

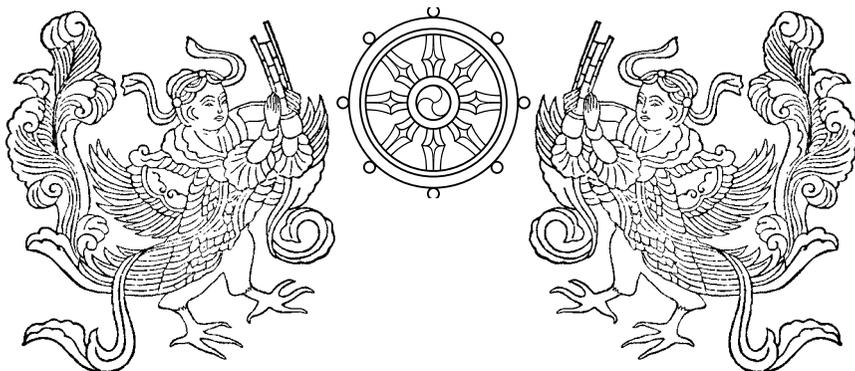
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra
By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME TWO



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

infinitely expansive, and majestically grand multiverse of countless buddha

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

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

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

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CHAPTER 27

The Ten Samādhis

At that time, the Bhagavat was in the state of Magadha abiding at the site of his enlightenment in accordance with the *araṇya* dharma where, having first realized right enlightenment, in the Hall of Universal Radiance, he entered all buddhas' *kṣaṇa*-boundary samādhi and, with the spiritual power inherent in all-knowledge, he manifested the Tathāgata's body, pure and unimpeded, not depending on anything, free of any clinging to conditions, dwelling in *śamathā*'s most ultimate quiescence, possessed of great awesome virtue, free of all defiling attachments, able to cause all who saw him to become awakened, manifesting in accordance with what is fitting, never missing the right time, always abiding in the one sign, namely signlessness.

He was together with bodhisattva-mahāsattvas as numerous as the atoms in ten buddha *kṣetras*, none of whom had not already entered the crown-anointing stage of consecration, already become fully possessed of bodhisattva practices as measureless and boundless as the Dharma realm, and already acquired all bodhisattvas' universal vision samādhi. With the great compassion, they bestowed peace and security on all beings. They possessed sovereign mastery of the spiritual superknowledges identical to that of the Tathāgata. With deeply penetrating wisdom, they expounded the true meaning and, possessed of all-knowledge, subdued the many *māras*. Although they had entered the world, their minds were constantly quiescent and dwelt in the bodhisattva's non-abiding liberation. Their names were:

Vajra Wisdom Bodhisattva,
Peerless Wisdom Bodhisattva,
Wisdom of Meaningful Words Bodhisattva,
Supreme Wisdom Bodhisattva,
Always Equanimous Wisdom Bodhisattva,
Nāga Wisdom Bodhisattva,
Consummate Wisdom Bodhisattva,
Harmonious Wisdom Bodhisattva,
Great Powers Wisdom Bodhisattva,
Inconceivable Wisdom Bodhisattva,

Unimpeded Wisdom Bodhisattva,
 Especially Superior Wisdom Bodhisattva,
 Everywhere Offering Wisdom Bodhisattva,
 Noumenal Wisdom Bodhisattva,
 Skillful Wisdom Bodhisattva,
 Sovereign Dharma Wisdom Bodhisattva,
 Dharma Wisdom Bodhisattva,
 Quiescent Wisdom Bodhisattva,
 Spacious Wisdom Bodhisattva,
 Single Sign Wisdom Bodhisattva,
 Good Wisdom Bodhisattva,
 Illusoriness-Cognizing Wisdom Bodhisattva,
 Vast Wisdom Bodhisattva,
 Powerful Wisdom Bodhisattva,
 World Wisdom Bodhisattva,
 Buddha Ground Wisdom Bodhisattva,
 Genuine Wisdom Bodhisattva,
 Honored and Victorious Wisdom Bodhisattva,
 Sagacious Light Wisdom Bodhisattva,
 Boundless Wisdom Bodhisattva,
 Mindfulness Adornment Bodhisattva,
 Space Boundary Penetrating Bodhisattva,
 Nature Adornment Bodhisattva,
 Extremely Profound Realm Bodhisattva,
 Skillful Knower of the Possible and Impossible Bodhisattva,
 Great Radiance Bodhisattva,
 Ever Radiant Bodhisattva,
 Knower of the Buddha Lineage Bodhisattva,
 Mind King Bodhisattva,²⁷²
 Single Practice Bodhisattva,
 Always Manifest Spiritual Superknowledges Bodhisattva,
 Wisdom Sprout Bodhisattva,
 Meritorious Qualities Abode Bodhisattva,
 Dharma Lamp Bodhisattva,
 World Illuminating Bodhisattva,
 World Supporting Bodhisattva,
 Most Secure Bodhisattva,
 Most Superior Bodhisattva,
 Unsurpassed Bodhisattva,
 Incomparable Bodhisattva,
 Peerless Bodhisattva,

Unimpeded Practice Bodhisattva,
 Flaming Radiance Bodhisattva,
 Moonlight Bodhisattva,
 Single Object Bodhisattva,
 Solid Practice Bodhisattva,
 Drenching Dharma Rain Bodhisattva,
 Supreme Banner Bodhisattva,
 Universal Adornment Bodhisattva,
 Wisdom Eye Bodhisattva,
 Dharma Eye Bodhisattva,
 Wisdom Cloud Bodhisattva,
 Dhāraṇī King Bodhisattva,
 Non-Abiding Vows Bodhisattva,
 Wisdom Treasury Bodhisattva,
 Mind King Bodhisattva,
 Inward Awakening Wisdom Bodhisattva,
 Abiding in Buddha Wisdom Bodhisattva,
 Stalwart Dhāraṇī Powers Bodhisattva,
 Earth-Supporting Powers Bodhisattva,
 Marvelous Moon Bodhisattva,
 Sumeru Summit Bodhisattva,
 Bejeweled Summit Bodhisattva,
 Universal Illumination Bodhisattva,
 Awesome Virtue King Bodhisattva,
 Wisdom Wheel Bodhisattva,
 Magnificent Awesome Virtue Bodhisattva,
 Great Dragon Sign Bodhisattva,
 Straightforward Practice Bodhisattva,
 Non-Retreating Bodhisattva,
 Upholding the Dharma Banner Bodhisattva,
 Never Forgetful Bodhisattva,
 Attracting Those from All Destinies Bodhisattva,
 Inconceivable and Decisive Wisdom Bodhisattva,
 Easeful Mastery of Boundless Wisdom Bodhisattva,
 Endless Treasury of Sublime Dharma Bodhisattva,
 Wisdom Sun Bodhisattva,
 Dharma Sun Bodhisattva,
 Wisdom Treasury Bodhisattva,
 Wisdom Meadow Bodhisattva,
 Universal Vision Bodhisattva,

Never Seen in Vain Bodhisattva,
 Vajra Penetration Bodhisattva,
 Vajra Wisdom Bodhisattva,
 Vajra Flame Bodhisattva,
 Vajra Intelligence Bodhisattva,
 Universal Eye Bodhisattva,
 Buddha Sun Bodhisattva,
 Retainer of the Buddha's Vajra Secret Meaning Bodhisattva, and
 Adorned With the Wisdom of the Universal Eye Realm Bodhisattva.

There were bodhisattva-mahāsattvas such as these as numerous as the atoms in ten buddha *kṣētras*, all of whom had in the past cultivated together with Vairocana Tathāgata the practices producing the bodhisattva's roots of goodness.

At that time, Universal Eye Bodhisattva-mahāsattva, aided by the Buddha's spiritual powers, rose from his seat, bared his right shoulder, knelt with his right knee on the ground, placed his palms together, and addressed the Buddha, saying, "O Bhagavat, I have a question I wish to ask of the Tathāgata, the Arhat, the one of Right and Perfect Enlightenment. Please permit me to ask it."

The Buddha replied, "Universal Eye, feel free to ask whatever you wish. I will then speak about it for you and cause your mind to feel joyful."

Universal Eye Bodhisattva then asked, "How many samādhis and liberations have been perfected by Samantabhadra Bodhisattva and the multitudes of bodhisattvas who abide in all the practices and vows of Samantabhadra that they may enter, may emerge from, and may at times peacefully dwell in the bodhisattva's great samādhis and, because they skillfully enter and emerge from these inconceivably vast bodhisattva samādhis, they are able in all those samādhis to ceaselessly exercise sovereign mastery in the spiritual superknowledges and transformations?"

The Buddha replied, "It is good indeed, Universal Eye, that in order to benefit the multitudes of past, future, and present bodhisattvas, you have inquired into the meaning of this. Universal Eye, Samantabhadra is now here. He has already been able to perfect inconceivably many sovereign spiritual superknowledges to a degree that surpasses all other bodhisattvas and is only rarely ever encountered.

He is one who has been born from the countless bodhisattva practices and who has already purified all the bodhisattva's great vows.

He has attained irreversibility in all the practices that he practices. He has already gained unimpeded purity in all the countless *pāramitā* gateways, in all the unimpeded *dhāraṇī* gateways, and in all the gateways of inexhaustible eloquence. His great compassion benefits all beings and the power of his original vows is such that he shall tirelessly continue in them to the very end of future time. You should ask him and he will explain for you his samādhis, his sovereign masteries, and his liberations.”

At that time, when the multitude of bodhisattvas in that congregation heard Samantabhadra’s name, they immediately acquired an inconceivable and measureless samādhi in which their minds became unimpeded, quiescent, unmoving, in which they possessed vast and unfathomably deep wisdom, and in which they possessed an extremely profound sphere of cognition to which none could compare, one in which they saw all the countless buddhas manifest directly before them. They acquired the powers of the Tathāgata, became of the same nature as the Tathāgata, and had nothing in the past, future, or present that they did not clearly illuminate. All of their inexhaustible merit and all of their spiritual superknowledges all became completely fulfilled.

The minds of all those bodhisattvas were filled with reverential esteem for Samantabhadra and they urgently wished to see him. Although they looked everywhere throughout that congregation, they were finally unable to see him and were also unable even to see the seat on which he sits. That this occurred was because of the effect of Tathāgata’s awesome powers and was also because of Samantabhadra’s sovereign mastery of the spiritual superknowledges.

At that time, Universal Eye Bodhisattva asked the Buddha, “O Bhagavat, where is Samantabhadra Bodhisattva now?”

The Buddha replied, “Universal Eye, Samantabhadra Bodhisattva is now close to me in this congregation at the site of enlightenment. From the very beginning, he has not moved at all.”

Universal Eye and the other bodhisattvas looked again throughout the congregation at the site of enlightenment, searching everywhere, and then said to the Buddha, “O Bhagavat, we are now still unable to see Samantabhadra Bodhisattva or the seat on which he sits.”

The Buddha replied, “So it is. Son of Good Family, why is it that you are all still unable to see him? Son of Good Family, this is because Samantabhadra Bodhisattva’s dwelling place is so extremely profound

as to be indescribable. Samantabhadra Bodhisattva has acquired the gateway to boundless wisdom, has entered the lion-sprint meditative absorption, has acquired the functions of unexcelled sovereign mastery by which he has entered the realm of unimpeded purity, has developed the Tathāgata's ten powers, has taken the treasury of the Dharma realm as his body, has become one who is regarded with protective mindfulness by all *tathāgatas*, and has become able in but a single mind-moment to realize and enter the undifferentiated wisdom of all buddhas of the three periods of time. It is for these reasons that you have all remained unable to see him."

Then, on hearing the Tathāgata describe Samantabhadra Bodhisattva's pure meritorious qualities, Universal Eye Bodhisattva acquired a myriad *asaṃkhyeyas* of samādhis and then used the power of those samādhis to again look everywhere, strongly wishing to see Samantabhadra Bodhisattva. However, he was still unable to see him. Everyone else in that multitude of bodhisattvas was also still unable to see him.

Universal Eye Bodhisattva then emerged from those samādhis and addressed the Buddha, saying: "O Bhagavat, although I have entered ten thousand *asaṃkhyeyas* of samādhis in which I have searched for Samantabhadra, I have still remained unable to find him. I have not seen his body or physical actions, his speech or verbal actions, his mind or mental actions, his seat, or his dwelling place. I have not seen any of these."

The Buddha replied, "So it is. So it is. Son of Good Family, you should realize that this is all because of Samantabhadra Bodhisattva's power from dwelling in inconceivable liberations. Universal Eye, what do you think? Would it be possible for anyone to describe the location of various illusory images spoken of in magically conjured writings?"

He replied, "No. It would not."

The Buddha told Universal Eye, "If one cannot even describe the illusory images in a magical conjuration, how much the less could one enter into or see Samantabhadra Bodhisattva's secret spheres of physical action, secret spheres of verbal actions, or secret spheres of mental actions. Why is this the case? It is because Samantabhadra Bodhisattva's spheres of action are extremely deep, inconceivable, and so measureless as to have passed beyond all means of measurement.

To speak of what is essential, Samantabhadra Bodhisattva uses the vajra wisdom to everywhere enter all worlds of the Dharma realm even as he has no place to which he travels and no place in which he dwells. He knows the bodies of all beings to all be just non-bodies which have neither any going nor any coming. He has acquired never-ending nondiscriminating sovereign mastery of the spiritual superknowledges by which he has nothing on which he depends, nothing that he does, and also has no movement even as he reaches the most ultimately distant boundaries of the Dharma realm.

Son of Good Family, if one is able to see Samantabhadra Bodhisattva, serve him, hear his name, meditate on him, bear him in mind, develop resolute faith in him, diligently contemplate him, begin to follow him, rightly search for him, or make vows connected to him, doing so continuously and uninterruptedly, then in all such cases, one will gain benefit from this and will not have done these things in vain.”

Then Universal Eye and all of the others in that multitude of bodhisattvas, longing to see Samantabhadra Bodhisattva, spoke in this way: “*Namo* to all buddhas. *Namo* to Samantabhadra Bodhisattva,”²⁷³ doing so three times as they bowed their heads [to the ground] in reverential respect.

The Buddha then told Universal Eye Bodhisattva and those in the congregation, “Sons of the Buddha, it would be fitting for you to again bow down in reverence to Samantabhadra to express the earnestness of your wish to see him. You should then also contemplate the ten directions with single-minded intent, visualizing Samantabhadra’s body manifesting directly before you as you contemplate his being present everywhere throughout the Dharma realm. With deep resolve and resolute faith, renounce everything and vow to take up the same conduct and vows as Samantabhadra, penetrating the dharma of non-dual reality. His bodies appear everywhere in all worlds where they all know all the different faculties of beings. Pervading all places, they accumulate the path of Samantabhadra. If one is able to make great vows such as these, then he should be able to see Samantabhadra Bodhisattva.”

At this time, having heard these words from the Buddha, Universal Eye and the other bodhisattvas simultaneously bowed down in reverence, requesting to be able to see Samantabhadra, the great eminence.

Then, using the powers of the liberation’s superknowledges, Samantabhadra Bodhisattva, according with what was fitting,

manifested his form body for them, thereby enabling everyone in that multitude of bodhisattvas to see Samantabhadra near the Tathāgata, sitting on a lotus flower throne in the midst of this congregation of all bodhisattvas. They also witnessed his sequential and continuous arrival into all those other worlds, reaching the abodes of all buddhas. They also saw him in the abodes of all buddhas, expounding on all the bodhisattva practices, explaining the path to the wisdom of all-knowledge, elucidating all the spiritual superknowledges of all bodhisattvas, distinguishing the awesome virtues of all bodhisattvas, and revealing all buddhas of the three periods of time.

Then when Universal Eye Bodhisattva and the congregation of all those bodhisattvas witnessed these spiritual transformations, they were filled with exultation and great happiness. There were none among them who did not then bow down in reverence to Samantabhadra Bodhisattva. They felt reverential esteem for him the same as if they were seeing all buddhas of the ten directions.

Then, because of the great awesome spiritual powers of the Buddha, the power of the resolute faith of those bodhisattvas, and the power of Samantabhadra Bodhisattva's original vows, there spontaneously rained down a myriad kinds of clouds, including:

- Clouds of all different kinds of flowers;
- Clouds of all different kinds of garlands;
- Clouds of all different kinds of fragrances;
- Clouds of all different kinds of powdered incense;
- Clouds of all different kinds of canopies;
- Clouds of all different kinds of robes;
- Clouds of all different kinds of adornments;
- Clouds of all different kinds of precious jewels;
- Clouds of all different kinds of burning incense; and
- Clouds of all different kinds of silk streamers.

In an ineffable number of worlds, there occurred the six kinds of moving and shaking together with the playing of celestial music the sounds of which could be heard from afar. In an ineffable number of worlds, great light was emanated which produced universal illumination. In an ineffable number of worlds, the three wretched destinies were all caused to completely disappear. An ineffable number of worlds became purified. An ineffable number of bodhisattvas were caused to enter the practices of Samantabhadra. An ineffable number of bodhisattvas perfected the practices of Samantabhadra. And an ineffable number of bodhisattvas were able to completely fulfill the conduct and vows of Samantabhadra and attain *anuttarasamyaksambodhi*.

Then Universal Eye Bodhisattva addressed the Buddha saying, “O Bhagavat, Samantabhadra Bodhisattva is one who abides in great awesome virtue, who abides in incomparability, who abides in unsurpassability, who abides in irreversibility, who abides in equanimity, who abides in indestructibility, who abides in all different dharmas, who abides in all undifferentiated dharmas, who abides where the mind of expedients for all beings abides, and who abides in the samādhi of the liberation of sovereign mastery in all dharmas.”

The Buddha replied, “So it is. So it is, Universal Eye. It is just as you have stated. Samantabhadra Bodhisattva has *asamṅkhyeyas* of pure meritorious qualities, for instance: the meritorious quality of incomparable adornments, the meritorious quality of countless jewels, the meritorious quality of oceans of inconceivability, the meritorious quality of measureless signs, the meritorious quality of boundless clouds, the meritorious quality of boundlessness beyond the reach of praises, the meritorious quality of endless Dharma, the meritorious quality of ineffability, the meritorious qualities of all buddhas, and the meritorious qualities which can never be completely praised.”

The Tathāgata then told Samantabhadra Bodhisattva:

Samantabhadra, you should explain the ten samādhis for the benefit of Universal Eye and the multitudes of bodhisattvas in this assembly, thereby enabling them to skillfully enter and completely fulfill all the conduct and vows of Samantabhadra. It is because all bodhisattva-mahāsattvas explain these ten samādhis that the bodhisattvas of the past have succeeded in gaining emancipation, the bodhisattvas of the present now succeed in gaining emancipation, and the bodhisattvas of the future shall succeed in gaining emancipation. What are these ten? They are:

- First, the great samādhi of universal light;
- Second, the great samādhi of sublime light;
- Third, the great samādhi of sequential visitation of all buddha lands everywhere;
- Fourth, the great samādhi of pure and deep-minded practice;
- Fifth, the great samādhi of the knowledge of the treasury of past adornments;
- Sixth, the great samādhi of a treasury of wisdom light;
- Seventh, the great samādhi of the complete knowledge of all worlds' buddha adornments;
- Eight, the great samādhi of all beings' different bodies;

Ninth, the great samādhi of sovereign mastery throughout the Dharma realm; and

Tenth, the great samādhi of the unimpeded wheel.

