

THE FLOWER ADORNMENT SUTRA

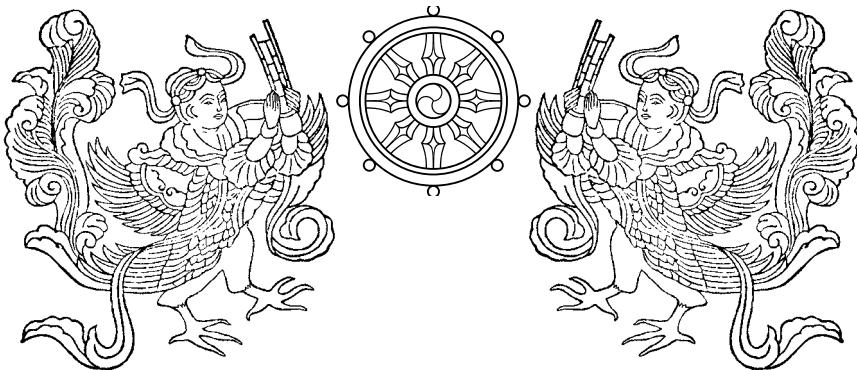
*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avataṃsaka Sutra

By Bhikshu Dharmamitra

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

VOLUME ONE



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CHAPTER 25

The Ten Dedications

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva entered the "bodhisattva wisdom light samādhi." Having entered this samādhi, from each of the ten directions, beyond worlds as numerous as the atoms in ten myriads of buddha *kṣetras*, buddhas as numerous as the atoms in ten myriads of buddha *kṣetras*, all of whom were identically named "Vajra Banner," then appeared directly before him, whereupon they all praised him, saying:

It is good indeed, good indeed, Son of Good Family, that you have been able to enter this bodhisattva wisdom light samādhi. Son of Good Family, it is because of the joint assistance provided to you by the spiritual powers of buddhas from each of the ten directions as numerous as the atoms in ten buddha *kṣetras*, is also because of the awesome spiritual powers arising from the power of Vairocana Tathāgata's past vows, is also because of the purity of your wisdom, and is also because of the especially excellent roots of goodness of the bodhisattvas that you have been enabled to enter this samādhi and expound on the Dharma in order to enable all bodhisattvas:

- To acquire pure fearlessness;
- To possess unimpeded eloquence;
- To enter the ground of unimpeded wisdom;
- To dwell in the great mind of all-knowledge;
- To fully develop inexhaustible roots of goodness;
- To completely fulfill the dharmas of unimpeded purity;
- To enter the Dharma realm of the universal gateways;
- To manifest the spiritual powers of all buddhas;
- To ensure the continuity of past mindfulness and wisdom;³⁴⁶
- To acquire all buddhas' protection of all their faculties;
- To use countless gateways to extensively explain the many dharmas;
- To completely understand, absorb, uphold, and never forget all the teachings that have been heard;
- To accumulate all the roots of goodness of bodhisattvas;
- To become fully accomplished in the world-transcending provisions for the path;
- To prevent the severance of the wisdom of all-knowledge;

To instigate the generation of the great vows;
 To explain the genuine meaning;
 To completely know the Dharma realm;
 To gladden all bodhisattvas;
 To cultivate the same roots of goodness common to all buddhas;
 and
 To protect and preserve the lineage of all *tathāgatas*.

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

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

Then the buddhas bestowed on Vajra Banner Bodhisattva:

Measureless wisdom;
 Unimpeded eloquence;
 Skillful means for distinguishing statements and meanings;
 Unimpeded Dharma light;
 A body the same as that of the Tathāgata;³⁴⁷
 A pure voice possessed of countless different tones;
 The bodhisattvas' inconceivable samādhi of skillful contemplation;
 The wisdom that dedicates all indestructible roots of goodness;
 The perfection of skillful means in contemplating all dharmas; and
 Uninterrupted eloquence in explaining all dharmas in all places.

Why did this occur? This was due to the power of the roots of goodness arising from entering this samādhi.

Then all the buddhas used their right hands to touch the crown of Vajra Banner Bodhisattva's head. After Vajra Banner Bodhisattva had experienced their touching the crown of his head, he immediately arose from that meditative absorption and told those bodhisattvas:

Sons of the Buddha, the bodhisattva-mahāsattva has inconceivable great vows by which he fills the Dharma realm and is everywhere able to rescue and protect all beings. That is to say, he cultivates and

trains in the dedications of all buddhas of the past, the future, and the present.

Sons of the Buddha, how many kinds of dedications does the bodhisattva-mahāsattva have? Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of dedications expounded on by all buddhas of the three periods of time. What then are those ten? They are:

First, the dedication that saves all beings in the absence of any conception of a being;

Second, the indestructible dedication;

Third, the dedication that is the same as that of all buddhas;

Fourth, the dedication that reaches everywhere;

Fifth, the dedication of an inexhaustible treasury of meritorious qualities;

Sixth, the dedication of roots of goodness that penetrates the equality of everyone;³⁴⁸

Seventh, the dedication that equally accords with all beings;

Eighth, the dedication that has the character of true suchness;

Ninth, the dedication of the unbound and unattached liberation;³⁴⁹
and

Tenth, the dedication that penetrates the measurelessness of the Dharma realm.³⁵⁰

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten kinds of dedications that all buddhas of the past, the future, and the present have proclaimed, shall proclaim, and do now proclaim.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication in which he saves all beings in the absence of any conception of a being? Sons of the Buddha, when this bodhisattva-mahāsattva practices *dāna pāramitā*, purifies *sīla pāramitā*, cultivates *kṣānti pāramitā*, arouses *vīrya pāramitā*, enters *dhyāna pāramitā*, and abides in *prajñā pāramitā*, great kindness, great compassion, great sympathetic joy, and great equanimity, cultivating countless roots of goodness such as these, as he cultivates these roots of goodness, he reflects in this way:

May these roots of goodness be everywhere able to benefit all beings, enabling them all to attain purity, to achieve the ultimate, and to remain forever apart from the measureless sufferings and torments of the hells, the hungry ghosts, the animals, King Yama, and other such circumstances.

When the bodhisattva-mahāsattva plants roots of goodness, he dedicates his own roots of goodness in these ways:

May I become a shelter for all beings to enable them to avoid all kinds of suffering circumstances;

May I become a protector of all beings to enable them all to become
liberated from all afflictions;
May I become a refuge for all beings to enable them all to leave
behind all fears;
May I become a path for all beings to enable them to reach all-
knowledge;
May I become a source of peace for all beings to enable them to
find a place of ultimate peace and security;
May I become a light for all beings to enable them to acquire the
light of wisdom and extinguish the darkness of delusion;
May I become a torch for all beings to dispel all the darkness of
their ignorance;
May I become a lamp for all beings to enable them to dwell in the
station of ultimate purity;
May I become a guide for all beings to lead them to enter the true
Dharma; and
May I become a great guide for all beings to provide them with
unimpeded great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways and thereby equally benefits all beings, ultimately enabling them all to attain all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva guards and performs dedications for those who are not his own relatives or friends in a way that is the same as and no different from the manner in which he does this for his own relatives and friends. Why is this? This is because the bodhisattva-mahāsattva has penetrated the same nature of all dharmas by which he does not raise so much as a single thought conceiving of any being as not his own relative or friend.

Even if some being has hostile or harmful intentions toward the bodhisattva, the bodhisattva still looks on him with the eye of kindness and remains forever free of anger. He everywhere serves beings as a good spiritual friend who expounds on right Dharma and enables them to take up its cultivation. Just as the great ocean cannot be ruined by any of the many kinds of poisons, so too it is with the bodhisattva, for even the many kinds of torments inflicted on him by evil beings such as those who are foolish, devoid of wisdom, ungrateful, full of deep-seated poisonous hatred, arrogant and self-important, mentally blind and unable to recognize good dharmas—none of them are able to disturb him at all.

Just as when the sun³⁵¹ rises in the world, it does not hide itself and fail to appear simply because of the presence of those born

blind and unable to see it, because of the [mirage] city of the *gandharvas*, because of the hand of the *asura*,³⁵² because of the trees growing on Jambudvīpa, because of towering cliffs or cavernous gorges, or because of dust, fog, smoke, clouds, or the obstructions created by any other things such as these. It does not simply hide itself and fail to appear because of them, nor does it hide itself and fail to appear because of the changes in the seasons. So too it is with the bodhisattva-mahāsattva. He is possessed of great merit. His mind is deep and vast. In his contemplation with right mindfulness, he does not retreat or cringe. Rather, because of his zeal to achieve the ultimate in meritorious qualities and wisdom, his mind produces the resolute aspiration to acquire the most supreme dharmas and his Dharma light illuminates everything so that he perceives the meaning of everything and possesses wisdom and sovereign mastery in all gateways into the Dharma. He always cultivates good dharmas to benefit all beings and never makes the mistake of thinking of abandoning beings. He does not allow their corrupt and evil natures, their wrong views and hate-muddled minds, or the difficulty of training them to provoke him to precipitously reject them and no longer cultivate dedications. Rather, he simply dons the armor of the bodhisattva's great vows as his adornment and then proceeds to rescue and protect beings, never retreating from doing this.

He does not retreat from the bodhisattva practices and abandon the bodhisattva path because beings are ungrateful. He does not abandon all of his reality-accordant roots of goodness due to dwelling together in the same place with common people. And he does not become disgusted with beings due to finding it hard to endure the fact that they repeatedly commit evil deeds.

And why is this the case? Just as it is not for but a single purpose that the sun³⁵³ rises and appears in the world, so too it is with the bodhisattva-mahāsattva, for it is not solely for the sake of a single being that he cultivates roots of goodness and then dedicates them to *anuttara-samyak-saṃbodhi*. Rather, it is for the sake of everywhere rescuing and protecting all beings that he then cultivates roots of goodness and dedicates them to *anuttara-samyak-saṃbodhi*.

In this same way, it is not solely for the sake of purifying but a single buddha *kṣetra*, not solely for the sake of faith in but a single buddha, not solely for the sake of seeing but a single buddha, and not solely for the sake of completely understanding but a single dharma that he makes the vow to acquire great wisdom and dedicates it to the realization of *anuttara-samyak-saṃbodhi*.

Rather, it is to everywhere purify all buddha *kṣetras*, to everywhere develop faith in all buddhas, to everywhere serve and make offerings to all buddhas, and in order to everywhere understand all dharmas of the Buddha that he makes the great vow, cultivates all roots of goodness, and dedicates them to *anuttara-samyak-saṃbodhi*.

Sons of the Buddha, the bodhisattva-mahāsattva takes all dharmas of the Buddha as his object in arousing the vast resolve and the irreversible resolve to cultivate and accumulate for countless kalpas the rare and difficult-to-acquire jewels of the mind equal to those of all buddhas. It is in this way that the bodhisattva contemplates all roots of goodness, develops the mind of pure faith, and becomes solid in his possession of the great compassion as he performs genuine dedications that are not merely verbal utterances, doing so for the sake of all beings, doing so with an extremely profound mind, a joyous mind, a pure mind, a supreme mind, a pliant mind, a mind of kindness and compassion, a sympathetic mind, a mind that attracts and protects beings, a beneficial mind, and a happy mind.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness, he reflects in these ways:

May it be that, because of my roots of goodness, all beings in all the destinies of rebirth will succeed in becoming purified, in acquiring perfectly fulfilled meritorious qualities that cannot be impeded, ruined, or exhausted, in always become revered, in developing right mindfulness that never forgets, in acquiring resolute and decisive wisdom, in possessing measureless wisdom, and in becoming perfectly full in their adornment with all the meritorious qualities of body, mouth, and mind karma.

He also reflects in this manner:

May these roots of goodness enable all beings to serve and make offerings to all buddhas, none doing so in vain. May they enable them to develop pure and indestructible faith in the buddhas, to listen to right Dharma, to cut off all doubts, to remember the Dharma, to never forget it, and to cultivate it in accordance with how it was taught. May they enable them to have thoughts of reverential respect toward the Tathāgata, to engage in pure physical actions, to become established in countless vast roots of goodness, to forever separate from poverty, and to become completely fulfilled in the seven types of wealth.³⁵⁴ May they enable them to always follow the buddhas in cultivation and training, to perfect countless supremely marvelous roots of goodness, to acquire equal awakening and understanding, to abide in all-knowledge, and to use the unimpeded eye to look on all beings with equal

regard. May they enable them to adorn their bodies with the many signs, all of them free of flaws or deficiencies, to acquire the pure and marvelous voice, to become perfectly fulfilled in the meritorious qualities, to train all their faculties, to perfect the ten powers, to become completely fulfilled in the mind of goodness, and to have nothing on which they depend. And may they enable all beings to acquire all the bliss of the buddha, to acquire the countless stations [of the path], and to abide in the station where the Buddha dwells.

Sons of the Buddha, when the bodhisattva-mahāsattva witnesses all beings creating bad karma, undergoing all kinds of severe sufferings, and then, because of these obstacles, becoming unable to see the Buddha, unable to hear the Dharma, and unable to recognize the Sangha, he then thinks: "I should substitute for all beings in undergoing the many different kinds of sufferings in the wretched destinies, thereby enabling them to attain liberation."

When the bodhisattva undergoes excruciating sufferings in this way, he then redoubles his energetic diligence and does not abandon them, does not avoid them, is not terrified by them, is not frightened by them, does not retreat from them, does not shrink from them, and does not become weary. And why is this? This is because, in accordance with the vows he has made, he decisively aspires to take on the burdens of all beings and enable them to gain liberation. At this time, the bodhisattva reflects in this way:

In accordance with their own karma, all beings drift along and turn about in the stations of suffering and difficulty within the realms of birth, aging, sickness, and death. Due to wrong views and an absence of wisdom, they abandon all good dharmas. I should rescue them and enable them to gain emancipation.

Moreover, all beings are entangled in the net of desire, are covered by a blanket of delusion, and are beset with defiled attachments in all the realms of existence where they chase after and never relinquish them. They enter the cage of suffering, engage in the karmic actions of the *māras*, utterly exhaust all their merit and wisdom, constantly cherish doubts and delusions, do not see any place of peace and security, remain unaware of the path to emancipation, abide in the ceaselessly turning wheel of *samsāra*, and constantly drown in the mire of sufferings.

Having observed this, arousing the mind of great compassion and the mind of great altruistic benefit, the bodhisattva wishes to enable all beings to attain liberation. Using the dedication of all roots of goodness, using the dedication of the vast resolve, using the

dedications cultivated by the bodhisattvas of the three periods of time, and using the dedications spoken of in the Great Dedications Sutra, he wishes that all beings will everywhere attain purity and will ultimately perfect the knowledge of all modes. He also reflects in this way:

Whatever I cultivate, may it enable all beings to succeed in becoming kings of unexcelled wisdom. It is not for myself that I seek liberation. Rather it is only to rescue all beings and enable them all to gain the resolve to attain all-knowledge, to cross beyond the river of *samsara*, and to become liberated from the many kinds of sufferings.

He also reflects in this way:

On behalf of all beings, I should everywhere take on in full their many kinds of sufferings, thereby enabling them to escape from countless births and deaths and the great abyss of manifold sufferings. To the very end of the kalpas of the future, I should everywhere take on all sufferings for all beings in all the wretched destinies in all worlds while still always diligently cultivating roots of goodness on behalf of beings. Why? I should rather solely take on all these many sufferings myself than allow beings to fall into the hells. I should instead substitute myself as a ransom payment in their dangerous and difficult abodes of the hell realms, animal realms, realms of King Yama, and so forth, thus buying their freedom and enabling the liberation of all the beings in the wretched destinies.

He also reflects in this way:

May I be able to protect all beings, never forsake them, and remain true to my words, remaining free of any falseness in this. Why? It is in order to rescue and liberate all beings that I brought forth the resolve to attain bodhi. It is not for myself that I seek the unexcelled enlightenment. Nor is it to seek after the spheres of experience of the five desires or to acquire the various pleasures in the three realms of existence that I cultivate the bodhi practices. Why is that? Of all the pleasures of the world, there are none that are not suffering, realms of the many *māras*, coveted by foolish people, and criticized by all buddhas. All the disastrous states of suffering arise because of them. All the hatred, anger, fighting, disputation, and mutual injury and insult characteristic of the hells, hungry ghosts, animals, and domains of King Yama—all the evils such as these are caused by covetous attachment to the five desires. It is such indulgent attachment to the five desires that causes beings to stray far from the buddhas and become blocked from rebirth in

the heavens, how much the more so are they thereby blocked from attaining *anuttara-samyak-sambodhi*.

It is in this way that the bodhisattva contemplates how worldlings' greed for a little flavor from the desires causes them to endure measureless suffering. It is never for the sake of the pleasures of the five desires that he pursues the unexcelled bodhi and cultivates the bodhisattva practices. Rather, it is solely for the sake of the happiness of all beings that he resolves to cultivate and completely fulfill the great vows and strives to sever the bonds tying beings to all their sufferings to enable them to gain liberation.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this manner:

I should dedicate roots of goodness in this way to enable all beings to acquire the ultimate bliss, the bliss of benefit, the bliss of not having to endure [sufferings], the bliss of quiescence, the bliss of independence, the bliss of motionlessness, measureless bliss, the bliss of neither relinquishing or retreating, undestroyed bliss, and the bliss of all-knowledge.

He also reflects in this manner:

I should also serve all beings by becoming a teaching master who trains them, a minister who directs their army, one who holds up the torch of wisdom, one who shows the path to peace and security, one who enables them to escape dangerous difficulties, and one who uses excellent skillful means to enable them to understand the truth. I should also serve them as the skillful ship captain of all-knowledge on the ocean of *samsāra* who takes beings across and enables them to reach the far shore.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, namely by according with what is fitting in rescuing and protecting all beings, thereby enabling them to escape from *samsāra*, to serve and make offerings to all buddhas, to acquire the unimpeded wisdom of all-knowledge, to abandon the many *māras*, to distance themselves from bad friends, to draw near to all good bodhisattva friends, to extinguish all transgressions, to perfect pure karma, and to completely fulfill the bodhisattva's vast conduct and vows and measureless roots of goodness.

Sons of the Buddha, after the bodhisattva-mahāsattva has rightly dedicated all his roots of goodness, he reflects in this way:

It is not the case that, because the beings inhabiting the four continents are many, many suns rise. There rises only a single sun which is able to everywhere illuminate all beings. Also, it is not

due to light shining from their own bodies that beings know whether it is day or night and then travel about observing things and doing all kinds of actions. Rather, it is entirely due to the rising of the sun that they accomplish these endeavors. In this, that solar orb is only one, not two.

So too it is with the bodhisattva-mahāsattva. When he cultivates and accumulates roots of goodness and then dedicates them, he reflects in this way: "Those beings are unable to rescue themselves. How then could they rescue others? There is only me, this one person." He then resolves to cultivate and accumulate roots of goodness on his own, without the aid of companions, and then engages in dedications such as these, in particular:

Because he wishes to extensively liberate all beings;
 Because he wishes to everywhere illuminate all beings;
 Because he wishes to instruct and guide all beings;
 Because he wishes to awaken all beings;
 Because he wishes to look after all beings;
 Because he wishes to gather in all beings;
 Because he wishes to develop all beings;
 Because he wishes to gladden all beings;
 Because he wishes to make all beings pleased and happy; and
 Because he wishes to enable all beings to cut off their doubts.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this way:

I should be like the sun which everywhere illuminates all things and, in doing so, does not seek any repayment of its kindness. Even when there are beings who have evil [deeds they have done], I must still be able to include them and never give up my vows just because of this. I must never abandon all beings because of the evil of a single being. Rather, I should just diligently cultivate the dedication of roots of goodness and thus everywhere enable all beings to gain happiness.

Even though these roots of goodness may be but few, in making them, I should include all beings everywhere, making vast dedications with a joyous mind. If one were to have roots of goodness and yet not wish to benefit all beings with them, this would not truly qualify as a dedication. It is only by dedicating every one of one's roots of goodness to all beings everywhere that this would qualify as dedication.

[Therefore he practices dedications such as these]:

Dedications to establish beings in the nature of dharmas, free of any attachments;

Dedications in which one perceives that the essential nature of beings is unmoving and unchanging;

Dedications in which the dedication has nothing it depends on and nothing it seizes on;

Dedications in which one does not seize on the characteristics of one's roots of goodness;

Dedications in which one does not make discriminations regarding the essential nature of their karmic rewards;

Dedications in which one does not become attached to the characteristics of the five aggregates;

Dedications in which one does not damage³⁵⁵ the characteristics of the five aggregates;

Dedications in which one does not seize on karmic deeds;

Dedications in which one does not seek karmic rewards;

Dedications in which one has no defiling attachment to causes and conditions;

Dedications in which one does not make discriminations regarding whatever arises from causes and conditions;

Dedications in which one is not attached to name and fame;

Dedications in which one is not attached to any particular place;

Dedications in which one is not attached to false dharmas;

Dedications in which one is not attached to the marks of any being's existence, the marks of the world's existence, or the marks of the mind's existence;

Dedications in which one does not produce inverted thoughts, inverted conceptions, or inverted views;

Dedications in which one is not attached to the path of words and speech;

Dedications in which one contemplates the true nature of all dharmas;

Dedications in which one contemplates the signs that are the same for all beings;

Dedications in which one imprints all roots of goodness with the seal of the Dharma realm; and

Dedications in which one contemplates all dharmas dispassionately.

He understands that, just as all dharmas are nonexistent, so too is this true of the planting of roots of goodness. He contemplates that, just as all dharmas are non-dual, unproduced, and undestroyed,

so too is this so of dedications. Using dedications of roots of goodness such as these, he cultivates pure counteractive dharmas.³⁵⁶ All his roots of goodness accord with world-transcending dharmas. He does not create dualistic concepts.

It is not through identification with karmic actions that he cultivates all-knowledge, nor is it the case that it is apart from karmic actions that he makes dedications directed toward all-knowledge. It is not the case that [the attainment of] all-knowledge is a matter that is identical with karmic actions. However, it is not the case that one acquires all-knowledge apart from karmic actions. Because karmic deeds are like light in their reflection of purity, karmic results are also like light in their reflection of purity. Because karmic results are like light in their reflection of purity, [the attainment of] the wisdom of all-knowledge is also like light in its reflection of purity.

Having abandoned [the concepts of] the self and possessions of a self and all the disturbances produced by thinking and discriminations [based on them], he completely understands in this way and uses skillful means to dedicate all his roots of goodness. When the bodhisattva practices dedications in this way, he always and incessantly liberates beings, yet does not dwell in any of the marks of dharmas. Although he knows that all dharmas have no actions and no retributions, he is still well able to bring forth every kind of karmic result and yet is free of any contradictions in doing so. Using expedient means such as these, he skillfully cultivates dedications. When the bodhisattva-mahāsattva cultivates dedications in this way, he remains free of all faults and becomes one who is praised by the buddhas.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's first kind of dedication, the dedication that saves all beings in the absence of any conception of a being.

At that time, Vajra Banner Bodhisattva surveyed the congregations of the ten directions throughout the Dharma realm, penetrated the meaning of these profound statements, and, with a measureless mind that cultivated the supreme practices, that extended its great compassion to include all beings everywhere, and that prevented the severance of the lineage of all *tathāgatas* of the three periods of time, he entered the Dharma treasury of all buddhas' meritorious qualities, brought forth the Dharma body of all buddhas, and was well able to evaluate the minds of all beings and know the ripeness of the roots of goodness they had planted, whereupon, dwelling in the Dharma body and yet still manifesting pure form bodies for their sakes, with

the assistance of the Buddha's spiritual powers, he then spoke these verses:

Cultivating the path for inconceivably many kalpas
with steadfast vigor and unimpeded resolve,
because he wishes to benefit the many kinds of beings,
he always seeks the dharmas of all buddhas' meritorious qualities,
trains incomparably many people in the world,
purifies his mind to the point of extremely bright purity,
and resolves to everywhere rescue all sentient beings—
It is he who well enters the treasury of dedications.

Complete in the power of courageous vigor,
with astute and penetrating wisdom and a mind that is pure,
he everywhere rescues all the many kinds of beings
with a mind that is patient and never the least bit shaken.

His mind is well-established, without peer,
and his intentions are always pure and full of great delight.
In this way, he diligently cultivates for the sake of beings, and,
like the great earth, everywhere includes and accepts all beings.

It is not for himself that he seeks happiness,
but rather it is solely due to his wish to rescue and protect all beings.
In this way, he arouses the mind of great compassion
and swiftly succeeds in entering the ground of the unimpeded.

He gathers in all beings
throughout the worlds of the ten directions
and, in order to rescue them, skillfully abides in the resolve,
cultivating and training in all the dedications in this way.

In cultivating giving, he is filled with immense delight,
in preserving the precepts of purity, he remains free of transgressions,
and, in his courageous vigor, his mind remains unwavering.
He dedicates this to gaining the all-knowledge of the Tathāgata.

His mind is so vast as to be boundless.
Established in the power of patience, he is not the least bit shaken.
His *dhyāna* absorptions, extremely deep, are always fully illuminating.
And his wisdom is so sublime as to be inconceivable.

In all worlds throughout the ten directions,
He completely fulfills the cultivation of the pure practices
and then dedicates all such meritorious qualities as these
because he wishes to bring happiness to all sentient beings.

This great eminence diligently cultivates
all of the countless, boundless, and innumerable good karmic deeds,

engaging in all such endeavors to be of benefit to beings
and to enable them to dwell in inconceivable and unexcelled wisdom.

In order to everywhere serve all beings,
he would even dwell in the hells for inconceivably many kalpas, and
in so doing, would still never have a thought of weariness or retreat,
as, with heroic valor, he always resolutely practices dedications.

He does not seek after forms, sounds, smells, or tastes,
nor does he crave for marvelous objects of touch.

Rather, it is only to rescue and liberate the many kinds of beings
that he always seeks unexcelled and supreme wisdom.

With wisdom as pure as empty space itself,
he cultivates the boundless practices of the great eminences.
All the practice dharmas such as the Buddha himself practiced,
that person always cultivates and trains in just as he did.

The great eminence travels to all worlds
where he is able to bring peace and security to all their many beings,
everywhere enabling them all to be filled with joyous delight
as he tirelessly cultivates the bodhisattva's practices.

He extinguishes all the poisons of the mind
and contemplates and cultivates the most supreme wisdom.
He does not seek happiness for himself,
for he wishes only that beings would succeed in escaping suffering.

This person's dedications reach the ultimate realization
and his mind is always pure and free of the many poisons.
All *tathāgatas* of the three times entrust their Dharma legacy to him
and he abides in the city of the unexcelled great Dharma.

He has never had any defiling attachment to physical forms.
So too with feeling, perception, formative factors, and consciousness.
His mind forever transcends the three realms of existence
and he dedicates all of his meritorious qualities.

All beings known and seen by the Buddha—
Without exception, he gathers them all in.
He vows that they will all be enabled to gain liberation
and cultivates for their sake, thus producing great joy.

In every mind-moment, his mind is constantly established
in wisdom so vast that it has no peer.
Free of delusion, his right mindfulness is always quiescent
and all of his karmic deeds are entirely pure.

As all those bodhisattvas abide in the world,
they are not attached to any inward or outward dharmas.

They are like the wind which travels unhindered through space.
In his use of the mind, this great eminence is also just like this.

All of his physical actions are pure,
all of his speech remains free of fault,
and his mind always turns toward the Tathāgata.
Thus he is able to please all buddhas.

Throughout the countless lands of the ten directions,
wherever there are buddhas, he travels to visit them.
There, he gazes on those greatly compassionate *bhagavats*
and has none of them he does not revere, look up to, and serve.

His mind, always pure, has abandoned the many kinds of faults.
He everywhere enters the world, having nothing there that he fears.
Already abiding in the unexcelled path of the Tathāgata,
he also serves all in the three realms as a great pool of the Dharma.

He is energetically diligent in contemplating all dharmas
and accordingly reflects on existence and nonexistence.

It is in this way that he progresses to realization of the genuine truth
and is able to enter the extremely deep place free of contentiousness.

By these means he cultivates and succeeds in the solid path
which no being at all is able to destroy.

He is well able to completely penetrate the nature of all dharmas
and remain free of attachments throughout the three periods of time.

In this way, his dedications reach the far shore of perfection,
he everywhere enables all beings to abandon the many defilements,
he forever abandons all things on which one might depend,
and then succeeds in entering the ultimate station of independence.

The bodhisattva is able to distinguish and discourse
in the languages spoken by all beings,
adapting as he does so to the differences in each type,
doing so with a mind that is free of attachments and unimpeded.

It is in this way that the bodhisattva cultivates the dedications
of an ineffable number of meritorious qualities and skillful means
with which he is able to cause all the buddhas
in the worlds of the ten directions to proclaim his praises.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's indestructible dedication? Sons of the Buddha, this bodhisattva-mahāsattva:

Attains indestructible faith in all *tathāgatas* of the past, future, and
present because he is able to serve all buddhas;

Attains indestructible faith in all bodhisattvas including even
those who have only just for a single mind-moment made the

initial resolve to seek all-knowledge, this because he has vowed to tirelessly cultivate all bodhisattvas' roots of goodness; Attains indestructible faith in all dharmas of the Buddha because he has aroused a deep aspiration [to acquire them]; Attains indestructible faith in all the teachings of the buddhas because he protects and preserves them; Attains indestructible faith in all beings because, with the eye of kindness, he looks on them with equal regard, dedicates his roots of goodness to them, and everywhere benefits them; Attains indestructible faith in all dharmas of purity because he everywhere accumulates boundless roots of goodness; Attains indestructible faith in the path of all bodhisattvas' dedications because he has completely fulfilled all the especially superior intentions; Attains indestructible faith in all bodhisattva masters of the Dharma because he conceives of all bodhisattvas as buddhas; Attains indestructible faith in all buddhas' sovereign mastery of the spiritual superknowledges because of his deep faith in the inconceivability of all buddhas; and Attains indestructible faith in all bodhisattvas' practice of skillful means because he gathers together many different kinds of the measureless and numberless spheres of experience associated with the practices.

Sons of the Buddha, when this bodhisattva-mahāsattva establishes himself in indestructible faith in this way, he plants all kinds of measureless and boundless roots of goodness in relation to buddhas, to bodhisattvas, to *śrāvaka* disciples, to *pratyekabuddhas*, to teachings of all buddhas, to all beings, and to the many other different kinds of objective spheres such as these and thereby causes the bodhi resolve to grow ever greater, thus enabling his kindness and compassion to become vast. He contemplates all with uniformly equal regard and accordingly cultivates and trains in what all buddhas have done, gathers in all the pure roots of goodness, enters the genuine truth, accumulates the merit-producing practices, practices giving with great kindness, cultivates all the meritorious qualities, and contemplates the three periods of time as equal.

The bodhisattva-mahāsattva dedicates all roots of goodness and meritorious qualities such as these to the attainment of all-knowledge and wishes to always be able to see the buddhas, draw near to good spiritual friends, dwell together with the bodhisattvas, and remain mindful of the quest for all-knowledge with a mind that does not desist from this for even a moment. He absorbs and

upholds the Buddha's teachings and diligently protects, teaches, and ripens all beings.

With a mind always engaged in making dedications to the world-transcending path, he makes offerings to and admiringly serves all masters of the Dharma, completely understands all dharmas, remembers them, never forgets them, and cultivates the great vows, bringing them all to complete fulfillment.

In this way, the bodhisattva accumulates roots of goodness, perfects roots of goodness, brings about the growth of roots of goodness, contemplates roots of goodness, anchors his mindfulness on roots of goodness, distinguishes roots of goodness, delights in roots of goodness, cultivates roots of goodness, and establishes himself in roots of goodness.

After the bodhisattva-mahāsattva accumulates all kinds of roots of goodness in these ways, he uses the fruits acquired by these roots of goodness in his cultivation of the bodhisattva practices. In each successive mind-moment, he sees countless buddhas and, in accordance with what is fitting, he serves them and makes offerings to them of *asamkhyeyas* of jewels, *asamkhyeyas* of flowers, *asamkhyeyas* of garlands, *asamkhyeyas* of robes, *asamkhyeyas* of canopies, *asamkhyeyas* of banners, *asamkhyeyas* of pennants, *asamkhyeyas* of adornments, *asamkhyeyas* of attendants, *asamkhyeyas* of painted and decorated grounds, *asamkhyeyas* of perfumes, *asamkhyeyas* of powdered incenses, *asamkhyeyas* of mixed incenses, *asamkhyeyas* of burning incenses, *asamkhyeyas* of instances of deep faith, *asamkhyeyas* of instances of delight, *asamkhyeyas* of instances of pure thought, *asamkhyeyas* of instances of honorific esteem, *asamkhyeyas* of praises, *asamkhyeyas* of reverences, *asamkhyeyas* of jeweled thrones, *asamkhyeyas* of flower thrones, *asamkhyeyas* of incense thrones, *asamkhyeyas* of garlanded thrones, *asamkhyeyas* of sandalwood thrones, *asamkhyeyas* of robe-laden thrones, *asamkhyeyas* of vajra thrones, *asamkhyeyas* of *mani* jewel thrones, *asamkhyeyas* of thrones adorned with jeweled silks, *asamkhyeyas* of jewel-colored thrones, *asamkhyeyas* of jeweled walking meditation places, *asamkhyeyas* of walking meditation places adorned with flowers, *asamkhyeyas* of fragrant walking meditation places, *asamkhyeyas* of garlanded walking meditation places, *asamkhyeyas* of robe-laden walking meditation places, *asamkhyeyas* of walking meditation places inlaid with jewels, *asamkhyeyas* of walking meditation places adorned with all kinds of jeweled and embroidered silks, *asamkhyeyas* of walking meditation places with *tāla* trees adorned with all kinds of jewels, *asamkhyeyas* of walking meditation places with railings

adorned with all kinds of jewels, *asamkhyeyas* of walking meditation places covered by all kinds of suspended jeweled bell nets, *asamkhyeyas* of palaces adorned with all kinds of jewels, *asamkhyeyas* of palaces adorned with all kinds of flowers, *asamkhyeyas* of palaces with all kinds of perfumes, *asamkhyeyas* of palaces decorated with all kinds of garlands, *asamkhyeyas* of palaces of all kinds of sandalwood, *asamkhyeyas* of palaces with treasures of all kinds of marvelous solid incense, *asamkhyeyas* of palaces made of all kinds of vajra, *asamkhyeyas* of palaces adorned with every kind of *mani* jewel, all of which are extraordinarily marvelous and superior even to those of the heavens, *asamkhyeyas* of all kinds of trees adorned with various jewels, *asamkhyeyas* of all different kinds of fragrant trees, *asamkhyeyas* of trees adorned with all kinds of jeweled robes, *asamkhyeyas* of all kinds of musical trees, *asamkhyeyas* of trees hung with jewel adornments, *asamkhyeyas* of trees emanating wondrous sounds, *asamkhyeyas* of trees adorned with endlessly pleasing jewels, *asamkhyeyas* of trees adorned with jeweled and embroidered silk streamers, *asamkhyeyas* of trees adorned with jeweled chimes, and *asamkhyeyas* of trees adorned with all kinds of flowers, perfumes, banners, flags, garlands, and canopies, as well as other such trees of these kinds which spread out and shaded these adorned palaces from the light of the sun.

Those palaces also had *asamkhyeyas* of railing adornments, *asamkhyeyas* of window adornments, *asamkhyeyas* of gateway adornments, *asamkhyeyas* of tower adornments, *asamkhyeyas* of crescent-shaped window adornments, *asamkhyeyas* of awning adornments, *asamkhyeyas* of suspended gold nets covering them from above, *asamkhyeyas* of incenses circulating about and everywhere permeating the air, and *asamkhyeyas* of robes spread across their grounds.

Sons of the Buddha, for measureless, innumerable, and ineffable-ineffable numbers of kalpas, with a pure mind of veneration, the bodhisattva-mahāsattva reverently presents all kinds of offerings such as these to all buddhas, doing so constantly without ever retreating from or resting from this practice.

Following upon the *nirvāṇa* of every one of the *tathāgatas*, he reveres and makes offerings to the *śarīra* of them all in this very same way, doing so:

- To enable all beings to develop pure faith;
- To enable all beings to accumulate roots of goodness;
- To enable all beings to separate from all sufferings;
- To enable all beings to develop vast understanding;

To enable all beings to use great adornments to create adornments;
To enable them to use measureless adornments to create adornments;
To enable all that they do to achieve ultimate success;
To enable them to realize that it is very difficult to ever encounter the buddhas' appearance in the world;
To enable them to fulfill the measureless powers of the Tathāgata;
To enable them to adorn and make offerings to the stupas and temples of the Buddha; and
To enable them to sustain and preserve the Dharma of all buddhas.

In this way, he makes offerings to all buddhas of the present as well as to their *śarīra* after they enter nirvāṇa. All the offerings he presents could never be completely described even in an *asamkhyeya* of kalpas.

In this way, he cultivates and accumulates measureless meritorious qualities, all for the sake of ripening all beings, doing so without ever retreating, without ever resting, without ever tiring, without any attachment, apart from any thinking, without depending on anything, forever cutting off anything he might depend on, and abandoning a self and possessions of a self. He imprints all gateways of action with the imprint of reality-accordant Dharma, realizes the nonproduction of dharmas, and dwells where the Buddha dwells. He imprints all his spheres of experience with the contemplation of their unproduced nature.

All buddhas regard with protective mindfulness dedications associated with making the resolve [to attain bodhi, including]:

Dedications consistent with the nature of all dharmas;
Expedient dedications for entering uncreated dharmas to accomplish whatever is to be accomplished;
Expedient dedications for abandoning all conceptual attachments to phenomena;
Dedications abiding in countless skillful means;
Dedications for forever transcending all realms of existence;
Expedient dedications for cultivating all practices without abiding in signs;
Dedications for everywhere accumulating roots of goodness;
Vast dedications for everywhere purifying all bodhisattva practices;
Dedications for making the resolve to attain unexcelled bodhi;
Dedications for dwelling together with all roots of goodness; and

Dedications for completely fulfilling the most superior resolute faith.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all roots of goodness in these ways, although he adapts to *samsāra*, he still does not change. In seeking all-knowledge, he never retreats. Even in the midst of all the realms of existence, his mind remains unwavering, undisturbed, and able to liberate all beings. He remains undefiled by conditioned dharmas and does not lose his unimpeded wisdom. The causes and conditions associated with the stations of bodhisattva practice are endless. None of the dharmas of the world are able to either change him or cause him to be moved. He completely fulfills the purification of all the *pāramitās* and is able to perfect all the wisdom powers. It is in these ways that the bodhisattva leaves the darkness of delusion, perfects the bodhi resolve, manifests radiance, increases the growth of pure dharmas, dedicates this to the supreme path, and completely fulfills the many practices.

With a purified mind, he is well able to distinguish and completely understand all dharmas as being but manifestations of mind. He knows that karmic actions are like conjurations, that karmic retributions are like [reflected] images,³⁵⁷ that all actions are like transformations, that all dharmas produced of causes and conditions are like echoes, and that all bodhisattva practices are like reflections. He develops the pure Dharma eye free of all attachments, sees the vast realm of the uncreated, realizes the quiescent nature, completely understands the non-duality of dharmas, realizes the true character of dharmas, fulfills the bodhisattva practices, remains free of any attachment to any signs, is well able to cultivate all the actions involved in joint endeavors,³⁵⁸ never abandons the dharmas of pristine purity, abandons all attachments, and abides in the practices free of attachment.

In this way, the bodhisattva engages in skillful contemplative reflections free of delusion, does not contradict any dharmas, does not violate karmic causality, clearly perceives reality, skillfully engages in making dedications, realizes the essential nature of dharmas, and uses the power of skillful means to achieve karmic results, enabling them to reach the far shore of perfection. He contemplates all dharmas with wisdom and acquires the spiritual superknowledges. He is effortless in developing the roots of goodness arising from his actions and is masterful in whatever he sets his mind to.

The bodhisattva-mahāsattva dedicates his roots of goodness in this way because he wishes to liberate all beings, because he wishes to prevent the severance of the lineage of the buddhas, because he wishes to forever abandon the works of the *māras*, because he wishes to see the realization of boundless all-knowledge, having faith in it and never abandoning it, and because he wishes to leave behind worldly spheres of experience and cut off the various kinds of defilements. He also wishes that beings would gain pure wisdom, enter profound skillful means, escape the dharmas of *samsāra*, gain the Buddha's roots of goodness, forever cut off all the works of the *māras*, everywhere imprint all their actions with the seal of equanimity, resolve to progress into the knowledge of all modes, and perfect all world-transcending dharmas.

Sons of the Buddha, this is what constitutes the second of the bodhisattva-mahāsattva's dedications, the indestructible dedication. When the bodhisattva-mahāsattva abides in this dedication, he is able to see all the numberless buddhas, perfects countless pure and sublime dharmas, everywhere acquires the mind of impartiality toward all beings, and becomes free of any doubts regarding any of the dharmas. Assisted by all buddhas' spiritual powers, he conquers the many *māras*, forever abandons their deeds, succeeds in being born into nobility, and fulfills the bodhi resolve. He acquires unimpeded wisdom and, with understanding not arising from others, he is well able to reveal and explain the meaning of all dharmas. In accordance with the power of his thought, he is able to enter all *kṣetras*, to everywhere illuminate beings, and to enable them all to attain purity. Through the power of this indestructible dedication, the bodhisattva-mahāsattva collects all roots of goodness and dedicates them in this way.

Then Vajra Banner Bodhisattva surveyed the ten directions and, assisted by the Buddha's spiritual powers, spoke these verses:

The bodhisattva who has already acquired indestructible resolve
cultivates all the good karmic deeds
and is therefore able to please the buddhas.
Those who are wise then dedicate this.

He makes offerings to countless and boundlessly many buddhas,
practices giving, upholds precepts, and subdues the sense faculties,
all for the sake of his zeal to benefit all beings
and everywhere enable them all to attain purity.

All kinds of superior and marvelous incense and flowers,
countless different kinds of supremely fine robes,

jeweled canopies, as well as adornments—
He offers all such things to all the *tathāgatas*.

In this way, he makes offerings to all the buddhas
for countless, numberlessly, and inconceivably many kalpas
during which he reveres and honors them, always rejoicing,
and without ever experiencing even one mind-moment of weariness.

He single-mindedly practices mindfulness of all buddhas,
those immensely brilliant lamps shining throughout all worlds,
whereupon, of all the *tathāgatas* throughout the ten directions,
none fail to appear directly before him as if seen with his own eyes.

For inconceivably and measurelessly many kalpas,
he practices many different kinds of giving with a tireless mind, and,
for hundreds of thousands of myriads of *koti*s of multitudes of kalpas,
he cultivates all the other kinds of good dharmas, all in this same way.

After those *tathāgatas* pass into nirvāṇa,
he is tireless in making offerings to their *śarīra*
and, for all of them, using many different marvelous adornments,
he erects inconceivably many stupas and temples.

He makes them in incomparable and most excellent shapes,
adorned with jewel treasures and pure gold,
so towering in imposing height and size as to rival mountain kings,
creating them in countless hundreds of thousands of *koti*s of numbers.

Having made such offerings with pure-minded reverence,
he then also feels joyous delight and arouses beneficial intentions
to abide in the world for inconceivably many kalpas
to rescue and protect beings and enable them to gain liberation.

Completely aware that beings are all merely false perceptions,
he makes no discriminations with regard to any of them,
yet he is still able to skillfully distinguish beings' individual faculties
and everywhere bestow benefit for the many kinds of beings.

The bodhisattva cultivates and accumulates all meritorious qualities
which are vast, most excellent, and incomparable.

Fully realizing that an essential nature does not exist in any of them,
he still resolutely dedicates them all in this way.

He contemplates all dharmas with the most supreme wisdom,
realizes that, among them all, not even one dharma is ever produced,
and employs skillful means such as these in cultivating dedications
of his measureless and inexhaustible meritorious qualities.

Using these skillful means, he causes his mind to become so pure
that in everything he does, he becomes the equal of all *tathāgatas*.

Because the power of these skillful means is endless,
therefore his merit received as the result is ultimately inexhaustible.

He arouses the resolve to attain the unexcelled bodhi
that has nothing in the entire world upon which it depends
and that extends to all worlds throughout the ten directions
in which, in everything he does, he is entirely unimpeded.

All *tathāgatas* come forth into the world
because they wish to guide the minds of beings.

Contemplating them in accordance with the nature of their minds,
even searching to the ultimate, they still can never be apprehended.

All dharmas without exception
all enter into suchness and are devoid of any essential nature.
Dedicating with this purified eye,
he opens up those worlds' prisons of births and deaths.

Although he is able to cause all realms of existence to become pure,
he still makes no discriminations regarding any realms of existence.
He realizes the nature of all realms of existence is utterly nonexistent
and is thus caused to feel joyous delight with a purified mind.

As, in any single buddha land, he has nothing he depends on,
so too is this so of all buddha lands.

He also does not have any defiling attachment to conditioned dharmas
and knows those dharmas' nature has nothing to depend on.

In this way, he cultivates and succeeds in gaining all-knowledge,
and, in this way, he becomes adorned with unexcelled wisdom.
Because of this, all buddhas are therefore delighted.
These are the karmic works involved in the bodhisattva's dedications.

The bodhisattva single-mindedly recalls all buddhas'
unexcelled wisdom and skillful expedient means, thinking:
“Just as the buddhas, in all things, have nothing they depend on,
may I cultivate and perfect these meritorious qualities.”

He single-mindedly focuses on rescuing and protecting everyone
and on enabling them to leave behind the many kinds of bad karma.
In this way, he benefits all the many kinds of beings,
attentively reflecting on them and never abandoning them.

Dwelling on the wisdom grounds, preserving and protecting Dharma,
he does not choose to enter nirvāṇa by resorting to the other vehicles.
Rather, he wishes only to gain the Buddha's unexcelled path.
It is in this way that the bodhisattva practices skillful dedications.

He does not seize on any of the conditioned
and false phenomena about which beings speak.

Although he does not depend upon the path of words and speech,
neither does he become attached to remaining free of words.

All *tathāgatas* throughout the ten directions
fully comprehend all dharmas without exception.

Although they realize they are all empty and quiescent,
they still do not arouse thoughts obsessed with emptiness.

With a single adornment, they adorn everything,
yet still refrain from making discriminations about dharmas.

It is in this way that they awaken the many beings
to all as devoid of any nature and devoid of anything to contemplate.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that is the same as that of all buddhas? Sons of the Buddha, this bodhisattva-mahāsattva accords with all buddhas, the *bhagavats*, of the past, future, and present in his cultivation and training in the path of dedications. As he cultivates and trains in this manner in the path of dedications, whenever he perceives any form and so forth on through to whenever he perceives any touchable or dharma as object of mind, whether it be beautiful or repulsive, he does not either desire or dislike it. Rather his mind achieves a state of sovereign mastery in which it remains free of any fault, is vast, pure, joyful, pleased, and apart from all worrisome afflictions. His mind abides in supple pliancy and all his sense faculties experience clarity and coolness.

Sons of the Buddha, when the bodhisattva-mahāsattva experiences happiness of this sort, he then brings forth another thought in which he dedicates it to all buddhas, thinking:

May it be that, because of the roots of goodness I have now planted, I may enable the bliss of the buddhas to grow ever more superior, namely:

The inconceivable bliss in which the buddhas dwell;

The peerless bliss of the buddhas' *samādhis*;

The limitless bliss of their great kindness and compassion;

The bliss of all buddhas' liberations;

The bliss of their boundless great spiritual superknowledges;

The bliss of their most ultimately revered great sovereign masteries;

The bliss of their vast, ultimate, and measureless powers;

The bliss of their quiescence apart from all sensory awareness;

The bliss of their abiding in the unimpeded station's constant right meditative concentration; and

The unchanging bliss of engaging in non-dual practice.

Sons of the Buddha, after the bodhisattva-mahāsattva dedicates all his roots of goodness to the buddhas, he then also dedicates this very goodness to the bodhisattvas, that is:

To enable those who have not yet fulfilled their vows to succeed in completely fulfilling them;

To enable the minds of those whose minds have not yet become purified to become purified;

To enable those who have not yet completely fulfilled the *pāramitās* to succeed in completely fulfilling them;

To establish them in the vajra bodhi resolve;

To assist them in gaining irreversibility in their progress toward all-knowledge;

To enable them to never abandon great vigor in protecting the gateways to bodhi and all their roots of goodness;

To enable all beings to abandon pride in themselves, arouse the bodhi resolve, and thus fulfill all their wishes;

To establish them in the stations in which all bodhisattvas dwell;

To assist them in acquiring the bodhisattva's bright and sharp faculties; and

To assist them in cultivating roots of goodness and realizing all-knowledge.

Sons of the Buddha, after the bodhisattva-mahāsattva has dedicated his roots of goodness to the bodhisattvas in this way, he then also dedicates them to all beings, wishing that, by doing so, the roots of goodness of those beings including even those from the most minor acts such as seeing the Buddha, hearing the Dharma, or revering the *ārya* Sangha for only the instant of a finger snap may then allow them to leave behind all their obstacles, so that:

They will achieve complete fulfillment of mindfulness of the Buddha;

They will become mindful of the Dharma's skillful means;

They will become mindful of the venerability of the Sangha;

They will never become separated from the ability to see the Buddha;

They will attain purity of mind;

They will acquire the Dharma of all buddhas;

They will accumulate measureless virtue;

They will purify the spiritual superknowledges;

They will abandon thoughts of doubt in the Dharma; and

They will dwell in reliance on the teachings.

And just as he makes dedications for the sake of beings, so too does he also make dedications for the benefit of *śrāvaka* disciples and *pratyekabuddhas*, doing so in these same ways.

Moreover, in so doing, he wishes that all beings will forever leave behind the hell realms, the hungry ghost realms, the animal realms, the realms of King Yama, and all the other such wretched stations of existence, wishing too that they will further develop the resolve to attain unexcelled bodhi, that they will focus their minds on the diligent pursuit of the knowledge of all modes, that they will forever refrain from ever slandering the right Dharma of all buddhas, that they will acquire the happiness of the Buddha, that they will acquire purity of body and mind, and that they will realize all-knowledge.

Sons of the Buddha, it is entirely because of great vows that the bodhisattva-mahāsattva's roots of goodness, in their initiation, are rightly initiated, in their accumulation, they are rightly accumulated, and in their increasing, they are rightly increased to the point that they are all caused to become vast and completely fulfilled.

Sons of the Buddha, even when abiding as a householder within the home with spouse and children, the bodhisattva-mahāsattva never even briefly relinquishes the resolve to attain bodhi. With right mindfulness, he reflects on the realm of all-knowledge, liberates himself, and liberates them by enabling them to attain its ultimate realization.

Using excellent skillful means, he teaches those in his own family, enables them to enter the wisdom of the bodhisattva, and enables them to become ripened and gain liberation. Even though he dwells together with them, his mind remains free of attachments. He relies on his original great compassion as he abides in the householder's life and, because of the mind of kindness, accords with his wife and children in a way that represents no obstacle to the bodhisattva's path of purification.

Although the bodhisattva-mahāsattva may abide in the household life in which he works at various occupations, he still never even briefly abandons his resolve to attain all-knowledge, that is to say, whether it be when donning his clothing, tasting flavors, taking medicines, washing his face and rinsing out his mouth, applying skin salves, turning around to look at something, walking, standing, sitting, or lying down, in his physical, verbal, and mental actions, whether asleep or awake—in all such actions as these, his mind is always dedicating them to the path of all-knowledge. He concentrates on this and reflects on this, having no time in which he abandons this.

Because he wishes to benefit beings, he establishes himself in measureless great vows to attain bodhi, gathers numberless vast roots of goodness, diligently cultivates every kind of goodness, everywhere rescues everyone, forever abandons every form of arrogance or neglectfulness, and proceeds with decisive resolve toward the ground of all-knowledge, never intending to go in the direction of any other path. He always contemplates the bodhi of all buddhas, forever abandons all defiled dharmas, cultivates what all bodhisattvas train in, remains free of obstacles to the path to all-knowledge, dwells on the ground of all-knowledge, enjoys recitation and practice of the teachings, and uses measureless wisdom to accumulate all kinds of roots of goodness.

His mind refrains from affectionate fondness for anything in the world and also refrains from any defiled attachment to any of the practices in which he engages. He single-mindedly absorbs and upholds the teaching dharmas of all buddhas.

It is in this way that the bodhisattva resides within the householder's life, everywhere accumulates roots of goodness, enables them to grow, and dedicates them to the unexcelled bodhi of the buddhas.

Sons of the Buddha, at that time, even whenever the bodhisattva so much as gives a single morsel or grain of food to some animal, he makes this wish:

May it be that this will enable these beings to abandon the path of animal rebirth, benefiting them, making them happy, and ultimately bringing about their liberation by which they forever cross beyond the ocean of suffering, forever extinguish feelings of suffering, forever become rid of the mass of sufferings, and forever cut off sensations of suffering, accumulation of sufferings, actions producing suffering, the causes of suffering, the roots of suffering, and all circumstances involving suffering. May it be that all those beings will succeed in abandoning all such situations.

In this way, the bodhisattva single-mindedly focuses his mindfulness on all beings and, taking their roots of goodness as what is most important, dedicates them on their behalf to the attainment of the knowledge of all modes. From the time the bodhisattva first resolves to attain bodhi, he everywhere gathers in beings as he cultivates roots of goodness and dedicates them all, wishing to enable them to forever leave the wilderness of *samsāra*, to acquire all *tathāgatas'* unimpeded happiness, to escape from the ocean of afflictions, and to cultivate the path of the Buddha's Dharma.

With a mind of kindness that pervades and fills all places and a power of compassion that is vast, he everywhere enables everyone to acquire pure happiness, to preserve their roots of goodness, to draw close to the Buddha's Dharma, to escape from the realms of the *māras*, to enter the realm of the Buddha, to cut off the seeds of worldly existence, to plant the seeds for becoming a *tathāgata*, and to dwell within the Dharma that is the same in all three periods of time. The bodhisattva-mahāsattva dedicates all such roots of goodness he has planted, will plant, and now plants and also has this additional thought:

Just as the buddhas and bodhisattvas of the past practiced revering and making offerings to all buddhas, liberating beings, and enabling them to forever gain emancipation, diligently cultivating all roots of goodness, and then dedicating them all, doing so without any attachment, that is to say, without relying on form, while not attaching to feeling, without inverted perceptions, by not creating karmic formative factors, by not seizing on consciousnesses, by relinquishing the six sense bases, by not dwelling in worldly dharmas, and by delighting in transcending the world, doing so by knowing all dharmas as like empty space, as having no place from which they come, as not produced and not destroyed, as devoid of reality, and as free of defiling attachment, by abandoning all discrimination-based views, by remaining unmoved and unturned, by never erring, by never being damaged, by dwelling in the apex of reality, in the signless, apart from signs, in what has only a single sign, by deeply entering in these ways the nature of all dharmas, by always delighting in cultivating the roots of goodness of the universal gateways, and by seeing the congregations of all buddhas—just as all those *tathāgatas* of the past dedicated their roots of goodness, so too do I also practice dedications, understanding dharmas such as these, realizing dharmas such as these, relying on dharmas such as these, resolving to cultivate, to not contradict the marks of dharmas, to know what is cultivated as like a conjuration, as like a reflection, as like the moon reflected in the water, as like images in a mirror, and as mere appearances created by the conjunction of causes and conditions, doing so all the way to the point of reaching the ultimate ground of the Tathāgata.

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought:

Just as, when all buddhas of the past cultivated the bodhisattva practices, they dedicated all their roots of goodness in this way, and just as those of the future shall do so and those of the present

now also do so, so too should I now also resolve, in the same way as all those buddhas, to dedicate all roots of goodness with foremost dedications, supreme dedications, the most supreme dedications, superior dedications, unexcelled dedications, incomparable dedications, dedications unequaled by the unequaled, peerless dedications, unmatched dedications, honorable dedications, marvelous dedications, equal dedications, right and straightforward dedications, dedications possessed of great meritorious qualities, vast dedications, good dedications, pure dedications, dedications for abandoning what is wrong, and dedications for not following what is wrong.

After the bodhisattva has used his roots of goodness to practice right dedications in these ways, he perfects the purification of physical, verbal, and mental deeds, dwells in the bodhisattvas' stations, remains free of all faults, cultivates good deeds, abandons physical and verbal bad actions, maintains a mind free of flaws or defilements, cultivates the acquisition of all-knowledge, dwells in the vast mind, realizes all dharmas have nothing that they do, abides in the world-transcending Dharma, remains unsullied by worldly dharmas, distinguishes and completely knows the countless varieties of karmic actions, perfects the skillful expedient means for making dedications, and forever extricates the roots of all grasping and attachment.

Sons of the Buddha, this is what constitutes the third of the bodhisattva-mahāsattva's dedications, the dedication that is the same as that of all buddhas. The bodhisattva-mahāsattva who abides in the use of this dedication deeply enters into the works of all *tathāgatas*, progresses toward the acquisition of the supremely marvelous meritorious qualities of the Tathāgata, enters the realm of profound and pure wisdom, never abandons the works of all bodhisattvas, is well able to distinguish clever and marvelous skillful means, enters the deep Dharma realm, well knows the sequences involved in the bodhisattva's cultivation, enters the lineage of the buddhas, and uses clever skillful means to distinguish and completely know all the measurelessly and boundlessly many dharmas. Although he repeatedly manifests bodies born into the world, his mind remains free of any attachment to worldly dharmas.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

All those bodhisattva-mahāsattvas
cultivate the dharmas of dedication of the buddhas of the past
and also train in what is practiced
by all the Master Guides of both the future and the present.

They find happiness in all their spheres of experience,
are praised by all the buddhas, the *tathāgatas*,
and use their vast radiance and purified eyes
in making dedications to realization of the greatly astute wisdom.

All of the bodhisattva's different kinds of physical sense faculty bliss
as well as that of his eyes, ears, nose, and tongue—
All such measureless and supremely sublime bliss,
he dedicates it all to all the Most Supreme Ones.

All the many good dharmas of the world
as well as those perfected by all *tathāgatas*
are all without exception collected by him
and then entirely used to joyfully accord with and benefit beings.

All the different kinds of things in which those in the world rejoice
are now used here in making dedications for the sake of beings,
wishing thereby to enable all the many beings
to completely fulfill all the bliss of the Lion Among Men.

The many different kinds of bliss known and seen
by all *tathāgatas* throughout all lands—
He wishes to enable all beings to acquire them all
and then become great bright lamps who illuminate the world.

The supremely marvelous types of bliss acquired by the bodhisattva
are all dedicated to the many kinds of beings.
Although he dedicates them to benefit the many kinds of beings,
he still has no attachment to his dedications.

