense images,

incense adornments, incense light, and incense clouds and rain that completely fill up place after place as adornments.

Son of Good Family, I know only this Dharma gateway of delighting all beings by enabling them to everywhere see all buddhas. As for the bodhisattva-mahāsattvas:

Who are like great physician kings who, if one but merely sees them, hears them, bears them in mind, dwells together with them, follows along with them in their travels, or utters their names, one will always benefit from that and will not have done so in vain; and

Who, if any being merely briefly encounters them, he will certainly be enabled to have all his afflictions melt away, will enter the Buddha’s Dharma, will leave behind his entire accumulation of sufferings, will forever put to rest all fear of *saṃsāra*, will arrive at the fearless place of all-knowledge, will entirely crush all the great mountains of aging and death, and will come to securely abide in the bliss of uniform quiescence—

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

Son of Good Family, south of here, there is a great city known as Tāladvaja or “Tāla Banner” in which there is a king named Anala. You should go there, pay your respects, and then ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of Samantanetra and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

17 – Anala

At that time, Sudhana the Youth then brought to mind and reflected upon the teachings of the good spiritual guides, thinking, “The good spiritual guides are the ones who are able to draw me forth, are the ones who are able to protect me, and are the ones who enable me to gain irreversibility in my quest to realize *anuttara-samyak-saṃbodhi*.”

As he reflected in this manner, his mind was filled with joyous thought, thoughts of pure faith, vast thoughts, contented thoughts, thoughts of exultation, thoughts of rejoicing, supremely sublime thoughts, peaceful thoughts, thoughts of adornment, thoughts of non-attachment, unimpeded thoughts, thoughts of equal regard for all, thoughts of sovereign mastery, thoughts of abiding in the Dharma,

thoughts of pervading all buddha *kṣetras*, thoughts adorned with the sight of the buddhas, and thoughts of never forsaking [the development of] the ten powers.

He then gradually traveled onward, passing through countries, villages, and towns until he reached the city of Tāladhvaja where he inquired about the location of King Anala's abode. Everyone replied, "This king is now in the main hall, seated on a lion throne, proclaiming and spreading the transformative influence of the Dharma, ruling over and governing beings, restraining those who should be restrained, drawing forth those who can be drawn forth, punishing their crimes, issuing decisions on their disputes, comforting those who have become orphaned or who are weak, in all cases causing them to forever cease killing, stealing, and sexual misconduct while also forbidding lying, divisive speech, harsh speech, and frivolous or lewd speech. He is also persuading his subjects to abandon greed, hatred, and wrong views."

Relying on what all those people had reported, Sudhana the Youth, continuing his search, straightaway went to pay his respects. From a distance, he saw that king sitting on a throne of *nārāyaṇa* vajra with feet made of an *asaṃkhyeya* of jewels. It was adorned with countless jeweled images and was covered with netting woven from gold cord. He had a crown of wish-fulfilling *maṇi* jewels adorning his head, a *jambūnada* gold crescent adorning his forehead, matching hanging earrings made of *indranīla* sapphires, a necklace of priceless *maṇi* jewels adorning his neck, and engraved bracelets made of marvelous celestial *maṇi* jewels that adorned his arms. He had a canopy made of *jambūnada* gold with a central hub inlaid with the many kinds of precious jewels. Its support poles were made of immense lapis lazuli gems, lustrous *maṇi* jewels formed its accessories, various jewels formed the bells that constantly resounded with marvelous sounds and emanated a bright radiance that everywhere pervaded the ten directions. It was just such a jeweled canopy that sheltered him from above.

King Anala possessed great power with which he was able to subdue the masses. He had no enemies able to engage him. The topknot atop his head was secured with an immaculate silk headband. He was surrounded by ten thousand great officials who together managed the king's affairs. Before him were arrayed ten myriads of fierce shock troops with fearsomely threatening forms and countenances who were dressed in rough looking uniforms, and who held weapons

in their bared arms as they glared with such hate-filled gazes that any being seeing them could not fail to be struck with terror.

There were countless beings there who had transgressed against the king's edicts, whether through stealing others' possessions, injuring or killing them, violating their wives, promoting wrong views, generating hatred or grudges, cherishing covetous jealousy, or otherwise engaging in many other kinds of evil deeds. They had been tied up with bonds restraining all five parts of their bodies and dragged up to the king who meted out punishment in accordance with the nature of their transgressions. Their hands or feet were cut off, or their ears and noses were sliced away, or their eyes were plucked out, or they were beheaded or skinned alive, or their bodies were sliced open, or they were boiled or burned alive, or they were driven up a high mountain and pushed off a steep precipice. There were countless cruelties such as these that were inflicted on them so that they screamed and howled like the denizens of the Great Unification Hells.¹⁰⁷

After Sudhana saw all this, he thought, "It is for the sake of benefiting all beings that I seek to follow the bodhisattva practices and cultivate the bodhisattva path. But now this king destroys good dharmas, creates great karmic transgressions, and even torments and afflicts beings to the point of taking their lives, doing so without having any regard for or fear of future rebirths in the wretched destinies. How could I hope to acquire from him the Dharma by which one produces the mind of great compassion and strives to rescue beings?"

When he had this thought, a deva¹⁰⁸ appeared in the sky and told him, "Son of Good Family, you should recall the teachings of the good spiritual guide, Samantanetra, the Elder."

Sudhana then looked up at him and said, "I always bear them in mind and, from the very first, I have never dared to forget them."

The deva replied:

Son of Good Family, you must not depart from the instructions of the good spiritual guides. The good spiritual guides are able to lead you to the safe and secure place free of danger and difficulty.

Son of Good Family, as for the bodhisattva:

His knowledge of how to use skillful means is inconceivable;

His knowledge of how to gather in beings is inconceivable;

His knowledge of how to protect and care for beings is inconceivable;

His knowledge of how to ripen beings is inconceivable;

His knowledge of how to guard beings is inconceivable;
 His knowledge of how to liberate beings is inconceivable; and
 His knowledge of how to train beings is inconceivable.

Then, having heard these words, Sudhana the Youth immediately went to pay his respects to the king. He bowed down in reverence at his feet and then addressed him, saying:

O Ārya, I am one who has resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction. Please speak about these matters for my sake.

Then, after finishing his management of royal matters, King Anala took Sudhana by the hand, led him into his palace, and ordered him to sit down with him, whereupon he told him, "Son of Good Family, take a look around the palace where I live."

As instructed, Sudhana then looked all around and saw that his palace was incomparably large and was made entirely of combinations of marvelous jewels. It was completely surrounded by walls made of the seven types of jewels and it had a tower made of a hundred thousand kinds of gems as well as many different kinds of adornments, all of which were marvelously fine.

It had a net of inconceivable *maṇi* jewels that stretched over the top of it. There were ten *koṭīs* of incomparably beautiful female attendants, all of whom were so impressively lovely in their deportment and manners that, whatever they did, nothing was not splendidly marvelous. They were first to arise and last to take their rest and had pliant minds receptive to instruction.

King Anala then spoke to Sudhana, saying:

Son of Good Family, what do you think? If I was one who truly committed evil deeds such as these, how could I acquire karmic rewards such as these, a physical body such as this, a retinue such as this, an endowment of wealth such as this, and sovereignty such as this?

Son of Good Family, I have acquired the bodhisattva's illusion-like liberation. Son of Good Family, all the beings in this land are for the most part inclined to commit everything from killing and stealing to the holding of wrong views. If I were to resort to other methods, I would be unable to cause them to relinquish their evil deeds.

Son of Good Family, in order to train those beings, I have transformationally created evil people who commit all kinds of karmic

offenses and then undergo all different kinds of excruciating punishments, doing this in order to cause all those beings who commit evil deeds to witness these things and then have thoughts of terror, thoughts inclined to renounce such deeds, and thoughts inclined to trepidation on account of which they will cease all of the evil deeds they do and then resolve to attain *anuttara-samyak-sambodhi*.

Son of Good Family, through the use of these kinds of skillful expedients, I cause beings to relinquish the ten courses of evil karmic actions and abide instead in the ten courses of good karmic action so that they will attain ultimate happiness, ultimate peace and security, and then ultimately dwell on the ground of all-knowledge.

Son of Good Family, I have never tormented or injured even one being through any of my actions of body, speech, or mind.

Son of Good Family, anyone possessed of a mind like mine would rather endure the sufferings of the non-intermittent hells throughout the course of the future than ever produce so much as a single thought intending to inflict any suffering on even one mosquito or one ant, how much the less on a human being, for people are fields for the planting of merit because they are able to bring forth all good dharmas.

Son of Good Family, I know only this illusion-like liberation. As for the bodhisattva-mahāsattvas:

- Who have realized the unproduced-dharmas patience;
- Who have realized that all rebirth destinies in the realms of existence are like mere conjured illusions;
- Who have realized that all bodhisattva practices are like mere magical transformations;
- Who have realized that all worlds are like mere reflected images;
- Who have realized that all dharmas are like mere dreams;
- Who have entered the unimpeded Dharma gateway of the true character of dharmas;
- Who have cultivated all the practices as symbolized by Indra's net;
- Who use unimpeded wisdom in their practice throughout all realms;
- Who have everywhere entered the samādhi of the uniform equality of everything; and
- Who have already attained sovereign mastery of the *dhāraṇīs*—

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

Son of Good Family, south of here, there is a city known as Suprabha or “Marvelous Radiance” that is ruled by a king known as Mahāprabha or “Great Radiance.” You should go there, pay your respects, and ask him, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of the king and circumambulated him countless times. He then respectfully withdrew and departed.

18 – Mahāprabha

At that time, Sudhana the Youth then single-mindedly recollected the Dharma gateway of the cognition of illusion which that king had acquired. He reflected on that king’s illusion-like liberation, contemplated that king’s illusion-like nature of dharmas, made illusion-like vows, purified illusion-like dharmas, and produced many different kinds of illusion-like transformations everywhere throughout all three illusion-like periods of time.