All great bodhisattvas then become able to skillfully enter these ten great samādhis. They have been explained, will be explained, and are now explained by all buddhas of the past, the future, and the present. If bodhisattvas delight in, esteem, and tirelessly cultivate them, then they will succeed in perfecting them. A person such as this is then known as a buddha, is then known as a *tathāgata*, is also then known as a person who has acquired the ten powers, is also known as a master guide, is also known as a great master guide, is also known as omniscient, is also known as all-seeing, is also known as abiding in the unimpeded, is also known as comprehending all spheres of experience, and is also known as having sovereign mastery in all dharmas. This bodhisattva:

Everywhere enters all worlds and yet has no attachments in any world;

Everywhere enters all realms of beings and yet is free of any seizing on the existence of any being;

Everywhere enters all bodies and yet remains unimpeded by any body;

Everywhere enters the entire Dharma realm and yet knows the Dharma realm as boundless, draws close to all buddhas of the three periods of time, clearly perceives the Dharma of all buddhas, skillfully speaks in all languages, fully comprehends all conventional designations, perfects the pure path of all bodhisattvas, and securely abides in all the different practices of all bodhisattvas, and in but a single mind-moment, he:

Everywhere acquires all-knowledge of the three periods of time;

Everywhere knows all dharmas of the three periods of time;

Everywhere expounds on the teachings of all buddhas;

Everywhere turns the irreversible wheel of Dharma;

Everywhere realizes all paths leading to bodhi in every world throughout the past, the future, and the present; and

Everywhere comprehends the utterances of all buddhas regarding every one of these types of bodhi.

These constitute:

The gateways to all characteristics of the dharmas of all bodhisattvas;

The gateways to the knowledge and awakening of bodhisattvas;

The gateways to the banner of invincibility of the knowledge of all modes;

The gateways to all of Samantabhadra’s conduct and vows;
 The gateways to especially sharp spiritual superknowledges and
 vows;
 The gateways to all the complete-retention [*dhāraṇīs*] and elo-
 quence;
 The gateways to the distinctions among all dharmas of the three
 periods of time;
 The gateways to all the manifestations of all buddhas;
 The gateways to establishing all beings with all-knowledge; and
 The gateways to purifying all worlds with the Buddha’s spiritual
 powers.

If the bodhisattva enters these samādhis:

He acquires inexhaustible powers within the Dharma realm;
 He acquires unimpeded travel through empty space;
 He acquires the measureless sovereign powers of the position of
 the Dharma King just like someone in the world who receives
 the summit-anointing consecration;
 He acquires boundless wisdom by which he has a penetrating
 comprehension of all things;
 He acquires ten types of complete fulfillment of vast powers;
 He perfects the mind of noncontentiousness;
 He penetrates to the very bounds of quiescence;
 He acquires great compassion and fearlessness like that of a lion;
 He becomes a greatly wise man who lights the bright lamp of
 right Dharma;
 He becomes possessed of meritorious qualities which praises
 could never reach the end of and which no *śrāvaka* disciple or
pratyekabuddha could even conceive of;
 He acquires the wisdom of the Dharma realm;
 He abides at the very bounds of motionlessness and yet is still able
 to use all kinds of different discourse to accord with mundane
 conventions;
 He abides in signlessness even as he skillfully penetrates the char-
 acteristic signs of dharmas;
 He acquires the treasury of the pure individual nature and is born
 into the pure family of the Tathāgata;
 He skillfully opens the many different kinds of Dharma gateways
 even as, by resort to wisdom, he completely realizes that none
 of them exist;
 He is skillful in knowing the right time as he constantly prac-
 tices the giving of Dharma, awakens everyone, and becomes
 renowned as a sage;

He everywhere gathers in beings and enables them all to attain purity;

He uses his knowledge of skillful means to demonstrate the attainment of buddhahood, and yet he still always and endlessly cultivates the bodhisattva practices;

He enters the sphere of expedient means for the attainment of all-knowledge; and

He manifests many different kinds of vast spiritual superknowledges.

Therefore, Samantabhadra, you should now clearly distinguish and extensively explain the ten great samādhis of all bodhisattvas. Everyone in this congregation now wishes to hear this.

Then, having received the Tathāgata's instructions, Samantabhadra Bodhisattva regarded Universal Eye and the other bodhisattvas in that multitude and said to them:

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of universal light"? Sons of the Buddha, this bodhisattva-mahāsattva has ten kinds of inexhaustible dharmas. What are those ten? They are:

Inexhaustible knowledge of all buddhas' appearances in the world;

Inexhaustible knowledge of beings' transformations;

Inexhaustible knowledge of the world as like mere reflections;

Inexhaustible knowledge of deep entry into the Dharma realm;

Inexhaustible knowledge of how to skillfully gather in bodhisattvas;

Inexhaustible knowledge of the bodhisattva's irreversibility;

Inexhaustible knowledge of skillfully contemplating the meanings of all dharmas;

Inexhaustible knowledge of skillfully preserving the powers of the mind;

Inexhaustible knowledge of abiding in the vast bodhi resolve; and

Inexhaustible knowledge of abiding in the dharmas of all buddhas and in the power of the vow to attain all-knowledge.

Sons of the Buddha, these are the bodhisattva-mahāsattva's ten inexhaustible dharmas.

Sons of the Buddha, this bodhisattva-mahāsattva makes ten kinds of boundless resolve. What are those ten? They are:

He makes the boundless resolve to liberate all beings;

He makes the boundless resolve to serve all buddhas;

He makes the boundless resolve to give offerings to all buddhas;

- He makes the boundless resolve to everywhere see all buddhas;
 He makes the boundless resolve to preserve all dharmas of the buddhas and never forget them;
 He makes the boundless resolve to manifest the countless spiritual transformations of all buddhas;
 He makes the boundless resolve to never relinquish any of the bodhi practices in order to acquire the powers of the Buddha;
 He makes the boundless resolve to everywhere enter the subtle sphere of all-knowledge and expound on all dharmas of the Buddha;
 He makes the boundless resolve to everywhere enter the inconceivably vast sphere of the Buddha;
 He makes the boundless resolve to arouse the deep aspiration to acquire the Buddha's eloquence and receive all dharmas of the Buddha; and
 He makes the boundless resolve to manifest the many different kinds of bodies possessed of sovereign powers and enter the sites of enlightenment and congregations of all *tathāgatas*.

These are the ten.²⁷⁴

Sons of the Buddha, this bodhisattva-mahāsattva has ten kinds of knowledge of different ways of entering samādhi. What are these ten? They are [knowledge with regard to]:

- Entering samādhi in the east and emerging in the west;
 Entering samādhi in the west and emerging in the east;
 Entering samādhi in the south and emerging in the north;
 Entering samādhi in the north and emerging in the south;
 Entering samādhi in the northeast and emerging in the southwest;
 Entering samādhi in the southwest and emerging in the northeast;
 Entering samādhi in the northwest and emerging in the southeast;
 Entering samādhi in the southeast and emerging in the northwest;
 Entering samādhi in the nadir and emerging in the zenith; and
 Entering samādhi in the zenith and emerging in the nadir.

These are the ten.

Sons of the Buddha, this bodhisattva-mahāsattva has ten kinds of knowledge of skillful means in entering the great samādhis. What are these ten? Sons of the Buddha:

- The bodhisattva-mahāsattva forms a great trichiliocosm into a single lotus flower;
 He manifests a body that sits in the full lotus posture atop this lotus flower, covering its entire upper surface;
 Within his body, he further manifests a trichiliocosm;

Within it are a hundred *koṭīs* of fourfold continents;
 On every one of those continents, he manifests a hundred *koṭīs* of
 bodies;
 Every one of those bodies enters into a hundred *koṭīs* times a hun-
 dred *koṭīs* of great trichilocosms;
 On every one of those worlds' fourfold continents, he manifests
 a hundred *koṭīs* times a hundred *koṭīs* of bodhisattvas engaged
 in cultivation;
 Every one of those cultivating bodhisattvas produces a hundred
koṭīs times a hundred *koṭīs* of kinds of definite understanding;
 Every one of those instances of definite understanding enables
 the complete fulfillment of a hundred *koṭīs* times a hundred
koṭīs of fundamental natures; and
 Every one of those fundamental natures accomplishes a hundred
koṭīs times a hundred *koṭīs* of irreversible implementations of
 the bodhisattva's Dharma.

In this circumstance, the bodies that he manifests are neither one nor many and there is no error in any instance of their entering samādhi or emerging from samādhi.

Sons of the Buddha, this is like the case of Rāhu, the king of the *asuras*. His original body is seven hundred *yojanas* tall. He manifests a form one hundred and sixty-eight thousand *yojanas* tall that, when it stands in the ocean, half of his body extends above the surface of the water to a height precisely equal to that of Mount Sumeru.

Sons of the Buddha, although that king of the *asuras* transformationally manifests a body one hundred and sixty-eight thousand *yojanas* in height, this still does not damage any of the features of his original body, for all of its aggregates, sense realms, and sense bases all remain just as they originally were. Nor does his mind then make mistakes, for it does not conceive of that transformationally created body as "other," nor does it somehow regard his original body as no longer his own.

The body he originally received at birth is constantly enjoying every sort of pleasure even as his transformation body is forever manifesting all different kinds of sovereign mastery in the use of the awesome powers of the spiritual superknowledges.

Sons of the Buddha, although the *asura* king is possessed of greed, hatred, and delusion and is full of arrogance and pride, he is still able to transform his body in ways such as these. How much the more so then would a bodhisattva-mahāsattva be able to reach a deep and complete comprehension of the mind and dharmas as being like mere conjurations, the entire world as being like a dream,

all buddhas coming forth into the world as being like reflected images, all worlds as being like transformationally created phenomena, and speech and sounds as being like mere echoes.

He perceives dharmas in accordance with reality and takes dharmas accordant with reality as constituting his own body. He realizes all dharmas are possessed of a fundamentally pure nature and completely realizes that both body and mind are devoid of any genuine substantiality. His bodies everywhere abide in countless realms as, using the vast radiance of the Buddha's wisdom, he purifies and cultivates all the practices leading to bodhi.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he so transcends the world and becomes so detached from the world that no one can disturb him and no one can overpower him.

Sons of the Buddha, just as when a bhikshu contemplates the inside of the body and abides in the meditative contemplation of impurity²⁷⁵ in which he explores his own body and sees that his body is entirely impure, so too it is with the bodhisattva-mahāsattva when he abides in this samādhi. As he contemplates the Dharma body, he sees all worlds as entering into his own body and thus clearly sees all worlds and all worldly dharmas inside of it, this even as he remains free of any attachment to any worlds or any worldly dharmas.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's first great samādhi, "the great samādhi of universal light."

What then is meant by the bodhisattva-mahāsattva's "samādhi of sublime light"? Sons of the Buddha, this bodhisattva-mahāsattva is able to enter great trichiliocosms as numerous as the atoms in a great trichiliocosm in which he is able to manifest in every one of those worlds bodies as numerous as the atoms in a great trichiliocosm, causing every one of those bodies to emanate light rays as numerous as the atoms in a great trichiliocosm, causing every one of those light rays to manifest colors as numerous as the atoms in a great trichiliocosm, every one of which colors illuminates worlds as numerous as the atoms in a trichiliocosm. He is able in every one of those worlds to train beings as numerous as the atoms in a great trichiliocosm.

The bodhisattva knows the many kinds of differences in all these worlds, in particular knowing these worlds' defilement, these worlds' purity, these worlds' causes, these worlds' establishment, these worlds' coexistence, these worlds' radiance and colors, and

these worlds' comings and goings. The bodhisattva knows all matters such as these. The bodhisattva enters all these worlds and they all also come and enter the bodhisattva's body, doing so without any intermixing or disorderliness occurring in any of these worlds, and doing so without any destruction occurring in any of these many different phenomena.

Sons of the Buddha, this circumstance is analogous to when the sun comes forth and circles around Mount Sumeru, illuminating the seven jeweled mountains. As this occurs, those seven jeweled mountains and the areas in between those jeweled mountains all manifest reflections that all appear clearly. Of all those reflections of the sun from the mountains, none fail to appear in the reflections appearing in the areas between the mountains. All the reflections of the sun in the areas between those seven mountains also appear in the reflections on the mountains. In this way, they continuously beam reflections back and forth on each other.

One could say that the sun's reflections come forth from the seven jeweled mountains, could say that the sun's reflections come forth from the area between the mountains, could say that the sun's reflections enter the seven jeweled mountains, or could say that the sun's reflections enter the areas between the seven mountains, yet, in these circumstances, these reflections from the sun cause each of them to illuminate each other, doing so boundlessly in this way, even as any substantial nature in them is neither existent nor non-existent. They do not abide either on the mountains or apart from the mountains and do not abide in the waters or apart from the waters.

Sons of the Buddha, so too it is with the bodhisattva-mahāsattva. As he abides in this vast "samādhi of sublime light," he does not interfere with any of the features established in the world, does not alter the nature of any of the world's dharmas, does not abide within the world, does not abide outside of the world, is free of all discriminations regarding the world, and also does not interfere with any of the features of the world. He contemplates all dharmas as possessed of a single sign, that of being signless, this as he also does not interfere with the nature of any dharmas. He abides in the nature of true suchness and never departs from it.

Sons of the Buddha, this circumstance is analogous to that of a conjurer skilled in the techniques of conjuration who, at a crossroads, manifests all kinds of conjured phenomena in which he is able to manifest in but a single moment on a single given day the appearance of the events of a whole day, a whole night, seven days and seven nights, a half-month, a full month, a year, or a hundred

years, being freely able as befits his wishes to conjure a city, a village, a spring, creek, river, or ocean, the sun, the moon, the clouds, the rain, palaces, buildings, homes, all such things as these, none of which are not completely manifested there. In doing this, no interference occurs between the originally existing day or hour and the conjuration's apparent passage of years. Nor is it the case that the extreme brevity and rapidity of that originally existent time frame interferes in the least with the conjuration's manifestation of the passing of a day, a month, a year, or years. The conjuration's images appear there clearly even as that original day's time duration is not somehow thereby ruined.

So too it is with this bodhisattva-mahāsattva who enters this vast "samādhi of sublime light" who brings forth the appearance of an *asaṃkhyeya* of worlds entering one of those worlds. Every one of those *asaṃkhyeyas* of worlds is possessed of earth, water, fire, and wind, the great seas and mountains, cities and villages, parks, forests, buildings and houses, celestial palaces and dragon palaces, *yakṣa* palaces, *gandharva* palaces, *asura* palaces, *garuḍa* palaces, *kiṃnara* palaces, and *mahoraga* palaces, all of which are entirely complete in all of their many different kinds of adornments.

They appear complete with desire realms, form realms, formless realms, small chiliocosms, large chiliocosms, karmic actions and their rewards and retributions, death in this place, rebirth in that place, all of the world's time periods consisting of instants, days and nights, half months, full months, single years, and centuries, the kalpas of creation, the kalpas of destruction, defiled lands, pure lands, vast lands, small lands, and lands with buddhas within them manifesting their appearances in the world in buddha *kṣetras* that are pure, attended there by congregations of bodhisattvas gathered around them as, with sovereign mastery in the spiritual super-knowledges, they engage in the teaching of beings.

The places in which those lands are located are all full of populations of countless people. All the different kinds of beings of different forms and various destinies are countless, boundlessly, and inconceivably numerous. The power of pure karma of the past, future, and present produces countless supremely marvelous precious jewels. All kinds of phenomena such as these appear as entering a single world.

The bodhisattva clearly observes all these phenomena, enters them all, contemplates them all, reflects on them all, completely understands them all, and, with his inexhaustible wisdom, understands them all in accordance with reality.

In this circumstance, it is not the case that the multiplicity of those many worlds somehow interferes with [perceiving] the integrity of this one world, nor is it the case that the integrity of this one world somehow interferes with [perceiving] the multiplicity of those many worlds. And how is this so? It is because this bodhisattva realizes all dharmas are devoid of any inherent self-existence. Hence he is known as one who has penetrated the dharma of the nonexistence of a life span and the dharma of the nonexistence of anything at all that is created.

Because this bodhisattva diligently cultivates the dharma of noncontentiousness in all worlds, he is known as one who abides in the dharma of the nonexistence of anything constituting a self. Because this bodhisattva perceives in accordance with reality that all bodies are created from conditions, he is known as one who abides in the dharma of the nonexistence of anything constituting a being. Because this bodhisattva realizes that all dharmas that are produced and destroyed arise from causes, he is known as one who abides in the dharma of the nonexistence of anything constituting a *pudgala*.²⁷⁶ Because this bodhisattva realizes that the fundamental nature of all dharmas is the same, he is known as one who abides in the dharma of the nonexistence of anything constituting a human being²⁷⁷ or a *māṇava*.²⁷⁸ Because this bodhisattva realizes that the fundamental nature of all dharmas is quiescent, he is known as one who abides in the dharma of quiescence. Because this bodhisattva realizes that all dharmas have but a single sign, he is known as one who abides in the dharma of nondiscrimination. Because this bodhisattva realizes that the Dharma realm is devoid of any of the many different kinds of dharmas, he is known as one who abides in the dharma of the inconceivable. Because this bodhisattva diligently cultivates all skillful means and skillfully trains beings, he is known as one who abides in the dharma of great compassion.

Sons of the Buddha, it is in this way that the bodhisattva is able to place *asaṃkhyeyas* of worlds into a single world. He knows all the different kinds of distinctions among the countless many beings, sees every one of the innumerable bodhisattvas setting forth [on the bodhisattva path], and contemplates innumerable buddhas appearing in the world in place after place. All those bodhisattvas are able to receive all the Dharma expounded by all those *tathāgatas* and they also see themselves cultivating among them. Even so, they never leave this place to see themselves in that place and never leave that place to see themselves in this place. Those bodies and this body are no different, for he has entered the Dharma realm. He is

always and incessantly diligent in meditative contemplation and never relinquishes his wisdom for he has become one who is irreversible [on the path].

Just as when a conjurer performs a conjuration in any particular place, in conjuring some illusory spot of earth, he does not destroy his original spot of earth on which he stood, and in conjuring some other illusory day, he does not destroy the original day in which he existed, so too it is with the bodhisattva-mahāsattva when he manifests a land's existence where no land exists, manifests the nonexistence of a land where a land does exist, manifests the nonexistence of a being where a being does exist, manifests the existence of a being where no being exists, manifests the appearance of forms where no forms exist, or manifests the nonexistence of forms where forms do exist. In doing so, does not allow the former circumstance to interfere with the latter circumstance and does not allow the latter circumstance to interfere with the former circumstance.

The bodhisattva's complete understanding of all worldly dharmas is just like this, for he knows them all to be the same as illusory conjurations. Because he knows the illusory nature of dharmas, he knows the illusory nature of knowledge. Because he knows the illusory nature of knowledge, he knows the illusory nature of karmic deeds. Having come to know the illusory nature of knowledge and the illusory nature of karmic deeds, he then brings forth that illusion-perceiving wisdom with which he contemplates all karmic deeds.

Just as when a conjurer produces illusions in the world, it is not the case that he manifests such illusions somewhere outside of his current location nor is it the case that the current location is somewhere outside of the conjured illusion, so too it is with the bodhisattva-mahāsattva for whom it is not the case that he enters worlds somewhere outside of empty space. Nor is it the case that he enters empty space somewhere beyond the world.

Why is this the case? This is because empty space²⁷⁹ and the world are no different. As he abides in the world, he also abides in empty space. In the midst of empty space, the bodhisattva-mahāsattva is still able to see and is still able to cultivate all of his many different marvelously adorning karmic deeds in all worlds.

In but a single mind-moment, he is able to completely know with regard to innumerable worlds their creations and their destructions while also knowing with regard to all kalpas their continuity and sequences. He is able to manifest innumerable kalpas in a single mind-moment even as he still does not cause that single mind-moment to become vastly long.

The bodhisattva-mahāsattva reaches the far shore of perfection in the attainment of inconceivable liberations and illusion-perceiving knowledge. He abides at the very boundary of the illusory and enters the analytical knowledge²⁸⁰ of the world's illusory nature. He reflects upon all dharmas as illusory, does not oppose the illusory world, and attains the ultimate in illusion-perceiving knowledge within it.