As the bodhisattva cultivates these dedications,
he arouses his measureless mind of great compassion:
“May I be able to cultivate and completely fulfill
all the qualities of dedication like those cultivated by the Buddha.

The sublime bliss of the vehicle leading to all-knowledge
such as has been perfected by all the Most Supreme Ones,
as well as the measureless bliss arising from the bodhisattva practices
that I have practiced in the world,

the peaceful bliss when manifesting entry into the many destinies,
and the quiescent bliss born of constantly guarding sense faculties—
All of these I dedicate to the many kinds of beings,
to enable them all to cultivate and perfect unexcelled wisdom.”

It is not that body, speech, or mind themselves are his karma,
nor is it the case that it exists apart from these.

He only uses them as expedients to extinguish delusion's darkness.
It is in this way that he cultivates and realizes unexcelled wisdom.

All the practices and actions cultivated by the bodhisattva,
his accumulation of measureless supreme meritorious qualities,
his birth in the family of the buddhas by following after the Tathāgata,
and his undisturbed quiescence—he rightly dedicates them all.

He attracts and takes in all beings
in all worlds throughout the ten directions
and dedicates all his roots of goodness to them,
wishing to enable them to fully attain peaceful and secure bliss.

He does not seek to acquire benefit for himself.
Rather, he wishes to enable everyone to be happy.

He never even briefly gives rise to a mind of conceptual proliferation,
for he only contemplates all dharmas as empty and devoid of self.

All those true sons of the Buddha he has seen together with
the countless Most Supreme Ones throughout the ten directions—
He dedicates all his roots of goodness to them,
wishing to enable them to swiftly realize unexcelled enlightenment.

With a mind of equal regard for them all without exception,
he gathers in all sentient beings residing in all worlds,
thinking: “May it be that, through all the good works I have practiced,
those beings may be enabled to swiftly accomplish buddhahood.”

“As for all the countless and boundlessly many great vows
expounded on by the Unexcelled Guides,
may all sons of the Buddha be able to attain purity and,
adapting to being’s mental dispositions, completely fulfill them all.”

Contemplating all worlds throughout the ten directions,
he bestows his meritorious qualities on them all,
wishing to enable them all to possess marvelous adornments.
In this way, the bodhisattva trains in making dedications.

His mind is not devoted to the assessment of dual dharmas,
for he only constantly fully comprehends dharmas as non-dual.
As to whether dharmas are dual or are non-dual,
he remains ultimately free of any attachments in such matters.

All the worlds throughout the ten directions
are but discriminations in beings’ perceptions.
Whether by perception or non-perception, nothing is apprehensible.
It is in this way that he fully comprehends all perceptions.

If those bodhisattvas have already achieved purity in physical deeds,
then their minds are pure and free of flaws or defilements.
If their verbal karma has already become purified and free of all faults,
one should know that their minds are pure and free of all attachments.

He is single-minded in right mindfulness of the buddhas of the past and also bears in mind all the Master Guides of the future as well as the present's most revered ones among devas and humans as he trains himself in all the dharmas they have taught.

All *tathāgatas* throughout the three periods of time possess wisdom, clear comprehension, and unimpeded minds. Because he wishes to be able to benefit beings, he dedicates his many accumulated works so they may gain bodhi.

Those of foremost wisdom, vast wisdom, wisdom free of falseness, wisdom free of inverted views, equal and genuine wisdom, pure wisdom, and most supreme wisdom all explain this in this way.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that reaches everywhere? Sons of the Buddha, when this bodhisattva-mahāsattva is cultivating all roots of goodness, he reflects in this manner:

May the power of the meritorious qualities associated with these roots of goodness reach everywhere. Just as the apex of reality has no place it does not reach as it reaches all things, reaches all worlds, reaches all beings, reaches all lands, reaches all dharmas, reaches all of empty space, reaches all three periods of time, reaches all that is either conditioned or unconditioned, and reaches the sounds of all speech, may it be that these roots of goodness also in this same way everywhere reach the places in which the *tathāgatas* dwell to serve as an offering to all buddhas of the three periods of time, facilitating the complete fulfillment of what was vowed by the buddhas of the past, facilitating the perfectly replete adornments of all buddhas of the future, and enabling all buddhas of the present as well as their lands and congregations at their sites of enlightenment to everywhere fill empty space and the Dharma realm.

May it be that, due to the great awesome power of resolute faith, due to the unimpeded nature of vast wisdom, and due to the dedication of all roots of goodness, that this will then provide offerings equal to the offerings of the devas which completely fill all the countless and boundless many worlds.

Sons of the Buddha, the bodhisattva-mahāsattva also has this thought:

The buddhas, the *bhagavats*, are everywhere present throughout all of empty space and the Dharma realm in the ineffable number of all world systems and worlds throughout the ten directions created by the many different kinds of karma, including in the

ineffable number of buddha lands, in buddha realms, in many different kinds of worlds, in measureless worlds, in worlds without boundaries, in swirling worlds, in laterally facing worlds, in upright worlds, in inverted worlds, and in all the other kinds of worlds such as these in which they appear and dwell for the duration of their life spans during which they display many different kinds of spiritual superknowledges and transformations. There are bodhisattvas there who, for the sake of beings capable of being taught, use the power of their supreme understanding to manifest as *tathāgatas* who appear in the world and, with their wisdom that extends to all places, they everywhere reveal the *tathāgatas'* measureless masterful spiritual powers.

The Dharma body pervasively reaches all places without distinction and everywhere equally enters the entire Dharma realm. The *tathāgata-garbha* body is neither produced nor destroyed, yet, through the use of skillful means, they appear everywhere in the world, realizing the true nature of dharmas because they have transcended all things, attaining irreversibility because of their unimpeded power, and because they have been born into the lineage of the *tathāgatas* possessed of unimpeded vision and vast awe-inspiring qualities.

Sons of the Buddha, the bodhisattva-mahāsattva wishes through using all the roots of goodness he has planted to make offerings to all *tathāgatas*, offerings consisting of the many marvelous flowers as well as the many kinds of marvelous incense, garlands, canopies, banners, pennants, robes, lamps, candles, and all other kinds of adornments, also making such offerings to buddha images, stupas, and temples in this same way. Using these roots of goodness, he performs dedications such as these, that is: undistracted dedications, single-minded dedications, self-initiated dedications, reverential dedications, unwavering dedications, nonabiding dedications, independent dedications, dedications free of any conception of the existence of any being, dedications free of any agitated or competitive thoughts, and quiescent-minded dedications. He then also reflects in this way:

Throughout the Dharma realm and the realm of empty space and throughout all kalpas of the past, future, and present, all the buddhas, the *bhagavats*, acquire all-knowledge and become enlightened. With countless names, each different, at many different times, they manifest attainment of right enlightenment and they all dwell for the duration of their life span, to the very end of future time. Every one of them takes the Dharma realm's adornments as

their own adornments. The congregations at their sites of enlightenment are pervasively present throughout all lands of the entire Dharma realm. As befits the time, they appear in the world and perform the works of the buddhas.

I everywhere dedicate my roots of goodness to all the above-mentioned buddhas, all the *tathāgatas* such as these, wishing to be able to present reverential offerings to them all of numberless fragrant canopies, numberless fragrant banners, numberless fragrant pennants, numberless fragrant awnings, numberless fragrant nets, numberless fragrant images, numberless fragrant lights, numberless fragrant flaming lights, numberless fragrant clouds, numberless fragrant seats, numberless fragrant walking meditation grounds, numberless fragrant dwelling places, numberless fragrant worlds, numberless fragrant mountains, numberless fragrant oceans, numberless fragrant rivers, numberless fragrant trees, numberless fragrant robes, numberless fragrant lotus flowers, numberless fragrant palaces, measureless floral canopies, and, to extensively describe it, even up to measurelessly many flower-laden palaces and boundlessly many garland-adorned canopies, and, to extensively describe it, even up to boundlessly many garland-adorned palaces, incomparably many perfumed canopies, and, to extensively describe it, even up to incomparably many perfumed palaces, and innumerable many powdered incense canopies, and, to extensively describe it, even up to innumerable powdered incense palaces and indescribably many robe-decorated canopies, and, to extensively describe it, even up to indescribably many robe-decorated palaces and inconceivably many jeweled canopies, and, to extensively describe it, even up to inconceivably many jeweled palaces and immeasurably many lamplight canopies, and, to extensively describe it, even up to immeasurably many lamplight palaces and ineffably many adornment canopies, and, to extensively describe it, even up to ineffably many adornment palaces and an ineffable-ineffable number of *maṇi* jewel canopies and an ineffable-ineffable number of *maṇi* jewel banners, and, of this same sort, *maṇi* jewel pennants, *maṇi* jewel awnings, *maṇi* jewel nets, *maṇi* jewel images, *maṇi* jewel lights, *maṇi* jewel flaming lights, *maṇi* jewel clouds, *maṇi* jewel seats, *maṇi* jewel walking meditation grounds, *maṇi* jewel dwelling places, *maṇi* jewel *kṣetras*, *maṇi* jewel mountains, *maṇi* jewel oceans, *maṇi* jewel rivers, *maṇi* jewel trees, *maṇi* jewel robes, *maṇi* jewel lotus flowers, and *maṇi* jewel palaces, all of which are present in ineffable-ineffable numbers. In this same way, in every one of those realms, there are numberless railings, numberless palaces, numberless

towers, numberless gateways, numberless crescent-shaped openings, numberless enemy-repelling portals, numberless windows, numberless pure jewels, and numberless adornments.

May it be that, [by these dedications], all those worlds are caused to become purified and all those beings are enabled to gain emancipation, to dwell on the ground of the ten powers, and to acquire unimpeded Dharma light with respect to all dharmas. May all beings be enabled to perfect their roots of goodness, to become trained, to have minds as measureless as the realms of empty space, to go to all *kṣetras* and yet have no place to which they go, to enter all lands, making gifts of all good dharmas, to always succeed in seeing the Buddha, to plant all kinds of roots of goodness, to achieve success in the Great Vehicle, to refrain from attachment to any dharmas, to perfect the many kinds of goodness, to establish themselves in measureless practices, to everywhere enter all the boundless Dharma realms, to perfect all buddhas' powers of the spiritual superknowledges, and to acquire the Tathāgata's wisdom of all-knowledge.

Just as non-self comprehensively includes all dharmas, may my own [dedications of] roots of goodness also do so by:

Comprehensively including all buddhas, the *tathāgatas*, without exception by making offerings to them all;

Comprehensively including all the measureless dharmas by being able to be unimpeded in awakening to and entering them all;

Comprehensively including the community of all bodhisattvas by ultimately developing the same roots of goodness as theirs;

Comprehensively including all the bodhisattva practices by completely fulfilling them all through the power of original vows;

Comprehensively including the Dharma light of all bodhisattvas by being unimpeded in fully comprehending all dharmas;

Comprehensively including all buddhas' powers of the spiritual superknowledges by completely perfecting measureless roots of goodness;

Comprehensively including all buddhas' powers, fearlessnesses, and development of the immeasurable minds by fulfilling them all;

Comprehensively including the bodhisattva's samādhis, types of eloquence, and *dhāraṇī* gateways by being well able to completely illuminate the dharma of non-duality;

- Comprehensively including all buddhas' skillful expedient means by revealing the Tathāgata's great spiritual powers;
- Comprehensively including all buddhas of the three periods of time, their descent to take birth, attainment of enlightenment, turning of the wheel of right Dharma, training beings, and entering *pārinirvāṇa*, this by respectfully making offerings to all of them everywhere;
- Comprehensively including all worlds of the ten directions by accomplishing the ultimate purification of all buddha *kṣetras*;
- Comprehensively including all vast kalpas by appearing within them, ceaselessly cultivating the bodhisattva practices;
- Comprehensively including the beings in all the destinies of rebirth by manifesting the taking on of births in all of them;
- Comprehensively including all the realms of beings by completely fulfilling the practices of Samantabhadra Bodhisattva;
- Comprehensively including all delusions and habitual karmic propensities by using skillful means to enable the purification of them all;
- Comprehensively including the countless different faculties of all beings by completely knowing them all;
- Comprehensively including the understandings and desires of all beings by enabling them to abandon defilement and attain purity;
- Comprehensively including all the practices used to teach beings by manifesting bodies adapted to whatever is fitting for them;
- Comprehensively including all paths used in responding to beings by entering all realms of beings; and
- Comprehensively including the nature of all *tathāgatas'* wisdom by protecting and preserving the teachings of all buddhas.

Sons of the Buddha, when the bodhisattva-*mahāsattva* is dedicating all his roots of goodness in these ways, he uses the inapprehensibility of anything at all as a skillful means. He does not distinguish karmic rewards within actions and does not distinguish actions within karmic rewards. Although he remains free of such discriminations, he still everywhere enters the Dharma realm.

Although he has nothing whatsoever that he does, he still constantly abides in roots of goodness. Although he has nothing whatsoever he initiates, he still diligently cultivates supreme dharmas. He does not place trust in any dharma and yet he is still able to deeply enter them. Although he does not attribute existence to dharmas, he still completely knows and perceives them. Whether they be created or uncreated, they are all inapprehensible. He knows the nature of all dharmas is for them to never have any inherent existence of their own. Although he perceives all dharmas, there is still nothing at all that he perceives. He everywhere knows everything and yet has nothing whatsoever that he knows.

It is in this way that the bodhisattva fully comprehends spheres of experience and knows that all dharmas take causes and conditions as their origin. He sees the Dharma body of all buddhas and, in so doing, he arrives at the defilement-transcending apex of reality of all dharmas. He completely understands the world as being like magical transformations and clearly comprehends beings in terms of but a single dharma, that of having a non-dual nature. [Even so], he does not dispense with the use of skillful expedient means in the realm of karmic actions. In the realm of conditioned dharmas, he reveals the dharma of the unconditioned, and yet, in so doing, does not extinguish their conditioned signs. In the realm of unconditioned dharmas, he reveals conditioned dharmas and yet does not make discriminations regarding their sign of being unconditioned. It is in this way that the bodhisattva contemplates all dharmas as ultimately quiescent.

He completely develops all pure roots of goodness and yet still arouses the resolve to rescue and protect beings. Through his wisdom, he possesses a clearly penetrating comprehension of the ocean of all dharmas and constantly delights in cultivating the dharmas by which one abandons delusion. He has already completely developed the world-transcending meritorious qualities and no longer cultivates or trains in worldly dharmas. He acquires the purified wisdom eye, abandons the cataracts of delusion, and uses excellent skillful means in cultivating the path of dedications.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, he accords with the mind of all buddhas. He purifies all buddha lands, teaches and ripens all beings, completely absorbs and upholds all dharmas of the Buddha, serves as the most superior of merit fields for all beings, acts as the wise guide for all the [caravans of] traders, and becomes the sun of purity for the entire world. Every one of his roots of goodness

completely pervades the Dharma realm and is able to rescue and protect all beings and enable them all to purify and become completely replete in the meritorious qualities.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways:

He is able to protect and preserve the lineage of all buddhas;
 He is able to ripen all beings to maturity;
 He is able to purify all lands;
 He is able to refrain from damaging anyone's karma;
 He is able to completely know all dharmas;
 He is able to equally contemplate all dharmas as non-dual;
 He is able to go everywhere throughout the worlds of the ten directions;
 He is able to completely penetrate the apex of reality apart from desire;
 He is able to completely develop pure resolute faith; and
 He is able to become fully possessed of clear and sharp faculties.

Sons of the Buddha, this is what constitutes the fourth of the bodhisattva-mahāsattva's dedications, the dedication that reaches everywhere. When the bodhisattva-mahāsattva abides in this dedication:

He acquires physical actions that reach everywhere by which he is everywhere able to respond by appearing in all worlds;
 He acquires verbal actions that reach everywhere by which he expounds the Dharma in all worlds;
 He acquires mental actions that reach everywhere by which he absorbs and upholds the Dharma proclaimed by all buddhas;
 He acquires the spiritual superknowledge of psycho-physical travel that reaches everywhere by which he adapts to beings' minds and goes forth in response to them all;
 He acquires wisdom concordant with realizations that reaches everywhere by which he is everywhere able to fully comprehend all dharmas;
 He acquires complete-retention [*dhāraṇī* formulae] and eloquence that reaches everywhere by which he adapts to beings' minds and causes them to feel happy;
 He acquires entry into the Dharma realm that reaches everywhere by which he everywhere enters all worlds even within a single pore;
 He acquires a pervasively penetrating body that reaches everywhere by which he everywhere enters the bodies of all beings through entering the body of but a single being;

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

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

Sons of the Buddha, the bodhisattva-mahāsattva who acquires the dedication that reaches everywhere is able to dedicate his roots of goodness in ways such as these.

Then, assisted by the Buddha's awesome spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and spoke these verses:

In all inward and outward worlds,
the bodhisattva remains free of all attachments,
yet does not abandon actions beneficial to beings.
The great eminence cultivates wisdom such as this.

In all lands throughout the ten directions,
he has nothing on which he depends and nothing in which he abides.
He does not seize on livelihoods or the many other such dharmas
and also does not wrongly give rise to any discriminations.

He everywhere attracts all beings without exception
throughout the worlds of the ten directions
even as he contemplates their essential nature as entirely nonexistent
and practices dedications which reach everywhere.

He everywhere gathers conditioned and unconditioned dharmas,
but does not form erroneous conceptions about them
just as [he also does not do so] with regard to worldly dharmas.
Just so did the Lamp that Illuminates the World become awakened.

All actions and practices cultivated by the bodhisattva
are each different in their superior, middling, and lesser types.
He dedicates all such roots of goodness
to all those *tathāgatas* throughout the ten directions.

The bodhisattva's dedications reach the far shore of perfection.
Following the Tathāgata in his training, he perfects all [practices].
Constantly using sublime wisdom, he skillfully deliberates
and thus fully embodies the human realm's most supreme Dharma.

He everywhere dedicates his pure roots of goodness
to benefiting the many confused beings, never abandoning them.
Thus he enables all beings to succeed
in becoming unexcelled lamps illuminating the world.

He never discriminates among or seizes on the existence of beings,
nor does he indulge false conceptions in his mindfulness of dharmas.

Although he is free of defiling attachments to the world,
he still never abandons any sentient beings.

The bodhisattva always delights in the dharma of quiescence
and, by according with that, succeeds in reaching the realm of nirvāṇa.
He still never abandons the paths of beings
and thus acquires sublime wisdom such as this.

The bodhisattva never makes discriminations regarding karma,
nor does he seize on or attach to any karmic rewards or retributions.
Given that all worlds are produced through conditioned arising,
it is not apart from causes and conditions that he sees all dharmas.

He deeply enters spheres of experience such as these,
and yet he does not form discriminations regarding them.

The master tamer of all beings,
fully understanding this, skillfully practices dedications.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication of an inexhaustible treasury of meritorious qualities? Sons of the Buddha, this bodhisattva-mahāsattva dedicates:

The roots of goodness arising from repentance and riddance of all heavy karmic obstacles;

The roots of goodness arising from revering all buddhas of the three periods of time;

The roots of goodness arising from entreating and requesting all buddhas to teach the Dharma;

The roots of goodness arising from hearing the buddhas teach the Dharma, cultivating it with intense diligence, and awakening to its inconceivably vast realms;

The roots of goodness arising from rejoicing in all roots of goodness of all buddhas and all beings of the past, future, and present;

The roots of goodness arising from this bodhisattva's knowing and generating thoughts of rejoicing in the inexhaustible roots of goodness of all buddhas of the past, future, and present, the roots of goodness of the community of all bodhisattvas created by their intensely diligent cultivation, and the roots of goodness of all buddhas of the three periods of time by their realization of the right and perfect enlightenment, their turning of the wheel of right Dharma, and their training of beings; and

The roots of goodness arising from rejoicing in [the merit of] all buddhas of the three periods of time from the time they first resolve to attain bodhi, cultivate the bodhisattva practices, and

attain the utmost right enlightenment, including their manifesting the appearance of entering *parinirvāna*, and, after their *parinirvāna*, their right Dharma's remaining in the world until it finally becomes completely extinguished.

[Rejoicing] in this way, the bodhisattva brings to mind all the vast roots of goodness of countless different kinds such as these related to the ineffable number of spheres of action of all buddhas, his own spheres of action, and the unimpeded spheres of action related to bodhi, including all those he has accumulated, all those related to his resolute faith, all those related to his rejoicing [in the merit of others], all those he has brought to perfect fulfillment, all those he has completely developed, all those he has cultivated, all those he has acquired, all those of which he is aware, all those he has accumulated, and all those he has increased. He then dedicates all [these roots of goodness] to the adornment of the lands of all buddhas, including such places as all those in all worlds in which, throughout the boundlessly many kalpas of the past, all *tathāgatas* have previously traveled, that is to say all the measurelessly and innumerablely many world systems of the buddhas, all those places known by the buddhas' knowledge, and all those places of which the bodhisattvas have been aware and which their great resolve has embraced, thus adorning those buddha *kṣetras*.

[These include] those places that have flowed forth from and been guided along by pure deeds, those that have been created in responding to beings, those that have been manifested by the spiritual powers of the Tathāgata, those that have been established by the pure actions arising from the appearance of the buddhas in the world, those that have appeared due to the marvelous practices of Samantabhadra Bodhisattva, and those in which all buddhas have attained enlightenment and have manifested all different kinds of masterful spiritual powers.

These include those buddha lands that will acquire pure adornments and meritorious qualities which will be acquired until the very bounds of the future by all the *tathāgatas*, those worthy of offerings, those of right and universal knowledge who will come to dwell everywhere throughout the Dharma realm when they attain enlightenment. Throughout the Dharma realm and the realms of empty space, they will be boundless, borderless, infinite, and endless. They will all be produced by the wisdom of the *tathāgatas* and adorned with countless marvelous precious things, namely all kinds of incense adornments, all kinds of flower adornments, all kinds of robe adornments, all kinds of adornments consisting of treasures

of meritorious qualities, all kinds of buddha power adornments, and all kinds of buddha land adornments in which the *tathāgatas* will dwell and in which there will dwell inconceivable pure congregations of those with the previous-life causal affinities of joint practice who, in the future, will attain right enlightenment after having been brought to complete development by all buddhas.

These things are not visible by those abiding in the world, for only one with the bodhisattva's purified eyes would be able to illuminate and see them. Bodhisattvas of this sort possess great awesome virtue. They have planted roots of goodness in past lives and know all dharmas as like mere conjurations or like magical transformations. They everywhere practice bodhisattva's pure karmic deeds and enter inconceivable masterful samādhis and skillful expedient means. They are able to accomplish the works of the Buddha and emanate the light of the Buddha which is unlimited in its ability to everywhere illuminate the world.

So too do all buddhas, the *bhagavats*, of the present all also adorn worlds in this way, worlds possessed of measureless forms and characteristics and measureless light and colors, all of which reach their complete development because of their meritorious qualities. They are adorned with countless kinds of incense, countless jewels, countless trees, numberless kinds of adornments, numberless palaces, and numberless sounds.

In accordance with good spiritual guides with whom they have causal affinities from previous lives, they manifest all kinds of endless and inexhaustible adornments of meritorious qualities, in particular all kinds of incense adornments, all kinds of garland adornments, all kinds of powdered incense adornments, all kinds of jewel adornments, all kinds of pennant adornments, all kinds of jeweled silk embroidery adornments, all kinds of jeweled railing adornments, *asamkhyeyas* of gold net adornments, *asamkhyeyas* of river adornments, *asamkhyeyas* of cloud and rain adornments, and *asamkhyeyas* of musical performances with the playing of marvelous sounds.

Measurelessly and innumerabley many other adornments such as these adorn all the buddha lands within the worlds throughout the ten directions of the Dharma realm and the realm of empty space, all of which adornments are produced through all kinds of different karmic deeds, all of which are completely known to the buddhas and all of which are broadly proclaimed by the buddhas, that is: adorned buddha lands, pure buddha lands, equanimous buddha lands, marvelously fine buddha lands, buddha

lands of awesome virtue, vast buddha lands, happy buddha lands, indestructible buddha lands, endless buddha lands, measureless buddha lands, unmoving buddha lands, buddha lands free of fear, radiant buddha lands, buddha lands free of opposition, delightful buddha lands, pervasively radiant buddha lands, buddha lands with excellent adornments, buddha lands of refined beauty, marvelously exquisite buddha lands, foremost buddha lands, supreme buddha lands, extraordinarily supreme buddha lands, most supreme buddha lands, ultimately supreme buddha lands, excellent buddha lands, unexcelled buddha lands, incomparable buddha lands, peerless buddha lands, and buddha lands indescribable even by analogy.

The bodhisattva-mahāsattva resolves to dedicate his roots of goodness to using all the adornments of all buddha lands such as these of the past, the future, and the present, wishing to use all the pure adornments such as these of all the lands of all the buddhas of the past, future, and present to adorn a single world so that it will be adorned in just the same way that all those adornments are perfected, purified, collected, manifested, marvelously arrayed, and sustained in all those other buddha lands. And just as he vows to do this in a single world, so too does he vow to also fully adorn all worlds with all the different kinds of adornments present in the buddha lands of all buddhas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva also uses his roots of goodness to make dedications such as these:

May it be that all those buddha lands to which I devote such cultivation will be filled with great bodhisattvas, that all those bodhisattvas will have an essential nature that is genuine, that they will be possessed of penetrating wisdom with which they will be well able to make distinctions regarding all worlds and realms of beings, that they will deeply enter the Dharma realm and the realm of empty space, that they will have abandoned all delusion, that they will perfect mindfulness of the Buddha, mindfulness of the genuine and inconceivable Dharma, and mindfulness of the Sangha as measureless and pervasively present everywhere while also remaining mindful of relinquishing, that they will be round and full suns of the Dharma whose wisdom light everywhere illuminates so that their vision is unimpeded, that they will be born from non-attainment and will bring forth all dharmas of the Buddha, that they will be lords of the many supremely excellent roots of goodness, that they will have produced the resolve to attain unexcelled bodhi, that they will dwell in the Tathāgata's powers and progress toward all-knowledge, that they

will demolish all the works of the *māras*, that they will purify the realms of beings, that they will deeply penetrate the nature of dharmas, that they will forever abandon inverted views, and that their roots of goodness and great vows will not have been made in vain.

May bodhisattvas such as these fill up those lands, being born in such places, possessed of virtues such as these, always accomplishing the Buddha's works, acquiring the pure light of the Buddha's bodhi, possessing the knowledge of the Dharma realm, manifesting the powers of the spiritual superknowledges, filling up the entire Dharma realm with a single body, acquiring great wisdom, entering the sphere of practice of those possessed of all-knowledge, being well able to distinguish the countless and boundless meanings of all statements throughout the Dharma realm, being free of any attachments in any *kṣetras* and thus being able to appear everywhere in all buddha lands, having minds like space that have nothing they depend on and thus being able to distinguish everything in the entire Dharma realm, being well able to enter and emerge from inconceivably many extremely deep *samādhis*, progressing toward all-knowledge, dwelling in all buddha *kṣetras*, acquiring the powers of all buddhas, explaining and expounding on *asamkhyeyas* of dharmas and thus remaining fearless in doing so, according with the roots of goodness of all buddhas of the three periods of time, everywhere illuminating the Dharma realm of all *tathāgatas*, being able to absorb and uphold all the dharmas of all buddhas, knowing *asamkhyeyas* of language dharmas, being well able to expound with inconceivably many different spoken languages, entering into the unexcelled ground of the Buddha's sovereign masteries, being unimpeded in traveling to all worlds everywhere throughout the ten directions, practicing the dharmas of noncontentiousness and having nothing on which they depend while remaining free of discriminations, cultivating an increasingly vast bodhi resolve, acquiring knowledge of skillful means, thoroughly knowing the meanings of statements, and being able to accord with correct sequence in explaining and expounding on those meanings.

May it be that great bodhisattvas such as these will be enabled to adorn those lands, will fill them, will be distributed throughout them, will harmoniously abide there as they are established in them, will practice permeating cultivation that is the most ultimate form of permeating cultivation, will attain unalloyed purity that is the most ultimate kind of unalloyed

purity, and will harmoniously and peacefully abide in quiescence within them.

May it be that in every single place even in a single buddha *kṣetra*, there will be numberlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, indescribably many, inconceivably many, immeasurably many, ineffably many, ineffably-ineffably many such great bodhisattvas who fill up all places everywhere, and may it be that just as this is so in one region, so too will it also be so in all other regions. And may it be that, just as this is the case in a single buddha *kṣetra*, it will also be the case in just the same way in all buddha *kṣetras* throughout all of empty space everywhere in the Dharma realm.

Sons of the Buddha, [in the furtherance of skillful means], the bodhisattva-mahāsattva dedicates all his roots of goodness [in these ways]:

As a skillful means, he dedicates them to all buddha *kṣetras*;
As a skillful means, he dedicates them to all bodhisattvas;
As a skillful means, he dedicates them to all *tathāgatas*;
As a skillful means, he dedicates them to the bodhi of all buddhas;
As a skillful means, he dedicates them to all vast vows;
As a skillful means, he dedicates them to all essential paths of emancipation;
As a skillful means, he dedicates them to the purification of all realms of beings;
As a skillful means, he dedicates them to always seeing all buddhas appear in the world in all worlds;
As a skillful means, he dedicates them to always seeing the life span of the Tathāgata as measureless; and
As a skillful means, he dedicates them to always seeing all buddhas everywhere throughout the Dharma realm turning the unimpeded and irreversible wheel of the Dharma.

Sons of the Buddha, when this bodhisattva-mahāsattva dedicates all his roots of goodness in these ways, because he enters all buddha lands, all buddha *kṣetras* are purified, because he goes to all realms of beings, all bodhisattvas are purified, and because he wishes for the buddhas to appear in all buddha lands, the bodies of all *tathāgatas* then majestically appear in all buddha lands throughout the Dharma realm.

Sons of the Buddha, by means of peerless dedications such as these, the bodhisattva-mahāsattva progresses toward all-knowledge. His mind is vast, like empty space, and unlimited. He enters the inconceivable and realizes that all karmic actions as well as

their corresponding rewards and retributions are all quiescent. His mind is always equanimous, boundless, and everywhere able to enter the entire Dharma realm.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in this way:

He does not discriminate the existence of a self or belongings of a self;

He does not discriminate the existence of the Buddha or the Dharma of the Buddha;

He does not discriminate the existence of *kṣetras* or their purification;

He does not discriminate the existence of beings or their training;

He does not discriminate the existence of actions or their karmic rewards and retributions;

He does not become attached to thought or whatever arises from thought;

He does not deny the existence of causes and does not deny the existence of their effects;

He does not seize on phenomena and does not seize on dharmas;

He does not claim that *samsāra* [necessarily] involves the existence of discriminations and he does not claim that *nirvāṇa* is constantly quiescent; and

He does not claim that the Tathāgata realizes the realm of the buddha, for not even the slightest dharma can coexist with the Dharma.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in these ways, he gives all his roots of goodness to all beings to bring about their definite ripening and to teach them equally, doing so in a manner that is signless, free of conditions, free of any judgment, and free of any falseness while also abandoning all discriminations, grasping, and attachments.

After the bodhisattva-mahāsattva makes dedications in this way, he then acquires endless roots of goodness, which is to say:

He acquires endless roots of goodness because he is mindful of all buddhas of the three periods of time;

He acquires endless roots of goodness because he is mindful of all bodhisattvas;

He acquires endless roots of goodness because he purifies all buddha *kṣetras*;

He acquires endless roots of goodness because he purifies all realms of beings;

He acquires endless roots of goodness because he deeply enters the Dharma realm;

He acquires endless roots of goodness because he cultivates the immeasurable minds to the point that they are commensurate with the realm of empty space;

He acquires endless roots of goodness because he deeply understands the sphere of action of all buddhas;

He acquires endless roots of goodness because he diligently cultivates the works of the bodhisattva; and

He acquires endless roots of goodness because he completely comprehends the three periods of time.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness in these ways:

He comprehends that all realms of beings have no beings in them;

He understands that all dharmas are free of any life span;

He knows all dharmas have no creator;

He has awakened to all dharmas as having no *pudgala*;

He comprehends all dharmas as free of any anger or contentiousness;

He contemplates all dharmas as arising from conditions and as having no place where they dwell;

He knows all things have nothing on which they depend;

He comprehends that all *kṣetras* have no place in which they abide;

He contemplates all bodhisattva practices as also having no location; and

He perceives that all objective spheres of experience are all non-existent.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in these ways, his eyes never see any impure buddha *kṣetra*, nor do they see any being possessed of differentiating signs. For him, there is not even the slightest dharma that is penetrated by wisdom, nor is there even the slightest sort of wisdom that then penetrates any dharma. He understands that it is not the case that the body of the Tathāgata is like empty space because it is perfectly complete in all the meritorious qualities and countless sublime dharmas and because it everywhere enables beings to accumulate roots of goodness which are all sufficiently abundant.

Sons of the Buddha, in each successive mind-moment, this bodhisattva-mahāsattva acquires an ineffable-ineffable number of aspects of the ground of the ten powers, becomes replete in every kind of merit, perfects pure roots of goodness, and serves all beings as a field of merit.

This bodhisattva-mahāsattva develops a *maya* jewel wishing-pearl treasury of meritorious qualities on account of which he obtains whichever pleasing amenities he needs. Wherever he travels, he is able to purify all those lands, and wherever he goes, he enables an ineffable-ineffable number of beings to all become purified and gather merit by cultivating all the practices.

Sons of the Buddha, when the bodhisattva-mahāsattva practices dedications in this way, he cultivates all the bodhisattva practices by which his merit becomes extraordinarily excellent, his physical signs become peerless, his awesome powers and radiance surpass those of everyone in the world, and neither Māra nor the followers of Māra are even able to stand before him and gaze upon him. His roots of goodness become completely developed, his great vows become completely realized, and his mind becomes ever more vast to the point that it is equal to the realm of all-knowledge. In but a single mind-moment, he is able to pervade countless buddha *kṣetras*. His measureless wisdom power is able to completely penetrate the realm of all buddhas. He acquires deep resolute faith in all buddhas and dwells in boundless wisdom. The power of his resolve to attain bodhi is as vast as the Dharma realm and as ultimately expansive as empty space.

Sons of the Buddha, this is what constitutes the fifth of the bodhisattva-mahāsattva's dedications, the dedication of an inexhaustible treasury of meritorious qualities. The bodhisattva-mahāsattva who abides in this dedication acquires ten inexhaustible treasures. What then are those ten? They are:

He acquires the inexhaustible treasury of seeing the buddhas by which, in but a single pore, he sees *asamkhyeyas* of buddhas appearing in the world;

He acquires the inexhaustible treasury of penetrating dharmas by which, using the Buddha's power of cognition, he contemplates all dharmas as entering a single dharma;

He acquires the inexhaustible treasury of remembrance by which he absorbs and retains all the Dharma taught by all buddhas and never forgets it;

He acquires the inexhaustible treasury of definite wisdom by which he well knows the esoteric skillful means within the Dharma taught by all buddhas;

He acquires the inexhaustible treasury of understanding meanings and their import by which he well knows all dharmas' principles, aims, and distinguishing aspects;

He acquires the inexhaustible treasury of boundless awakened understanding by which, with wisdom like empty space, he

gains a penetrating comprehension of all dharmas of the three periods of time;

He acquires the inexhaustible treasury of merit by which he fulfills the inexhaustible wishes of all beings;

He acquires the inexhaustible treasury of courageous wisdom and awakening by which he is able to rid all beings of their cataracts of delusion;

He acquires the inexhaustible treasury of definite eloquence by which he expounds on the impartial Dharma of all buddhas and enables all beings to completely understand it; and

He acquires the inexhaustible treasury of the ten powers and the fearlessnesses by which he completely fulfills all the bodhisattva practices and, having tied his topknot with the silken headband of stainless purity, he reaches unimpeded all-knowledge.

These are the ten. Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all his roots of goodness, he acquires these ten inexhaustible treasures.

At that time, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The bodhisattva perfects the power of the deep mind,
attains sovereign mastery in all dharmas,
and uses the merit of his entreaties and rejoicing [in others' goodness]
to practice unimpeded skillful means and dedications.

The purified buddha *kṣetras* of all *tathāgatas*
of the three periods of time pervade all worlds.

[The bodhisattva] has no meritorious quality he does not possess
and dedicates them to purifying *kṣetras* just as pervasively.

The bodhisattva carefully reflects
on all dharmas of all buddhas of the three periods of time
and gathers them all without exception into his own mind.
It is in this way that he adorns all buddha *kṣetras*.

Even if one tried throughout all kalpas of the three periods of time
to praise all the meritorious qualities of but a single buddha *kṣetra*,
even though one might exhaust all kalpas of the three periods of time,
that buddha *kṣetra*'s meritorious qualities would still be endless.

Without exception, the bodhisattva sees
all buddha *kṣetras* such as these,
uses all their adornments to adorn but a single buddha land
and also proceeds in this same way to adorn all buddha lands.

There are sons of the Buddha whose minds are pure
who are all as if transformationally born of the Tathāgata's Dharma,

who have all the meritorious qualities adorning their minds,
and who fill up all the buddha *ksetras*.

All those bodhisattvas completely possess
all the measureless marks and signs adorning their bodies
and their eloquent expounding of Dharma pervades the worlds.
They are as endless as a vast ocean.

The bodhisattvas peacefully abide in all the samādhis
and have completely perfected all of the practices.
The purity of their minds is incomparable and
their light everywhere illuminates the realms of the ten directions.

All of these bodhisattvas completely fill up
all such buddha *kṣetras* without exception.
They never so much as bring to mind the vehicle of śrāvaka disciples
and do not seek out the path of the *pratyekabuddhas*, either.

This bodhisattva, in this way, with a mind that is pure,
dedicates his roots of goodness to the many kinds of beings,
wishing to enable them all to attain right enlightenment,
completely fulfilling and fully knowing the Dharma of all buddhas.

The bodhisattva's awesome power completely vanquishes
all the many *māra* adversaries throughout the ten directions.
His valor and wisdom are invincible
as he decisively cultivates the ultimate Dharma.

With the power of these great vows, the bodhisattva
practices all his dedications unhindered by anything.
He enters the inexhaustible treasury of meritorious qualities
which is forever endless throughout the past, future, and present.

The bodhisattva thoroughly contemplates all the practice dharmas
and fully comprehends that their nature is not inherently existent.
Having realized that the nature of all dharmas is of this sort,
he doesn't mistakenly seize on karma or its rewards and retributions.

There are no form dharmas or formless dharmas.
So too, there is neither perception nor non-perception.
Existence dharmas and nonexistent dharmas are all nonexistent.
He completely realizes that they all are inapprehensible,
that all dharmas arise from causes and conditions,
and that their essential nature is neither existent nor nonexistent,
even as he finally remains entirely free of grasping or attachment
to any causes or conditions or anything they produce.

There is finally nothing apprehensible
in the bases of all beings' words and speech.

He fully realizes that all names and signs are just discriminations and clearly understands that all dharmas are devoid of any self.

Just as with beings' nature that is originally quiescent, so too does he completely know all other dharmas.

Everything without exception included in the three periods of time, the *ksetras* and all karma—they are all the same in this.

It is with wisdom such as this that he practices dedications.

As befits his awakened understanding, his meritorious actions arise.

The signs of all this merit are also understood in the same way.

How then could there be anything more in it that is apprehensible?

By practicing dedications this way, his mind stays free of defilements and never engages in assessments of any dharmas as having a nature. He fully comprehends their nature as in every case not a nature.

Thus he does not abide in the world, nor then does he leave it.

He dedicates to all the many types of beings

all the many kinds of good karmic works that he does.

There are none of them whose nature he does not fully comprehend, thus he completely does away with all discriminations about them.

Without exception, he entirely abandons

all unreal and false views.

Having abandoned all hot afflictions, he is constantly clear and cool and abides then on the ground of unimpeded liberation.

The bodhisattva does not damage any dharma

nor does he extinguish any dharma's nature.

He understands completely all dharmas are like mere echoes and thus remains free of attachment to anything at all.

He fully knows that all beings of the three periods of time

all arise from the conjunction of causes and conditions,

and also knows mental dispositions and habitual karmic propensities have never destroyed any dharma.

He fully comprehends that an action's nature is not the action itself and does not contradict the marks of any dharma.

He also does not contradict the idea that retributions arise from actions and explains it is the nature of all dharmas to arise from conditions.

He fully realizes that beings do not have any arising,

that there are no beings who can flow along in cyclic existence,

that there are no real beings at all of which one can speak, and that it is only due to worldly custom that he teaches conventionally.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication to strengthening everyone's roots of

goodness?³⁵⁹ Sons of the Buddha, this bodhisattva-mahāsattva sometimes serves as an emperor or king who governs a great nation, one whose awesome virtue is far-reaching, one whose fame so shakes the entire world that none of his usual adversaries and enemies fail to take refuge in him and submit to his rule, one who, in issuing edicts and orders, always relies on right Dharma and holds up a single canopy whose vast shade covers the myriad regions in which he travels all about as the leader of the land, unopposed wherever he goes, one who ties up his topknot with the silken headband of stainless purity, one who possesses sovereign mastery in the Dharma, one to whom everyone who sees him submits, one who does not inflict punishments or exact fines, but rather relies on the influence of his virtue to induce compliance with teaching, one who relies on the four means of attraction to gather in all beings, one who serves as a wheel-turning king devoted to universal generosity.

The bodhisattva-mahāsattva abiding in sovereign mastery and meritorious qualities such as these is one who has a large retinue, who cannot be impeded, who has abandoned the many kinds of faults, who no one ever tires of seeing, whose merit-based adornment with the marks and signs is perfectly complete, whose physical form and limbs are all symmetrically formed and fully developed, who has acquired the solid body of a *nārāyaṇa*, whose great strength is completely developed, who no one can force to submit, who has developed purified karma, and who has left behind all karmic obstacles. He completely fulfills the cultivation of all forms of giving, sometimes giving drink and food including those of superior flavor, sometimes giving vehicles, sometimes giving robes, and sometimes giving flower garlands, various kinds of incense and perfume, beds and seats, living quarters, or dwelling places, including even the place where he lives, supremely fine lamps and candles, herbal decoctions for treating the sick, jeweled vessels, jeweled carriages, or well-trained and good-natured elephants and horses, all of which are beautifully adorned.

He delights in giving. Even if someone comes and begs the throne on which the king resides, his canopies or parasols, his banners, pennants, jeweled possessions, adornments, the jeweled crown atop his head, the bright jewel set in his topknot, or even his position as a king, he is free of any miserliness in giving away all of these.

If he encounters beings in prison, then he will relinquish his wealth, jewels, wives, sons, retinue, and so forth, including even his own body, all for the sake of rescuing that person and allowing him to go free. If he encounters a person who is imprisoned and about to be executed, he will immediately sacrifice his own body, presenting it as substitute for someone else's life. Were he to encounter someone coming and begging even his scalp and hair on the crown of his head, he would happily give it to them, also without any reservation. He would even give his eyes, ears, nose, tongue, teeth, the top of his head, his hands or feet, his blood, flesh, bones, marrow, heart, kidneys, liver, lungs, large intestine, small intestine, thick skin, thin skin, the digits of his hands or feet, or his nails with their underlying flesh, giving all of these things with a delighted mind.

Or else, for the purpose of seeking Dharma that he has never possessed, he might even cast his own body into a deep and huge fire pit. Or else, in order to protect and preserve the Tathāgata's right Dharma, he would allow his body to endure the infliction of all kinds of excruciating pain. Or else, for the purpose of seeking even a single word of Dharma, he would be able to everywhere relinquish all of his possessions contained within the area bordered by the four great oceans.

He constantly uses right Dharma to teach and guide the many kinds of beings, thereby enabling them to cultivate the practice of goodness and abandon every form of evil. If he observes some being injuring the body of another, he arouses the mind of kindness and rescues him, causing the perpetrator to abandon his criminal actions.

If he encounters a *tathāgata* who has attained the utmost right enlightenment, he spreads about his praises, thereby enabling everyone to hear and know of this. He might then make a gift of land and found a Sangha establishment with buildings and halls as dwelling places while also providing servants to serve and work for them. He might even contribute his own body to those who come begging or might give it in service to the Buddha, feeling exultantly happy because it is for the sake of seeking the Dharma. Or, for the sake of other beings, he might serve them or make offerings to them.

Or else, he might relinquish his position as the king, his city, its outlying areas, villages, palaces, parks, and forests, wives, children, or retinues, all according to what a supplicant is seeking, all in order to completely fulfill their wishes. He might establish everywhere great assemblies for unrestricted giving of all the necessities of life in which the beings attending them include the many

different kinds of fields of merit who might come from far or near, might be either worthies or the foolish, might be either beautiful or homely, might be men or women, or might be humans or non-humans, each of whom differs in their mentality and in what they seek. In those circumstances, he gives equally to them all, thereby enabling them all to feel satisfied.

Sons of the Buddha, when this bodhisattva-mahāsattva practices giving in these ways, he develops a well-focused mind with which he dedicates it all, devoting his physical form to strengthening all roots of goodness, devoting his feelings, perceptions, karmic formative factors, and consciousness to strengthening roots of goodness, devoting his position as king to strengthening roots of goodness, devoting [the efforts of] his retinue to strengthening roots of goodness, devoting his resources to strengthening roots of goodness, and devoting his kindly giving to strengthening roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates his roots of goodness in ways which correspond to the countless and boundless kinds of gifts that he gives, for example, [doing so as follows].³⁶⁰

When he gives supremely fine foods to beings, his mind is pure and free of any covetousness, attachment, or regretful miserliness for the food he gives as he completely fulfills the practice of giving, wishing that all beings will acquire the food of wisdom with unimpeded minds, fully knowing the nature of food, without any covetous attachment to it, only delighting with Dharma joy in the food of emancipation, filled with wisdom, using the Dharma to steadfastly abide in the gathering of roots of goodness. With the Dharma body and the wisdom body, he roams in purity, feeling deep and kindly sympathy for beings, serving them as a field of merit by appearing before them to accept [their giving of] morsels of food. This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving food.

Sons of the Buddha, when the bodhisattva-mahāsattva gives things to drink, he dedicates these roots of goodness in these ways:

May all beings drink water with the flavor of the Dharma;

May they cultivate and fulfill the bodhisattva path with energetic diligence;

May they cut off worldly thirst;

May they always seek the Buddha's wisdom;

May they separate from the objects of desire;

May they acquire the joy and bliss of the Dharma;

May their bodies be born from the pure Dharma;

May they always train and focus their minds with samādhi;
May they enter the ocean of wisdom; and
May they spread forth clouds of great Dharma and rain down the
rains of great Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving things to drink.

Sons of the Buddha, the bodhisattva-mahāsattva gives all different kinds of pure and supremely fine flavors, in particular giving [food and drink] that are pungent, sour, salty, and plain, also including sweet and bitter, thus giving all kinds of different flavors which, glistening with moisture, are well able to stabilize and regulate the four essential elements and enable the muscles to be full, the energy and strength to be robust, and the mind to be clear and always able to be happy. When these are chewed and swallowed, they do not induce gagging or regurgitation. Rather, they induce shining clarity in all the faculties and fullness in the internal organs while also ensuring that toxins are unable to invade, illness is unable to cause harm, disorders will never arise, and one will forever experience happiness. He dedicates these roots of goodness in these ways:

May all beings acquire the most supreme flavors and be filled
with the elixir of immortality;

May all beings acquire the flavor of Dharma wisdom and fully
understand the karmic uses of all flavors;

May all beings acquire the flavor of countless dharmas, fully
comprehend the Dharma realm, and securely dwell in the great
Dharma city of the apex of reality;

May all beings create great Dharma clouds that spread throughout
the Dharma realm, everywhere rain down the Dharma
rain, and thus teach and train all beings;

May all beings acquire the flavor of supreme wisdom and may
unexcelled Dharma joy fill their bodies and minds;

May all beings acquire all the supreme flavors of freedom from
covetousness and attachment, remain undefiled by any of the
flavors of worldliness, and always diligently cultivate all dharmas of the Buddha;

May all beings acquire the flavor of the one Dharma and completely
understand the dharmas of all buddhas as free of any
differences;

May all beings acquire the most supreme flavors, board [the vehicle of]
all-knowledge, and never turn back;

May all beings acquire entry into the Buddha's unvarying Dharma
flavor and become able to distinguish all faculties; and

May all beings acquire increased flavor of Dharma and always be able to fulfill the unimpeded Dharma of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving flavors. He makes these dedications to enable all beings to diligently cultivate merit and completely develop the unimpeded wisdom body.

Sons of the Buddha, when the bodhisattva-mahāsattva gives vehicles, he dedicates his roots of goodness in these ways: "May all beings succeed in acquiring the vehicle of all-knowledge and in boarding the Great Vehicle, the indestructible vehicle, the most supreme vehicle, the most superior vehicle, the swift vehicle, the vehicle of great power, the vehicle complete in merit, the world-transcending vehicle, and the vehicle that gives birth to countless other bodhisattvas." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving vehicles.

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of clothing, he dedicates his roots of goodness in these ways: "May all beings acquire the robes of a sense of shame and dread of blame with which to cover themselves and abandon the wrong dharma of the deviant traditions' naked asceticism. May they acquire a countenance that is moist and lustrous and skin that is fine and soft. May they perfect the foremost happiness of the buddhas. And may they acquire the utmost purity of the knowledge of all modes. These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving clothing.

Sons of the Buddha, the bodhisattva-mahāsattva always makes gifts of many different kinds of fine flowers such as sublimely fragrant flowers, flowers of various colors, countless exotic and marvelous flowers, beautiful flowers, delightful flowers, flowers of every season, heavenly flowers, flowers of the human realm, the world's most cherished flowers, and extremely fragrant and delightful flowers.

He makes offerings of countless marvelous flowers such as these to all buddhas of the present as well as to the stupas and shrines of buddhas after they enter nirvāna. He may present them as offerings to those who teach the Dharma, may present them as offerings to bhikshus, to the Sangha Jewel, to all the bodhisattvas, to good spiritual guides, to śrāvaka disciples or *pratyekabuddhas*, to parents or relatives, or even to himself, or to anyone else, including all who are poor or solitary. When he engages in such giving, he dedicates his roots of goodness in these ways:

May all beings acquire the flowers of all buddha's samādhis and become able to bring about the blooming of all dharmas;
May all beings become like the Buddha in that whoever encounters them is endlessly delighted to see them;
May all beings feel agreeably satisfied with whatever they see, having minds that remain undisturbed;
May all beings fully practice vast and pure karmic works;
May all beings always bear in mind their good spiritual friends with minds that never change;
May all beings become like the *agada* medicine³⁶¹ in their ability to do away with all the many poisons of the afflictions;
May all beings fulfill great vows and become kings of unexcelled wisdom;
May all beings' sun of wisdom dispel the darkness of delusion;
May all beings' pure moon of bodhi grow and become completely full; and
May all beings enter the great land of jewels, encounter the good spiritual guide, and completely develop all roots of goodness.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving flowers. He makes these dedications to enable all beings to acquire pure and unimpeded wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva gives garlands, he dedicates roots of goodness in this way: "May all beings become such that others delight in seeing them, those who see them revere and praise them, those who see them feel close and friendly, those who see them feel fondness for them, those who see them admire and look up to them, those who seem them become free of worries, those who see them feel joyful, those who see them abandon evil, those who see them are then always able to draw near to the Buddha, and those who see them become pure and attain all-knowledge." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving garlands.

Sons of the Buddha, when the bodhisattva-mahāsattva gives incense, he dedicates roots of goodness in this way: "May all beings possess the incense of the moral precepts and acquire moral precepts free of deficiencies, moral precepts that are not impure, moral precepts that are undefiled, moral precepts free of regretfulness, moral precepts free of entanglements, moral precepts free of heat, moral precepts free of infractions, moral precepts that are boundless, moral precepts that are world-transcending, and the moral precepts of the bodhisattva's *pāramitās*. May all beings be able to perfect

the moral precept body of all buddhas." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving incense. He makes these dedications to enable all beings to achieve perfect fulfillment of the aggregate of moral precepts.³⁶²

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of perfumes, he dedicates roots of goodness in these ways:

May all beings become fully perfumed with the fragrance of giving so that they will be able to act with kindness in relinquishing everything they possess;

May all beings become fully perfumed with the fragrance of moral virtue so that they acquire the ultimately pure moral precepts of the Tathāgata;

May all beings become fully perfumed with the fragrance of patience so that they will abandon all thoughts of harming others;

May all beings become fully perfumed with the fragrance of vigor so that they will always don the Great Vehicle's armor of vigor;

May all beings become fully perfumed with the fragrance of meditative concentration so that they will become securely established in the samādhi of the direct presence of all buddhas;

May all beings become fully perfumed with the fragrance of wisdom so that, in but a single mind-moment, they will be able to become kings of unexcelled wisdom;

May all beings become fully perfumed with the fragrance of Dharma so that they will gain fearlessness in the unexcelled Dharma;

May all beings become fully perfumed with the fragrance of virtue so that they will develop wisdom possessed of every kind of great meritorious quality;

May all beings become fully perfumed with the fragrance of bodhi so that they will reach the far shore of perfection in the ten powers of the Buddha; and

May all beings become fully perfumed with the fragrance of the dharmas of pristine purity so that they will forever extinguish all unwholesome dharmas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving perfumes.

Sons of the Buddha, when the bodhisattva-mahāsattva gives beds and seats, he dedicates roots of goodness in these ways:

May all beings acquire the beds and seats of the heavens and realize great wisdom;

May all beings acquire the beds and seats of the worthies and āryas, abandon the ideation of the common person, and abide in the bodhi resolve;

May all beings acquire the beds and seats of happiness and forever abandon the suffering and afflictions of *samsāra*;

May all beings acquire the beds and seats of the ultimate and be able to witness all buddhas' masterful spiritual superknowledges;

May all beings acquire the beds and seats of equanimity and constantly and habitually cultivate all good dharmas;

May all beings acquire the beds and seats of supremacy and fulfill pure karma unmatched anywhere in the world;

May all beings acquire the beds and seats of peace and security and realize the genuine dharma and achieve the complete fulfillment of the ultimate;

May all beings acquire the beds and seats of purity and cultivate the Tathāgata's sphere of pure knowledge;

May all beings acquire the beds and seats of secure abiding and acquire the good spiritual guide who always follows and protects them; and

May all beings acquire the beds and seats of the Lion [among Men] and always lie down on their right sides like the Tathāgata.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving beds and seats. He makes these dedications to enable beings to cultivate right mindfulness and skillfully guard all their sense faculties.

Sons of the Buddha, when the bodhisattva-mahāsattva gives living quarters, he dedicates roots of goodness in this way: "May all beings peacefully dwell in pure buddha *kṣetras*; cultivate with intense diligence all meritorious qualities; peacefully dwell in extremely deep spheres of samādhi; abandon all attachments to dwelling places; fully understand that all dwelling places do not exist at all; transcend all worlds and dwell in all-knowledge; accumulate the abodes of all buddhas,³⁶³ dwell in the ultimate path, the dwelling place of happiness; constantly dwell in roots of goodness of foremost purity; and never abandon the unexcelled dwelling place of the Buddha.³⁶⁴" This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving living quarters. It is made because he wishes to benefit all beings according to what is fitting for them while contemplating how to rescue and protect them.

Sons of the Buddha, when the bodhisattva-mahāsattva gives dwelling places, he dedicates roots of goodness in this way: "May

all beings always acquire wholesome benefit and become happy in mind. May they dwell in reliance on the Tathāgata, dwell in reliance on great wisdom, dwell in reliance on the good spiritual guide, dwell in reliance on those who are supremely venerable, dwell in reliance on the practice of goodness, dwell in reliance on great kindness, dwell in reliance on great compassion, dwell in reliance on the six *pāramitās*, dwell in reliance on the great bodhi resolve, and dwell in reliance on the path of all bodhisattvas." This is the bodhisattva-mahāsattva's dedication of roots of goodness when giving dwelling places. It is made to enable all to have pure merit, ultimate purity, pure wisdom, the pure path, pure Dharma, pure moral precepts, pure aspirations, pure resolute faith, pure vows, and purity of all the spiritual superknowledges and meritorious qualities.

Sons of the Buddha, when the bodhisattva-mahāsattva gives all different kinds of lamplight, namely ghee lamps, oil lamps, jewel lamps, *mani* jewel lamps, lacquer lamps, fire lamps, agarwood lamps, sandalwood lamps, all kinds of incense lamps, lamps producing light of countless colors, and countless other lamps such as these, wishing to benefit all beings and wishing to attract and include all beings, he dedicates these roots of goodness in these ways:

May all beings acquire measureless light with which to everywhere illuminate the right Dharma of all buddhas;

May all beings acquire the light of purity with which to illuminate and see even the world's most ultimately subtle forms;

May all beings acquire the light free of visual obscurations and fully comprehend the realms of beings as devoid of any inherent existence;

May all beings acquire boundless radiance with which their bodies emanate marvelous light that everywhere illuminates everything;

May all beings acquire universally illuminating light by which their minds never retreat from the Dharma of all buddhas;

May all beings acquire the pure light of the Buddha that appears in all *kṣetras*;

May all beings acquire the unimpeded radiance in which but a single ray of light everywhere illuminates the entire Dharma realm;

May all beings acquire the uninterrupted light that ceaselessly illuminates all buddha *kṣetras*;

May all beings acquire the light of the banner of wisdom that everywhere illuminates the world; and

May all beings acquire the light of countless colors that illuminates all *kṣetras* and manifests spiritual powers.

When the bodhisattva gives lamplight in these ways, wishing to serve all beings and wishing to make all beings happy:

He uses these roots of goodness to follow along after beings;
He uses these roots of goodness to attract and include beings;
He uses these roots of goodness to distribute them among beings;
He uses these roots of goodness to act with kindly sympathy toward beings;
He uses these roots of goodness to shelter and nurture beings;
He uses these roots of goodness to rescue and protect beings;
He uses these roots of goodness to assist beings' attainment of complete fulfillment;
He uses these roots of goodness to remain mindful of beings;
He uses these roots of goodness to benefit beings equally; and
He uses these roots of goodness to contemplate beings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving lamplight. When dedicating them in these ways, he is unimpeded in enabling all beings to dwell in roots of goodness.