Reflecting in this manner, he then gradually traveled onward, sometimes arriving at inhabited cities or towns, sometimes passing through the dangers and difficulties of desolate wildernesses, canyons, and gorges, doing so tirelessly and without ever resting. Finally, he reached the great city of Suprabha and inquired of the people there, “Where is the great city of Suprabha?”

The people there replied, “This is indeed the city of Suprabha and it is the abode of King Mahāprabha.”

Feeling joyous exultation, Sudhana the Youth then reflected in this way:

My good spiritual guide is in this very city. Now I will certainly be able to serve him, see him, and:

- Hear of the practices practiced by the bodhisattvas;
- Hear of the bodhisattvas’ essential gateways of emancipation;
- Hear of the dharmas realized by the bodhisattvas;
- Hear of the bodhisattvas’ inconceivable meritorious qualities;
- Hear of the inconceivable sovereign mastery of the bodhisattvas;
- Hear of the inconceivable uniform equality of the bodhisattvas;
- Hear of the inconceivable courage of the bodhisattvas; and
- Hear of the vast purity of the bodhisattvas’ inconceivable spheres of experience.

Having had these thoughts, he then entered the city of Suprabha where he saw that this great city was made of the seven precious things, namely gold, silver, lapis lazuli, crystal, pearls, carnelian, and emeralds. It was encircled by seven concentric deep moats made of the seven precious things that were filled with waters possessed of the eight qualities. The bottoms of the moats were carpeted with gold sand and their waters were everywhere covered with *udumbara* blossoms, *padma* blossoms, *kumuda* blossoms, and *punḍarīka* blossoms. The moats were surrounded by seven concentric rows of jeweled *tāla* trees, and seven kinds of vajra formed each of their perimeter walls. In particular, there was a perimeter wall made of lion light vajra, a perimeter wall made of insurmountable vajra, a perimeter wall made of indestructible vajra, a perimeter wall made of unbreachable vajra, a perimeter wall made of solid and unimpeded vajra, a perimeter wall made of supremely marvelous net treasury vajra, and a perimeter wall made of immaculate purity vajra. All of them were inlaid with adornments consisting of countless marvelous *maṇi* jewels.

It had viewing ports in its parapets made from the many different kinds of jewels. The city was in the shape of an octagon that was ten *yojanas* across. It had eight gates, one of which opened on each of its sides. They were each everywhere adorned with decorations made of the seven precious things. Its grounds were made of *vaiḍūrya* and its many different adornments were especially delightful.

Within that city, there were ten *koṭīs* of avenues and countless myriads of *koṭīs* of beings resided on each of its avenues. There were countless towers made of *jambūnada* gold with nets made of *vaiḍūrya* and *maṇi* jewels suspended overhead, countless silver towers with nets made of true red pearls and *maṇi* jewels suspended overhead, countless *vaiḍūrya* towers with nets made of marvelous-core *maṇi* jewels suspended overhead, countless crystal towers with nets made of immaculate-core *maṇi* jewels suspended overhead, countless world-illuminating *maṇi* jewel towers with nets made of solar-core sovereign *maṇi* jewels suspended overhead, countless sapphire and *maṇi* jewel towers with nets made of wondrous-light sovereign *maṇi* jewels suspended overhead, countless sea-of-beings sovereign *maṇi* jewel towers with nets made of flaming-light sovereign *maṇi* jewels suspended overhead, countless vajra jeweled towers with nets made of banner-of-invincibility sovereign *maṇi* jewels suspended overhead, countless black sandalwood towers with nets made of heavenly *māṇḍārava* flowers suspended overhead, and countless incomparable

sovereign incense towers with nets made of all different kinds of flowers suspended overhead.

That city also had countless *maṇi* jewel nets, countless jeweled bell nets, countless heavenly incense nets, countless heavenly flower nets, countless nets of jeweled images, countless jeweled robe curtains, countless jeweled canopy curtains, countless jeweled tower curtains, and countless jeweled flower garland curtains spread across it. In place after place there were erected jeweled canopies, banners, and pennants.

Right in the very center of this city, there was one tower known as “Right Dharma Treasury” that was adorned with *asaṃkhyeyas* of jewels, the resplendently beautiful radiance of which was of the most incomparably excellent sort. Beings never grew weary of looking at it. That King Mahāprabha always dwelt within it.

At that time, Sudhana the Youth had become free of any affectionate attachment for any of these marvelous jeweled phenomena, the men or women, or any of the spheres of experience associated with the objects of the six senses. Rather, he only pursued right meditative reflection on the most ultimate Dharma and single-mindedly yearned to see the good spiritual guide.

He gradually traveled onward until he saw King Mahāprabha in the intersection of the four avenues, not far from the tower in which he dwelt. He was seated on an extensively adorned lotus flower dais lion throne that was made of wish-fulfilling *maṇi* jewels and which had legs made of purple lapis lazuli gems. There were banners made of gold-embroidered silks and a net made of the many kinds of jewels. It had cushions made from marvelous celestial robes on which the king sat in the lotus posture, his body adorned with twenty-eight of the major marks of a great man as well as with the eighty secondary signs. As he sat there:

He was like a mountain of gold emanating brilliantly flaming colored light;

He was like the sun in a clear sky resplendently beautiful with its awesome shining radiance;

He was like the full moon that brings clarity and coolness to all who view it;

He was like the Brahma Heaven King dwelling in the midst of his congregation of Brahma Heaven devas;

He was also like the great ocean, boundless in his possession of meritorious qualities and Dharma jewels;

He was also like the Himalaya Mountains, adorned with his forest of major marks and secondary signs;
 He was also like an immense cloud in his ability to awaken the many kinds of beings with the quaking of his Dharma thunder;
 He was also like the realm of empty space in his revealing the many different constellations of Dharma gateways;
 He was like Mount Sumeru's fourfold reflection in that he was everywhere reflected in the mind seas of all beings; and
 He was also like an isle of jewels due to his being filled with the many different kinds of wisdom jewels.

In front of the king's throne there were heaps of every kind of precious jewel, including gold, silver, lapis lazuli, *maṇi* jewels, pearls, coral, amber, quartz, cowries, and jade, these as well as robes, necklaces, food and drink, all of these in measureless and boundless abundance in their many different varieties.

He also saw countless hundreds of thousands of myriads of *koṭīs* of marvelous jeweled carriages, heard hundreds of thousands of myriads of *koṭīs* of all kinds of heavenly music being played, saw hundreds of thousands of myriads of *koṭīs* of all kinds of exquisite celestial incense, and saw hundreds of thousands of myriads of *koṭīs* of medicinal decoctions and life-sustaining necessities. All of these kinds of things such as these were of the rarest and finest varieties.

There were countless milk cows with gold-colored hooves and horns, countless thousands of *koṭīs* of beautiful women whose bodies had been made fragrant with the application of superior sandalwood perfumes, who were dressed in celestial robes, jewel necklaces, and various other kinds of adornments, who had none of the sixty-four types of abilities in which they were not thoroughly skilled, who well understood the protocols of worldly sentiments and thus provided for the needs of beings in ways which suited their intentions.

Alongside the intersection of the four avenues of the city and its surrounding towns there were arrayed all of the types of life-sustaining provisions, and alongside every one of those roads there were twenty *koṭīs* of bodhisattvas bestowing all these things on the beings there, doing so:

Wishing to everywhere attract and sustain beings;
 Wishing to cause beings to be delighted;
 Wishing to cause beings to feel joyous exultation;
 Wishing to cause beings' minds to become purified;
 Wishing to cause beings to feel clear and cool;
 Wishing to extinguish beings' afflictions;

Wishing to enable beings to understand all meaningful principles;
 Wishing to induce beings to enter the path to all-knowledge;
 Wishing to induce beings to relinquish hostile thoughts;
 Wishing to induce beings to abandon physical and verbal misconduct;
 Wishing to cause beings to rid themselves of all kinds of wrong views;
 and
 Wishing to cause beings to purify their courses of karmic action.

Sudhana the Youth then prostrated himself in reverence at the feet of the king and respectfully circumambulated him countless times to his right. He then stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.”

The king then spoke to him, saying:

Son of Good Family, I have purified the bodhisattva practice of the banner of great kindness and I have fulfilled the bodhisattva practice of the banner of great kindness.

Son of Good Family, I have posed difficult questions on this dharma to countless hundreds of thousands of myriads of *koṭīs* of buddhas, even to as many as an ineffable-ineffable number of buddhas, and I have also reflected on it, contemplated it, and cultivated its adornment.

Son of Good Family:

I use this dharma in ruling as a king;
 I use this dharma in providing instruction and issuing edicts;
 I use this dharma in attracting and assisting beings;
 I use this dharma in adapting to the world;
 I use this dharma in guiding beings;
 I use this dharma in causing beings to cultivate;
 I use this dharma in enabling beings to progress along and enter the path;
 I use this dharma to provide beings with skillful means;
 I use this dharma to enable beings to become imbued with the practices;
 I use this dharma to enable beings to develop the practices;

I use this dharma to establish beings in meditative reflection on the nature of all dharmas;

I use this dharma to establish beings in the mind of kindness; and

I take kindness as primary in perfecting the power of kindness.

In this way, I get them to abide in the mind motivated to benefit others, in the mind that bestows happiness, in the mind that is motivated by deep sympathy, in the mind inclined to attract and support others, in the mind inclined to protect beings and never abandon them, and in the mind ceaselessly determined to extricate beings from their sufferings.

I use this dharma to induce all beings to attain the most ultimate sort of happiness, to constantly abide in blissful contentment, to remain free of all physical sufferings, to acquire clarity and coolness of mind, to cut off *saṃsāra's* cravings, to delight in the happiness of right Dharma, to rinse away the filth of the afflictions, to demolish the obstacles created by evil karmic deeds, to interrupt the stream of *saṃsāra*, to enter the ocean of true Dharma, to sever their continuance in the rebirth destinies of the realms of existence, to strive for the attainment of all-knowledge, to purify the ocean of thoughts, and to develop indestructible faith.

Son of Good Family, having already come to dwell in this practice of the banner of great kindness, I am able to use right Dharma to teach and transform the world.