He completely realizes that the three periods of time are no different from an illusory conjuration and has a definite penetrating comprehension of the mind as boundless. Just as all *tathāgatas* abide with equanimous minds in the wisdom that perceives the illusion-like nature of phenomena, so too it is with the bodhisattva-mahāsattva. He knows that all worlds are like illusory conjurations and, wherever he is, he remains free of attachment and free of anything he considers to be "mine."

In this, he is just like that conjurer in his creation of illusory phenomena for whom, although he does not abide with those illusory phenomena, he still remains free of any confusion regarding those illusory phenomena. So too it is with this bodhisattva-mahāsattva, for his realization of the nature of all dharmas has reached the farthest shore of perfection in which his mind does not impute the existence of any "self." He is able to enter into dharmas, and yet he remains free of any error or confusion with regard to any dharmas. This is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's second great samādhi, "the great samādhi of sublime light."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "spiritual superknowledge samādhi of sequential visitation of all buddha lands everywhere"? Sons of the Buddha, this bodhisattva-mahāsattva goes past countless worlds to the east and then, additionally goes on beyond a number of worlds as numerous as the atoms in all those worlds, entering this samādhi in all those worlds:

- Perhaps entering for a *kṣaṇa*;
- Perhaps entering for a moment;
- Perhaps entering continuously;
- Perhaps entering for the first part of the day;
- Perhaps entering for the middle part of the day;
- Perhaps entering for the final part of the day;
- Perhaps entering for the first part of the night;
- Perhaps entering for the middle part of the night;

Perhaps entering for the final part of the night;
 Perhaps entering for an entire day;
 Perhaps entering for five days;
 Perhaps entering for a half-month;
 Perhaps entering for an entire month;
 Perhaps entering for an entire year;
 Perhaps entering for a hundred years;
 Perhaps entering for a thousand years;
 Perhaps entering for a hundred thousand years;
 Perhaps entering for a *koṭī* of years;
 Perhaps entering for a hundred thousand *koṭīs* of years;
 Perhaps entering for a hundred thousand *naḡutas* of *koṭīs* of years;
 Perhaps entering for an entire kalpa;
 Perhaps entering for a hundred kalpas;
 Perhaps entering for a hundred thousand kalpas;
 Perhaps entering for a hundred thousand *naḡutas* of *koṭīs* of kalpas;
 Perhaps entering for numberless kalpas
 Perhaps entering for measurelessly many kalpas;
 Perhaps entering for boundlessly many kalpas;
 Perhaps entering for incomparably many kalpas
 Perhaps entering for innumerably many kalpas;
 Perhaps entering for indescribably many kalpas;
 Perhaps entering for inconceivably many kalpas;
 Perhaps entering for immeasurably many kalpas;
 Perhaps entering for an ineffable number of kalpas; or
 Perhaps entering for an ineffable-ineffable number of kalpas.

Whether it is with respect to its long duration or short duration or to the dharmas or the timing, there are many different distinctions in this. In all those circumstances, the bodhisattva makes no discriminations and his mind remains free of any defiling attachments. He does not impute duality or non-duality, does not impute universality and does not impute uniqueness. Although he abandons these kinds of discriminations, he still uses skillful means involving the spiritual superknowledges so that, when he emerges from this samādhi, he does not ever forget or lose any of its dharmas. In this, he is like the solar *devaputra*, the sun, which goes around on a cycle of illumination, never stopping, day or night. When the sun rises, this is designated as “daytime,” and when the sun sets, this is designated as “nighttime.” It is neither born in [the beginning of] the day nor dies at night. When this bodhisattva-mahāsattva has been

abiding within this spiritual superknowledge samādhi in countless worlds and then finishes with that period of abiding in samādhi, his still continuing to clearly behold all of those countless many worlds is a matter of this very same sort.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's third great samādhi, "the great spiritual superknowledge samādhi of visitation to all buddha lands everywhere."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of pure and deep-minded practice"? Sons of the Buddha, this bodhisattva-mahāsattva knows that the number of buddhas is equal to the number of other beings. He sees countless buddhas more numerous than the atoms in an *asaṃkhyeya* of worlds and, wherever those *tathāgatas* are:

He makes offerings to them of all different kinds of marvelous incense;

He makes offerings to them of all different kinds of marvelous flowers;

He makes offerings to them of all different kinds of canopies as large as an *asaṃkhyeya* of buddha *kṣetras*;

He makes offerings to them of all different kinds of supremely marvelous adornments surpassing those in all worlds;

He makes offerings to them by scattering all different kinds of jewels;

He makes offerings to them of all different kinds of adornments to beautify those places where they practice walking meditation;

He makes offerings to them of all kinds of treasuries containing countless supremely marvelous *maṇi* jewels; and

He makes offerings to them of superior flavors of beverages and foods flowing from the Buddha's spiritual powers which surpass even those in the heavens.

He is able to use spiritual powers to everywhere gather together all different kinds of supremely marvelous offering gifts from all buddha *kṣetras* to then use in making offerings. To every one of those *tathāgatas*, he pays respects and honors them, bowing his head down to the ground in reverence as he prostrates his entire body before them, poses questions about the dharmas of the Buddha, praises the impartiality of the Buddha, extols all buddhas' vast meritorious qualities, enters the great compassion entered by all buddhas, acquires the Buddha's equal and unimpeded powers, and, in but a single mind-moment, earnestly seeks the sublime Dharma from all buddhas.

In so doing, he finds nothing at all that is apprehensible [as inherently existent] in such signs²⁸¹ [in the lives] of the buddhas as their appearing in the world or entering *parinirvāṇa*. Just as when someone with a scattered mind distinguishes objective conditions, he might remain unable to know due to which conditions thoughts arise when they arise and due to which conditions thoughts are extinguished when they are extinguished, so too it is with this bodhisattva, for he never makes discriminations regarding the signs associated with the Tathāgata's appearance in the world or his entering nirvāṇa.

Sons of the Buddha, this circumstance is analogous to that of a mirage which does not come forth from the clouds, does not come forth from a pond, does not abide on the land, does not abide in the waters, is neither existent nor nonexistent, is neither good nor bad, is neither clear nor turbid, cannot be drunk, cannot be made dirty, is neither substantial nor insubstantial, and is neither possessed of flavor nor flavorless. Still, due to its particular causes and conditions, when it is perceived by the consciousness, it presents the appearance of water. Hence, when one looks at it from a great distance, perceptions arise imagining there to be water in the distance. Yet, when one draws closer, that appearance no longer manifests and the perceptions imagining the existence of water naturally cease. So too it is in the case of the bodhisattva-mahāsattva, for he remains unable to apprehend [any inherent existence] in the signs such as the Tathāgata's appearing in the world or entering nirvāṇa. The [perceptions of] the existence or nonexistence of the signs of all buddhas' [appearance in the world] all arise from discriminations made by the perceiving mind.

Sons of the Buddha, this samādhi is known as "the samādhi of pure and deep-minded practice." When, after having entered this samādhi, this bodhisattva-mahāsattva subsequently emerges from it, he does not lose what he has experienced within it. This is analogous to when a person awakens from sleeping and remembers the events in his dreams. Although, once he has awakened, those spheres of experience associated with the dream no longer exist, he is still able to recall them because his mind does not forget them.

So too it is with this bodhisattva-mahāsattva. When he enters this samādhi, he sees the Buddha and hears the Dharma. When he emerges from meditative absorption, he remembers these experiences, does not forget them, and then uses them in instructing the congregations in all those sites of enlightenment and in adorning all those buddha lands. He acquires a clear comprehension of

countless meanings and their import, purifies all the gateways to the Dharma, lights the wisdom torch, extends the lineage of the buddhas, and becomes completely endowed with fearlessness and inexhaustible eloquence with which he explains and expounds upon the extremely deep treasury of Dharma.

This is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's fourth great samādhi, "the great samādhi of pure and deep-minded practice."

What then is meant by the bodhisattva-mahāsattva's "samādhi of the knowledge of the treasury of past adornments"? Sons of the Buddha, the bodhisattva-mahāsattva is able to know the appearance in the world of the buddhas of the past, in particular knowing:

- The sequence of all *kṣetras* within the sequence of kalpas;
- The sequence of kalpas within the sequence of *kṣetras*;
- The sequence of the buddhas' appearances in the world within the sequence of kalpas;
- The sequence of discourses on the Dharma as they occur in the midst of the sequence of buddhas' appearances in the world;
- The sequence in the arising of earnest aspirations as they arise during the sequence of discourses on the Dharma;
- The sequence in the [development of] faculties within the sequence of earnest aspirations;
- The sequence of training within the sequence in the [development of] faculties;
- The sequence in the life spans of all buddhas within the sequence of training; and
- The sequence of knowing *koṭīs* of *nayutas* of durations in years within the sequence of those life spans.

Sons of the Buddha, because this bodhisattva-mahāsattva acquires knowledge with respect to boundlessly many sequences such as these:

- He then knows the buddhas of the past;
- He then knows the *kṣetras* of the past;
- He then knows the Dharma gateways of the past;
- He then knows the kalpas of the past;
- He then knows the dharmas of the past;
- He then knows the minds of the past;
- He then knows the understandings of the past;
- He then knows the beings of the past;
- He then knows the afflictions of the past;
- He then knows the ceremonial protocols of the past; and

He then knows the purity of the past.

Sons of the Buddha, this samādhi is known as “the treasury of past pure [adornments]” in which, in but a single mind-moment:

He is able to enter a hundred kalpas;

He is able to enter a thousand kalpas;

He is able to enter a hundred thousand kalpas;

He is able to enter a hundred thousand *koṭīs* of *nayutas* of kalpas;

He is able to enter a numberless number kalpas;

He is able to enter a measureless number of kalpas;

He is able to enter a boundless number of kalpas;

He is able to enter an incomparable number of kalpas;

He is able to enter an innumerable number of kalpas;

He is able to enter an indescribable number of kalpas;

He is able to enter an inconceivable number of kalpas;

He is able to enter an incalculable number of kalpas;

He is able to enter an ineffable number of kalpas; and

He is able to enter an ineffable-ineffable number of kalpas.

Sons of the Buddha, when that bodhisattva-mahāsattva enters this samādhi, it is not that he extinguishes the present and it is not that he then takes the past as an objective condition. Sons of the Buddha, when that bodhisattva emerges from this samādhi, he receives ten kinds of inconceivable crown-anointing consecration dharmas from the Tathāgata which he acquires, purifies, perfects, enters, realizes, fulfills, upholds, and equally and completely knows while maintaining purity of the three factors.²⁸² What are these ten? They are:

First, He speaks with eloquence that does not contradict its meaning;

Second, he is inexhaustible in teaching the Dharma;

Third, his teachings are impeccable;

Fourth, he is incessantly eloquent;

Fifth, his mind is free of fear;

Sixth, his speech is definitely truthful;

Seventh, he is relied on by beings;

Eighth, he rescues and liberates the beings in the three realms of existence;

Ninth, he possesses the most supreme roots of goodness; and

Tenth, he provides training and guidance in the sublime Dharma.

Sons of the Buddha, these are ten types of dharmas associated with receiving this crown-anointing consecration. When a bodhisattva enters this samādhi, upon emerging from this samādhi, he

instantly attains them just as, when a *kalala*²⁸³ enters the womb, its consciousness takes birth in it in but a single mind-moment. So too it is with the bodhisattva-mahāsattva, for, when he emerges from this samādhi, in but a single mind-moment, he acquires these ten kinds of dharmas from the Tathāgata.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's fifth great samādhi, "the great samādhi of the knowledge of the treasury of past adornments."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of a treasury of wisdom light"? Sons of the Buddha, when that bodhisattva-mahāsattva abides in this samādhi, he is able to know with respect to all buddhas in all worlds in all kalpas of the future their various names, each of which are different, whether they have already commenced their proclamations or have not yet commenced their proclamations, and whether they have already received their predictions or have not yet received their predictions, in particular knowing:

- Their countlessly many names;
- Their measurelessly many names;
- Their boundlessly many names;
- Their incomparably many names;
- Their innumerably many names;
- Their indescribably many names;
- Their inconceivably many names;
- Their incalculably many names;
- Their ineffably many names;
- That they will appear in the world;
- That they will benefit beings;
- That they will serve as Dharma kings;
- That they will accomplish the buddha works;
- That they will proclaim the benefit of merit;
- That they will praise the meaningfulness of goodness;
- That they will explain the meaningfulness of purity;²⁸⁴
- That they will purify all kinds of evil;
- That they will establish themselves in meritorious qualities;
- That they will explain the ultimate truth;
- That they will enter the position of the crown-anointing consecration;
- That they will accomplish the realization of all-knowledge;
- That those *tathāgatas* will cultivate the perfectly complete practices;

That they will make the perfectly complete vows;
 That they will enter the perfectly complete wisdom;
 That they will possess the perfectly complete community;
 That they will become replete in the perfectly complete adornments;
 That they will accumulate the perfectly complete meritorious qualities;
 That they will awaken to the perfectly complete Dharma;
 That they will attain the perfectly complete fruits [of the path];
 That they will possess the perfectly complete signs; and
 That they will achieve the perfectly complete enlightenment.

Those *tathāgatas'* names, clan lineages, skillful means, spiritual superknowledges, spiritual transformations, ripening of beings, entry into *parinirvāṇa*, and all other such matters—they will fully know them.

In but a single mind-moment, this bodhisattva is able:

To enter a single kalpa, a hundred kalpas, a thousand kalpas, a hundred thousand kalpas, or a hundred thousand *koṭīs* of *nayutas* of kalpas;
 To enter kalpas as numerous as the atoms in the continent of Jambudvīpa;
 To enter kalpas as numerous as the atoms in all four of the continents;
 To enter kalpas as numerous as the atoms in a small chiliocosm;
 To enter kalpas as numerous as the atoms in a chiliocosm;
 To enter kalpas as numerous as the atoms in a great trichiliocosm;
 To enter kalpas as numerous as the atoms in a buddha *kṣetra*;
 To enter kalpas as numerous as the atoms in a hundred thousand buddha *kṣetras*;
 To enter kalpas as numerous as the atoms in a hundred thousand *koṭīs* of *nayutas* of buddha *kṣetras*;
 To enter kalpas as numerous as the atoms in numberless buddha *kṣetras*;
 To enter kalpas as numerous as the atoms in a measureless number of buddha *kṣetras*;
 To enter kalpas as numerous as the atoms in a boundless number of buddha *kṣetras*;
 To enter kalpas as numerous as the atoms in an incomparable number of buddha *kṣetras*;
 To enter kalpas as numerous as the atoms in an innumerable number of buddha *kṣetras*;

- To enter kalpas as numerous as the atoms in an indescribable number of buddha *kṣetras*;
- To enter kalpas as numerous as the atoms in an inconceivable number of buddha *kṣetras*';
- To enter kalpas as numerous as the atoms in an immeasurable number of buddha *kṣetras*;
- To enter kalpas as numerous as the atoms in an ineffable number of buddha *kṣetras*'; and
- To enter kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In this way, he is able to use his wisdom to fully know the number of kalpas in all future worlds. Because he completely knows them, his mind is also able to enter ten kinds of gateways to retention. What are those ten? They are:

- Due to entering that of upholding the Buddha, he acquires the protective mindfulness of buddhas as numerous as the atoms in an ineffable number of buddha *kṣetras*;
- Due to entering that of upholding the Dharma, he acquires the endless eloquence provided by the light of ten kinds of *dhāraṇīs*;
- Due to entering that of upholding the practices, he achieves the complete fulfillment of especially supreme vows;
- Due to entering that of upholding the powers, he becomes one whom no one can overcome or vanquish;
- Due to entering that of upholding wisdom, he becomes free of obstacles in whichever buddha dharmas he practices;
- Due to entering that of upholding the great compassion, he turns the irreversible wheel of the pure Dharma;
- Due to entering that of upholding the different skillful expedient statements, he turns the wheel of all language and words and purifies the ground of all Dharma gateways;
- Due to entering that of upholding the dharma of the lion's birth, he is able to open the Dharma's gate lock and escape from the mire of desires;
- Due to entering that of upholding the wisdom powers, he never rests in his cultivation of the bodhisattva practices;
- Due to entering that of upholding the power of the good spiritual guide, he is able to enable boundlessly many beings to become purified;
- Due to entering that of upholding the power of non-abiding, he enters an ineffable-ineffable number of vast kalpas; and
- Due to entering that of upholding the power of Dharma, he uses unimpeded skillful means and wisdom to realize the purity of all dharmas' inherent nature.²⁸⁵

Sons of the Buddha, after this bodhisattva-mahāsattva has come to abide in this samādhi:

- He skillfully abides in an ineffable-ineffable number of kalpas;
- He skillfully abides in an ineffable-ineffable number of *kṣētras*;
- He skillfully knows an ineffable-ineffable number of different kinds of beings;
- He skillfully knows an ineffable-ineffable number of beings' different characteristics;
- He skillfully knows an ineffable-ineffable number of identical and different karmic retributions;
- He skillfully knows an ineffable-ineffable number of different practices as they relate to vigor, individual faculties, habitual karmic propensities, and continuity;
- He skillfully knows an ineffable-ineffable number of beings' countless different kinds of defiled and pure ways of thinking;
- He skillfully knows an ineffable-ineffable number of ways of expressing the Dharma's many different meanings with countless ways of using the language of the texts to expound upon them;
- He skillfully knows an ineffable-ineffable number of buddhas' many different appearances [in the world], their clan lineages, their times, their manifestations of signs, their teaching of the Dharma, their accomplishing of buddha works, and their entry into *parinirvāṇa*;
- He skillfully knows an ineffable-ineffable number of gateways of boundless wisdom; and
- He skillfully knows an ineffable-ineffable number of the countless transformations manifested with all the spiritual superknowledges.

Sons of the Buddha, it is just as when the sun rises, all the world's many different sorts of things such as the villages and encampments, cities and towns, palaces and houses, mountains and swamps, birds and beasts, trees and groves, and flowers and fruit are then clearly seen by anyone who has eyes. Sons of the Buddha, the sunlight shines equally on everything without discriminating and thus it is able to allow the eyes to see the many different appearances of these phenomena.

So too it is with this great samādhi. Its essential nature is one of impartiality and nondiscrimination by which it is able to allow the bodhisattva to know an ineffable-ineffable number of hundreds of thousands of *koṭis* of *nayutas* of different signs. Sons of the Buddha, when this bodhisattva-mahāsattva possesses such complete

knowing of this sort he enables all beings to acquire ten kinds of fruitfulness.²⁸⁶ What are those ten? They are:

- First, the fruitfulness of seeing him by which he enables beings to produce roots of goodness;
- Second, the fruitfulness of being heard by which he enables beings to become ripened;
- Third, the fruitfulness of abiding together with him by which he enables beings' minds to become trained;
- Fourth, the fruitfulness of starting out by which he enables beings to act in accordance with their statements and gain a penetrating comprehension of the meaning of all dharmas;
- Fifth, the fruitfulness of practice by which he enables the purification of boundlessly many worlds;
- Sixth, the fruitfulness of drawing near by which, in the presence of an ineffable-ineffable number of buddhas, he severs the doubts of an ineffable-ineffable number of beings;
- Seventh, the fruitfulness of vows by which he enables all beings of whom he is mindful to make supreme offerings and thus accomplish all their vows;
- Eighth, the fruitfulness of skillful expedient dharmas by which he enables everyone to succeed in abiding in unimpeded liberations and pure wisdom;
- Ninth, the fruitfulness of raining the Dharma rain by which, among beings possessed of an ineffable-ineffable number of various faculties, he uses skillful means to explain the practices leading to all-knowledge, thus enabling them to abide in the path to buddhahood; and
- Tenth, the fruitfulness of his manifestations by which he manifests boundlessly many signs by which he enables all beings to receive his illumination.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this samādhi and [those beings] gain these ten kinds of fruitfulness:

- The heavenly kings and their congregations all come and bow down in reverence to him;
- The dragon kings and their congregations spread great clouds of incense all about;
- The *yakṣa* kings prostrate themselves in reverence at his feet;
- The *asura* kings present respectful offerings to him;
- The *garuḍa* kings circumambulate him;
- The Brahma Heaven kings all come and present their invitations to speak the Dharma;

The *kiṃnara* kings and the *mahoraga* kings all utter praises in unison.