Sons of the Buddha, when the bodhisattva-mahāsattva gives herbal decoctions, he dedicates roots of goodness in these ways:

May all beings succeed in ultimately escaping from the hindrances and entanglements;³⁶⁵
May all beings forever leave behind bodies afflicted with sickness and acquire the body of the Tathāgata;
May all beings become the great and especially good medicine that extinguishes the diseases of all the unwholesome deeds;
May all beings create the *agada* medicine by which they become securely established on the bodhisattva's ground of irreversibility;
May all beings create the medicine of the *tathāgatas* that is able to remove the poison arrows of all the afflictions;
May all beings draw near to the worthies and āryas, extinguish all afflictions, and cultivate the pure practices;
May all beings become great physician kings who forever do away with the many kinds of diseases and prevent them from ever recurring;
May all beings become indestructible medicine trees able to rescue and cure all beings;
May all beings acquire the light of all-knowledge by which they remove the arrows of the many diseases; and

May all beings come to thoroughly understand the world's medicinal prescription methods in order to save others by curing them of all diseases.

When the bodhisattva-mahāsattva gives herbal decoctions, he does so: to enable all beings to forever leave behind the many diseases; to attain ultimate peace and security; to attain ultimate purity; to become, like the Buddha, free of all diseases; to remove all the arrows of sickness; to acquire the endlessly durable body; to acquire the body that not even the ring of vajra mountains could destroy; to acquire enduring and perfectly full strength; to acquire the perfectly complete and insuperable bliss of the Buddha; and to acquire the independent and durable body of all buddhas. He dedicates his roots of goodness in these ways.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give with kindness all kinds of vessels, namely vessels of yellow gold full of various jewels, vessels of silver full of many kinds of marvelous jewels, vessels of lapis lazuli full of various kinds of jewels, crystal vessels full of adornments made of countless jewels, mother-of-pearl vessels filled with real red pearls, emerald vessels full of coral and *manī* pearl jewels, vessels of white jade full of the many kinds of exquisite food, sandalwood vessels full of celestial robes, vajra vessels full of many kinds of marvelous incense, and measureless and numberless vessels made of various jewels that are full of measureless and numberless jewels of many different kinds. [For example]:

He may give them to buddhas due to his faith in the inconceivability of buddhas as fields of merit;

He may give them to bodhisattvas due to knowing that good spiritual guides are difficult to encounter;

He may give them to the Ārya Sangha to enable the Buddha's Dharma to abide in the world for a long time;

He may give them to śrāvaka disciples or *pratyekabuddhas* due to developing pure faith in all those who have become *āryas*;

He may give them to fathers and mothers to honor them;

He may give them to teachers and elders in appreciation of their constant guidance and instruction by which they enable one to rely on the teachings of the *āryas* in cultivating meritorious qualities;

He may give them to the lowly, the poor, and the solitary due to looking equally on all beings with the caring eyes of great kindness and great compassion;

[He may give] due to being single-mindedly devoted to fulfilling the *dāna pāramitā* of all bodhisattvas of the past, the future, and the present; or

He may give everything to everyone everywhere due to never tiring of or abandoning any beings.

When he gives in these ways, he remains free of any attachment to any of his gifts or to any of those who receive them. When this bodhisattva-mahāsattva gives all these different kinds of jeweled vessels full of countless jewels, he dedicates all his roots of goodness in these ways:

May all beings become vessels of boundless storage capacity equal to that of space, having memory power so vast that they are all able to absorb and retain all worldly and world-transcending classic scriptures, never forgetting any of them;

May all beings become vessels of purity able to awaken to the extremely profound right Dharma of all buddhas;

May all beings become vessels of the unsurpassable jewels who are all able to absorb and retain the Dharma of all buddhas of the three periods of time;

May all beings become vessels of the Tathāgata's vast Dharma who, with indestructible faith, accumulate and absorb the bodhi dharmas of all buddhas of the three periods of time;

May all beings become the most supreme jewel-adorned vessels who dwell in the great and awesomely virtuous resolve to attain bodhi;

May all beings become vessels in which meritorious qualities reside who develop pure resolute faith in the measureless wisdom of all *tathāgatas*;

May all beings succeed in becoming vessels which progress into all-knowledge and who achieve the ultimate realization of the Tathāgata's unimpeded liberations;

May all beings acquire the vessel of the bodhisattva practices which endure to the very end of all future kalpas and thus become able to cause all beings to become securely established in the power of all-knowledge;

May all beings become vessels of the supreme meritorious qualities of the lineage of all buddhas of the three periods of time who are able to absorb and retain everything that has been taught by the wondrous voices of all buddhas; and

May all beings become vessels containing the sites of enlightenment of the congregations of all *tathāgatas* in all worlds throughout the Dharma realm and the realm of empty space

who become great men foremost among those who are praised
who request all buddhas to turn the wheel of right Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving vessels. They are made wishing to everywhere enable all beings to accomplish the complete fulfillment of the vessel of Samantabhadra Bodhisattva's conduct and vows.

Sons of the Buddha, the bodhisattva-mahāsattva presents gifts of all kinds of different carriages adorned with the many kinds of jewels, offering them up to all buddhas, bodhisattvas, teachers, elders, good spiritual friends, śrāvaka disciples, *pratyekabuddhas*, and all the countless other various kinds of fields of merit such as these, including even those who are poor or solitary.

These many kinds of persons may come from afar, may come from close by, may come having heard of the bodhisattva's fame, may come due to causal affinities with this bodhisattva, may come due to having heard of the bodhisattva's past vows to practice giving, or may have come in response to this bodhisattva's mental invitation. Then the bodhisattva:

May give jeweled carriages;

May give gold carriages all of which are marvelously adorned, covered with bell nets, and draped with hanging jeweled streamers;

May give supremely marvelous lapis lazuli carriages adorned with countless precious and exotic adornments;

May also give carriages made of silver covered with gold nets and drawn by fine horses;

May also give carriages adorned with countless jewels of various kinds, covered with jeweled nets, and drawn by perfumed elephants;

May also give sandalwood carriages with wheels made of marvelous jewels, canopies made of various gems, jeweled lion thrones spread with adorned finery, a hundred thousand maidens sitting on them, and a hundred thousand strong men pulling them along, guiding them as they roll onward;

May also give jeweled crystal carriages adorned with many of the various kinds of marvelous jewels, filled with beautiful maidens, covered with jeweled awnings, and escorted by attendants with banners and flags alongside;

May also give emerald carriages decorated with many jewels, perfumed with various fragrances, sprinkled and adorned with all different kinds of marvelous flowers, attended by a hundred thousand maidens holding strands of jewels, drawn smoothly

along, well able to remain stable even when passing through hazardous places;

May also give carriages made of solid incense³⁶⁶ with wheels made of the many kinds of jewels, adornments that are large and beautiful, jeweled awnings covering them, jeweled nets draped on them, all kinds of jeweled robes spread out within them, pure and fine scents circulating within and penetrating the air outside with their exquisitely wonderful scents pleasing to people's minds, countless devas following alongside in attendance, and filled with many kinds of jewels that are given away whenever it is fitting; and

May also give carriages made of luminous jewels emanating marvelous colors of penetrating radiance, their roofs covered with hanging nets of the many kinds of wondrous jewels, draped all around with strands of various jewels, dusted with powdered incense, fragrant and immaculate within and without, and with dearly admired sons and daughters riding on them.

Sons of the Buddha, when the bodhisattva-mahāsattva offers up to the Buddha gifts of such carriages adorned with the many kinds of marvelous jewels, he dedicates these roots of goodness in these ways:

May all beings understand to make offerings to the most supreme field of merit, deeply believing that, by giving to the Buddha, they will acquire measureless karmic rewards;

May all beings single-mindedly turn toward the buddha and always meet countless pure fields of merit;

May all beings be free of any miserliness when giving to the *tathāgatas* and thereby completely perfect the mind of great relinquishing;

May all beings cultivate the practice of giving to all buddhas, abandon the aspirations of practitioners of the Two Vehicles, and attain the Tathāgata's unimpeded liberation and wisdom of all-knowledge;

May all beings practice endless giving to all buddhas and enter the Buddha's measureless meritorious qualities and wisdom;

May all beings enter the Buddha's supreme wisdom and succeed in becoming kings of pure and unexcelled wisdom;

May all beings acquire the Buddha's unimpeded spiritual super-knowledge with which they travel everywhere and thus have no place they wish to go that they do not reach with sovereign mastery;

May all beings deeply enter the Great Vehicle, acquire measureless wisdom, and dwell securely and unshakably in it;

May all beings be able to bring forth the dharma of all-knowledge and become the most supreme field of merit for devas and humans;

May all beings remain free of resentful thoughts toward any buddha, diligently plant roots of goodness, and delight in seeking to acquire the wisdom of the Buddha;

May all beings be able to effortlessly travel to all buddha *kṣetras* and, in but a single *kṣaṇa*, go everywhere throughout the Dharma realm without ever tiring of doing so;

May all beings be able to acquire the bodhisattva's masterful spiritual superknowledges by which they emanate division bodies throughout the realms of empty space, drawing near to and making offerings to all buddhas;

May all beings acquire the incomparable body with which they go everywhere throughout the ten directions, never tiring of doing so;

May all beings acquire the vast body with which they swiftly fly wherever they wish without ever growing weary or retreating;

May all beings acquire the Buddha's ultimate sovereign mastery and awesome powers with which, in but a single *kṣaṇa*, they manifest throughout all realms of space all the spiritual superknowledges and transformations of all buddhas;

May all beings cultivate the peaceful and blissful conduct and accord with the path of all bodhisattvas;

May all beings be able to acquire the swift practice by which they completely realize the ten powers, wisdom, and the spiritual superknowledges;

May all beings be able to enter and go equally and without difference to the very boundaries of all lands throughout the ten directions of the Dharma realm;

May all beings practice the conduct of Samantabhadra without ever turning back, reach the far shore, and attain all-knowledge; and

May all beings ascend to the incomparable vehicle of wisdom, accord with the nature of dharmas, and perceive reality.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when offering up the many kinds of jeweled carriages as gifts to all buddhas of the present as well as to their stupas and shrines after they have entered nirvāṇa. He makes these dedications to enable beings to acquire the Tathāgata's unimpeded vehicle of ultimate emancipation.

Sons of the Buddha, when the bodhisattva-mahāsattva offers up to the bodhisattvas and other good spiritual guides gifts of such carriages adorned with the many kinds of jewels, he dedicates these roots of goodness in these ways:

May all beings always remember the teachings of their good spiritual guides, concentrating diligently on preserving them and never forgetting them;

May all beings share the same benefits with their good spiritual guides and everywhere gather in everyone, sharing the same roots of goodness with them;

May all beings draw near to good spiritual guides, revering them, making offerings to them, relinquishing everything they have, and according with their intentions;

May all beings acquire wholesome aspirations and follow along after their good spiritual guides, never abandoning them;

May all beings always succeed in meeting good spiritual guides, single-mindedly serving them, and never opposing their teachings;

May all beings delight in good spiritual guides, never abandoning them, never becoming separated from them, never mixing in divergent influences, and never mistakenly losing touch with them;

May all beings be able to devote themselves to their good spiritual guides, follow their instructions, and never oppose them;

May all beings be accepted by good spiritual guides, cultivate great kindness, and abandon all evils;

May all beings follow a good spiritual guide and hear the right Dharma taught by all buddhas;

May all beings develop the same roots of goodness as their good spiritual guides, receive the fruits of pure karmic deeds, adopt the same conduct and vows as the bodhisattvas, and completely realize the ten powers;

May all beings be able to absorb and uphold all the Dharma taught by their good spiritual guides and then attain all the samādhi states, wisdom, and spiritual superknowledges;

May all beings be able to absorb and uphold all right Dharma teachings, cultivate all their practices, and reach the far shore;

May all beings be unimpeded in entering the Great Vehicle and in ultimately completing the path of all-knowledge;

May all beings succeed in ascending into the vehicle of all-knowledge and in reaching the station of peace and security without ever turning back;

- May all beings understand practice in accordance with reality, accord with all the dharmas of the Buddha that they hear, and succeed in achieving the ultimate realization of them all, never forgetting any of them;
- May all beings all be gathered in and accepted by all buddhas and then attain the unimpeded knowledges and ultimately realize all dharmas;
- May all beings acquire unremitting sovereign mastery of the spiritual superknowledges by which they go wherever they wish, arriving there in but a single mind-moment;
- May all beings go and come with sovereign ease and extensively engage in teaching and guiding others, thereby enabling them to dwell in the Great Vehicle;
- May whatever all beings practice not be undertaken in vain and may they travel in the wisdom vehicle and reach the ultimate position; and
- May all beings acquire the unimpeded vehicle and reach all places with the unimpeded knowledges.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving many different kinds of vehicles to good spiritual guides. He makes these dedications to enable beings to become fully possessed of the meritorious qualities which are the same as and no different from those of the buddhas and bodhisattvas.

Sons of the Buddha, when the bodhisattva-mahāsattva gives vehicles adorned with many jewels to the Sangha, he has the thought to train in all kinds of giving, the thought to acquire thoroughly understanding wisdom, the thought to purify the meritorious qualities, the thought to accord with relinquishing, the thought recognizing the rarity of ever meeting the Sangha Jewel, the thought to have deep faith in the Sangha Jewel, and the thought to accumulate and retain right teachings. Abiding in such supreme aspirations, he experiences what he has never before experienced, establishes great assemblies dedicated to giving, produces measurelessly vast meritorious qualities and unimpeded deep faith in the Buddha's teachings, and then dedicates all these roots of goodness in these ways:

- May all beings everywhere enter the Buddha's Dharma, remember it, and never forget it;
- May all beings abandon the dharmas of the common person and then enter the stations of the worthies and *āryas*;
- May all beings swiftly enter the stations of the *āryas* and be able to use the Buddha's Dharma to provide sequential awakening and guidance to others;

- May all beings become revered by the entire world for speech that is certainly trustworthy;
- May all beings skillfully penetrate the identity of all dharmas and completely realize that the inherent nature of the Dharma realm is non-dual;
- May all beings be born from the Tathāgata's sphere of wisdom and be surrounded by those who are well-trained and compliant with it;
- May all beings abide in the dharmas for abandoning defilements and extinguish all the filth of the afflictions;
- May all beings all be able to form the unexcelled Sangha Jewel, leave the ground of the common person, and enter the community of the worthies and *āryas*;
- May all beings diligently cultivate good dharmas, acquire the unimpeded knowledges, and possess the meritorious qualities of the *āryas*;
- May all beings acquire the mind of wisdom, not be attached to the three periods of time, and, in all congregations, possess sovereign mastery like that of a king;
- May all beings enter the wisdom vehicle and turn the wheel of right Dharma;
- May all beings become completely possessed of the spiritual superknowledges with which, in but a single mind-moment, they are able to travel to an ineffable-ineffable number of worlds;
- May all beings be able to take on the space-like body and possess unimpeded wisdom in all worlds;
- May all beings everywhere enter all the congregations of all buddhas throughout empty space and the Dharma realm and perfect the foremost practice of the *pāramitās*;
- May all beings acquire the lightest of bodies and extraordinarily supreme wisdom with which they are all able to everywhere enter all buddha *kṣetras*;
- May all beings acquire boundless skill in psycho-physical travel by which they everywhere manifest their bodies in all *kṣetras*;
- May all beings acquire the independent body by which, using the power of the spiritual superknowledges, they appear everywhere like reflections;
- May all beings acquire inconceivable masterful spiritual powers with which, adapting to those amenable to teaching, they immediately appear directly before them to train them;
- May all beings acquire the unimpeded skillful means by which they enter the Dharma realm and, in but a single mind-moment, travel throughout the lands of the ten directions.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jewel-adorned carriages to the Sangha Jewel. He makes these dedications to enable beings to everywhere board the pure vehicle of unexcelled wisdom and turn the wheel of unimpeded Dharma wisdom in all worlds.

Sons of the Buddha, when the bodhisattva-mahāsattva makes gifts of jeweled carriages to *śrāvaka* disciples and *pratyekabuddhas*, he has thoughts such as these: thoughts conceiving of them as fields of merit, thoughts of reverence, thoughts conceiving of them as an ocean of meritorious qualities, thoughts of them as able to produce meritorious qualities and wisdom, thoughts of them as born from the power of the Tathāgata's meritorious qualities, thoughts aspiring to pursue cultivation for hundreds of thousands of *kotis* of *nayutas* of kalpas, thoughts of the ability to cultivate the bodhisattva practices for an ineffable number of kalpas, thoughts of liberation from the bonds of all the *māras*, thoughts of vanquishing all the armies of Māra, and thoughts of using the light of wisdom to completely illuminate the unexcelled Dharma. He then dedicates all these roots of goodness from giving vehicles in these ways:

May all beings become foremost fields of merit who are trusted throughout the world and who have completely fulfilled [the cultivation of] *dāna pāramitā*³⁶⁷

May all beings abandon all unbeneficial discourse, always delight in dwelling alone, and have minds free of extraneous thoughts;

May all beings become supreme and foremost pure fields of merit who gather in all beings and enable them to cultivate merit-generating karma;

May all beings become deep reservoirs of wisdom able to provide beings with measureless and numberless roots of goodness and karmic rewards;

May all beings abide in unimpeded practices by which they become completely pure and foremost fields of merit;

May all beings abide in the dharma of noncontentiousness and completely understand that all dharmas have nothing that they do³⁶⁸ and have the absence of any [inherently existent] nature as their nature;

May all beings always be able to draw near to the most superior fields of merit and completely fulfill the cultivation and development of measureless merit;

May all beings become able to manifest countless masterful spiritual superknowledges and serve as pure fields of merit who gather in all sentient beings;

- May all beings become fully developed fields of merit with endless meritorious qualities who are able to bestow on beings the Tathāgata's ten powers and the fruits of the foremost of all vehicles;
- May all beings become true fields of merit able to accomplish the fruits [of the path] and realize all-knowledge with its endless accumulation merit;³⁶⁹
- May all beings acquire the methods for extinguishing karmic offenses and become able to absorb and retain the meanings of statements from the Buddha's Dharma they have never heard before;
- May all beings always diligently listen to and absorb all dharmas of the Buddha and, having heard them, then understand and awaken to them so that they will not have done so in vain;
- May all beings listen to the Buddha's Dharma, gain a penetrating comprehension of its ultimate meaning, and then expound on it in accordance with what they have heard;
- May all beings gain resolute faith in and cultivate the Tathāgata's teachings and then abandon all the wrong views of the ninety-six kinds of non-Buddhist traditions;
- May all beings always see the worthies and *āryas* and thus increase all their supreme roots of goodness;
- May the minds of all beings' always have faith in the eminences who practice wisdom and may they dwell happily together with the *ārya* sages;
- May all beings hear the names of buddhas and then not have that go to waste, this by then becoming able to see with their own eyes whoever's names they have heard;
- May all beings skillfully distinguish and know the right teachings of all buddhas and be able to protect all those who preserve the Dharma of the Buddha;
- May all beings always enjoy listening to all dharmas of the Buddha, absorbing, upholding, studying, and reciting them, providing instruction in them, and completely illuminating them; and
- May all beings develop resolute faith in the reality-accordant meritorious qualities of the Buddha's teachings and then give whatever they have as reverential offerings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving all kinds of carriages to śrāvaka disciples and *pratyekabuddhas*. He makes these dedications to enable all beings to become foremost in purity, to acquire wisdom and spiritual

superknowledges, to vigorously cultivate without any indolence, and to acquire all-knowledge, the powers, and the fearlessnesses.

Sons of the Buddha, when the bodhisattva-mahāsattva gives carriages adorned with the many kinds of jewels to all the fields of merit, including the poor, orphans, and the solitary, he joyously and tirelessly relinquishes everything in accordance with whatever they seek while still regretfully criticizing himself, saying, "I should have gone to you to offer these provisions and should not have troubled you to wear yourselves out coming from such a distance." Having said this, he bows, kneels before them, inquires into how they are doing, and then provides them with whatever they need:

Sometimes he gives them carriages adorned with *manī* jewels that are filled with the foremost female treasures on the continent of Jambudvīpa.

Sometimes he gives carriages adorned with gold that are filled with the female treasures of the human realm.

Sometimes he gives carriages marvelously adorned with lapis lazuli and filled with singing girls from the inner palace.

Sometimes he gives all different kinds of carriages decorated with exotic and marvelous jewels and filled with young girls like the nymphs in the heavens.

Sometimes he gives numberless jewel-adorned carriages filled with female treasures who are gentle, intelligent, eloquent, and wise.

Sometimes he gives the marvelous sandalwood carriage in which he rides.

Sometimes he gives carriages adorned with crystal that are filled with precious maidens whose countenances are beautiful, whose forms and features are peerless, who are dressed in formal robes, and who are a delight to all who behold them.

Sometimes he gives carriages adorned with emeralds in which there ride anointed crown princes.

Sometimes he gives carriages made of solid incense in which all the sons and daughters ride; and

Sometimes he gives carriages adorned with all kinds of jewels that are filled with dear, close, and virtuous family members.

Sons of the Buddha, the bodhisattva-mahāsattva respectfully gives countless jewel-adorned carriages such as these in accordance with whatever the recipients seek, thereby enabling them all to be filled with joy at the complete fulfillment of their wishes. He then dedicates these roots of goodness in these ways:

- May all beings board the vast vehicle of the irreversible and unimpededly turning wheel with which they visit those beneath an inconceivable number of bodhi trees;
- May all beings board the vehicle of the great Dharma wisdom which arises from pure causes and be forever irreversible in cultivating the bodhisattva practices to the very end of all future kalpas;
- May all beings board the vehicle of the nonexistence of all dharmas, forever abandon all discriminations and attachments, and thus always cultivate the path to all-knowledge;
- May all beings board the upright and direct vehicle free of flattery and deception and travel with unimpeded sovereign mastery to all buddha *kṣetras*;
- May all beings accord with and securely abide in the vehicle of all-knowledge and delight each other with the Dharma of all buddhas;
- May all beings board the vehicle of the bodhisattva's pure practices and fulfill the bodhisattva's tenfold path of emancipation³⁷⁰ and bliss of samādhi;
- May all beings board the vehicle with the four wheels of dwelling in a good land, relying on good people,³⁷¹ accumulating supreme merit, and making the great vow and then rely on it to fulfill the pure *brahmacarya*³⁷² of all bodhisattvas;
- May all beings acquire the vehicle of Dharma light that everywhere illuminates the ten directions and then cultivate and train in the wisdom and powers of all *tathāgatas*;
- May all beings board the vehicle of the Buddha's Dharma and reach the ultimate far shore of perfection in all dharmas;
- May all beings enter the vehicle of the inconceivable Dharma of manifold merit and goodness and then everywhere instruct those throughout the ten directions in the right path of peace and security;
- May all beings board the vehicle of great giving and relinquish the defilement of miserliness;
- May all beings board the vehicle of pure moral virtue and uphold boundlessly many moral precepts of purity as vast as the Dharma realm;
- May all beings board the vehicle of patience and always abandon thoughts of hatred toward beings;
- May all beings board the vehicle of great nonretreating vigor and persistently cultivate the supreme practices for progressing on the path to bodhi;

May all beings board the vehicle of *dhyāna* concentration, swiftly reach the site of enlightenment, and realize the wisdom of bodhi;

May all beings board the vehicle of wisdom and skillful means and send forth transformation bodies which fill up the entire Dharma realm and the realms of all buddhas;

May all beings board the vehicle of the Dharma King, develop the fearlessnesses, and constantly pursue the universal and kindly giving of the Dharma of all-knowledge;

May all beings board the vehicle of wisdom free of all attachments, become able to everywhere enter all ten directions, and remain unmoved in the true nature of dharmas;

May all beings board the vehicle of the Dharma of all buddhas, manifest the appearance of taking on births throughout the *kṣetras* of the ten directions, and still never lose the path of the Great Vehicle; and

May all beings board the vehicle of the supreme jewel of all-knowledge and never weary of fulfilling the conduct and vows of Samantabhadra Bodhisattva.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving carriages adorned with the many kinds of jewels to all fields of merit including the poor, orphans, and the solitary. He makes these dedications to enable all beings to possess measureless wisdom, experience joyous exultation, and then ultimately gain the vehicle of all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva makes gifts of "elephant treasures" who by nature are well-trained and compliant, who are well-developed in seven parts,³⁷³ and who are at the age of robust strength. They each have six immaculate tusks, a red-colored mouth like a lotus flower, a pure white body like a snowy mountain that is decorated with a golden banner and covered with a jeweled net, and a trunk adorned with various kinds of marvelous jewels. They inspire endless delight in all who see them and they are able to travel thousands of miles without ever tiring.

Or else he may give fine "horse treasures" who are well-trained, perfect in all their features, and like the horses of the heavens. They have luminous adornments made of marvelous jewel moon spheres, nets of bells made of real gold cover their bodies, and they have a smooth and even gait that ensures the stability and safety of the rider. They go wherever the rider wishes, are as swift as the wind, and travel freely and unimpededly throughout the four continents.

The bodhisattva may offer up these elephant treasures or horse treasures³⁷⁴ to his parents, to his good spiritual guides, or to beings who are poor, destitute, or otherwise afflicted by suffering. His mind being vastly inclusive, he does not become regretful or miserly. Rather, he only redoubles his celebratory delight and ever increases his compassionate pity. He cultivates the bodhisattva's virtuous qualities, purifies the bodhisattva's resolve, and dedicates these roots of goodness in these ways:

May all beings dwell in the vehicle of training and compliance and grow in all the bodhisattva's meritorious qualities;

May all beings acquire the vehicle of skillful means and be able as fitting to bring forth all dharmas of the Buddha;

May all beings acquire the vehicle of resolute faith and everywhere illuminate the unimpeded wisdom and powers of the Tathāgata;

May all beings acquire the vehicle in which one sets forth [on the path] and is everywhere able to make all the great vows;

May all beings perfect the vehicle of the impartial cultivation of the *pāramitās* and completely fulfill all impartial roots of goodness;

May all beings perfect the vehicle of the Jewels and produce the unexcelled wisdom jewel of all buddhas' Dharma;

May all beings attain success in the vehicle adorned with the bodhisattva practices and enable the blossoming of the flowers of all the bodhisattva samādhis;

May all beings acquire the vehicle of boundless speed with which, for numberless kalpas, they purify the bodhisattva's resolve and, with energetic diligence, reflect upon and fully comprehend all dharmas;

May all beings attain success in the Great Vehicle of supreme training and use good skillful means to consummate their attainment of the bodhisattva grounds; and

May all beings attain success in the most lofty, vast, and solid Great Vehicle with which they are able to transport all beings to the station of all-knowledge.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving elephants and horses. He makes these dedications to enable all beings to board the vehicle of unimpeded wisdom, accomplish its perfect fulfillment, and ultimately reach the buddha vehicle.

Sons of the Buddha, when the bodhisattva-mahāsattva gives thrones, he may give the lion throne on which he sits, that throne

being high, wide, extraordinarily marvelous, and fine, with feet of *lapis lazuli*, spread with soft robes created from gold thread, adorned with jeweled banners, perfumed with marvelous fragrances, decorated with countless adornments made of various jewels, covered overhead by a hanging gold net with jeweled bells which, moved by the breeze, ring forth marvelous sounds. Surrounded by decorations made of a myriad kinds of exotic gems, it is a throne that all the people would gaze up at in admiration, one that only a great consecrated king might sit on as he proclaimed Dharma teachings respectfully followed by the myriad neighboring states.

Such a king also adorns himself with marvelous jewels such as universal luminescence jewels, sapphires, giant sapphires, and *mani* jewels from the finest treasures as bright and pure as the sun or as clear and cool as the moon, all of which are arrayed in profusion everywhere like the many stars. These supremely marvelous adornments of foremost and incomparable varieties include extraordinarily marvelous jewels from the ocean, solid banner jewels from the ocean with strange patterns and exotic appearances, and all kinds of other adornments.

Of all those in the great assembly, he is the most revered and most superior. His head is crowned with an immaculate jeweled headband of *jambūnada* gold. He is one who has ascended to the position of a consecrated ruler holding sway over the continent of Jambudvīpa, one who possesses the measureless power of great awe-inspiring virtue, who takes kindness as foremost in how he rules, and who causes all adversaries and enemies to submit. Wherever his teachings and edicts reach, there are none who do not accept and obey them.

When serving as a wheel-turning king, he bestows hundreds of thousands of myriads of *kotīs* of countlessly many kinds of jeweled thrones, giving them to the *tathāgatas*, the foremost among all fields of merit, to the bodhisattvas, the true good spiritual guides, to the Sangha Jewel of worthies and *āryas*, the masters who teach the Dharma, to their parents, to their lineage relations, to *śrāvaka* disciples and *pratyekabuddhas*, to those who have set out in the bodhisattva vehicle, to stupas honoring *tathāgatas*, and so forth, giving them even to all those who are poor or solitary, always bestowing on them everything they may need. He dedicates these roots of goodness in these ways:

May all beings sit on the throne of bodhi and be able to awaken to
the right Dharma of all buddhas;

May all beings sit on the throne of sovereign mastery, attain sovereign mastery in the Dharma that not even mountains of vajra could destroy, and may they be able to vanquish all the armies of Māra;

May all beings acquire the Buddha's lion throne of sovereign mastery and become one to whom all beings look up in admiration;

May all beings acquire an ineffable-ineffable number of many different kinds of extraordinarily marvelous jewel-adorned thrones, attain sovereign mastery in the Dharma, and provide teaching and guidance to beings;

May all beings acquire the most excellent thrones in the three kinds of worlds³⁷⁵ and become adorned with vast roots of goodness;

May all beings acquire the throne that is everywhere present throughout an ineffable-ineffable number of worlds which could never be fully praised even in an *asamkhyeya* kalpa;

May all beings acquire the seat of great and deeply esoteric merit in which one's body fills up the entire Dharma realm;

May all beings acquire inconceivably many different kinds of jeweled thrones and take up extensive Dharma giving to the very beings they bring to mind in making their original vows;

May all beings acquire excellent and marvelous thrones and manifest ineffably many displays of all buddhas' spiritual superknowledges; and

May all beings acquire all kinds of jeweled thrones, all kinds of perfumed thrones, all kinds of flower-adorned thrones, all kinds of robe-draped thrones, all kinds of thrones adorned with garlands, all kinds of *mani* jewel thrones, all kinds of jeweled thrones of inconceivably many different kinds that are adorned with lapis lazuli and other jewels, thrones from incalculably and ineffably many worlds, adorned and pure thrones from all worlds, and all kinds of vajra thrones in which they manifest the Tathāgata's awesome virtue and sovereign mastery and realize the utmost right enlightenment.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jeweled thrones. He makes these dedications to enable beings to acquire the throne of world-transcending great bodhi and naturally awaken to all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva gives all kinds of jeweled canopies. These canopies are extraordinary, of the sort used by the honored nobility, adorned with many different kinds of large jewels. Of the hundreds of thousands of *koṭis* of *nayutas* of

supremely marvelous canopies, these are foremost. Their support poles are made of the many kinds of jewels. They are covered with marvelous nets made of jeweled cords and gold bells which hang down all around and they have strands of *maṇi* jewel necklaces draped down at regular intervals. They move with the subtle breeze, making marvelous harmonious sounds. They are filled with many different kinds of jewel treasures of pearls and jade and they are adorned with countless exotic gems. The wondrous fragrances of sandalwood and agarwood incenses perfume them all. Bright and pure *jambūnada* gold and countless hundreds of thousands of *kotīs* of *nayutas* of *asamkhyeyas* of the many marvelous kinds of precious things complete their adornments.

With a pure mind, he offers these up to the Buddha and to all their stupas after their nirvāṇa, or, for the sake of the Dharma, he bestows them on bodhisattvas, good spiritual guides, or renowned masters of the Dharma, bestows them on parents, bestows them on the Sangha Jewel, or presents them as offerings to all dharmas of the Buddha, or bestows them on the many different kinds of fields of merit among beings, or bestows them on teachers within the Sangha or their venerated elder eminences, or bestows them on those who have but recently made their initial resolve to attain bodhi, and so forth, bestowing them as well on the poor and the solitary, giving them everything they seek. He dedicates these roots of goodness in these ways:

May all beings diligently cultivate roots of goodness by which to shelter themselves and always receive the protection of the buddhas;

May all beings take meritorious qualities and wisdom as their canopies and thus forever abandon all the world's afflictions;

May all beings become sheltered by good dharmas and rid themselves of the world's defilements and feverish afflictions;

May all beings acquire the treasury of wisdom and thus enable the multitude to never grow tired of seeing them;

May all beings shade themselves with the quiescent dharmas of pristine purity and thus acquire the ultimate and indestructible dharmas of the Buddha;

May all beings shelter themselves with goodness and ultimately acquire the Tathāgata's pure Dharma body;

May all beings become universally covering canopies who use their ten powers and wisdom to everywhere shelter the world;

May all beings acquire the marvelous wisdom with which they transcend the three periods of time and become free of all defiling attachments;

May all beings gain the canopy of becoming worthy of offerings and become supreme fields of merit receiving the offerings of everyone; and

May all beings acquire the most superior of canopies by acquiring unexcelled wisdom and naturally attaining enlightenment.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving canopies. They are made:

To enable all beings to acquire the canopy of the sovereign masteries and become able to uphold all good dharmas;

To enable all beings to use but a single canopy to everywhere cover all *kṣetras* throughout all of empty space and the Dharma realm and become irreversible in [becoming able to] manifest the masterful spiritual superknowledges of all buddhas;

To enable all beings to make offerings to the Buddha by using but a single canopy to adorn all worlds of the ten directions;

To enable all beings to use marvelous banners, flags, and jeweled canopies to make offerings to all *tathāgatas*;

To enable all beings to acquire a universally adorning canopy that everywhere covers all buddha lands without exception;

To enable all beings to acquire the vast canopy that everywhere covers beings and enables them all to develop resolute faith in the Buddha;

To enable all beings to make offerings of an ineffable number of marvelous jeweled canopies to a single Buddha and then make offerings in the same way to every one of an ineffable number of buddhas;

To enable all beings to acquire the high and wide canopy of the Buddha's bodhi that everywhere covers all *tathāgatas*;

To enable all beings to acquire canopies adorned with all kinds of *mani* jewels, canopies adorned with all kinds of jeweled necklaces, canopies adorned with all kinds of solid incense, canopies with pure adornments of many different kinds of jewels, canopies with pure adornments made of measurelessly many jewels, and canopies with pure adornments of vast arrays of jewels that are covered with jeweled nets from which jeweled bells hang down, ringing forth sublime sounds in response to the movements of the breeze and everywhere sheltering the bodies of all buddhas in all worlds throughout the Dharma realm and the realms of empty space;

To enable all beings to acquire the canopy adorned with unimpeded and unobstructed wisdom that everywhere covers all *tathāgatas*;

Because he wishes to enable all beings to acquire the foremost kinds of wisdom;

Because he also wishes to enable all beings to acquire the adornment of the Buddha's meritorious qualities;

Because he also wishes to enable all beings to develop the pure aspiration to acquire the Buddha's meritorious qualities;

Because he also wishes to enable all beings to acquire the mind jewel possessed of measureless and boundless sovereign masteries;

Because he also wishes to enable all beings to fulfill the realization of sovereign wisdom in all dharmas;

Because he also wishes to enable all beings to use all their roots of goodness to everywhere shelter everyone;

Because he also wishes to enable all beings to successfully acquire the canopy of supreme wisdom;

Because he also wishes to enable all beings to successfully acquire the universally covering canopy of the ten powers;

Because he also wishes to enable all beings to use a single canopy to completely cover all buddha *kṣetras* in the Dharma realm;

Because he also wishes to enable all beings to attain sovereign mastery in the Dharma and become kings of the Dharma;

Because he also wishes to enable all beings to acquire the mind of sovereign mastery possessed of great awesome virtue;

Because he also wishes to enable all beings to acquire vast wisdom that is never lost;

Because he also wishes to enable all beings to acquire measureless meritorious qualities which everywhere shelter everyone and result in the ultimate realization for all;

Because he also wishes to enable all beings to use all the meritorious qualities to shelter their own minds;

Because he also wishes to enable all beings to shelter beings with the impartial mind;

Because he also wishes to enable all beings to acquire great wisdom's canopy of impartiality;

Because he also wishes to enable all beings to possess the skillful means of great dedications;

Because he also wishes to enable all beings to acquire the pure mind of supreme aspirations;

Because he also wishes to enable all beings to acquire the purified mind of wholesome aspirations; and

Because he also wishes to enable all beings to acquire the great dedications with which to everywhere shelter all beings.

Sons of the Buddha, the bodhisattva-mahāsattva may give many different kinds of marvelous banners and flags with poles made of the many kinds of jewels, flags made of jeweled silk, banners made of all different kinds of multi-colored silk, jeweled nets hanging down over them, and brilliant colors everywhere filling them. Their jeweled bells move gently, creating harmonies of sound and rhythm. Exotic and marvelous jewels shaped like crescent moons and *jambūnada* gold that outshines the sun are arrayed on the banners, while all the many different kinds of marvelous things corresponding to the fruits of the karma in all the different worlds are used as adornments. Numberless thousands of myriads of *kotīs* of *nayutas* of marvelous banners and flags such as these with mutually reflected intermittently shining brilliant light rays produce immaculate radiant adornments which shine everywhere over the great earth and fill all the buddha *kṣetras* throughout the ten directions of space and the Dharma realm.

With a pure mind and resolute faith, the bodhisattva-mahāsattva makes gifts of countless banners and flags such as these, sometimes giving them to all buddhas of the present as well as to all the stupas of the buddhas who have entered nirvāṇa, sometimes giving them to the Dharma Jewel, sometimes giving them to the Sangha Jewel, sometimes giving them to bodhisattvas and good spiritual guides, sometimes giving them to śrāvaka disciples and *pratyekabuddhas*, sometimes giving them to the Great Assembly, and sometimes giving them to others including all who come seeking them. He gives them to everyone everywhere and then dedicates all these roots of goodness in these ways:

May all beings be able to establish all kinds of roots of goodness and erect banners and flags of indestructible merit;

May all beings establish the banners and flags of sovereign mastery in all dharmas and then revere, cherish and diligently preserve and protect them;

May all beings always write out right Dharma on jeweled silks and protect and uphold the Dharma treasures of the buddhas and the bodhisattvas;

May all beings erect high and easily seen banners, light the lamp of wisdom, and everywhere illuminate the world;

May all beings erect the banner of steadfastness and be able to utterly destroy and eliminate all the works of the *māras*;

May all beings erect the banner of the wisdom powers that no *māra* could ever destroy;

May all beings acquire the *nārāyaṇa* banner of great wisdom and utterly demolish all the banners and flags of worldly ways;

May all beings acquire the greatly radiant banner of the wisdom sun and use the sunlight of wisdom to everywhere illuminate the Dharma realm;

May all beings possess an abundance of countless jewel-adorned banners and fill all the worlds of the ten directions, making offerings to all buddhas; and

May all beings acquire the banner of the Tathāgata and completely demolish the ninety-six kinds of wrong views of the non-Buddhist traditions.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving banners and flags. He makes these dedications to enable all beings to acquire the banner of the extremely profound, lofty, and vast bodhisattva practices as well as the banner of all bodhisattvas' practice of spiritual superknowledges and the pure path.

Sons of the Buddha, the bodhisattva-mahāsattva opens up the treasury of the many jewels and distributes hundreds of thousands of *kotis* of *nayutas* of every kind of marvelous and precious jewel, giving them to all the numberless beings, freely giving them with a mind free of miserliness. He then dedicates all these roots of goodness in these ways:

May all beings always be able to see the Buddha Jewel, abandon delusion, and cultivate right mindfulness;

May all beings be able to fully possess the light of the Dharma Jewel and then preserve the Dharma treasury of all buddhas;

May all beings be able to attract and support the entire Sangha Jewel and never grow weary of everywhere providing them with offerings;

May all beings acquire the unexcelled mind jewel of all-knowledge and purify the bodhi resolve without ever retreating from it;

May all beings acquire the wisdom jewel and everywhere penetrate all dharmas with a mind free of doubts;

May all beings fully possess the jewels of the bodhisattva's meritorious qualities and then reveal and expound on measureless wisdom;

May all beings acquire countless jewels of marvelous meritorious qualities and cultivate and attain right enlightenment, the ten powers, and wisdom;

May all beings acquire sublime samādhis and the jewels of the sixteen types of knowledge³⁷⁶ and reach the ultimate fulfillment of vast wisdom;

May all beings succeed in becoming foremost jewels among the fields of merit and awaken to and enter the Tathāgata's unexcelled wisdom; and

May all beings succeed in becoming foremost among the lords of the unexcelled jewels and use inexhaustible eloquence to expound on all dharmas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving the many jewels. He makes these dedications to enable all beings to succeed in fully developing the foremost jewel of wisdom, the jewel of the Tathāgata's unimpeded pure eye.³⁷⁷

Sons of the Buddha, the bodhisattva-mahāsattva may give many different kinds of marvelous adornments, including all kinds of adornments for the body that enable the body to seem beautiful, marvelous, and such that no one would fail to praise it. The bodhisattva-mahāsattva looks on all beings equally, just as he would look on an only son, wishing to enable them all to acquire body-beautifying adornments and to attain the world's most supreme happiness, the bliss of the Buddha's wisdom, to become established in the Dharma of the Buddha, and to benefit beings. He diligently practices giving them hundreds of thousands of *kotis* of *nayutas* of the many different kinds of extraordinarily marvelous jewel adornments. When he practices such giving, he dedicates all these roots of goodness in these ways:

May all beings perfect the unexcelled marvelous adornments and adorn humans and devas with all the pure meritorious qualities and wisdom;

May all beings acquire the adorning signs of purity and adorn their bodies with pure merit;

May all beings acquire the supremely marvelous adorning signs and adorn their bodies with the signs of hundredfold merit;

May all beings acquire the adorning signs free of abnormalities and adorn their bodies with all the signs;

May all beings acquire the adorning sign of wholesome and pure speech and become completely endowed with all the different kinds of inexhaustible eloquence;

May all beings acquire the adorning sign of the voice possessed of all the meritorious qualities with which their voices are clear and pure and pleasing to all who hear them;

May all beings acquire the adorning sign of the delightful speech of the buddhas which enables all beings who hear the Dharma to rejoice and take up the cultivation of the pure practices;

May all beings acquire the adorning sign of the mind with which they enter deep *dhyāna* absorptions and see all buddhas everywhere;

May all beings acquire the adorning sign of the complete-retention *dhāraṇīs* with which they clearly illuminate the right Dharma of all buddhas; and

May all beings acquire the adorning sign of wisdom and adorn their minds with the wisdom of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving all kinds of adornments. He makes these dedications to enable all beings to become fully equipped with the perfectly full adornment of all the measureless Buddha dharmas, meritorious qualities, and wisdom while also forever abandoning all forms of arrogance and neglectfulness.

Sons of the Buddha, the bodhisattva-mahāsattva gives even the *manī* jewel crown and topknot jewel received in his crown-anointing consecration as a sovereign monarch, everywhere giving such things to all beings with a mind free of miserliness as he always diligently cultivates becoming a great benefactor, cultivating and training in the wisdom of giving, increasing the faculty of relinquishing, and developing wise skillful means. With a mind made vast, he gives to everyone and then dedicates all his roots of goodness in these ways:

May all beings acquire the crown-anointing consecration with all dharmas of the Buddha and attain all-knowledge;

May all beings become endowed with the prominence on the crown,³⁷⁸ acquire the foremost wisdom, and reach the far shore;

May all beings use the jewel of marvelous wisdom to everywhere attract beings and enable them all to ultimately reach the very summit of meritorious qualities;

May all beings be able to fully develop the summit crowned with the jewel of wisdom and become worthy to receive the reverence of the world;

May all beings adorn their heads with the crown of wisdom and become kings in the sovereign mastery of all dharmas;

May all beings affix atop the crowns of their heads the bright pearl of wisdom, [the utmost peak of the light from which is] invisible to all in the world;

May all beings become worthy of receiving the world's reverential bows and perfect the summit of wisdom that brightly illuminates the Dharma of the Buddha;

May all beings crown their heads with the crown adorned with the ten powers and possess an ocean of pure wisdom jewels;

May all beings reach the peak of the great grounds, acquire all-knowledge, perfect the ten powers, and crush the followers of Māra at the summit of the desire realm; and

May all beings develop the foremost and unexcelled king of summits and acquire the radiant summit of all-knowledge that no one's light can outshine.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving jeweled crowns. He makes these dedications to enable all beings to reach foremost wisdom's station of supreme purity and acquire the marvelous jeweled crown adorned with the *manī* jewel of wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there are beings who are in prison, in a dark place, whose bodies are restrained with fetters, manacles, or the cangue so that, standing or sitting, they are uncomfortable, who are assailed by numerous sufferings, who have no relatives or friends, who have no refuge and no one to rescue them, who are naked, hungry, and emaciated, or who are subjected to intense cruelties that are difficult to endure, having seen this, the bodhisattva is then willing to relinquish all that he owns to rescue them, including all his wealth and jewels, his wife, son, retinue, and even his own body. He then goes to the prison to rescue those beings, doing so in the same ways as did Great Compassion Bodhisattva or King of Wondrous Eyes Bodhisattva.

Once he has rescued them, he then gives them all whatever they need, puts an end to their sufferings and troubles, enables them to find peace and security, and afterward gives them the unexcelled jewel of Dharma, thus enabling them to set aside neglectfulness, become securely established in roots of goodness, and gain irreversible resolve in following the Buddha's teachings.

Sons of the Buddha, when the bodhisattva-mahāsattva rescues beings from imprisonment, he dedicates all his roots of goodness in these ways:

May all beings gain ultimate liberation from the entangling bonds of desire;

May all beings cut off their drifting along in the river of *samsāra* and ascend the far shore of wisdom;

May all beings extinguish delusion, develop wisdom, and become liberated from the entangling bonds of all afflictions;

May all beings destroy the bonds of the three realms of existence and gain the ultimate emancipation of all-knowledge;

May all beings forever cut off all the bonds of the afflictions and reach the ground free of afflictions and free of obstacles on the far shore of wisdom;

May all beings abandon all stirrings of thought, reflections, and discriminations and enter the ground of equanimity and unshakable wisdom;

May all beings become liberated from the bonds of the desires, forever abandon all worldly desires, and become free of all the defiling attachments within the three realms of existence;

May all beings acquire supreme aspirations and always receive all buddhas' instruction in the gateways to the Dharma;

May all beings acquire the liberated mind free of attachments and free of bonds that is as vast as the Dharma realm and as extensive as empty space; and

May all beings acquire the bodhisattva's spiritual superknowledges, train beings in all worlds, and enable them to transcend the world and abide in the Great Vehicle.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when rescuing beings suffering from imprisonment. He makes these dedications to enable beings to everywhere enter the Tathāgata's wisdom grounds.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there is someone in prison tied down in five places, undergoing excruciating suffering, surrounded, driven along, and led to the execution ground, about to have his life cut short, on the verge of having to relinquish all the pleasures of Jambudvīpa and leave behind relatives and friends, placed on a high slab to be sliced apart with knives, about to have his body impaled on lances, or swaddled in oily clothes and then roasted by being set alight and burned, about to be subjected to the tortures of different kinds of sufferings such as these, the bodhisattva, having witnessed this, is then willing to sacrifice his own body and stand in for the prisoner in taking on these sufferings in the same way as did Ajita Bodhisattva, King of Especially Superior Practices Bodhisattva, and the countless other great bodhisattvas who, for the sake of other beings, sacrificed their own bodies to take on all kinds of excruciating sufferings for others.

The Bodhisattva then tells the prison warden, "I want to sacrifice my body in trade for his life so that you can instead inflict sufferings such as these on me just the same as if you were punishing that man, doing so however you please. Even if my sufferings need to be greater than his would be, multiplied even an *asamkhyeya* of times beyond that, I will still undergo it to enable him to be released. If I were to witness him being about to be executed and yet fail to relinquish my own life as a ransom to rescue him from his suffering, then I would not qualify as someone who abides in the

bodhisattva's resolve. Why? It is to rescue and protect all beings that I made the resolve to attain bodhi and gain all-knowledge."

Sons of the Buddha, when the bodhisattva sacrifices his own body to rescue other beings, he dedicates his roots of goodness in these ways:

May all beings acquire the endless ultimate life and forever leave behind all disasters and tormenting afflictions;

May all beings dwell in reliance on all buddhas and receive the prediction of their realization of bodhi, attainment of all-knowledge, and possession of the ten powers;

May all beings rescue all sentient beings and enable them to become free of fear and forever escape the wretched destinies;

May all beings acquire everlasting life and enter the sphere of undying wisdom;

May all beings forever leave behind all adversaries and enemies, become free of all disasters and difficulties, and always be drawn forth by all buddhas and good spiritual friends;

May all beings abandon all knives, swords, weapons, and other instruments of evil that inflict suffering and may they cultivate all the different kinds of pure and wholesome karma;

May all beings become fearless and vanquish the armies of Māra beneath the bodhi tree;

May all beings leave behind all fear of the Great Assembly,³⁷⁹ have minds that, with regard to the unexcelled Dharma, are pure and fearless, and become able to roar the roar of the most supreme of all lions;

May all beings acquire the unimpeded wisdom of the Lion [Among Men] and cultivate right livelihood in all worlds; and

May all beings reach the station of fearlessness and always remain mindful of rescuing and protecting all suffering beings.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when sacrificing his own life to rescue prisoners who are about to be executed. He makes these dedications to enable beings to leave behind the sufferings of *samsāra* and acquire the supremely marvelous bliss of the Tathāgata.

Sons of the Buddha, when the bodhisattva-mahāsattva gives to supplicants, he gives even the *uṣṇīṣa* crown and adjoining skin from the top of his head in the same way as did Jewel Crown King Bodhisattva, Supremely Marvelous Body Bodhisattva, and countless other bodhisattvas such as these. When at this time the bodhisattva sees a supplicant coming, his mind is filled with joy and he says to him, "If now you need this *uṣṇīṣa* crown and adjoining skin

from atop my head, you may take it from me. This *uṣṇīṣa* crown on my head is foremost of all on this continent of Jambudvīpa."

When he says this, his mind remains unwavering and free of confusion. He has no thought of any other actions other than to renounce the world, resolutely seek the ultimate purity of quiescence, and progress with intense diligence and straightforwardness of character toward all-knowledge. He then takes up a sharp blade, cuts away the *uṣṇīṣa* crown and adjoining skin from atop his head, and, with his right knee touching the ground and ten fingers and two palms pressed together, he single-mindedly gives this to him.

With right mindfulness, he brings to mind all buddhas of the three periods of time and the practices of the bodhisattvas, whereupon he is filled with great joy and especially supreme aspiration. His mind then comes to a thorough understanding of all dharmas due to which he does not seize on the pain. Completely realizing that painful feelings are signless and unborn, he understands that all feelings arise in mutual dependence on conditions and are impermanent. Thus he thinks: "I should practice great relinquishing in the same way as all bodhisattvas of the past, future, and present, arousing deep faith and delight and proceeding with my irreversible quest for all-knowledge without having to rely on instruction from others or on the power of the good spiritual guide."

When this bodhisattva-mahāsattva performs these acts of giving, he then dedicates all his roots of goodness in these ways:

May all beings acquire the summit the peak of which is invisible to all and develop the bodhisattva's stupa-like *uṣṇīṣa* crown;

May all beings acquire the indigo blue hair, the vajra hair, and the fine and soft hair, and become able to extinguish all of beings' afflictions;

May all beings acquire the moist and glossy hair, the dense and fine hair, and the hair that does not grow down past the temples or on the forehead;

May all beings acquire the soft hair and the hair whose growth stops at the temples and forehead;

May all beings acquire the hair that grows, like the *svastika* character, in a rightward swirling pattern;

May all beings acquire the hair that looks like that of the Buddha and forever leave behind all habitual karmic propensities associated with the afflictions and fetters;

May all beings acquire shining hair the light from which illuminates all the worlds of the ten directions;

May all beings acquire the hair that does not become tousled and, like the Tathāgata's hair, is clean, marvelous, and never in disarray;

May all beings acquire the stupa-like crown hair of those worthy of offerings that causes those who see it to feel as if they were looking at the Buddha's hair; and

May all beings acquire the Tathāgata's hair that does not become dirty and forever separate from the dark and obscuring defilements.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving the *uṣṇīṣa* crown and adjoining skin on the top of his head. He makes these dedications to enable beings to acquire quiescent minds, perfect fulfillment of the *dhāraṇīs*, and ultimate realization of the Tathāgata's knowledge of all modes and ten powers.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his eyes to those who come seeking them, engaging in the same kind of kindly giving practiced by Joyous Practice Bodhisattva, Moonlight King Bodhisattva, and countless other bodhisattvas such as these. When the bodhisattva-mahāsattva gives his eyes, he arouses the pure thought to give his eyes, he arouses the pure thought of the wisdom eye, he arouses thought reliant on the light of the Dharma, he arouses thought directly contemplating the unexcelled path of the Buddha, he makes the resolve to dedicate merit to the attainment of vast wisdom, he makes the resolve to engage in giving comparable to that of the bodhisattvas of the three periods of time, he gains the eye of unimpeded vision and arouses the thought of indestructible pure faith, and he arouses thoughts of joyful acceptance toward those who come to beg from him, doing so to achieve ultimate realization of all the spiritual superknowledges, to give birth to the buddha eye, to increase the vastness of his resolve to attain bodhi, to cultivate great kindness and compassion, and to control and subdue the six sense faculties. It is with regard to dharmas such as these that he arouses these thoughts of his.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his eyes, he feels fondness for those who come seeking donations from him and establishes an assembly of benefactors for their benefit to increase the strength of the Dharma's power to enable the abandoning of worldly desire, views, and neglectfulness, and to enable the cutting off of the bonds of desire and the cultivation of bodhi. Adapting to whatever others are seeking, his mind remains peaceful and unmoving. He does not oppose their wishes and he enables

them all to be satisfied while always according with the non-dual practice of relinquishing. He then dedicates these roots of goodness in these ways:

- May all beings acquire the supreme eyes with which they instruct and guide everyone;
- May all beings acquire the unimpeded eyes and open up the vast treasury of wisdom;
- May all beings acquire the light of the pure fleshly eye which provides such penetrating discernment that nothing can interfere with its vision;
- May all beings acquire the pure heavenly eye with which they see the karmic effects in all beings' births and deaths;
- May all beings acquire the pure Dharma eye with which they are able to accord with and penetrate the Tathāgata's sphere of cognition;
- May all beings acquire the wisdom eye with which they abandon all discriminations, grasping, and attachment;
- May all beings fully possess the Buddha eye and be able to awaken to all dharmas;
- May all beings perfect the universal eye with which they gain unimpeded cognition of all spheres of experience;
- May all beings develop the pure eyes free of the cataracts of delusion with which they fully realize that the realms of beings are empty and devoid of [inherent] existence; and
- May all beings fully possess the unimpeded pure eyes with which they are all able to reach the ultimate realization of the Tathāgata's ten powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his eyes. He makes these dedications to enable beings to acquire the purified eyes of those with all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give his ears and nose to those who come seeking to acquire them, doing so in the same way as did King of Supreme Practices Bodhisattva, Hate-Free Supremacy Bodhisattva, and countless other bodhisattvas such as these. When he gives, he personally bestows his gift on the supplicant, single-mindedly cultivates the bodhisattva practices, carries forth the lineage of the buddhas, and is born into the family of the *tathāgatas*.

He remains mindful of the practice of giving as cultivated by all bodhisattvas and always diligently applies himself to manifesting the bodhi of all buddhas, their pure faculties, and their meritorious

qualities and wisdom. He contemplates the three realms of existence as devoid of even a single durable aspect. He wishes to always be able to see all buddhas and bodhisattvas while at the same time also bearing in mind the Dharma of all buddhas and realizing that the body is false, empty, devoid of anything at all that exists, and devoid of anything he might covet or cherish.

When the bodhisattva gives his ears or his nose in this way, his mind always remains quiescent, for he has tamed all his sense faculties. He rescues beings from all their perilous difficulties, develops every kind of wisdom and meritorious quality, enters the ocean of great giving, comprehends the meanings of the dharmas, fully cultivates all aspects of the path, relies on wisdom in his practice, develops sovereign mastery of the Dharma, and thus transforms the body that is not durable into a durable body.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his ears, he dedicates his roots of goodness in these ways:

May all beings acquire ears with unimpeded hearing and everywhere hear the sounds of all teaching of the Dharma;

May all beings acquire ears with unobstructed hearing and be able to completely understand all sounds;

May all beings acquire the Tathāgata's ears that clearly understand everything and have nothing they are blocked from hearing;

May all beings acquire the purified sense of hearing and not produce discriminating thoughts because of the ear sense base;

May all beings acquire ears free of deafness and prevent all ignorant states of consciousness from ever arising at all;

May all beings acquire ears that hear everything throughout the Dharma realm and fully discern the sounds of the Dharma of all buddhas;

May all beings acquire ears with unimpeded hearing and awaken to all the unimpeded dharmas;

May all beings acquire ears with indestructible hearing with which they thoroughly know all doctrines and become invulnerable to refutation by anyone;

May all beings acquire the universally hearing ears that, with their vast and clear range of hearing, are the kings of all ears; and

May all beings become fully endowed with the heavenly ear and the Buddha ear.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his ears. He makes these dedications to enable all beings to acquire the purified ear.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his nose, he makes dedications in these ways: "May all beings acquire a prominent and straight nose, a nose that is one of the secondary signs,³⁸⁰ a nose with a fine appearance, a nose with a delightful appearance, a nose that is pure and marvelous, a congenial looking nose, a high and prominent nose, a nose that subdues hostility, a good-looking nose, a nose like that of a *tathāgata*. And may all beings acquire a face that has abandoned anger, a face familiar with all dharmas, a face free of obstacles, a good-looking face, a congenial looking face, a pure face, a face of one who is free of faults, the round and full face of a *tathāgata*, a face that may go everywhere, a face with countless exquisite aspects." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his nose. He makes these dedications:

- To enable beings to ultimately gain entry into the Dharma of all buddhas;
- To enable beings to ultimately accept the Dharma of all buddhas.
- To enable beings to ultimately fully know the Dharma of all buddhas;
- To enable beings to ultimately preserve the Dharma of all buddhas;
- To enable beings to ultimately always see all *tathāgatas*;
- To enable all beings to realize the Buddha's Dharma gateways;
- To enable beings to ultimately develop the indestructible mind;
- To enable all beings to fully illuminate the right Dharma of all buddhas;
- To enable beings to everywhere purify the lands of all buddhas; and
- To enable all beings to acquire the Tathāgata's body possessed of great awesome powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his ears and nose.