Son of Good Family, all beings in this land of mine are free of any fear of me. Son of Good Family, if there are any beings who are poor, destitute, beset with difficulties, or otherwise in need who come to me with a request for anything they might seek, I open up the storehouses and allow them to freely take whatever they want whereupon I also tell them this: “You must not engage in any sort of evil, you must not injure any being, you must not adopt any of the wrong views, and you must not become attached to anything. You who are so poor and destitute—If you have anything you need, then you should come to me or to the crossroads where all kinds of things are abundantly available for you to take as you will. Have no doubts with regard to any of this.”

Son of Good Family, the beings dwelling in this city of Suprabha are all bodhisattvas who have aroused the Great Vehicle practitioner's resolve and who, in accordance with their inclinations, see it in different ways:

They may see this city as but narrow and small or they may instead see this city as immensely vast;

They may see its grounds as composed of dirt and sand or they may instead see it as adorned with many kinds of jewels;
 They may see the perimeter walls as made of amassed dirt or they may instead see encircling walls made of jewels;
 They may see its soils as containing an abundance of tiles and stones, as uneven with elevations and depressions, or they may instead see it to be as level as one's palm and adorned with inlaid patterns of countless immense *maṇi* jewels; and
 They may see its buildings and homes as made of soil and wood or may instead see it as having halls and all kinds of towers with stairs, portholes, gates, railed balconies, doors, and windows, none of which are not composed of marvelous jewels.

Son of Good Family, if there are any beings whose minds are pure, who have planted roots of goodness, who have made offerings to buddhas, who have resolved to progress along the path to all-knowledge, who have taken all-knowledge as the ultimate station, and who were attracted and assisted by me in the past when I was cultivating the bodhisattva practices, then they will see this city as consisting of the many kinds of jewels and as adorned and pure. Anyone else will see it as dirty.

Son of Good Family, all the beings in this land, living in the world in an age beset by the five turbidities,¹⁰⁹ delight in engaging in all kinds of evil deeds. Feeling deep pity for them and wishing to rescue them, I enter this bodhisattva's samādhi gateway known as "taking great kindness as foremost in adapting to the world." When I enter this samādhi, all of those beings' fearful thoughts, tormenting and injurious thoughts, hostile thoughts, and disputatious thoughts—all such thoughts as these then naturally disappear.

And why does this occur? It is in the very nature of this dharma that this occurs when one enters this bodhisattva's samādhi known as "taking great kindness as foremost in adapting to the world."

Son of Good Family, wait a moment. You should see this directly for yourself.

Then King Mahāprabha immediately entered this meditative absorption, whereupon his city, both within and without, quaked and shook in six ways and all the jeweled grounds, jeweled walls, jeweled halls, jeweled palaces, viewing terraces, towers, steps, doors, and windows then emanated marvelous sounds as all of them leaned toward the king, bending themselves in reverential respect. Then, of all the people living there within the city of Suprabha, there were none who did not simultaneously become filled with joyous delight and exultation.

They all then faced the king and bowed down in full reverential prostration. The entire population of the villages, encampments, the city, and its surrounding areas all then came to see the king and bowed to him in joyful reverential respect. Close to the king's residence, even the birds and animals gazed at each other with thoughts of kindness and compassion and then went directly before the king and bowed to him in reverential respect.

Of all the mountains and plateaus as well as the grasses and trees, there were none that did not then turn in the direction of the king and incline themselves in reverential respect. The ponds, springs, and wells as well as the rivers and seas all gushed forth leaping water-spouts and sent waters flowing before the king. A myriad dragon kings produced immense incense clouds that sent out lightning bolts and quaking thunder and then sprinkled down a fine misty rain. Ten thousand deva kings headed by the Trāyastriṃśa Heaven King, the Yāma Heaven King, the Tuṣita Heaven King, the Enjoyment of Transformations Heaven King, the Paranirmita Vaśavartin Heaven King, and other such deva kings appeared in the sky and played many different kinds of music. Countless heavenly maidens sang praises and rained down countless flower clouds, countless incense clouds, countless jeweled garland clouds, countless jeweled robe clouds, countless jeweled canopy clouds, countless jeweled banner clouds, and countless jeweled pennant clouds which appeared in space as adornments and offerings to the king.

The great elephant king, Airāvaṇa, used his masterful spiritual powers to spread out in space countless immense jeweled lotus flowers that trailed down countless jeweled necklaces, countless jeweled silken sashes, countless jeweled garlands, countless jeweled adornments, countless jeweled flowers, countless types of precious incense, and all different kinds of other extraordinarily marvelous phenomena such as these which he presented as adornments. There were countless palace maidens who sang all different kinds of praise songs.

On that continent of Jambudvīpa, there were also countless hundreds of thousands of myriads of *koṭis* of *rākṣasa* kings, *yakṣa* kings, *kumbhāṇḍa* kings, and *piśāca* kings, some of whom dwelt in the great oceans and some of whom dwelt on land, all of whom drank blood, ate flesh, or inflicted cruel injuries on the beings there. All of these then produced thoughts of kindness, vowed to practice whatever is beneficial, clearly recognized what would unfold in later lives, refrained

from committing any kinds of evil deeds, respectfully pressed their palms together, and then bowed down in reverence to the king.

And just as this was so on the continent of Jambudvīpa, so too was this so on the other three continents as well as in all the worlds of the great trichiliocosm, extending even to the hundreds of thousands of myriads of *koṭīs* of *nayutas* of worlds throughout the ten directions where all the toxic evil beings were transformed in the very same way.

King Mahāprabha then emerged from samādhi and told Sudhana: Son of Good Family, I know only this bodhisattva's samādhi gateway that takes the great kindness as foremost in adapting to the world. As for the bodhisattva-mahāsattvas:

Who serve as lofty canopies because their minds of kindness everywhere shade all beings;

Who, in carrying out their cultivation, practice impartiality toward those whose practice is inferior, middling, or superior;

Who serve as the great earth because they are able to use the mind of kindness to support all beings;

Who serve as full moons because the light of their merit equally illuminates everyone in the world;

Who serve as suns shining in a clear sky because the dazzling radiance of their wisdom illuminates the realm of whatever can be known;

Who serve as bright lamps because they are able to dispel the darkness in all beings' minds;

Who serve as water-clarifying jewels because they are able to clarify the turbidities of flattery and deviousness in all beings' minds;

Who serve as wish-fulfilling jewels because they are able to fulfill the wishes in all beings' minds; and

Who serve as great winds because they cause beings to swiftly cultivate samādhi and enter the great city of all-knowledge—

How could I know of their practices;

How could I speak about their virtues;

How could I weigh their immense mountains of merit;

How could I gaze with admiration on their many constellations of meritorious qualities;

How could I contemplate the wind sphere of their great vows;

How could I progress into their extremely profound Dharma gateways;

How could I reveal their immense oceans of adornments;

How could I explicate their gateways of Samantabhadra’s practices;
 How could I open up and reveal the caves of all of their samādhis; and
 How could I praise their clouds of the great kindness and great compassion?

Son of Good Family, south of here there is a royal capital known as Sthirā or “Peaceful Abiding” in which there is an *upāsikā* named Acalā. You should go there, pay your respects, and ask her, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of the king and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

19 – Acalā

At that time, Sudhana the Youth then left that city of Suprabha and traveled on along the road as he:

Mindfully reflected on King Mahāprabha’s teaching;
 Recalled the bodhisattvas’ practice gateway of the banner of great kindness;
 Reflected on the radiant gateway of the bodhisattvas’ adaptation to the world samādhi;
 Increased in their inconceivable power of sovereign mastery of vows and merit;
 Strengthened their inconceivable knowledge of ripening beings;
 Contemplated their inconceivable exclusive experiences and great awesome virtue;
 Recalled their inconceivable different signs;
 Reflected on their inconceivable pure retinues; and
 Reflected on the inconceivable deeds they have done.

He then developed a happy mind, a mind of pure faith, an intensely sharp mind, a joyful mind, an exultant mind, a rejoicing mind, a mind free of turbidity, a pure mind, a solid mind, a vast mind, and an inexhaustible mind. Having reflected in ways such as these, he was moved to tears of sadness. He then brought to mind how truly rare it is to encounter good spiritual guides and how it is that:

They produce all the bases of the meritorious qualities;¹¹⁰
 They produce all the bodhisattva practices;

They produce all bodhisattvas' pure thoughts;
 They produce the sphere of all *dhāraṇīs*;
 They produce the light of all *samādhis*;
 They produce the knowledge and vision of all buddhas;
 They everywhere rain down the Dharma rain of all buddhas;
 They reveal the gateway of the vows of all bodhisattvas;
 They produce the inconceivable light of wisdom; and
 They increase the sprouting of all bodhisattvas' faculties.

He also had this thought:

As for the good spiritual guides:

They are able to everywhere rescue one from all the wretched destinies;
 They are able to everywhere expound on the dharma of equality;
 They are able to everywhere reveal which paths are smooth and which paths are dangerous;
 They are able to everywhere elucidate the abstruse meaning of the Great Vehicle;
 They are able to everywhere encourage beginning to take up Samantabhadra's practices;
 They are able to everywhere guide one to the city of all-knowledge;
 They are able to everywhere enable beings to enter the great ocean of the Dharma realm;
 They are able to everywhere enable one to see the ocean of Dharma of the three periods of time;
 They are able to everywhere introduce one to the sites of enlightenment of the many *āryas*; and
 They are able to everywhere bring about the growth of all the white dharmas of pristine purity.

Just when Sudhana the Youth was reflecting in these ways with such deep sadness, the Tathāgata's emissary devas who always follow along and awaken bodhisattvas then spoke to Sudhana from up in the sky, telling him:

Son of Good Family:

Whoever cultivates in accordance with the good spiritual guide's instructions delights all the buddhas, the *bhagavats*;
 Whoever complies with the instructions of the good spiritual guide is then able to draw near to the ground of all-knowledge;
 Whoever is able to remain free of doubts regarding the instructions of the good spiritual guide then becomes forever bound to encounter all good spiritual friends; and

Whoever vows to never abandon the good spiritual guide is then able to completely fulfill every form of meaningful benefit.