The *gandharva* kings always come and draw near to him; and

The human kings and their congregations serve him and make offerings to him.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's sixth great samādhi, "the great samādhi of a treasury of wisdom light."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of the complete knowledge of all worlds' buddha adornments"? Sons of the Buddha, why is this samādhi called "the complete knowledge of all worlds' buddha adornments"?

Sons of the Buddha, the bodhisattva-mahāsattva who abides in this samādhi is able to successively enter the worlds to the east and is able to successively enter the worlds of the south, the west, the north, the four midpoints, the zenith, and the nadir. In this way, he is able to successively enter all worlds. In all of them:

He sees all buddhas appearing in the world;

He also sees all the spiritual powers of those buddhas;

He also sees all the feats of easeful mastery of all buddhas;

He also sees the vast awesome virtue of all buddhas;

He also sees the supreme sovereign masteries of all buddhas;

He also sees all buddhas' great lion's roar;

He also sees all the practices cultivated by all buddhas;

He also sees all the many different kinds of adornments of all buddhas;

He also sees all buddhas' supernatural psycho-spiritual powers and transformations; and

He also sees all buddhas' congregations gathering together like clouds, the purity of the congregations, the vastness of the congregations, the congregations' signs of unity, the congregations' signs of multiplicity, the dwelling places of the congregations, the abiding of the congregations, the ripening of the congregations, the training of the congregations, and the awesome virtue of the congregations.

He sees all things such as these with complete clarity. Moreover:

He also sees congregations equal in size to the continent of Jambudvīpa;

He also sees congregations equal in size to all four continents;

He also sees congregations equal in size to a small chiliocosm;

He also sees congregations equal in size to an intermediate chiliocosm;

He also sees congregations equal in size to a great trichiliocosm;
 He also sees congregations that would fill a hundred thousand
koṭīs of *nayutas* of buddha *kṣetras*;
 He also sees congregations that would fill an *asaṃkhyeya* of bud-
 dha *kṣetras*;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in a hundred buddha *kṣetras*;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in a thousand buddha *kṣetras*;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in a hundred thousand *koṭīs* of *nayutas*
 of buddha *kṣetras*;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in a numberless number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in a measureless number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in a boundless number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in an incomparable number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in an innumerable number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in an unspeakable number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in an inconceivable number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in an immeasurable number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in an ineffable number of buddha
kṣetras;
 He also sees congregations that would fill buddha *kṣetras* as
 numerous as the atoms in an ineffable-ineffable number of bud-
 dha *kṣetras*; and

He also sees buddhas in those congregations' sites of enlightenment manifesting many different signs, many different times, many different lands, many different transformations, many different spiritual superknowledges, many different adornments, many different sovereign masteries, many different physical sizes, and many different works.

The bodhisattva-mahāsattva also sees himself going to those congregations, also sees himself speaking the Dharma in those places, also sees himself receiving and preserving the words of those buddhas, also sees himself there coming to thoroughly know conditioned arising, also sees himself there abiding in empty space, also sees himself abiding within the Dharma body, also sees himself refraining from developing defiling attachments, also sees himself refraining from abiding in discriminations, also sees himself remaining free of weariness, also sees himself everywhere penetrating all varieties of wisdom, also sees himself everywhere knowing all meanings, also sees himself everywhere entering all grounds, also sees himself everywhere entering all of the rebirth destinies, also sees himself everywhere knowing skillful means, also sees himself everywhere abiding in the presence of the buddhas, also sees himself everywhere entering all the powers, also sees himself everywhere entering true suchness, also sees himself everywhere entering noncontentiousness, and also sees himself everywhere entering all dharmas.

When he sees these things he does not make discriminations regarding lands, he does not make discriminations regarding beings, he does not make discriminations regarding buddhas, he does not make discriminations regarding dharmas, he does not become attached to the body, he does not become attached to the body's actions, he does not become attached to the mind, and he does not become attached to the intellectual mind.

Just as dharmas themselves do not make discriminations with regard to their own essential nature and do not make discriminations regarding sounds, and yet, even so, do not relinquish their own essential nature and do not thus experience the disappearance of their names, so too it is with the bodhisattva-mahāsattva. He does not relinquish the practices and adapts to what the world does, and yet he has no attachment to either of these two.

Sons of the Buddha, the bodhisattva-mahāsattva sees the Buddha's countless manifestations of light and color and his countless forms and signs that are completely perfected, equal, and pure, seeing every one of them directly before him, clearly evident and

fully realized, perhaps seeing the many different kinds of light emanated by the Buddha's body, or seeing the fathom-wide aura of light surrounding the Buddha's body, or seeing the Buddha's body the color of the blazing sun, or seeing the sublime radiance and colors of the Buddha's body, or seeing the pure colors emanating from the Buddha's body, or seeing the Buddha's body when he makes it the color of yellow gold, or seeing the Buddha's body when he makes it the color of vajra, or seeing the Buddha's body when he makes it violet in color, or seeing the Buddha's body when he makes it manifest boundlessly many colors, or seeing the Buddha's body when he makes it the color of a sapphire, or seeing the Buddha's body as seven cubits tall, or seeing the Buddha's body as eight cubits tall, or seeing the Buddha's body as nine cubits tall, or seeing the Buddha's body as ten cubits tall, or seeing the Buddha's body as twenty cubits tall, or seeing the Buddha's body as thirty cubits tall or up to a hundred cubits tall or a thousand cubits tall, or seeing the Buddha's body as one *krośa*²⁸⁷ tall, or seeing the Buddha's body as half a *yojana* tall, or seeing the Buddha's body as one *yojana* tall, or seeing the Buddha's body as ten *yojanas* tall, or seeing the Buddha's body as a hundred *yojanas* tall, or seeing the Buddha's body as a thousand *yojanas* tall, or seeing the Buddha's body as a hundred thousand *yojanas* tall, or seeing the Buddha's body as having the height of Jambudvīpa's breadth, or seeing the Buddha's body as having the height of all four continents' breadth, or seeing the Buddha's body as having the height of a small chiliocosm, or seeing the Buddha's body as having the height of an intermediate-sized chiliocosm, or seeing the Buddha's body as having the height of a great chiliocosm, or seeing the Buddha's body as having the height of a hundred great chiliocosms, or seeing the Buddha's body as having the height of a thousand great chiliocosms, or seeing the Buddha's body as having the height of a hundred thousand great chiliocosms, or seeing the Buddha's body as having the height of a hundred thousand *koṭīs* of *nayutas* of great chiliocosms, or seeing the Buddha's body as having the height of a numberless number of great chiliocosms, or seeing the Buddha's body as having the height of a measureless number of great chiliocosms, or seeing the Buddha's body as having the height of a boundless number of great chiliocosms, or seeing the Buddha's body as having the height of an incomparable number of great chiliocosms, or seeing the Buddha's body as having the height of an innumerable number of great chiliocosms, or seeing the Buddha's body as having the height of an unspeakable number of great chiliocosms, or seeing the Buddha's body as having the height of an

inconceivable number of great chiliocosms, or seeing the Buddha's body as having the height of an immeasurable number of great chiliocosms, or seeing the Buddha's body as having the height of an ineffable number of great chiliocosms, or seeing the Buddha's body as having the height of an ineffable-ineffable number of great chiliocosms.

Sons of the Buddha, in this way, the bodhisattva-mahāsattva sees countless colors and signs, countless forms and appearances, countless manifestations, countless rays of light, and countless nets of light. The range of that light is commensurate with the Dharma realm. It has nothing in the Dharma realm it does not illuminate and it everywhere enables the development of unsurpassably great wisdom. He also sees the Buddha's body as entirely free of any defiling attachment, as free of all obstacles, and as supremely marvelous and pure.

Sons of the Buddha, the bodhisattva sees the body of the Buddha in these ways and yet the Tathāgata's body neither increases nor decreases in size. Just as it is with empty space which, even when residing in the hole made in a mustard seed by an insect, does not shrink in size, and even when abiding in the midst of countless worlds, still does not increase in its vastness, so too it is with the Buddha's body. When one sees it as large, it still does not increase and when one sees it as small, it still does not shrink.

Sons of the Buddha, just as the orb of the moon appears to be only a small form when seen by those living in Jambudvīpa even though it still has not shrunk in size, and appears to be a very large form when seen by someone standing on the moon even though it still has not increased in size, so too it is with the bodhisattva-mahāsattva. When he abides in this samādhi, in accordance with whatever he wishes for, he sees the Buddha's body taking on all kinds of different transformations in its appearance. When in those circumstances he listens there to the words and phrases of the Dharma being expounded, taking them in, retaining them, and not forgetting them, the Tathāgata's body neither increases in size nor decreases in size.

Sons of the Buddha, just as when, right after a being's life has ended and he is about to take rebirth, this is not apart from his mind and what he then looks upon as pure,²⁸⁸ so too it is with the bodhisattva-mahāsattva for whom this is not apart from this extremely deep samādhi and what he sees in it as pure.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he perfects ten kinds of swiftness dharmas. What are those ten? They are:

Swiftness in increasing all the practices and achieving complete fulfillment of great vows;
 Swiftness in using the light of Dharma to brightly illuminate the world;
 Swiftness in using skillful means to turn the wheel of the Dharma and liberate beings;
 Swiftness in adapting to beings' karma by revealing the pure lands of all buddhas;
 Swiftness in using equanimous wisdom in progressing into the ten powers;
 Swiftness in coming to abide together with all *tathāgatas*;
 Swiftness in using the power of the great kindness to vanquish the armies of Māra;
 Swiftness in severing beings' doubts and enabling them to be happy;
 Swiftness in manifesting spiritual transformations adapted to beings' convictions; and
 Swiftness in using all different kinds of words and phrases of sublime Dharma to purify all worlds.

Sons of the Buddha, this bodhisattva-mahāsattva also acquires ten kinds of Dharma seals with which he imprints all dharmas. What are these ten? They are:

First, that of possessing the same roots of goodness as those of all buddhas of the past, the future, and the present;
 Second, that of acquiring a Dharma body possessed of boundless wisdom the same as that of all *tathāgatas*;
 Third, that of abiding in the non-duality of dharmas the same as all *tathāgatas*;
 Fourth, that of contemplating just as the *tathāgatas* do the identity of all the countless spheres of experience of the three periods of time;
 Fifth, that of acquiring just as the *tathāgatas* do the complete comprehension of the unimpeded sphere of the Dharma realm;
 Sixth, that of perfecting the ten powers and becoming unimpeded in action just as the *tathāgatas* do;
 Seventh, that of forever severing the two types of actions²⁸⁹ and then dwelling in the dharma of noncontentiousness just as the *tathāgatas* do;
 Eighth, that of engaging in the ceaseless teaching of beings just as the *tathāgatas* do;
 Ninth, that of being able to skillfully contemplate skillful means in wisdom and skillful means in meaning just as the *tathāgatas* do; and

Tenth, that of becoming the same as and no different from all buddhas just as the *tathāgatas* do.

Sons of the Buddha, when a bodhisattva-mahāsattva perfects the gateways of skillful expedient means associated with this “great samādhi of the complete knowledge of all worlds’ buddha adornments”:

He becomes one who has no teacher who, unaided by others’ instruction, penetrates all dharmas of the Buddha on his own;

He becomes one who is an eminent man because he is able to awaken all beings;

He becomes one who is pure because he realizes the fundamental purity of the nature of the mind;

He becomes one who is foremost because he is able to liberate the beings in all worlds;

He becomes one who is a provider of comfort because he is able to instruct and awaken understanding in all beings;

He becomes one who establishes [others] because he enables those not yet abiding in the lineage of the Buddha to abide in it;

He becomes one who is possessed of genuine knowing because he enters the gateway of all-knowledge;

He becomes one who is free of all variant conceptions because he does not speak in two different ways;

He becomes one who abides in the treasury of Dharma because he has vowed to completely know all dharmas of the Buddha; and

He becomes one who is able to rain the Dharma rain because he adapts to beings’ inclinations and thus enables them all to become completely satisfied.

Sons of the Buddha, this circumstance is analogous to that of Śakra who places a *maṇi* jewel into his topknot. Because of the power of that jewel, his awe-inspiring radiance increases. When Śakra the deva king first acquires this jewel, he acquires ten dharmas in which he surpasses all the devas in the Trāyastriṃśa Heaven. What are those ten? They are:

First, in terms of his physical signs;

Second, in terms of his physical form;

Third, in terms of his manifestations;

Fourth, in terms of his retinue;

Fifth, in terms of his possessions;

Sixth, in terms of his voice;

Seventh, in terms of his spiritual superknowledges;

Eighth, in terms of his kinds of sovereign mastery;

Ninth, in terms of his wise understanding; and
Tenth, in terms of the uses of his wisdom.

It is in ten qualities such as these that he surpasses all the devas in the Trāyastriṃśa Heaven. So too it is with the bodhisattva-mahāsattva, for, from the point when he first gains this samādhi, he then acquires ten kinds of treasuries of vast knowledge. What are those ten? They are:

- First, the knowledge that brightly illuminates all buddha *kṣetras*;
- Second, the knowledge by which he knows the rebirths of all beings;
- Third, the knowledge by which he everywhere manifests transformations throughout the three periods of time;
- Fourth, the knowledge by which he everywhere enters the body of all buddhas;²⁹⁰
- Fifth, the knowledge by which he possesses a penetrating comprehension of all dharmas of the Buddha;
- Sixth, the knowledge by which he everywhere gathers all pure dharmas;
- Seventh, the knowledge by which he everywhere enables all beings to enter the Dharma body;
- Eighth, the knowledge by which he directly perceives all dharmas with the purified universal eye;
- Ninth, the knowledge by which he gains sovereign mastery in all things that has reached the far shore of perfection; and
- Tenth, the knowledge by which he everywhere becomes securely established in all vast dharmas without exception.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this samādhi, he also acquires a body possessed of ten kinds of supreme purity and awesome virtue. What are those ten? They are:

- First, to brightly illuminate an ineffable-ineffable number of worlds, he emanates an ineffable-ineffable number of spheres of light;
- Second, to purify all worlds, he emanates an ineffable-ineffable number of spheres of light of countless colors and appearances;
- Third, to train beings, he emanates an ineffable-ineffable number of spheres of light;
- Fourth, to draw near to all buddhas, he transformationally creates an ineffable-ineffable number of bodies;
- Fifth, to serve and make offerings to all buddhas, he rains down an ineffable-ineffable number of clouds of many different kinds of especially marvelous incense and flowers;

Sixth, to serve and make offerings to all buddhas and to train all beings, he transformationally creates an ineffable-ineffable number of many different kinds of musical sounds which emanate from every one of his pores;

Seventh, to ripen beings, he manifests an ineffable-ineffable number of various kinds of masterful spiritual transformations;

Eighth, to inquire about the Dharma from all the buddhas of many different names throughout the ten directions, in a single step, he passes beyond an ineffable-ineffable number of worlds;

Ninth, to enable all beings who see him or hear his voice to have not done so in vain, he manifests an ineffable-ineffable number of many different kinds of pure form bodies of countless colors and appearances, all of which possess the summit which no one can see; and

Tenth, to provide beings with instruction in countless esoteric dharmas, he utters an ineffable-ineffable number of sounds and words.

Sons of the Buddha, after the bodhisattva-mahāsattva has acquired these ten kinds of supremely pure and awesomely virtuous bodies, he can enable beings to acquire ten kinds of complete fulfillment. What are these ten? They are:

First, he can enable beings to succeed in seeing the Buddha;

Second, he can enable beings to develop deep faith in the Buddha;

Third, he can enable beings to succeed in hearing the Dharma;

Fourth, he can enable beings to know that there are worlds in which there are buddhas;

Fifth, he can enable beings to see the Buddha's spiritual super-knowledges;

Sixth, he can enable beings to recall the karma that they have accumulated;

Seventh, he can enable beings to achieve complete fulfillment of the mind of meditative absorption;

Eighth, he can enable beings to enter into the purity of the Buddha;

Ninth, he can enable beings to make the resolve to attain bodhi; and

Tenth, he can enable beings to achieve complete fulfillment of the Buddha's wisdom.

Sons of the Buddha, after the bodhisattva-mahāsattva has enabled beings to acquire these ten kinds of complete fulfillment, he also accomplishes ten kinds of buddha works for the sake of beings. What are those ten? They are:

- He uses sounds in accomplishing buddha works to ripen beings;
 He uses physical forms in accomplishing buddha works to train beings;
 He uses remembrance in accomplishing buddha works to purify beings;
 He uses the shaking of worlds in accomplishing buddha works to enable beings to abandon the wretched destinies;
 He uses skillful means to instigate awakening in accomplishing buddha works to enable beings to not lose their mindfulness;
 He uses the manifestation of signs in dreams in accomplishing buddha works to enable beings to constantly abide in right mindfulness;
 He uses the emanation of great light in accomplishing buddha works to everywhere gather in all beings;
 He uses the cultivation of the bodhisattva practices in accomplishing buddha works to enable beings to abide in the supreme vows;
 He uses the realization of the right and perfect enlightenment in accomplishing buddha works to enable beings to realize the illusory nature of dharmas;
 He uses the turning of the wheel of the sublime Dharma in accomplishing buddha works to speak the Dharma for beings without missing the right time;
 He uses the manifestation of the appearance of abiding for a particular life span in accomplishing buddha works to train all beings; and
 He manifests the appearance of entering *parinirvāṇa* in accomplishing buddha works, knowing that beings will then develop feelings of weariness [of *saṃsāra*].

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's seventh great samādhi, "the great samādhi of the complete knowledge of all worlds' buddha adornments."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of all beings' different bodies"? Sons of the Buddha, the bodhisattva-mahāsattva who abides in this samādhi acquires ten kinds of nonattachment. What are those ten? They are:

- Nonattachment to any of the *kṣetras*;
- Nonattachment to any of the directions;
- Nonattachment to any of the kalpas;
- Nonattachment to any of the congregations;
- Nonattachment to any of the dharmas;

- Nonattachment to any of the bodhisattvas;
- Nonattachment to any of the bodhisattva vows;
- Nonattachment to any of the samādhis;
- Nonattachment to any of the buddhas; and
- Nonattachment to any of the grounds.

These are the ten.