Sons of the Buddha, when the bodhisattva-mahāsattva has become established on the solid ground of sovereign mastery, he is able to give his own teeth to beings, doing so in the same way as did Floral Teeth King Bodhisattva, Six Tusk Elephant King Bodhisattva, and countless other such bodhisattvas from the past. When the bodhisattva-mahāsattva gives his teeth, he does so with types of mind that are as pure, rare, and difficult to encounter as the blooming of the *udumbara* flower, which is to say: He gives with an inexhaustible mind; gives with a mind of great faith; gives

with a mind that perfects measureless relinquishing one step at a time; gives with a mind that controls his sense faculties; gives with a mind willing to give everything; gives with a mind aspiring to all-knowledge; gives with a mind intending to make beings happy; gives with great generosity, ultimate generosity, supreme generosity, and the most supreme generosity; and gives with a mind that is willing to sacrifice his own body for others' needs without resentment. At this time, the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire sharp white teeth for which supreme stupas are made to receive the offerings of devas and humans;

May all beings acquire straight and even teeth which, as with the Buddha's major marks and secondary signs, are free of any gaps;

May all beings acquire disciplined minds which skillfully pursue the practice of the bodhisattva's *pāramitās*;

May all beings have mouths [with speech that is] wholesome and pure and teeth that are gleaming white and clearly visible;

May all beings acquire memorably adorned teeth and mouths that are clean and free of any unsightly appearances;

May all beings have perfectly formed teeth, the full forty in their number, which always emanate various kinds of rare and marvelous fragrances;

May all beings have well-trained minds and teeth with swirling *svastika* patterns that are as fresh and immaculate as white lotuses;

May all beings have fresh and clean mouths and lips and gleaming white teeth that emanate countless light rays that produce pervasive dazzling illumination;

May all beings have solid and sharp teeth that leave no grains still whole once eaten, and may they become superior fields of merit free of attachment to flavors; and

May all beings always radiate light from between their teeth with which they pass on the foremost predictions [of future buddhahood] to all bodhisattvas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his teeth. He makes these dedications to enable beings to possess all-knowledge and pure wisdom about all dharmas.

Sons of the Buddha, if someone comes and seeks to be given the tongue of the bodhisattva-mahāsattva, he responds with a kind and compassionate mind, with gentle speech, and with affectionate

speech, doing so in the same way as did those bodhisattvas of the past such as Handsome Countenance King Bodhisattva, Never-Retreating Bodhisattva, and countless other bodhisattvas such as these.

Sons of the Buddha, when the bodhisattva-mahāsattva is undergoing rebirth in all the rebirth destinies, there may be even countless hundreds of thousands of *kotis* of *nayutas* of beings who come and seek to acquire his tongue. At such times, the bodhisattva has that person sit on the lion throne and, with a mind free of anger, with a mind free of injurious intent, with a mind free of resentment, with a mind of great awesome virtue, with a mind born from the lineage of the buddhas, with a mind that dwells where bodhisattvas dwell, with a mind that is never turbid or scattered, with a mind that abides in immense power, with a mind free of attachment to the body, and with a mind free of attachment to being able to speak—he kneels with both knees on the ground, opens his mouth, extends his tongue to show it to the supplicant, and, with a kindly mind and gentle speech, he tells him, “I now give my entire body to you. You may take out my tongue and use it however you wish so that you can fulfill all your aspirations.” Then the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire the tongue that reaches everywhere with which they are able to expound the Dharma in all languages;

May all beings acquire the tongue that can cover the face³⁸¹ with which they do not have two ways of speaking and are truthful in everything they say;

May all beings acquire the tongue that everywhere covers all buddha lands with which they manifest the masterful spiritual superknowledges of the buddhas;

May all beings acquire the soft and broad tongue with which they always enjoy exquisitely marvelous, pure, and supreme flavors;

May all beings acquire an eloquent tongue with which they are able to cut through the net of doubts of those in the world;

May all beings acquire the luminous tongue which is able to emanate numberless myriads of *kotis* of light rays;

May all beings acquire the decisive tongue with which they speak with endless eloquence on all dharmas;

May all beings acquire the thoroughly trained tongue with which they are well able to reveal and explain all essential esoteric matters and enable everyone to believe everything they say;

May all beings acquire the universally comprehending tongue with which they skillfully enter the great ocean of all languages; and

May all beings acquire the tongue with which they can skillfully speak about all Dharma gateways and attain perfection in the knowledge of all languages.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his tongue. He makes these dedications to enable all beings to attain perfect fulfillment of the unimpeded knowledges.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his head to those who come seeking it, doing so in the same way as did all the great bodhisattvas such as Supreme Knowledge Bodhisattva and that great man, King Kāśī. The giving that he does is done:

Because he wishes to develop a head with supreme wisdom that penetrates all dharmas;

Because he wishes to develop a head that realizes great bodhi and rescues beings;

Because he wishes to have a head that is foremost in its perception of all dharmas;

To acquire a head possessed of right views and pure wisdom;

Because he wishes to develop a head that is not obstructed by anything;

Because he wishes to acquire a head that realizes the foremost of all grounds;

Because he seeks a head with the world's most supreme wisdom;

Because he wishes to develop the summit mark invisible to everyone in the three realms together with a head possessed of pure wisdom;

In order to acquire the head that appears as the king of wisdom everywhere throughout the ten directions; and

Because he wishes to acquire the head with such sovereign mastery in fulfilling all dharmas that no one can damage it.

Sons of the Buddha, if a bodhisattva-mahāsattva is securely established in this dharma, cultivating it with energetic diligence, then he is one who has already entered the lineage of all buddhas. As he trains in the buddhas' practice of giving, he develops pure faith in all buddhas and increases the growth of his roots of goodness. He enables all supplicants who come to him to then gain joyous satisfaction. His mind is purified and experiences measureless celebratory delight. With his purity of mind and resolute faith, he clearly illuminates the Dharma of the Buddha, arouses the resolve to attain bodhi, and securely establishes himself in the mind of relinquishing. All his faculties experience blissful delight in this,

his meritorious qualities increase, and he develops a wholesome aspiration with which he always delights in cultivating the practice of vast giving.

The bodhisattva then dedicates all his roots of goodness in these ways: "May all beings acquire the head of a *tathāgata* with the invisible summit mark that no one anywhere can outshine, the head that is foremost in all buddha *ksetras*, the perfectly developed head of a buddha so rarely found in the world, one in which the hairs grow in rightward spirals, with pristine radiance, moist and glossy, adorned with *svastikas*, the head possessed of wisdom, the head that is foremost in all worlds, the perfectly developed head, the pure head, the head of he who sits at the site of enlightenment with perfectly fulfilled wisdom." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his head. He makes these dedications to enable beings to acquire the most supreme Dharma and develop unexcelled great wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his hands and feet to beings, doing so in the same way as did Always Vigorous Bodhisattva, Sorrowless King Bodhisattva, and countless other bodhisattvas such as these who, in all kinds of different places of rebirth in all the rebirth destinies, gave their hands and feet and used faith as their hands as they engaged in beneficial actions. Going forth and returning again, he reaches everywhere, diligently cultivating right Dharma, wishing to acquire jewel-bestowing hands. In giving his hands, his practice is not done in vain. In fulfilling the bodhisattva path, he always extends his hands with the intention of bestowing vast kindness. Walking slowly, he travels along, courageous and fearless, reliant on the power of pure faith, fulfilling the practice of vigor as he puts an end to the path of bad actions and progresses toward the realization of bodhi.

Sons of the Buddha, when the bodhisattva-mahāsattva engages in such giving, with a measurelessly and boundlessly vast mind, he opens the gates of pure Dharma, enters the ocean of all buddhas, and perfects the hand of giving, everywhere providing for those throughout the ten directions. The power of his vows sustain him on the path to all-knowledge. He abides in the ultimately immaculate mind and in the endlessly indestructible Dharma body and wisdom body. None of the works of the *māras* are able to move him even slightly. Relying on the good spiritual guide, he strengthens his resolve and, together with the bodhisattvas, he cultivates the perfection of giving.

Sons of the Buddha, the bodhisattva-mahāsattva seeks all-knowledge for the sake of all beings. When giving his hands and feet, he dedicates his roots of goodness in these ways:

May all beings perfect the power of the spiritual superknowledges and acquire the jewel-producing hands;

Having acquired jewel-producing hands, may they honor and revere each other, conceive of each other as fields of merit, and make offerings to each other of the various kinds of jewels;

May they make offerings to buddhas of the many kinds of jewels;

May they produce clouds of marvelous jewels that stretch everywhere throughout all buddha lands;

May they enable all beings to have thoughts of mutual compassion and refrain from tormenting or injuring each other;

May they travel to all buddha *kṣetras*, secure in fearlessness;

May they naturally possess the ultimate spiritual superknowledges;

May they also be able to acquire jewel-bestowing hands, flower-bestowing hands, incense-bestowing hands, robe-bestowing hands, canopy-bestowing hands, flower garland bestowing hands, powdered incense bestowing hands, adornment-bestowing hands, boundlessly bestowing hands, measurelessly bestowing hands, and universally bestowing hands;

Having acquired these hands, may they use the powers of the spiritual superknowledges to be ever diligent in going to visit all buddha lands;

May they be able touch all buddha worlds everywhere with one hand;

May they use the hands of sovereign mastery to support all beings;

May they acquire the hands with marvelous signs which emanate measureless light;

May they be able with just one hand to everywhere shelter all beings; and

May they develop the signs of the Tathāgata's fingers with proximal webs and copper-like fingernails.

Then, using the hands of great vows to everywhere shelter all beings, the bodhisattva wishes: "May all beings resolve to always delight in seeking unexcelled bodhi, may they produce a great ocean of all kinds of meritorious qualities, may they feel happy whenever they see supplicants approaching them and never tire of seeing them, may they enter the ocean of the Buddha's Dharma, and may they develop roots of goodness identical to those of a buddha." These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving hands and feet.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to pierce his body and draw out his own blood to give it to other beings, doing so in the same way as did Dharma Karma Bodhisattva, King of Good Intentions Bodhisattva, and countless other bodhisattvas such as these. When, in all the rebirth destinies, he gives the blood from his own bodies: He arouses the mind intent on the realization of all-knowledge; he arouses the mind that delights in and looks with admiration on great bodhi; he arouses the mind that delights in cultivation of the bodhisattva practices; he arouses the mind that does not seize on painful feelings; he arouses the mind that delights in encountering supplicants; he arouses the mind that does not resent those who come as supplicants; he arouses the mind that progresses along the path of all bodhisattvas; he arouses the mind that preserves the relinquishing practiced by all bodhisattvas; he arouses the mind that broadens the bodhisattva's wholesome giving; and he arouses the mind of irreversible resolve, the mind that never rests, and the mind that is free of attachment to self. He then dedicates all his roots of goodness in these ways:

May all beings be able to acquire the Dharma body and wisdom body;

May all beings be able to acquire the body as tireless as vajra;

May all beings acquire the indestructible body no one can injure;

May all beings acquire bodies like the transformation bodies that endlessly appear everywhere in the world;

May all beings acquire a delightful body that is sublimely pure and solid;

May all beings acquire a body born of the Dharma realm that, like that of a *tathāgata*, does not depend on anything;

May all beings acquire a body as luminous as marvelous jewels that no one in the world can outshine;

May all beings acquire a wisdom-treasury body that has sovereign mastery in the realm of the deathless;

May all beings acquire an ocean-of-jewels body that all beings benefit from seeing, never seeing it in vain; and

May all beings acquire an empty space body that none of the world's torments and troubles are able to stain.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving blood from his own body, doing so with the Great Vehicle mind, the pure mind, the vast mind, the blissfully pleased mind, the joyous mind, the delighted mind, the especially superior mind, the happy mind, and the mind that is free of turbidity.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that a supplicant has come seeking to acquire the marrow and flesh of his body, he feels joyous delight and speaks to that supplicant with gentle words: “Take my body’s marrow and flesh and use it however you wish,” giving them away in the same way as did Abundantly Beneficial Bodhisattva, King of Complete Giving Bodhisattva, and countless other bodhisattvas such as these.

When he gives away his own marrow and flesh wherever he is reborn in all the destinies of rebirth:

His joy becomes vast and his motivation to give increases;

He cultivates roots of goodness identical to those of the bodhisattvas;

He abandons the world’s defilements and develops deep aspirations;

His resolve to use his body in universal giving becomes endless;

He produces measureless vast roots of goodness;

He gathers the jewels of all the marvelous meritorious qualities;

He is tireless in taking on practices accordant with the Dharma of the bodhisattvas;

His mind always feels fondness for the meritorious qualities of giving;

In giving everything to everyone, his mind is free of any regrets;

He deeply contemplates all dharmas as arising from conditions and as devoid of any essential substance;

He does not covet the karma of giving or the karmic rewards of that karma; and

He gives impartially to whomever he meets.

Sons of the Buddha, when the bodhisattva-mahāsattva practices giving in ways such as these:

All buddhas appear before him because he thinks of them as fathers and receives their protective mindfulness;

All beings appear directly before him because he enables them to securely abide in the pure Dharma;

All worlds appear directly before him because he purifies all buddha lands;

All beings appear directly before him because, with the mind of great compassion, he rescues and protects them all;

All buddhas’ paths appear directly before him because he delights in contemplating the ten powers of the Tathāgata;

All bodhisattvas of the past, future, and present appear directly before him because he joins in fulfilling all the same roots of goodness;

All of the fearlessnesses appear directly before him because he is capable of roaring the roar of the most supreme of all lions;

All three periods of time appear directly before him because he has acquired the knowledge of equality with which he contemplates them all;

All worlds appear directly before him because he has made the vast vow to cultivate bodhi to the very end of all future kalpas; and

All bodhisattvas' tireless practices appear directly before him because he has aroused the measurelessly vast resolve.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his marrow and flesh, he dedicates his roots of goodness in these ways:

May all beings acquire the indestructible vajra body;

May all beings acquire the solid body which never diminishes;

May all beings acquire the mind-generated body as adorned and pure as the Buddha's body;

May all beings acquire the body with the signs of the hundredfold merit and adorn themselves with the thirty-two marks;

May all beings acquire the marvelously adorned body with the eighty secondary characteristics and become fully possessed of the ten indestructible powers;

May all beings acquire the ultimately pure and illimitable body of a *tathāgata*;

May all beings acquire the solidly enduring body which cannot be damaged by any of *māras* or adversaries;

May all beings acquire the body with but a single sign, the sign of the single body that is the same as that of all buddhas of the three periods of time;³⁸²

May all beings acquire the unimpeded body and pervade the realms of empty space with the pure Dharma body; and

May all beings acquire the bodhi treasury body that is able to contain all worlds everywhere.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, as he seeks all-knowledge, he gives his marrow and flesh. He makes these dedications to enable all beings to acquire the ultimately pure and measureless body of a *tathāgata*.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his heart to those who come and seek to acquire it, doing so in the same way as did Free of Regrets or Weariness Bodhisattva, Unimpeded King Bodhisattva, and countless other bodhisattvas such as these. When he gives his own heart to a supplicant: He

trains in the freely giving mind, cultivates the mind of total giving, practices the mind of *dāna pāramitā*, perfects the mind of *dāna pāramitā*, and trains in all bodhisattvas' mind of giving, in the mind that endlessly relinquishes everything, in the mind accustomed to giving everything, in the mind that takes up the burden of all bodhisattvas' practice of giving, in the mind that abides in right mindfulness of all buddhas as appearing directly before him, and in the mind that endlessly makes offerings to all who come as supplicants. When the bodhisattva-mahāsattva practices giving in this way, his mind abides in purity to liberate all beings, to reach the station of bodhi with the ten powers, to cultivate in reliance on great vows, because he wishes to become established in the bodhisattva path, because he wishes to realize all-knowledge, and to refrain from abandoning his original vows. He dedicates his roots of goodness in these ways:³⁸³

May all beings acquire hearts like a vajra treasury invulnerable to ruin even by all the vajra ring mountains, and other such things;

May all beings acquire hearts of the vajra realm signified by the mark of the *svastika*;

May they acquire hearts that cannot be shaken by anyone;

May they acquire hearts that cannot become fearful;

May they acquire hearts that always and endlessly benefit the world;

May they acquire hearts bearing the banner of great courage and a treasury of wisdom;

May they acquire hearts as steadfast as that signified by the banner of a *nārāyaṇa*;

May they acquire hearts as inexhaustible as the ocean of all beings;

May they acquire hearts as indestructible as a *nārāyaṇa-garbhā*;³⁸⁴

May they acquire hearts that demolish all the works of Māra and the hordes of Māra's armies;

May they acquire fearless hearts;

May they acquire hearts of great awesome virtue;

May they acquire ever vigorous hearts;

May they acquire greatly courageous hearts;

May they acquire hearts that are never terrified;

May they acquire hearts that don the vajra armor;

May they acquire the supreme hearts of the bodhisattvas;

May they acquire hearts that achieve success in the Buddha's Dharma and emanate the light of bodhi;

May they acquire hearts that sit beneath the bodhi tree, establish themselves in the right Dharma of all buddhas, abandon all delusions, and attain all-knowledge; and

May they acquire hearts that perfect the ten powers.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his heart. He makes these dedications to enable beings to be undefiled by the world and possess a *tathāgata*'s heart of the ten powers.

Sons of the Buddha, if someone comes to the bodhisattva-mahāsattva seeking to acquire his intestines, kidneys, liver, or lungs, he is willing to give them all to him, doing so in the same way as did Wholesome Giving Bodhisattva, Māra-Subduing Sovereign Bodhisattva, and countless other great bodhisattvas such as these. When practicing such giving, he is delighted to see a supplicant coming and looks on him lovingly. In the quest to realize bodhi, whatever the supplicant needs, he gives it all to him with a mind free of regrets. He regards his body as devoid of any durability and thinks, "I should give this body to him and instead acquire a durable body." He also reflects that this body will soon decay and become repulsive to look at, fit only to be eaten by foxes, wolves, or hungry dogs. He realizes that this body is impermanent and realizes that one is bound to have to give it up to be eaten by others after it loses consciousness.

Sons of the Buddha, when the bodhisattva-mahāsattva engages in this contemplation, he realizes that the body is impermanent and extremely filthy. Having awakened to this dharma, he feels great joy and then respectfully and attentively looks upon that supplicant who has come to him, regarding him as like a good spiritual guide who has come intending to protect him. He then gives with kindness whatever the supplicant seeks and thus trades this unstable body for a body that is durable.

Sons of the Buddha, when the bodhisattva-mahāsattva gives in this way, he dedicates all his roots of goodness in these ways:

May all beings acquire the body that is a treasury of wisdom which is both inwardly and outwardly pure;

May all beings acquire the body that is a treasury of merit and be able to sustain and preserve the vow to attain all-knowledge;

May all beings acquire the supremely marvelous body that inwardly contains marvelous fragrances and outwardly emanates light;

May all beings acquire a body with an abdomen that is not apparent, that is well-formed and straight above and below, and that has proportionate limbs;

May all beings acquire the wisdom body pleased and developed by the flavors of the Buddha's Dharma;
May all beings acquire the inexhaustible body with which they cultivate and become established in the extremely profound nature of dharmas;
May all beings acquire the body that is a pure repository of *dhāraṇīs* with which they reveal and explain all dharmas with marvelous eloquence;
May all beings acquire the body that is pure and become inwardly and outwardly pure in both body and mind;
May all beings acquire the body possessed of a *tathāgata's* wisdom and deep contemplative practices with which they become full of wisdom and rain down the great Dharma rain; and
May all beings acquire the body that, while inwardly quiescent, outwardly serves beings as a king of wisdom banners that emanates great light which illuminates everything everywhere.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his intestines, kidneys, liver, and lungs. He makes these dedications to enable all beings to attain inward and outward purity and become established in unimpeded wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to bestow on supplicants his limbs, joints, and bones, doing so in the same way as did Dharma Treasury Bodhisattva, Light King Bodhisattva, and countless other great bodhisattvas. When practicing the giving of his limbs, joints, and bones, whenever he sees a supplicant coming, he gives rise to thoughts of affection, thoughts of joy, thoughts of pure faith, thoughts of happiness, courageous thoughts, kindly thoughts, unimpeded thoughts, pure thoughts, and thoughts wishing to give whatever is sought.

When the bodhisattva-mahāsattva gives away his body's bones, he dedicates his roots of goodness in these ways:

May all beings acquire a body that is as if transformationally produced and thus never again receive a body of bones, flesh, and blood;
May all beings acquire an indestructible and invincible vajra body;
May all beings acquire the omniscient and perfect Dharma body born into a realm free of bonds, free of attachments, and free of fetters;
May all beings acquire the interminable and indestructible body possessed of the power of wisdom and perfectly fulfilled faculties;

May all beings acquire a body in which they possess the power of Dharma, gain sovereign mastery of the wisdom powers, and reach the far shore;

May all beings acquire a solidly enduring body in which, as a person of integrity, it never decays;

May all beings acquire a body with which they are able to adapt to whatever is fitting as they teach and train all beings;

May all beings acquire a body imbued with wisdom and possess the great strength of a *nārāyaṇa*'s limbs;

May all beings acquire a solid and interminably enduring body forever free of exhaustion or weariness;

May all beings acquire an immensely powerful and securely abiding body in which they possess the great power of vigor;

May all beings acquire the Dharma body that equally pervades the entire world and dwell in the measureless station of the most supreme wisdom;

May all beings acquire a body with such power of merit that it enables all who see it to benefit and abandon the many kinds of evil;

May all beings acquire a body that has no place it depends on and become able to possess wisdom that is free of attachments;

May all beings acquire a body that is drawn forth by the Buddha and always receives the supportive protection of all buddhas;

May all beings acquire a body with which they everywhere benefit all beings and are able to everywhere enter into all the paths [of rebirth];

May all beings acquire a body which appears everywhere and which is everywhere able to illuminate all dharmas of the Buddha;

May all beings acquire an abundantly vigorous body with which they are single-mindedly diligent in cultivating the Great Vehicle's wisdom practices;

May all beings acquire a pure body in which they abandon pride and arrogance with ever-abiding and unshakable wisdom;

May all beings acquire a body with which they are steadfast in practice and accomplish the Great Vehicle's actions leading to all-knowledge; and

May all beings acquire a body abiding in the family of the buddhas and forever leave behind all worldly births and deaths.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his body's bones. He makes these dedications to enable beings to attain all-knowledge and become forever pure.

Sons of the Buddha, when the bodhisattva-mahāsattva sees someone coming, sharp knife in hand, who then begs to be given the skin of his body, his mind is then filled with joyous delight and all his faculties are suffused with bliss. It is as if someone had graciously bestowed on him some extreme kindness. He then welcomes him in, arranges a seat for him, allows him to sit down, bends his body low in reverential respect, and then reflects, “A supplicant such as this is rarely ever encountered. This is one who, wishing to fulfill my vow to attain all-knowledge, has deliberately come here seeking to acquire this in order to benefit me.”

Then, with joyous delight and kindly countenance, he addresses him, saying, “I now relinquish this entire body so that, however much of my skin you may need, you may feel free to take it for your own use.” In so doing, he is like Treasury of Purity Bodhisattva, Golden Flanks Deer King Bodhisattva, and countless other great bodhisattvas from the past such as these, the same and no different. Then the bodhisattva dedicates all his roots of goodness in these ways:

May all beings acquire fine skin like that of a *tathāgata* that is so pure in its color and appearance that whoever sees it never grows tired of looking at it;

May all beings acquire skin that cannot be damaged and that is as indestructible as vajra;

May all beings acquire gold-colored skin like the supremely marvelous real *jambūnada* gold in its immaculate and radiant purity;

May all beings acquire the skin possessed of countless hues that displays whichever pure color one thinks of as pleasing;

May all beings acquire pure and marvelously colored skin, the Śrāmaṇa’s goodness, gentleness, and purity, and the Tathāgata’s physical marks;

May all beings acquire skin with the foremost coloration, an inherently pure nature, and the incomparable physical marks;

May all beings develop the Tathāgata’s pure-colored skin and adorn themselves with all the major marks and secondary characteristics;

May all beings acquire marvelously colored skin and emanate great light which everywhere illuminates all things;

May all beings acquire skin like a net of light which, like the world’s lofty banners, emanates an ineffable number of light spheres; and

May all beings acquire lustrous colored skin and all the physical marks, all of which are pure.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his skin. He makes these dedications to enable beings to acquire buddha *kṣetras* in which everything is purified and possess the great meritorious qualities of a *tathāgata*.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give his fingers and toes to supplicants who come to him, doing so in the same way as did Solid Vigor Bodhisattva, Sovereign King of Jambudvīpa Bodhisattva, and countless other such great bodhisattvas.

At that time, the bodhisattva maintains a congenial demeanor. With his mind established in goodness and free of inverted views, he abides in the Great Vehicle, not seeking to fulfill some exquisite desire and not valuing fame. Rather, he arouses only the vast intentions of the bodhisattva and abandons the defilements of miserliness and jealousy as he single-mindedly progresses toward the Tathāgata's unsurpassable and sublime Dharma.

Sons of the Buddha, when the bodhisattva gives in this manner, he gathers together these roots of goodness and dedicates them in these ways:

May all beings acquire long and slender fingers no different than those of a buddha;

May all beings acquire full and round fingers that, from root to tip, have an even profile;

May all beings acquire the copper-red bulging fingernails that are immaculate, and shining;

May all beings acquire the fingers of the omniscient supreme man and be able to absorb and retain all dharmas;

May all beings acquire the fingers of the secondary signs and become fully possessed of the ten powers;

May all beings acquire the fingers of the great man that are slender, full, and even;

May all beings acquire fingers with wheel signs and round and full finger joints in which the lines spiral in a rightward direction;

May all beings acquire fingers like lotuses with swirling *svastika* patterns, the karmic reward of the ten powers, and the adornments of the major marks and secondary signs;

May all beings acquire fingers which are repositories of light that emanate great radiance which illuminates an ineffable number of buddha worlds; and

May all beings acquire well-proportioned and well-distributed fingers complete with the proximal webs.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving his fingers and toes. He makes these dedications to enable all beings to attain purity of mind.

Sons of the Buddha, if, when the bodhisattva-mahāsattva is requesting the teaching of the Dharma, some person says to him, "If you are able to give me your fingernails and their adjoining flesh, I will give you the Dharma," the bodhisattva responds by saying, "If you merely give me this Dharma, you may take my fingernails and their adjoining flesh to use however you wish." In so doing, he acts just like Sovereign Dharma-Seeking King Bodhisattva, Inexhaustible Bodhisattva, and countless other great bodhisattvas who were willing to sacrifice even their own fingernails and adjoining flesh to supplicants as they sought the Dharma they wished to use in explaining and expounding on right Dharma to benefit beings and fully satisfy them. The bodhisattva then dedicates all these roots of goodness in these ways:

May all beings acquire all buddhas' sign of the copper-red nails;
May all beings acquire lustrous nails and the adornments of the secondary signs;
May all beings acquire the immaculate shining nails that are foremost in their bright reflections;
May all beings acquire the nails of the omniscient ones and possess the marks of the great men;
May all beings acquire the incomparable nails and have no defiling attachments to the world;
May all beings acquire the marvelously adorned nails, the light from which everywhere illuminates all worlds;
May all beings acquire the indestructible nails that are immaculately clean and free of any defects;
May all beings acquire the nails that are signs of having penetrated all the skillful means of the Buddha's Dharma and may they possess their vast and thoroughly pure wisdom;
May all beings acquire the nails born of goodness and the karmic fruits of bodhisattvas of which none are not pure and marvelous; and
May all beings acquire the nails of the omniscient Great Guide that emanate a treasury of marvelous light of countless colors.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, because he seeks the Dharma, he gives his fingernails with their adjoining flesh. He makes these dedications to enable beings to have the fingernails that are [signs of] possessing the all-knowledge and unimpeded powers of all buddhas.

Sons of the Buddha, as the bodhisattva-mahāsattva searches for the treasury of the Buddha's Dharma, he reveres and honors it and conceives of it as only rarely encountered. If someone able to explain it were to come along and say, "If you are able to cast your body into a fire pit that is seven fathoms deep, I shall give you the Dharma," having heard that, the bodhisattva would be filled with exultation and reflect in this way: "For the sake of acquiring the Dharma, I would even be able to abide for a long time in the Avīci Hells and in all the wretched destinies, undergoing countless sufferings, how much the more so might I be willing to plunge into a fire pit within the human realm in order to immediately gain a hearing of the Dharma. How very marvelous that right Dharma might be so easily acquired that I need not undergo countless cruel torments in the hells, but rather need only enter a fire pit to be able to hear it spoken. If you will but speak it for me, I will plunge into this pit of fire." In so doing, he is like the King, Seeker of Good Dharma Bodhisattva, and Vajra Contemplation Bodhisattva who entered pits of fire because they sought the Dharma. Then the bodhisattva dedicates these roots of goodness in these ways:

May all beings dwell where the Buddha dwells, in the dharma of all-knowledge, and may they never retreat from their path to unexcelled bodhi;

May all beings abandon all hazardous difficulties and enjoy the happiness of the Buddha;

May all beings acquire the fearless mind and be free of all terror;

May all beings forever delight in seeking the Dharma, possess joyous delight, and become adorned with the many dharmas;

May all beings abandon all the wretched rebirth destinies and extinguish all the blazing fires of the three poisons;

May all beings always gain happiness and possess the supremely sublime bliss of the Tathāgata;

May all beings acquire the bodhisattva's resolve and forever escape all the fires of greed, hatred, and delusion;

May all beings acquire the bliss of all the bodhisattva samādhis, see the buddhas everywhere, and have minds filled with joy;

May all beings skillfully teach right Dharma, reach the ultimate understanding of Dharma, and never forget it; and

May all beings possess the bodhisattva's spiritual superknowledges and marvelous bliss and ultimately abide in the knowledge of all modes.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when about to plunge into a pit of fire to seek right Dharma. He

makes these dedications to enable beings to leave behind obstructive karma and gain the fire of wisdom.

Sons of the Buddha, in his quest for right Dharma, when the bodhisattva-mahāsattva analyzes, expounds on, and opens up the bodhisattva path, reveals the path to bodhi, progresses toward unexcelled wisdom, diligently cultivates the ten powers, broadens his resolve to attain all-knowledge, obtains the dharmas of the unimpeded knowledges, enables beings to attain purity, dwells in the bodhisattva's sphere of action, diligently cultivates great wisdom, and guards the bodhi of the buddhas, he fully undergoes countless sufferings and torments, doing so in the same way as did Seeking Good Dharma Bodhisattva, Courageous King Bodhisattva, and countless other great bodhisattvas. In his quest to acquire the Dharma, he undergoes measureless suffering and even goes so far as to take in the most extremely and immensely evil people who, as slanderers of right Dharma, are blanketed in bad karma and possessed by the deeds of Māra. Because he seeks right Dharma, he takes on all the suffering and torments that they should rightly have to undergo. He then dedicates all his roots of goodness in these ways:

May all beings forever abandon all oppression by suffering and torments and may they gain the happiness and sovereign mastery of the spiritual superknowledges;

May all beings forever abandon all sufferings and attain every kind of happiness;

May all beings forever extinguish the mass of sufferings and acquire the illuminated body in which they forever enjoy happiness;

May all beings escape the prison of suffering and perfect the wisdom practices;

May all beings come to see the path of peace and security and abandon all the wretched rebirth destinies;

May all beings acquire the bliss of Dharma joy and forever cut off the many kinds of suffering;

May all beings forever extricate themselves from the many kinds of suffering, treat each other with loving kindness, and remain free of harmful motivations;

May all beings acquire the bliss of all buddhas and leave behind the sufferings of *samsāra*;

May all beings gain pure and incomparable happiness in which none of the sufferings and torments can harm them; and

May all beings acquire every form of supreme bliss and gain the ultimate and unimpeded happiness of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when, in his quest to acquire the Dharma, he undergoes the many kinds of suffering. He makes these dedications wishing to rescue and protect all beings, enable them to abandon the hazardous difficulties, dwell in all-knowledge, and reach the station of liberation free of all obstacles.

Sons of the Buddha, when the bodhisattva-mahāsattva is serving as a king who seeks right Dharma, he conceives of its every text, every word, every sentence, and every meaning as so rarely encountered that, in order to acquire it, he would even be willing to completely relinquish everything in all the lands bordered by the oceans, whether near or far, including the states, the cities, the outlying districts, his peoples, the treasuries, the parks, ponds, buildings, forests, flowers, fruit, and so forth, including even all the precious, exotic, and marvelous things, the palaces, the towers, his wife, children, retinue, and even his position as king.

He would be willing to relinquish it all in order to acquire the Dharma which is durable from the midst of everything else which is transient, wishing to benefit all beings by diligently seeking the unimpeded liberation and ultimate purity of all buddhas' path to all-knowledge, doing so in the same way as did Immensely Strong Virtue Bodhisattva, King of Supreme Virtue Bodhisattva, and countless other such great bodhisattvas.

He seeks so diligently for even the smallest amount of right Dharma that, for the sake of but a single word, he bows down in reverence. He abides in right mindfulness of the Dharma of all buddhas of the three periods of time, delights in cultivating it, and always refrains from covetous attachment to fame or offerings. He is willing to relinquish his position as a sovereign king of the entire world to seek the Buddha's position as the sovereign king of the Dharma. His mind is free of attachment to any worldly pleasures. It is with world-transcending Dharma that he nourishes his mind. He forever abandons all the conceptual proliferation of the world and abides within the Dharma of the buddhas that is free of all such conceptual proliferation. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always so delight in kindly giving that they are
willing to relinquish everything;

May all beings be able to relinquish everything with minds that
are free of regret for having done so;

May all beings always seek right Dharma and never begrudge the
sacrifice of even their own bodies, lives, or necessities of life in
seeking to obtain it;

May all beings acquire all the benefits of the Dharma and be able to cut off the doubts of all beings;

May all beings acquire the desire for wholesome dharmas and have minds that always rejoice in the right Dharma of all buddhas;

May all beings be able to relinquish even their own bodies and lives or the royal throne in seeking the Dharma of the Buddha while also cultivating unsurpassable bodhi with great resolve;

May all beings reverently esteem right Dharma, always deeply delight in it, and never begrudge even their bodies or lives [to preserve it];

May all beings guard and preserve the extremely rare Dharma of the buddhas and always diligently cultivate it;

May all beings acquire the light of all buddhas' bodhi and accomplish the bodhi practices without having to rely on others to become awakened; and

May all beings always be able to contemplate all dharmas of the Buddha, extricate the arrows of their doubts, and have minds that attain peace and security.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when relinquishing even his country and its cities in his quest for right Dharma. He makes these dedications to enable beings to acquire perfectly complete knowledge and vision and to enable them to always succeed in dwelling in the path to peace and security.

Sons of the Buddha, when the bodhisattva-mahāsattva serves as the king of a great country who has sovereign authority in the law, he everywhere implements the teaching's decrees by ordering that livelihoods involving killing be done away with. Within the borders of the continent of Jambudvīpa, in all its cities, outlying districts, and villages, all slaughtering of animals is entirely forbidden and brought to a halt. He thus everywhere bestows fearlessness and freedom from others' aggressive intentions on all the many different kinds of living beings, whether they be those without legs, with two legs, with four legs, or with many legs.

He promotes the extensive cultivation of all the bodhisattva practices so that humane and kindly treatment extends even to creatures and people no longer assail or torment others, but rather bring forth the wonderful and precious resolve to ensure the peace and security of beings. He forms a deep-seated aspiration to follow all buddhas and always abide in the three kinds of pure moral precepts³⁸⁵ while also causing beings to abide in them as well.

The bodhisattva-mahāsattva causes all beings to abide in the five moral precepts and forever cut off all killing karma and then dedicates these resulting roots of goodness in these ways:

May all beings resolve to attain bodhi, acquire wisdom, and forever ensure endless life;

May all beings live for countless kalpas, making offerings to all buddhas and respectfully and diligently cultivating [the path], thereby increasing their life spans even more;

May all beings fully cultivate the Dharma for transcending aging and death so that no disasters or poisons can harm their lives;

May all beings fully perfect the body that remains unafflicted by illness in which they have sovereign mastery over their life span and are able to live as long as they wish;

May all beings acquire an endless life span that exhausts the bounds of all future kalpas during which they abide in the bodhisattva practices, teaching and training all beings;

May all beings become gateways to long life in which the roots of goodness leading to the ten powers grow;

May all beings acquire fully developed roots of goodness, attain endless life, and fulfill the great vows;

May all beings see all buddhas, make offerings to them, serve them, and live endlessly long lives in which they cultivate and accumulate roots of goodness;

May all beings train well in the trainings wherever the *tathāgatas* dwell, gain the joy of the *ārya* dharmas, and acquire endlessly long life; and

May all beings acquire the ever-abiding life faculty free of aging or illness and penetrate the wisdom of the buddha with courage and vigor.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from dwelling in the three collections of pure moral precepts and forever putting an end to killing karma. He makes these dedications to enable beings to acquire the perfectly full wisdom of the Buddha's ten powers.

Sons of the Buddha, whenever the bodhisattva-mahāsattva sees that there is a being whose mind harbors such cruelty that he subjects humans and animals to castration, causes their bodies to become deficient in this way, and thus subjects them to all manner of intense suffering, having seen these circumstances, he arouses great kindness and compassion, and, moved by pity, rescues them from this and then orders that all people throughout all of Jambudvīpa shall henceforth abandon this kind of livelihood.

At that time, the bodhisattva tells that man, “Why are you committing these evil deeds? I have storehouses completely full of hundreds of thousands of myriads of *koti*s of every kind of pleasing thing. I am willing to provide you with all of them you feel you need. What you have been doing will be the source of your having to suffer a multitude of punishments. I am now remonstrating with you: You must no longer do these things. This work that you pursue is unprincipled. Even supposing that you might have something you gain from it, what possible use could that be to you? That you might be able to benefit yourself through the injury of others is something that could never be possible. All *tathāgatas* do not praise the unwholesome dharmas involved in evil actions such as these.”

Having said this, he then gives him all those pleasing things and also uses fine words to explain the wondrous Dharma for him, thereby causing him to feel pleased, that is, he reveals the dharma of quiescence and causes him to believe and accept it and thenceforth extinguish whatever is bad, cultivate pure karma, arouse the mind of kindness toward others, and no longer harm other beings. After hearing this, that man forever abandons the evil of karmic transgressions. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings acquire the form of a great man and develop the
Tathāgata’s mark of the stallion’s genital ensheathment;

May all beings acquire the male form, arouse courageous resolve,
and cultivate every kind of *brahmacārya*;

May all beings acquire the power of courage, constantly serve as a
guide, abide in unimpeded wisdom, and never retreat;

May all beings acquire the body of the great man, forever abandon
thoughts of desire, and remain free of any defiling attachment;

May all beings be able to perfect the dharmas of a son of good
family, increase in wisdom, and be praised by all buddhas;

May all beings possess the powers of the great man and always be
able to cultivate the roots of goodness leading to the ten powers;

May all beings never be physically emasculated and always culti-
vate merit and wisdom and the unprecedented dharmas;³⁸⁶

May all beings become free of attachments or bondage in the
five types of desires and may they gain liberation of mind,
renounce the three realms of existence, and abide in the bod-
hisattva practices;

May all beings become great men who are foremost in wisdom,
who are revered and trusted by everyone, and who inspire
everyone to defer to and follow their transformative teaching;
and

May all beings possess the wisdom of the bodhisattva who is a great man and who before long is bound to become an unexcelled great hero.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from prohibiting and eliminating all male castration. He makes these dedications to enable beings: to possess the physical form of a great man; to protect all good and great men; to be born into the family of worthies and *āryas*; to become fully endowed with wisdom; to always diligently cultivate the supreme practices of great men; to have the capacities of great men; to skillfully reveal the sevenfold path of great men;³⁸⁷ and to possess all buddhas' lineage of virtuous great men, right teaching of great men, courage of great men, vigor of great men, wisdom of great men, and purity of great men, everywhere enabling beings to attain all of these to the most ultimate degree.

Sons of the Buddha, if a bodhisattva-mahāsattva sees that a *tathāgata* has come forth into the world to proclaim right Dharma, he then everywhere announces this to everyone in a loud voice, saying, "A *tathāgata* has come into the world! A *tathāgata* has come into the world!" Thus he enables all beings to hear the Buddha's name and abandon all arrogance and conceptual speculation. He then also exhorts and guides them, thereby enabling them to quickly go and see the Buddha, enabling them to become mindful of the Buddha, enabling them to take refuge in the Buddha, enabling them to focus on the Buddha's presence, enabling them to contemplate the Buddha, and enabling them to praise the Buddha.

He also extensively explains for them that it is rare to ever encounter a buddha and that a buddha may appear only once in a thousand myriads of *kotis* of kalpas. Because of this, when those beings are able to see the Buddha, they arouse pure faith in him, feel exultantly happy, and then revere him and make offerings to him. Also, from this one buddha, they hear the names of other buddhas, and then in turn go to meet countless buddhas with whom they plant roots of goodness which they then cultivate and thereby cause to grow.

Then, due to having seen the Buddha, numberless hundreds of thousands of myriads of *kotis* of *nayutas* of beings become purified and receive the most ultimate training. Those beings then all come to conceive of that bodhisattva as the most superior of good spiritual guides. It is because of that bodhisattva that they perfect [their cultivation of] the Dharma of the Buddha. Then, due to roots of goodness planted throughout numberless kalpas, they do the Buddha's works throughout the world.

Sons of the Buddha, when the bodhisattva-mahāsattva teaches beings and enables them to see the Buddha, he dedicates his roots of goodness in these ways:

- May all beings go of their own accord to see the Buddha without waiting to be urged to do so, proceeding then to serve them, make offerings to them, and delight them;
- May all beings always delight in seeing the Buddha and may their motivation to do so never diminish;
- May all beings always diligently cultivate vast wisdom and absorb and retain the Dharma treasury of all buddhas;
- May all beings [be enabled to] awaken to the Buddha's Dharma by whichever sounds they hear and then cultivate the bodhisattva practices for countless kalpas;
- May all beings abide in right mindfulness and constantly use the wisdom eye to see the Buddha's appearances in the world;
- May all beings not think of any other endeavors, but rather always call to mind seeing the Buddha and diligently cultivating the ten powers;
- May all beings always see buddhas everywhere and fully comprehend the Tathāgata as pervading the realms of empty space;
- May all beings be able to perfect the Buddha's bodies possessed of sovereign mastery, gain enlightenment, and expound the Dharma throughout the ten directions;
- May all beings meet good spiritual guides, always listen to the Dharma of the Buddha, and gain indestructible faith in all *tathāgatas*; and
- May all beings be able to praise the buddhas' emergence in the world and thus enable all those who see them to become purified.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from praising the Buddha's emergence in the world. He makes these dedications to enable beings to see all buddhas, to make offerings to them and serve them, and to attain ultimate purification in the unexcelled Dharma.

Sons of the Buddha, when the bodhisattva-mahāsattva gives large pieces of land: He sometimes gives them to buddhas for the establishment of monastic dwellings; sometimes gives them to bodhisattvas or good spiritual guides to use however they wish; sometime gives them to the monastic Sangha to be used as dwelling places; sometimes gives them to parents; sometimes gives them to other people, including śrāvaka disciples, *pratyekabuddhas*, the many different individuals constituting fields of merit, and so

forth, including giving them to the poor, to orphans, to the solitary, or to other members of the fourfold community to distribute however they wish to ensure that no one would want for anything; and sometimes gives them to be used in the establishment of stupas and temples dedicated to the Tathāgata. In all places such as these, he provides all supplementary furnishings, supplies, and necessities of life, and allows them to be freely used however one wishes so that no one will have any trepidation on that account. Wherever the bodhisattva-mahāsattva makes gifts of land, he dedicates his roots of goodness in these ways:

May all beings fulfill the purification of the ground of all-knowledge and reach the far shore of perfection in the many practices of Samantabhadra;

May all beings reach the ground of the complete-retention *dhāraṇīs* by which they rightly remember, absorb, and retain all dharmas of the Buddha;

May all beings acquire the power of Dharma stewardship by which they are always able to preserve and protect the teachings of all buddhas;

May all beings attain a mind like the earth in which their intentions toward all beings are always pure and free of unwholesome thoughts;

May all beings preserve the lineage of all buddhas and attain uninterrupted success in realizing the entire sequence of grounds;

May all beings everywhere serve as a peaceful and secure refuge for everyone who enables them all to undergo the training and dwell in the path of purification;

May all beings benefit the world just as the *tathāgatas* do, everywhere enabling them to diligently cultivate and dwell securely in the powers of the Buddha;

May all beings become everywhere loved by those in the world while enabling them all to dwell securely in the unexcelled bliss of the Buddha;

May all beings acquire excellent skillful means and dwell in the Buddha's powers and dharmas of fearlessness; and

May all beings acquire wisdom as vast as the earth itself and cultivate all dharmas of the Buddha with sovereign mastery.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving large pieces of land. He makes these dedications to enable all beings to gain the ultimate realization of all *tathāgatas'* ground of purity.

Sons of the Buddha, the bodhisattva-mahāsattva makes gifts of his servants as offerings to all buddhas, bodhisattvas, and genuine good spiritual guides: He may provide them to the Sangha Jewel; may provide them to serve parents and venerable fields of merit; may provide them to serve sick and suffering beings to preserve their lives and ensure that they do not want for anything; may provide them for the poor, for orphans, for the solitary, or for all others who have no one to look after and serve them; may provide them to preserve and protect the Tathāgata's stupas and temples; or may provide them to transcribe and preserve the right Dharma of all buddhas.

Whenever appropriate, he provides even hundreds of thousands of *koṭīs* of *nayutas* of servants. Those who serve him are intelligent and skillful, compliant by nature, always diligently vigorous, free of indolence, and endowed with straightforward minds, happy minds, beneficial minds, humane and kindly minds, scrupulously respectful minds, minds free of resentment, minds free of hostility. They are able to accord with the customs of those for whom they are working so that they are able to benefit every one of them. Also, having been influenced by the bodhisattva's pure actions, of all the various kinds of skills, arts, crafts, and computational abilities, there are none that they do not completely understand. Thus they are well able to contribute their service to others in ways that please them.

The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings develop compliant minds and cultivate roots of goodness wherever all buddhas dwell;

May all beings accord with and make offerings to all buddhas and be able to listen to and absorb whatever the buddhas teach;

May all beings be attracted to the Buddha, always contemplate the Tathāgata, and remain free of extraneous kinds of thoughts;

May all beings refrain from harming the lineage of the Buddha and diligently cultivate all roots of goodness in accordance with the Buddha;

May all beings always be diligent in making offerings to all buddhas and have no time that they allow to pass in vain [by failing to do so];

May all beings absorb and retain the marvelous meanings and pure words of the buddhas and thus travel about without fear;

May all beings always delight in seeing the Buddha, never tiring of doing so, and never being unwilling to even give their lives for the Buddha;

May all beings be able to see all buddhas, have minds free of defiling attachments, and abandon the things that worldlings rely on;

May all beings take refuge only in the Buddha and forever abandon all erroneous places of refuge; and

May all beings follow the path of the Buddha and have minds that always delight in contemplating the unsurpassed Dharma of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when donating servants. He makes these dedications to enable beings to abandon the defilements, purify the ground of buddhahood, and become able to manifest the sovereignly independent body of the Tathāgata.³⁸⁸

Sons of the Buddha, when the bodhisattva-mahāsattva gives his body to those who come as supplicants: he arouses a humble mind; arouses a mind like the earth; arouses a mind that remains unchanged and unshaken even by the many kinds of sufferings; arouses a mind that never wearies of serving beings; arouses a mind toward all beings like that of a kindly mother, dedicating all of the many kinds of goodness to them; and arouses a mind that forgives all the many deluded, dangerous, and extremely evil beings for their many different kinds of aggressive actions. He dwells securely in roots of goodness and is energetically diligent in his beneficial endeavors.

The bodhisattva then dedicates all his roots of goodness in these ways: "May all beings be forever free of deficiencies in whatever they need; may they constantly and uninterruptedly cultivate the bodhisattva practices; may they never abandon the meaningful and beneficial actions of all bodhisattvas; may they skillfully abide in the path of bodhisattva practice; may they fully comprehend the nature of the bodhisattva's dharma of impartiality; may they be able to abide in the ranks of the Tathāgata's family lineage; may they abide in truthful speech; may they uphold the bodhisattva practices; may they enable the entire world to acquire deep resolve and resolute faith in the Buddha's pure Dharma and then achieve the most ultimate degree of Dharma realization; and may they enable all beings to produce pure and especially supreme roots of goodness, to abide in the great meritorious qualities, and to gain all-knowledge."

He also dedicates these roots of goodness to enabling all beings: to always make offerings to all buddhas; to understand all dharmas; to accept them, uphold them, study them, and recite them; to never forget them, never lose them, never damage them, and never allow

them to become scattered; to develop minds that are well-trained; to cause those that are not well-trained to become well-trained; and to use the dharma of quiescence to train them. He enables those beings to abide in endeavors such as these wherever the buddhas dwell. Furthermore, he uses these roots of goodness:

- To enable all beings to become the most superior stupas worthy of receiving the world's many different kinds of offerings;
- To enable all beings to become the most supreme fields of merit, to attain the wisdom of the Buddha, and to awaken everyone;
- To enable all beings to become the most supreme recipients [of offerings] who are thus able to benefit all beings;
- To enable all beings to become the most supreme bestowers of merit who are thus able to cause others to possess all roots of goodness;
- To enable all beings to become the finest objects of giving who are able to cause [their benefactors] to acquire measureless merit as their karmic reward;³⁸⁹
- To enable all beings to succeed in gaining emancipation from the three realms of existence;
- To enable all beings to become the foremost guides who are able to show those in the world the path that accords with reality;
- To enable all beings to acquire the marvelous complete-retention *dhāraṇīs* with which they completely retain all the right Dharma of all buddhas; and
- To enable all beings to realize the measureless and foremost Dharma realm and possess the right Dharma as unimpeded as space.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body. He makes these dedications to enable all beings to acquire the body of measureless wisdom of those worthy of offerings.

Sons of the Buddha, when the bodhisattva-mahāsattva hears the Dharma, he feels joyously pleased and arouses thoughts of pure faith due to which he is able to make an offering of his body to all buddhas:

- He is delighted by and has resolute faith in the unexcelled Dharma Jewel;
- He thinks of all buddhas as he would his own father and mother;
- He studies, recites, absorbs, and retains the Dharma of the unimpeded path;
- He everywhere penetrates numberless *nayutas* of dharmas, jewels of great wisdom, and gateways to roots of goodness;

He always bears in mind the measurelessly many buddhas;
He penetrates the Buddha's sphere of action and deeply comprehends its meanings and principles;

He is able to use the Tathāgata's subtle and esoteric brahman voice to spread forth the cloud of Dharma and rain down the Buddha's Dharma rain;

With courage and sovereign mastery, he is able to distinguish and explain the foremost grounds of those possessed of all-knowledge;

He achieves complete success in the vehicle of omniscience; and Availing himself of countless hundreds of thousands of *kotis* of *nayutas* of great dharmas, he completely develops all his faculties.

Sons of the Buddha, when the bodhisattva-mahāsattva hears Dharma such as this from the buddhas: he feels measureless joy; he becomes established in right Dharma; he cuts off his own doubts and also enables others to cut them off; his mind is always pleased; his meritorious qualities become fulfilled and his roots of goodness become fully developed; his resolve remains constantly and continuously devoted to benefiting beings without his mind ever becoming exhausted; he acquires the most supreme wisdom and becomes a vajra treasury; he draws near to all buddhas and purifies the buddha *kṣetras*; and he remains ever diligent in making offerings to all *tathāgatas*. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings acquire the perfectly developed and most excellent of bodies and be attracted to all buddhas;

May all beings always draw near to all buddhas and dwell in reliance on all buddhas, forever being able to pay their respects to them and never leave them;

May all beings acquire the pure and indestructible body and become fully endowed with all kinds of meritorious qualities and wisdom;

May all beings always be diligent in making offerings to all buddhas and in practicing the ultimate *brahmacarya* in which nothing whatsoever is apprehensible;

May all beings acquire the selfless body free of a self or possessions of a self;

May all beings become able to issue division bodies that pervade the *kṣetras* of the ten directions like reflections even as they themselves neither come nor go;

May all beings acquire the body possessed of sovereign mastery
that goes everywhere in the ten directions with no conception
of a self or its feelings;
May all beings be as if born from the body of the Buddha and
abide in the family of those possessed of the unexcelled body;
May all beings acquire the body possessed of the powers of the
Dharma and acquire indestructible power of patience;
May all beings acquire the incomparable body and achieve the
complete realization of the Tathāgata's pure Dharma body; and
May all beings acquire the body possessed of the world-transcend-
ing meritorious qualities and be born into the pure Dharma
realm in which nothing whatsoever is apprehensible.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body as an offering to the Buddha. He makes these dedications to enable beings to dwell forever in the family of all buddhas of the three periods of time.

Sons of the Buddha, the bodhisattva-mahāsattva gives his body to all beings wishing to enable them all to develop roots of goodness and bear roots of goodness in mind. The bodhisattva-mahāsattva wishes that his body:

Will become a great bright lamp that is everywhere able to illuminate all beings;
Will become an instrument playing many kinds of music³⁹⁰ that is everywhere able to attract all beings;
Will become a treasury of wondrous Dharma everywhere able to sustain and support all beings;
Will become pure light that is everywhere able to awaken understanding in beings;
Will become light in the world that everywhere always enables beings to see;
Will become a cause and condition for producing roots of goodness that everywhere enables beings to meet with them;
Will become a genuine good spiritual guide enabling all beings to receive teaching and guidance;
Will become a level road that enables all beings to walk along it;
Will become an unexcelled source of happiness that enables all beings to attain purity apart from suffering; and
Will become a bright and clearly shining sun that everywhere equally benefits everyone in the world.

The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always draw near to the Buddha and enter the Buddha's grounds of wisdom;
 May all beings be able to accord with wisdom and dwell in unexcelled enlightenment;
 May all beings always dwell in the Buddha's congregation and acquire well-trained minds;
 May all beings be principled in all their actions and possess the Buddha's awesome deportment;
 May all beings reach nirvāṇa through deeply understanding the meaning of Dharma;
 May all beings perfect the practice of being easily satisfied and be born into the family of the Tathāgata;
 May all beings relinquish ignorant desires and dwell in the aspirations of the Buddha;
 May all beings develop supreme roots of goodness and come to sit beneath the bodhi tree;
 May all beings slay the thieves of the afflictions and abandon adversarial and malicious thought; and
 May all beings fully guard and preserve all dharmas of the Buddha.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving his own body to all beings. He makes these dedications wishing to benefit all beings and enable them to reach the unexcelled station of peace and security.

Sons of the Buddha, the bodhisattva-mahāsattva personally serves all buddhas. Being mindful of his obligation to repay the extreme kindness of the buddhas, he thinks of them just as he would think of his own parents. He arouses deep faith in all *tathāgatas* and, with a pure mind, guards the bodhi of the Buddha. He dwells in the Dharma of all buddhas, abandons worldly thought, and takes birth in the family of the Tathāgata. He accords with all buddhas, abandons mind states influenced by *māras*, fully comprehends the practices of all buddhas, and becomes a vessel for the Dharma of all buddhas. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings acquire a purified mind and adorn themselves with the jewel of all-knowledge;
 May all beings dwell in skillful training and abandon all unwholesome actions;
 May all beings acquire an indestructibly steadfast retinue and be everywhere able to accumulate and absorb the right Dharma of all buddhas;

May all beings become disciples of the Buddha and reach the bodhisattva's ground of the summit-anointing consecration;
May all beings always be gathered in and accepted by all buddhas and forever abandon all unwholesome dharmas;
May all beings follow along in accordance with all buddhas and cultivate the bodhisattva's most excellent dharmas;
May all beings enter the realms of the Buddha and be able to receive the transmission of their prediction of future omniscience;
May all beings become the same as all *tathāgatas* in having no dharma of the buddha in which they do not attain sovereign mastery;
May all beings be gathered in and accepted by all buddhas and always be able to cultivate actions free of grasping and attachment; and
May all beings always become the foremost attendants serving all buddhas and cultivate the wisdom practices under all buddhas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from providing for and serving all buddhas. He makes these dedications:

Wishing to realize the bodhi of all buddhas;
Wishing to rescue and protect all beings;
Wishing to gain emancipation from all three realms of existence;
Wishing to perfect a mind free of malevolence or hostility;
In order to realize measurelessly vast bodhi;
Wishing to perfect the wisdom that illuminates the Buddha's Dharma;
Wishing to always be drawn in and accepted by all buddhas;
In order to receive all buddhas' protection and support;
Wishing to develop resolute faith in all dharmas of the Buddha;
Wishing to perfect roots of goodness the same as those of all buddhas of the three periods of time; and
Wishing to perfect a mind that remains free of bitter remorse because he has realized and acquired the Dharma of all buddhas.

Sons of the Buddha, when the bodhisattva-mahāsattva gives his country and everything in it including even his position as the king, he is able to relinquish everything. In doing so:

His mind gains sovereign mastery in all worldly matters so that he remains free of fetters, free of bonds, and free of anything at all to which he is affectionately attached;

He abandons evil actions and benefits beings;
 He is not attached to karmic rewards, does not delight in worldly dharmas, and is no longer tainted by covetousness for any of the stations of rebirth;
 Although he dwells in the world, he is not one who has been born into this place.³⁹¹
 His mind is not attached to the dharmas of the aggregates, the sense realms, or the sense bases;
 His mind is free of dependence upon any inward or outward dharmas;
 He never forgets any of the bodhisattva practices;
 He never abandons any of his good spiritual guides;
 He upholds the vast conduct and vows of all bodhisattvas; and
 He always delights in serving all good spiritual friends.

The bodhisattva then dedicates these roots of goodness in these ways:

May all beings become great Dharma kings who gain sovereign mastery in the Dharma and reach the far shore;
 May all beings become kings of the Buddha's Dharma who utterly vanquish all the hostile thieves of the afflictions;
 May all beings come to dwell in the sovereignty of buddhahood, acquire the wisdom of the Tathāgata, and proclaim the Dharma of the Buddha;
 May all beings dwell in the Buddha's sphere of action and be able to turn the unexcelled wheel of the Dharma of sovereign mastery;
 May all beings be born into the family of the Tathāgata, achieve sovereign mastery in the Dharma, and guard and preserve the lineage of the Buddha, ensuring that it will never be cut off;
 May all beings reveal and explain the countless right dharmas of the Dharma King and thus bring about the perfection of boundlessly many great bodhisattvas;
 May all beings dwell in the pure Dharma realm and become great kings of the Dharma who continuously and uninterruptedly manifest the Buddha's appearance in the world;
 May all beings become kings of wisdom in all worlds who never even briefly stop teaching and guiding the many kinds of beings;
 May all beings become Dharma benefactors for all beings in all worlds throughout the Dharma realm and all realms of space, thus enabling them all to dwell in the Great Vehicle; and

May all beings be able to become kings of those replete with all the many kinds of goodness and have roots of goodness equal to those of all buddhas of the three periods of time.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his position as a king. He makes these dedications to enable all beings to ultimately dwell in the station of peace and security.