Son of Good Family, you may continue on to the royal capital of Sthirā or “Peaceful Abiding” where you should then go to see the *upāsikā* Acalā, a great good spiritual guide.

Sudhana the Youth then arose from his wisdom light *samādhi* and gradually traveled onward until he reached the city of Sthirā where he searched about everywhere, looking for the present location of *Upāsikā* Acalā. Countless people there all told him, “Son of Good Family, *Upāsikā* Acalā is a young maiden living at home under the protection of her father and mother, together with a group of countless relatives. It is there that she expounds on the sublime Dharma.”

On hearing this, Sudhana the Youth was as filled with joy as one would be on seeing his own parents. He immediately went to the home of *Upāsikā* Acalā where, having entered her household, he saw that their main hall everywhere emanated dazzling golden light. Whoever encountered this light felt clarity and coolness in body and mind. When that light touched Sudhana the Youth, he immediately acquired five hundred *samādhi* gateways, in particular:

The understanding of all rare signs *samādhi* gateway;

The penetration of quiescence *samādhi* gateway;

The renunciation of all worlds *samādhi* gateway;

The *samādhi* gateway acquired through the universal eye’s equanimity; and

The *tathāgatagarbha* *samādhi* gateway.

He acquired five hundred *samādhi* gateways such as these. Because of these *samādhi* gateways, his body and mind became as supple and soft as a seven-day-old embryo and he also then smelled a marvelous fragrance that not even any sort of deva, dragon, *gandharva*, human, or nonhuman would ever be able to possess.

Sudhana the Youth then went before her, paid his respects, respectfully pressed his palms together, and single-mindedly contemplated her. He then saw that, physically, she possessed such extraordinary and marvelously beauty that no woman in any of the worlds of the ten directions could ever match it, how much the less might they ever surpass it.

The marvelous fragrance issuing from her mouth as well as the adornments of her palace and retinue were such that, with the exception of a *tathāgata* or the bodhisattvas who have received the crown-anointing consecration, they could never even be equaled by anyone, how much less could they be surpassed.

Still, of all the beings throughout the worlds of the ten directions, there were none who conceived any thoughts of defiled attachment for this *upāsikā*. Rather, if they merely saw her for but a moment, all their afflictions would then naturally disappear. Just as the hundred myriad Great Brahma Heaven kings could never produce any of the afflictions typical of desire-realm beings, so too, one should realize that all the afflictions of whoever saw this *upāsikā* would also similarly subside. Still, whenever any of the beings throughout the ten directions looked at this woman, they would all gaze at her insatiably with the sole exception of those who were already replete in great wisdom.

Sudhana the Youth then respectfully bent low his torso and pressed his palms together as he contemplated her with right mindfulness. He saw:

That this woman possessed an inconceivable physical majesty;
 That her physical features and countenance were unequalled anywhere
 in the world;
 That her radiance was so penetrating, no physical object could block it;
 That it everywhere benefited beings;
 That her body's pores constantly emanated a sublime fragrance;
 That her retinue was boundless;
 That her palace was of the most superior sort; and
 That her meritorious qualities were so deep and vast that no one could
 know their bounds.

His mind was filled with delight and he then uttered a verse in praise, saying:

Through guarding the purity of precepts,
 cultivating vast patience,
 and practicing irreversible vigor,
 your radiance illuminates the world.

Having spoken this verse, Sudhana the Youth then addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

With a bodhisattva's gentle and mind-pleasing words, *Upāsikā Acalā* comforted Sudhana and said to him:

It is good indeed, good indeed, Son of Good Family, that you have already been able to bring forth the resolve to attain *anuttara-samyak-sambodhi*. Son of Good Family:

I have acquired the bodhisattva's liberation gateway, "the treasury of invincible wisdom";

I have acquired the bodhisattva's practice gateway, "firm determination";

I have acquired the bodhisattva's complete-retention *dhāraṇī* gateway, "the ground of the uniform equality of all dharmas";

I have acquired the bodhisattva's eloquence gateway, "the illumination of all dharmas"; and

I have acquired the bodhisattva's samādhi gateway, "the tireless quest for all dharmas."

Sudhana the Youth then asked:

O Āryā, as for this bodhisattva's liberation gateway, "the treasury of invincible wisdom" and all those other gateways up to and including the samādhi gateway, "the tireless quest for all dharmas," what are their spheres of experience like?

That maiden then replied, "Son of Good Family, these matters would be difficult for you to understand."

Sudhana responded:

I only wish that, aided by the Buddha's spiritual powers, the Āryā would explain these matters for me. Through the assistance of the Good Spiritual Guide, I will be able to have faith in it, will be able to accept it, will be able to know it, and will be able to completely understand it, enter into it, contemplate it, cultivate it, comply with it, abandon all discriminations about it, and realize ultimate equality.

The Upāsikā then replied:

Son of Good Family, in the past, there was a kalpa known as "the immaculate kalpa" in which there was a Buddha known as Long Arms. At that time, there was a king named Bestower of Lightning who had but one daughter who was none other than myself. It happened that, one night after the music had ceased, when my parents and siblings had gone to bed and my five hundred female attendants had also all gone to sleep, I went up to the top of that building to gaze up at the stars and constellations. There, up in the sky, I saw that *tathāgata* who appeared like the king of jeweled mountains. He was surrounded by countless and boundlessly many devas, dragons, and the rest of the eight classes of spiritual beings¹¹¹ in addition to his congregation of bodhisattvas.

That buddha's body everywhere emanated an immense net of light rays that were unimpeded in reaching everywhere throughout the ten directions. That buddha's pores all exuded a marvelous fragrance. When I smelled this fragrance, my body relaxed into a state of pliancy and my mind was filled with joyous delight, whereupon I descended from the building down to the ground where I pressed my palms together and bowed down in reverence to that buddha.

I also saw that buddha's summit mark, the peak of which can never be seen, while also seeing that the lateral dimensions of his body were such that no one could ever know their bounds. Insatiably contemplating that buddha's major marks and secondary signs, I thought to myself, "What kinds of karmic works must this buddha, this *bhagavat*, have done that now: he has acquired such a supremely marvelous body as this; he has so perfectly fulfilled the major marks and secondary signs; he is so fully developed in his radiance; he is attended by such a complete retinue; he has such a finely adorned palace; he has become so entirely pure in his merit and wisdom; he has become so inconceivable in his complete-retention *dhāraṇīs* and *samādhis*; he has such sovereign mastery of the spiritual super-knowledges; and he is so unimpeded in his eloquence?"

Son of Good Family, having known my thoughts, that Tathāgata then spoke to me, saying:

You should arouse the indestructible resolve to extinguish all afflictions;

You should arouse the invincible resolve to destroy all attachments;

You should arouse the irreversible and fearless resolve to enter the gates of the profound Dharma;

You should arouse the patiently enduring resolve to rescue evil beings;

You should arouse the undeluded resolve to everywhere take on rebirths in all the rebirth destinies;

You should arouse the insatiable resolve to ceaselessly seek to see all buddhas;

You should arouse the unquenchable resolve to take in the Dharma rain of all *tathāgatas*;

You should arouse the resolve to pursue right meditative reflection and everywhere produce the light of the Dharma of all buddhas;

You should arouse the vast sustaining resolve to everywhere turn the Dharma wheel of all buddhas; and

You should arouse the vast resolve to distribute the teachings with which to adapt to beings' aspirations in giving them the jewels of the Dharma.

Son of Good Family, when I had heard this Dharma from that buddha, I then sought the realization of all-knowledge, sought a buddha's ten powers, sought a buddha's eloquence, sought a buddha's light, sought a buddha's physical body, sought a buddha's major marks and secondary signs, sought a buddha's congregations, sought a buddha's lands, sought a buddha's awesome deportment, and sought a buddha's life span.

After I produced these types of resolve, they all became as solid as vajra and became such that none of the afflictions or any of the adherents of the two vehicles could ever destroy them.

Son of Good Family, from the time I aroused this resolve to the present, I have passed through a number of kalpas as numerous as all the atoms in Jambudvīpa and during all this time I have never aroused any thoughts of sensual desire, how much the less have I engaged in any such act. Furthermore:

During all those kalpas, I have never had an angry thought toward any of my relatives, how much the less toward any other being;

During all those kalpas, I have never advanced the view imputing the existence of any "self" in relation to one's "person,"¹¹² how much the less have I ever conceived of any possessions as being "mine";

During all those kalpas, even when dying, being born, or abiding in the womb, I have never become confused or deluded, have never had any thoughts imputing the existence of any being, and have never had any indeterminate thought,¹¹³ how much the less might I have done so at any other times;

During all those kalpas, whenever I saw any particular buddha, even if only in a dream, I have never forgotten this, how much the less have I forgotten any whom I have seen with the bodhisattva's ten eyes,¹¹⁴

During all those kalpas, I absorbed and retained the right Dharma of all *tathāgatas* and then never forgot so much as a single passage or sentence of it. I did not even forget so much as any mundane worldly discourse, how much the less might I have forgotten anything uttered by a *tathāgata's* golden mouth;

During all those kalpas, I took in and retained¹¹⁵ the ocean of Dharma of all *tathāgatas*. Of all of its passages and sentences, there were none that I failed to reflect upon and none that I failed to contemplate. So too was this so even with regard to all worldly dharmas;

During all those kalpas, I took in and retained the ocean of all dharmas in this way and yet never failed to achieve samādhi with regard to any one of those dharmas. This was also so with regard even to every other dharma up to and including the dharmas of all of the world's skills and arts;

During all those kalpas, I sustained and preserved the turning of the Dharma wheel of all *tathāgatas*, and, no matter what I was sustaining and preserving, I never lost even one passage or sentence of it. This was also so even to the point that I never brought forth merely worldly knowledge except when I wished to provide guidance to beings;

During all those kalpas in which I saw the ocean of all buddhas, I never failed to fulfill pure and vast vows under even one of those buddhas. In this very same way, I never failed to also do so even in the presence of all of their transformation buddhas;

During all those kalpas when I observed the bodhisattvas cultivating marvelous practices, I never had even one of those practices which I did not perfect;

During all those kalpas, of all the beings I saw, there was not one being that I did not encourage to resolve to attain *anuttara-samyak-sambodhi*, and, during all that time, I never encouraged even one being to produce the resolve of a *śrāvaka*-disciple or *pratyekabuddha* practitioner; and

During all those kalpas, with respect to all those dharmas of the buddhas, there was never even one passage or one sentence about which I ever had any doubt, about which I ever had any duality-based thought, about which I ever had any discriminating thought, about which I ever had differentiating thought, about which I ever had any thoughts of attachment, about which I ever had any thoughts ascribing relative superiority or inferiority, or about which I ever had any thought of fondness or dislike.