Sons of the Buddha, how is it that the bodhisattva-mahāsattva enters this samādhi and how is it that he emerges from it? Sons of the Buddha, in this samādhi, this bodhisattva-mahāsattva does so:

- By entering within the body and emerging outside the body;
- By entering outside the body and emerging inside the body;
- By entering in the same body and emerging in a different body;
- By entering in a different body and emerging in the same body;
- By entering in a human body and emerging in a *yakṣa*'s body;
- By entering in a *yakṣa*'s body and emerging in a dragon's body;
- By entering in a dragon's body and emerging in an *asura*'s body;
- By entering in an *asura*'s body and emerging in a deva's body;
- By entering in a deva's body and emerging in a brahma heaven king's body;
- By entering in a brahma heaven king's body and emerging in a desire-realm body;
- By entering in the heavens and emerging in the hells;
- By entering in the hells and emerging in the human realm;
- By entering in the human realm and emerging in any of the other rebirth destinies;
- By entering in a thousand bodies and emerging in a single body;
- By entering in a single body and emerging in a thousand bodies;
- By entering in a *nayuta* of bodies and emerging in a single body;
- By entering in a single body and emerging in a *nayuta* of bodies;
- By entering among the population of beings in Jambudvīpa and emerging among the population of beings in Avaragodānīya;
- By entering among the population of beings in Avaragodānīya and emerging among the population of beings in Uttarakuru;
- By entering among the population of beings Uttarakuru and emerging among the population of beings in Pūrvavideha;
- By entering among the population of beings in Pūrvavideha and emerging among the population of beings in any of the other three continents;
- By entering among the population of beings in any of the other three continents and emerging among the population of beings in the fourth of the continents;

- By entering among the population beings in any of the four continents and emerging among the population of beings in any of the oceans;
- By entering among the population of beings in any of the oceans and emerging among the population of spirits in any of the oceans;
- By entering among the population of spirits in any of the oceans and emerging in the water element of all the oceans;
- By entering in the water element of all the oceans and emerging in the earth element of all the oceans;
- By entering in the earth element of all the oceans and emerging in the fire element of all the oceans;
- By entering in the fire element of all the oceans and emerging in the wind element of all the oceans;
- By entering in the wind element of all the oceans and emerging in all four elements;
- By entering in all four elements and emerging in unproduced dharmas;
- By entering in unproduced dharmas and emerging in the Wonderfully Tall Mountain, [Mount Sumeru];
- By entering in the Wonderfully Tall Mountain and emerging in the seven jeweled mountains;
- By entering in the seven jeweled mountains and emerging in any of the earth's many different kinds of grains, trees, forests, or black mountains;
- By entering in any of the earth's many different kinds of grains, trees, forests, or black mountains and emerging in any of the adornments consisting of marvelous kinds of incense, flowers, or jewels;
- By entering in any of the adornments consisting of marvelous kinds of incense, flowers, or jewels and emerging among any of the beings born on any of the four continents or in any of the regions below them or above them;
- By entering among any of the beings born on any of the four continents or in any of the regions below them or above them and then emerging among the population of beings in a small chiliocosm;
- By entering among the population of beings in a small chiliocosm and emerging among the population of beings in an intermediate chiliocosm;
- By entering among the population of beings in an intermediate chiliocosm and emerging among the population of beings in a large chiliocosm;

- By entering among the population of beings in a large chiliocosm and emerging among the population of beings in a hundred thousand *koṭīs* of *nayutas* of great trichiliocosms;
- By entering among the population of beings in a hundred thousand *koṭīs* of *nayutas* of great trichiliocosms and emerging among the population of beings in numberless worlds;
- By entering among the population of beings in numberless worlds and emerging among the population of beings in measureless worlds;
- By entering among the population of beings in measureless worlds and emerging among the population of beings in boundlessly many buddha *kṣetras*;
- By entering among the population of beings in boundlessly many buddha *kṣetras* and emerging among the population of beings in incomparably many buddha *kṣetras*;
- By entering among the population of beings in incomparably many buddha *kṣetras* and emerging in among the population of beings in numberless worlds;
- By entering among the population of beings in numberless worlds and emerging among the population of beings in an unspeakable number of worlds;
- By entering among the population of beings in an unspeakable number of worlds and emerging among the population of beings in an inconceivable number of worlds;
- By entering among the population of beings in an inconceivable number of worlds and emerging among the population of beings in an immeasurable number of worlds;
- By entering among the population of beings in an immeasurable number of worlds and emerging among the population of beings in an ineffable number of worlds;
- By entering among the population of beings in an ineffable number of worlds and emerging among the population of beings in an ineffable-ineffable number of worlds;
- By entering among the population of beings in an ineffable-ineffable number of worlds and emerging among the population of defiled beings;
- By entering among the population of defiled beings and emerging among the population of pure beings;
- By entering among the population of pure beings and emerging among the population of defiled beings;
- By entering in the eye sense base and emerging in the ear sense base;

- By entering in the ear sense base and emerging in the eye sense base;
- By entering in the nose sense base and emerging in the tongue sense base;
- By entering in the tongue sense base and emerging in the nose sense base;
- By entering in the body sense base and emerging in the mind sense base;
- By entering in the mind sense base and emerging in the body sense base;
- By entering in his own sense bases and emerging in the sense bases of someone else;
- By entering in the sense bases of someone else and emerging in his own sense bases;
- By entering in a single atom and emerging in the atoms of numberless worlds;
- By entering in the atoms of numberless worlds and emerging in a single atom;
- By entering among *śrāvaka* disciples and emerging among *pratyekabuddhas*;
- By entering among *pratyekabuddhas* and emerging among *śrāvaka* disciples;
- By entering in his own body and emerging in the body of a buddha;
- By entering in the body of a buddha and emerging in his own body;
- By entering in but a single mind-moment and emerging in a *koṭī* of kalpas;
- By entering in a *koṭī* of kalpas and emerging in but a single mind-moment;
- By entering in the same mind-moment and emerging in another time;
- By entering in another time and emerging in the same mind-moment;
- By entering in the past and emerging in the future;
- By entering in the future and emerging in the past;
- By entering in the past and emerging in the present;
- By entering in the present and emerging in the past;
- By entering in the three periods of time and emerging in a single *kṣaṇa*;
- By entering in a single *kṣaṇa* and emerging in the three periods of time;

By entering in true suchness and emerging in speech; or

By entering in speech and emerging in true suchness.

Sons of the Buddha, this is just as when there is someone possessed by a ghost whose body then trembles so that he is unable to calm himself. Even though the ghost does not reveal his own body, he causes another's body to become this way. So too it is with the bodhisattva-mahāsattva who abides in this samādhi. He may enter meditative absorption in his own body and emerge in the body of another or may enter meditative absorption in the body of another and emerge in his own body.

Sons of the Buddha, this is just as when, due to the power of a spell, a corpse is then able to get up and walk around and succeed in accomplishing whatever task it is doing. Although the corpse and the spell are different, together they are able to accomplish that task. So too it is with the bodhisattva-mahāsattva who abides in this samādhi. He may enter meditative absorption in the same objective sphere and emerge in a different objective sphere and may enter in a different objective sphere and emerge in the same objective sphere.

Sons of the Buddha, this is just as when a bhikshu attains sovereign mastery over the mind and may then use a single body to create many bodies or may use many bodies to create a single body. It is not that the one body passes away and many bodies are then born. Nor is it the case that many bodies pass away and then a single body is born. So too it is with the bodhisattva-mahāsattva who abides in this samādhi. He may enter meditative absorption in a single body and emerge in many bodies or may enter meditative absorption in many bodies and emerge in a single body.

Sons of the Buddha, just as the great earth has but a single flavor, yet the seedlings and grains growing from it have many different flavors so that, even though there is no difference in the earth, the resulting flavors have extraordinary differences, so too it is with the bodhisattva-mahāsattva who abides in this samādhi. He does not engage in any discriminations, yet he may enter meditative absorption in a single circumstance and emerge from it in many different circumstances or may enter meditative absorption in many different circumstances and emerge from it in but a single kind of circumstance.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he acquires ten kinds of praiseworthy dharmas due to which he is praised. What are those ten? They are:

Due to entering true suchness, he is known as a *tathāgata*;

- Due to awakening to all dharmas, he is known as a buddha;
- Due to being praised by everyone in the world, he is acknowledged as a master of the Dharma;
- Due to knowing all dharmas, he is known as one possessed of all-knowledge;
- Due to being one in whom everyone in the world takes refuge, he is known as a refuge;
- Due to completely comprehending the skillful means to be used with all dharmas, he is known as a master guide;
- Due to leading all beings into the path to omniscience, he is known as a great master guide;
- Due to serving as a lamp for the entire world he is known as a light;
- Due to being one possessed of completely fulfilled resolve who has successfully realized both meaning and benefit, who has done what is to be done, and who abides in unimpeded wisdom by which he clearly distinguishes and utterly knows all dharmas, he is acknowledged as one possessed of sovereign mastery in the ten powers; and
- Due to his having attained a penetrating comprehension of the wheel of all dharmas, he is known as one who sees everything.

These are the ten.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he additionally acquires ten kinds of radiant illumination. What are those ten? They are:

- He acquires the light of all buddhas because of his equality with them;
- He acquires the light of all worlds because he is everywhere able to adorn them;
- He acquires the light of all beings because he goes forth to train them all;
- He acquires the measureless light of fearlessness because he takes the Dharma realm as the site in which he expounds [on the Dharma];
- He acquires the light of nondifferentiation because he knows all dharmas do not have many different kinds of individual natures;
- He acquires the light of skillful means because, having reached the apex of dispassion for all dharmas, he has thereby realized entry into them;
- He acquires the light of the genuine truth because, having reached the apex of dispassion for all dharmas, his mind has become equanimous;

He acquires the light of spiritual transformations which pervades all worlds because he receives incessant empowerment by the Buddha;

He acquires the light of skillful contemplative thought because he has reached the far shore of perfection in the sovereign mastery of all buddhas; and

He acquires the light of the true suchness of all dharmas because, even within a single pore, he is well able to explain everything.

These are the ten.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he also acquires ten kinds of effortlessness. What are these ten? They are:

- Effortlessness in physical deeds;
- Effortlessness in verbal deeds;
- Effortlessness in mental deeds;
- Effortlessness in spiritual superknowledges;
- Effortlessness in completely understanding that all dharmas have no inherently existent nature;
- Effortlessness in knowing that karma is never destroyed;
- Effortlessness in the possession of nondiscriminating wisdom;
- Effortlessness in the wisdom of the unproduced;
- Effortlessness in knowing dharmas as undestroyed; and
- Effortlessness in according with texts without contradicting their meaning.

These are the ten.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, the countless spheres of experience have many kinds of differences, in particular:

- Entering as single and emerging as multiple;
- Entering as multiple and emerging as single;
- Entering as the same and emerging as different;
- Entering as different and emerging as the same;
- Entering as fine and emerging as coarse;
- Entering as coarse and emerging as fine;
- Entering as large and emerging as small;
- Entering as small and emerging as large;
- Entering in accordance and emerging in opposition;
- Entering in opposition and emerging in accordance;
- Entering without a body and emerging with a body;
- Entering with a body and emerging without a body;
- Entering in signlessness and emerging in signs;

Entering in signs and emerging in signlessness; and
 Entering in emerging and emerging in entering.

All such circumstances as these are masterful spheres of experience characteristic of this samādhi.

Sons of the Buddha, this is just as when the spell chanted by a conjurer becomes efficacious, it is then able to manifest many different kinds of forms and appearances. The spell and the conjuration are different and yet they are able to create a conjured illusion. The spell is just sound and yet it is able to conjure various forms perceived through the eye consciousness, various sounds perceived through the ear consciousness, various smells perceived through the smell consciousness, various flavors perceived through the taste consciousness, various physical sensations perceived through the body consciousness, and various spheres of experience perceived by the mind consciousness. So too, when the bodhisattva-mahāsattva abides in this samādhi, he enters in the midst of what is the same and emerges in the midst of what is different, enters in the midst of what is different and merges in the midst of what is the same.

Sons of the Buddha, this is just as it is when the Trāyastriṃśa Heaven devas battled with the *asuras*, the devas emerged victorious and the *asuras* retreated in defeated. Although the body of the *asura* king was seven hundred *yojanas* tall and he was surrounded and guarded by fourfold armies consisting of numberless thousands of myriads of soldiers, he was able to use the power of conjuring techniques to all at once lead his entire army away into a hole in a lotus root.

So too it is with the bodhisattva-mahāsattva. He has already thoroughly perfected the wisdom ground in which everything is understood as like an illusion. In this circumstance, the illusion-cognizing wisdom is identical to the bodhisattva and the bodhisattva is identical to the illusion-cognizing wisdom. He is therefore able to enter meditative absorption in undifferentiated dharmas and emerge from it in dharmas that are different from each other. He is also able to enter meditative absorption in dharmas that are different from each other and then emerge from it in undifferentiated dharmas.

Sons of the Buddha, just as when a farmer plants a seed in his field, the seed is planted down below and the fruit grows forth above, so too it is with the bodhisattva-mahāsattva abiding in this samādhi. He may enter meditative absorption in oneness and emerge from it in multiplicity and may also enter meditative absorption in multiplicity and emerge from it in oneness.

Sons of the Buddha, this is just as when a man and a woman engage in “joining the red and the white,”²⁹¹ there may be a being who takes rebirth in the midst of this. At that time, it is referred to as being at the embryonic *kalala* stage from which it sequentially grows as it resides in the mother’s womb for the full ten months and, through the power of its good karmic deeds, undergoes complete development of all of its physical parts in which none of its faculties are deficient and its mind is completely clear.

That embryonic *kalala* and the six sense faculties differ in substance and appearance, yet, through the power of its [previous] karma, it is then able to cause them to undergo their sequential and complete development and undergo all different kinds of similar and different karmic rewards and retributions. So too it is with the bodhisattva-mahāsattva who, beginning from the embryonic *kalala* stage of omniscience, gradually grows and develops through the power of resolute faith and vows. His mind becomes vast and takes on the ability to act with sovereign mastery in entering meditative absorption in the nonexistent and emerging in the existent and in entering in the existent and emerging in the nonexistent.²⁹²

Sons of the Buddha, this is analogous to the circumstance in which the dragon palace is built on ground and not in the sky and the dragons themselves live in their palaces and also do not live in the sky. Even so, they are still able to spread forth clouds that completely fill the sky. As for the palaces that a person might see when gazing upward, one should realize that they are the cities of *gandharvas* and are not the palaces of the dragons.

Sons of the Buddha, although the dragons dwell down below, still, their clouds are spread forth up above. So too it is with the bodhisattva-mahāsattva who abides in this samādhi. He may enter meditative absorption in the signless and emerge in what is possessed of signs and may enter in what is possessed of signs and emerge in the signless.

Sons of the Buddha, this is analogous to the case of the palace where the Great Brahma Heaven king known as Sublime Light dwells. It is called “Treasury of the Most Supreme Purity in All Worlds.” From within this great palace, one everywhere sees everything contained within the great trichiliocosm including all four continents, the celestial palaces, the dragon palaces, the *yakṣa* palaces, the *gandharva* palaces, the *asura* palaces, the *garuḍa* palaces, the *kiṃnara* palaces, the *mahoraga* palaces, the abodes of the humans, the three wretched rebirth destinies, all the different mountains such as Mount Sumeru, the great oceans and rivers, the ponds, marshes,

and springs, the cities, their surrounding districts, the villages, the forests, the many kinds of jewels, all the many other adornments such as these, all the great surrounding mountain rings, all their boundaries, and even the subtlest floating dust motes in empty space. None of these phenomena are not entirely and clearly visible within that Brahma Heaven palace just as one would see the image of one's own face reflected in a brightly lit mirror.

When the bodhisattva-mahāsattva abides in this “great samādhi of all beings’ different bodies,” he knows the many different *kṣētras*, sees the many different buddhas, liberates the many different kinds of beings, realizes the many different dharmas, perfects the many different practices, fulfills the many different liberations, enters the many different kinds of samādhis, produces the many different spiritual superknowledges, acquires the many different types of wisdom, and abides in many different kinds of *kṣāṇa* moments.

Sons of the Buddha, this bodhisattva-mahāsattva reaches the far shore of perfection in ten kinds of spiritual superknowledges. What are those ten? They are:

He reaches the far shore of perfection in the spiritual superknowledges of all buddhas throughout empty space and the Dharma realm;

He reaches the far shore of perfection in the bodhisattva’s ultimately undifferentiated and masterful spiritual superknowledges;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to bring forth the bodhisattva’s great conduct and vows, enter the gateway of the Tathāgata, and accomplish buddha works;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to cause all worlds and all realms to become purified;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to freely know the inconceivable karmic rewards of all beings as like illusory conjurations or transformations;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to freely know the different coarse and subtle signs of entry into and emergence from all samādhis;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to courageously enter the realms of the Tathāgata and bring forth the great vows within them;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to transformationally create buddhas

and transformationally turn the Dharma wheel to train beings, thereby enabling them to be born into the lineage of the Buddha, and thereby enabling them to enter and achieve rapid success in the buddha vehicle;

He reaches the far shore of perfection in the spiritual superknowledges by which he is able to completely understand all the ineffably many statements in the esoteric texts and turn the Dharma wheel, thereby enabling the purification of hundreds of thousands of *koṭīs* of *nayutas* of ineffable-ineffables of Dharma gateways; and

He reaches the far shore of perfection in the spiritual superknowledges by which he is able in but a single mind-moment to manifest all three periods of time without being limited in doing so to any particular number of days, nights, years, months, or kalpas.

These are the ten. Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva's eighth great samādhi, "the great samādhi of all beings' different bodies."

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva's "samādhi of sovereign mastery throughout the Dharma realm"?

Sons of the Buddha, on his own eye sense base and so forth, up to and including on his own mind sense base, this bodhisattva-mahāsattva enters a samādhi called "the samādhi of sovereign mastery throughout the Dharma realm." The bodhisattva enters this samādhi in every pore of his own body and is then spontaneously able to know the entire world, to know all worldly dharmas, to know all worlds, to know *koṭīs* of *nayutas* of worlds, to know *asamkhyeyas* of worlds, and to know worlds as numerous as the atoms in an ineffable number of buddha *kṣetras*.

In all those worlds, he sees buddhas appearing together with congregations of bodhisattvas completely filling them who are radiant, pure, unalloyed in their complete goodness, arrayed with vast adornments, and beautified with many different kinds of jewels. Within them, the bodhisattva never rests in cultivating the bodhisattva practices, cultivating them for perhaps a kalpa, or a hundred kalpas, or a thousand kalpas, or a *koṭī* of kalpas, or a hundred thousand *koṭīs* of *nayutas* of kalpas, or numberless kalpas, or measureless kalpas, or boundlessly many kalpas, or incomparably many kalpas, or innumerable many kalpas, or unspeakably many kalpas, or inconceivably many kalpas, or immeasurably many kalpas, or

ineffably many kalpas, or for an ineffable-ineffable number of kalpas, or for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Moreover, he abides in this samādhi during measurelessly many kalpas such as these during which he also enters it, also emerges from it, also perfects worlds, also trains beings, also becomes present everywhere throughout the Dharma realm, also everywhere knows all three periods of time, also expounds on all dharmas, and also manifests great spiritual superknowledges and many different kinds of skillful means, accomplishing all of these things without attachment and without obstruction.

Due to attaining sovereign mastery throughout the Dharma realm, he skillfully distinguishes factors related to the eye, skillfully distinguishes factors related to the ear, skillfully distinguishes factors related to the nose, skillfully distinguishes factors related to the tongue, skillfully distinguishes factors related to the body, and skillfully distinguishes factors related to the mind, skillfully distinguishing to their limits all of the many different kinds of distinctions such as these.

Having acquired such skill in knowledge and vision as this, the bodhisattva accomplishes the following things:

- He is able to produce the light of a myriad *koṭīs* of *dhāraṇī* dharmas;
- He perfects a myriad *koṭīs* of pure practices;
- He acquires a myriad *koṭīs* of faculties;
- He fulfills a myriad *koṭīs* of spiritual superknowledges;
- He becomes able to enter a myriad *koṭīs* of samādhis;
- He perfects a myriad *koṭīs* of spiritual powers;
- He develops and nurtures a myriad *koṭīs* of powers;
- He fulfills a myriad *koṭīs* of kinds of profound thought;
- He implements a myriad *koṭīs* of means of attaining power;
- He manifests a myriad *koṭīs* of spiritual transformations;
- He perfects a myriad *koṭīs* of unimpeded abilities;
- He fulfills a myriad *koṭīs* of provisions for the bodhisattva path;
- He accumulates a myriad *koṭīs* of treasures;
- He clearly illuminates a myriad *koṭīs* of bodhisattva skillful means;
- He expounds on a myriad *koṭīs* of meanings;
- He fulfills a myriad *koṭīs* of vows;
- He produces a myriad *koṭīs* of dedications;
- He facilitates the purification of the right and fixed position²⁹³ for a myriad *koṭīs* of bodhisattvas;
- He completely understands a myriad *koṭīs* of Dharma gateways;

He provides instruction in a myriad *koṭīs* of discourses; and

He cultivates a myriad *koṭīs* of types of bodhisattva purity.