Sons of the Buddha, when the bodhisattva-mahāsattva sees that there is a person who has come begging to be given the king's marvelously adorned great capital city along with all taxes and tribute collected at the country's frontier gateways, he gives it all to him with a mind free of any miserly hesitation. He then single-mindedly turns toward bodhi and makes the great vow to dwell in great kindness, practice great compassion, proceed with zeal and delight to benefit beings, use vast wisdom to fully understand the profound Dharma, and dwell in all buddhas' identical nature of dharmas. He arouses this resolve in order to seek all-knowledge, to arouse deep delight in the Dharma of sovereign mastery, to seek the realization of sovereign wisdom, to purely cultivate all meritorious qualities, to dwell in solid and vast wisdom, to extensively accumulate all roots of goodness, to cultivate the Dharma and vows of all buddhas, to naturally awaken to the Dharma of great wisdom, to maintain irreversible resolve in the quest to abide in bodhi, and to cultivate the conduct and vows of all bodhisattvas and achieve the exhaustive and ultimate realization of the knowledge of all modes. He then dedicates these roots of goodness in these ways:

May all beings be able to purify countless *kṣetras* and present them to all buddhas as dwelling places;

May all beings always delight in dwelling in a forest hermitage in a state of motionless quiescence;

May all beings never dwell in a capital city or town and may their minds instead delight in quiescence, always reaching the ultimate realizations;

May all beings never delight in attachment to any world and always delight in avoiding worldly discourse;

May all beings acquire the mind that renounces covetousness and give away all their possessions with a mind that remains free of regrets;

May all beings acquire the resolve to gain emancipation and then relinquish all endeavors associated with the household life;

May all beings acquire a mind free of miserliness and then always practice kindly giving;

May all beings acquire a mind that does not become attached to anything and then abandon the dharmas associated with abiding in the householder's life;

May all beings succeed in abandoning the many kinds of sufferings and extinguish all fear of disastrous misfortune; and

May all beings purify all worlds of the ten directions and then offer them up to all buddhas.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away their royal capital city. He makes these dedications to enable all beings to purify all buddha *kṣetras*.

Sons of the Buddha, the many women serving as retainers within the inner palace of the bodhisattva-mahāsattva are all possessed of fine appearance and so fully endowed with talent that, whether it be conversation, humor, singing, or dancing, they are skillful and marvelous in all circumstances. They adorn their bodies with all kinds of different clothing and a variety of flowers and perfumes so that all who see them are delighted and never grow weary of their presence. That his retinue contains even up to hundreds of thousands of myriads of *kotis* of *nayutas* of such precious maidens is entirely a result of the bodhisattva's good karmic deeds. They readily respond to his wishes and respectfully comply without a fault. He gives them all away to whoever comes as a supplicant seeking to have them, and yet, with regard to them, he remains: free of any thoughts of loving fondness; free of any thoughts of nostalgic affection; free of any thoughts of doting attachment; free of thoughts of being bonded to them; free of thoughts of grasping for them; free of thoughts of defiling lust for them; free of any discriminating thoughts about them; free of any thoughts of pursuing them; free of thoughts of seizing on their physical features; and free of any desire for them.

Having contemplated all the roots of goodness arising from this, the bodhisattva then dedicates them to enabling all beings to gain emancipation, to gain joy in the Dharma, to acquire what is durable from the midst of what is not durable, to acquire the indestructible mind of vajra wisdom, to enter the site of enlightenment of the Buddha, to reach the far shore, to gain the unexcelled resolve to attain bodhi, to use wisdom to completely comprehend all dharmas, to develop all roots of goodness; and to enter the family of all buddhas of the three periods of time.

Sons of the Buddha, dwelling in dharmas such as these, the bodhisattva-mahāsattva gains birth into the family of the Tathāgata, grows in the pure and supreme causes of all buddhas, produces the

most excellent path of all-knowledge, deeply enters the bodhisattva's vast works of wisdom, extinguishes all the world's defilement and afflictions, becomes ever able to make offerings to fields of merit possessed of meritorious qualities, proclaims the wondrous Dharma for beings and skillfully establishes them in it, enables them to cultivate all the pure practices, and always diligently accumulates all roots of goodness. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings always acquire a retinue of countless samādhis and supreme bodhisattva meditative absorptions which remain uninterruptedly continuous;

May all beings always delight in seeing the Buddha and enter the samādhi of all buddhas' adornments;

May all beings perfect the bodhisattva's inconceivable meditative absorptions in which they possess easeful self-mastery in countless spiritual superknowledges;

May all beings enter reality-accordant meditative absorptions and acquire indestructible resolve;

May all beings acquire all the bodhisattva's extremely deep samādhis and attain sovereign mastery in all the *dhyāna* absorptions;

May all beings attain the liberated mind and develop a retinue consisting of all the samādhis;

May all beings become skillful in the many different kinds of samādhis and become able to accumulate all the signs of the samādhis;

May all beings acquire the supreme wisdom samādhi and be able to train in all of the samādhi gateways;

May all beings acquire the unimpeded samādhis and enter deep *dhyāna* absorptions which never diminish or disappear; and

May all beings acquire the samādhi of nonattachment in which their minds forever abide in right samādhis, never seizing on dualistic dharmas;

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his entire inner-palace retinue. He makes these dedications:

Wishing to enable all beings to acquire an indestructibly pure retinue;

Wishing to enable all beings to acquire a retinue of bodhisattvas;

Wishing to enable all beings to fulfill the dharmas of buddhahood;

Wishing to enable all beings to achieve complete fulfillment of the power of all-knowledge;
 Wishing to enable all beings to realize unexcelled wisdom;
 Wishing to enable all beings to acquire a compliant retinue;
 Wishing to enable all beings to dwell together with practitioners who have the same aspirations;
 Wishing to enable all beings to possess all kinds of merit and wisdom;
 Wishing to enable all beings to develop pure roots of goodness;
 Wishing to enable all beings to acquire a good and harmonious retinue;
 Wishing to enable all beings to successfully attain the pure Dharma body of the Tathāgata;
 Wishing to enable all beings to develop rightly sequential and rational eloquence with which they skillfully expound on the inexhaustible Dharma treasury of all buddhas;
 Wishing to enable all beings to forever abandon all mundane roots of goodness and join in cultivating pure world-transcending roots of goodness;
 Wishing to enable all beings to attain complete fulfillment of pure karma and perfect all dharmas of purity; and
 Wishing to enable all beings to directly manifest all dharmas of buddhahood and use the light of Dharma to attain complete purification.

Sons of the Buddha, the bodhisattva-mahāsattva is able to give away even his own beloved wife and children, doing so in the same way as did Prince Sudāna, Manifest Adornment King Bodhisattva, and countless other such bodhisattvas of the past. At such a time, availing himself of the resolve to gain all-knowledge, the bodhisattva practices giving everything, purely cultivating the bodhisattva's path of giving. His mind remains pure and free of regrets. He completely relinquishes all that he treasures in seeking to gain all-knowledge and seeking to enable all beings to arouse the pure and profound aspiration to accomplish the bodhi practices, contemplate the bodhisattva path, remain mindful of the Buddha's bodhi, and dwell in the lineage of the Buddha.

Having fully developed such a mind of giving, the bodhisattva-mahāsattva makes the definite resolve to seek the body of a *tathāgata*. He contemplates his own body as bound up in every way and unable to gain independence. He also devotes his body to attracting all beings, allowing it to be like an isle of jewels which are given away to everyone. Thus he enables those who are not yet satisfied

to become fully satisfied. In this way, the bodhisattva is protectively mindful of beings, wishing to make his own body the most excellent of stupas which causes everyone to be delighted, wishing to produce an impartial mind toward those in the world, wishing to become like a clear and cool pool for beings, wishing to provide every kind of happiness to beings, and wishing to become a great benefactor for beings.

With sovereign mastery in wisdom, he thoroughly knows the bodhisattva conduct. Thus he is able to adorn himself with the great vows and progress toward all-knowledge. He vows to become an unexcelled field of merit for the attainment of wisdom. He is everywhere mindful of beings, always following and protecting them even as he is still able to accomplish what is beneficial for himself. As the light of his wisdom everywhere illuminates the world, he is always diligently mindful of the bodhisattva's motivation to give and constantly delights in contemplating the Tathāgata's sphere of action.

Sons of the Buddha, with an unfettered, unattached, and liberated mind, the bodhisattva-mahāsattva dedicates the roots of goodness accumulated through giving away his wife and children, doing so in these ways:

May all beings come to abide in the bodhi of the Buddha and produce transformation bodies which turn the irreversible wheel of Dharma throughout the Dharma realm;

May all beings acquire the unattached body which, through the power of vows, travels everywhere to all buddha *kṣetras*;

May all beings relinquish thoughts of love and hate and cut off the fetters of covetousness and anger;

May all beings become sons of the Buddha who follow the practices of the Buddha;

May all beings remain steadfast in conceiving of the buddhas as of the same mind as their own;

May all beings always become sons of the Buddha transformationally born from the Dharma;

May all beings reach the ultimate place and perfect the masterful wisdom of the Tathāgata;

May all beings realize the bodhi of the Buddha and forever abandon the afflictions;

May all beings become able to comprehensively expound on the path to the Buddha's bodhi and always delight in cultivating unexcelled Dharma giving;

May all beings acquire the mind of right meditative absorption in which no conditions can interfere with them; and

May all beings come to sit beneath the bodhi tree, gain the utmost right enlightenment, and teach countless sons and daughters of good family who become transformationally born from the Dharma.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away his wife and children. He makes these dedications to enable all beings to realize unimpeded liberation and the wisdom that remains free of attachments.

Sons of the Buddha, the bodhisattva-mahāsattva is willing to give away his adorned residences and all their furnishings to whoever seeks to acquire them. In practicing the dharma of giving, he remains free of attachment to his household, abandons all the discursive thinking of the householder's life, and grows weary of family business. He does not covet or have any taste for the material necessities of life and his mind remains free of any binding attachment to them. Realizing that the household is easily destroyed, his mind abides in such constant renunciation of it that he remains free of any fondness for it.

He wishes only to leave behind the home life, cultivate the bodhisattva practices, and adorn himself with the Dharma of all buddhas. In relinquishing everything, his mind is free of regrets. He is one who is always praised by all buddhas. He gives away with kindness all of his houses, valuables, and everything that he possesses anywhere, doing so with a mind that is free of affectionate attachment for any of it. Whenever he sees a supplicant coming, he feels joyful. The bodhisattva then dedicates these roots of goodness in these ways:

May all beings come to give up their wives and children and perfect the supreme bliss of those who leave the home life;

May all beings become liberated from the bonds of the household, enter into homelessness, and cultivate *brahmacarya* in the Dharma of all buddhas;

May all beings relinquish the defilement of miserliness and may their minds never retreat from their delight in giving everything;

May all beings forever abandon the dharmas of the home life and become satisfied with but few desires and having nothing that they accumulate for themselves;

May all beings leave the world's mundane household and dwell in the house of the Tathāgata;

May all beings acquire the unimpeded Dharma and do away with the path beset with every type of obstacle;
May all beings abandon their love of family and, though they manifest as dwelling in the household, may their minds become free of all attachments;
May all beings become well able to teach and guide others and speak with the wisdom of the Buddha even when they have not yet abandoned the dharmas of the householder;
May all beings have minds which dwell in accordance with the wisdom of the buddha even when their bodies abide in the household; and
May all beings dwell on the ground of buddhahood even as they dwell on the grounds of their households and may they thus enable countless beings to have joyous minds.

These are the bodhisattva-mahāsattva's dedications of roots of goodness when giving away his houses. He makes these dedications to enable beings to perfect the bodhisattva's many different kinds of conduct and vows, spiritual superknowledges, and wisdom.

Sons of the Buddha, as the bodhisattva-mahāsattva gives away all of his many different kinds of parks, groves, terraces, and other adorned places for roaming happily about, he reflects in these ways:

I should serve all beings as a fine garden and grove;
I should reveal the bliss of Dharma for all beings;
I should give all beings a joyous mind;
I should show all beings boundless joy;
I should open for all beings the gateways to pure Dharma;
I should enable all beings to manifest a joyous mind;
I should enable all beings to realize the bodhi of the Buddha;
I should enable all beings to fulfill the great vows;
I should become like a kindly father for all beings;
I should enable all beings to contemplate with wisdom;
I should give all beings the necessities of life; and
I should become like a kindly mother for all beings who promotes the growth of their roots of goodness and great vows.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates roots of goodness in these ways, he does not become weary of evil beings or make the mistake of rejecting them altogether. Even if the whole world were to be filled with beings who all felt no gratitude for his kindness, the bodhisattva would still never feel resentful and would not produce even a moment's thought of retaliation.

Rather he would only wish to extinguish their measureless sufferings and afflictions.

In all worlds, his mind is like empty space, free of defiling attachments. He everywhere contemplates the true character of all dharmas. He makes the great vow to extinguish the suffering of beings and never wearies of his Great Vehicle resolve. Extinguishing all views, he cultivates the impartial conduct and vows of all bodhisattvas.

Sons of the Buddha, having engaged in such contemplations, the bodhisattva-mahāsattva gathers all his roots of goodness and dedicates them thus:

May all beings give birth to countless good dharmas in every mind-moment and develop a mind like an unexcelled garden and grove;

May all beings acquire the dharma of imperturbability, see all buddhas, and delight them all;

May all beings delight in the gardens of the Dharma and attain sublime bliss in the gardens of the buddha *kṣetras*;

May all beings acquire the pure and sublime mind with which they always see the gardens and groves of the Tathāgata's psycho-physical spiritual powers;

May all beings acquire the enjoyments of a buddha and always delight in roaming with easeful mastery in the realms of wisdom;

May all beings acquire the bliss of roaming with easeful mastery, everywhere visiting the congregations at the sites of enlightenment in all buddha *kṣetras*;

May all beings perfect the roaming with easeful mastery in the bodhisattva's liberations, tirelessly practicing the bodhisattva practices to the end of all future kalpas;

May all beings see all buddhas filling the entire Dharma realm and then arouse the vast resolve to dwell in the gardens and groves of the buddhahood;

May all beings become able to travel everywhere to all buddha *kṣetras* and make offerings to the buddhas in each *kṣetra*; and

May all beings acquire the mind of wholesome zeal to purify and adorn all buddha *kṣetras*.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from giving away all his gardens, groves, and terraces. He makes these dedications to enable beings to see all buddhas and roam with easeful mastery in the gardens and groves of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva convenes countless hundreds of thousands of *kotis* of *nayutas* of vast charitable assemblies devoted to giving which, being entirely pure, would be approved by all buddhas. He never harms or torments any being and he everywhere enables beings to abandon the many kinds of evil, to purify the three kinds of karmic action, and to develop wisdom.

He establishes countless hundreds of thousands of *kotis* of *nayutas* of *asamkhyeyas* of pure realms where he gathers together countless hundreds of thousands of *kotis* of *nayutas* of *asamkhyeyas* of marvelous necessities of life, and, arousing the extremely rare bodhi resolve, he then carries out limitless acts of giving.

He enables all beings to dwell in the path of purity, good in the beginning, middle, and end, and also inspires them to arouse pure resolute faith. Adapting to whatever pleases the minds of countless hundreds of thousands of *kotis* of beings, he enables them all to be happy and uses great kindness and great compassion to rescue and protect them all. He serves and makes offerings to all buddhas of the three periods of time and, wishing to successfully carry on the lineage of all buddhas, he cultivates giving with a mind free of regret. He increases the growth of his faculty of faith, completely fulfills the supreme practices, and, in each successive mind-moment, progresses in his practice of *dāna pāramitā*. The bodhisattva then dedicates all his roots of goodness in these ways:

May all beings arouse the Great Vehicle resolve and perfect the Mahāyāna's practice of giving;

May all beings become able to practice giving in great assemblies, exhaustive giving, wholesome giving, most supreme giving, unexcelled giving, utmost unexcelled giving, giving that is the equal of the unequaled, giving superior to any in all worlds, and giving praised by all buddhas;

May all beings become foremost benefactors who liberate beings from all the wretched destinies, enabling them all to enter the path of unimpeded wisdom, to cultivate impartial vows and genuine roots of goodness, to become free of discrimination, and to realize their own inherent wisdom;

May all beings abide in the quiescent *dhyāna* absorptions and knowledges, enter the path of immortality, reach the ultimate realization of all spiritual superknowledges and wisdom, fulfill all the grounds with courageous vigor, adorn the Dharma of the Buddha, and never retreat from reaching the far shore;

May all beings establish great charitable assemblies devoted to tirelessly and ceaselessly providing for beings and may they ultimately attain the unexcelled knowledge of all modes;

May all beings be constantly diligent in planting all roots of goodness and then reach the far shore of perfection of the countless meritorious qualities;

May all beings always be praised by all buddhas and everywhere become great benefactors for the world who, fully endowed with meritorious qualities that fill the Dharma realm, everywhere illuminate the ten directions, bestowing unexcelled happiness on others;

May all beings establish great charitable assemblies, extensively accumulate roots of goodness, and equally attract all beings, seeing to their success in reaching the far shore;

May all beings perfect the most supreme giving, everywhere enabling beings to abide in the foremost vehicle;

May all beings practice timely giving, always avoiding untimely giving, and may they practice the most ultimate kind of great giving;

May all beings accomplish good giving that reaches the far shore of the perfection of great giving as practiced by the Buddha, the great man;

May all beings consummate the constant practice of magnificent giving, always taking all buddhas as their teachers, drawing near to them all, and presenting great offerings to them;

May all beings abide in pure giving, accumulate measureless merit as vast as the Dharma realm, and reach the far shore; and

May all beings become great benefactors in all worlds who vow to liberate all the many kinds of beings and lead them to dwell on the ground of the Tathāgata.

These are the bodhisattva-mahāsattva's dedications of roots of goodness from establishing great charitable assemblies. He makes these dedications to enable beings to practice unexcelled giving, to consummate giving as practiced by a buddha, to perfect wholesome giving and indestructible giving, to make offerings to all buddhas, to become free of regrets when giving, to practice giving that rescues beings, to practice giving leading to all-knowledge, to practice giving leading to always seeing all buddhas, to practice good and vigorous giving, and to practice vast giving leading to perfecting all bodhisattva qualities and the wisdom of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva is unstintingly generous in giving all the necessities of life. He seeks no karmic

reward nor does he wish to obtain any worldly wealth or happiness. He abandons the discursively thinking mind and skillfully reflects on the Dharma. Wishing to benefit all beings, he deeply contemplates the true nature of all dharmas and, adapting to the differences in beings and to the various things they find useful and seek to acquire, he prepares countless necessities of life for them, decorating them all with exquisitely fine adornments. He then practices boundless giving, practices giving everything, and practices complete inward and outward giving. When he practices this giving, he increases the power of his determination, acquires great meritorious qualities, and perfects the jewel of the mind. He is always able to protect all beings and enable them to make the especially supreme vows. Even from the very beginning, he has never had any thoughts of seeking any sort of reward in return. It is by resort to all his roots of goodness, equal to those of the buddhas of the three periods of time, that he accomplishes the complete fulfillment of the knowledge of all modes.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates all these roots of goodness from his practice of giving, [doing so in these ways]:

May all beings become trained in purity;

May all beings extinguish the afflictions and purify all buddha kṣetras;

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

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

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

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

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

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

May all beings cultivate the bodhisattva practices for countless kalpas in all worlds which can be described among all types of

worlds, having none in which they do not become pervasively present, whether those worlds be defiled or immaculate, small or immense, coarse or subtle, inverted or upward-facing, or adorned in but one way or adorned in many different ways; and May all beings always perform the works of all buddhas of the three periods of time, doing so in every successive mind-moment as they teach beings and continue to progress toward all-knowledge.

Sons of the Buddha, whatever beings need, the bodhisattva-mahāsattva gives them *asamkhyeyas* of things such as these. To enable the Buddha's Dharma to continue on without interruption, he uses the great compassion to rescue all beings, becomes securely established in the great kindness, cultivates the bodhisattva practices, and never transgresses against the instructions of the Buddha. He uses skillful expedient means to cultivate the many kinds of goodness and prevent the lineage of all buddhas from being cut off.

Whatever supplicants might seek from him, without any distress or displeasure, he relinquishes it all without ever feeling any regret and then always diligently dedicates this to the path of all-knowledge.

Even if all the various kinds of beings from the various destinies of rebirth in the lands of the ten directions together with all the many different fields of merit all gathered together and came to the bodhisattva with all different kinds of requests for things they sought to obtain, having observed this, the bodhisattva would then welcome them all with a joyful mind just as if he were seeing his good spiritual friends. With great compassion and heartfelt commiseration, he would think about how to fulfill their requests. His motivation to give would increase, and, ceaselessly and tirelessly, whatever they sought, he would enable their requests to be completely fulfilled so that they could become free of the sufferings of poverty. The minds of those supplicants would then be filled with such great joy that they would proclaim the praises of his virtues even more so that his exquisite reputation would spread afar, inspiring everyone to come and take refuge in him.

Having witnessed this, the bodhisattva would feel measureless happiness. Then, even if someone were able to enjoy the bliss of Indra for a hundred thousand *kotis* of *nayutas* of kalpas, the bliss of the Suyāma Heavens for countless kalpas, the bliss of the Tuṣita Heavens for incalculably many kalpas, the bliss of the Nirmāṇarati Heavens for boundlessly many kalpas, the bliss of the Paranirmitavaśavartin Heavens for incomparably many kalpas, the bliss of the

Brahma Heaven King for innumerably many kalpas, the bliss of a wheel-turning sage king ruling over a trichiliocosm for indescribably many kalpas, the bliss of the Universal Purity Heaven for inconceivably many kalpas, and the bliss of the Pure Abode Heavens for an ineffable number of kalpas, even so, his bliss would still be unable to approach the joyous delight and celebratory exultation of this bodhisattva-mahāsattva when he sees these supplicants coming to him, at which point his mind of faith would increase, his aspirations would become purified, his faculties would become well-trained, his resolute belief would become fully developed, and he would progress toward the bodhi of all buddhas.

Sons of the Buddha, the bodhisattva-mahāsattva then dedicates these roots of goodness:

Wishing to benefit all beings;
Wishing to enable all beings to be happy;
To enable all beings to gain great benefit;
To enable all beings to attain purity;
To enable all beings to seek bodhi;
To enable all beings to gain equanimity;
To enable all beings to acquire worthy and good minds;
To enable all beings to enter the Mahāyāna;
To enable all beings to gain worthy and good wisdom; and
To enable all beings to possess the conduct and vows of Samantabhadra Bodhisattva, attain complete fulfillment in the vehicle of the ten powers, and manifest the realization of right enlightenment.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all these roots of goodness in these ways, he becomes liberated in all physical, verbal, and mental actions so that he is then free of attachments and bonds, free of any conception of a being, free of any conception of a life span, free of any conception of a *pudgala*, free of any conception of a person, free of any conception of a pure youth, free of any conception of anyone who is born, free of any conception of any agent of actions, free of any conception of anyone who undergoes anything, free of any conception of existence, free of any conception of nonexistence, free of any conception of a present life or a future life, free of any conception of dying here and being reborn there, free of any conception of permanence, free of any conception of impermanence, free of any conception of the three realms of existence, free of any conception of the nonexistence of the three realms of existence, and neither perceives nor does not perceive.

Thus his dedications are not bound dedications, are not unbound dedications, are not dedications involving actions, are not dedications involving karmic effects of actions, are not dedications involving discriminations, are not dedications free of discriminations, are not dedications involving thought, are not dedications subsequent to thought, are not mental dedications, and are not mindless dedications.

Sons of the Buddha, when the bodhisattva-mahāsattva performs dedications such as these: he is not inwardly attached; he is not outwardly attached; he is not attached to a subject; he is not attached to an object; he is not attached to cause; he is not attached to effect; he is not attached to Dharma; he is not attached to non-Dharma; he is not attached to thought; he is not attached to non-thought; he is not attached to form; he is not attached to the production of form; he is not attached to the destruction of form; he is not attached to feelings, perceptions, karmic formative factors, or consciousness; he is not attached to the production of feelings, perceptions, karmic formative factors, or consciousness; and he is not attached to the destruction of feelings, perceptions, karmic formative factors, or consciousness.

Sons of the Buddha, if the bodhisattva-mahāsattva is able to remain unattached to any of these dharmas, then: he is not bound by form; he is not bound by the production of form; he is not bound by the destruction of form; he is not bound by feeling, perceptions, karmic formative factors, or consciousness; he is not bound by the production of feeling, perceptions, karmic formative factors, or consciousness; and he is not bound by the destruction of feeling, perceptions, karmic formative factors, or consciousness.

If he is able to remain unbound by any of these dharmas, then he does not have any liberation from these dharmas either. And why is this? This is because, whether now produced, whether already produced, or whether produced in the future, not even the slightest dharma exists. There is no dharma that can be grasped and there is no dharma to which anyone could become attached. All dharmas are inherently of this sort. They have no inherent existence of their own and are inherently incompatible with characteristics. They are neither singular nor dual, neither manifold nor countless, neither small nor large, neither narrow nor wide, neither deep nor shallow, neither quiescent nor the bases of conceptual proliferation, neither based nor baseless; neither dharmas nor non-dharmas, neither substantial nor non-substantial, and neither existent nor nonexistent.

When the bodhisattva contemplates dharmas in this way, then it is as non-dharmas, as conventions established in verbal discourse to accord with the world, and as non-dharmas acting as dharmas. Even so, he does not cut short the path of karmic deeds and does not abandon the bodhisattva practices. Rather, he continues his quest for all-knowledge and never retreats from it.

He fully realizes that all karmic conditions are like a dream, that sounds are like echoes, that beings are like mere reflections, and that all dharmas are like magical conjurations. Still, he knows that, even so, this does not interfere with the power of causes, conditions, and karma. He fully realizes that karmic actions possess vast functions. He understands that all dharmas have nothing that they create. He practices the path of effortless non-doing and never even briefly desists from this.

Sons of the Buddha, this bodhisattva-mahāsattva dwells in [the path to] all-knowledge. Whether reality-based or not, he dedicates everything to realizing the nature of all-knowledge. In every circumstance, he performs such dedications and never retreats from his practice of doing so. What is meant by “dedications”?

They are called dedications because they are done to forever liberate those in the world so they reach the far shore;

They are called dedications because they are [done to enable beings to] forever transcend the aggregates and reach the far shore;

They are called dedications because they are [done to enable beings to] cross beyond the path of speech and reach the far shore;

They are called dedications because they are [done to enable beings to] abandon the various perceptions and reach the far shore;

They are called dedications because they are [done to enable beings to] to cut off personality view³⁹² and reach the far shore;

They are called dedications because they are [done to enable beings to] forever abandon whatever they depend on and reach the far shore;

They are called dedications because they are [done to enable beings to] forever cut off the conception of anything that is done and reach the far shore;

They are called dedications because they are [done to enable beings to] forever escape all realms of existence and reach the far shore;

They are called dedications because they are [done to enable beings to] forever relinquish all grasping and reach the far shore; and

They are called dedications because they are [done to enable beings to] forever transcend worldly dharmas and reach the far shore.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these, he dwells in accordance with the Buddha, dwells in accordance with the Dharma, dwells in accordance with wisdom, dwells in accordance with bodhi, dwells in accordance with what is meaningful, dwells in accordance with dedications, dwells in accordance with the spheres of experience, dwells in accordance with the practices, dwells in accordance with reality, and dwells in accordance with purity.

Sons of the Buddha, if the bodhisattva-mahāsattva makes dedications in these ways, he comprehends all dharmas and serves all buddhas, not having even one buddha he does not serve, not having even one dharma for which he fails to make offerings, not having even one dharma that could be destroyed, not having even one dharma he could abandon, not having even one thing to which he could become covetously attached, not having even one dharma that he could renounce, and not seeing even the slightest dharma, whether inward or outward, that could be destroyed or which could contradict the path of causes and conditions. He is fully and incessantly possessed of the power of the Dharma.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's sixth dedication, the dedication to strengthening all roots of goodness. When the bodhisattva-mahāsattva abides in this dedication, he is always regarded with protective mindfulness by all buddhas. He is solidly irreversible in penetrating the deep nature of dharmas and in cultivating all-knowledge in accordance with the meaning of dharmas, in accordance with the nature of dharmas, in accordance with all solidly enduring roots of goodness, and in accordance with the perfect fulfillment of great vows, completely according with dharmas so solidly as to be invulnerable to harm even by any vajra. Thus he attains sovereign mastery in all dharmas.

At that time, having contemplated the ten directions, contemplated the assembled congregation, and contemplated the Dharma realm, Vajra Banner Bodhisattva penetrated the extremely profound meaning of these words and statements, cultivated the immeasurably vast

mind, covered the entire world with the mind of great compassion, developed the mind of the lineage of all buddhas of the past, future, and present, penetrated the meritorious qualities of all buddhas, perfected the body of all buddhas possessed of the powers of sovereign mastery, contemplated the mental dispositions of beings, accorded with the capacity of their roots of goodness to become ripened, relied on the Dharma nature body in manifesting the form body for their sakes, and, aided by the Buddha's spiritual powers, spoke these verses:

The bodhisattva manifests bodies serving as kings of countries,
becoming in all worldly positions the one who is most incomparable.
With merit and awesome radiance supreme over all,
he everywhere produces benefit for all the many kinds of beings.

His mind is pure and free of all defiling attachments.
With sovereign mastery in the world, he is obeyed and revered by all.
Widely proclaiming right Dharma to provide instruction to the people,
he everywhere enables beings to attain peace and security.

He manifests birth into noble families, ascends to the royal throne,
and always relies on right teaching as he turns the wheel of Dharma.
He is by nature humane, kind, and free of any inclination to cruelty.
Reverently admiring him, all in the ten directions follow his guidance.

His wisdom and discernment are always completely clear
and his physical appearance and talents are all fully complete.
In his governing and leading the country, no one fails to obey him.
He vanquishes the armies of Māra, doing away with them all.

He solidly upholds pure moral precepts, stays free of transgressions,
possesses decisive resolve and patience that cannot be shaken,
forever wishes to cleanse himself of all thoughts of anger,
and always delights in cultivating the Dharma of all buddhas.

Beverages, food, fragrances, garlands, and robes
as well as carriages, horses, couches, cushions, chairs, and lanterns—
The bodhisattva gives all of these to the people
while also providing them with countless other such things.

He practices giving in order to benefit others
and in order to enable them to arouse the vast resolve.
When giving to the Venerable Victorious Ones³⁹³ and others,
his mind is in all cases pure and filled with joy.

The bodhisattva gives everything everywhere.
Whether it is inward or outward, he is able to relinquish it all.
He certainly causes his mind to remain forever pure
and never allows it to become narrow or inferior for even a moment.

Sometimes he gives his head, sometimes gives his eyes,
sometimes gives his hands, and sometimes gives his feet.
His skin, flesh, bones, marrow, and other such things—
He sacrifices them all with a mind that is forever free of miserliness.

The bodhisattva's body may dwell in the position of a great king
or in an aristocratic and noble lineage as one revered among men,
yet he may open his mouth, cut out his tongue, and give it to beings
with a joyously delighted mind free of any concern or clinging to it.

He then takes all the merit from that giving of his tongue
and dedicates it to benefiting all beings,
wishing that, in reliance on these supreme causes and conditions,
everyone will acquire a *tathāgata*'s broad and long tongue.

He sometimes gives away his wife, his sons, and his royal throne
and sometimes gives his body to provide the work of a servant,
doing so with a pure mind always abiding in joyous delight,
remaining free of worries or regrets in all such circumstances as these.

Whatever others delight in or seek, he gives it all to them and
never wearies of practicing timely giving.

He is able to distribute everything he owns
and completely satisfies everyone who comes to him as a supplicant.

He gives his body in order to be able to hear the Dharma,
cultivates all kinds of austerities as he seeks to realize bodhi,
also sacrifices everything for the sake of beings,
and never retreats from his quest to acquire unexcelled wisdom.

Due to having heard right Dharma from the Buddha,
he then gives up his own body to serve as his attendant.
Then, wishing to rescue all beings,
he arouses thoughts of measureless joy in doing so.

He observes the ability of the Bhagavat, the Great Guide,
to bestow vast benefit with the mind of loving-kindness.
Then, filled with exultation, he becomes joyful
on hearing and absorbing the flavor of the *Tathāgata*'s deep Dharma.

The bodhisattva's roots of goodness
are all dedicated to all beings
with the intention to rescue them all without exception
and forever enable their liberation and perpetual happiness.

The bodhisattva's entire retinue consists of those possessing
majestic physical features and the ability to be eloquent and wise
who are replete with flower garlands, robes, and perfumes
and the many different kinds of adornments.

All those in this entire retinue, so extremely rare—
the bodhisattva is able to give them all away.

Solely devoted to right awakening and liberating the many beings—
He never even briefly relinquishes such resolve.

In this way, the bodhisattva deeply contemplates
and fully implements the many different kinds of vast karmic works
and then dedicates them to all sentient beings,
and yet never raises any thoughts of grasping or attachment.

The bodhisattva is willing to relinquish his position as a great king
as well as his country, all of its cities, its outlying areas,
his palaces, towers, gardens, and groves,
and those who serve and protect him, giving all without reservation.

For countless hundreds of thousands of kalpas,
in place after place, he travels all about practicing giving,
doing so to teach and guide the many kinds of beings,
enabling them all to pass beyond and ascend the unexcelled shore.

Countless kinds of beings, each of them different,
come and gather from the worlds of the ten directions.

Having observed this, the bodhisattva's mind feels overjoyed
and completely satisfies them all, each according to his needs.

Just as with the dedications made by all buddhas of the three times,
the bodhisattva also cultivates just such works as these.

Whatever has been practiced by the Bhagavat, the Trainer of Men—
he follows along, training in all of it, reaching the far shore.

The bodhisattva contemplates all dharmas, investigating:
“Who is it that is able to penetrate these dharmas?”
“How does one achieve entry?” “What is it that is entered?”
Practicing giving in this way, his mind has no place it dwells.

The knowledge of expedients used in the bodhisattva's dedications,
the skillful means dharmas adopted in the bodhisattva's dedications,
the ultimate reality of the bodhisattva's dedications—
He remains free of any attachment to any of these dharmas.

His mind does not discriminate among any actions
nor does he have any defiling attachment to the fruits of actions.
He knows³⁹⁴ that the nature of bodhi arises from conditions
and enters the deep Dharma realm without opposition.

He does not hold that karma exists in the body,
nor does he hold that it abides in the mind.

With wisdom, he fully realizes karma has no inherent nature,
yet, because of causes and conditions, karma is never lost.

His mind does not erroneously grasp at past dharmas
nor does it have any covetous attachment to future matters.
He does not have any dwelling in the present, either,
and fully comprehends the three times are all empty and quiescent.

The bodhisattva has already reached the far shore in [fathoming] form.
So too with feeling, perception, formative factors, and consciousness.
He has stepped entirely out of the world's flow of births and deaths,
even as his mind remains humble and is always pure.

He deeply contemplates the five aggregates, the eighteen sense realms,
and the twelve sense bases as well as his own body,
seeking for bodhi in every one of these,
and finds their essential nature cannot ever finally be apprehended.

He does not seize on any signs of dharmas as permanent,
nor does he become attached to any signs of their annihilation.
The nature of dharmas is neither existent nor nonexistent,
and there is no end to the sequential unfolding of karma's principle.

He does not abide in any dharma,
nor does he perceive the existence of either beings or bodhi.
Even seeking them in the lands of the ten directions and three times,
he finds that ultimately nothing at all that can be apprehended.

If one is able to contemplate all dharmas in this way,
then, just as is understood by all buddhas,
although one seeks for their nature, it cannot be apprehended.
Even so, the bodhisattva's practices are still not done in vain.

The bodhisattva fully knows it is from conditions that dharmas exist
and knows this does not contradict any of the paths that are practiced.
He reveals and explains all the traces left by karmic deeds,
wishing to enable all beings to attain purification.

This is the path that is practiced by those who are wise
and that has been proclaimed by all the *tathāgatas*.
If one follows it, meditates on it, and penetrates its right meaning
then one will naturally awaken and realize bodhi.

All dharmas have no arising or destruction
and also have no coming or going.
One does not die here and then become reborn there.
One realizing this understands and awakens to all buddhas' Dharma.

If one fully comprehends the true nature of dharmas
and still makes no discriminations regarding the nature of dharmas,
knowing dharmas have no nature and being free of discriminations,
this person has thoroughly penetrated the wisdom of all buddhas.

The nature of dharmas pervades all places,
including all beings as well as their lands.

It is present in all three periods of time without exception,
and yet it still has no form or features that can be apprehended at all.

Everything to which all buddhas have so completely awakened,
he has taken it all in and grasped it all without exception.

Although one might speak of all dharmas of the three periods of time,
all such dharmas as these are all nonexistent.

Just as the nature of all dharmas is everywhere pervasive,
so too it is with the dedications performed by the bodhisattva.
It is in this way that he makes dedications to all beings,
forever remaining in the world, never retreating.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that equally accords with all beings? Sons of the Buddha, this bodhisattva-mahāsattva accords with whatever roots of goodness have been accumulated, namely: small roots of goodness, great roots of goodness, vast roots of goodness, abundant roots of goodness, measureless roots of goodness, various roots of goodness, roots of goodness as numerous as atoms, *asamkhyeyas* of roots of goodness, boundlessly many roots of goodness, inconceivably many roots of goodness, immeasurably many roots of goodness, roots of goodness related to the sphere of the buddhas, roots of goodness related to the sphere of the Dharma, roots of goodness related to the sphere of the Sangha, roots of goodness related to the sphere of good spiritual guides, roots of goodness related to the sphere of all beings, roots of goodness related to the sphere of skillful means, roots of goodness related to cultivating all good thoughts, roots of goodness related to inward objects, roots of goodness related to outward objects, roots of goodness related to the sphere of the boundlessly many aids to enlightenment, roots of goodness related to diligently cultivating giving away everything, roots of goodness related to the supreme resolve to maintain ultimate purity in observing the moral precepts, roots of goodness related to patience in which one maintains equanimity in all things and has nothing one cannot endure, roots of goodness related to always being vigorous and maintaining irreversible resolve, roots of goodness related to using great skillful means to enter countless samādhis, roots of goodness related to using wisdom in skillful contemplations, roots of goodness related to knowing the differences in all beings' mental behavior, roots of goodness related to accumulating boundless meritorious qualities, roots of goodness

related to diligently cultivating the bodhisattva's actions and practices, and roots of goodness related to protecting and nurturing those in all worlds.

Sons of the Buddha, the bodhisattva-mahāsattva cultivates and securely abides in these roots of goodness, enters them, absorbs them, accumulates them, procures them, comprehends them, and attains purity of mind with them. As he begins to develop them, he acquires the mind of patience, closes the gates to the wretched destinies, skillfully controls his faculties, becomes fully possessed of the awesome deportment, abandons the inverted views, achieves perfect fulfillment of right conduct, becomes capable of serving as a vessel for the Dharma of all buddhas, becomes able to serve beings as a good field of merit, becomes one of whom the Buddha is mindful, grows the roots of goodness for buddhahood, dwells in the vows of all buddhas, performs the works of all buddhas, attains sovereign mastery of mind equal even to that of all buddhas of the three periods of time, progresses toward the site of enlightenment of buddhahood, enters the powers of a *tathāgata*, acquires the physical marks of a buddha, transcends all worlds, does not delight in celestial rebirth, does not covet the happiness of wealth, and is not attached to any of the practices.

Dedicating all his roots of goodness, he becomes a treasury of meritorious qualities for all beings, dwells in the ultimate path, everywhere protects everyone, pulls beings out of the paths of falsehood, and enables them to abide securely in all good dharmas. He ceaselessly and endlessly pervades all realms, opens the gates to all-knowledge and bodhi, erects the banner of wisdom, and purifies the great path. He is everywhere able to manifest in all worlds and enable the elimination of defilements. With a mind that is well trained, he is born into the family of the Tathāgata, purifies the lineage of the buddhas, becomes perfectly replete in meritorious qualities, becomes a great field for the planting of merit, and becomes a refuge for those in the world. He establishes beings by enabling them all to attain purity and always diligently cultivate all kinds of roots of goodness.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates all roots of goodness with the power of his pure vows and his bodhi resolve, he reflects in this way: "These roots of goodness are accumulated by the resolve to attain bodhi, are contemplated by the resolve to attain bodhi, are initiated by the resolve to attain bodhi, are willed by the resolve to attain bodhi, and are increased by the resolve to attain bodhi. They are all created due to sympathetic pity

for all beings, are all created in order to progress in the quest to attain the knowledge of all modes, and are all created in order to develop the Tathāgata's ten powers." As he reflects in this way, his roots of goodness increase and he never retreats.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in this way: "Due to the karmic rewards accruing from these roots of goodness, may I cultivate the bodhisattva practices to the very end of all future kalpas, kindly giving them all to all beings, dedicating them all to all beings everywhere without exception. May they cause an *asamkhyeya* of worlds to be filled with precious jewels, an *asamkhyeya* of worlds to be filled with clothing, an *asamkhyeya* of worlds to be filled with marvelous incense, an *asamkhyeya* of worlds to be filled with adornments, an *asamkhyeya* of worlds to be filled with countless *manī* jewels, an *asamkhyeya* of worlds to be filled with exquisite flowers, an *asamkhyeya* of worlds to be filled with excellent flavors, an *asamkhyeya* of worlds to be filled with valuables, an *asamkhyeya* of worlds to be filled with couches and chairs shaded with jeweled canopies and covered with marvelous robes, and an *asamkhyeya* of worlds to be filled with all different kinds of jeweled crowns with various adornments. Then, even if a single person always kept coming back until the end of future kalpas, seeking each time to be given all these things, I would never cease to graciously give them all to him, and would never weary of doing so. And just as I would do this for that one person, so too would I also give them to all other beings in this same way."

Sons of the Buddha, when this bodhisattva-mahāsattva gives in this way, he does so with a mind free of falseness, with a mind free of anything he hopes for, with a mind free of concerns about fame or reputation, with a mind free of any regrets, and with a mind free of any irritation. Rather, he would only arouse a mind solely intent on seeking the path to all-knowledge, a mind willing to relinquish everything, a mind of heart-felt sympathy for beings, a mind intent on teaching and ripening them, and a mind intent on enabling them all to dwell securely in the wisdom of all-knowledge.

Sons of the Buddha, to the very end of all future kalpas, the bodhisattva-mahāsattva dedicates all his roots of goodness in this way, always practicing kindly giving.

Sons of the Buddha, the bodhisattva-mahāsattva also reflects in these ways:

I wish that, as gifts for a single being, I could fill an *asamkhyeya* of worlds with precious elephants complete in their seven parts, well-disciplined by nature, decorated with gold banners,

covered with a gold-mesh caparison, and adorned with all different kinds of exquisite gems;

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with precious horses like the king of the dragon horses, each of them decorated with adornments made of many different kinds of jewels;

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with female entertainers able to play all different kinds of marvelous music;

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with sons and daughters;

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with bodies of mine that had all resolved to attain bodhi;

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with my own heads that had all already aroused the non-neglectful mind;

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with my own eyes;

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with my own bodies' blood, flesh, bones, and marrow even as my mind remained free of any fond attachment to them;

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with the positions of sovereign kings serving as rulers; and

I wish that, to take to him as gifts, I could fill an *asamkhyeya* of worlds with servants to serve him.

The bodhisattva-mahāsattva uses many different kinds of gifts such as these, doing so to the very end of all future kalpas, thus becoming securely established in the mind intent on vast giving of everything to all beings, providing such gifts for all beings everywhere in all realms of beings just as he would do so for that one single being.

Sons of the Buddha, just as, when the bodhisattva-mahāsattva cultivates the bodhisattva practices, he is willing to give gifts such as these to a single being in a single world to the very end of all kalpas of the future, so too is he willing to give in this same way to satisfy all beings in all worlds throughout all of space and the entire Dharma realm. His great compassion extends everywhere to them all as he incessantly bestows heartfelt sympathy on them all and provides offerings to them all in accordance with whatever they might need. In doing so, he does not allow his practice of giving to pause due to encountering any particular kinds of conditions.

Rather, it continues on in this manner without him ever feeling any weariness for even the moment of a finger snap.

Sons of the Buddha, as he performs such giving, the bodhisattva-mahāsattva brings forth these states of mind, namely: the unattached mind, the unbound mind, the liberated mind, the immensely powerful mind, the extremely profound mind, the well-focused mind, the unattached mind, the mind free of any conception of anyone possessed of a life span, the well-trained mind, the undistracted mind, the mind free of erroneous perceptions, the mind which possesses the nature of the various jewels,³⁹⁵ the mind that does not seek karmic rewards, the mind that completely comprehends all dharmas, the mind that abides in great dedications, the mind that is skillful and decisive in comprehending all meanings, the mind that enables all beings to abide in unexcelled wisdom, the mind that produces the light of the great Dharma, and the mind that penetrates the wisdom of all-knowledge.

Sons of the Buddha, in each successive mind-moment, the bodhisattva-mahāsattva dedicates all the roots of goodness he has accumulated, doing so in these ways:

- May all beings acquire abundant wealth and jewels and not want for anything;
- May all beings develop an inexhaustibly great treasury of meritorious qualities;
- May all beings acquire every kind of peaceful security, and happiness;
- May all beings increasingly perform the works of the bodhisattva-mahāsattvas;
- May all beings successfully fulfill countless dharmas of utmost supremacy;
- May all beings attain irreversibility in the vehicle leading to all-knowledge;
- May all beings everywhere see all buddhas of the ten directions;
- May all beings forever abandon the world's delusions and defilements;
- May all beings acquire the pure and impartial mind; and
- May all beings leave behind the difficult rebirth circumstances³⁹⁶ and attain all-knowledge.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these, he becomes filled with joy, [wishing]:

- To enable all beings to acquire benefit and happiness;
- To enable all beings to develop impartial minds;

To enable all beings to abide in a mind capable of relinquishing;
 To enable all beings to abide in a mind able to give everything;
 To enable all beings to abide in a joyfully giving mind;
 To enable all beings to abide in a mind of giving that ensures perpetual freedom from poverty;
 To enable all beings to abide in a mind that gives away all wealth and jewels;
 To enable all beings to abide in a mind that gives away measureless wealth and jewels;
 To enable all beings to abide in a mind that is devoted to universal giving, measureless giving, and giving everything;
 To enable all beings to abide in a mind that gives incessantly to the very end of all future kalpas;
 To enable all beings to abide in a mind of giving that relinquishes everything without regrets or afflictions;
 To enable all beings to abide in a mind of giving that relinquishes all the necessities of life;
 To enable all beings to abide in a mind that gives in accordance with circumstances;
 To enable all beings to abide in a mind that attracts others through giving,³⁹⁷
 To enable all beings to abide in a mind that gives on a vast scale;
 To enable all beings to abide in a mind that relinquishes countless adornments as offerings;
 To enable all beings to abide in a mind that gives without attachment;
 To enable all beings to abide in a mind that gives equally to all;
 To enable all beings to abide in a mind of giving that is as extremely strong as vajra;
 To enable all beings to abide in a mind of giving that is as bright as the sun;
 To enable all beings to abide in a mind of giving that embraces the wisdom of the Tathāgata;
 To enable all beings to have a retinue fully endowed with roots of goodness;
 To enable all beings to have roots of goodness and wisdom which always manifest directly before them;
 To enable all beings to acquire minds of fully developed and indestructible purity;
 To enable all beings to perfect the most supremely pure roots of goodness;
 To enable all beings to awaken from the slumber of the afflictions;

To enable all beings to extinguish all doubts;
To enable all beings to acquire the pure meritorious qualities arising from impartiality and wisdom;
To enable all beings to develop perfectly full and indestructible meritorious qualities;
To enable all beings to possess pure and unshakable samādhi;
To enable all beings to abide in the indestructible wisdom of all-knowledge;
To enable all beings to perfect the bodhisattva's measureless purity in the practice of the spiritual superknowledges;
To enable all beings to cultivate and accumulate roots of goodness without attachment;
To enable all beings to bear in mind the purity of mind of all buddhas of the past, future, and present;
To enable all beings to develop pure and excellent roots of goodness;
To enable all beings to extinguish all path-obstructing dharmas which are the works of Māra;
To enable all beings to possess the dharmas producing the meritorious qualities of unimpeded purity and impartiality;
To enable all beings to use the vast mind to always practice the unremitting mindfulness of all buddhas;
To enable all beings to always draw near to the buddhas and be diligent in making offerings to them;
To enable all beings to open wide the gates to all roots of goodness and be able to fulfill all the dharmas of pristine purity;
To enable all beings to completely purify the immeasurable minds, the vast mind, and the most supreme mind;
To enable all beings to perfect the mind of pure and impartial giving;
To enable all beings to maintain consistent purity in upholding the *śila pāramitā* of all buddhas;
To enable all beings to acquire the *pāramitā* of great patience;
To enable all beings to abide in the vigor *pāramitā* and remain forever free of indolence;
To enable all beings to abide in measureless meditative absorptions and become able to produce the many different kinds of spiritual superknowledges and wisdom;
To enable all beings to acquire the *prajñā pāramitā* by which they realize that all dharmas have no essential nature of their own;
To enable all beings to attain complete realization of the infinitely pure Dharma realm;

- To enable all beings to fulfill all spiritual superknowledges and pure roots of goodness;
- To enable all beings to abide in the practice of equanimity and achieve perfect fulfillment in the accumulation of all good dharmas;
- To enable all beings to skillfully enter the realms of all buddhas and pervade them all;
- To enable all beings to attain complete purity in the actions of body, mouth, and mind;
- To enable all beings to attain complete purity in the karmic rewards of their good actions;
- To enable all beings to fully comprehend the complete purity of all dharmas;
- To enable all beings to fully comprehend the complete purity of the true meaning;
- To enable all beings to attain complete purity in cultivating the supreme practices;
- To enable all beings to accomplish the great vows of all bodhisattvas with complete purity;
- To enable all beings to attain complete purity in their realization of all meritorious qualities and wisdom;
- To enable all beings to perfect all the same-substance roots of goodness³⁹⁸ and then dedicate them to the generation and complete fulfillment of the vehicle leading to all-knowledge;
- To enable all beings to achieve the complete fulfillment of the purification of all buddha lands;
- To enable all beings to achieve the complete fulfillment of the ability to see all buddhas and yet remain free of attachment;
- To enable all beings to possess the major marks and secondary signs as the complete fulfillment of adornment with meritorious qualities;
- To enable all beings to acquire the sixty kinds of voices, to speak words of sincere truth, all of which can be believed and accepted, to become adorned with the hundred thousand types of dharmas, and to achieve complete fulfillment of the Tathāgata's unimpeded meritorious qualities and exquisite voice;
- To enable all beings to perfect the unimpeded and equanimous mind adorned with the ten powers;
- To enable all beings to acquire the endless Dharma light of all buddhas and the complete fulfillment of all forms of eloquence;
- To enable all beings to acquire the unexcelled fearlessness and the lion's roar of the Hero among Men;

- To enable all beings to acquire all-knowledge and turn the irreversible wheel of the endless Dharma;
- To enable all beings to attain complete fulfillment in fully understanding all dharmas and revealing them and expounding on them for others;
- To enable all beings to achieve complete fulfillment in the timely cultivation of pure and good dharmas;
- To enable all beings to attain perfect purity in the unsurpassable Dharma Jewel equivalent to that achieved by the Master Guide;
- To enable all beings to achieve complete fulfillment of a single adornment, countless adornments, the great adornment, and the adornments of all buddhas;
- To enable all beings to equally enter and go everywhere in all realms throughout the three periods of time;
- To enable all beings to travel to all buddha *kṣetras* to listen to and absorb right Dharma, having none of them in which they do not travel about everywhere;
- To enable all beings to develop such wisdom and beneficence that they become as revered in the world as a buddha;
- To enable all beings to know all dharmas with perfectly fulfilled all-knowledge;
- To enable all beings to accomplish the works of unshakable [meditative absorption] and acquire their unimpeded and perfectly full fruits;
- To enable all beings to develop the spiritual superknowledges in all their faculties³⁹⁹ and become able to know the faculties of all beings;
- To enable all beings to acquire the non-discriminating wisdom that cognizes the identity [of all dharmas] and their single sign of all-pervading purity.
- To enable all beings to avoid contradicting principles and become fully endowed with roots of goodness;
- To enable all beings to acquire clear and penetrating realization of sovereign mastery in all the bodhisattva's spiritual superknowledges;
- To enable all beings to acquire the endless meritorious qualities of all buddhas and become equally endowed with merit and wisdom;
- To enable all beings to arouse the resolve to attain bodhi and fully understand all dharmas are equally possessed of the same single sign;
- To enable all beings to completely comprehend right Dharma and become the most supreme fields of merit for the world;

- To enable all beings to perfect the impartial and pure great compassion and become for all benefactors an immensely potent field of merit;
- To enable all beings to become foremost in steadfastness⁴⁰⁰ so that nothing can impede them;
- To enable all beings to benefit whoever sees them and never be defeated in their ability to do so;
- To enable all beings to perfect the mind of supreme equanimity;
- To enable all beings to become well able to fully comprehend all dharmas and gain great fearlessness;
- To enable all beings to emanate a single ray of light that everywhere illuminates all worlds of the ten directions;
- To enable all beings to never retreat from cultivating all bodhisattvas' practice of vigor;
- To enable all beings to fulfill all kinds of conduct and vows through the practice of but a single kind of conduct and vows;
- To enable all beings to use but a single sublime voice to enable all who hear it to understand;
- To enable all beings to become fully possessed of the pure mind of all bodhisattvas;
- To enable all beings to everywhere succeed in meeting and serving all good spiritual guides;
- To enable all beings to incessantly cultivate the bodhisattva practices and train beings;
- To enable all beings to use marvelous eloquence and possess all voices in adapting to beings as they incessantly and extensively expound [on the Dharmal;
- To enable all beings to know all minds with the one mind as they impartially dedicate their roots of goodness [to them all];
- To enable all beings to always delight in accumulating all roots of goodness and establishing beings in pure wisdom;
- To enable all beings to acquire all-knowledge and the pure body possessed of merit and wisdom;
- To enable all beings to thoroughly know the roots of goodness of all beings and then contemplate and make dedications to ripen them all;
- To enable all beings to acquire all-knowledge and reach the complete fulfillment of the right and perfect enlightenment;
- To enable all beings to fully attain the spiritual superknowledges with which, as they manifest in one place, they manifest in all places;

To enable all beings to attain the universally adorning wisdom with which, as they purify a single congregation, they purify all congregations;

To enable all beings to see all buddha lands in any single buddha land;

To enable all beings to everywhere adorn all buddha lands with all adornments, ineffably many adornments, measurelessly many adornments, and endlessly many adornments;

To enable all beings to attain a decisive understanding of the extremely profound meaning in all dharmas;

To enable all beings to acquire sovereign mastery of all *tathāgatas'* most superior and foremost spiritual superknowledges;

To enable all beings to acquire sovereign mastery of the spiritual superknowledge in which one manifests as neither one nor many and possesses all the meritorious qualities;

To enable all beings to fully develop the same roots of goodness and receive the crown-anointing consecration from all buddhas; and

To enable all beings to achieve the complete fulfillment of the pure wisdom body and become the most revered of all in all the realms of existence.

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva compassionately and sympathetically benefits and bestows happiness on all beings and enables them all to attain purity, to abandon miserliness and jealousy, to take on supremely marvelous rebirths, to possess great awesome virtue, to develop great resolute faith, and to forever abandon anger and all the vision-obscuring turbidities so that their minds become purified, they develop straightforwardness and pliancy of character, they become free of flattery, deviousness, doubts, and delusion, and they adopt the practices leading to emancipation, doing so with an indestructibly steadfast and equanimous resolve that is forever irreversible, that completely perfects the power of the dharmas of pristine purity, and that becomes free of afflictions and faults. He practices skillful dedications, always cultivates right practice, trains beings, extinguishes all unwholesome karma, and cultivates the austere practices and all kinds of roots of goodness.

He also encourages beings, enables them to cultivate and accumulate [roots of goodness], and everywhere fully takes on the many kinds of sufferings for sentient beings. Using the eye of great wisdom to contemplate their roots of goodness, he realizes they are naturally possessed of wisdom and then uses skillful means to make dedications to benefit all beings:

To enable all beings to become securely established in all the bases of pure meritorious qualities;

To enable all beings to accumulate all roots of goodness and realize the nature and meaning of all the meritorious qualities;

To enable all beings to thoroughly purify all their roots of goodness;

To enable all beings to plant all the good dharmas in the realms of the fields of merit, doing so with a mind that remains free of regrets in doing so;

To enable all beings to gather in all beings and enable every one of them to progress toward the realization of all-knowledge; and

To enable all beings to gather together all their roots of goodness and then dedicate each of them to others impartially and appropriately.

He also dedicates all his roots of goodness in these ways: "May all beings attain ultimate peace and security; may all beings attain ultimate purity; may all beings attain ultimate happiness; may all beings attain ultimate liberation; may all beings attain ultimate equanimity; may all beings attain ultimate complete comprehension; may all beings become ultimately established in the dharmas of pristine purity; may all beings acquire the unimpeded eyes; may all beings skillfully train their own minds; and may all beings fully possess the ten powers and train beings."

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he is not attached to karmic works, is not attached to karmic rewards, is not attached to the body, is not attached to things, is not attached to *kṣetras*, is not attached to regions, is not attached to beings, is not attached to the nonexistence of beings, is not attached to all dharmas, and is not attached to the nonexistence of all dharmas.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in this way, he bestows all these roots of goodness on the entire world, [reflecting]: "May all beings fully develop the Buddha's knowledge, acquire the pure mind, possess completely clear wisdom, gain inward quiescence of mind, remain unmoved by outer conditions, and perpetuate and perfect the lineage of all buddhas of the three periods of time."

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates dedications such as these, he attains such unsurpassably complete transcendence that even all the world's words of praise could never completely describe it. He cultivates all the bodhisattva practices and becomes unimpeded in his ability to go and visit all buddha

lands to see all buddhas. He is also able to see everything practiced by all bodhisattvas in all worlds and uses fine skillful means to distinguish for beings the extremely profound meaning of statements about dharmas. He acquires the *dhāraṇīs* with which he becomes able to endlessly expound on the sublime Dharma throughout all kalpas of the future.