Son of Good Family, from that point onward:

I have always met all buddhas;

I have always met bodhisattvas;

I have always met genuine good spiritual guides;

I have always learned of all buddhas' vows;

I have always learned of the bodhisattva practices;

I have always learned of the gateways into the bodhisattva's *pāramitā* gateways;

I have always learned of the gateways into the wisdom light of the bodhisattva grounds;

I have always learned of the gateways into the bodhisattva's inexhaustible treasuries;
 I have always learned of and entered the gateways into the boundless net of worlds;
 I have always learned of the causal gateway for taking birth in the boundlessly many realms of beings;
 I have always used the light of pure wisdom to extinguish the afflictions of all beings;
 I have always used wisdom to promote the growth of all beings' roots of goodness;
 I have always manifested bodies adapted to whatever all beings find pleasing,¹¹⁶ and
 I have always used pure and supremely marvelous speech to awaken all beings throughout the Dharma realm.

Son of Good Family, I have acquired the bodhisattva's adornment gateway called "the insatiable quest for all dharmas" and I have acquired the complete-retention *dhāraṇī* gateway called "the ground of all dharmas' equality." So it is that I manifest inconceivable sovereign mastery of spiritual transformations. Do you wish to see these, or not?

Sudhana replied, "Indeed, I do wish to see them."

Upāsikā Acalā then sat on her dragon treasury lion throne and entered the bodhisattva's adornment samādhi gateway called "the insatiable quest for all dharmas," the adornment samādhi gateway called "the sphere of efficaciousness," the samādhi gateway called "the manifestation of the wheel of the wisdom of the ten powers," and the samādhi gateway called "the treasury of the endlessness of the Buddha's lineage." She then proceeded to enter a myriad samādhi gateways such as these.

When she entered these samādhi gateways,¹¹⁷ in each of the ten directions there were worlds as numerous as the atoms in an inefable number of buddha *kṣetras* that quaked and moved in six ways. They were all composed of pure lapis lazuli. In every one of those worlds, there were a hundred *koṭīs* of fourfold continents and a hundred *koṭīs* of *tathāgatas* who in some cases dwelt in the Tuṣita Heavens [and in some cases manifested in the other stages of a buddha's life] up to and including their entry into *parinirvāṇa*. Every one of those *tathāgatas* emanated a net of light rays that everywhere pervaded the pure sites of enlightenment and their surrounding congregations throughout the Dharma realm where they turned the wheel of the sublime Dharma and awakened the many kinds of beings.

Upāsikā Acalā then arose from samādhi and asked Sudhana, “Son of Good Family, did you see this, or not?”

Sudhana replied, “Indeed, I saw it all.”

Upāsikā Acalā then said:

Son of Good Family, I have only acquired the light of this samādhi of the insatiable quest for all dharmas with which I speak on the sublime Dharma for the sake of all beings, thereby causing them all to feel happy. As for the bodhisattva-mahāsattvas:

Who are like the golden-winged *garuḍa* birds that roam unimpeded through the skies, for they are able to enter the great ocean of all beings and, seeing those whose roots of goodness have already ripened, they then immediately lay hold of them and place them on the shore of bodhi;

Who are also like the merchants who have gone out and entered the isles of great jewels in that they have sought for and gathered up the Tathāgata’s jewels of wisdom of the ten powers;

Who are also like the fishermen in that they take the net of right Dharma out into the ocean of *saṃsāra* and use it to scoop up all beings from the waters of sensual craving;

Who are like the *asura* king in their ability to everywhere stir up the ocean of afflictions of the great city of the three realms of existence;¹⁸

Who are also like the sun that rises in the sky in that they shine their light on the wet mud of sensual craving and cause it to completely dry up;

Who are also like the full moon that rises in empty space in that they cause the blossoming of the flower of the mind of those who are capable of being transformed;

Who are also like the great earth in that they serve as the uniformly equal support for the countless beings who abide there and increase the growth of their roots and sprouts of all good dharmas;

Who are also like the great winds in that, wherever they go, they are unimpeded and able to uproot the great trees of all the wrong views; and

Who are also like the wheel-turning sage king in that they roam throughout the world, using the four means of attraction to gather in all beings—

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

Son of Good Family, south of here, there is a great city known as Amitatosala or “Limitless Tosala” in which there is a wandering

ascetic¹¹⁹ known as Sarvagāmin or “Going Everywhere.” You should go there and ask him, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

20 – Sarvagāmin

At that time, having heard the Dharma from Upāsikā Acalā, Sudhana single-mindedly recalled all of her teachings, all of which he accepted in faith, reflected upon, and contemplated.

He gradually traveled onward, passing through countries and towns until he reached the city of Tosala. He entered that city at sunset and then searched for Sarvagāmin, the wandering ascetic, in place after place among the shops and stalls in the neighborhoods near the intersection of the four roads. To the east of the city, there was a mountain called Sulabha or “Good Gain.”¹²⁰ In the middle of the night, Sudhana the Youth saw on this mountain peak amidst the grasses, trees, cliffs, and peaks, a dazzling light that was like the sunlight at sunrise.

After he saw this phenomenon, he was filled with great happiness and thought, “I will certainly encounter that good spiritual guide in this place,” whereupon he left the city, climbed up that mountain, and saw this wandering ascetic engaged in slow meditative walking on a level area on the mountain. His physical appearance was perfectly complete in awesome radiance the splendor of which not even the Great Brahma Heaven King could approach. He was surrounded by a congregation of ten thousand brahmans. Sudhana then approached him to pay his respects, bowed down in reverence at his feet, circumambulated him countless times, paused before him with palms pressed together, and then said:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

Sarvagāmin then replied, saying:

This is good indeed, good indeed. Son of Good Family, I have already come to securely abide in the bodhisattva practice of going everywhere, have already perfected the samādhi gateway of universal contemplation of the world, have already perfected the power of the independent and effortless spiritual superknowledges, and have already perfected the *prajñāpāramitā* of the universal gateway.

Son of Good Family, everywhere throughout the world, including:

In the many different regions;

Among those of the various forms and appearances;

Among those of the various practices and understandings;

Among those dying and taking birth into all the various rebirth destinies, including the path of the devas, the path of the dragons, and the path of the *yakṣas*, as well as all of the rebirth destinies of the *gandharvas*, the *asuras*, the *garuḍas*, the *kiṃnaras*, the *mahoraḡas*, the hell-dwellers, the animals, the denizens of King Yama's realms,¹²¹ the humans, the nonhumans, and so forth;

Among those who abide in the various kinds of views;

Among those who place their faith in the two vehicles; and

Among those who place their faith and delight in the path of the Great Vehicle—

Among all such beings as these, I use many different kinds of skillful means and many different kinds of gateways to wisdom to benefit them, for instance:

For some, I expound on all of the world's many different kinds of technical skills and arts to enable them to acquire complete knowledge of the *dhāraṇīs* related to all such technical skills;

For some, I expound on the skillful means of the four means of attraction to enable them to succeed in fulfilling the path to all-knowledge;

For some, I expound on the *pāramitās* to enable them to dedicate [their practice to reaching] the stage of all-knowledge;

For some, I praise the resolve to attain the great *bodhi* to prevent them from losing their determination to pursue the unexcelled path;

For some, I praise the bodhisattva practices to enable them to fulfill their vows to purify the buddha lands and liberate beings;

For some, I expound on undergoing many different kinds of agonizing retributions in the hells as a result of engaging in all kinds of evil actions, doing so to cause them to deeply renounce evil karmic deeds;

For some, I expound on making offerings to buddhas, on planting all kinds of roots of goodness, and on definitely gaining the fruit of all-knowledge, doing so to make them feel joyful;

For some, I praise all the meritorious qualities of all the Tathāgatas, the arhats, those of right and universal enlightenment, doing so to cause them to delight in the body of a buddha and seek the realization of all-knowledge;

For some, I praise the awesome virtue of all buddhas to cause them to aspire to acquire the indestructible body of a buddha; and

For some, I praise the Buddha's body possessed of sovereign mastery to cause them to seek a *tathāgata* body which possesses immensely awesome virtue that no one can outshine.

Also, Son of Good Family, within this city of Tosala, in all places, among all the classes of beings, and among the entire human population, whether male or female, using skillful means, I manifest in forms of the same sorts as theirs in which I speak the Dharma for them in accordance with whatever is fitting for them.

Among all those various kinds of beings, none of them are able to know what sort of person I am or from where I have come to them. This is done solely to cause those who are listening to me to cultivate in accordance with what is true.

Son of Good Family, just as I benefit beings here in this city, so too do I also benefit all the people on this continent of Jambudvīpa in this very same way, doing so wherever they dwell in the cities, in their outlying communities, and in the villages.

Son of Good Family, the ninety-six kinds of religious sects on the continent of Jambudvīpa each produce deviant views and thereby develop their attachments. I use skillful means to train them all, thereby causing them to relinquish all their wrong views.

And just as this is so on the continent of Jambudvīpa, so too is this so on the rest of the four continents. And just as this is so on all four continents, so too is this so in all worlds of the great trichiliocosm. And just as this is so throughout the worlds of this great trichiliocosm, so too is this so with regard to the ocean of all beings throughout the countless worlds of the ten directions. For all of them, I adapt to each of their mental dispositions by using many different kinds of skillful means and many different kinds of Dharma gateways as I manifest many different kinds of form bodies and use many different kinds of languages to speak Dharma for their sakes and thus enable them to benefit from this.