Sons of the Buddha, the bodhisattva-mahāsattva also possesses numberless meritorious qualities, measureless meritorious qualities, boundless meritorious qualities, incomparably many meritorious qualities, innumerably many meritorious qualities, indescribably many meritorious qualities, inconceivably many meritorious qualities, immeasurably many meritorious qualities, ineffably many meritorious qualities, and endlessly many meritorious qualities.

Sons of the Buddha, as for these meritorious qualities, this bodhisattva has already fully prepared them, has already accumulated them all, has already adorned them all, has already purified them all, has already made them radiantly clear, has already integrated them, has already become able to produce them, has already made them praiseworthy, has already made them enduring, and he has already completely perfected them.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this samādhi, he is taken into the care of buddhas to the east with names as numerous as the atoms in a myriad *asaṃkhyeyas* of buddha *kṣetras* among whom there are in turn an additional number of buddhas bearing each of these names as numerous as the atoms in a myriad *asaṃkhyeyas* of buddha *kṣetras*, every one of whom is different from each other. And just as this is so in the east, so too is this also so in the same way in the south, west, north, the four midpoints, the zenith, and the nadir as well. All of these buddhas appear directly before him, whereupon:

They show him all buddhas' pure *kṣetras*;

They tell him about the measureless body of all buddhas;

They tell him about the inconceivable eyes of all buddhas;

They tell him about the measureless ears of all buddhas;

They tell him about the pure nose of all buddhas;

They tell him about the pure tongue of all buddhas;

They tell him about the non-abiding mind of all buddhas;

They tell him about the unexcelled spiritual superknowledges of all *tathāgatas*;

They enable him to cultivate the Tathāgata's unexcelled bodhi;

They enable him to acquire the Tathāgata's pure voice;

They explain the Tathāgata's irreversible wheel of Dharma;

They reveal the Tathāgata's boundless congregation;

They enable him to enter the Tathāgata's boundless secrets;

They praise all the Tathāgata's roots of goodness;

They enable him to enter the Tathāgata's equal dharmas;
 They expound upon the Tathāgata's lineage extending throughout
 the three periods of time;
 They reveal the Tathāgata's measureless physical marks;
 They extol the dharmas of which the Tathāgata is protectively
 mindful;
 They expound on the Tathāgata's sublime Dharma voice;
 They clearly distinguish the worlds of all buddhas;
 They promulgate all buddhas' samādhis;
 They reveal the sequence of all buddhas' congregations;
 They protect the inconceivable Dharma of all buddhas;
 They explain how all dharmas are like illusory conjurations;
 They make it clear that the nature of dharmas is motionless;
 They reveal all instances of [the turning of] the wheel of the unex-
 celled Dharma;
 They praise the exquisiteness of the Tathāgata's countless merito-
 rious qualities;
 They enable him to enter the clouds of all samādhis; and
 They enable him to realize that one's mind is like a boundless and
 endless conjured illusion or magical transformation.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in
 this "samādhi of sovereign mastery throughout the Dharma realm,"
 he is simultaneously regarded with protective mindfulness by all
 those *tathāgatas* in each of the ten directions possessed of names as
 numerous as the atoms in a myriad *asaṃkhyeyas* of buddha *kṣetras*
 among whom there are in turn an additional number of such bud-
 dhas bearing each of these names as numerous as the atoms in a
 myriad *asaṃkhyeyas* buddha *kṣetras*.

They enable this bodhisattva to acquire a boundless body;
 They enable this bodhisattva to acquire an unimpeded mind;
 They enable this bodhisattva to acquire unforgetting mindful-
 ness of all dharmas;
 They enable this bodhisattva to acquire definite wisdom regard-
 ing all dharmas;
 They enable this bodhisattva to acquire ever-increasing brilliant
 intelligence regarding all dharmas by which they are able to
 absorb them all;
 They enable this bodhisattva to completely understand all dhar-
 mas;
 They enable this bodhisattva to acquire fiercely sharp faculties by
 which he is able to attain skill in the dharmas of the spiritual
 superknowledges;

They enable this bodhisattva to acquire an unimpeded sphere of action in which he is able to constantly and incessantly travel everywhere throughout the Dharma realm;

They enable this bodhisattva to acquire ultimately purified unimpeded wisdom; and

They enable this bodhisattva to use the power of the spiritual superknowledges to manifest the realization of buddhahood in all worlds.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he acquires ten kinds of oceans. What are those ten? They are as follows:

He acquires the ocean of all buddhas because he sees them all;

He acquires the ocean of beings because he trains them all;

He acquires the ocean of all dharmas because he is able to use wisdom to completely know them all;

He acquires the ocean of all *kṣētras* because he uses the spiritual superknowledges of the absence of inherent existence and wishlessness to go and visit them all;

He acquires the ocean of meritorious qualities because he fulfills the cultivation of them all;

He acquires the ocean of spiritual superknowledges because he is able to extensively manifest them to enable awakening;

He acquires the ocean of all faculties because he thoroughly knows all their various differences;

He acquires the ocean of all minds because he knows the countless minds of all beings with their many and various differences;

He acquires the ocean of all practices because he is able to use the power of vows to completely fulfill them all; and

He acquires the ocean of all vows because he maintains perpetual purity in accomplishing them all.

Sons of the Buddha, after the bodhisattva-mahāsattva acquires these ten kinds of oceans, he also acquires ten kinds of extraordinary supremacy. What are those ten? They are as follows:

First, he becomes foremost among all beings;

Second, even among all the devas, he is the most extraordinary;

Third, even among all the Brahma Heaven kings, he possesses the most ultimate powers of sovereign mastery;

Fourth, he remains free of any defiling attachment to anything in any world;

Fifth, there is no one in any world who is able to overcome him;

Sixth, none of the *māras* are able to delude or confuse him;
 Seventh, he remains unhindered in entering all the rebirth destinies;
 Eighth, in whichever of the many different places he takes rebirth, he remains aware that they are not durable;
 Ninth, he attains sovereign mastery in all dharmas of the Buddha; and
 Tenth, he is able to manifest all the spiritual superknowledges.

Sons of the Buddha, after the bodhisattva-mahāsattva acquires these ten kinds of extraordinary excellence, he also acquires ten kinds of powers with which he cultivates all the practices in the realms of beings. What are those ten? They are as follows:

The first is the power of courage and strength, because of which he trains those in the world;
 The second is the power of vigor, because of which he never retreats;
 The third is the power of nonattachment, because of which he abandons all defilements;
 The fourth is the power of quiescence, because of which he remains free of contentiousness regarding any dharma;
 The fifth is the power to deal with both opposition and agreeableness, because of which his mind is at ease with all dharmas;
 The sixth is the power of [realizing] the nature of dharmas, because of which he gains sovereign mastery of all meanings;
 The seventh is the power of being unimpeded, because of which his wisdom is vast;
 The eighth is the power of fearlessness, because of which he is able to discuss all dharmas;
 The ninth is the power of eloquence because of which he is able to retain all dharmas; and
 The tenth is the power of explanation, because of which his wisdom is boundless.

Sons of the Buddha, as for these ten kinds of powers, they are vast powers, supreme powers, invincible powers, measureless powers, skillfully accumulated powers, unshakable powers, solidly enduring powers, wisdom powers, powers of accomplishment, powers of supreme meditative absorption, pure powers, ultimately purified powers, Dharma body powers, Dharma light powers, Dharma lamp powers, Dharma gateway powers, indestructible powers, ultimately courageous powers, powers of a great man, powers of a good man's cultivation, powers of the realization of right enlightenment,

powers of roots of goodness accumulated in the past, powers of establishment in measureless roots of goodness, powers associated with abiding in the powers of a *tathāgata*, powers of the mind's contemplative reflections, powers that increase a bodhisattva's happiness, powers that produce pure faith in the bodhisattva, powers that increase the bodhisattva's courage, powers produced by the resolve to attain bodhi, powers of the bodhisattva's pure profound mind, powers of the bodhisattva's especially supreme profound mind, powers produced by the influential effect of a bodhisattva's roots of goodness, powers produced by achieving the ultimate in all dharmas, powers associated with the unimpeded body, powers produced by entering the Dharma gateways of skillful expedient means, powers of the pure and sublime Dharma, powers arising from becoming established in the great strength by which he cannot be shaken by anyone in the world, and powers which no being can overcome.

Sons of the Buddha, as for the dharmas of measureless meritorious qualities such as these, this bodhisattva-mahāsattva: is able to produce them, is able to perfect them, is able to completely fulfill them, is able to illuminate them, is able to embody them, is able to everywhere embody them, is able to make them vast, is able to make them steadfast, is able to increase them, is able to purify them, and is able to everywhere purify them.

This bodhisattva becomes such that no one could fully describe the bounds of his meritorious qualities, the bounds of his wisdom, the bounds of his cultivation, the bounds of his Dharma gateways, the bounds of his sovereign masteries, the bounds of his practice of the austerities, the bounds of his development, the bounds of his purity, the bounds of his emancipation, or the bounds of his sovereign mastery in the Dharma.

This bodhisattva also becomes such that, even in an ineffable number of kalpas, no one could completely describe all the Dharma gateways that he has acquired, that he has developed, that he has entered into, that he has directly manifested, that he has fathomed their spheres of experience, that he has contemplated, that he has realized and entered, that he has purified, that he has come to completely know, or that he has established.

Sons of the Buddha, when this bodhisattva-mahāsattva abides in this samādhi, he becomes able to completely know all the numberlessly many, measurelessly many, boundlessly many, incomparably many, innumerably many, unspeakably many, inconceivably many, immeasurably many, ineffably many, and ineffably-ineffably

many samādhis. All the spheres of experience of every one of those samādhis are measurelessly vast. Whether in entering into, emerging from, or abiding in those spheres of experience, there are none of them for which he does not clearly see all their appearances, all their manifestations, all their stations of practice, all their similar consequences, all their individual natures, all the factors that they extinguish, and all the emancipation that they bring about.

Sons of the Buddha, he is like the palace of the great dragon king, Anavatapta, "Free of Heat," from which there flow four rivers that are free of turbidity, free of the various pollutants, free of any defiling filth, and that have waters that are as clear as space. The four sides of that lake each have a single mouth and from every one of those mouths, there flows a river. The Ganges River flows from an elephant's mouth, the Śītā River flows from a lion's mouth, the Sindhu River flows from an ox's mouth, and the Vākṣu River flows from a horse's mouth.

As the four great rivers flow out, the mouth that sends forth the Ganges River spills forth silver sands, the mouth that sends forth the Śītā River spills forth vajra sands, the mouth that sends forth the Sindhu River spills forth gold sands, and the mouth that sends forth the Vākṣu River spills forth lapis lazuli sands. The Ganges River becomes the color of white silver at its mouth, the Śītā River becomes the color of vajra at its mouth, the Sindhu River becomes the color of yellow gold at its mouth, and the Vākṣu River becomes the color of lapis lazuli at its mouth.

Each of these rivers is a *yojana* wide at its mouth. Having poured forth in this manner, the four rivers each wind around that great lake seven times and then are diverted away toward their respective directions to which they send their vast and bounding currents rushing away to flow into the great ocean. As those rivers wind around in their circular flow, in the areas between each of their courses there are *utpala* flowers, *padma* flowers, *kumuda* flowers, and *puṇḍārika* flowers made of jewels from the heavens. They emanate their exotic fragrances and are exquisite in their colors and purity. All their many different flower petals and many different pods and stamens are all made of many kinds of precious jewels that, naturally possessed of translucent brilliance, emanate light producing mutually reflected illumination.

Anavatapta, the Heat-Free Lake, round and vast, is fifty *yojanas* across. Its bottom is everywhere spread with marvelous sands made of the many kinds of precious gems. Ornamented with all the many different kinds of *maṇi* jewels, its banks are all adorned with

countless jewels. The marvelous fragrance of sandalwood incense spreads about everywhere there. *Utpala* flowers, *padma* flowers, *kumuda* flowers, and *puṇḍārika* flowers as well as all the other kinds of bejeweled flowers everywhere fill those areas. A subtle breeze wafts through, causing the fragrant scent to spread afar. The area is completely surrounded by groves of flowering bejeweled trees. When the sun rises, it everywhere illuminates both within and beyond the waters of the lake and its rivers. All those many phenomena receive its reflections and display interlaced rays of brilliant light that form a net of bright illumination.

All the many kinds of phenomena such as these, whether they be near or far, high or low, vast or constricted, coarse or fine, even down to those that are the most extremely tiny things such as a grain of sand or a mote of dust—they all consist of exquisite jewels whose radiance emanates penetrating reflections. None of them fail to display reflected images of the sun's orb that in turn progressively reflect back ever more such radiance each upon the other. The many reflections such as these neither increase nor decrease and neither mix together nor dissipate. They all retain their original character by which they are all able to be clearly discerned.

Sons of the Buddha, just as four rivers flow forth into the great ocean from the four river mouths of Anavatapta, the Heat-Free Lake, so too it is with the bodhisattva-mahāsattva, for it is from his four types of eloquence²⁹⁴ that all the practices flow forth and ultimately lead into the ocean of all-knowledge.

Just as the great Ganges River flows out over silver sands from the silver-colored elephant's mouth, so too it is with the bodhisattva-mahāsattva who, with eloquence with respect to meanings,²⁹⁵ expounds upon all the gateways to meaning taught by all *tathāgatas*, thereby giving birth to all the pure dharmas that ultimately lead into the ocean of unimpeded knowledge.

Just as the great Sitā River flows out over vajra sands from the vajra-colored lion's mouth, so too it is with the bodhisattva-mahāsattva who, with eloquence with respect to dharmas,²⁹⁶ expounds for all beings on the Buddha's vajra statements, drawing forth vajra knowledge that ultimately leads into the ocean of unimpeded knowledge.

Just as the great Sindhu River flows out over gold sands from the gold-colored ox's mouth, so too it is with the bodhisattva-mahāsattva who, with eloquence with respect to the language of the teachings,²⁹⁷ expounds on the skillful means by which one accords with conditioned arising as it operates in the world, thereby

awakening beings, delighting them, training them, and ripening them so that they ultimately enter the ocean of skillful means based on conditioned arising.

And just as the great Vākṣu River flows out over lapis lazuli sands from the lapis lazuli-colored horse's mouth, so too it is with the bodhisattva-mahāsattva who, with endless eloquence,²⁹⁸ rains down a rain of hundreds of thousands of *koṭīs* of *nayutas* of ineffable numbers of dharmas, enabling all those who hear him to receive its drenching moisture and thus ultimately enter the Dharma ocean of all buddhas.

Just as, after, following their courses in flowing around Anavatapta, the Heat-Free Lake, the four rivers then flow off in four directions and enter the ocean, so too it is with the bodhisattva-mahāsattva who, in developing compliant physical actions, compliant verbal actions, and compliant mental actions, perfects wisdom as the guide in physical actions, wisdom as the guide in verbal actions, and wisdom as the guide in mental actions and then flows off in the four directions and ultimately enters the ocean of all-knowledge.

Sons of the Buddha, what then is meant by "the four directions" as they apply to the bodhisattva? Sons of the Buddha, these refer to:

Seeing all buddhas and then becoming awakened;

Hearing, absorbing, retaining, and never forgetting all dharmas;

Achieving the fulfillment of all of the *pāramitā* practices; and

Using great compassion to teach the Dharma and satisfy beings.

Just as when those four great rivers flow around that great lake, the areas between each of their courses are all filled with *utpala* flowers, *padma* flowers, *kumuda* flowers, and *puṇḍārīka* flowers, so too it is with the bodhisattva-mahāsattva who, in his bodhi resolve, never relinquishes beings. He speaks the Dharma for them, trains them, and enables them all to completely fulfill the practice of countless samādhis with which they see the adorned and purified buddha lands.

Just as Anavatapta, the Heat-Free Lake, is surrounded by bejeweled trees, so too it is with the bodhisattva-mahāsattva when he reveals the buddha lands surrounded by adornments and thus enables all beings to progress toward bodhi.

Just as Anavatapta, the Heat-Free Lake, is fifty *yojanas* long and wide, pure, and free of turbidity, so too it is with the bodhisattva-mahāsattva, for his bodhi resolve is possessed of boundless capacity, is completely full of roots of goodness, and is pure and free of turbidity.

Just as Anavatapta, the Heat-Free Lake, has banks adorned with countless jewels and has sandalwood incense scattered all around in it, so too it is with the bodhisattva-mahāsattva, for the banks of his great vow of bodhi resolve are adorned with hundreds of thousands of *koṭīs* of wisdom jewels of ten different types and are everywhere sprinkled with the exquisite fragrance of all his many varieties of goodness.

Just as the bottom of Anavatapta, the Heat-Free Lake, is spread with gold sands and is adorned with inlaid *maṇi* jewels of many different sorts, so too it is with the bodhisattva-mahāsattva as he everywhere contemplates with his sublime wisdom inlaid and adorned with the Dharma jewels of his inconceivable bodhisattva liberations, acquires the unimpeded radiance of all dharmas, dwells where all buddhas dwell, and enters all the extremely profound skillful means.

Just as the dragon king Anavatapta has forever abandoned all the heat afflictions of dragons, so too it is with the bodhisattva-mahāsattva, for he has forever abandoned all of the world's misery and afflictions and, although he manifests the appearance of taking on rebirths, he still remains free of defiling attachments even as he does so.

Just as the four great rivers provide moisture to all the lands on the continent of Jambudvīpa and, after providing that moisture, they then enter the great ocean, so too it is with the bodhisattva-mahāsattva, for he provides the moisture of his four rivers of wisdom to the devas, humans, *śramaṇas*, and brahmins and enables them all to enter the great ocean of the wisdom of *anuttarasamyakṣambodhi* adorned with the ten powers.

What then are those four rivers? They are:

First, the river of the knowledge of vows by which he ceaselessly rescues, protects, and trains all beings;

Second, the river of the knowledge of the *pāramitās* by which he continuously and endlessly cultivates the bodhi practices and benefits beings in the past, future, and present ages, thus bringing about their ultimate entry into the ocean of all buddhas' wisdom;

Third, the river of the knowledge of the bodhisattva's samādhis which is adorned with numberless samādhis by which one sees all buddhas and enters the ocean of all buddhas; and

Fourth, the river of the knowledge of great compassion in which, with sovereign mastery in great kindness, he everywhere rescues beings, incessantly uses skillful means to gather them in,

cultivates the gateways to secret meritorious qualities, and ultimately enters the great ocean of the ten powers.

Just as, after the four great rivers flow forth from Anavatapta, the Heat-Free Lake, they flow on endlessly and ultimately enter the great ocean, so too it is with the bodhisattva-mahāsattva who, using the power of great vows, cultivates the bodhisattva practices and, with sovereign mastery of inexhaustible knowledge and vision, ultimate enters the ocean of all-knowledge.

Just as, when the four great rivers proceed toward their entry into the great ocean, there is nothing that is able to obstruct them and prevent them from entering it, so too it is with the bodhisattva-mahāsattva, for there is nothing that impedes his constant and diligent cultivation of Samantabhadra's conduct and vows, his complete development of the light of all wisdom, his dwelling in the bodhi dharmas of all buddhas, and his entry into the wisdom of the Tathāgata.

Just as the four great rivers never weary of sending their bounding flow on into the ocean even throughout the course of kalpa after kalpa, so too it is with the bodhisattva-mahāsattva, for, even to the very end of all kalpas of the future, he never wearies of using the conduct and vows of Samantabhadra to cultivate the bodhisattva practices and enter the ocean of the *tathāgatas*.