In each successive mind-moment, for the sake of beings, he everywhere manifests his bodies like reflected images in an ineffable-ineffable number of worlds and makes offerings to all buddhas. In each successive mind-moment, he brings about the all-pervading purification of an ineffable-ineffable number of buddha lands. He insatiably cultivates the wisdom with which he purifies buddha *kṣetras* and, in each successive mind-moment, he enables an ineffable-ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of beings to achieve the perfection of purity and the complete fulfillment of equanimity.

In all those lands, he diligently cultivates all the *pāramitās*, gathers in beings, and perfects the purification of his karmic deeds. He acquires the unimpeded ear with which he listens to the turning of the Dharma wheel as it is turned by each of the *tathāgatas* in every one of those ineffable-ineffable number of buddha worlds. He listens to, accepts, and upholds those teachings in energetically diligent cultivation and never thinks for even a single mind-moment to abandon them. He abides in the bodhisattva's spiritual superknowledges in which nothing is apprehensible, there is nothing to rely on, there is nothing that is done, and there are no attachments. In but a single *kṣaṇa* or the instant of a finger snap, he is able to issue division bodies that go everywhere to visit an ineffable number of buddha worlds in which he shares the same views as all the other bodhisattvas there.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates the bodhisattva practices in these ways, not only are the ineffable-ineffable number of pure meritorious qualities he fulfills such that, if recalled and eulogized, one could never come to the end of their praises, this is even more so the case with his attainment of unexcelled bodhi and his realization of the equality and purity of all buddha *kṣetras*, the equality and purity of all beings, the equality and purity of all bodies, the equality and purity of all faculties, the equality and purity of all karmic fruits, the equality and purity of all congregations and sites of enlightenment, the equality and purity of all perfectly fulfilled practices, the equality and purity of the expedient knowledge of all dharmas, the equality and purity of

all *tathāgatas'* vows and dedications, and the equality and purity of all buddhas' spheres of spiritual superknowledges.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he acquires gateways to happiness in which all qualities are pure and those countless meritorious qualities are fully adorned. When he makes dedications in these ways: beings do not oppose all *kṣetras*; *kṣetras* do not oppose all beings; *kṣetras* and beings do not oppose karmic deeds; karmic deeds do not oppose *kṣetras* and beings; thought does not oppose mind; mind does not oppose thought; thought and mind do not oppose realms; realms do not oppose thought and mind; karmic deeds do not oppose karmic retribution; karmic retribution does not oppose karmic deeds; karmic deeds do not oppose courses of karmic action; karmic actions do not oppose karmic deeds; the nature of dharmas does not oppose their marks; the marks of dharmas do not oppose their nature; the arising of dharmas does not oppose their nature; the nature of dharmas does not oppose their arising; the equality of *kṣetras* does not oppose the equality of beings; the equality of beings does not oppose the equality of all dharmas; the equality of all dharmas does not oppose the equality of all beings; the equality of the epitome of dispassion does not oppose the equality of all beings' establishment; the equality of all beings' establishment does not oppose the epitome of dispassion; the past does not oppose the future; the future does not oppose the past; the past and the future do not oppose the present; the present does not oppose the past and the future; the equality of time does not oppose the equality of buddhas; the equality of buddhas does not oppose the equality of time; the bodhisattva practices do not oppose all-knowledge; and all-knowledge does not oppose the bodhisattva practices.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he realizes the equality of karmic deeds, the equality of karmic retributions, the equality of bodies, the equality of skillful means, the equality of vows, the equality of all beings, the equality of all *kṣetras*, the equality of all practices, the equality of all knowledge, and the equality of all buddhas of the three periods of time as he is also able to serve all buddhas, able to make offerings to all bodhisattvas, able to plant all roots of goodness, able to fulfill all great vows, able to teach all beings, able to fully know all karmic deeds, able to serve and make offerings to all good spiritual guides, able to enter all pure congregations and sites of enlightenment, able to reach a penetrating comprehension of all right teachings, and able to fulfill all the dharmas of pristine purity.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's seventh dedication, the dedication that equally accords with all beings. If the bodhisattva-mahāsattva perfects this dedication, then:⁴⁰¹

He is able to vanquish all demon adversaries and extricate all the thorns of desire;

He acquires the bliss of emancipation and dwells in the non-dual nature;

He possesses great awesome virtue and rescues and protects beings;

He becomes a king of meritorious qualities with the unimpeded capacity for psycho-physical travel;

He travels to all *kṣetras* and enters the station of quiescence;

He possesses all the bodies,⁴⁰² perfects the bodhisattva conduct, and attains sovereign mastery of mind in all the practices and vows;

He clearly distinguishes and fully knows all dharmas and is able to take births everywhere in all buddha *kṣetras*;

He acquires the unimpeded ear, hears all the sounds in all *kṣetras*, acquires the pure wisdom eye, sees all buddhas, and never leaves them even briefly; and

He perfects the roots of goodness in all spheres of experience, becomes free of any mental conception of high or low, and realizes the inapprehensibility of all dharmas.

The bodhisattva-mahāsattva equally accords with all beings as he dedicates all roots of goodness in these ways.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

All of the merit created by the bodhisattva
is sublime, vast, extremely deep, and far-reaching.

Even what he cultivates in but a single mind-moment,
he is able to dedicate boundlessly.

All the life-supporting possessions owned by the bodhisattva
are of all different kinds, abundant, and are limitless *kotis* in number.
His perfumed elephants and precious horses harnessed to carriages
as well as his clothing, gems, and wealth are all especially marvelous.

He may give his head, his eyes, or his hands and feet,
or may offer up his body, its flesh or its bones and marrow.

They all pervade the countless *kṣetras* of the ten directions
as he gives them to all, causing them to become present everywhere.

As he dedicates all the merit he cultivates
throughout the course of countless kalpas,

wishing to rescue and liberate all the many kinds of beings,
his mind still never retreats from this resolve.

In order to liberate beings, the bodhisattva
always cultivates the most excellent acts of dedication,
everywhere enabling those in the three realms to be happy,
empowering them all to realize the unexcelled fruition.

The bodhisattva everywhere makes the impartial vow
to dedicate to all the many kinds of beings
whatever pure deeds he ever accumulates.

He then never relinquishes such a great vow.

The vow power of the bodhisattva is limitless and unimpeded.
He includes within it everyone in all worlds.

As he makes such dedications for all the many kinds of beings,
he never for even a moment discriminates among them.

He vows to enable all beings to attain wisdom that is completely clear
giving and observance of moral precepts, all of which are pure,
and vigorous cultivation which never becomes indolent.

Such great vows as these they never allow to lapse.

The bodhisattva's dedications reach the far shore of perfection
and everywhere open the gates to the pure and marvelous Dharma.
His wisdom matches that of the Most Honored of All Bipeds⁴⁰³
and his discernment of the genuine meaning reaches the ultimate.

The bodhisattva has already mastered eloquence in verbal expression.
So too is this true of his various ways of expressing wisdom.

He is unimpeded in teaching the Dharma in accordance with principle
and as he does so his mind remains unattached.

He always refrains from establishing dualities regarding any dharmas
even as he also refrains from establishing non-duality, either,
for he has transcended both duality and non-duality
and realizes these are all simply functions of the pathway of words.

He realizes that all worlds are the same
in that none are not produced by the mind, speech, and all actions,
that beings themselves are illusory conjurations devoid of reality,
and all karmic rewards and retributions arise entirely from this.

Throughout all worlds,
all the various karmic rewards and retributions differ,
yet none of them are not in all cases produced by the power of karma.
Hence, if one extinguishes karma, then they all are brought to an end.

As the bodhisattva contemplates all worlds, [he sees that]
the karma of body, mouth, and mind are all the same

and also observes that beings abide in this same equality,
just as does the peerless Honored One among the Great Āryas.⁴⁰⁴

The bodhisattva dedicates all of his good karma
to enable all beings to acquire the pure form body
and become fully possessed of merit and skillful means,
the same as the unsurpassed Tamer of Men to Be Tamed.⁴⁰⁵

The bodhisattva benefits all the many types of beings
and dedicates all of his great ocean of merit,
wishing to enable them to have awesome radiance rare in the world
and then attain the body possessed of courage and great powers.

With whatever merit he cultivates,
he wishes to enable the world to become entirely pure
so that the purity of beings will come to be like
the matchless purity of the buddhas.

The bodhisattva becomes skilled in interpreting meanings
and is thus able to know the most supreme dharmas of all buddhas.
He dedicates impartially his many good works,
vowing to enable common beings to be the same as the Tathāgata.

The bodhisattva fully realizes that all dharmas are empty,
that all worlds are entirely nonexistent,
that nothing is created, and that there is no creator,
even as beings' karmic retributions are nonetheless still never lost.

As for whether dharmas are quiescent or not quiescent,
he abandons these duality-based discriminating thoughts,
realizes that all these discriminations are but worldly views,
and enters the right [and fixed] position⁴⁰⁶ where discriminations end.

Such a genuine son of the buddha as this
has been transformationally born from the Tathāgata's Dharma.
He is able to carry out such fine dedications as these
and extinguish all the doubts of those in the world.

Sons of the Buddha, what is the bodhisattva-mahāsattva's dedication that has the character of true suchness? Sons of the Buddha, here the bodhisattva-mahāsattva abides in completely clear right mindfulness with a solidly abiding resolve. Having abandoned delusion, he single-mindedly cultivates with a deep and unmoving mind, establishes himself in indestructible karmic works, progresses toward all-knowledge, and remains forever irreversible in his resolute pursuit of the Great Vehicle as, with courage and fearlessness, he plants the roots of every kind of virtue. He everywhere brings peace to the world, produces supreme roots of goodness,

cultivates the dharmas of pristine purity, increases in his great compassion, and perfects the jewel of the mind. Ever mindful of all buddhas, he protects and preserves right Dharma and maintains solid and resolute faith in the bodhisattva path. He perfects countless pure and sublime roots of goodness, diligently cultivates every kind of merit and wisdom, becomes a tamer of those to be tamed, develops the many kinds of good dharmas, and uses wisdom and skillful means in making dedications.

At this time, using the wisdom eye, the bodhisattva everywhere contemplates all the measureless and boundless roots of goodness. When cultivating and accumulating them, this may involve the pursuit of conditions, the preparation of resources, purification, obtaining entry, focused encouragement, initiation of practices, clear comprehension, thorough investigation, or explanations. All matters such as these in turn involve various methods, various objective circumstances, various characteristic features, various phenomena, various categories, various practices, various designations, various distinctions, various means of production, or various methods of cultivation.

All of these roots of goodness are established by the resolve to progress toward success in the vehicle of the ten powers and all of them are dedicated toward gaining the knowledge of all modes, for there is only one [vehicle.] There are not two.⁴⁰⁷ He dedicates all these roots of goodness in these ways:

- Vowing to achieve the complete fulfillment of unimpeded physical karma in cultivating the bodhisattva practices;
- Vowing to attain pure and unimpeded verbal karma in cultivating the bodhisattva practices;
- Vowing to perfect unimpeded mental karma in becoming established in the Great Vehicle;
- Vowing to attain the complete fulfillment of unimpeded resolve in purely cultivating all the bodhisattva practices;
- Vowing to arouse the measurelessly vast resolve to practice giving and provide assistance to all the boundlessly many beings;
- Vowing to gain sovereign mastery of mind in all dharmas and expound the great light of Dharma which no one can conceal;
- Vowing to clearly comprehend the bases of all-knowledge and arouse the bodhi resolve to entirely illuminate the world;
- Vowing to always maintain right mindfulness of all buddhas of the three periods of time and truly visualize the Tathāgata as appearing directly before him;

Vowing to abide in fully developed and especially supreme aspiration with which he leaves behind all *māras* and other such adversaries;

Vowing to become established in the wisdom of the Buddha's ten powers and never cease to everywhere gather in beings;

Vowing to gain samādhis and roam to all worlds and yet remain free of defiling attachments to the world;

Vowing to tirelessly dwell in all worlds, incessantly teaching beings;

Vowing to produce countless skillful means to implement contemplative wisdom and perfect the inconceivable path of the bodhisattva;

Vowing to acquire the wisdom with which he remains undeluded everywhere and is able to clearly distinguish all worlds;

Vowing to gain sovereign mastery in the power of the spiritual superknowledges with which, in but a single mind-moment, he is able to purify all lands;

Vowing to be able to penetrate the essential nature of all dharmas and perceive the purity of all worlds;

Vowing to succeed in generating non-discriminating wisdom with which he enters all *kṣetras* in any single *kṣetra*;

Vowing to use the adornments in all *kṣetras* to reveal everything and thereby teach countless and boundlessly many beings;

Vowing to reveal the boundless Dharma realm in a single buddha *kṣetra* and also do the same thing in all buddha *kṣetras*; and

Vowing to gain sovereign mastery in the great spiritual superknowledges and become able to go and visit all buddha lands.

Sons of the Buddha, using all such roots of goodness, the bodhisattva-mahāsattva vows to be able to adorn all buddha lands, vows to be able to go everywhere throughout all worlds, and vows to be able to perfect wisdom-based contemplations. And just as he makes dedications such as these for himself, so too does he do so for all beings, [thinking]:

May all beings forever abandon all the rebirth destinies of the hell realms, the animal realms, and the realm of King Yama;

May all beings extinguish all karma that produces obstacles;

May all beings attain the equanimity and wisdom of the universal mind;

May all beings accept both adversaries and friends with even-minded impartiality and enable them all to become happy and possess pure wisdom;

May all beings acquire perfectly full wisdom and its universally illuminating pure light;
 May all beings acquire fully developed contemplative wisdom and completely understand the meaning of reality;
 May all beings be able to progress with pure aspiration in their quest to attain bodhi and gain measureless wisdom; and
 May all beings become everywhere able to reveal the peaceful and secure dwelling place.

Sons of the Buddha, the bodhisattva-mahāsattva constantly uses the wholesome mind to make dedications in these ways, doing so:

- To enable all beings to encounter the clouds of clarity and coolness which pour down the rain of Dharma;
- To enable all beings to always encounter fields of merit and excellent spheres of experience;
- To enable all beings to skillfully enter the treasury of the bodhi resolve and then preserve and protect it themselves;
- To enable all beings to abandon the hindrances and the manifest afflictions⁴⁰⁸ and thus skillfully abide in peace;
- To enable all beings to acquire unimpeded spiritual superknowledges and wisdom;
- To enable all beings to acquire the body possessed of the sovereign masteries with which they appear everywhere;
- To enable all beings to perfect the most excellent knowledge of all modes and never fail to be successful in benefiting others;
- To enable all beings to gather in the many classes of beings and enable them to attain purity;
- To enable all beings to gain the ultimate realization of all-knowledge; and
- To enable all beings to gain an unshakable mind free of all obstacles.

Sons of the Buddha, the bodhisattva-mahāsattva may see delightful lands, parks and groves, plants and trees, flowers and fruit, fine incense, excellent clothing, precious jewels, material wealth, and all kinds of adornments. He may see delightful towns and villages, may see monarchs possessed of sovereign powers, or may see dwelling places free from clamorous disturbances. Having seen such things, he uses his knowledge of skillful means to cultivate with intense diligence and produce countless supremely marvelous meritorious qualities with which to seek good dharmas for all beings, never being neglectful as he extensively accumulates many different kinds of fine things as vast as an ocean.

Using such endless goodness to benefit everyone and become a source of the many different kinds of good dharmas, he uses skillful means to dedicate all these roots of goodness without discriminating. He instructs others in the creation of countless roots of goodness of all different kinds and, with wisdom, always contemplates all beings, constantly bearing in mind the objective circumstances of their roots of goodness. With impartiality comparable to that of true suchness, he incessantly dedicates these roots of goodness for beings. The bodhisattva then dedicates all these roots of goodness in these ways:

- May all beings acquire the delightful vision of all *tathāgatas* with which they see the uniformly equal true nature of dharmas without attachment and with complete purity;
- May all beings see all the *tathāgatas* as extremely delightful and present perfectly full offerings to them;
- May all beings be reborn in all the extremely delightful and pure buddha *kṣetras*, free of all afflictions;
- May all beings be able to see all buddhas [and hear] their delightful Dharma;
- May all beings always delight in protecting and preserving the delightful practices of all bodhisattvas;
- May all beings acquire the delightful eyes of the good spiritual guides and see with unimpeded vision;
- May all beings always see all delightful things and not see anything that is offensive;
- May all beings realize all delightful dharmas and then diligently protect and preserve them;
- May all beings acquire the pure light of all buddhas' delightful dharmas;
- May all beings cultivate the delightful mind of all bodhisattvas that is able to relinquish everything;
- May all beings acquire the fearlessnesses and become able to teach all the delightful dharmas;
- May all beings acquire all bodhisattvas' extremely delightful and extremely deep samādhis;
- May all beings acquire all bodhisattvas' extremely delightful *dhāraṇī* gateways;
- May all beings acquire all bodhisattvas' extremely delightful skillfulness in contemplative wisdom;
- May all beings become able to manifest the bodhisattva's extremely delightful sovereign mastery in the spiritual superknowledges;

May all beings become able to expound on the delightful, extremely profound, and sublime Dharma in the great congregations of all buddhas;

May all beings become able to use skillful means to reveal and expound on the extremely delightful different statements [in the Dharma];

May all beings always be able to arouse extremely delightful and impartial great compassion;

May all beings arouse the extremely delightful great bodhi resolve in each successive mind-moment and thus always enable all their faculties to feel blissfully pleased;

May all beings become able to enter the extremely delightful family of all *tathāgatas*;

May all beings acquire the delightful practice by which they are able to train others and then proceed to incessantly train beings;

May all beings acquire all bodhisattvas' extremely delightful and inexhaustible eloquence and then expound on all dharmas;

May all beings dwell in all delightful worlds for an ineffable-ineffable number of kalpas, tirelessly teaching beings;

May all beings use countless skillful means to be able to awaken to and enter all the extremely delightful Dharma gateways of all buddhas;

May all beings acquire the delightful unimpeded skillful means by which they realize all dharmas have no fundamental bases;

May all beings reach the delightful apex of dispassion and realize that all dharmas are ultimately non-dual, thereby cutting of all obstacles;

May all beings reach the delightful apex of dispassion and realize that all dharmas are all equally real;

May all beings attain the complete fulfillment of all bodhisattva's extremely delightful freedom from conceptual proliferation;

May all beings gain the resolve that serves as a vajra treasury of vigor and then successfully complete the delightful path to all-knowledge;

May all beings possess the delightful unimpeded roots of goodness and vanquish all their affliction adversaries; and

May all beings acquire the delightful gateway to all-knowledge and manifest the realization of right enlightenment everywhere throughout the world.

Sons of the Buddha, when the bodhisattva-mahāsattva cultivates roots of goodness such as these:

He gains the light of wisdom;

He is accepted by a good spiritual guide;
His mind is brightly illuminated by the Tathāgata's wisdom sun
 which forever extinguishes the darkness of delusion;
He diligently cultivates right Dharma;
He enters all the works of wisdom;
He skillfully trains in the wisdom grounds;
He spreads his roots of goodness throughout the Dharma realm;
He dedicates his wisdom to reaching the source of all bodhisat-
 tvas' roots of goodness;
He uses wisdom to deeply enter the ocean of great skillful means;
 and
He perfects countless vast roots of goodness.

Sons of the Buddha, the bodhisattva-mahāsattva then dedicates
these roots of goodness in these ways:

He does not become attached to the world;
He does not seize on [the existence of] beings;
His mind is pure;
He does not depend on anything;
He maintains right mindfulness of dharmas;
He abandons discriminating views;
He does not depart from the sovereign wisdom of all buddhas;
He does not oppose the methods of right dedication of all bud-
 dhas of the three periods of time;
He accords with all impartial practice of right Dharma;
He does not contradict the true characteristics of the Tathāgata;
He contemplates all three periods of time as equally devoid of any
 sign of the existence of any being;
He skillfully accords with the path to buddhahood;
He skillfully teaches the Dharma;
He deeply fathoms its meaning;
He enters the most supreme ground;
He awakens to the genuine Dharma;
His wisdom is complete;
His resolute faith is steadfast;
Although he skillfully cultivates right karma, he still realizes that
 by nature karma is empty [of inherent existence];
He completely understands that all dharmas are like illusory con-
 jurations;
He realizes that all dharmas are devoid of any inherently existent
 nature;

In contemplating all concepts and the various practices, he accords with the world's conventional designations and discourse and yet he is free of any attachment to them;
 He extinguishes all causes and conditions leading to attachment;
 He understands principles in accordance with reality;
 He contemplates the nature of all dharmas as quiescent;
 He completely understands that all dharmas have the same single true character;
 He realizes that the characteristics of all dharmas are not mutually contradictory;
 He dwells together with bodhisattvas and cultivates their path;
 He skillfully gathers in beings;
 He enters the methods of dedication practiced by all bodhisattvas of the past, the future, and the present;
 His mind is not frightened by any dharmas of the Buddha;
 With the immeasurable minds, he enables all beings to attain purity;
 He does not arouse any thought of attachment to a self or the possessions of a self anywhere in the worlds of the ten directions;
 He is free of any discriminations regarding anything in the world;
 He does not develop any defiled attachment to any spheres of experience;
 He diligently cultivates all world-transcending dharmas;
 He does not seize on anything or depend on anything anywhere in the world;
 He maintains solidly enduring right views regarding the profound and sublime path;
 He abandons all false views; and
 He completely understands the genuine Dharma.

Just as true suchness is boundlessly pervasive, so too it is with [the bodhisattva's] dedications of roots of goodness, for they are boundlessly pervasive;

Just as true suchness has reality as its nature, so too it is with his dedications of roots of goodness, for they have his understanding of this reality in all dharmas as their nature;

Just as true suchness constantly preserves its original nature without changing, so too it is with his dedications of roots of goodness, for they preserve their original nature without ever changing;

Just as true suchness has all dharmas' absence of any inherent nature as its nature, so too it is with his dedications of roots of goodness, for they have his understanding of all dharmas' absence of any inherent nature as their nature;

Just as true suchness is characterized by signlessness, so too it is with his dedications of roots of goodness, for they are characterized by his understanding of the signlessness of all dharmas;

Just those who realize true suchness are forever irreversible, so too it is with his dedications of roots of goodness, for whoever receives them never retreats from the Dharma of all buddhas;

Just as true suchness is where all buddhas act, so too it is with his dedications of roots of goodness, for they are where all *tathāgatas* act;

Just as true suchness takes the transcendence of all signs of any objective sphere as its objective sphere, so too it is with his dedications of roots of goodness, for they transcend all signs of any objective sphere and yet constitute the perfectly complete objective sphere of all buddhas of the three periods of time;

Just as true suchness is able to have that which it establishes, so too it is with his dedications of roots of goodness, for they are all able to establish all beings;

Just as true suchness by nature always adapts, so too it is with his dedications of roots of goodness, for they incessantly adapt even until the end of all future kalpas;

Just as true suchness is measureless, so too it is with his dedications of roots of goodness, for they, being commensurate with the realm of empty space, could never be measured by any being;

Just as true suchness pervades everything, so too it is with his dedications of roots of goodness, for, in but a single *kṣana*, they pervade the entire Dharma realm;

Just as true suchness always abides and is inexhaustible, so too it is with his dedications of roots of goodness, for they are ultimately endless;

Just as true suchness is beyond compare, so too it is with his dedications of roots of goodness, for they are beyond compare in being everywhere able to fulfill all dharmas of the Buddha;

Just as the essential nature of true suchness is stable, so too it is with his dedications of roots of goodness, for they have a stable essential nature that neither delusions nor afflictions can ruin;

Just as true suchness is indestructible, so too it is with his dedications of roots of goodness, for they cannot be damaged by any being;

Just as the essence of true suchness is shining light, so too it is with his dedications of roots of goodness, for they have pervasively shining light as their nature;

Just as true suchness has no place where it does not reside, so too it is with his dedications of roots of goodness, for they have no place they do not reside;

Just as true suchness pervades all times, so too it is with his dedications of roots of goodness, for they pervade all times;

Just as it is the nature of true suchness to always be pure, so too it is with his dedications of roots of goodness, for they abide in the world and yet they are still essentially pure;

Just as true suchness is unimpeded by dharmas, so too it is with his dedications of roots of goodness, for they are unimpeded in reaching everywhere;

Just as true suchness is the Dharma eye of the multitude, so too it is with his dedications of roots of goodness, for they are able to serve as the eyes for all beings;

Just as true suchness by nature is free of weariness, so too it is with his dedications of roots of goodness, for, as he cultivates all the bodhisattva practices, he remains forever free of weariness;

Just as the essential nature of true suchness is extremely deep, so too it is with his dedications of roots of goodness, for their nature is extremely deep;

Just as true suchness does not contain even a single thing, so too it is with his dedications of roots of goodness, for he fully realizes that, by their very nature, they do not contain even a single thing;

Just as the nature of true suchness is not manifestly apparent, so too it is with his dedications of roots of goodness, for their essence is sublime and difficult to perceive;

Just as true suchness transcends the many obscurations of the defilements, so too it is with his dedications of roots of goodness, for his purified wisdom eye transcends all obscurations by delusion;

Just as true suchness has nothing that compares to it, so too it is with his dedications of roots of goodness, for his perfection of all the bodhisattva practices is most excellent and incomparable;

Just as the essential nature of true suchness is quiescence, so too it is with his dedications of roots of goodness, for they are well able to accord with the dharma of quiescence;

Just as true suchness has no basis, so too it is with his dedications of roots of goodness, for they are able to penetrate all baseless dharmas;

Just as the essential nature of true suchness is boundless, so too it is with his dedications of roots of goodness, for they purify beings whose numbers are boundless;

Just as the essential nature of true suchness is free of attachment, so too it is with his dedications of roots of goodness, for they ultimately leave all attachments behind;

Just as true suchness is free of obstructions, so too it is with his dedications of roots of goodness, for they extinguish all the world's obstructions;

Just as true suchness is not a sphere in which those in the world can act, so to it is with his dedications of roots of goodness, for they are not something that those in the world can implement;

Just as the essential nature of true suchness has no abiding, so too it is with his dedications of roots of goodness, for there is nowhere in *samsāra* in which they dwell;

Just as true suchness by nature has nothing that it does, so too it is with his dedications of roots of goodness, for they leave behind all endeavors;

Just as the essential nature of true suchness securely abides, so too it is with his dedications of roots of goodness, for they securely abide in reality;

Just as true suchness is directly related with all dharmas, so too it is with his roots of goodness, for they are directly related to the learning and cultivation of all bodhisattvas;

Just as true suchness by nature is equally present in all dharmas, so too it is with his dedications of roots of goodness, for they are equally cultivated throughout all worlds;

Just as true suchness is never separate from all dharmas, so too it is with his dedications of roots of goodness, for, even to the end of future time, they never abandon the world;

Just as true suchness is ultimately endlessly present in all dharmas, so too it is with his dedications of roots of goodness, for they are endlessly dedicated to all beings;

Just as true suchness is unopposed to any dharmas, so too it is with his dedications of roots of goodness, for they do not oppose any of the dharmas of all buddhas of the three periods of time;

Just as true suchness comprehensively includes all dharmas, so too it is with his dedications of roots of goodness, for they completely include the roots of goodness of all beings;

Just as true suchness shares the same essential nature with all dharmas, so too it is with his dedications of roots of goodness, for they share the same single essential nature with all buddhas of the three periods of time;

Just as true suchness never separates from all dharmas, so too it is with his dedications of roots of goodness, for they include all worldly and world-transcending dharmas;

Just as true suchness cannot be outshone by anything, so too it is with his dedications of roots of goodness, for they cannot be outshone by anything in any world;

Just as true suchness is unshakable, so too it is with his dedications of roots of goodness, for they cannot be shaken by any of the works of the *māras*;

Just as true suchness is free of the turbidity of the defilements, so too it is with his dedications of roots of goodness, for they cultivate the bodhisattva practices without any of the turbidity of the defilements;

Just as true suchness is unchanging, so too it is with his dedications of roots of goodness, for, with unchanging resolve, they are sympathetically mindful of beings;

Just as true suchness is inexhaustible, so too it is with his dedications of roots of goodness, for they cannot be exhausted even by all worldly dharmas;

Just as true suchness by nature is always awakened, so too it is with his dedications of roots of goodness, for they enable the awakening to all dharmas;

Just as true suchness can never be lost, so too it is with his dedications of roots of goodness, for they arouse the great resolve for beings which is never lost;

Just as true suchness is able to produce great illumination, so too it is with his dedications of roots of goodness, for they illuminate all worlds with the light of great wisdom;

Just as true suchness cannot be described in words, so too it is with his dedications of roots of goodness, for they cannot be described by any words;

Just as true suchness sustains all worlds, so too it is with his dedications of roots of goodness, for they are able to sustain all the bodhisattva practices;

Just as true suchness accords with worldly discourse, so too it is with his dedications of roots of goodness, for they accord with all discourse arising from wisdom;

Just as true suchness pervades all dharmas, so too it is with his dedications of roots of goodness, for they pervade all buddha *kṣetras* of the ten directions, manifest great spiritual superknowledges, and bring about the right and perfect enlightenment;

Just as true suchness is free of discriminations, so too it is with his dedications of roots of goodness, for they are free of any discriminations with regard to anything in the entire world;

Just as true suchness pervades all bodies, so too it is with his dedications of roots of goodness, for they pervade the countless bodies throughout the *kṣetras* of the ten directions;

Just as the essential nature of true suchness is unproduced, so too it is with his dedications of roots of goodness, for they manifest the appearance of production as a skillful means even as they are unproduced;

Just as true suchness has no place it does not reside, so too it is with his dedications of roots of goodness, for they manifest spiritual superknowledges throughout the buddha lands of the ten directions and the three periods of time and thus have no place they do not reside;

Just as true suchness pervades the nighttime, so too it is with his dedications of roots of goodness, for they emanate great radiance into every nighttime as they carry out the works of the Buddha;

Just as true suchness pervades the daytime, so too it is with his dedications of roots of goodness, for they enable all beings of the daytime to witness the Buddha's spiritual transformations, his expounding on the irreversible wheel of Dharma, and his immaculate purity, all without having done so in vain.

Just as true suchness pervades all places during both the half-moon and full-moon periods, so too it is with his dedications of roots of goodness, for, in all worlds and in all the sequential time periods, he uses skillful expedients to know all times in but a single mind-moment;

Just as true suchness is pervasive throughout the years, so too it is with his dedications of roots of goodness, for, abiding for countless kalpas, they fully understand and ripen all faculties, enabling them all to reach perfect fulfillment;

Just as true suchness pervades the kalpas of creation and destruction, so too it is with his dedications of roots of goodness, for they abide in all kalpas, pure and undefiled, teaching beings and enabling the purification of them all;

Just as true suchness lasts to the very end of the future, so too it is with his dedications of roots of goodness, for they last to the end of future time as he cultivates all the pure and marvelous practices of all bodhisattvas and never retreats from fulfilling his great vows;

Just as true suchness pervasively abides throughout the three periods of time, so too it is with his dedications of roots of goodness, for, in but a single *kṣana*, they enable all beings to see the buddhas of the three periods of time and then never leave them for even a single mind-moment;

Just as true suchness pervades all places, so too it is with his dedications of roots of goodness, for they transcend the three realms of existence, reach everywhere, and enable sovereign mastery in all things;

Just as true suchness abides in both existent and nonexistent dharmas, so too it is with his dedications of roots of goodness, for they fully penetrate the ultimate purity of all existent and nonexistent dharmas;

Just as the essential nature of true suchness is pure, so too it is with his dedications of roots of goodness, for they are able to use skillful means to accumulate the dharmas of the aids to enlightenment and purify all the bodhisattva practices;

Just as the essential nature of true suchness is radiantly immaculate, so too it is with his dedications of roots of goodness, for they enable all bodhisattvas to acquire the radiantly immaculate mind of samādhi;

Just as the essential nature of true suchness is free of defilement, so too it is with his dedications of roots of goodness, for they abandon all defilement and completely fulfill all pure intentions;

Just as true suchness is devoid of any self or possessions of a self, so too it is with his dedications of roots of goodness, for they fill all buddha lands of the ten directions with a pure mind free of a self or possessions of a self;

Just as the essential nature of true suchness is impartial, so too it is with his dedications of roots of goodness, for they bring about the attainment of the impartial wisdom of all-knowledge that completely illuminates all dharmas and abandons all the cataracts of delusion;

Just as true suchness transcends all measurement, so too it is with his dedications of roots of goodness, for they abide together with the immensely powerful measurement-transcending Dharma treasury of the vehicle of all-knowledge and spread the vast rain cloud of Dharma throughout all worlds of the ten directions;

Just as true suchness securely abides in uniform equality, so too it is with his dedications of roots of goodness, for they initiate all the bodhisattva practices and equally abide in the path of all-knowledge;

Just as true suchness pervasively abides throughout all realms of beings, so too it is with his dedications of roots of goodness, for they bring about the complete fulfillment of the unimpeded knowledge of all modes and appear before all those throughout all realms of beings;

Just as true suchness remains free of all discriminations even as it everywhere abides in the knowledge of all sounds, so too it is with his dedications of roots of goodness, for they possess the knowledge of all speech and are able to everywhere manifest all different kinds of speech to provide instruction to beings;

Just as true suchness forever transcends the world, so too it is with his dedications of roots of goodness, for they everywhere enable beings to forever transcend the world;

Just as the nature of true suchness is vast, so too it is with his dedications of roots of goodness, for they are able to absorb and preserve all the vast Dharma of the buddhas of the past, the future, and the present and never forget them as they enable the diligent cultivation of the practices of all bodhisattvas;

Just as true suchness never rests for even a moment, so too it is with his dedications of roots of goodness, for, wishing to establish all beings on the ground of great wisdom, they incessantly enable cultivation of the bodhisattva practices throughout all kalpas;

Just as true suchness is so vast that it pervades all dharmas, so too it is with his dedications of roots of goodness, for, with unimpeded pure mindfulness, they everywhere include all the vast gateways into the Dharma;

Just as true suchness comprehensively includes all the many different classes of beings, so too it is with his dedications of roots of goodness, for they enable the realization of the countless different varieties of wisdom and the cultivation of the genuine and marvelous practices of all bodhisattvas;

Just as true suchness has nothing it seizes on or becomes attached to, so too it is with his dedications of roots of goodness, for they enable beings to become free of any seizing on any dharmas and extinguish all attachments in all worlds, thereby enabling them all to become purified;

Just as the essential nature of true suchness is unmoving, so too it is with his dedications of roots of goodness, for they enable establishment in the ultimate motionlessness of the perfectly fulfilled conduct and vows of Samantabhadra;

Just as true suchness is the sphere of experience of the Buddha, so too it is with his dedications of roots of goodness, for they enable all beings to fulfill all spheres of experience of great wisdom and extinguish afflicted spheres of experience, thereby causing them all to be purified;

Just as true suchness cannot be controlled or restrained by anyone, so too it is with his dedications of roots of goodness, for they

cannot be restrained or controlled by any of the works of the many *māras* or by the erroneous doctrines of non-Buddhist paths;

Just as true suchness is not something that can be cultivated or not cultivated, so too it is with his dedications of roots of goodness, for they enable the abandoning of all discursive thinking and attachment without making any discriminations about cultivating or not cultivating;

Just as true suchness does not retreat from anything at all, so too it is with his dedications of roots of goodness, for they always [enable beings to] see the buddhas, make the vow to attain bodhi, and produce the adornment of the great vows from which they never retreat;

Just as true suchness contains the speech of all worlds, so too it is with his dedications of roots of goodness, for they enable beings to develop the spiritual superknowledges and wisdom with which they acquire all different kinds of speech and utter all the various kinds of languages;

Just as true suchness has nothing it seeks in any dharmas, so too it is with his dedications of roots of goodness, for they enable all beings to enter the vehicle of Samantabhadra and gain the emancipation by which they become free of any craving for anything at all;

Just as true suchness abides on all grounds, so too it is with his dedications of roots of goodness, for they enable all beings to abandon all worldly grounds, dwell on the wisdom grounds, and adorn themselves with the conduct of Samantabhadra;

Just as true suchness is never cut off, so too it is with his dedications of roots of goodness, for they [enable beings] to gain fearlessness in all dharmas, adapt to the speech of all classes of beings, and ceaselessly expound on the Dharma in place after place;

Just as true suchness abandons all the contaminants, so too it is with his dedications of roots of goodness, for they enable all beings to perfect the dharma knowledge by which they completely comprehend dharmas and fully develop the uncontaminated meritorious qualities of bodhi;

Just as true suchness does not have even the slightest thing that can so damage or disturb it that it could become even slightly unenlightened, so too it is with his dedications of roots of goodness, for they everywhere enable beings to awaken to all dharmas with a measureless mind that pervades the Dharma realm;

Just as true suchness has no beginning point in the past, no end point in the future, and no difference in the present, so too it is with his dedications of roots of goodness which, for beings, constantly

instigate the ever-renewed arising of the vow to attain bodhi, thereby everywhere enabling purification and the eternal transcendence of *samsāra*;

Just as true suchness has nothing that it discriminates anywhere in the three periods of time, so too it is with his dedications of roots of goodness, for, in each successive mind-moment of the present, the mind is always awakened and, in the past and the future, it is pure;

Just as true suchness brings about the complete perfection of all buddhas and bodhisattvas, so too it is with his dedications of roots of goodness, for they enable the arising of all great vows and skillful means as well as the complete realization of the vast wisdom of all buddhas; and

Just as true suchness is ultimately pure and does not coexist with any afflictions, so too it is with the bodhisattva's dedications of roots of goodness, for they are able to extinguish all beings' afflictions and bring about the perfect fulfillment of all forms of pure wisdom.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications such as these:

He realizes the equality of all buddha *ksetras* through purifying all worlds;

He realizes the equality of all beings through turning the unimpeded wheel of Dharma for them;

He realizes the equality of all bodhisattvas through making all the vows leading to all-knowledge;

He realizes the equality of all buddhas through contemplating the non-duality of the essential nature of all buddhas;

He realizes the equality of all dharmas through understanding that the nature of all dharmas is unchanging;

He realizes the equality of all worlds through using the knowledge of expedients to thoroughly understand all the paths of words;

He realizes the equality of all bodhisattva practices through dedicating all the roots of goodness he plants;

He realizes the equality of all times through always diligently and incessantly cultivating the Buddha's works;

He realizes the equality of all karmic effects through staying free of defiling attachment to any worldly or world-transcending roots of goodness as he brings them all to completion; and

He realizes the equality of all buddhas' masterful spiritual superknowledges through adapting to the world as he manifests the Buddha's works.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's eighth dedication, the dedication that has the character of true suchness. When the bodhisattva-mahāsattva abides in this dedication:

He realizes countless pure Dharma gateways and becomes able to roar the Tathāgata's great lion's roar freely and fearlessly;
 He uses excellent skillful means to always teach and ripen countless bodhisattvas without ever resting;
 He acquires the Buddha's measureless and perfect body in which a single body completely pervades all worlds;
 He acquires the Buddha's measureless and perfect voice in which a single voice awakens all beings;
 He acquires the Buddha's measureless and perfect powers in which a single pore is able to contain all worlds;
 He acquires the Buddha's measureless and perfect spiritual super-knowledges in which he places all beings into a single atom;
 He acquires the Buddha's measureless and perfect liberations in which the realms of all buddhas and their realization of the right and perfect enlightenment are revealed within the body of a single being;
 He acquires the Buddha's measureless and perfect samādhis in which he is able to reveal all samādhis in a single samādhi;
 He acquires the Buddha's measureless and perfect eloquence in which, in explaining a single sentence of Dharma, he is able to continue to the end of future time and still never exhaust its meanings, thereby ridding all beings of their doubts and delusions; and
 He acquires the Buddha's measureless and perfect being replete with the Buddha's ten powers and manifests the realization of right enlightenment in all realms of beings.

Sons of the Buddha, this is the bodhisattva-mahāsattva's dedication of all roots of goodness in accord with the character of true suchness.

At that time, aided by the Buddha's awesome powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

The bodhisattva's determination is always securely abiding and his right mindfulness is steadfast and free of delusions.
 His mind is virtuous, pliant, and constantly clear and cool as he accumulates practices creating boundless meritorious qualities.
 The bodhisattva is humble, compliant, free of contrariness, and all his aspirations are pure.

He has already acquired the great light of wisdom
and he is well able to completely illuminate all karmic actions.

The bodhisattva's works performed in meditation are vast,
of many different kinds, and extremely rare.

His resolute intentions in cultivation are irreversible
and in this way he benefits the many kinds of beings.

The works he performs are different and of countless varieties.
The bodhisattva diligently cultivates them all.

Adapting to beings and not opposing their wishes,
he enables them all to attain purity of mind and become joyful.

He has already ascended to the ground of the revered Tamer of Men,⁴⁰⁹
abandoned all heated afflictions, and gained the unimpeded mind.
He thoroughly knows the Dharma and all its meanings
and, to benefit beings, he becomes ever more diligent in his practice.

The many types of virtuous practices cultivated by the bodhisattva
are measureless, numberless, and of many different kinds.

He distinguishes and understands all of them
and dedicates them to benefiting the many kinds of beings.

With sublime wisdom, he constantly contemplates
the ultimate, vast, and genuine reality,
brings to an end [rebirth in] all states of existence without exception,
and skillfully makes dedications that accord with their true suchness.

Just as true suchness pervades all places,
so too he everywhere gathers in those in all worlds.

The bodhisattva dedicates this resolve
to enabling all beings to become free of attachment.

The power of the bodhisattva's vows is everywhere pervasive
just as true suchness has no place in which it does not reside.
Whether perceptible or not, his mindful thought reaches everywhere
and in every instance dedicates his meritorious qualities.

As it abides in the night, so too it abides in the day,
while it also abides throughout the half-month and month,
and, whether it be years or kalpas, it also abides in them.

Just as this is so with true suchness, so too it is with his practice.

Throughout all three periods of time as well as throughout all *kṣetras*,
all beings, and all dharmas—

It abides in them all and yet has no place at all that it dwells.
It is with practice such as this that he makes his dedications.

Like true suchness, the originally inherent nature,
the bodhisattva arouses just such a great resolve.

There is no place true suchness abides that it does not also abide.
It is with practice such as this that he makes his dedications.

Just as in true suchness, the originally inherent nature,
there has never even been one dharma that exists within it, so too,
the inapprehensibility of any intrinsic nature is their true nature.
It is through actions such as these that he makes his dedications.

Just as with the character of true suchness, so too are his actions.
Just as with the nature of true suchness, so too are his actions.
Just as the nature of true suchness is fundamental reality,
so too are his actions, the same as true suchness.

Just as true suchness has no bounds,
so too his actions have no bounds,
and thus he is free of any bonds or attachments in them.
It is because of this that these actions become pure.

A true son of the Buddha with intelligence and wisdom such as this
has resolute vows that are steadfast and unwavering.
By his wisdom's power, he has fully penetrating comprehension
by which he enters all buddhas' treasury of skillful means.

He has awakened to the genuine Dharma of the Dharma King
in which he is free of any attachments or any bondage.
With sovereign mastery such as this, his mind remains unimpeded
and never perceives that even a single dharma ever arises at all.

The Tathāgata's Dharma body, the actions he performs,
as well as all worlds—they are all of that very character:
To speak of the character of all dharmas, it is that they are all signless.
To realize they have such a character —this is to know the Dharma.

The bodhisattva abides in this inconceivability
in which conception could never reach the end of it.
On entering into this station of the inconceivable,
both conception and non-conception are quiescent.

Contemplating the nature of all dharmas in this way,
he completely comprehends the differences in all karmic actions.
All attachment to the existence of a self is thus entirely extinguished
and he abides in unshakable meritorious qualities.

All the bodhisattva's karmic rewards
bear the seal of infinite wisdom.

If such an endless inherent nature as this were to ever end,
his endless skillful means would then therefore cease.

The bodhisattva contemplates the mind as not abiding outwardly
and also as not apprehensible inwardly, either.

He realizes the nature of his mind has no place it exists.
By abandoning self and dharmas, he becomes forever quiescent.

All those sons of the Buddha have realizations such as these:
“The nature of all dharmas is always empty and quiescent,”
and “There is not one dharma with the capacity to create anything.”
Thus they awaken to selflessness just the same as do the buddhas.

He fully realizes that all worlds
are identical in nature to true suchness.
If one perceives this inconceivable sign,
then one is able to realize the dharma of signlessness.

If one is able to abide in this extremely profound dharma,
always delight in cultivating the bodhisattva practices,
and, out of a wish to benefit all of the many classes of beings,
never retreat from the adornments accomplished by his great vows,
then one will transcend the world,
will never raise any false discriminations about “birth” and “death,”
will fully comprehend his own mind as like an illusory conjuration,
and will diligently cultivate the many practices to liberate all beings.

With right mindfulness, the bodhisattva contemplates the world
as arising in every case from karma-based conditions.
He cultivates all the practices wishing to rescue and liberate beings,
including all without exception within the three realms of existence.

He fully realizes that all the various distinctions among beings
are but discriminations produced by acts of perception.
He contemplates these matters and fully understands them all,
yet never does so in ways contradicting the nature of dharmas.

The wise fully understand the Dharma of all buddhas
and dedicate all their practices such as these.
With deeply sympathetic pity for all beings,
they enable them to rightly contemplate the true Dharma.⁴¹⁰

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva’s dedication of unattached and unbound liberation?

Sons of the Buddha, this bodhisattva-mahāsattva reveres all roots of goodness. That is to say, he reveres emancipation from *samsara*, reveres the gathering of all roots of goodness, reveres the aspiration to acquire roots of goodness, reveres repentance of all karmic transgressions, reveres joyful accordance with all roots of goodness, reveres bowing in reverence to all buddhas, reveres placing the palms together in respect; reveres bowing down in reverence at stupas and temples, and reveres entreating the Buddha to speak the Dharma. He reveres the many different kinds of roots

of goodness such as these and both accords with and approves of them.

Sons of the Buddha, when the bodhisattva-mahāsattva reveres all those roots of goodness, accords with them, and approves of them, he experiences the most ultimate happiness and steadfast resolute faith in them, becomes securely established in them, and enables others to become securely established in them. He diligently cultivates nonattachment to them and freely accumulates them. He develops supreme determination, comes to abide in the sphere of the Tathāgata, gains increasing strength, and attains the knowledge and vision of them all. Then, in the following ways, he dedicates all his roots of goodness.⁴¹¹

[He dedicates all his roots of goodness]⁴¹² to using the mind of the unattached and unbound liberation to perfect the physical actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to purify the verbal actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to fulfill the mental actions of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to arouse the vast vigor of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to acquire Samantabhadra's unimpeded voice *dhāraṇī* gateway in which the range of his voice is so vast that it pervades the Dharma realm.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to acquire Samantabhadra's vision-of-all-buddhas *dhāraṇī* gateway with which he constantly sees all buddhas of the ten directions.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's complete-comprehension-of-all-voices *dhāraṇī* gateway in which he expounds on countless dharmas in the same language [as all listeners].

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's abiding-in-all-kalpas *dhāraṇī* gateway in which he cultivates the bodhisattva practices throughout the ten directions.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's

powers of sovereign mastery in which, until the end of all future kalpas, he constantly and uninterruptedly reveals the cultivation of all bodhisattva practices in the body of a single being and, just as he does so in the body of a single being, so too does he do so in the same way in the bodies of all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he everywhere enters all the many sites of enlightenment and everywhere manifests the cultivation of the bodhisattva practices in the presence of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of the Buddha's sovereign mastery in which, in a single gateway, he manifests the endless passage through an ineffable-ineffable number of kalpas during which he enables all beings to awaken and enter.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of the Buddha's sovereign mastery in which, in many different gateways, he manifests the endless passage through an ineffable-ineffable number of kalpas during which he enables all beings to awaken and enter with their bodies appearing everywhere in the presence of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, in each successive mind-moment, he enables an ineffable-ineffable number of beings to abide in the wisdom of the ten powers and never tires of doing this.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, within the bodies of all beings, he manifests the masterful spiritual superknowledges of all buddhas and enables all beings to abide in the practices of Samantabhadra.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, in the languages of every being, he speaks the languages of all beings and enables all beings, every one of them, to abide on the ground of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's

powers of sovereign mastery in which, within the bodies of every being, he contains the bodies of all beings and enables them all to regard themselves as perfecting the body of a buddha.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he is able to use a single flower to adorn all worlds of the ten directions;

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which he emanates a great voice which, pervading the Dharma realm, is heard everywhere in all buddha lands where it gathers in and trains all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, to the end of future time, in each successive mind-moment throughout an ineffable-ineffable number of kalpas, he is everywhere able to enter all worlds and use the spiritual powers of a buddha to adorn them however he wishes.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's powers of sovereign mastery in which, to the end of future time, in those kalpas in which he abides, he is always able to everywhere enter all worlds and manifest the attainment of buddhahood in those worlds.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which, with but a single ray of light, he illuminates all worlds throughout the realms of empty space.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices, acquire measureless wisdom, possess all the spiritual superknowledges, and teach the many different kinds of dharmas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which he enters the Tathāgata's unfathomable spiritual superknowledges and wisdom which persist throughout all kalpas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which he dwells wherever the *tathāgatas* are

throughout the Dharma realm, using the spiritual powers of the Buddha to tirelessly cultivate all the physical, verbal, and mental actions included in the bodhisattva practices.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's practices in which, while never contradicting the meaning and never departing from the Dharma, he uses pure words and phrases and endless eloquence to teach and train beings, thereby enabling them to become bound to realize the unexcelled bodhi of all buddhas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices in which, when he enters a single Dharma gateway, he emanates measureless light illuminating all the inconceivably many Dharma gateways and, just as this occurs within this one Dharma gateway, so too does this occur within all Dharma gateways through which he achieves an unimpeded penetrating comprehension by which he becomes bound to ultimately reach the ground of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in the bodhisattva practices in which, with sovereign mastery in the Dharma, he reaches the far shore of perfection in the adornments of Samantabhadra and uses all-knowledge to contemplate, awaken to, and enter every sphere of experience while still never exhausting the capacities of all-knowledge.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to incessantly abide in Samantabhadra's practices beginning with this life and continuing on to the end of future time until he acquires all-knowledge, awakens to an ineffable-ineffable number of dharmas of reality, and becomes ultimately free of delusions regarding the Dharma.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the works of Samantabhadra with sovereign mastery of skillful means, thereby acquiring the light of Dharma with which to unimpededly and completely illuminate the practices in the conduct of all bodhisattvas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the knowledge of all skillful means by which he knows all skillful means, namely:

measureless skillful means, inconceivable skillful means, bodhisattva skillful means, the skillful means associated with all-knowledge, the skillful means used by all bodhisattvas to train beings, skillful means used in turning the wheel of the measureless Dharma, skillful means adapted to ineffably many different times, skillful means used to explain the many different kinds of dharmas, skillful means used in the treasury of boundless fearlessness, and skillful means used to expound on all dharmas without exception.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in Samantabhadra's practices and perfect the physical actions which enable all beings who see them to feel delighted, to refrain from initiating slanders, to arouse the resolve to attain bodhi without ever retreating from it, and to succeed in reaching ultimate purity.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the pure knowledge with which he completely understands the languages of all beings and responds to all beings with fully adorned words and phrases which enable them all to feel joyful.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in Samantabhadra's practices by which he becomes established in especially supreme resolve, possesses a pure mind, and acquires vast spiritual superknowledges and vast wisdom, everywhere encountering all the vast worlds, vast lands, vast-[minded] beings,⁴¹³ the ineffably vast Dharma proclaimed by all *tathāgatas*, and their perfectly fulfilled treasury of vast adornments.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to fulfill the conduct and vows of Samantabhadra related to making dedications, to acquire the pure body, pure mind, and pure liberations of all buddhas, to accumulate the meritorious qualities of the Buddha, to dwell in the Buddha's sphere of action in which the seal of wisdom illuminates everything, to reveal the pure actions of the bodhisattva, to thoroughly penetrate the meanings of all their different statements, to demonstrate the vast sovereign mastery of all buddhas and bodhisattvas, and to manifest the realization of right enlightenment for all beings.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to diligently cultivate Samantabhadra's conduct and vows as related to all faculties

by acquiring brilliantly sharp faculties, well-trained faculties, the faculty of sovereign mastery of all dharmas, the faculty of inexhaustibility, the faculty of diligently cultivating all roots of goodness, the faculty of equality with all buddhas' spheres of action, the faculty of great vigor associated with all bodhisattvas' prediction of irreversibility, the faculty of completely knowing the vajra realm associated with the Dharma of all buddhas, the faculty associated with all *tathāgatas'* brightly illuminating wisdom and its flaming vajra radiance, the faculty of sovereign mastery in distinguishing all faculties, the faculty of establishing countless beings in all-knowledge, boundlessly vast faculties, the faculty of perfect fulfillment in all things; and the faculty of unimpeded purity.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the practices of Samantabhadra and acquire the spiritual powers of all bodhisattvas, namely: the spiritual power of measurelessly vast powers; the spiritual power of measureless masterful wisdom; the spiritual power of manifesting in all buddha *kṣetras* even without ever moving one's body; the spiritual power of unimpeded and incessant sovereign mastery; the spiritual power of comprehensively gathering together all buddha *kṣetras* and placing them in a single location; the spiritual power of pervading all buddha *kṣetras* with a single body; the spiritual power of useful mastery in unimpeded liberation; the spiritual power of effortless sovereign mastery in but a single mind-moment; the spiritual power of abiding in the absence of any inherent existence without relying on anything at all; and the spiritual power of arranging an ineffable number of worlds in correct order within a single pore, roaming everywhere throughout the Dharma realm to the sites of enlightenment of all buddhas, instructing all beings, and enabling them all to enter the gateway of great wisdom.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to enter the gateways of Samantabhadra, initiate the bodhisattva practices, use masterful wisdom to everywhere enter countless buddha lands in but a single mind-moment, contain countless buddha *kṣetras* in a single body, acquire the knowledge to purify buddha lands, constantly use wisdom to contemplate and see boundlessly many buddha lands, and never arouse any thought of preference for the Two Vehicles.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate

Samantabhadra's practice of skillful means, enter the realm of wisdom, be born into the family of the Tathāgata, abide in the bodhisattva path, possess an ineffable-ineffable number of measureless and inconceivable especially supreme aspirations, incessantly carry out countless vows, and fully know all Dharma realms throughout the three periods of time.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the pure Dharma gateways of Samantabhadra, completely containing in a place the size of a hair tip all the ineffable-ineffable number of lands throughout empty space and the entire Dharma realm, causing them all to be clearly visible as, just as this is so in a place the size of a hair tip, so too is this so in every place the size of a hair tip throughout the Dharma realm and the realms of empty space.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect Samantabhadra's skillful means of the profound mind in which, in but a single mind-moment, he reveals the thoughts in the mind of a single being throughout an ineffable-ineffable number of kalpas, and in this same way even reveals the thoughts in the minds of all beings throughout this same number of kalpas.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to access the ground of skillful means practice associated with Samantabhadra's dedications in which, in but a single body, he is able to include all the ineffable-ineffable number of bodies throughout the entire Dharma realm even as the realms of beings neither increase nor decrease in number, this while also being able to do so in all bodies throughout the entire Dharma realm in just this same way that he does within a single body.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the skillful means associated with Samantabhadra's great vows, to abandon all inverted perceptions, inverted thoughts, and inverted views, to everywhere enter the realms of all buddhas, to always see all buddhas' pure Dharma body commensurate with the realms of empty space while also seeing their adornment with the major marks and secondary signs, their sovereign mastery of spiritual powers, and their constant use of their exquisite voice to unimpededly and endlessly reveal and expound [on the Dharma], thereby enabling those who hear to accept and uphold the teachings as taught, even as they realize the body of the Tathāgata is completely inapprehensible.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices, dwell on the bodhisattva grounds, and enter all worlds in but a single mind-moment, namely entering upward-facing worlds, entering inverted worlds, and entering an ineffable-ineffable number of vast worlds in all places in their network throughout the ten directions, everywhere distinguishing all Dharma realms with the Indra's net-based skillful means for making distinctions in which he enables many different worlds to enter a single world, enables an ineffable-ineffable number of measureless worlds to enter a single world, enables the countless worlds as arranged in all Dharma realms to enter a single world, and enables the countless worlds as arranged in all realms of empty space to enter a single world, making them all clearly visible while still not interfering with the character of their arrangement.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the conduct and vows of Samantabhadra, acquire the Buddha's summit-anointing consecration, enter the ground of skillful means in but a single mind-moment, fully develop the wisdom jewel enabling establishment in the many practices, and become able to fully know all perceptions, namely perceptions of beings, perceptions of dharmas, perceptions of *kṣetras*, perceptions of directions, perceptions of buddhas, perceptions of lifetimes,⁴¹⁴ perceptions of karma, perceptions of practices, perceptions of realms, perceptions of liberation,⁴¹⁵ perceptions of the faculties, perceptions of time, perceptions of compliance, perceptions of afflictions, perceptions of purity, perceptions of ripening, perceptions of seeing the Buddha, perceptions of turning the Dharma wheel, perceptions of hearing the Dharma and completely understanding it, perceptions of training, perceptions of measurelessness, perceptions of emancipation, perceptions of many different grounds, perceptions of countless grounds, perceptions of bodhisattvas' complete knowing, perceptions of bodhisattvas' cultivation, perceptions of bodhisattvas' samādhis, perceptions of bodhisattvas' emergence from samādhis, perceptions of bodhisattvas' development, perceptions of bodhisattvas' destruction, perceptions of bodhisattvas' death, perceptions of bodhisattvas' birth, perceptions of bodhisattvas' liberation, perceptions of bodhisattvas' sovereign masteries, perceptions of bodhisattvas' stewardship, perceptions of bodhisattvas' spheres of experience, perceptions of kalpas' creation and destruction, perceptions of brightness,

perceptions of darkness, perceptions of daytime, perceptions of nighttime, perceptions of changes in a half-month, a full month, a season, or a year, perceptions of going, perceptions of coming, perceptions of standing, perceptions of sitting, perceptions of sleeping, and perceptions of wakefulness. In but a single mind-moment, he is able to completely know all perceptions such as these even as he transcends all perceptions, remains free of discriminations, cuts off all obstacles, and remains free of attachments. The wisdom of all buddhas completely fills his mind and the Dharma of all buddhas enables the growth of his roots of goodness. He shares the same single body with all *tathāgatas* and he is taken in by all buddhas. He attains immaculate purity and accords with, cultivates, and trains in the Dharma of all buddhas, thereby reaching the far shore.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices for the sake of all beings, to produce the jewel of great wisdom, to know the countless minds in every mind, to adapt to whatever they depend on, to adapt to their discriminations, to adapt to their natures, to adapt to what they do, to adapt to the functions of their actions, to adapt to their appearances, to adapt to their reasoning, and to adapt to their many other different kinds of differences, having none of them that he fails to clearly perceive.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to perfect the jewel of wisdom of Samantabhadra's great vows with which, in a single place, he knows countless and ineffably many other places, and, just as this is so in one place, so too is this so in all other places in this very same way.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom grounds of Samantabhadra's practices and actions, being able to know in a single action a countless and ineffable-ineffable number of other actions, knowing of any given action that it is created on the basis of many different conditions while also clearly knowing and seeing that this is so in all other actions in the same way that it is so of any single action.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom of Samantabhadra that knows all dharmas, knowing an ineffable-ineffable number of dharmas in a single dharma, knowing a single dharma in all dharmas, and knowing of each of the

differences in all dharmas such as these that they do not entail obstruction, opposition, or attachment.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to dwell in the bodhisattva practices and be able to acquire Samantabhadra's unimpeded ear faculty in which, within the sound of a single word, he knows an ineffable-ineffable number of sounds of words with all their countless and boundlessly many differences and yet remains free any attachments, knowing this with respect to the sounds of all words in just the same way that he knows this of the sound of a single word.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate the wisdom of Samantabhadra, initiate the practices of Samantabhadra, dwell on the grounds of Samantabhadra, and, in relation to every dharma, expound on an ineffable-ineffable number of dharmas, with those dharmas being vast and possessed of many distinctions, teaching and transforming and gathering in beings in ways consistent with inconceivable skillful means, doing so for a measurelessly long time and doing so in all times, adapting to beings' dispositions, adapting to their faculties, adapting to the circumstances of the particular time, using the voice of the Buddha to speak Dharma for them, using a single exquisite voice that enables joyous delight in all the countless beings in the congregations at an ineffable number of sites of enlightenment, enabling countless bodhisattvas in the presence of each single *tathāgata* in all such places throughout the entire Dharma realm to establish themselves in the especially supreme resolve, to bring forth the vast vision, to achieve the most ultimately complete awareness of all the practices, to dwell on Samantabhadra's grounds, to become able in each successive mind-moment to attain realized entry into whichever dharma is spoken for them, and to become able in but a single *kṣaya* to bring about the growth of an immeasurably, indescribably, and ineffably vast accumulation of great wisdom as he continues to expound in this way to the very end of all future kalpas, all the while cultivating in every *kṣetra* vast practices commensurate with empty space itself, thus achieving their perfectly full perfection.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's faculty-related practice gateways, to become a king of the great practices, and to become able to fully know in

every faculty the countless faculties, the countless mental dispositions, and the marvelous practices produced by inconceivable spheres of cognition.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide within Samantabhadra's practices in the mind of great dedications and thus acquire extremely subtle knowledge of forms, extremely subtle knowledge of bodies, extremely subtle knowledge of *kṣetras*, extremely subtle knowledge of kalpas, extremely subtle knowledge of worlds, extremely subtle knowledge of regions, extremely subtle knowledge of time, extremely subtle knowledge of numbers, extremely subtle knowledge of karmic retributions, and extremely subtle knowledge of purification, becoming able to fully know in but a single mind-moment all the extreme subtleties such as these and yet still not becoming frightened in mind, not becoming deluded in mind, not becoming distracted, not becoming scattered, not becoming mentally turbid, not becoming inferior, this as his mind becomes focused on a single object, as his mind becomes skilled in quiescent meditative absorption, as his mind becomes skilled in making distinctions, and as his mind becomes skillfully established.⁴¹⁶

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to abide in the bodhisattva's wisdom, to cultivate Samantabhadra's conduct in a manner free of indolence or weariness, and to become able to know the extreme subtleties in the rebirth destinies of all beings, the extreme subtleties in the deaths of beings, the extreme subtleties in the births of beings, the extreme subtleties in the dwelling of beings, the extreme subtleties in the locations of beings, the extreme subtleties in the types of beings, the extreme subtleties in the spheres of experience of beings, the extreme subtleties in the practices of beings, the extreme subtleties in the grasping of beings, and the extreme subtleties in beings' engagement with conditions, being able to fully know in but a single mind-moment all the extreme subtleties such as these.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to establish deep aspiration, to cultivate the practices of Samantabhadra, and to become able to know with regard to all bodhisattvas their cultivation for the sake of beings, beginning with the time when they first arouse the resolve [to attain bodhi], cultivating:

The extreme subtleties in the bodhisattva's practices;

The extreme subtleties in the bodhisattva's dwelling;

- The extreme subtleties in the bodhisattva's spiritual superknowledges;
- The extreme subtleties in the bodhisattva's traveling to countless buddha *kṣetras*;
- The extreme subtleties in the bodhisattva's Dharma light;
- The extreme subtleties in the bodhisattva's purified eyes;
- The extreme subtleties in the bodhisattva's perfection of the especially supreme resolve;
- The extreme subtleties in the bodhisattva's going to visit the sites of enlightenment and congregations of all *tathāgatas*;
- The extreme subtleties in the bodhisattva's knowledge of the *dhāraṇī* gateways;
- The extreme subtleties in the bodhisattva's expounding on countless grounds of fearlessness with a treasury of every kind of eloquence;
- The extreme subtleties in the characteristics of the bodhisattva's countless samādhis;
- The extreme subtleties in the knowledge of the bodhisattva's seeing-all-buddhas samādhis;
- The extreme subtleties in the knowledge of the bodhisattva's extremely deep samādhis;
- The extreme subtleties in the knowledge of the bodhisattva's great adornment samādhis;
- The extreme subtleties in the knowledge of the bodhisattva's Dharma realm samādhis;
- The extreme subtleties in the knowledge of the bodhisattva's samādhis involving great sovereign mastery of the spiritual superknowledges;
- The extreme subtleties in the knowledge of the bodhisattva's samādhis in which vast practices are sustained to the very end of future time;
- The extreme subtleties in the knowledge of the bodhisattva's samādhis in which countless differences are produced;
- The extreme subtleties in the knowledge of the bodhisattva's samādhis in which they are born in the presence of all buddhas, diligently cultivate offerings, and never leave them;
- The extreme subtleties in the knowledge of the bodhisattva's samādhis in which their cultivation of everything is extremely profound, vast, unobstructed, and unimpeded; and
- The extreme subtleties in the knowledge of the bodhisattva's samādhis in which they ultimately arrive at all the wisdom

grounds, sustain their practice of the wisdom grounds, arrive at the ground of great spiritual superknowledges, arrive at the ground of the definite meaning, and abandon obscurations.