Son of Good Family, I know only this bodhisattva practice of going everywhere. As for the bodhisattva-mahāsattvas:

Whose bodies equal the number of all beings;

Who take on bodies no different than those of beings;

Who use transformation bodies to enter all the rebirth destinies;
 Who manifest the taking on of births in all places;
 Who everywhere manifest directly before all beings;
 Whose pure light everywhere illuminates the world;
 Who use unimpeded vows to abide in all kalpas;
 Who acquire all the peerless practices which are [interrelated] like
 Indra's net;
 Who are always diligent in benefiting all beings;
 Who constantly dwell together with them and yet have none of
 them to whom they become attached;
 Who maintain equal regard for everyone throughout all three
 periods of time;
 Who use the knowledge of non-self to manifest universally perva-
 sive illumination; and
 Who use the treasury of the great compassion in all their contem-
 plations—

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

Son of Good Family, south of here, there is a land known as
 Pṛthurāṣṭra or “Vastness” in which there is an elder, a fragrance
 seller by the name of Uṭpalabhūti. You should go there, pay your
 respects, and ask him, “How should a bodhisattva train in the
 bodhisattva practices and how should he cultivate the bodhisattva
 path?”

Sudhana the Youth then bowed down in reverence at his feet and
 circumambulated him countless times as he gazed up at him in atten-
 tive admiration. He then respectfully withdrew and departed.

21 – Uṭpalabhūti

At that time, because of the teachings of the good spiritual guides,
 Sudhana the Youth felt no concern for his own physical life, felt no
 attachment to wealth or jewels, did not delight in crowds of people,
 did not indulge in the five types of sensual pleasures, did not long
 for a retinue of followers, and did not esteem the idea of becoming a
 monarch. Rather:

He wished only to teach and liberate all beings;
 He wished only to purify all buddha lands;
 He wished only to make offerings to all buddhas;
 He wished only to realize the true nature of all dharmas;
 He wished only to cultivate and accumulate the great ocean of all bod-
 hisattvas’ meritorious qualities;

Volume Three Endnotes

1. “Benefactor of Orphans and the Solitary” (給孤獨園) is a literal translation of the name given to the benefactor who arranged for Prince Jeta to donate the Jeta Grove to the Buddha and the Sangha. (Sanskrit: Anāthapiṇḍada. Pali: Anāthapiṇḍika.)
2. The bodhisattva names listed below are grouped according to common elements in their names (“banner,” “eye,” “sound,” etc.)
3. Although the SA Chinese text would appear to be referring to “adornment and purification” (嚴淨), as pointed out by VB, the *Gaṇḍavyūha* Sanskrit text’s antecedent term for this Chinese compound is *pariśodhayati* (and variant grammatical forms) which refer exclusively to “purification.” Hence the idea of “adornment” as a separate concept is not at all intended.
4. Although at first glance the “inconceivable” (不思議) and “ineffable” (不可說) in the Chinese text might appear to describe the marvelousness of the clouds described in this list, as verified by the Sanskrit text, these are actually just huge cardinal numbers. All three denominations of enumeration in this list, “inconceivably many” (*acintya*), “countless” (*asaṃkhyeya*), and “ineffably many” (*anābhilāpya*), are immensely large Buddhist Sanskrit numbers the size of which is explained in Chapter 30, the *Asaṃkhyeya* Chapter.
5. This refers to a kind of tree such as that seen in the Trāyastriṃśa Heaven, the branches of which produce marvelously fine heavenly robes.
6. Although, looking solely at the Chinese text, one would think this list consisted of ten kinds of “perfectly full light clouds” (圓滿光明雲), looking at the Sanskrit, we see that this Chinese phrase was instead attempting to translate *prabhāmaṇḍalamegha*, “clouds of light spheres,” or (depending on context), “halos,” “nimbuses,” “auras,” etc.
7. Later in this section, when this bodhisattva speaks a series of verses, he is instead referred to as “King of the Banner of the Light of Vows and Wisdom Bodhisattva” (願智光明幢王菩薩).
8. As pointed out by VB, *zizai* (自在) is often used in SA’s translation to translate not only the usual *vaśī*, “mastery,” but also *adhipateya*, “dominance,” or, as in this case, *vikurvita*, “magic” or “feats of spiritual power.”
9. At the end of this section, when this bodhisattva speaks a series of verses, he is instead referred to as “King of the Different Vows, Wisdom, and Spiritual Superknowledges of the Dharma Realm” (法界差別願智神通王菩薩).

10. Although perhaps not so immediately obvious, as briefly noted in passing by QL, each member of the following tenfold list corresponds in standard order to one of the ten *pāramitās* and also, again in standard order, to one of the ten bodhisattva grounds.
11. “*Dāna pāramitā*” refers to the perfection of giving.
12. “*Śīla pāramitā*” refers to the perfection of moral virtue.
13. “*Kṣānti pāramitā*” refers to the perfection of patience.
14. “*Dhyāna pāramitā*” refers to the perfection of skill in meditation.
15. Lest “inapprehensibility” seem somewhat obscure, this is simply a reference to the absence of inherent existence in any and all phenomena.
16. The Sanskrit adds: “*yena tāni buddhavikurvitāni paśyeyuḥ,*” “by which they might have seen those miraculous transformations of the Buddha.”
17. The Sanskrit adds: “*yena paritālambane vipulavikurvitādhiṣṭhānānyavat areyuḥ,*” “by which they might have entered upon the resolutions of miraculously transforming a small object to become vast.”
18. “Apex of reality” here translates “*bhūtakoṭi.*”
19. The Sanskrit (*ātmakāryapariprāptāḥ*) is more like: “They had achieved the completion of their own task.”
20. The DSBC Sanskrit clarifies that “wisdom” refers here to the wisdom of all-knowledge (*sarvajñatājñāna*) as possessed by the Buddha.
21. The Sanskrit specifies “those world rulers directed toward bodhi” (*te ca lokendrā bodhyabhimukhā*).
22. The Sanskrit specifies “man” (*puruṣa*).
23. Although the Chinese *fodao* (佛道) in this line appears to refer to “the Buddha path,” the extant edition of the Sanskrit indicates that, as is commonly the case in these texts, *fodao* is instead translating *buddha-bodhi*, “the Buddha’s enlightenment.”
24. “Unsurpassed Eminence” here translates *wushangshi* (無上士), one of the ten titles of the Buddha (*sattvasāra*).
25. “The fullness of his vast sphere of wisdom” (廣大智圓滿) is a sino-Buddhist approximation of the Sanskrit’s “vast sphere of wisdom” (*vipulam jñānamaṇḍalam*).
26. The Indian subcontinent’s Amanta tradition of establishing the lunar calendar ended each month on the no moon day. Hence, under that system, the full moon was brightest on the fifteenth of the month. (This system was in effect between the end of the Vedic period (roughly 500 BCE) and 57 BCE, this per V. R. Ramachandra Dikshitar (1993). *The Gupta Polity*. Motilal Banarsidass. pp. 24–35. ISBN 978-81-208-1024-2. (Wikipedia. 2019. “Hindu Calendar.” Last modified February 7, 2020, this at: https://en.wikipedia.org/wiki/Hindu_calendar.)

27. "White dharmas of pristine purity" translates the Chinese "white dharmas" (白法) which is a literal translation of the Sanskrit *śukladharma*. In traditional Buddhist writings, "white dharmas" represent pure dharmas and "black dharmas" (黑法 / *kṛṣṇadharmā*) represent unwholesome or defiled dharmas.
28. As the antecedent phrases for the Chinese "sphere (or "wheel") of water" (水輪) and "sphere of wisdom" (智慧輪), the Sanskrit text has "aggregation (or "mass") of water" (*apskandha*) and "aggregation of wisdom" (*jñānaskandha*). This is a reflection of ancient Indian cosmology which conceived of the earth's continents as resting on water.
29. Here the Chinese *zizai* (自在) again translates the Sanskrit antecedent *vikurvita* which has the special sense of "a miraculous or supernormal power of transformation."
30. The DSBC Sanskrit makes it clear that *zuisheng* (最勝), "supremely victorious" is translating "jina," one of the names used to describe the Buddha, hence my choice to render it as such here.
31. For what I translate here as "miraculous powers" (and *not* as "powers of sovereign mastery" as one might otherwise expect), the DSBC text gives "*vikurvita*" as the Sanskrit antecedent.
32. As VB points out, "dragon king" (*mahānāga*) is used in Indian literature as an epithet of "great beings." Hence, even in this simile, it is perhaps not actually intended to refer to a king of dragons *per se*, but is instead meant to refer to a particularly heroic and extraordinary being. The BB translation reflects this idea and is somewhat closer to the extant Sanskrit (*bhūriprajñā mahānāgāḥ sarvalokapramocanāḥ*) with "The Great Dragon King possessed of genuine wisdom liberates all beings" (實智大龍王度脫一切眾 / T09n0278_p0682a04).
33. Although the Sanskrit makes it clear that the subject in this series of verses is plural and refers to bodhisattvas, one would not easily deduce this from the SA text.
34. The BB translation has "serves as an unsurpassably supreme field of merit."
35. Although ambiguous in the BB, SA, and Prajñā translations' Chinese, the Sanskrit specifies the plural "Tathāgatas" (*tathāgatāḥ*).
36. As is often the case, the Chinese *fangbian* (方便) as used in this subsection does *not* translate the Sanskrit *upāya* or *upāya-kausalya* (skillful or expedient means). Rather it instead corresponds here to *naya* ("method," "means," "way," "prudent or fitting actions," etc.).
37. "Commensurate with" here and hereafter is an attempt to translate into English diction the Chinese text's rather opaque and terse "equal to" (等) which in turn translates the equally opaque Sanskrit *samatā* which also refers to equality or sameness.