Sons of the Buddha, just as when the sun rises, reflections of the sun appear in the gold sands, silver sands, vajra sands, lapis lazuli sands, and all the many other different kinds of bejeweled things in the waters of Anavatapta, the Heat-Free Lake, and just as the gold sands and other bejeweled objects in turn each mutually and unimpededly manifest penetrating reflections of each other's images, so too it is with the bodhisattva-mahāsattva when, abiding in this samādhi, he sees in every pore of his own body buddhas, *tathāgatas*, as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras*. He also sees all the lands of those buddhas, their sites of enlightenment, and their congregations. He listens to Dharma teachings from each of those buddhas, absorbs and retains them, develops resolute faith, and makes offerings. In each instance, he passes through an ineffable-ineffable number of *koṭīs* of *nayutas* of kalpas and yet does not conceive of those spans of time as either long or short or those congregations as crowded. Why is this? This is:

Because, with a sublime mind, he enters the boundless Dharma realm;

Because he enters incomparably many different fruitions of karma;

Because he enters the spheres of experience of inconceivably many samādhis;

Because he enters the spheres of experience of inconceivably many types of meditative contemplation;

Because he enters the spheres of experience of all buddhas' sovereign mastery;

Because he is regarded with protective mindfulness by all buddhas;

Because he acquires all buddhas' great spiritual transformations;

Because he acquires all *tathāgatas'* rare and recondite ten powers;

Because he enters the completely fulfilled sphere of experience of Samantabhadra Bodhisattva's practices; and

Because he acquires all buddhas' tireless powers of the spiritual superknowledges.

Sons of the Buddha, as for this bodhisattva-mahāsattva:

Although he is able to enter and emerge from meditative absorption in but a single mind-moment, he still does not dispense with remaining in meditative absorption for a long time, nor does he have any attachment to it;

Although he enters these spheres of experience, he does not depend on them or dwell in them, and yet he still does not abandon all those with whom he has developed karmic conditions;

Although he is well able to enter even the boundaries of a *kṣaṇa*, he is still tireless in manifesting a buddha's spiritual superknowledges to benefit all beings;

Although he equally enters the entire Dharma realm, he still never reaches its boundaries;

Although he has no abiding or any place in which he abides, he still constantly progresses into the path to all-knowledge and uses his powers to create transformations to everywhere enter the countless congregations of beings and completely adorn all worlds;

Although he has abandoned the discriminations associated with the world's inverted views and has stepped beyond all the grounds in which discriminations take place, he still does not abandon the many different kinds of signs;

Although he is able to completely perfect skillful expedient means, he still achieves the ultimate in purity; and

Although he does not make discriminations regarding the bodhisattva's grounds, he still has already skillfully entered them.

Sons of the Buddha, just as, although empty space is able to embrace all things, it is still apart from existence or nonexistence, so too it is with the bodhisattva-mahāsattva in these respects:

- Although he everywhere enters all worlds, he still abandons any conception of “the world”;
- Although he diligently liberates all beings, he still abandons any conception of “beings”;
- Although he deeply knows all dharmas, he still abandons any conception of “dharmas”;
- Although he delights in seeing all buddhas, he still abandons any conception of “buddhas”;
- Although he skillfully enters many different samādhis, he still realizes that the inherent nature of all dharmas is suchness and thus remains free of any defiling attachments;
- Although he uses boundless eloquence to expound on endless Dharma statements, his mind still forever abides apart from the dharmas of language;
- Although he delights in contemplating the wordless Dharma, he still constantly manifests his pure voice;
- Although he abides at the very limits of all language-transcending dharmas, he still constantly reveals many different kinds of forms and characteristics;
- Although he teaches beings, he still realizes all dharmas are ultimately empty by nature;
- Although he diligently cultivates the great compassion and liberates beings, he still realizes the realms of beings are endless and will never be subject to dissolution;
- Although he fully comprehends that the Dharma realm is everlasting and unchanging, he still constantly and ceaselessly uses the three spheres²⁹⁹ to train beings; and
- Although he always securely abides where the Tathāgata abides, he still uses his pure wisdom and fearless mind to distinguish and expound on many different kinds of dharmas as he constantly and ceaselessly turns the wheel of the Dharma.

Sons of the Buddha, this is what constitutes the knowledge of skillful means as it relates to the bodhisattva-mahāsattva’s ninth great samādhi, “the great samādhi of sovereign mastery throughout the Dharma realm.”

Sons of the Buddha, what then is meant by the bodhisattva-mahāsattva’s “samādhi of the unimpeded wheel”?

Sons of the Buddha, when the bodhisattva-mahāsattva enters this samādhi, he abides in unimpeded physical actions, unimpeded verbal actions, and unimpeded mental actions, he abides in unimpeded buddha lands, he acquires the wisdom by which he is unimpeded in ripening beings, he gains the wisdom by which

he is unimpeded in training beings, he emanates unimpeded radiance, he manifests a net of unimpeded light, he manifests unimpeded vast transformations, he turns the unimpeded wheel of the pure Dharma, he acquires the bodhisattva's unimpeded sovereign masteries, he everywhere enters all the powers of the Buddha, he everywhere abides in the wisdom of all buddhas, he accomplishes what the Buddha accomplishes, he purifies whatever the Buddha purifies, he manifests the Buddha's spiritual superknowledges, he pleases the Buddha, he practices the Tathāgata's practices, he abides in the Tathāgata's path, he is always able to draw near to countless buddhas, he accomplishes the Buddha's works, and he carries on the lineage of all buddhas.

Sons of the Buddha, after the bodhisattva-mahāsattva has come to abide in this samādhi, he contemplates all-knowledge, he contemplates all-knowledge in general, he contemplates all-knowledge in terms of its specific aspects, he accords with all-knowledge, he reveals all-knowledge, he takes all-knowledge as the object of his attention, he perceives all-knowledge, he comprehensively perceives all-knowledge, and he perceives all-knowledge in terms of its specific aspects.

In his cultivation of Samantabhadra Bodhisattva's vast vows, vast resolve, vast practices, vast destinies, vast places entered, vast radiance, vast manifestations, vast protective mindfulness, vast transformations, and vast path, he never interrupts it, never retreats from it, never rests from it, never discontinues it, never grows weary of it, never relinquishes it, never becomes distracted in it, never becomes confused in it, always increases his progress in it, and constantly continues in it.

And why is this? This bodhisattva-mahāsattva has perfected great vows in relation to all dharmas, has set out in the practice of the Great Vehicle, and has entered the ocean of skillful means of the Buddha's Dharma. By the power of supreme vows, he has developed brightly illuminating wisdom and skillful means in cultivating the practices that all bodhisattvas practice. He has perfected the bodhisattva's spiritual superknowledges and transformations and is well able to regard all beings with protective mindfulness just as all buddhas of past, future, and present eras regard them with protective mindfulness. He constantly arouses the great compassion for all beings and achieves success in the unchanging Dharma of the Tathāgata.

Sons of the Buddha, just as when someone attaches a *maṇi* jewel to a colored robe, that *maṇi* jewel takes on the same color as the

robe yet does not relinquish its own nature, so too it is with the bodhisattva-mahāsattva, for when he perfects wisdom as the jewel of the mind, contemplates all-knowledge, and makes it everywhere clearly apparent, he still never relinquishes his cultivation of the bodhisattva practices.

And why is this? The bodhisattva-mahāsattva has made great vows to benefit all beings, to liberate all beings, to serve all buddhas, to purify all worlds, to comfort beings, to deeply enter the ocean of Dharma, to manifest great sovereign mastery in order to purify the realms of beings, to provide for and give to beings, to everywhere illuminate the world, and to enter the Dharma gateway of boundless illusory conjurations without retreating or turning back and without tiring or becoming weary of this.

Sons of the Buddha, just as empty space holds the many worlds whether they are coming into being or abiding, doing so without wearying, without tiring, without deteriorating, without decaying, without dissolution, without damage, without change, without varying, without difference, and without relinquishing its own nature, doing so because it is the nature of empty space for it to be this way, so too it is with the bodhisattva-mahāsattva who establishes countless great vows to liberate all beings with a mind that remains free of any weariness in doing so.

Sons of the Buddha, this circumstance is analogous to that of nirvāṇa which never grows weary even as the countless beings of the past, the future, and the present pass into extinction within it. And why is this so? It is because the original nature of all dharmas is pure. This is what is referred to as “nirvāṇa.” How then could it somehow grow weary of this? So too it is with the bodhisattva-mahāsattva. It is for the very purpose of fulfilling his wish to liberate all beings and enable their emancipation that he appears in the world. How then could his mind somehow become weary of this?

Sons of the Buddha, this is just as it is with all-knowledge which can enable all bodhisattvas of the past, future, and present to already be born, now be born, or be born in the future into the family of all buddhas and then eventually enable them to attain unexcelled bodhi. And why is this so? It is because all-knowledge and the Dharma realm are no different and because it has no attachment to any dharmas. So too it is with the bodhisattva-mahāsattva, for his mind abides with equanimity in all-knowledge. How then could he have a mind that grows weary of this?

Sons of the Buddha, this bodhisattva-mahāsattva has a lotus flower that is so vast that it extends to the very boundaries of the

ten directions. It is adorned with an ineffable number of petals, an ineffable number of jewels, and an ineffable number of fragrances. Its ineffable number of jewels in turn reveal many different kinds of pristine and exquisite jewels arranged in the finest ways. That flower always emanates lights of many different colors which are unimpeded in their pervasive illumination of all worlds throughout the ten directions. Suspended over it is a net made of real gold which is hung with jeweled bells that slowly sway and emanate sublime sounds. Those sounds expound on the dharma of all-knowledge. This immense lotus flower possessed of the pure adornments of the Tathāgata is produced from all his roots of goodness, is a manifestation of auspiciousness made visible through spiritual powers, is a reflection of a myriad *asaṃkhyeyas* of pure meritorious qualities perfected during the course of the bodhisattva's marvelous path, and is a phenomenon that has flowed forth from the resolve to attain all-knowledge. Reflected images of the buddhas of the ten directions are displayed within it. Those in the world gaze up at it with admiration as if it were a buddha stupa and, of those beings who do see it, there are none who do not bow down in reverence before it. It arises from the right Dharma by which one is able to fully understand the illusory and it is such that there is nothing in the world which could compare to it.

When the bodhisattva-mahāsattva sits down on this lotus flower in the lotus posture, the size of his body matches that of the flower. Aided by the spiritual powers of all buddhas, every pore of the bodhisattva's body emanates rays of light as numerous as the atoms in a hundred myriad *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*. Every light ray in turn manifests *maṇi* jewels as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*. Those jewels are all known as "treasuries of universal light" which are adorned with many different colors and characteristics and which are the product of countless meritorious qualities. Suspended over it is a net made of many jewels and flowers which spreads about hundreds of thousands of *koṭīs* of *nayutas* of especially supreme and sublime fragrances and many different adornments of different colors and appearances. There also appears a canopy suspended over it which is adorned with inconceivable jewels.

Every one of those *maṇi* jewels manifests towers as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those towers manifests lotus flower dais lion thrones as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those lion thrones manifests rays of light as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those rays of light manifests forms and appearances as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those forms and appearances manifests orbs of light as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those orbs of light manifests *vairocana maṇi* jewel flowers as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those flowers manifests pedestals as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those pedestals manifests buddhas as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those buddhas manifests spiritual transformations as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those spiritual transformations purifies congregations of beings as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those congregations of beings manifests sovereign masteries of the buddhas as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those sovereign masteries rains down dharmas of the Buddha as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those dharmas of the Buddha has sutras as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those sutras expounds on gateways to the Dharma as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those gateways to the Dharma is possessed of types of Dharma wheels penetrated by vajra wisdom, each discoursing in different words as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Every one of those Dharma wheels ripens realms of beings as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

And every one of those realms of beings is possessed of beings receiving training in dharmas of the Buddha as numerous as the atoms in a hundred myriads of *koṭīs* of *nayutas* of ineffables of buddha *kṣetras*.

Sons of the Buddha, the bodhisattva-mahāsattva who abides in this samādhi manifests countless transformations such as these from the realms of his spiritual superknowledges. He realizes that they are all like illusory conjurations and thus does not have any defiled attachment to them. He securely abides in the inherently pure nature of the boundlessly and ineffably many dharmas, in the true character of the Dharma realm, in the lineage of the *tathāgatas*, at the very boundaries of the unimpeded, where there is neither any going nor coming, where there is nothing that is either prior or subsequent, where it is so extremely profound as to be bottomless, and in what is realized through direct perception. By resort to wisdom, he enters on his own and does not depend on others for his awakening. His mind remains unconfused and also free of discriminations.

He becomes one who is praised by all buddhas of the past, future, and present who flows forth from the power of the buddhas and enters the sphere of all buddhas. His purified eyes directly realize the reality-accordant essential nature. His wisdom eye possesses universal vision. He perfects the buddha eye, becomes a bright lamp for the world, courses in spheres of cognition known by the wisdom eye, and is able to extensively explain the gateways to the sublime Dharma.

He attains success in his resolve to realize bodhi, progresses toward the state of the most supreme of men, becomes unimpeded in all spheres of experience, enters the lineage of the wise, brings forth all forms of wisdom, abandons the dharmas associated with taking birth in the world, and yet manifests as taking rebirth and uses transformations produced by spiritual superknowledges as skillful means to train beings. In all these matters, there is nothing that does not involve skillful means.

His meritorious qualities, understandings, and aspirations are all pure, are all possessed of the most ultimate degree of sublimity, and are completely and perfectly full in their development. His wisdom is as vast as empty space. He is well able to contemplate the spheres of cognition of the many *āryas*. His faith, practice, and power of vows are unshakably solid. His meritorious qualities are endless and are praised by those in the world. He gathers the many marvelous jewels from the treasury beheld by all buddhas, from the station of the great bodhi, and from the ocean of all-knowledge

and thus becomes one possessed of great wisdom. His nature is as pure as a lotus flower. When beings see him, they are all delighted and they all benefit from it. The light of his wisdom is pervasively illuminating. He sees countless buddhas and purifies all dharmas.

In all that he practices, he is quiescent, and in the dharmas of all buddhas, he is ultimately unimpeded. He constantly uses skillful means in dwelling in the bodhi of the Buddha and it is from within the practice of the meritorious qualities that he is born. He embodies the wisdom of the bodhisattva, becomes chief among the bodhisattvas, and is regarded with protective mindfulness by all buddhas. He acquires the awesome spiritual powers of a buddha and succeeds in developing the Dharma body of a buddha. With his inconceivable power of mindfulness, he focuses on a single object and yet he still has nothing at all that he takes as an objective condition. His practice is vast, signless, unimpeded, and commensurate in scope with the immeasurability and boundlessness of the Dharma realm itself. The bodhi that he has realized is as boundless as empty space and he is entirely free of bonds or attachments.

His pervasive benefiting of the entire world flows forth from his roots of goodness in the ocean of all-knowledge. He is able to completely comprehend countless spheres of experience and he has already skillfully perfected the dharma of pure giving. He abides in the bodhisattva resolve, purifies the bodhisattva seed by which he is able in the course of things to give birth to the bodhi of all buddhas. He acquires skill in all dharmas of all buddhas. He embodies the subtle and marvelous practices and perfects the solidly enduring powers.

The bodhisattva comes to fully know all the masterful awesome spiritual powers of all buddhas which beings rarely even hear of. He enters the gateway of the non-dual and abides in the dharma of signlessness. Even though he has forever relinquished all signs, he is still able to extensively expound upon the many different dharmas. Adapting to beings' mental dispositions and aspirations, he enables them all to undergo the training and causes them all to be filled with joyous delight.

He takes the Dharma realm as his own body and remains free of discriminations. The sphere of his wisdom is inexhaustible, his determination is always intrepid, and his mind is constantly equanimous. He sees the entire extent of all buddhas' meritorious qualities, completely understands the differences and sequences in all kalpas, explains all dharmas, abides securely in all kṣetras, purifies all buddha lands, manifests the light of all right Dharma, expounds

on all dharmas of the buddhas of the past, the future, and the present, reveals the stations in which all bodhisattvas dwell, serves as a bright lamp for the world, develops all roots of goodness, forever transcends the world, and always takes birth in the presence of the Buddha.

He attains the Buddha's wisdom and become foremost in understanding it with complete clarity. He is drawn forth and taken in by all buddhas, and has already entered the ranks of the *tathāgatas* of the future. He is one born from all good spiritual guides. Of all things that he aspires to, there are none of them that do not come to fruition.

He possesses great awe-inspiring virtue, abides in especially supreme intentions, is well able to explain all that he ever hears, also explaining it for others so that, on hearing the Dharma, they develop roots of goodness and come to dwell in the sphere of the apex of reality. His mind is unimpeded in all dharmas, he never relinquishes any of the practices, and he abandons all discriminations.

No thought moves in his mind regarding any dharma. He acquires the light of wisdom with which he extinguishes the darkness of delusion and brightly illuminates all dharmas of the Buddha. He does not create any interference in any of the realms of existence and yet takes on rebirths within them. He completely realizes that, even from their very origin on forward to the present, all the realms of existence have never had any movement at all. All of his physical, verbal, and mental karmic deeds are boundless.

Although he adapts to the world by using countless kinds of language to expound on many different topics, he still never contradicts the Dharma beyond words. He enters deeply into the ocean of the buddhas, realizes that all dharmas are merely artificial designations, and remains free of any bonds or attachments to anything in any spheres of experience. He completely understands that all dharmas are empty and devoid of anything at all that exists. The practices that he cultivates all come forth from the Dharma realm. Like empty space, they are all signless and formless. He deeply enters the Dharma realm and adapts to beings in expounding on it. Through the gateway of a single sphere of experience, he gives birth to all-knowledge.

He contemplates the ground of the ten powers and uses wisdom in cultivation and training. He takes wisdom as the bridge to all-knowledge, uses the wisdom eye to remain unimpeded in seeing the Dharma, and skillfully enters all the grounds. He knows the

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

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva reveals the undifferentiated nature of all *tathāgatas*. This is the gateway of unimpeded skillful means. This is able to produce congregations of bodhisattvas. This dharma consists solely of spheres of experience of samādhi. This enables courageous entry into all-knowledge. This is able to reveal all the gateways into samādhi. This enables unimpeded entry into all *kṣetras* everywhere. This enables the training of all beings. This enables one to abide at the very bounds of the nonexistence of beings. This enables the explanation of all dharmas of the Buddha. And this finds nothing at all that is apprehensible in any sphere of experience.

Although he is always expounding and explaining, he still constantly abandons erroneous conceptions and discriminations.

Although he knows all dharmas have nothing that they do, he is still able to show all kinds of actions that he accomplishes.

Although he knows all buddhas have no signs of duality, he is still able to reveal all buddhas.

Although he knows forms do not exist, he still expounds on all forms.

Although he knows feelings do not exist, he still expounds on all feelings.

Although he knows perceptions do not exist, he still expounds on all perceptions.

Although he knows karmic formative factors do not exist, he still expounds on all karmic formative factors.

Although he knows consciousnesses do not exist, he still expounds on all consciousnesses and constantly uses the wheel of the Dharma to instruct everyone.

Although he knows dharmas are unproduced, he still constantly turns the wheel of Dharma.

Although he knows dharmas are free of any differences, he still speaks of all the gateways to differentiation.

Although he knows all dharmas are neither produced nor destroyed, he still speaks of all the signs of production and destruction.

Although he knows all dharmas are free of any signs of either coarseness or subtlety, he still speaks of all dharmas' signs of coarseness and subtlety.