He is able to know all the extreme subtleties such as these.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and thus come to know all of the following:

The extreme subtleties in the bodhisattva's establishment in wisdom;

The extreme subtleties in the bodhisattva's grounds;

The extreme subtleties in the bodhisattva's measureless practices;

The extreme subtleties in the bodhisattva's generation of dedications;

The extreme subtleties in the bodhisattva's acquisition of the treasury of all buddhas;

The extreme subtleties in the bodhisattva's contemplative wisdom;

The extreme subtleties in the bodhisattva's spiritual superknowledges and vow power;

The extreme subtleties in the bodhisattva's expositions of samādhis;

The extreme subtleties in the bodhisattva's sovereign mastery of skillful means;

The extreme subtleties in the bodhisattva's seals;

The extreme subtleties in the bodhisattva's lifetime immediately prior to the one in which he attains buddhahood;

The extreme subtleties in the bodhisattva's birth into the Tuṣita Heaven;

The extreme subtleties in the bodhisattva's dwelling in the celestial palace;

The extreme subtleties in the bodhisattva's purification of buddha lands;

The extreme subtleties in the bodhisattva's contemplation of life in the human realm;

The extreme subtleties in the bodhisattva's emanation of great light;

The extreme subtleties in the bodhisattva's especially supreme family lineage;

- The extreme subtleties in the bodhisattva's congregation at the site of enlightenment;
- The extreme subtleties in the bodhisattva's taking on rebirths throughout all worlds;
- The extreme subtleties in the bodhisattva's manifestation in a single body at the end of all his bodies' lifetimes;
- The extreme subtleties in the bodhisattva's entering his mother's womb;
- The extreme subtleties in the bodhisattva's abiding within his mother's womb;
- The extreme subtleties in the bodhisattva's freely manifesting congregations at all sites of enlightenment throughout the entire Dharma realm even as he resides within his mother's womb;
- The extreme subtleties in the bodhisattva's manifesting the spiritual powers of all buddhas even as he resides within his mother's womb;
- The extreme subtleties in the bodhisattva's manifesting taking birth;
- The extreme subtleties in the bodhisattva's knowledge when, like a lion, he strode seven paces;
- The extreme subtleties in the bodhisattva's knowledge of skillful means when he manifested as dwelling in the royal palace;
- The extreme subtleties in the bodhisattva's leaving the home life to cultivate the training practices;
- The extreme subtleties in the bodhisattva's sitting at the site of enlightenment beneath the bodhi tree;
- The extreme subtleties in the bodhisattva's defeating the armies of Māra and realizing *anuttara-samyak-saṃbodhi*;
- The extreme subtleties in the Tathāgata's sitting on the bodhi seat, emanating great radiance that illuminated the worlds of the ten directions;
- The extreme subtleties in the Tathāgata's manifesting countless spiritual transformations;
- The extreme subtleties in the Tathāgata's roaring the lion's roar and entering the great nirvāṇa;
- The extreme subtleties in the Tathāgata's unimpeded training of all beings;
- The extreme subtleties in the Tathāgata's inconceivable powers of sovereign mastery and his vajra-like bodhi resolve;

The extreme subtleties in the Tathāgata's sphere of action in which he is everywhere protectively mindful of those in all worlds;

The extreme subtleties in the Tathāgata's unremittingly carrying out the buddha works to the very end of all future kalpas;

The extreme subtleties in the Tathāgata's implementation of unimpeded spiritual powers throughout the Dharma realm;

The extreme subtleties in the Tathāgata's pervasive manifestation of the realization of buddhahood and training of beings in all worlds to the very ends of the realms of empty space;

The extreme subtleties in the Tathāgata's manifestation of countless buddha bodies from a single buddha body; and

The extreme subtleties in the Tathāgata's sovereign mastery of wisdom while abiding at the site of enlightenment throughout all three periods of time of the past, the future, and the present.

He is able to completely know, perfect, and purify all such extreme subtleties as these. He is able to manifest them everywhere in all worlds. In each succeeding mind-moment, he increases his wisdom, perfectly fulfilling it and never retreating from it. Using skillful means, he ceaselessly cultivates the bodhisattva practices, perfects the ground of Samantabhadra's dedications, acquires the meritorious qualities of all *tathāgatas*, never tires of or gives up what bodhisattvas practice, and develops the bodhisattva's directly manifested spheres of cognition. He purifies all the countless skillful means, everywhere strives to bring peace and security to all beings, cultivates the bodhisattva practices, perfects the ground of the bodhisattva's greatly awesome virtue, attains whatever the bodhisattva's mind aspires to, acquires Vajra Banner's gateways to dedications, and produces the Dharma realms' treasury of all meritorious qualities.

He enters the extremely sublime Dharma gateways of all bodhisattvas, expounds on all the meanings of reality, remains free of contradiction or error in his use of skillful means related to the Dharma, makes great vows, and never abandons beings. In but a single mind-moment, he completely knows the treasury of all spheres of cognition on the grounds of the conceptual and non-conceptual. In non-conceptual circumstances, he manifests the conceptual. Leaving verbal discourse far behind, he becomes securely established in wisdom. In the practices whose practice is

common to all bodhisattvas, through the power of sovereign mastery, he always and incessantly manifests the realization of the path to buddhahood to the very end of future time. He is able to use the power of spiritual superknowledges and vows to appear within all worlds, among their beings, within their kalpas, and in a manner consistent with what has been established through their erroneous conceptions and verbal discourse.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and acquire the extremely subtle knowledge of all the realms of beings, namely:

The extremely subtle knowledge of the distinctions within the realms of beings;

The extremely subtle knowledge of the verbal discourse within the realms of beings;

The extremely subtle knowledge of the attachments within the realms of beings;

The extremely subtle knowledge of the different types within the realms of beings;

The extremely subtle knowledge of the same types within the realms of beings;

The extremely subtle knowledge of the countless destinies within the realms of beings;

The extremely subtle knowledge of the inconceivable actions brought about by the many different kinds of discriminations occurring within the realms of beings;

The extremely subtle knowledge of the countless defilements within the realms of beings; and

The extremely subtle knowledge of the countless kinds of purity within the realms of beings.

He is able in but a single mind-moment to know with wisdom and in accordance with reality all such extreme subtleties as these in the spheres of experience of all realms of beings. He attracts beings on a vast scale and speaks Dharma for them, revealing and explaining many different kinds of pure Dharma gateways, enabling them to cultivate the vast wisdom of the bodhisattva, emanating countless transformation bodies delighting all who see them, using the sunlight of wisdom to illuminate the mind of the bodhisattva, and enabling beings to awaken to sovereign mastery in the exercise of wisdom.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate

Samantabhadra's practice in all worlds for the sake of beings and to acquire extremely subtle knowledge of all worlds to the very ends of the realms of empty space and throughout the Dharma realm, namely:

- The extremely subtle knowledge of small worlds;
- The extremely subtle knowledge of large worlds;
- The extremely subtle knowledge of defiled worlds;
- The extremely subtle knowledge of pure worlds;
- The extremely subtle knowledge of incomparable worlds;
- The extremely subtle knowledge of various kinds of worlds;
- The extremely subtle knowledge of vast worlds;
- The extremely subtle knowledge of constricted worlds;
- The extremely subtle knowledge of worlds with unimpeded adornments;
- The extremely subtle knowledge of buddhas appearing throughout all worlds;
- The extremely subtle knowledge of the proclamation of right Dharma throughout all worlds;
- The extremely subtle knowledge of manifesting bodies throughout all worlds;
- The extremely subtle knowledge of emanating great light throughout all worlds;
- The extremely subtle knowledge of the manifestation of the masterful spiritual superknowledges of all buddhas throughout all worlds;
- The extremely subtle knowledge of the use of a single voice to manifest all voices throughout all worlds;
- The extremely subtle knowledge of entry into the congregations at all sites of enlightenment in all buddha *kṣetras* throughout all worlds;
- The extremely subtle knowledge of using all the buddha *kṣetras* throughout the Dharma realm to make a single buddha *kṣetra*;
- The extremely subtle knowledge of using a single buddha *kṣetra* to make all buddha *kṣetras* throughout the Dharma realm;
- The extremely subtle knowledge that knows all worlds as like a dream;
- The extremely subtle knowledge that knows all worlds as like reflected images; and
- The extremely subtle knowledge that knows all worlds as like an illusory conjuration.

He completely knows these matters in this way and thus manifests the path of all bodhisattvas, enters the wisdom and spiritual superknowledges of Samantabhadra's practices, and acquires Samantabhadra's contemplations. He incessantly cultivates the bodhisattva practices and attains sovereign mastery in the spiritual superknowledges of all buddhas. He possesses the unimpeded body, abides in independent wisdom, and is free of any attachment even to good dharmas. He finds nothing apprehensible in any actions of the mind and arouses thoughts of renunciation in all situations. He produces thoughts of pure cultivation regarding the bodhisattva practices, becomes free of thoughts of attachment to all-knowledge, adorns himself with all samādhis, and uses wisdom in accordance with all the Dharma realms.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to enter the practice gateways of Samantabhadra Bodhisattva and acquire countless forms of extremely subtle knowledge about the Dharma realm, [namely]:

- The extremely subtle knowledge of the exposition of all Dharma realms;
- The extremely subtle knowledge of entering the vast Dharma realm;
- The extremely subtle knowledge that makes distinctions regarding the inconceivable Dharma realm;
- The extremely subtle knowledge that makes distinctions regarding all Dharma realms;
- The extremely subtle knowledge of pervading all Dharma realms in but a single mind-moment;
- The extremely subtle knowledge of everywhere entering all Dharma realms;
- The extremely subtle knowledge that knows all Dharma realms are inapprehensible;
- The extremely subtle knowledge that contemplates all Dharma realms as unimpeded by anything at all;
- The extremely subtle knowledge that knows all Dharma realms as unproduced; and
- The extremely subtle knowledge that manifests spiritual transformations in all Dharma realms.

With vast wisdom he knows in accordance with reality all these kinds of extremely subtle knowledge about all Dharma realms. With sovereign mastery in the Dharma, he reveals the practices of Samantabhadra and enables all beings to become fully satisfied

while never abandoning their meaning, never becoming attached to dharmas, producing impartial and unimpeded wisdom, knowing the bases of all that is unimpeded, not abiding in any dharma, never violating the nature of all dharmas, according with reality and remaining as free of defilement as empty space, adapting to the world in speaking, explaining the genuine meaning, revealing the quiescent nature, not depending on, abiding in, or making discriminations about any objective sphere, clearly seeing the vast arrangement of the Dharma realm, completely understanding all worlds as well as all dharmas as characterized by uniform equality and non-duality, thus abandoning all attachments.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices and develop extremely subtle knowledge of kalpas, namely:

- The extremely subtle knowledge that makes an ineffable number of kalpas into a single mind-moment;
- The extremely subtle knowledge that makes a single mind-moment into an ineffable number of kalpas;
- The extremely subtle knowledge that makes an *asamkhyeya* kalpa enter a single kalpa;
- The extremely subtle knowledge that places a single kalpa into an *asamkhyeya* kalpa;
- The extremely subtle knowledge that places a long kalpa into a short kalpa;
- The extremely subtle knowledge that places a short kalpa into a long kalpa;
- The extremely subtle knowledge that enters kalpas in which there is a buddha and kalpas in which there is no buddha;
- The extremely subtle knowledge that knows the number of all kalpas;
- The extremely subtle knowledge that knows all kalpas and non-kalpas; and
- The extremely subtle knowledge that sees all kalpas of the three periods of time in a single mind-moment.

In but a single mind-moment, with the wisdom of the Tathāgata, he knows in accordance with reality all such extremely subtle knowledge of kalpas. He attains: the mind that is the king of all bodhisattvas' perfectly fulfilled practice; the mind that enters the practice of Samantabhadra; the mind that abandons all discriminations about the conceptual speculations of non-Buddhist paths; the mind that is tireless in making great vows; the mind

that everywhere sees the net of countless worlds filled with countless buddhas; the mind that is able to hear of and uphold the roots of goodness of all buddhas and the practices of all bodhisattvas; the mind that, having heard of the vast practices used to comfort all beings, then never forgets them; the mind that is able to manifest a buddha's appearance in the world in all kalpas; the mind that incessantly practices the unmoving practice in every world to the very end of future time; and the mind that in all worlds completely fulfills the physical actions of a *tathāgata* in the body and mind of a bodhisattva.

[He dedicates all his roots of goodness] to using the mind of the unattached and unbound liberation to cultivate Samantabhadra's practices, achieve irreversibility, and acquire extremely subtle knowledge of all dharmas, namely:

The extremely subtle knowledge of extremely profound dharmas;

The extremely subtle knowledge of vast dharmas;

The extremely subtle knowledge of many different kinds of dharmas;

The extremely subtle knowledge of dharmas of adornment;

The extremely subtle knowledge of the measurelessness of all dharmas;

The extremely subtle knowledge of all dharmas' entry into a single dharma;

The extremely subtle knowledge of a single dharma's entry into all dharmas;

The extremely subtle knowledge of all dharmas' entry into non-dharmas;

The extremely subtle knowledge of the establishment of all dharmas in nonexistent dharmas while still not creating any mutual interference; and

The extremely subtle knowledge of the skillful means for penetrating all the dharmas of the Buddha without exception.

His wisdom is unimpeded in knowing in accordance with reality all the kinds of subtle knowledge such as these regarding the dharmas established in all worlds and in all verbal discourse, knowing them all equally. He attains the mind which penetrates the boundless Dharma realm, which abides steadfastly with deep resolve in every Dharma realm, which establishes unimpeded practice, which uses all-knowledge to fulfill all faculties, which penetrates the wisdom of all buddhas, which maintains right

mindfulness of skillful means, which perfects the vast meritorious qualities of all buddhas, which everywhere fills the Dharma realm, which enters the bodies of all *tathāgatas*, which manifests the physical works of all bodhisattvas, which adapts to the language used in all worlds in expounding on the Dharma, which acquires the assistance of all buddhas' spiritual powers in wisdom and mental actions, which produces countless skillful expedient means, and which distinguishes all dharmas with the wisdom of all-knowledge.

And [he dedicates all his roots of goodness] to using the liberated mind free of attachments and free of bondage to cultivate Samantabhadra's practices and produce all forms of extremely subtle knowledge, namely;

The extremely subtle knowledge that knows all *kṣetras*;

The extremely subtle knowledge that knows all beings;

The extremely subtle knowledge that knows the karmic retributions of all dharmas;

The extremely subtle knowledge that knows the minds of all beings;

The extremely subtle knowledge that knows all times when it is appropriate to teach the Dharma;

The extremely subtle knowledge that knows all Dharma realms;

The extremely subtle knowledge that knows all realms throughout empty space and all three periods of time;

The extremely subtle knowledge that knows all paths of verbal discourse;

The extremely subtle knowledge that knows all worldly practices; and

The extremely subtle knowledge that knows all world-transcending practices, and so forth, up to and including the extremely subtle knowledge of the paths of all *tathāgatas*, the paths of all bodhisattvas, and the paths of all beings.

He cultivates the bodhisattva practices, abides in the path of Samantabhadra, knows both the teachings and their meanings in accordance with reality, and develops the wisdom that sees all as like mere reflections, the wisdom that sees all as like mere dreams, the wisdom that sees all as like mere illusory conjurations, the wisdom that sees all as like mere echoes, the wisdom that sees all as like mere transformationally created phenomena, the wisdom that sees all as like mere space, quiescent wisdom, the wisdom of all Dharma realms, independent wisdom, and the wisdom that fathoms all dharmas of the Buddha.

Sons of the Buddha, in making dedications with the unattached and unbound mind of liberation, the bodhisattva-mahāsattva does not make discriminations regarding either the world or worldly dharmas, does not make discriminations regarding either bodhi or bodhisattvas, does not make discriminations regarding either the bodhisattva practices or the paths of emancipation, does not make discriminations regarding either the Buddha or the dharmas of the Buddha, does not make discriminations regarding either training beings or not training beings, does not make discriminations regarding either roots of goodness or dedications, does not make discriminations regarding either himself or others, does not make discriminations regarding either a gift that is given or one who receives a gift, does not make discriminations regarding either the bodhisattva practices or the right and perfect enlightenment, and does not make discriminations regarding either the Dharma or wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates his roots of goodness in these ways, namely with unattached and unbound liberation of mind, with unattached and unbound liberation of the body, with unattached and unbound liberation of the mouth, with unattached and unbound liberation of actions, with unattached and unbound liberation of karmic rewards, with unattached and unbound liberation in relation to worlds, with unattached and unbound liberation in relation to buddha *kṣetras*, with unattached and unbound liberation in relation to beings, with unattached and unbound liberation in relation to dharmas; and with unattached and unbound liberation in relation to knowledge.

When the bodhisattva-mahāsattva makes dedications in these ways, he makes dedications like those cultivated by all buddhas of the three periods of time when they were bodhisattvas, he trains in accordance with dedications as made by all buddhas of the past, he accomplishes dedications like those of all buddhas of the future, he abides in dedications like those of all buddhas of the present, he establishes himself in the path of dedications of all buddhas of the past, he never abandons the path of dedications of all buddhas of the future, and he follows the path of dedications of all buddhas of the present.

He diligently cultivates the teachings of all buddhas of the past, perfects the teachings of all buddhas of the future, and comes to completely know the teachings of all buddhas of the present. He completely fulfills the equanimity of all buddhas of the past, perfects the equanimity of all buddhas of the future, and establishes

himself in the equanimity of all buddhas of the present. He implements the sphere of action of all buddhas of the past, abides in the sphere of action of all buddhas of the future, and equals the sphere of action of all buddhas of the present. He acquires the roots of goodness of all buddhas of the three periods of time, possesses the nature of all buddhas of the three periods of time, abides in the practices of all buddhas of the three periods of time, and accords with the sphere of action of all buddhas of the three periods of time.

Sons of the Buddha, this is what constitutes the bodhisattva-mahāsattva's ninth dedication, the dedication of the mind of the unattached and unbound liberation. When the bodhisattva-mahāsattva abides in this dedication, he becomes indestructible even by all the vajra ring mountains. His physical appearance is foremost among all beings and such that no one can match it. He is able to demolish the deviant works of all the *māras* and appears everywhere throughout the worlds of the ten directions, cultivating the bodhisattva practices. Wishing to awaken all beings, he uses excellent skillful means in teaching the Dharma of all buddhas, and acquires great wisdom. His mind becomes free of delusion with respect to the Dharma of all buddhas.

Wherever he is reborn, whether traveling or remaining in one place, he always succeeds in encountering an indestructible retinue. He is able to absorb and uphold with pure mindfulness the right Dharma proclaimed by all buddhas of the three periods of time, incessantly cultivating the bodhisattva practices to the very end of all future kalpas, doing so without having anything on which he depends or to which he is attached. He progresses in his fulfillment of the conduct and vows of Samantabhadra, attains all-knowledge, carries on the Buddha's works, and perfects his sovereign mastery of the bodhisattva's spiritual superknowledges.

At that time, aided by the Buddha's spiritual powers, Vajra Banner Bodhisattva surveyed the ten directions and then spoke these verses:

He has never so much as raised a single disrespectful thought
toward the peerless Honored Ones throughout the ten directions.
He also respects and feels reverence for
whatever meritorious works they have cultivated.

All the meritorious qualities he has cultivated
have not been simply for the sake of himself or others.
He always relies on thoughts of supreme resolute faith,
and performs these dedications in order to benefit beings.

He has never even momentarily raised thoughts of arrogance,
nor has he formed any inferior intentions.

He inquires into and diligently cultivates
all the physical and other kinds of deeds of the Tathāgata.

All the different kinds of roots of goodness he cultivates
are for the sake of benefiting all sentient beings.

Securely established in the deep resolve and vast understanding,
he dedicates them to gaining the Honored One's meritorious position.

For all those in the world of their countless different types,
he uses many different skillful means and special circumstances.
Whether coarse or refined, vast, or extremely profound,
There are none he does not cultivate and completely comprehend.

For all those in the world with their many different kinds of bodies,
he enters among them using bodies the same as theirs.

Cultivating together with these, he attains complete awakening,
perfects the gateway of wisdom, and attains irreversibility.

In the worlds and lands of countless kinds,
differing in being subtle, vast, upward facing, or inverted,
the bodhisattva is able through the gateway of wisdom
to have none of them he does not see within but a single pore.

The mental actions of beings are countless,
yet he is able to cause them all to equally enter the one mind.
Using the gateway of wisdom he enables them all to awaken
and attain irreversibility in whatever they cultivate.

The faculties of beings as well as their aspirations,
whether superior, middling, or inferior—they are not the same.
All of those extremely profound and difficult-to-know matters,
he is able to completely know in accordance with their basic natures.

All the many different karmic deeds done by beings,
whether superior, middling, or inferior, they are each different.
The bodhisattva deeply enters the powers of the Tathāgata
and then, using the gateway of wisdom, sees them all clearly.

Inconceivably and countlessly many kalpas—
He is able to cause to equally enter but a single mind-moment.
Having seen them in this way, he goes throughout the ten directions
and cultivates all of the pure karmic deeds.

The past, the future, and the present—
He fully knows that their characteristics are each different
and yet this still never contradicts the principle of their equality.
This is the great mind's practice of clear comprehension.

The practices of the world's beings are not the same.
 Whether manifest or hidden, they are of countless kinds.
 The bodhisattva knows all their different characteristic signs,
 yet still knows their signs are in all cases signless.

The power of the masterful spiritual superknowledges
 manifested by all buddhas of the worlds of the ten directions
 are so vast as to be difficult to even conceive of.
 The bodhisattva is able to distinguish and know them all.

The self-awakened ones, the Lions Among Men
 in the Tuṣita Heaven in all worlds—
 Their meritorious qualities are vast and their purity is peerless.
 He can see them all according to their essential nature and signs.

They may manifest spiritual descent to abide in the mother's womb,
 as well as countless masterful great spiritual transformations,
 gaining buddhahood, teaching the Dharma, and passing into nirvāṇa,
 doing so throughout the worlds, never pausing for even a moment.

When the Lions among Men are first born,
 they are welcomed and served by all those who are supremely wise.
 The devas, Śakra, the Brahma Heaven King, and others—
 None among them fail to revere, look up to, and serve them.

Everywhere without exception throughout the ten directions,
 within the measureless and boundless Dharma realm,
 without beginning or end, without far or near,
 they manifest the *tathāgatas'* powers of sovereign mastery.

After manifesting taking birth, the Revered Guides of all humans
 stride seven paces in each of the directions.
 Wishing to use the sublime Dharma to awaken the many beings,
 the *tathāgatas* therefore contemplate them all.

They see that beings are submerged in the ocean of desire
 and blanketed by blinding darkness and delusion.
 Those with sovereign mastery among humans manifest a subtle smile
 and reflect that they should rescue those suffering in the three realms.

They roar the great lion's roar and speak with a marvelous voice:
 "As the most revered one in the entire world,
 I should light the bright lamp of pure wisdom
 to extinguish the darkness of their delusion in *samsāra*."

When the Lion Kings among Men come forth into the world,
 they everywhere emanate measureless bright light,
 enabling the cessation of the wretched destinies and
 eternal extinguishing of the world's many sufferings and difficulties.

Sometimes they manifest as dwelling in the palace of the king and sometimes they manifest as leaving the home life to cultivate the path. Because they wish to benefit beings, they manifest such powers of sovereign mastery as these.

When the tathāgatas first sit at their sites of enlightenment, all those great earths then move and shake, the worlds of the ten directions are all illuminated, and beings from the six destinies of rebirth all leave behind suffering.

They shake all the palaces of the *māras*, awaken the minds of beings throughout the ten directions, and enable all who had received teachings and cultivated in the past to then fully realize the true meaning.

All the lands throughout the ten directions, without exception, all enter into one of their pores. The *ksetras* in all their pores are boundlessly many. In them all they manifest the powers of the spiritual superknowledges.

The countless skillful means on which all buddhas expound— He subsequently awakens to all of them, and even where there are those that the *tathāgatas* did not explain, he is still able to fully understand and diligently cultivate them.

Throughout the great trichiliocosms, all the armies of Māra proliferate their strife. Even the countless different kinds of evil they create, with his gateways of unimpeded wisdom, he can extinguish them all.

Whether the Tathāgata is residing in the buddha *ksetras*, or also manifesting as dwelling in celestial palaces, or perhaps manifesting bodies abiding in the Brahma Heaven Palaces, the bodhisattva is unimpeded in seeing them all.

The Buddha manifests countless bodies of many different kinds in which he turns the wheel of the pure and marvelous Dharma. Even searching throughout all kalpas in the three periods of time, one could still never find the bounds [of the places he appears].

His jeweled thrones, high and wide, and most incomparable, fill up the countless worlds throughout the ten directions. They are adorned with many different kinds of marvelous signs and the buddhas sitting on them are inconceivable.

They are all surrounded by congregations of the buddhas' sons everywhere throughout the entire Dharma realm in which they explain the countless practices leading to bodhi and the path by which all the Most Supreme Ones have come forth.

The works performed by all buddhas according to what is fitting
are as measureless and boundless as the Dharma realm itself.
By resort to but a single skillful expedient, the wise are able
to completely know them all, having none not exhaustively fathomed.

The power of all buddhas' masterful spiritual superknowledges
manifests all the different kinds of bodies,
sometimes manifesting countless births in all the rebirth destinies,
sometimes appearing surrounded by a retinue of palace maidens,
and sometimes appearing in countless worlds,
manifesting as leaving the home life, attaining buddhahood,
and so forth, until they reach their final *parinirvāṇa* [followed by]
the distribution of physical relics and erection of stupas and temples.

All these many different kinds of boundless practices
proclaimed by the Guiding Master and in which the buddhas abide
as well as all the magnificent meritorious qualities of the Bhagavat—
These he vows to cultivate and bring them all to complete fulfillment.

While dedicating those roots of goodness,
he abides in the dharmas of skillful means such as these.
When cultivating bodhi practices in these ways,
his mind is never overcome by weariness or indolence.

All of the Tathāgata's great spiritual superknowledges,
boundless supreme meritorious qualities,
and so forth, including all the world's wisdom practices—
He knows them all and has none he does not exhaustively fathom.

All these lords among men such as these—
Whichever spheres of action they possess—
In but a mind-moment, he fully awakens to them all,
and yet he still never relinquishes the bodhi practices.

All the subtle practices of all buddhas
as well as the many different dharmas related to all *kṣetras*—
He becomes able to know them all as a matter of course
and ultimately dedicates them to reaching the far shore.

All kalpas, whether numbered or numberlessly many,
the bodhisattva fully knows as identical to a single mind-moment.
In this way, he skillfully enters the bodhi practices,
always diligently cultivating them and never retreating.

All the countless many *kṣetras* throughout the ten directions,
whether they are defiled or whether they are pure,
as well as all their *tathāgatas*—
The bodhisattva is able to distinguish and know them all.

In each successive mind-moment, he clearly sees
all the inconceivable many measureless kalpas.
Thus in them all without exception throughout the three times,
he perfects his cultivation of the bodhisattva practices.

He penetrates the minds of everyone with equal facility,
also equally penetrates all dharmas,
and also does so in this way in all buddha *kṣetras* to the ends of space,
where he completely knows all their most supreme practices.

They develop all the many different varieties of wisdom
with regard to beings as well as to all dharmas.
The spiritual powers of the bodhisattva are also just so.
In this same way, everything he practices is inexhaustibly extensive.

All forms of subtle knowledge and the distinctions in each of them—
The bodhisattva accumulates them all without exception,
thoroughly knowing both their same and differing aspects,
and in this way cultivates the vast practices.

In the countless buddha *kṣetras* throughout the ten directions,
the kinds of beings within them are each countless.
As for the various differences in their rebirth destinies and species,
their abodes, actions, and powers, he is already able to know them all.

All of the Master Guides there are
in the past, the future, and present periods of time—
If one knows these matters and then dedicates them,
then his practice equals that of all those buddhas.

If there are those who are able to cultivate these dedications,
then this is to train in the path practiced by the buddhas
and become bound to acquire the meritorious qualities of all buddhas
as well as the wisdom of all the buddhas.

They become invulnerable to destruction by anyone in the world
and all that they train in becomes successfully accomplished.
They are always able to recollect all buddhas
and always see all those Lamps of the World.

This bodhisattva's supreme practices are measureless.
So too are all the dharmas of his meritorious qualities.
He already abides in the Tathāgata's unexcelled practices
and knows all of all buddhas' powers of sovereign mastery.

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's dedication that is as measureless as the Dharma realm?⁴¹⁷

Sons of the Buddha, having tied his topknot with the silken headband of immaculate purity, this bodhisattva-mahāsattva abides in

the position of a teacher of the Dharma who extensively practices the giving of Dharma, arouses great kindness and compassion, and establishes beings in the resolve to attain bodhi. He always incessantly practices benefiting others. He nourishes his roots of goodness with the resolve to attain bodhi, serves beings as a trainer, and shows beings the path to all-knowledge. Serving beings as a sun of the treasury of Dharma, the light from his roots of goodness everywhere illuminates everyone. His mind is impartial toward all beings. He incessantly cultivates all the wholesome practices. His mind is pure and undefiled and he possesses sovereign mastery in wisdom. He never abandons any of his roots of goodness or any of his works on the path. He serves all beings as a greatly wise caravan leader who everywhere enables them to enter the peaceful and secure path of what is right. He serves all beings as a chief guide who enables them to cultivate all the Dharma practices that produce roots of goodness. And he serves beings as an indestructibly steadfast good spiritual friend who enables their roots of goodness to grow and become completely developed.

Sons of the Buddha, this bodhisattva-mahāsattva takes Dharma giving as foremost and develops all the dharmas of pristine purity. He consolidates the resolve leading to all-knowledge and develops ultimate steadfastness in the power of his especially supreme vows. Developing and increasing them, he becomes endowed with great awesome virtue. He relies on the good spiritual guide with a mind that remains free of any flattery or deception. He reflects upon and contemplates the boundless spheres of cognition related to the gateways to all-knowledge and dedicates these roots of goodness in these ways:

Vowing to become able to cultivate, develop, and increase all the vast and unimpeded spheres of cognition;

Vowing to become able to absorb, retain, and expound upon whichever of the Buddha's right Dharma teachings he hears, even if he only hears so little as a single statement or a single verse;

Vowing to become able to recollect all past, future, and present buddhas throughout all worlds equaling the Dharma realm in their measurelessness and boundlessness, and then, having recollected them, vowing to also cultivate the bodhisattva practices;

Also vowing to be able to use these roots of goodness from mindfulness of the buddhas to then cultivate the bodhisattva practices for the sake of one single being in one world, doing so to the very end of all future kalpas,

[Also vowing that], just as he does so with this one world, so too will he do so in all worlds throughout the Dharma realm and the realms of empty space;

[Also vowing that], just as he does so for this one single being, so too will he do so for all beings;

[Also vowing to be able], by resort to skillful means, to then engage in adornments produced by the great vow to continue this for each and every one of them on through to the exhaustion of all future kalpas while still never raising any thought to ever abandon any buddha or good spiritual guide;

[Also vowing] to always see all buddhas appearing directly before him;

[Also vowing that] there will never be even one single buddha who appears in the world to whom he is unable to draw near; and

[Also] vowing to be able to cultivate and perfectly fulfill the pure practice of the *brahmacarya* praised and proclaimed by all buddhas and bodhisattvas, namely: unbroken *brahmacarya*, *brahmacarya* that is never deficient, *brahmacarya* that is not defiled, *brahmacarya* that remains immaculate, *brahmacarya* that remains faultless, *brahmacarya* that no one could cloak, *brahmacarya* praised by the Buddha, *brahmacarya* having nothing on which it depends, *brahmacarya* that is inapprehensible, *brahmacarya* that increases the bodhisattva's purity, *brahmacarya* as practiced by all buddhas of the three periods of time, *brahmacarya* that is unimpeded, *brahmacarya* that is free of attachments, *brahmacarya* that remains free of contentiousness, *brahmacarya* that is never extinguished, *brahmacarya* that is securely established, *brahmacarya* that is peerless, *brahmacarya* that is immovable, *brahmacarya* that remains free of any disorderly aspects, and *brahmacarya* that remains free of anger.

Sons of the Buddha, if the bodhisattva-mahāsattva is able to cultivate pure *brahmacarya* such as this for himself, he will then be able to do so for the sake of all beings. Thus he enables all beings to become securely established, enables all beings to become awakened, enables all beings to achieve success, enables all beings to become purified, enables all beings to become free of defilement, enables all beings to develop shining illumination, enables all beings to part from defilement by the sense objects, enables all beings to become free of all obscurations, enables all beings to part from all burning afflictions, enables all beings to abandon all the fetters and bonds, enables all beings to forever abandon all forms of evil, and enables all beings to become free of all harm and attain ultimate purity.

Why is this so? If the bodhisattva-mahāsattva himself is unable to attain purity in *brahmacarya*, he cannot enable others to attain purity. If he himself retreats from *brahmacarya*, he cannot enable others to not retreat from it. If he himself fails to maintain *brahmacarya*, he cannot enable others to refrain from failing to maintain it. If he himself abandons *brahmacarya*, he cannot enable others to never abandon it. If he himself becomes indolent in maintaining *brahmacarya*, he cannot enable others to refrain from indolence in maintaining it. If he himself fails to develop resolute faith in *brahmacarya*, he cannot enable others to develop resolute faith in it. If he himself does not peacefully abide in *brahmacarya*, he cannot enable others to peacefully abide in it. If he himself fails to gain realized entry into *brahmacarya*, he cannot enable others to gain realized entry into it. If he himself relinquishes *brahmacarya*, he cannot enable others to never relinquish it. And if he himself becomes scattered and wavers in *brahmacarya*, he cannot enable others to have minds that do not become scattered and waver in it.

And why is this? The bodhisattva-mahāsattva abides in actions free of inverted views, speaks the Dharma free of inverted views, is sincerely truthful in his speech, acts in accordance with his speech, purifies [the actions of] his body, mouth, and mind, abandons all defilements, abides in unimpeded practices, and extinguishes all obstacles.

Having attained a pure mind himself, the bodhisattva-mahāsattva expounds on the mind-purifying dharmas for others. Having cultivated harmonious patience himself and having used roots of goodness to train his own mind, he enables others to develop harmonious patience and use roots of goodness to train their minds. Having abandoned doubt and regret himself, he enables others to forever abandon doubt and regret. Having acquired pure faith himself, he also enables others to acquire indestructible pure faith. And having come to dwell in right Dharma himself, he also enables beings to dwell securely in right Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva then also dedicates the roots of goodness produced from Dharma giving, doing so in these ways:

May I acquire all the endless Dharma gateways of all buddhas and analyze and explain them for all beings everywhere, thereby enabling them all to rejoice and gain complete satisfaction, and may I also vanquish the deviant doctrines of all non-Buddhist paths;

May I be able for the sake of all beings to expound on the ocean of dharmas of all buddhas of the three periods of time, explaining every dharma's arising, every dharma's meaning, every dharma's designations, every dharma's establishment, every dharma's explanations, every dharma's means of revelation, every dharma's gateways, every dharma's means of awakening and entry, every dharma's contemplation, and every dharma's categorical position, and may I acquire everything in the boundless and inexhaustible treasury of Dharma; and

[May I] acquire the fearlessnesses, possess the four types of eloquence, and extensively and endlessly present analytic explanations for beings to the very end of future time, wishing thereby to enable all beings to establish the supreme vows and produce unimpeded eloquence entirely free of errors, wishing thereby to enable all beings to be filled with joyous delight, wishing thereby to enable all beings to perfect the light of all dharmas of purity through adapting to their particular languages while ceaselessly expounding on this for them, and wishing thereby to enable all beings to develop deep faith and joyous delight and dwell in all-knowledge, completely distinguishing all dharmas for them so that they will become free of delusions.

He then reflects in this manner: "For beings' sakes, I should engage in energetically diligent cultivation everywhere in all worlds and thus acquire the measureless body of sovereign mastery that everywhere pervades the Dharma realm, acquire the measurelessly vast mind that everywhere pervades the Dharma realm, possess the measurelessly pure voice commensurate with the Dharma realm, manifest a measureless congregation and site of enlightenment commensurate with the Dharma realm, cultivate measureless bodhisattva works commensurate with the Dharma realm, acquire a measureless bodhisattva abode commensurate with the Dharma realm, realize measureless bodhisattva equanimity commensurate with the Dharma realm, train in measureless bodhisattva dharmas commensurate with the Dharma realm, abide in measureless bodhisattva practices commensurate with the Dharma realm, and enter measureless bodhisattva dedications commensurate with the Dharma realm."

These are the bodhisattva-mahāsattva's dedications of all these roots of goodness which he makes to enable all beings to succeed in acquiring all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways, namely: wishing to see countless

buddhas commensurate with the Dharma realm, wishing to train countless beings commensurate with the Dharma realm, wishing to support and sustain countless buddha *kṣetras* commensurate with the Dharma realm, wishing to realize countless types of bodhisattva knowledge commensurate with the Dharma realm, wishing to acquire countless fearlessnesses commensurate with the Dharma realm,⁴¹⁸ wishing to perfect countless bodhisattva *dhāraṇī* formulae commensurate with the Dharma realm, wishing to acquire countless inconceivable bodhisattva abodes commensurate with the Dharma realm, wishing to possess countless meritorious qualities commensurate with the Dharma realm, and wishing to fulfill countless roots of goodness from benefiting beings commensurate with the Dharma realm.

He also wishes: “By these roots of goodness, may I be enabled to acquire commensurate merit, commensurate wisdom, commensurate powers, commensurate fearlessnesses, commensurate purity, commensurate sovereign mastery, commensurate right enlightenment, commensurate Dharma teaching, commensurate meaning, commensurate decisiveness, and commensurate spiritual superknowledges, achieving complete fulfillment of all dharmas such as these. Then, just as I achieve this, so too may all beings also achieve this in a manner no different than I do.”

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways:

Just as the Dharma realm is measureless, may this dedication of roots of goodness also be so, enabling the wisdom acquired to never be measurable;

Just as the Dharma realm is boundless, may this dedication of roots of goodness also be so, enabling the buddhas seen to be boundlessly many;

Just as the Dharma realm is limitless, may this dedication of roots of goodness also be so, enabling the buddha *kṣetras* visited to be limitlessly many;

Just as the Dharma realm is borderless, may this dedication of roots of goodness also be so, enabling the cultivation of bodhisattva practices in all worlds to be borderless;

Just as the Dharma realm is never interrupted, may this dedication of roots of goodness also be so, enabling the abiding in all-knowledge to never be cut short;

Just as the Dharma realm is of a singular nature, may this dedication of roots of goodness also be so, enabling all beings to become identically possessed of the same single wise nature;

Just as the Dharma realm has the essential nature of purity, may this dedication of roots of goodness also be so, enabling all beings to acquire ultimate purity;

Just as the Dharma realm is adaptive, may this dedication of roots of goodness also be so, enabling all beings to accord with the conduct and vows of Samantabhadra;

Just as the Dharma realm is possessed of adornments, may this dedication of roots of goodness also be so, enabling all beings to become adorned with the conduct of Samantabhadra; and

Just as the Dharma realm is invulnerable to failure, may this dedication of roots of goodness also be so, enabling all bodhisattvas to never fail to maintain their pure practices.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness in these ways:

By these roots of goodness, may I serve all buddhas and bodhisattvas and gladden them all;

By these roots of goodness, may I quickly succeed in gaining entry into the nature of all-knowledge;

By these roots of goodness, may I pervade all places, cultivating all-knowledge;

By these roots of goodness, may I enable all beings to always go and pay their respects to all buddhas;

By these roots of goodness, may I enable all beings to always see all buddhas and be able to do the works of the Buddha;

By these roots of goodness, may I enable all beings to constantly succeed in seeing the Buddha and refrain from becoming neglectful of the Buddha's work;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha with a joyous and pure mind from which they never retreat;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha with a mind that skillfully attains complete understanding;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and refraining from developing attachments;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and gaining complete and unimpeded comprehension;

By these roots of goodness, may I enable all beings to always succeed in seeing the Buddha and perfecting Samantabhadra's conduct;

By these roots of goodness, may I enable all beings to always see all buddhas appear directly before them and never leave them for even a moment;

By these roots of goodness, may I enable all beings to always see all buddhas and develop all the measureless powers of the bodhisattva; and

By these roots of goodness, may I enable all beings to always see all buddhas and never forget any dharmas.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways: By dedicating them in accordance with the non-arising nature of the Dharma realm; by dedicating them in accordance with the fundamental nature of the Dharma realm; by dedicating them in accordance with the essential nature of the Dharma realm; by dedicating them in accordance with the non-dependent nature of the Dharma realm; by dedicating them in accordance with the never-forgotten nature of the Dharma realm; by dedicating them in accordance with the emptiness and absence of [any inherently existent] nature of the Dharma realm; by dedicating them in accordance with the quiescent nature of the Dharma realm; by dedicating them in accordance with the placeless nature of the Dharma realm; by dedicating them in accordance with the unmoving nature of the Dharma realm; and by dedicating them in accordance with the undifferentiated nature of the Dharma realm.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all the proclamations and awakenings produced by his Dharma giving and also dedicates all roots of goodness produced by this, doing so in these ways:

May all beings become bodhisattva Dharma masters always regarded with protective mindfulness by all buddhas;

May all beings become unexcelled Dharma masters whose skillful means establish all beings in all-knowledge;

May all beings become indomitably eloquent Dharma masters whose abilities in responding to challenging questions cannot be exhausted by anyone;

May all beings become unimpeded Dharma masters who acquire the unimpeded light of all dharmas;

May all beings become Dharma masters who are treasures of wisdom able to skillfully explain all dharmas of the Buddha;

May all beings become Dharma masters under all *tathāgatas* who are possessed of sovereign mastery and who are well able to analyze the Tathāgata's wisdom;

- May all beings become Dharma masters with the eye of suchness who explain Dharma in accordance with reality without relying on the aid of instruction provided by others;
- May all beings become Dharma masters who hold in memory all dharmas of the Buddha, who expound on it in accordance with its principles, and who do not contradict the meaning of its statements;
- May all beings become Dharma masters who cultivate the path of signlessness even as they adorn themselves with all the marvelous signs, emanate measureless light, and skillfully penetrate all dharmas;
- May all beings become Dharma masters possessed of an immense body that pervades all lands, spreads forth the great Dharma clouds, and rains down the Dharma of all buddhas;
- May all beings become Dharma masters who protect the treasury of Dharma, erect the banner of invincibility, protect the Dharma of all buddhas, and prevent the ocean of right Dharma from diminishing;
- May all beings become Dharma masters who serve as the sun of all dharmas, acquire the Buddha's eloquence, and skillfully teach all dharmas;
- May all beings become Dharma masters possessed of a sublime voice and skillful means with which they skillfully teach the boundless treasury of the Dharma realm;
- May all beings become Dharma masters who have reached the far shore of perfection in the Dharma and use wisdom and spiritual superknowledges to open the treasury of right Dharma;
- May all beings become Dharma masters who securely abide in right Dharma and expound on the Tathāgata's ultimate wisdom;
- May all beings become Dharma masters who completely comprehend all dharmas and are able to discourse on the measureless and endless meritorious qualities;
- May all beings become Dharma masters who do not deceive those in the world and who are able to use skillful means to enable them to penetrate ultimate reality;
- May all beings become Dharma masters who demolish all the hordes of Māra and are well able to remain aware of all the works of the *māras*;
- May all beings become Dharma masters under the protection of all buddhas who abandon states of mind accepting the existence of a self or possessions of a self; and

May all beings become Dharma masters who bring peace and security to the entire world and perfect the power of the bodhisattva's vows to teach the Dharma.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways: He does not dedicate them because of attachment to works; does not dedicate them because of attachment to karmic rewards; does not dedicate them because of attachment to mental factors; does not dedicate them because of attachment to dharmas; does not dedicate them because of attachment to phenomena; does not dedicate them because of attachment to causal factors; does not dedicate them because of attachment to the sound of the spoken language; does not dedicate them because of attachment to names, phrases, or syllables;⁴¹⁹ does not dedicate them because of attachment to dedications; and does not dedicate them because of attachment to benefiting beings.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates roots of goodness in these ways: he does not dedicate them because of fond attachment to physical spheres of experience; does not dedicate them because of fond attachment to spheres of experience consisting of sounds, smells, tastes, touchables, or dharmas [as objects of mind]; does not dedicate them because he seeks to be reborn in the heavens; does not dedicate them because he seeks pleasures; does not dedicate them because of attachment to objects of desire; does not dedicate them because he seeks to attract a following; does not dedicate them because he seeks sovereignty; does not dedicate them because he seeks the pleasures of existence in *samsāra*; does not dedicate them because he is attached to *samsāra*; does not dedicate them because he delights in any of the realms of existence; does not dedicate them because he seeks the bliss of unification;⁴²⁰ does not dedicate them because he seeks enjoyable places; does not dedicate them because he nurtures thoughts of injuring others; does not dedicate them in ways that damage his roots of goodness;⁴²¹ does not dedicate them for the sake of relying on the three realms of existence; does not dedicate them because he is attached to any of the *dhyānas*, liberations, or samādhis; and does not dedicate them in order to dwell in the vehicles of śrāvaka disciples or *pratyekabuddhas*.

He only dedicates them to teaching and training all beings; only dedicates them to reaching the complete fulfillment of the wisdom of all-knowledge; only dedicates them to acquiring unimpeded wisdom; only dedicates them to acquiring unimpeded and pure roots of goodness; only dedicates them to enabling the transcendence of *samsāra* and the realization of great wisdom; only dedicates them

to enabling the great resolve to attain bodhi to become as indestructible as vajra; only dedicates them to perfecting the Dharma by which one is ultimately deathless; only dedicates them to adorning the lineage of the Buddha with measureless adornments while revealing the sovereign mastery of all-knowledge; only dedicates them to seeking clear understanding of all bodhisattva dharmas, great spiritual superknowledges, and wisdom; only dedicates them in order to perfectly and irreversibly practice the practices of Samantabhadra in all buddha *kṣetras* throughout the Dharma realm and the realms of empty space while also donning the armor of steadfast great vows and enabling all beings to dwell on the ground of Samantabhadra; and only dedicates them to always and incessantly liberating beings until the end of all kalpas of the future while constantly and uninterruptedly revealing the unobstructed light of the ground of all-knowledge.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates those roots of goodness, he performs his dedications with states of mind such as these: he performs these dedications with a mind that is commensurate with its fundamental nature, performs these dedications with a mind that is commensurate with the nature of dharmas, performs these dedications with a mind that is commensurate with the measurelessness of all beings, performs these dedications with a mind that is synonymous with noncontentiousness, performs these dedications with a mind that is identical to the inherent nature in its non-arising, performs these dedications with a mind that is free of confusion in its knowledge of dharmas, performs these dedications with a mind that equally penetrates all three periods of time, performs these dedications with a mind that produces the lineage of all buddhas of the three periods of time, performs these dedications with a mind that acquires spiritual superknowledges which are never lost, and performs these dedications with a mind that produces the practices leading to all-knowledge.

He also performs these dedications to enable all beings to forever abandon all existences in the hells; performs these dedications to enable all beings to refrain from entering the rebirth destiny of the animals; performs these dedications to enable all beings to refrain from going into the regions ruled by King Yama; performs these dedications to enable all beings to extinguish all path-obstructing dharmas; performs these dedications to enable all beings to fulfill all roots of goodness; performs these dedications to enable all beings to turn the Dharma wheel in accordance with the right time and thereby gladden everyone; performs these dedications to enable all

beings to enter the sphere of the ten powers; performs these dedications to enable all beings to fulfill the bodhisattva's boundless pure Dharma vows; performs these dedications to enable all beings to follow the teachings of all their good spiritual guides and thus become fully complete vessels of the resolve to attain bodhi; performs these dedications to enable all beings to absorb, retain, and cultivate the extremely profound dharmas of the Buddha and acquire the wisdom light of all buddhas; performs these dedications to enable all beings to cultivate the unimpeded practice of all bodhisattvas so that they always appear before them; performs these dedications to enable all beings to always see all buddhas appear before them; performs these dedications to enable all beings to have the pure Dharma light always appear before them; performs these dedications to enable all beings to have the fearless and great bodhi resolve always appear before them; performs these dedications to enable all beings to have the bodhisattva's inconceivable wisdom always appear before them; performs these dedications to enable all beings to everywhere rescue and protect beings and enable the pure mind of great compassion to always appear before them; performs these dedications to enable all beings to use an ineffable-ineffable number of supremely marvelous adornments to adorn all buddha *kṣetras*; performs these dedications to enable all beings to vanquish all the many *māras* and do away with their fighting, their snares, and their works; performs these dedications to enable all beings to independently cultivate the bodhisattva practices in all buddha *kṣetras*; and performs these dedications to enable all beings to arouse the resolve to gain the knowledge of all modes and enter the vast gateways of all dharmas of the Buddha.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates these roots of goodness to pure right mindfulness; dedicates them to certain wisdom; dedicates them to exhaustively knowing all buddha dharmas and skillful means; dedicates them to perfecting measureless and unimpeded wisdom; dedicates them with the wish to fulfill pure and especially supreme aspirations; dedicates them to abiding in great kindness for the sake of all beings, abiding in great compassion for the sake of all beings; dedicates them to abiding in great sympathetic joy for the sake of all beings; dedicates them to abiding in great equanimity for the sake of all beings; dedicates them to forever abandoning the twofold attachment⁴²² and dwelling in supreme roots of goodness; dedicates them to reflecting upon, contemplating, analyzing, and expounding upon all the dharmas of conditioned arising; dedicates them to erecting the banner of great

courage; dedicates them to erecting the banner and treasury of invincibility; dedicates them to vanquishing all the demon hordes; dedicates them to acquiring the mind that is pure and unimpeded in all dharmas; dedicates them to irreversibility in cultivating all the bodhisattva practices; dedicates them to acquiring the mind that delights in seeking the most supreme dharmas; dedicates them to acquiring the mind that delights in seeking all the dharmas of the meritorious qualities, sovereign mastery in purity, and the wisdom of all-knowledge; dedicates them to fulfilling all vows, doing away with all contentiousness, acquiring the buddhas' dharmas of sovereign mastery and purity, and turning the irreversible wheel of Dharma for all beings; dedicates them to acquiring the wisdom sun of the Tathāgata's most especially supreme Dharma that, adorned with a hundred thousand light rays, everywhere illuminates all beings throughout the Dharma realm; dedicates them wishing to train all beings by adapting to whatever pleases them, always causing them to feel satisfied, never relinquishing his original vows even to the very end of future time, listening to right Dharma, cultivating the great practices, acquiring pure wisdom and the light of stainless purity, cutting off all arrogance, melting away all the afflictions, rending the net of desires, dispelling the darkness of ignorance, and perfecting the undefiled and unimpeded dharmas; and dedicates them for the sake of all beings to always, irreversibly, and diligently cultivating the practices leading to all-knowledge, doing so even for *asamkhyeya* kalpas, thereby enabling each of them to attain unimpeded and marvelous wisdom and incessantly manifest the masterful spiritual superknowledges of all buddhas.

Sons of the Buddha, when the bodhisattva-mahāsattva dedicates all roots of goodness in these ways, he should not cherish any covetous attachment for the three realms of existence or the objects of the five kinds of desire. And why is this? The bodhisattva-mahāsattva should dedicate roots of goodness from the absence of greed, should dedicate roots of goodness from the absence of hatred, should dedicate roots of goodness from the absence of delusion, should dedicate roots of goodness from non-harming, should dedicate roots of goodness from abandoning pride, should dedicate roots of goodness from refraining from flattery, should dedicate roots of goodness from straightforwardness of character, should dedicate roots of goodness from energetic diligence, and should dedicate roots of goodness from cultivation.