38. Again, “on a scale commensurate with” translates the Chinese text’s “equal to” (等).
39. I add the “however” and “solely” here to preserve the disjunctive sense that is clear in the Sanskrit (because of the initial *api tu*), but lost from the Chinese by which we are reminded that the circumstances described by these “Dharma instructions” are the exclusive domain of a buddha’s knowledge (*api tu khalu punarbho jinaputrāḥ tathāgatājñānagocara eṣaḥ*). Thanks to VB for pointing out this subtlety in his critical comments on the first draft translation.
40. An “ineffable” (*anabhilapya*) is an ineffably great number defined in the “Asaṃkhyeya” chapter of this sutra.
41. Although the Chinese that I translate here as “methods” is more usually translated as “skillful means” (方便), here it corresponds to the Sanskrit *naya*.
42. Following the SYM, and G editions, I emend the reading of the text here by preferring *xiang*¹ (相) to *xiang*³ (想), this to correct a fairly obvious scribal error as disclosed by the Sanskrit text which shows this character was intended to translate the Sanskrit word *dhvaja*, or “banner.”
43. Per the Sanskrit, *zizai* (自在), more commonly “sovereign mastery,” is instead translating *vikurvoita* which, in a Buddhist context, refers instead to feats of spiritual power.
44. “Apex of reality” (真實際) here = DSBC “*bhūtakoṭi*.” VB notes: “[In contrast to the Chinese ‘unveiled’ {示}], interestingly, here the extant Sanskrit text has *-vipaśyākānāṁ*, ‘contemplated with insight,’ ‘saw clearly into.’”
45. The DSBC text’s antecedent for “dharma of baselessness” (無依處法) is *anālayadharmā*. This is just another reference to the absence of inherent existence in any and all dharmas, i.e., “emptiness.”
46. “Apex of reality” (真實際) corresponds to DSBC’s *bhūtakoṭi* which is a synonym for ultimate or absolute truth or ultimate reality.
47. The term I choose to translate here as “resounding emanation” (發) corresponds to the DSBC Sanskrit’s *nigarjamānāḥ*, a form of *nigarjati*, which, as pointed out by VB, per BHSD, may mean “to roar,” “cry forth,” or “proclaim loudly” (BHSD, p. 293-4).
48. I follow the BB translation’s much less ambiguous idea here: “[por-trayed] all dharmas as being like dreams.” (一切諸法皆悉如夢。 / T09n0278_p0708c25–26)
49. This most likely refers to buddhas and/or bodhisattvas presenting the appearance of taking birth in the world for the purpose of teaching the Dharma to beings.

50. Beginning here, the gateways refer (in standard order) primarily to the practice of the six *pāramitās* (perfections): *dāna* (giving); *śīla* (moral virtue); *kṣānti* (patience); *vīrya* (vigor); *dhyāna* (meditative practices); and *prajñā* (wisdom).
51. “Master physician” (醫王), is literally “physician king,” but, at least in this context, as revealed by the Sanskrit (*vaidya*), this is just an idiomatic way of referring to an excellent physician.
52. Noting that these are simply “road spirits,” QL notes that these “foot-travel spirits” (足行神 / *pada-kāyikābhir devatābhiḥ*, *pada-kāyika devatā**) exist in relationship to those who travel by foot, serving them as their protectors. For example, there are foot-travel spirits who support each footstep of buddhas and other holy beings with “stepping stones” consisting of immense flower blossoms.
53. Here and immediately below, *zizai* (自在), (more usually *vaśitā*, “sovereign mastery”), is instead translating *vikurvita*, “miraculous powers of transformation,” or, more simply, “spiritual powers.” The Prajñā translation states this more explicitly by including both meanings of *zizai* (無量自在神通菩薩圍遶) “... surrounded by countless bodhisattvas possessed of freely manifested spiritual powers”
54. QL indicates that this refers to all buddhas’ accumulation of the myriad practices.
55. HH says this refers to “all buddhas’ continual and uninterrupted transmittal and receipt of the wisdom life of the buddhas” [from past buddhas to present buddhas to future buddhas].
56. Here Sudhana is metaphorically referring to Mañjuśrī as Indra, the ruler of the gods who dwells in the Trāyastriṃśa Heaven on the summit of Mount Sumeru where he defends his celestial realm from the attacks of the *asuras* or demi-gods.
57. QL clarifies here that what might otherwise be read as “universal practices” (普行) is instead intended to refer to “the practices of Samantabhadra” (普賢之行). (L130n1557_0385b11).
58. HH states that it is the bodhi resolve that is as solid as vajra, whereas QL states that it is *prajñā*’s realization of the noumenal that is as solid as vajra’s keen-edged sharpness in its solid severance of the delusions arising from confusion with regard to the noumenal. (般若證理如金剛堅斷迷理惑如金剛利). It may be helpful to recall that “noumenon” in the Huayan school’s terminology most readily corresponds to the ultimate truth of emptiness of all conditioned things.
59. I emend the reading of the text here by preferring the *yuan* (願) of the Song, Yuan, and Ming editions to the Taisho text’s *lei* (類), this to correct an obvious graphic-similarity scribal error.

60. QL notes that, of these eleven list items, this first item (“Seeking the bodhisattva practices”) is the “general” topic whereas the following ten items are the particular bodhisattva practices that constitute the specific subtopics to which it refers.
61. QL notes: “Not dwelling in *nirvāṇa* is the gateway to *saṃsāra*; not dwelling in *saṃsāra* is the gateway to *nirvāṇa*.”
62. It may be useful to the reader to realize that all of the above descriptors such as “numberlessly many,” “measurelessly many,” “boundlessly many,” “incomparably many,” “innumerably many,” “indescribably many,” “inconceivably many,” “immeasurably many,” “ineffably many,” and “ineffably-ineffably many” are all translations of their corresponding precisely defined Buddhist Sanskrit numbers that refer to actual quantities (i.e., they are not merely hyperbolic adjectives). There are one hundred and twenty-four of these numbers, all of which are defined in Chapter Thirty, “*Asaṃkhyeyas*,” where we find that each of these terms is the square of the immediately previous number. (The smallest number, a *lakṣa*, is one hundred thousand.) The result of one hundred and twenty-three squarings of the immediately previous number is that the largest number is inconceivably large.
63. HH suggests that this refers to “using right mindfulness to contemplate the number of bodhisattvas as being like a great ocean.” (以正念來觀察菩薩的數量猶如大海似的。 / HYQS) Then, by way of paraphrase, he approvingly echoed the assessment of QL who wrote: “Fourth, he brought to mind the many different constituents of the earlier congregation.” (四念前種種眾會 / L130n1557_0405b13) The BB translation says: “He contemplated the ocean of all bodhisattvas’ skillful means.” (觀察一切菩薩諸方便海。 / T09n0278_p0690b27–28)
64. QL says: “Sixth, this is just the ‘ten directions’ as mentioned earlier.” (六即前十方 / T09n0278_p0690b27–28)
65. According to MW (p. 168, Column 3), an *indranīla* is a sapphire.
66. As VB points out *zizai* (自在) is again translating *vikurvita* (“miraculous powers”) and *chengdao* (成道) is again translating *abhisambhodhi* (“attainment of enlightenment”). The Sanskrit for this line is *acintyamabhisambodhivikurvitaṃ paśyāmi*.
67. VB points out here that, in the phrase “*ziran zhe fa* - 自然者法 (*svayaṃbhūdharmān*),” *ziran* (自然) is translating *svayaṃbhū* which “is a technical term for one who achieves the goal on his own, without depending on the guidance of an existing buddha.”
68. *Kṣaṇas*, *lavas*, and *muhūrtas* are short increments of time measurement in ancient Sanskrit enumeration somewhat analogous to milliseconds, seconds, and hours respectively.

69. “Karmic inaction” (無作) here is translating *anabhisamṣkāra* which refers to refraining from the creation of any *saṃskāras* or karmic formative factors. Per BHSD’s definition number one (p. 20, Column 2), among other closely related ideas, this can mean “non-accumulation (of *karman*)” or “having or characterized by no accumulation (of *karman*).”
70. “*Vaṣitā*” here is a reconstruction of the name used to translate this city’s name in the two earliest editions of this scripture (the BB and SA translations). The name found in later editions (the Sanskrit and Prajñā editions) is “*Vajrapura*.” There is no way that “*Vajrapura*” could have been the Sanskrit in the source texts used by BB and SA since there is no way that one could translate *vajrapura* into Chinese as *zizai* (自在), the translation chosen by both BB and SA. Hence my inclination to reconstruct the name here.
71. “Praised the lineage of dispassion” (歎離欲性) corresponds to the Sanskrit edition’s *virāgavaṃśamudīrayan* in which SA is using *xing* (性) to translate *vaṃśa* (“lineage”).
72. “The Adornments of the Syllabary Wheel” translates the Sanskrit *cakrākṣaraparivartavyūha*.
73. “The difficulties” refers to “the eight difficulties” which consist of: rebirths in the hells; rebirths among hungry ghosts, rebirths among animals; rebirths in the long-life heavens (where bliss is so overwhelming there is no motivation to cultivate the path); rebirths on the continent of Uttarakuru (where, again, life is so pleasant there is no path motivation); rebirths as deaf, dumb, or blind; rebirths as someone possessed of merely worldly knowledge and eloquence (who is thus inclined to be a spiritual philistine insensitive to the preciousness of the Dharma); and rebirths either before or after a buddha appears in the world (which prevent one from encountering the Dharma).
74. An “ineffable-ineffable” (*anabhilāpya-anabhilāpya*) is the next-to-highest number of one hundred and twenty-four numbers in this Sutra’s numbering schema, each number of which is the result of the successive squaring of the immediately previous number. The first and smallest of these numbers known as a *lakṣa* is one hundred thousand. These numbers are all defined in Chapter Thirty, “*Asaṃkhyeyas*.”
75. A *nārāyaṇa* (那羅延) is usually a kind of vajra-bearing Dharma protector spirit or deva.
76. HH indicates this refers to having the same Dharma body as all bodhisattvas.
77. “*Brahmacarya*” (梵行) refers to pure spiritual practice in which celibacy is strictly observed.