Sons of the Buddha, when the bodhisattva-mahāsattva makes dedications in these ways, he acquires a mind of pure faith, delights

in and patiently takes on the bodhisattva practices, cultivates the pure path of the great bodhisattva, becomes endowed with the lineage of the Buddha, acquires the wisdom of the Buddha, relinquishes all forms of evil, abandons the works of the many demons, draws near to the good spiritual guide, succeeds in fulfilling his own great vows, and invites beings to join in establishing great charitable assemblies.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness from Dharma giving in these ways: to acquire a pure and marvelous voice, to acquire a gentle voice, to acquire a voice like a celestial drum, to acquire countless inconceivable voices, to acquire a dearly pleasing voice, to acquire a pure voice, to acquire a voice that pervades all buddha *kṣetras*, to acquire a voice adorned with hundreds of thousands of *nayutas* of ineffables of meritorious qualities, to acquire a high and far-reaching voice, to acquire a vast voice, to acquire a voice that extinguishes all scatteredness and confusion, to acquire a voice that fills the Dharma realm, to acquire a voice that contains within it the languages of all beings, to acquire the knowledge of the sounds of all pure languages, to acquire the knowledge of the sounds of countless languages, to acquire the knowledge of the freest sound that enters all voices, to acquire a voice with all kinds of pure adornments, to acquire a voice that no one in the world ever tires of hearing, to acquire a voice that is ultimately untethered to any world, to acquire a joyous voice, to acquire the sound of the Buddha's pure speech, to acquire the voice that speaks all dharmas of the Buddha, abandons the obscurations of delusion, and is universally renowned, to acquire the voice adorned with *dhāraṇīs* that enables all beings to acquire all dharmas, to acquire the voice that expounds on all the countless kinds of dharmas, to acquire the voice that everywhere reaches the countless congregations and sites of enlightenment throughout the Dharma realm, to acquire the voice that comprehensively includes and retains the vajra statements of the inconceivable Dharma, to acquire the voice that explains all dharmas, to acquire the voice that is able to expound on the ineffable number of distinctions among the words and statements in the treasury of wisdom, to acquire the voice that remains free of attachments in incessantly expounding on all dharmas, to acquire the voice that brightly illuminates all dharmas, to acquire the voice that can enable everyone in the world to attain ultimate purity and reach all-knowledge, to acquire the voice that comprehensively includes the meanings of all statements of Dharma, to acquire the voice of unimpeded sovereign mastery

protected and supported by spiritual powers, and to acquire the voice of the wisdom that has reached the far shore of perfection in all worlds.

He also uses these roots of goodness to enable all beings to acquire the voice that is not inferior, to acquire the fearless voice, to acquire the voice free of defiled attachment, to acquire the voice that gladdens the congregations at all sites of enlightenment, to acquire the voice that accords with whatever is beautiful and sublime, to acquire the voice that skillfully expounds on all dharmas of the Buddha, to acquire the voice that severs the doubting thoughts of all beings and enables them all to become awakened, to acquire the voice of perfect eloquence, and to acquire the voice that everywhere awakens all beings from their long night of slumber.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness in these ways:

May all beings acquire the pure Dharma body that is free of the many kinds of transgressions;

May all beings acquire the pure and marvelous meritorious qualities that are free of the many kinds of transgressions;

May all beings acquire the pure and marvelous signs that are free of the many kinds of transgressions;

May all beings acquire the pure karmic fruits that are free of the many kinds of transgressions;

May all beings acquire the pure mind of all-knowledge that is free of the many kinds of transgressions;

May all beings acquire the measureless pure resolve to attain bodhi that is free of the many kinds of transgressions;

May all beings acquire the pure skillful means completely cognizant of all faculties that are free of the many kinds of transgressions;

May all beings acquire the pure resolute faith that is free of the many kinds of transgressions;

May all beings acquire the pure and diligent cultivation of the unimpeded conduct and vows that is free of the many kinds of transgressions; and

May all beings acquire the pure right mindfulness, wisdom, and eloquence that are free of the many kinds of transgressions.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates all roots of goodness for the sake of all beings:

Wishing that they will acquire all the different kinds of pure and marvelous bodies, namely: the light body, the body that

is detached from the turbidities, the undefiled body, the pure body, the ultimately pure body, the body that is detached from the sense objects, the body that has achieved the ultimate detachment from the sense objects, the body that has abandoned defilement, the body that is dearly pleasing, and the body that is free of obstacles;

Wishing to manifest the appearance of performing all kinds of works in all worlds, to manifest the appearance of presenting discourses in all worlds, and to manifest the appearance of becoming established in all palaces, appearing there in the same way as the reflections in an immaculately bright mirror which spontaneously displays all the different kinds of physical forms; and

Wishing to reveal to all beings the great bodhi practices, to reveal to all beings the extremely profound and marvelous Dharma, to reveal to all beings the many different kinds of meritorious qualities, to reveal to all beings the path of cultivation, to reveal to all beings the practices by which success is achieved, to reveal to all beings the conduct and vows of the bodhisattva, to reveal to all beings the Buddha's appearance in the world in each single world and in all worlds, to reveal to all beings all buddhas' spiritual superknowledges and transformations, to reveal to all beings all bodhisattvas' inconceivable liberations and awe-inspiring powers, and to reveal to all beings the complete fulfillment of the conduct and vows of Samantabhadra and the nature of all-knowledge.

The bodhisattva-mahāsattva uses sublime and pure bodies such as these as skillful means to gather in all beings and enable them all to perfect the body possessed of the pure meritorious qualities and all-knowledge.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates the roots of goodness produced by Dharma giving, doing so in these ways:

Wishing that his bodies will accord with and dwell within all worlds, cultivating the bodhisattva practices;

Wishing that, of the beings who see them, none will have done so in vain, for they will arouse and become forever irreversible in the resolve to attain bodhi;

Wishing that they will accord with ultimate reality and not waver in the slightest;

Wishing that they will tirelessly abide in the bodhisattva path in all worlds to the very end of all future kalpas;

Wishing that their great compassion will be impartial and universal, with a capacity commensurate with the Dharma realm; Wishing that they will know the faculties of beings and always tirelessly teach the Dharma in accordance with the right time; Wishing that their minds will always abide in right mindfulness of their good spiritual guides, never departing from it for even a *kṣaya*;

Wishing that all buddhas will always appear before them and their minds will always abide in right mindfulness of them, never even briefly neglecting this;

Wishing that they will cultivate all roots of goodness without any falseness;

Wishing that they will establish all beings in [the path to] all-knowledge and enable them to remain irreversible;

Wishing that they will possess the light of all dharmas of the Buddha; and

Wishing that they will hold up the great Dharma clouds, receive the great Dharma rain, and cultivate the bodhisattva practices in which they enter among all beings, enter all buddha *kṣetras*, penetrate all dharmas, enter all three periods of time, penetrate the knowledge of all beings' karmic retributions, penetrate the knowledge of all bodhisattvas' skillful means, penetrate the knowledge of all bodhisattvas' taking birth, penetrate the knowledge of all bodhisattvas pure spheres of action, penetrate the knowledge of all bodhisattvas' masterful spiritual superknowledges, enter all the boundless Dharma realms, and become securely established therein in cultivating the bodhisattva practices.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates the roots of goodness he has cultivated through Dharma giving, doing so in these ways:

Wishing that all buddha *kṣetras* will become purified;

Wishing that they will be adorned with an ineffable-ineffable number of adornments;

Wishing that every one of those buddha *kṣetras* will become as vast as the Dharma realm, entirely good, unimpeded, and radiant with pure light;

Wishing that all the buddhas within them will manifest the realization of right enlightenment;

Wishing that the pure realms within a single buddha *kṣetra* will all be able to display all buddha *kṣetras*;

Wishing that, just as this is so with a single buddha *kṣetra*, so too will this also be true of all buddha *kṣetras*; and

Wishing that every one of those *kṣetras* will be adorned with countless and boundlessly many adornments as voluminous as the Dharma realm which are made of pure and marvelous jewels, namely: *asamkhyeyas* of pristine jeweled thrones spread with many jeweled robes; *asamkhyeyas* of jeweled curtains hung with jeweled nets; *asamkhyeyas* of jeweled canopies in which all kinds of marvelous jewels gleam with mutually reflected penetrating radiance; *asamkhyeyas* of jeweled clouds everywhere raining the many kinds of jewels; *asamkhyeyas* of pervasively present pure jeweled flowers; *asamkhyeyas* of railings composed of the many kinds of jewels supported by exquisitely adorned balusters; *asamkhyeyas* of jeweled bells that always emanate the sublime voices of all buddhas, circulating their sounds all around the Dharma realm; *asamkhyeyas* of jeweled lotus flowers in all different kinds of precious colors, blooming with glorious radiance; *asamkhyeyas* of jeweled trees surrounding in rows with blossoms and fruits made of countless exquisite gems; *asamkhyeyas* of jeweled palaces in which countless bodhisattvas dwell; *asamkhyeyas* of jeweled towers that, wide and spacious, tall and magnificent, extend off into the distance; *asamkhyeyas* of jeweled ramparts composed of immense jewels and marvelously fine in their adornments; *asamkhyeyas* of jeweled gateways draped all around with marvelous strands of precious jewels; *asamkhyeyas* of jeweled windows with immaculate adornments composed of inconceivably many marvelous gems; and *asamkhyeyas* of jeweled *tāla* palm trees shaped like crescent moons and composed of the many kinds of jewels.

Among all phenomena such as these decorated with such adornments, set with the many kinds of jewels, immaculately pure and inconceivable, there are none that do not arise from the Tathāgata's roots of goodness. All of these are replete with adornments created from countless treasures of jewels. In addition to these, there are also: *asamkhyeyas* of jeweled rivers streaming forth all the dharmas of pure goodness; *asamkhyeyas* of jeweled seas filled with the waters of Dharma; *asamkhyeyas* of jeweled *pūḍarīka* flowers always emanating the sounds of the marvelous *pūḍarīka* flower of the Dharma; *asamkhyeyas* of jeweled Sumeru Mountains, kings of the mountains of wisdom and symbols of outstanding purity; *asamkhyeyas* of marvelous octagonal gems strung together with jeweled thread into incomparably immaculate adornments; *asamkhyeyas* of jewels radiant with pure light, always emanating the light of unimpeded great wisdom and everywhere illuminating the Dharma realm; *asamkhyeyas* of jeweled bells and chimes alternating in their

striking and ringing forth marvelous sounds; *asamkhyeyas* of pure jewels completely filled with all the bodhisattva jewels; *asamkhyeyas* of jeweled silk streamers draping down in place after place, their colorful designs immaculately radiant; *asamkhyeyas* of marvelously jeweled banners decorated with half-moons made of precious gems; *asamkhyeyas* of jeweled pennants, all of them able to rain down countless other jeweled pennants; *asamkhyeyas* of jeweled sashes hanging down in space, displaying especially marvelous adornments; *asamkhyeyas* of jeweled coverlets able to produce all kinds of different subtly pleasant physical sensations; *asamkhyeyas* of marvelous jewel whirlpools⁴²³ showing [images from] the bodhisattva's eye of all-knowledge; *asamkhyeyas* of jeweled necklaces in which every one of the jeweled necklaces displays a hundred thousand supremely marvelous bodhisattva adornments; *asamkhyeyas* of jeweled palaces far superior to any other in their peerless marvelousness; *asamkhyeyas* of jeweled adornments embellished with vajra and *mani* jewels; *asamkhyeyas* of many different kinds of marvelous jewel adornments always displaying all kinds of pure and exquisite colors; *asamkhyeyas* of pure jewels in extraordinary shapes and exotic colors of brightly penetrating reflected radiance; *asamkhyeyas* of jeweled mountains forming completely encircling surrounding walls resplendent in their unimpeded purity; *asamkhyeyas* of kinds of precious incense, the fragrance of which everywhere permeates all worlds; *asamkhyeyas* of jeweled transformationally created phenomena in which every one of those transformations pervades the entire Dharma realm; and *asamkhyeyas* of jewel light rays in which every light ray displays all kinds of light.

There are also *asamkhyeyas* of jewel light rays and the light of pure wisdom that completely illuminates all dharmas. There are also *asamkhyeyas* of unimpeded jewel light rays in which every light ray pervades the Dharma realm. And there are: *asamkhyeyas* of jeweled places, all of which are filled with all kinds of jewels; *asamkhyeyas* of jewel treasures in which there are revealed all the jewels in the treasury of right Dharma; *asamkhyeyas* of jeweled banners bearing insignias emblematic of the Tathāgata are raised high and stretch off into the distance; *asamkhyeyas* of precious worthies and images of greatly wise worthies, perfectly complete in their purity; *asamkhyeyas* of jewel-adorned parks producing the bliss of the bodhisattvas' samādhis; *asamkhyeyas* of precious sounds and sounds of the Tathāgata's sublime voice which everywhere manifest throughout the world; *asamkhyeyas* of jeweled forms, every one of which emanates countless rays of light of the sublime Dharma;

asamkhyeyas of jeweled signs, every one of which transcends the many other kinds of signs; *asamkhyeyas* of representations of the awe-inspiring deportment causing all who see them to be filled with the bodhisattva's joy and bliss; *asamkhyeyas* of accumulations of jewels causing all who see them to produce the accumulation of jewels of wisdom; *asamkhyeyas* of jeweled peaceful abodes causing all who see them to develop the precious mind of wholesome abiding; *asamkhyeyas* of jeweled robes causing those who don them to develop the peerless samādhis of all bodhisattvas; *asamkhyeyas* of jeweled *kaṣāya* robes causing those who don them to arouse the initial resolve and then acquire the *dhāraṇī* gateway of skillful vision; *asamkhyeyas* of precious cultivation practices causing those who see them to realize all jewels are the fruits of actions that are definitely pure; *asamkhyeyas* of precious unimpeded knowledge and vision causing all who witness them to acquire the pure Dharma eye with which one completely understands all things; *asamkhyeyas* of treasures of jewel light causing all who see them to develop a treasury of great wisdom; *asamkhyeyas* of jeweled thrones on which buddhas sit, roaring the great lion's roar; and *asamkhyeyas* of jeweled lamps always emanating the light of pure wisdom.

There are *asamkhyeyas* of jeweled *tāla* palm trees in orderly rows wound all around with strands of jewels, immaculately adorned. Those trees also have: *asamkhyeyas* of jeweled trunks shooting up from their bases, straight, round and immaculate; *asamkhyeyas* of jeweled branches, densely adorned with the many different kinds of gems and crowded with inconceivable birds who roost among them, always singing marvelous songs spreading the sounds of right Dharma; *asamkhyeyas* of jeweled leaves everywhere emanating the light of great wisdom; *asamkhyeyas* of jeweled flowers on every one of which countless bodhisattvas sit in the lotus posture as they roam everywhere throughout the Dharma realm; and *asamkhyeyas* of jeweled fruits enabling all who see them to become irreversibly bound to acquire the fruits of the wisdom of all-knowledge.

There are: *asamkhyeyas* of jeweled villages enabling all who see them to abandon the dharmas of the worldly village; *asamkhyeyas* of jeweled cities filled with beings free of all the obstacles; *asamkhyeyas* of jeweled palaces inhabited by kings who possess the bodhisattva's *nārāyaṇa* body, steadfastly courageous, dressed in the armor of the Dharma, and endowed with the irreversible resolve; *asamkhyeyas* of jeweled dwellings enabling all who enter them to do away with the mind affectionately attached to the household; *asamkhyeyas* of jeweled robes enabling all who don them to fully understand

nonattachment; *asamkhyeyas* of jeweled palaces filled with bodhisattvas who have abandoned the life of the householder; *asamkhyeyas* of jeweled precious objects causing measureless happiness in all who see them; *asamkhyeyas* of jeweled wheels emanating the light of inconceivable wisdom and turning the irreversible wheel of Dharma; *asamkhyeyas* of jeweled *bhadra* trees graced with the pristine adornments of Indra's net; *asamkhyeyas* of jeweled grounds inlaid with adornments created from inconceivably many jewels; *asamkhyeyas* of jeweled wind instruments whose clear and fresh musical sounds fill the Dharma realm; *asamkhyeyas* of jeweled drums creating marvelous rhythmic harmonies which resound incessantly to the very end of the kalpa; *asamkhyeyas* of precious beings able to gather and preserve all of the jewels of the unexcelled Dharma; *asamkhyeyas* of jeweled bodies completely endowed with the marvelous jewels of countless meritorious qualities; *asamkhyeyas* of precious mouths always sending forth the sound of all the jewels of the sublime Dharma; *asamkhyeyas* of precious minds completely endowed with the jewels of pure intentions, great wisdom, and vows; *asamkhyeyas* of instances of precious mindfulness severing all delusion and ultimately solidifying the jewel of all-knowledge; *asamkhyeyas* of instances of precious clarity maintaining the recitation of all buddhas' Dharma jewels; *asamkhyeyas* of types of precious intelligence certain in their complete understanding of all buddhas' treasury of Dharma; *asamkhyeyas* of types of precious cognition that succeed in acquiring the great and perfectly fulfilled jewel of all-knowledge; *asamkhyeyas* of precious eyes that are unimpeded in discernment of the jewels of the ten powers; *asamkhyeyas* of precious ears purified and unimpeded in their hearing of the countless sounds throughout the Dharma realm; *asamkhyeyas* of precious noses that always smell and follow pure and precious fragrances; *asamkhyeyas* of precious tongues that are able to discourse on the ways of speaking in all languages; *asamkhyeyas* of precious bodies that are unimpeded in roaming everywhere throughout the ten directions; *asamkhyeyas* of precious mind faculties that always diligently cultivate the conduct and vows of Samantabhadra; *asamkhyeyas* of precious sounds, the pure and sublime sounds of which reach throughout all realms of the ten directions; *asamkhyeyas* of precious physical deeds that in all their endeavors take wisdom as foremost; *asamkhyeyas* of precious verbal deeds that always speak of cultivating the jewel of unimpeded wisdom; and *asamkhyeyas* of precious mental deeds that acquire the ultimate and perfectly fulfilled jewel of unimpeded and vast wisdom.

Sons of the Buddha, the bodhisattva-mahāsattva also wishes that there may be countlessly, boundlessly, and ineffably many great bodhisattvas, all of whom have completely perfected pure wisdom, completely filling up a single spot the size of the area within the tip of a single hair in a single place, in a single region, and in a single buddha *kṣetra* among all buddha *kṣetras*, and also wishes that, just as this may be true for a single spot the size of a single hair tip in a single place, in a single region, in a single buddha *kṣetra*, so too does he also wish that this may also be just so in each and every spot the size of a single hair tip in each and every place, in each and every region, in each and every single buddha *kṣetra* everywhere throughout empty space and the entire Dharma realm.

This is the bodhisattva-mahāsattva's dedication of roots of goodness wishing to everywhere adorn all buddha lands so that they are all adorned with many different kinds of marvelous jewels. And just as he does this with his dedications to produce jewel adornments, in the same way as extensively described here, he also makes dedications such as these to create incense adornments, flower adornments, garland adornments, perfume adornments, burning incense adornments, powdered incense adornments, adornments with robes, adornments with canopies, adornments with banners, adornments with pennants, adornments with *mani* jewels, and so forth, continuing on beyond this another hundredfold. In each case, if extensively described, they are just as with his dedications to produce these jewel adornments.

Sons of the Buddha, the bodhisattva-mahāsattva dedicates the roots of goodness accumulated by Dharma giving and other such deeds, dedicating them to nurturing all kinds of roots of goodness; dedicating them to purifying all buddha *kṣetras*; dedicating them to ripening all beings; dedicating them to enabling all beings to purify their minds and become unshakable; dedicating them to enabling all beings to penetrate the extremely profound Dharma of the Buddha; dedicating them to enabling all beings to acquire unsurpassably pure meritorious qualities; dedicating them to enabling all beings to acquire the indestructible power of pure merit; dedicating them to enabling all beings to acquire the inexhaustible power of wisdom to liberate beings and enable them to enter the Dharma of the Buddha; dedicating them to enabling all beings to acquire equanimity and a measureless capacity for pure speech; dedicating them to enabling all beings to acquire equally unimpeded vision and perfect wisdom that equally extend to the end of empty space and throughout the Dharma realm; dedicating them to enabling all beings to

acquire purified recollection by which they may know all worlds in the kalpas of the past; dedicating them to enabling all beings to acquire the unimpeded great wisdom by which they are all able to understand with certainty the treasury of all dharmas; dedicating them to enabling all beings to acquire the unlimited great bodhi that is unimpeded in reaching everywhere throughout the Dharma realm; dedicating them to enabling all beings to acquire the roots of goodness from equanimity, nondiscrimination, and the recognition of others as substantially identical to oneself;⁴²⁴ dedicating them to enabling all beings to acquire pure physical, verbal, and mental karma fully adorned with all the meritorious qualities; dedicating them to enabling all beings to acquire practices identical to those of Samantabhadra; dedicating them to enabling all beings to enter all the substantially identical pure buddha *kṣetras*; dedicating them to enabling all beings to contemplate all-knowledge and progress into its complete fulfillment; dedicating them to enabling all beings to acquire roots of goodness from impartiality; dedicating them to enabling all beings to develop the equanimous and nondiscriminating profound mind and then sequentially proceed to the complete fulfillment of all-knowledge; dedicating them to enabling all beings to become securely established in all the dharmas of pristine purity; dedicating them to enabling all beings to realize all-knowledge in but a single mind-moment, thus reaching the ultimate; and dedicating them to enabling all beings to achieve the complete fulfillment of the pure path to all-knowledge.

Sons of the Buddha, after the bodhisattva-mahāsattva has dedicated all his roots of goodness for all beings in these ways, he also: dedicates these roots of goodness wishing to everywhere completely fulfill the power to expound on all the dharmas of pure practice; dedicates them wishing to perfect the awesome power of the pure practices and acquire an ineffable-ineffable number of Dharma oceans; dedicates them wishing in every Dharma ocean to possess measureless pure wisdom light as vast as the Dharma realm; dedicates them wishing to explain and expound on all dharmas' different statements and meanings; dedicates them wishing to perfect boundlessly vast samādhis of the light of all dharmas; dedicates them wishing to accord with the eloquence of all buddhas of the three periods of time; dedicates them wishing to perfect the body of sovereign mastery of all buddhas of the past, future, and present; dedicates them to revering the delightful and unimpeded Dharma of all buddhas; dedicates them to fulfilling the mind of great compassion and becoming forever irreversible in rescuing and

protecting all beings; dedicates them wishing to perfect the unimpeded knowledge of inconceivably many different dharmas, the undefiled mind, and the purity of all faculties while everywhere entering all congregations and sites of enlightenment; dedicates them wishing to forever turn the impartial and irreversible wheel of Dharma in all buddha lands such as these, whether inverted, upward-facing, coarse, refined, vast, confined, small, large, defiled, or pure; dedicates them wishing to gain in every successive mind-moment the many different kinds of fearless and inexhaustible eloquence and then reveal and expound upon the light of the sublime Dharma; dedicates them to delighting in seeking the many kinds of goodness, to arousing the resolve to cultivate them, to developing ever more supreme faculties, and to acquiring all dharmas, great spiritual superknowledges, and wisdom, thus becoming completely able to fully know all dharmas; and dedicates them wishing to draw near to and make offerings in all congregations and sites of enlightenment while also being able to expound on all dharmas for all beings, thus enabling them all to be filled with joyous delight.

Sons of the Buddha, the bodhisattva-mahāsattva also dedicates these roots of goodness in these ways: dedicating them to abiding⁴²⁵ in the abodes as measureless as the Dharma realm; dedicating them to abiding in the physical karma as measureless as the Dharma realm; dedicating them to abiding in the verbal karma as measureless as the Dharma realm; dedicating them to abiding in the mental karma as measureless as the Dharma realm; dedicating them to abiding in the form as measureless as the Dharma realm; dedicating them to abiding in the feelings, perceptions, karmic formative factors, and consciousnesses as measureless as the Dharma realm; dedicating them to abiding in the aggregates as measureless as the Dharma realm; dedicating them to abiding in the sense realms as measureless as the Dharma realm; dedicating them to abiding in the sense bases as measureless as the Dharma realm; dedicating them to abiding in the inwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the outwardly associated dharmas as measureless as the Dharma realm; dedicating them to abiding in the [instances of the] initial setting forth as measureless as the Dharma realm; dedicating them to abiding in the profound thought as measureless as the Dharma realm; dedicating them to abiding in the skillful means as measureless as the Dharma realm; dedicating them to abiding in the resolute faith as measureless as the Dharma realm; dedicating them to abiding in the faculties as measureless as the Dharma realm; dedicating them

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

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

Sons of the Buddha, this is the bodhisattva-mahāsattva's tenth dedication in which he dwells in the dedication that is as measureless as the Dharma realm.

When, in this way, the bodhisattva-mahāsattva dedicates all his roots of goodness from Dharma giving and other such deeds, he

succeeds in fulfilling the measureless and boundless bodhisattva conduct and vows of Samantabhadra and becomes able to purify all buddha *kṣetras* throughout all of empty space commensurate with the Dharma realm. He enables all beings to also perfect boundless wisdom such as this, to fully understand all dharmas, to see in each successive mind-moment all buddhas appearing in the world, and to see in each successive mind-moment the measureless and boundless powers of sovereignly mastery of the Buddha, namely: the power of vast sovereign mastery, the power of unattached sovereign mastery, the power of unimpeded sovereign mastery, the power of inconceivable sovereign mastery, the power of sovereign mastery in purifying all beings, the power of sovereign mastery in establishing all worlds, the power of sovereign mastery in manifesting an ineffable number of languages, the power of sovereign mastery in responding by appearing in accordance with the time, the power of sovereign mastery in abiding in irreversible spiritual superknowledges and wisdom, the power of sovereign mastery in expounding on everything without exception throughout all the boundless Dharma realms, the power of sovereign mastery in producing the boundless eye of Samantabhadra Bodhisattva, the power of sovereign mastery in using the unimpeded ear consciousness to hear and retain the right Dharma of all the countless buddhas, the power of sovereign mastery in sitting in the lotus posture in a single body that extends everywhere throughout the ten directions of the measureless Dharma realm without crowding any of its beings, and the power of sovereign mastery in using perfectly fulfilled wisdom to penetrate all the countless dharmas of the three periods of time.

He also attains countless kinds of purity, namely: the purity of all beings; the purity of all buddha *kṣetras*; the purity of all dharmas; the purity of the wisdom that pervasively knows all places; the purity of the boundless wisdom that reaches throughout all realms of space; the purity of his acquisition of the knowledge of all different languages by which he uses all different kinds of languages to everywhere respond to beings; the purity of his emanation of measureless perfectly full radiance that everywhere illuminates all the boundlessly many worlds; the purity of the wisdom that manifests the practices of all bodhisattvas of the three periods of time; the purity of the wisdom by which, in but a single mind-moment, he everywhere enters the congregations and sites of enlightenment of all buddhas of the three periods of time; and the purity of his entry into all the boundlessly many worlds, enabling all beings to do what needs to be done. In matters such as these, they succeed in

fulfilling them all, they succeed in perfecting them all, they have already cultivated them all, they acquire them all equally, they all manifest before them, they know and see them all, they awaken to and enter them all, they have already contemplated them all, and they succeed in reaching the far shore of perfection in purifying them all.

At that time, due to the Buddha's spiritual powers, worlds in each of the ten directions as numerous as the atoms in a hundred myriads of buddha *kṣetras* all moved and shook in six ways, namely doing so with: movement, universal movement, equal-and-universal movement, rising, universal rising, equal-and-universal rising, upward thrusting, universal upward thrusting, equal-and-universal upward thrusting, shaking, universal shaking, equal-and-universal shaking, roaring, universal roaring, equal-and-universal roaring, striking, universal striking, and equal-and-universal striking.

Then, due to the Buddha's spiritual powers and because this is the way of the Dharma, it rained down many kinds of celestial flowers, celestial garlands, celestial powdered incense, all the various kinds of celestial fragrances, celestial raiment, precious jewels of the heavens, celestial adornments, celestial *manī* jewels, celestial aloe wood incense, celestial sandalwood incense, supremely marvelous celestial canopies, all different kinds of celestial banners, celestial pennants of various colors, *asamkhyeyas* of deva bodies, countless hundreds of thousands of *koṭīs* of ineffables of marvelous celestial Dharma sounds, inconceivably many sounds of devas praising the Buddha, and *asamkhyeyas* of sounds of the joyousness of devas as they all exclaimed: "Good indeed!"

Countless *asamkhyeyas* of hundreds of thousands of *nayutas* of devas bowed down in reverence. Countless young devas remained ever mindful of the buddhas and sought with undiminishing resolve to acquire the countless meritorious qualities of the Tathāgata. Countless young devas created many kinds of music and songs of praise as offerings to the Tathāgata.

Hundreds of thousands of *asamkhyeyas* of devas emanated great light that everywhere illuminated all the buddha *kṣetras* throughout all of empty space and the entire Dharma realm and revealed the realms of countless *asamkhyeyas* of buddhas as well as the transformation bodies of the Tathāgata which surpassed even the number of all those devas.

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

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

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

At that time, Vajra Banner Bodhisattva, having been aided by the Buddha's spiritual powers, having surveyed all the congregations throughout the ten directions of the Dharma realm, and having well understood these statements and their meanings, expanded his great mind, extended his great compassion to cover all beings, trained his mental focus on securely establishing the lineage of all buddhas of the three periods of time, thoroughly penetrated the dharmas of all buddhas' meritorious qualities, perfected the body of sovereign mastery of all buddhas, and contemplated the mental dispositions of all beings as well as all the roots of goodness they had planted. Having distinguished and known them all, in accordance with the Dharma body, he manifested for them a body of pure and marvelous form and then spoke these verses:

The bodhisattva perfects the Dharma's wisdom,
awakens to and understands boundless right Dharma gateways,
becomes a master of the training who possesses the light of Dharma,
and is unimpeded in his complete knowing of the genuine Dharma.

The bodhisattva serves as a great master guide of Dharma,
reveals the extremely profound and rare Dharma,
leads forth the countless congregations of the ten directions,
and enables them all to become securely established in right Dharma.

The bodhisattva has already swallowed the Buddha's Dharma ocean.
His Dharma cloud rains throughout the worlds of the ten directions.
His sun of Dharma rises and appears in the world
where he spreads the sublime Dharma to benefit the many beings.

He always serves as a rarely met lord of Dharma giving
who completely knows the skillful means for entering the Dharma.
The purity of the light of Dharma illuminates his mind as,
teaching the Dharma in the world, he is forever fearless.

He skillfully cultivates the mind of sovereign mastery in the Dharma,
is able to awaken to and enter all the Dharma gateways,
develops the extremely deep ocean of the sublime Dharma,
and everywhere beats the Dharma drum for the sake of beings.

He proclaims the extremely profound and rare Dharma,
uses the Dharma to nurture the growth of the meritorious qualities,
fully develops the pure mind of joy in the Dharma,
and reveals to the world the Buddha's treasury of Dharma.

Having received the consecration of the buddhas, the Dharma kings,
he perfects the Dharma nature's wisdom treasury body,
becomes able to completely understand all dharmas' true character,
and becomes securely established in all the many good dharmas.

The bodhisattva cultivates the foremost kinds of giving
which all *tathāgatas* praise and in which they rejoice.
All that he does receives the approval of the Buddha.
Because of this he perfects the most revered among humans.

The bodhisattva perfects the sublime Dharma body,
is personally transformationally born from the Dharma of all buddhas,
becomes a lamp of Dharma for the benefit of beings,
and expounds on countlessly many of the most supreme Dharmas.

In accordance with whatever giving of wondrous Dharma he does,
he then also contemplates their roots of goodness.
As for the many good deeds that he does for beings,
he then dedicates them all with wisdom.

All the meritorious dharmas leading to attaining buddhahood—
He gives them to all the many beings by practicing dedications,
wishing thereby to enable them all to attain purity
and reach the magnificent far shore of buddhahood.

The countless buddha *kṣetras* throughout the ten directions
are all possessed of measureless great adornments.
Such adornments as these are inconceivable
and all of them are used in the adornment of any single land.

He wishes to enable all beings to fully possess
all the pure wisdom possessed by the *Tathāgata*
and adorn themselves with all the meritorious qualities,
just like Samantabhadra, the true son of the Buddha.

He perfects the power of vast spiritual superknowledges
and then travels everywhere throughout all worlds,
enabling all their beings without exception
to cultivate the path of the bodhisattva.

The countless beings of the ten directions
who have been awakened by all the buddhas, the *tathāgatas*—
He enables them all to become like Samantabhadra
by completely fulfilling the cultivation of the most superior practices.

As for all the many different kinds of meritorious qualities
perfected by all the buddhas and bodhisattvas,
meritorious qualities such as these are boundless.

He wishes to enable beings to bring them all to perfect fulfillment.

The bodhisattva completely perfects the powers of sovereign mastery
and then goes to receive training wherever he should train.
Manifesting all the great spiritual superknowledges,
he travels everywhere to the countless lands of the ten directions.

The bodhisattva is able in but a single mind-moment
to visit and pay respects to countless buddhas as numerous as beings
while also gathering all dharmas in the tip of but a single hair
where they all can there be clearly seen.

The world's beings are incalculably numerous,
yet the bodhisattva is able to distinguish and know them all.
Buddhas are just as countless as beings,
yet with great resolve, he makes offerings to them all.

All different kinds of renowned incense, supremely exquisite flowers,
the many kinds of jewels and robes as well as banners and canopies,
he distributes throughout the Dharma realm, filling it with them all,
and resolves to make offerings to all buddhas of the ten directions.

Within but a single pore he clearly sees
all the inconceivably and countless many buddhas,
and in every single pore, they are all present in this way.
He thus everywhere reveres all the Lamps of the World.

Thus, with his entire body, he bows down in reverence in order, doing so in this way to the boundlessly many Most Supreme Ones while also using his words to praise them all until the very end of all the kalpas of the future.

As for the gifts presented to but a single one of those *tathāgatas*, their numbers are so measureless as to equal that of all beings. And just as he makes offerings in this way to a single *tathāgata*, so too does he also do so to all the *tathāgatas*.

He makes offerings to and praises all the *tathāgatas* to the very end of all kalpas in all those worlds.

Though the number of kalpas in those worlds might come to an end, that bodhisattva's offerings still never cease.

In all the different kinds of kalpas in all those worlds, he cultivates all the practices throughout all those kalpas.

In revering and making offerings to but one of those *tathāgatas*, he may do so to the end of all kalpas and yet never grow weary.

Just as he makes offerings to a single buddha for countless kalpas, so too does he make offerings to all buddhas in this same way, and yet he makes no distinctions regarding these kalpas' numbers, nor does he become weary of making these offerings.

The Dharma realm is so vast as to have no boundaries, yet the bodhisattva contemplates and completely understands it all. He spreads forth immense lotus flowers everywhere within it, and makes gifts to countless buddhas as numerous as all beings.

Those jeweled flowers' fragrance and color are perfectly full and their pristine adornments are extremely sublime.

There is nothing in any world that could compare to them.

He brings these as offerings to those most revered among all humans.

Countless *kṣetras* as numerous as beings, he fills with marvelous jeweled canopies and presents them all as offerings to a single *tathāgata* and then presents such offerings to all buddhas in just the same way.

Incomparable perfumes of the most especially supreme types which have never before existed in any world, he offers to the Teachers of Devas and Humans, doing so to the very end of kalpas as numerous as all beings.

Powdered incenses, burning incenses, supremely marvelous flowers, the many kinds of jewels, robes, and adornments— He makes offerings such as these to the Most Supreme Ones as he continues to joyfully and tirelessly serve them.

World-Illuminating Lamps as numerous as all beings
in every mind-moment accomplish the realization of great bodhi.
With boundlessly many verses he also sets forth their praises
and makes offerings to they who are the trainers of humans.

He cultivates the giving of unsurpassably exquisite offerings
to all the buddhas, the *bhagavats*, as numerous as all beings
and, for countless kalpas as numerous as all beings,
he endlessly offers up praises such as these.

When he makes offerings in these ways to all buddhas,
aided by the Buddha's spiritual powers, he travels everywhere
to see all the countless buddhas throughout the ten directions,
abiding in the practices of Samantabhadra Bodhisattva.

All of the roots of goodness
of the past, the future, and the present
enable us to always cultivate the practices of Samantabhadra
and then swiftly be able to abide on the grounds of Samantabhadra.

May it be that all of the world's countlessly many beings
whom all the *tathāgatas* know and see
will perfect [these practices] in the manner of Samantabhadra
and thus become those who are praised by those of brilliant wisdom.

This is what comprises the practice of dedications as cultivated
by all the great eminences throughout the ten directions.
All buddhas, the *tathāgatas*, have taught for our sakes
this unexcelled practice of dedications.

Of all the beings who reside
in all worlds without exception throughout the ten directions,
there are none among them he does not enable to become awakened,
causing them all to always adopt practices like Samantabhadra's.

Just as he engages in dedications of his practice of giving,
so too does he also do so with his solid observance of the prohibitions,
his vigor applied for a long time without retreating in apprehension,
his patient pliancy and unshakable mind,

his *dhyāna* concentration with the mind focused on a single object,
and his wisdom that, in knowing objects, coincides with his samādhi
and has a penetrating comprehension of the past, future, and present,
whose boundaries no one in the world could ever find.

The bodhisattva's physical, mental, and verbal karmic actions—
all things such as these that they do are all pure.

All of his cultivation without exception
is the equal of that done by Samantabhadra Bodhisattva.

Like the Dharma realm itself, he is free of discriminations
and forever ends all frivolous theorizing and defiled attachments.
And also like nirvāṇa, he has become unimpeded.
His mind is forever thus, apart from all grasping.

All the dharmas of dedication of those who are wise
have already been revealed by all buddhas, the *tathāgatas*.
He dedicates all of his many different kinds of roots of goodness.
Therefore he is able to succeed in the path of the bodhisattva.

This son of the Buddha thoroughly trains in these dedications
and fulfills all the countless practices and vows.

He completely gathers in all in the Dharma realm without exception,
and therefore he is able to perfect the powers of the Well Gone One.

If one wishes to perfect that which the Buddha has proclaimed
as the bodhisattva's vast and especially supreme practices,
it is only fitting that one should skillfully abide in these dedications.
All such sons of the Buddha are to be called "Universally Worthy."⁴²⁶

Though one might be able to calculate the number of all beings
or be able to know the number of thoughts in the three times,
still, no one could ever know the bounds of the meritorious qualities
of "Universally Worthy"⁴²⁷ sons of the Buddha such as these.

Though one might use a hair to measure space and find its bounds
or reduce the many *kṣetras* to atoms and then calculate their number,
the conduct and vows dwelt in by such great rishis
as these sons of the Buddha cannot be measured by anyone at all.

End of Chapter Twenty-Five

- translation of the Sanskrit *bodhicitta* which does indeed very literally mean “bodhi resolve.”
345. Again, although the Chinese for what I translate here as “unparalleled enlightenment” is literally “unparalleled path” (無上道), that “unparalleled path” is just a euphemist Sino-Buddhist translation of the Sanskrit *anuttara-bodhi* which does indeed mean precisely “unparalleled enlightenment.”
346. HH interprets “past mindfulness and wisdom” (前際念智) as referring especially to one’s arousal of the bodhi resolve in earlier lifetimes: “As for the meaning of ‘past mindfulness and wisdom,’ this refers to the very first single thought of wisdom. It is also just the wisdom of the very first single thought of arousing the bodhi resolve. This single thought of wisdom is never cut off, picking up from and continuing on forward so that the bodhi resolve you aroused is then retained forever, becoming even stronger.” (「前際念智」的意思，是指最初一念的智慧。也就是最初一念發菩提心的智慧。這一念的智慧是永遠不斷，接連繼續下去，所以你所發的菩提心也是永遠長存而更堅強的。 / HYQS)
347. Both HH and QL interpret this as referring to the wisdom body (慧身) of the Tathāgata.
348. The title of this sixth dedication is very different later in the chapter where it is entitled “the dedication to strengthening everyone’s roots of goodness” (隨順堅固一切善根迴向).
349. As a point of information, all of the other sixty-two mentions of the name of this dedication have this instance’s “unbound and unattached” reversed to “unattached and unbound,” thereby recording its name the vast majority of times as “the unattached and unbound liberation” (無著無縛解脫).
350. Later on, in the actual discussion of this tenth dedication, it is instead referred to as “the dedication that is as measureless as the Dharma realm.” (等法界無量迴向。 / T10n0279_p0171a06)
351. “The sun” is personified here as “the solar deva” (日天子).
352. This “hand of an *asura*” (阿脩羅手) is a reference to Rāhu, the *asura* supposed to be responsible for eclipses of the sun and moon.
353. Again, “the sun” is personified here as “the solar deva” (日天子).
354. QL interprets the seven types of wealth as being the first seven of the ten endless treasures, namely: faith, moral virtue, a sense of shame, a dread of blame, learning, giving, and wisdom. (QLSCHB, L130n1557_0392b09). In his HYQS, HH gives two alternative lists, the first being “the seven kinds of wealth of the āryas” (七聖財) consisting of: faith, moral virtue, learning, sense of shame, dread of blame,

- wisdom, and relinquishment. The other list he gives is “the seven kinds of Dharma wealth” (七法財) consisting of: faith, vigor, moral virtue, sense of shame and dread of blame, learning, meditative absorption and wisdom, and relinquishment.
355. As for refraining from “damaging” the characteristics of the aggregates, HH mentions “perhaps seeing them as empty” (或空了) as a means by which this might occur.
356. HH points out that “pure counteractive dharmas” (清淨對治之法) refers to moral virtue, meditative absorption, and wisdom (戒定慧) with which one counteracts greed, hatred, and delusion.
357. HH makes a point of clarifying that, “This is not to say that ‘images’ here is referring, say, to real images of people. Rather, they are just [like] a kind of reflected image, that’s all.” (不是說真的人像的「像」，而只是一種影像而已。/ HYQS)
358. “Joint endeavors” (同事) here refers to the fourth of the four means of attractions by which one uses the skillful means of participating in joint endeavors to attract others into cultivation of the Dharma.
359. The title of this sixth dedication is very different in its initial listing at the very beginning of this chapter where it is referred to as “the dedication of roots of goodness that penetrates the equality of everyone.” (入一切平等善根迴向。/ 0124c05-6).
360. Regarding this “dedication of roots of goodness in ways which correspond to the countless and boundless kinds of gifts that he gives,” the examples which follow go on for approximately the next eighty pages in the English text and twenty pages in the Taisho Canon’s Chinese text (ending at 155c15). In fact, they exhaust the remainder of the discussion of this sixth dedication, “the dedication to strengthening all roots of goodness” and constitute fully a third of this chapter on the ten kinds of dedication.
361. The “*agada* medicine” is a cure-all medicine.
362. “The aggregate of moral precepts” (戒蘊) is one of four “uncontaminated” (無漏) or “world-transcending” (出世) aggregates (四蘊) consisting of the aggregate of moral precepts, the aggregate of meditative absorption, the aggregate of wisdom, and the aggregate of liberations.
363. Here, QL offers the somewhat ambiguous note that: “Accumulating the abodes of all buddhas refers to those of the *āryas*, the celestials, the pure, and so forth.” (攝取一切諸佛所住謂聖天梵等 / L130n1557_p0489a08)
364. Here, QL says, “Later, where it says: ‘One does not abandon the most supreme abode of the Buddha,’ this refers to dwelling in the room of the great quiescence.” (後言不捨佛最上住者住大寂室 / L130n1557_p0489a08)

365. “Hindrances and entanglements” (蓋纏) is a reference to the five hindrances (*pañca-nivaranāni*: desire, ill will, dullness and drowsiness, restlessness and remorsefulness, and skeptical doubt) and the ten entanglements (*daśa-paryavasthānāni*: lack of sense of shame, lack of dread of blame, envy, miserliness, drowsiness, restlessness, dullness, anger, and concealment).
366. “Solid incense” (堅固香 / *kālānuśāri-gandha* [BCSD, p. 298]), per BHSD, page 180, column 2, seems most likely to be a kind of sandalwood.
367. “*Dāna pāramitā*” is the perfection of giving, the first of the six *pāramitās* or “six perfections.”
368. “All dharmas have nothing that they do” (一切法皆無所作) is derivative from the ontological fact that all dharmas are devoid of any agent of action.
369. I follow Cbeta in preferring on sensibility grounds the reading found only in the Ming Edition of “become true fields of merit able to accomplish the fruits [of the path]” (為能辦果真實福田) over the reading found in all other editions of “become true fields of merit able to distinguish the fruits [of the path]” (為能辨果真實福田). (T10n0279_p0140b17–18)
370. QL notes: “As for ‘the tenfold path of emancipation,’ this is just the ten grounds in which one uses the practice of the ten perfections to get rid of the ten heavy obstacles and abandon the ten kinds of coarseness.” (十出離道者即是十地以十度行出十重障離十麤故。 / L130n1557_p0509a05)
371. Both BB and HH infer strongly that this is intended to refer primarily to the good spiritual guide or *kalyāṇamitra*.
372. “*Brahmacarya*” (梵行) refers to pure spiritual practice in which celibacy is strictly observed.
373. Per DFB (digital edition), referring to the *Mahāsatya-nirgranthasūtra*, “seven parts” (七支) refers to the four legs, the head, the genitals, and the tail.
374. “Elephant treasure” and “horse treasure” (象寶馬寶) are two of the “seven treasures” of a wheel-turning sage king (轉輪聖王).
375. Although there are at least several explanations of these “three kinds of worlds,” HH, presenting the list also used by Fazang in his *Huayan Tanxuanji* (華嚴經探玄記 / T1733_0122a15–17), explains the three kinds of worlds as consisting of: 1) The world of right enlightenment; 2) The world of sentient beings; and 3) The “receptacle world” of inanimate things. (正覺世間, 有情世間, 器世間.) “Receptacle world” is somewhat metaphoric, as if the inanimate world were like a “receptacle” or “container” in which sentient beings live.

376. These sixteen knowledges or mind states (*sodāśa-citta*) correspond to eight kinds of patience and eight kinds of knowledge associated with the four truths. In particular, they refer to sixteen mental states occurring during the path of seeing when cutting off delusions.
377. HH associates this “jewel of the unimpeded purified eye” (無礙淨眼寶) with the wisdom eye, saying: “The ‘pure eye’ here is just the Dharma eye.” (清淨眼即是法眼。 / HYQS)
378. What I translate here as “prominence on the crown” (頂髻) is the Buddha’s *uṣṇīṣa*.
379. This is one of the kinds of fear to which a bodhisattva may be subject, in this case, a kind of “stage fright” at the prospect of sitting in front of “the Great Assembly” (大眾). This is a translation into Chinese of the Sanskrit *mahāsaṃgha* which is usually used to refer primarily to a meeting of everyone in any given monastic community. Depending on the context, it might also refer to a meeting of all monks, nuns, laymen, and laywomen in any given Buddhist community.
380. “Secondary sign” (隨好, *anuvyañjana*) here is a reference to one of the eighty secondary signs exclusive to the body of a buddha.
381. “The tongue that can cover the face” (覆面舌) is one of the physical signs of a buddha resulting from countless lifetimes of perfectly truthful speech.
382. The BB translation is somewhat more direct: “May all beings be enabled to acquire the one body that is identical with that of the buddhas of the three periods of time. (令一切眾生。悉得一身等三世佛。 / T09n0278_p0510b28–29)
383. The reader is here advised that the following list of dedications associated with the bodhisattva’s sacrificing his own heart relies entirely on there being a single word capable of bearing a broad range of meanings associated with both “heart” and “mind.” Although this works well enough in Sanskrit with *citta* and in Chinese with *xin* (心), this does not work quite so well when the range of definitions of that Sanskrit word and the corresponding Chinese character are all borne by the English word “heart.”
384. Although “*nārāyaṇa-garbha*” as the Sanskrit antecedent for the Chinese 那羅延藏 is fairly obvious, it is unclear what it is actually intended to refer to here. Elsewhere in the canon, it is the name of a Buddha. Here it may mean “womb of a *nārāyaṇa*,” but because it is uncertain, I preferred to simply settle for using only the reconstructed Sanskrit.
385. The “three kinds of pure moral precepts” (三種淨戒), otherwise known as the “the three collections of moral precepts” (三聚戒) or “the three collections of pure moral precepts” (三聚淨戒) consist of: 1) “The moral

- precepts of the moral codes" which include the five precepts, the eight precepts, the ten precepts, the bodhisattva precepts, and the complete monastic precepts; 2) "The moral precepts of the good dharmas" which refers to the moral standard requiring the practice of goodness in all situations, especially as prescribed by the ten courses of good karmic action; and 3) "The moral precepts of benefiting beings" which refers to practicing goodness in ways that benefit beings, especially by guiding them to at least follow the five moral precepts and, better yet, the ten courses of good karmic action.
386. "Unprecedented dharmas" (未曾有法 / *adbhuta-dharma*) usually refers to "marvels" or "rarities," events wrought by the superknowledges, and so forth. Here, HH equates it with cultivating the complete absence of thoughts of sexual desire, saying: "As for the so-called 'unprecedented dharmas,' this is just purity in body and mind, not having the behavior in which one has thoughts of desirous craving or sexual desire, even to the point that one should not have even a single such thought arise." (所謂未曾有法，就是身心清淨，沒有貪愛婬欲的思想行為，甚至應一念不生。 / HYQS)
387. For "sevenfold path of great men" (七丈夫道), both HH and QL mention the existence of multiple lists of which, per QL, the first is: 1) having a long lifespan and living for a long time; 2) having a wonderfully majestic physical form; 3) being free of illness and having but few afflictions; 4) not being a slave, not being a woman, and not being a *pāṇḍaka* (a eunuch); 5) having fiercely sharp wisdom; 6) speaking in a dignified and solemn manner; 7) coming from a great lineage. (一長壽久住二妙色端嚴三無病少惱四非僕非女非半擇迦五智慧猛利六發言威肅七有大宗葉) / L130n1557_0560a11)
388. The BB translation clarifies that this is referring to the Dharma body of the Buddha: "May all beings be enabled to forever abandon the defilements and gain the pure ground of the Buddha and the independent and unimpeded Dharma body of the Tathāgata." (令一切眾生永離垢染，得佛淨地如來法身自在無礙。 / T09n0278_p0514b29)
389. I feel obligated as a matter of principle to choose the more straightforward of interpretations of this line which is very clearly supported by the BB translation's: "May all beings be enabled to become pure and marvelous fields of merit by which everyone is able to produce measureless karmic rewards [through giving to them]." (令一切眾生作淨妙福田。悉能出生果報無量。 / T09n0278_p0514c23)
- That said, the ambiguity of phrasing in the SA translation allows this line to be interpreted in the opposite way. For instance, HH says: "The bodhisattva also wishes to enable beings to become the world's foremost among those who delight in goodness and like to give.

Because they always practice giving, they are therefore able to acquire the karmic result of measureless and boundless merit.” (菩薩又願令眾生成為世間第一的樂善好布施者，因常行布施，所以能獲得無量無邊的福報。 / HYQS)

390. Although this could just as easily be translated as “a source of many kinds of happiness” (眾樂具), I follow HH in his HYQS where he interprets it as referring to a musical instrument. The BB translation has no text corresponding to either interpretation.
391. It seems that the implication here is that his existence among humans is not precipitated by his karmic causes and conditions so much as it is as a choice made to teach others. HH seems to corroborate this when he comments: “Although his body dwells together with others in the human world—but, as for his mind, it is the same as if ‘it was not born in this place.’” (身雖與眾生同住在人世間，但他的心等於「非此處生」。 / HYQS)
392. “Personality view” (身見 / *satkāya-drṣṭi*) refers to the view of a truly existent person in association with the five aggregates.
393. Venerable Victorious Ones (尊勝 / *vijayin*) is another title of the buddhas.
394. I emend here the reading of the Taisho text to correct an obvious graphic-similarity scribal error (correcting 如, “like” to 知, “know”), this in accordance with the dictates of common sense and the supportive testimony of variant readings in four of the alternative editions as well as in BB, HH, and QL.
395. HH interprets “the mind that possesses the nature of the various jewels” (具種種寶性心) as referring to jewels such as the “Three Jewels” of the Buddha, the Dharma, and the Sangha.
396. HH explains these “difficult rebirth circumstances” as referring to the eight difficulties.
397. This may be a reference to the first of the four means of attraction (四攝法).
398. HH associates these “same-substance roots of goodness” (同體善根) with the “same-substance great compassion” (同體大悲) with which one sees others as like oneself and thus does not distinguish between oneself and others.
399. HH indicates that “in all their faculties” (所有諸根) here refers to the six sense faculties of eye, ear, nose, tongue, body, and mind.
400. HH indicates that “steadfastness,” literally “solidity” (堅固), is referring here to steadfastness in faith.

401. I accord with QL's analytic division of the following otherwise slightly ambiguous text into nine results or "fruits" of perfecting this seventh dedication, per the following ninefold list. (L130n1557_063202)
402. HH points out that, "As for possessing all the bodies, those are just the Dharma body, the reward body, the response bodies, and the transformation bodies." (具足一切的身，就是法身、報身、應身、化身。 / HYQS)
403. "The Most Honored of All Bipeds" (兩足尊) is an honorific epithet referring to the Buddha's supremacy among all humans and devas. This also refers to the Buddha's twofold repletion in merit and wisdom.
404. "The Honored One among the Great Āryas" (大聖尊) is another honorific epithet for the Buddha, probably originally from the Sanskrit *maharṣi*.
405. "Tamer of Men to Be Tamed" (調御士) – This is another honorific title for the Buddha for which the Sanskrit is *puruṣa-damya-sārathi*.
406. "Right and fixed position" or "the position of being fixed in what is right" = *samyaktva niyāma* or *samyaktva niyata* = irreversibility in one's chosen vehicle, where, per Conze's MDPPL one is "destined for salvation" or has attained "certainty to have got safely out of this world."
407. In interpreting this otherwise nearly inscrutably vague clause as "... for there is only one [vehicle]. There are not two," I follow HH who says, "This is just to say that there is only one vehicle and there are no 'two vehicles.'" (也就是唯有一乘，沒有二乘。 / HYQS)
408. This is a reference to the five hindrances (*nīvarana*) and ten manifest afflictions (lit. "entanglements" = *paryavasthāna*).
409. "Tamer of Men" (調御人) is a reference to one of the ten titles of the Buddha (調御丈夫 / *puruṣa-damya-sārathi*) which, per Conze's MDPPL, is "Tamer of Men to Be Tamed."
410. This line (令於實法正思惟) could just as easily be translated as: "... they enable them to rightly contemplate the dharma of reality."
411. Beginning here and extending until the very end of this ninth of the ten kinds of dedication (twenty pages later in the English text and four pages later in the Chinese text [at 169b07]), there are more than sixty of these often very long and multi-layered ways in which the bodhisattva "uses the mind of the unattached and unbound liberation" (以無著無縛解脫心) in dedicating his roots of goodness to the perfection of various aspects of the conduct and vows of Samantabhadra.
412. I add "[He dedicates all his roots of goodness]" in brackets before most all of the ensuing sixty-plus instances in which the text says:

"to using the mind of the unattached and unbound liberation," doing so because the reader would surely otherwise lose track of its implicitly intended inclusion more than sixty times across the course of this dedication's very complex and multilayered list which goes on for the next twenty English pages.

413. As for what I translate here as "vast-[minded] beings" (廣大眾生), I base the translation on the explanation provided by QL: "As for 'vast-[minded] beings,' this refers to those equipped with the great resolve" (廣大眾生者具大心故。 / L130n1557_p0662b01). Without this bracketed modification, one would read "vast beings" and instead envision beings with vast bodies.
414. For what one could otherwise translate as referring to "perceptions of worlds" (世想), I accord with HH who interprets this as referring to perceptions of "previous lives, subsequent lives, etc." (前世後世等 / HYQS).
415. For what one could otherwise translate as referring to "perceptions of understanding" (解想), I accord here with HH who interprets this as referring to perceptions of "liberations" (解脫).
416. The SA text finishes this fifty-second list section with: "... and as his mind becomes skillfully established." It does so without specifying precisely what is meant by this. HH suggests that this implicitly means "and as his mind becomes skillfully established in the sphere of these extreme subtleties (listed above)" (其心善於安住甚微細的境界。 / HYQS). The BB translation instead specifies: "and becomes skillfully established in the mind of wisdom." (善安住智慧心。 / T09n0278_p0530b26–27).
417. When initially listed at the very beginning of this chapter, this tenth dedication, "the dedication that is as measureless as the Dharma realm" is instead referred to as "the dedication that penetrates the measurelessness of the Dharma realm" (入法界無量迴向, T10n0279_p0124c07).
418. There may have originally been the usually expected tenfold list of dedications in this edition. I mention this because the BB edition does indeed have ten of them, all of which are consistent with this SA list, with the exception of its sixth one (not found at this place in the SA translation) that reads: "wishing to acquire countless kinds of deep and marvelous eloquence commensurate with the Dharma realm" (得法界等無量深妙辯 / T09.278.535c26).
419. What I translate here as "names, phrases, or syllables" (名句文身 / *nāma-pada-vyañjana-kāya*) are standard abhidharma terms for elements of language.
420. Based on QL's statement that, "As for 'unification,' aside from the bliss of nirvāṇa, everything involves unification" (求和合者除涅槃樂皆有合

故), we can infer that “bliss of unification” here refers to all bliss in the realm of conditioned existence where all pleasures in one way or another involve unification of sense faculties (eye, ear, nose, tongue, body, or mind) with their corresponding sense objects, including objects of mind and the sense objects of the mind faculty, this in contrast to the bliss of nirvāṇa which can be said to result not from “unification” so much as from “disunion” or “disjunction.” (L130n1557_p0701b10)

421. As an example of a dedication that damages roots of goodness, QL says, “[A dedication in which] one vows to become a king of *māras* is a dedication that damages goodness.” (願為魔王即壞善迴向 / L130n1557_p0701b10)
422. HH identifies “twofold attachment” here as the attachment to self and the attachment to dharmas.
423. I translate as “whirlpools” the otherwise ambiguous *xuan* (旋) character based on the BB translation’s very specific *xuanliu* (旋流 / T09n0278_p0537c16).
424. HH interprets this “substantial identity to oneself” phrase (同體) as referencing the mind possessed of “the great compassion that sees beings as substantially the same as oneself” (同體大悲).
425. QL points out that, in these twenty-nine dedications, one should understand “to abide” (住) as meaning “to penetrate” (住即入義) in what I believe to be the sense of “reaching a penetrating understanding.” QL also points out that “Dharma realm” (法界) in these twenty-nine dedications is specifically referring to what in the Huayan hermeneutic system is called “the Dharma realm of the unimpeded relationship between the noumenal and the phenomenal” (二十九句皆云法界皆理事無礙法界也 / L130n1557_p0720b11.)
426. This is a play on words as “Samantabhadra,” the name of that great bodhisattva-mahāsattva,” means “universally worthy.”
427. Again, this is the same play on words, for Samantabhadra Bodhisattva’s name, “Samantabhadra,” means “universally worthy.”