78. “Meditation on impurity” or, more literally, “meditation on the unlovely” (不淨觀, *asubha-bhāvanā*) is a reference to the various meditations on the inherently unattractive or impure nature of the bodies of those to whom one might otherwise find sexually attractive.
79. VB points out here that, instead of SA’s “they taught the dharma of the nonexistence of anything whatsoever” (說無所有法), the BB translation has “they taught the dharma of nonattachment” (說無著法) and the Sanskrit also has “they taught nonattachment” (*anālayatām kathayamānān*).
80. I am presuming here that “progressing toward the stages of right abiding” (向正住) and “already reached the stages of right abiding” (正住) are references to those who have not yet achieved irreversibility on the path and those who have already achieved irreversibility on the path. As I understand it, being a member of one or the other of these categories is a function of whether or not the practitioner in question has already obtained fruits of either the *śrāvaka*-vehicle path or the bodhisattva path by which he could never again fall back down into the status of a “foolish common person” (*prthagjana*) who wanders aimlessly in *saṃsāra*. The corresponding Sanskrit edition’s text has *sarvasamyagn[iy]atasamyakpratipanna*. (VB recommends the [iy] emendation which I have included.)
81. VB points out that the Chinese *mianmen* (面門), literally “gateway of the face” is actually translating the Sanskrit *mukhadvāra* which just means “mouth.” (BB translates as *cong qi kou* [從其口], “from his mouth.”)
82. I emend the Taisho text’s reading here by replacing *bian* (辨) with S, Y, M, and G’s *ban* (辦), this to correct an obvious graphic-similarity scribal error.
83. Again, I emend the Taisho text’s reading here by replacing *bian* (辨) with S, Y, M, and G’s *ban* (辦), this to correct an obvious graphic-similarity scribal error.
84. Again, I emend the Taisho text’s reading here by replacing *bian* (辨) with S, Y, M, and G’s *ban* (辦), this to correct an obvious graphic-similarity scribal error.
85. HH and QL both point out that “difficulties” here refers to the eight difficulties and related circumstances.
86. This is another reference to the eight difficulties.
87. Both the BB translation (智慧究竟一切法趣) and the Sanskrit (*sarvadharmagatyanusṛtiṅṅānīnām*) make it clear that SA’s *yiqie qu* (一切趣) “all destinies” is meant to refer to *yiqie faqu* (一切法趣) which I take to mean “destinies of all dharmas,” i.e., “where all dharmas eventually lead.”

88. I emend the reading of the text by replacing Taisho's *bian* (辨), "distinguish," with SYMG's *bian* (辯), "discuss" or "explain," this to correct an apparent graphic-similarity scribal error. Both the BB translation and the Sanskrit seem to support this emendation.
89. The "understanding" character (解) of the SA text's "dwelling in pure understanding" (住清淨解) may originally have instead been meant to refer either to "liberations" (解脫) as rendered by the earlier BB translation's "pure liberations" (淨解脫) or else to "resolute faith" (信解), a standard Chinese translation of the *adhimukti* which we find in the later Sanskrit text's "the attainment of pure resolute faith" (*adhimuktiviśuddhayanugata*).
90. Because it is clear from the structure of the grammar here that this single mention of "the bodhisattva" is intended to apply to all statements down through 344c26, I have added it to all of those statements.
91. The Sanskrit: "*anabhilāpya-anabhilāpya-parivarta*." See Chapter Thirty entitled "Asaṃkhyeyas" for a sense of the size of this indescribably large number, the largest of them all. This number results from the successive squaring of each of the one hundred and twenty-three previous numbers in this numbering system, the smallest of which is a *lakṣa* (one hundred thousand).
92. For "the banner of sorrowless security," the Sanskrit text has "*aśokakṣemadhvajo*."
93. A "same-practice" good spiritual friend is one of the three main types of "good spiritual friends" or "good spiritual guides" (*kalyānamitra*): a) the good spiritual guide who serves as one's Dharma teacher; b) the "same-practice" good spiritual friend; and c) the "outwardly protective" good spiritual friend who assists with one's material needs (food, robes, medical care, etc.).
94. MW equates *utpala* with "the blue lotus (*Nymphaea Caerulea*)" and *padma* with "a lotus (esp. the flower of the lotus-plant [*Nelumbium Speciosum*] which closes towards evening."
95. VB notes that this refers "to lighting fires in the four cardinal points while remaining in the middle, at noon, with sun at its apex above."
96. Although the BB and SA translations refer here to "non-buddhist youths" (外道童子), the Sanskrit has *udāraṃ māṇavaka* or "noble [non-Buddhist] religious students."
97. DSBC has "*buddhasamādhivikurvaṇamukhaṃ*."
98. The Sanskrit here for the somewhat misleading SA text has: "*sudurlab hāścaryāśayaratnapratilabdho*."
99. The Sanskrit for this passage as we have it now has "*dharmamaṇḍala-viśuddhimatīparamaḥ*."

100. DSBC has “*niryāṇa*.” The BB translation has “same path of cultivation” (同修道).
101. DSBC has “*ekādhimukti*.” The BB translation has “same nature of aspirations” (同欲性).
102. DSBC has “*budhyapramāṇāni*.”
103. DSBC has “*cittaspharaṇāni*.”
104. A note in the Ming edition says, “‘Elder’ in the generally circulating text is instead ‘householder’” (明註曰長者流布本作居士).
105. I follow HH whose interpretation follows easily from the SA text without forcing the grammar: “Because the [influence of the] good spiritual guides permeated his mind, it caused his determination to draw near to the good spiritual guides to become even more solid” (他以善知識，來熏習他的心，使其親近善知識的志願更加堅固。 / HYQS).
106. VB points out that the SA translation’s “merit dharma” may be a corruption, for both the Sanskrit (*tatpūṇyanidhim-avalokayan*) and the BB translation (觀彼功德藏) suggest instead: “...contemplated his treasure of merit” or “...contemplated his store of merit.”
107. The “Great Unification Hells” (眾合大地獄, *saṃghāta-naraka*) are hells where beings are crushed between two collapsing mountains.
108. Both the Sanskrit and Prajñā editions refer to “*devas*” in the plural.
109. “Five turbidities” (“五濁,” or, in KJ translations: “五濁惡世”) generally refers to historical times characterized by deterioration in the quality of five phenomena: kalpas, views, afflictions, beings, and life spans.
110. In his Treatise on the Ten Bodhisattva Grounds otherwise known as the Daśabhūmika Vibhāṣā (T1521: 十住毘婆沙論), Nāgārjuna speaks repeatedly of “the four bases of meritorious qualities” (四功四處) consisting of truth, relinquishment, quiescence, and wisdom (諦捨及滅慧。 / T26n1521_p0022b28).
111. The eight classes of spiritual beings (八部衆, *aṣṭa-gatyaḥ*) consist of: *devas*, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
112. Regarding what one would otherwise translate as “one’s own body” (自身), I instead follow the implications of this comment offered by VB: “Skt: *ekacittotpādam-adhyātmadr̥ṣṭisahagatam-utpādayitum*. It seems that ‘自身’ is intended to capture the prefix *adhi* -> *adhy*, *adhyātma* is an internal self. This has a wider significance than ‘body.’”
113. Again, per VB’s comments: “無記心 = *avyākṛtacitta*. This is a technical Abhidharma term. *Cittas* are classified as good, bad, and indeterminate (*kuśala*, *akuśala*, *avyākṛta*). So she is saying that she never gave rise to bad (defiled) thoughts or indeterminate thoughts, only to good (wholesome) thoughts.”

114. The “ten eyes” are listed in Chapter 38, the “Transcending the World” chapter (T10n0279_302c17–25), as follows:

Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of eyes, namely:

The fleshly eye, so-called because it sees all forms;

The heavenly eye, so-called because it sees all beings’ minds;

The wisdom eye, so-called because it sees all beings’ faculties and spheres of cognition;

The Dharma eye, so-called because it sees all dharmas in a manner consistent with their true character;

The Buddha eye, so-called because it sees the Tathāgata’s ten powers;

The eye of knowledge, so-called because it knows and sees all dharmas;

The radiance eye, so-called because it sees the Buddha’s light;

The eye that transcends saṃsāra, so-called because it sees nirvāṇa;

The unimpeded eye, so-called because it has unimpeded vision of everything it sees;

The eye of all-knowledge, so-called because it sees the “universal gateway” Dharma realm.

These are the ten. If bodhisattvas securely abide in these dharmas, then they acquire the Tathāgata’s eye of unexcelled great wisdom.

115. As pointed out by VB in review notes, for “受持” “took in and retained,” the Sanskrit text verb here is *vibantī*, “drank in” which has also been captured in the BB translation’s “悉飲,” “I have completely imbibed.”

116. VB points out that the Sanskrit for 一切眾生所樂, “whatever all beings find pleasing,” is *sarvasattvayathāśaya*, or “inclinations of beings.”

117. VB mentions in his review notes that, “Both Chinese translations (by which he means the BB and SA editions) miss the most important phrase in the Sanskrit text, ‘*apaśyat sudhanaḥ śreṣṭhidārako*,’ ‘the youth Sudhana saw.’ It occurs several times in the paragraph and underscores that this was an inner experience of Sudhana.”

Actually, since not only the BB and SA translations to which VB referred here seem to “miss” this phrase, I checked the Prajñā translation and found that it does not include it, either. This leads me to suspect that this very helpful phrase may have instead been *added* at a later time into the Sanskrit text which, in earlier editions, required the readers to conclude for themselves that Acalā’s samādhi-precipitated scenarios were directly seen by Sudhana.

118. This simile is not found in the BB translation. The Prajñā translation reads: “They are like the king of the *asuras* who is everywhere able to agitate the ocean of afflictions of the great city of the three realms of existence, thereby everywhere causing beings to reach ultimate quiescence.
119. Although both the SA and BB translations refer to Sarvagāmin as a “non-buddhist renunciate” (出家外道), the Sanskrit is actually *parivrājika* which is more like MW’s “wandering religious mendicant” or, as VB suggests, “wandering ascetic.”
120. I emend the reading of the text here by replacing 德 with 得 in accordance with the reading in two other editions of the text (Song and Gong) to correct an apparent scribal error and to preserve a precise translation of the Sanskrit name for this mountain (*śulabha* = “Good Gain”) otherwise lost in the current edition of the Taisho text.
121. In his review notes, VB points out that “King Yama’s realms” is a reference to the *preta* or “hungry ghost” realm.