- Although he knows all dharmas have no supremacy, mediocrity, or inferiority, he is still able to expound on the most supreme of all dharmas.
- Although he knows all dharmas cannot be described in words, he is still able to expound on them with pure words and phrases.
- Although he knows all dharmas have no inward or outward, he still speaks of all inward and outward dharmas.
- Although he knows all dharmas cannot be completely known, he still speaks of many different kinds of wise contemplation.
- Although he knows all dharmas have no reality, he still speaks of the genuine path to emancipation.
- Although he knows all dharmas are ultimately endless, he still expounds on the ending of all the contaminants.
- Although he knows all dharmas are devoid of any bases for opposition or contentiousness, it is still not the case that there are no differences between self and other.
- Although he knows all dharmas ultimately do not require a teacher, he still always reveres all teachers and seniors.
- Although he knows all dharmas do not require [teaching by] others for one to awaken to them, he still always reveres all good spiritual guides.
- Although he knows dharmas have no turning,³⁰⁰ he still turns the wheel of the Dharma.
- Although he knows dharmas have no arising, he still reveals all their causes and conditions.
- Although he knows all dharmas have no past, he still speaks extensively about the past.
- Although he knows all dharmas have no future, he still speaks extensively about the future.
- Although he knows all dharmas have no present, he still speaks extensively about the present.
- Although he knows all dharmas have no creator, he still speaks about all the actions by which they are created.
- Although he knows all dharmas have no causes or conditions, he still speaks about all of their accumulated causes.
- Although he knows all dharmas have no equal, he still speaks about the path of equality and inequality.
- Although he knows all dharmas are beyond words and speech, he still makes definite statements about the dharmas of the three periods of time.
- Although he knows all dharmas have nothing upon which they depend, he still speaks of relying on wholesome dharmas to then succeed in gaining emancipation.

Although he knows all dharmas have no body at all, he still speaks extensively about the Dharma body.

Although he knows all buddhas of the three periods of time are boundlessly many, he is still able to speak extensively about there only being one buddha.

Although he knows dharmas are formless, he still manifests many different forms.

Although he knows dharmas have no views, he still speaks extensively about all views.

Although he knows dharmas are signless, he still speaks of many different signs.

Although he knows all dharmas have no spheres of cognition, he still speaks extensively of wise spheres of cognition.

Although he knows all dharmas have no differences, he still speaks of the many kinds of differences in the fruits of the practices.

Although he knows all dharmas have no emancipation,³⁰¹ he still speaks about the pure practices for gaining emancipation.

Although he knows all dharmas are originally eternally abiding, he still speaks of all the dharmas involved in flowing along in cyclic existence.

And although he knows all dharmas have no illumination, he still speaks about the dharmas used to produce illumination.

Sons of the Buddha, if the bodhisattva-mahāsattva enters the spheres of cognition of great awesome samādhis such as this, then he is able realize all dharmas of the Buddha, he is able to progress into all dharmas of the Buddha, he is able to completely accomplish them, he is able to perfectly fulfill them, he is able to accumulate them, he is able to purify them, he is able to securely abide in them, and he is able to completely comprehend them and abide in conformity with the essential nature of all dharmas. This being so, this bodhisattva-mahāsattva does not have thoughts such as these: “There are a certain number of bodhisattvas,” “a certain number of bodhisattva dharmas,” “a certain number of bodhisattva ultimates,” “a certain number of illusory ultimates,” “a certain number of transformational ultimates,” “a certain number of complete accomplishments of the spiritual superknowledges,” “a certain number of complete accomplishments of cognition,” “a certain number of meditative reflections,” “a certain number of realizations and entries,” “a certain number of modes of progression,” or “a certain number of spheres of experience.”

And why is this? This is because the bodhisattva's samādhi has an essential nature such as this, boundlessness such as this, and extraordinary supremacy such as this. This samādhi involves many different kinds of spheres of cognition, many different kinds of awesome powers, and many different kinds of deep entry, namely:

- Entry into an ineffable number of wisdom gateways;
- Entry into adornments apart from discriminations;
- Entry into boundlessly many extraordinarily supreme *pāramitās*;
- Entry into numberless *dhyāna* absorptions;
- Entry into hundreds of thousands of *koṭīs* of *nayutas* of ineffables of forms of vast knowledge;
- Entry into the vision of supremely marvelous treasures of boundlessly many buddhas;
- Entry into spheres of cognition which do not cease;
- Entry into the enlightenment factors with pure resolute faith;
- Entry into the great spiritual superknowledges with fiercely sharp faculties;
- Entry into spheres of cognition with an unimpeded mind;
- Entry into the eye which sees the equality of all buddhas;
- Entry into the accumulation of Samantabhadra's supreme resolve and practices;
- Entry into dwelling in the marvelous wisdom body of a *nārāyaṇa*,³⁰²
- Entry into the proclamation of the Tathāgata's ocean of wisdom;
- Entry into the generation of countless kinds of masterful spiritual transformations;
- Entry into the gateway by which one produces the inexhaustible wisdom of all buddhas;
- Entry into dwelling in the directly experienced sphere of action of all buddhas;
- Entry into the purification of the sovereign wisdom of Samantabhadra Bodhisattva;
- Entry into the revelation of the incomparable wisdom of the universal gateway;
- Entry into the universal knowledge of all the Dharma realm's extremely subtle spheres of cognition;
- Entry into the universal manifestation of all the Dharma realm's extremely subtle spheres of cognition;
- Entry into the extraordinarily supreme light of wisdom;
- Entry into the farthest reaches of all the sovereign masteries;
- Entry into the farthest reaches of all the Dharma gateways of eloquence;

Entry into the wisdom body that everywhere pervades the
 Dharma realm;
 Entry into perfecting the path by which one travels to all places
 everywhere;
 Entry into skillfully abiding in all the different samādhis; and
 Entry into knowing the minds of all buddhas.

Sons of the Buddha, this bodhisattva-mahāsattva abides in the
 practices of Samantabhadra and, in each successive mind-moment,
 enters a hundred *koṭīs* of ineffables of samādhis and yet does not
 see any beginning to Samantabhadra Bodhisattva's samādhis or the
 adornments of the Buddha's spheres of cognition. And why is this?
 This is:

Because he knows all dharmas are ultimately endless;
 Because he knows all buddha *kṣetras* are boundless;
 Because he knows all realms of beings are inconceivable;
 Because he knows the past has no beginning;
 Because he knows the future is endless;
 Because he knows the present is as boundless as the entirety of
 empty space throughout the Dharma realm;
 Because he knows the spheres of cognition of all buddhas are
 inconceivably many;
 Because he knows all the bodhisattva practices are numberless;
 Because he knows the spheres of cognition described by all bud-
 dhas' eloquence are ineffably and boundlessly many; and
 Because he knows all dharmas taken as objective conditions by
 the mind which knows all as illusory are measurelessly many.

Sons of the Buddha, just as a wish-fulfilling jewel provides what-
 ever is wished for, satisfying all wishes even when what is sought
 for is endless, and yet the power of jewel is still never exhausted,
 so too it is with the bodhisattva-mahāsattva when he enters this
 samādhi. He realizes that the mind is like an illusory conjuration
 that everywhere endlessly, inexhaustibly and ceaselessly, produces
 all the spheres of experience associated with all dharmas. How is
 this so? This is because, in perfecting Samantabhadra's unimpeded
 practices and wisdom, the bodhisattva-mahāsattva contemplates
 the measurelessly vast illusory objective realms as like reflected
 images and as neither increased nor decreased.

Sons of the Buddha, just as all the thoughts produced by each
 common person in the past, the present, and the future are bound-
 less, uninterrupted, and endless so that the flowing on of their
 thoughts is continuous, ceaseless, and inconceivable, so too it is with

the bodhisattva-mahāsattva, for when he enters this samādhi of the gateway to the universal illusion, it is boundless and unfathomable. And how is this so? It is because he completely comprehends the countless dharmas of Samantabhadra Bodhisattva's gateway of universal illusion.

Sons of the Buddha, this is just as when Nanda, Upananda, Manasvin, and the other great dragon kings send down the rain. Raindrops the size of cart hubs may fall throughout a boundless area and, even though the rain is of this sort, the clouds are still never exhausted. This is the effortless sphere of the dragons.

So too it is with the bodhisattva-mahāsattva, for when he abides in this samādhi, he enters all the gateways of Samantabhadra Bodhisattva's samādhis, including:

- The gateway to wisdom;
- The gateway to Dharma;
- The gateway to seeing all buddhas;
- The gateway to travel in all directions;
- The gateway to sovereign mastery of the mind;
- The gateway to empowerment;
- The gateway to spiritual transformations;
- The gateway to spiritual superknowledges;
- The gateway to illusory conjurations;
- The gateway to all dharmas as illusory;
- The gateway filled with an ineffable-ineffable number of bodhisattvas;
- The gateway to drawing near to *tathāgatas*, rightly enlightened ones, as numerous as the atoms in an ineffable-ineffable number of buddha *kṣētras*;
- The gateway to entering an ineffable-ineffable number of vast webs of illusion;
- The gateway to knowing an ineffable-ineffable number of different vast buddha *kṣētras*;
- The gateway to knowing an ineffable-ineffable number of substantial and insubstantial worlds;
- The gateway to knowing the thoughts of an ineffable-ineffable number of beings;
- The gateway to knowing an ineffable-ineffable number of differences in time;
- The gateway to knowing the creation and destruction of an ineffable-ineffable number of worlds; and
- The gateway to knowing an ineffable-ineffable number of inverted and upright buddha *kṣētras*.

In but a single mind-moment, he knows them all in accordance with reality. When he enters them in these ways, they are boundless and endless. He does not become tired and does not grow weary of this. He never stops, never rests, never retreats, and never loses [his resolve].

In all these dharmas, he does not abide in wrong objects, constantly abides in right meditative reflection, and does not allow either sinking or restless mind states. He never retreats from his quest to gain all-knowledge and, for all buddha *kṣetras*, becomes a bright lamp that illuminates the world and turns the wheel of Dharma in an ineffable-ineffable number of circumstances, using marvelous eloquence in freely and endlessly inquiring of the *tathāgatas*. He manifests as gaining enlightenment in boundlessly many circumstances and, in training beings, he never abandons them. He always diligently cultivates Samantabhadra's conduct and vows and never rests in doing so. He incessantly manifests an ineffable-ineffable number of form bodies.

And how is this so? Just as whenever a burning flame comes into contact with a suitable object, a fire starts and does not cease to burn, so too it is with the bodhisattva-mahāsattva. Contemplating the realms of beings, the Dharma realm, and all worlds as just as boundless as empty space, he is then able in but a single mind-moment to go to visit buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. In the presence of every one of those buddhas, he enters an ineffable-ineffable number of many different dharmas of all-knowledge with which he enables the beings in an ineffable-ineffable number of realms of beings to leave behind the home life for the sake of the path and then diligently cultivate roots of goodness by which they attain ultimate purity. So too he enables an ineffable-ineffable number of bodhisattvas as yet not definitely committed to the conduct and vows of Samantabhadra to then become definitely committed to them and then establish themselves in the gateways of Samantabhadra's wisdom.

Using countless skillful means, throughout the three periods of time, he enters an ineffable-ineffable number of different vast kalpas of creation, abiding, and destruction and enters different realms within an ineffable-ineffable number of worlds in their creation, abiding, and destruction phases where he arouses just so very many greatly compassionate great vows to train all those countless beings without exception. And how is this so? It is because, due to his desire to liberate all beings, this bodhisattva-mahāsattva cultivates

Samantabhadra's practices, develops Samantabhadra's wisdom, and completely fulfills all the conduct and vows of Samantabhadra.

Therefore all bodhisattvas should diligently cultivate kinds of actions such as these, spheres of experience such as these, awesome virtue such as this, vastness such as this, measurelessness such as this, inconceivability such as this, universal illumination such as this, dwelling in the direct presence of all buddhas in this way, being regarded with protective mindfulness by all *tathāgatas* in this way, developing past roots of goodness in this way, and entering samādhi such as this in which their minds are unimpeded and unshakable, abandoning all the feverish afflictions, remaining tireless in this, maintaining irreversible resolve in this, establishing profound aspirations, remaining courageous and free of trepidation, according with the spheres of experience in samādhi, entering the grounds of inconceivable wisdom, not relying on language, not being attached to the world, not seizing on any dharma, not making discriminations, not having any defiling attachments to worldly matters, and not making discriminations regarding the spheres of experience.

As for the knowledge of all dharmas, they should simply establish themselves in it and should not attempt to measure it, which is to say:

[They should] draw near to those possessed of all-knowledge, awaken to the bodhi of the Buddha, perfect the light of the Dharma, bestow roots of goodness on all beings, extricate beings from the realms of the *māras*, enable them to enter the realm of the Buddha's Dharma, enable them to never relinquish the great vows, diligently contemplate the path of emancipation, broaden the sphere of purity, completely develop all the perfections, and arouse deep resolute faith in all buddhas;

They should always contemplate the nature of all dharmas and never relinquish this for even a moment;

They should realize that their own bodies and the nature of all dharmas are all the same;

They should clearly understand the actions of those in the world and then instruct them with wisdom and skillful means in accordance with the Dharma;

They should forever remain incessantly vigorous;

They should contemplate the scarcity of their own roots of goodness;

They should be diligent in increasing others' roots of goodness;

They should persist in their own cultivation of the path to all-knowledge;

- They should diligently increase their own sphere of bodhisattva actions;
- They should delight in drawing near to all good spiritual guides;
- They should engage in joint practice with them and dwell together with them;
- They should not discriminate among buddhas;
- They should never relinquish mindfulness;
- They should always abide in Dharma realm of equality;
- They should realize that all manifestations of the mind and consciousness are like conjured illusions;
- They should realize that all worldly actions are like a dream;
- They should realize that the manifestations of all buddhas' power of vows are like reflected images;
- They should realize that all vast karmic works are like supernatural transformations;
- They should realize that all words and speech are like echoes;
- They should contemplate all dharmas as like illusions;
- They should realize that all dharmas that are produced and destroyed are like mere passing sounds;
- They should realize that all buddha *kṣētras* to which they go are devoid of any essential nature;
- They should never weary of inquiring of the *tathāgatas* about the Dharma of the Buddha;
- They should be diligent in providing instruction to awaken everyone in the world and they should never abandon them; and
- They should never rest in their efforts to know the right time to teach the Dharma to train all beings.

Sons of the Buddha, it is in these ways that the bodhisattva-mahāsattva cultivates Samantabhadra's practices, in these ways that he achieves perfect fulfillment of the bodhisattva's sphere of action, in these ways that he acquires a penetrating comprehension of the path to emancipation, in these ways that he absorbs and retains the Dharma of all buddhas of the three periods of time, in these ways that he contemplates the gateways to all-knowledge, in these ways that he reflects on the unchanging Dharma, in these ways that he brightens and purifies his especially supreme aspiration, in these ways that he develops resolute faith in all *tathāgatas*, in these ways that he acquires a complete awareness of the Buddha's vast powers, in these ways that he develops decisive and unimpeded resolve, and in these ways that he attracts and takes in all beings.

Sons of the Buddha, when the bodhisattva-mahāsattva enters this samādhi of such great wisdom in which Samantabhadra abides,

buddhas from an ineffable-ineffable number of lands in each of the ten directions manifest directly before him. In every one of those lands there are *tathāgata* names as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, and, for every one of those names, there are buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, all of whom, having appeared directly before him, then:

Bestow on him the memory power of the Tathāgata, thereby enabling him to never forget the Tathāgata's sphere of cognition;

Bestow on him ultimate wisdom with respect to all dharmas, thereby enabling him to enter all-knowledge;

Bestow on him decisive wisdom in knowing the many different meanings of all dharmas, thereby enabling him to absorb and retain all dharmas of the Buddha and become unimpeded in penetrating [their meaning];

Bestow on him the unexcelled bodhi of the Buddha, thereby enabling him to enter all-knowledge and awaken to the Dharma realm;

Bestow on him the bodhisattva's ultimate wisdom, thereby enabling him to acquire the light of all dharmas and become free of all darkness;

Bestow on him the bodhisattva's irreversible wisdom, thereby enabling him to know what is and is not the appropriate time and which skillful means should be used in training beings;

Bestow on him the bodhisattva's unimpeded eloquence, thereby enabling him to awaken to and understand boundlessly many dharmas and then expound on them endlessly;

Bestow on him the power of spiritual superknowledges and transformations, thereby enabling him to manifest an ineffable-ineffable number of different bodies with boundlessly many different forms and appearances with which to awaken beings;

Bestow on him the perfectly complete voice, thereby enabling him to awaken beings by manifesting an ineffable-ineffable number of voices in many different languages; and

Bestow on him the power to not do anything in vain, thereby enabling all beings who succeed in seeing his physical form or hearing his Dharma teachings to then meet with success so that they will not have encountered him in vain.

Sons of the Buddha, because the bodhisattva-mahāsattva fulfills Samantabhadra's practices in this way, he acquires the Tathāgata's powers, purifies the path of emancipation, achieves the fulfillment

of all-knowledge, and uses unimpeded eloquence together with spiritual superknowledges and transformations to accomplish the ultimate training of all beings. Possessed of the awesome virtue of the Buddha, he purifies the practices of Samantabhadra and abides in the path of Samantabhadra. Wishing to train all beings, he turns the wheel of all buddhas' sublime Dharma to the very end of future time. Why? Sons of the Buddha, if this bodhisattva-mahāsattva becomes accomplished in such extraordinary and supreme great vows and bodhisattva practices, then:

- He becomes a master of Dharma for the entire world;
- He becomes a Dharma sun for the entire world;
- He becomes a wisdom moon for the entire world;
- He becomes for the entire world a Sumeru king of mountains of towering height and unshakable solidity;
- He becomes an ocean of boundless wisdom for the entire world;
- He becomes a bright lamp of right Dharma for the entire world who everywhere provides boundless, continuous, and unending illumination;
- He instructs all beings in boundlessly many pure meritorious qualities, thereby enabling them all to abide in meritorious qualities and roots of goodness, to accord with [the path to] all-knowledge and great impartial vows, and to cultivate the vast practices of Samantabhadra; and
- He is always able to encourage countless beings to abide in and manifest great sovereign mastery in this samādhi of an ineffable-ineffable number of vast practices.

Sons of the Buddha, this bodhisattva-mahāsattva acquires wisdom such as this, realizes dharmas such as these, investigates, abides in, and clearly perceives dharmas such as these, acquires spiritual powers such as these, abides in spheres of cognition such as these, manifests spiritual transformations such as these, brings forth spiritual superknowledges such as these, always abides in the great compassion, and always benefits beings. He instructs beings in becoming securely established in the right path, in erecting the great radiant banner of merit and wisdom, in realizing inconceivable liberations, in dwelling in the liberations of all-knowledge, in reaching the far shore of perfection in the liberations of all buddhas, and in training in the gateways to inconceivable liberations and skillful means.

He has already succeeded in becoming accomplished in the different gateways for entering the Dharma realm without error or confusion. He attains easeful mastery in the ineffable-ineffable number

of samādhis of Samantabhadra and abides with unimpeded mind in the lion-sprint wisdom.

His mind constantly abides in the ten great Dharma treasures. What are those ten? They are as follows:

He abides in the recollection of all buddhas;

He abides in the recollection of all dharmas of the Buddha;

He abides in the use of great compassion in training all beings;

He abides in the wisdom that reveals inconceivable pure lands;

He abides in the decisive understanding with which he deeply enters the spheres of cognition of all buddhas;

He abides in the bodhi of the same character as that of all buddhas of the past, the future, and the present;

He abides in the most ultimate degree of unimpeded action and nonattachment;

He abides in the signless nature of all dharmas;

He abides in the same roots of goodness as all buddhas of the past, the future, and the present; and

He abides in the wisdom that guides the undifferentiated physical, verbal, and mental actions throughout the Dharma realm of all *tathāgatas* of the past, the future, and the present.

[Moreover], he abides in the contemplation in which the taking birth, leaving the home life, arriving at the site of enlightenment, realizing right enlightenment, turning the Dharma wheel, and entering *parinirvāṇa* of all buddhas of the three periods of time are all subsumed within the boundaries of a single *kṣaṇa*. Sons of the Buddha, the contents of these ten great Dharma treasures are vast, measureless, innumerable, indescribable, inconceivable, ineffable, inexhaustible, hard to bear, and such that, not even anyone equipped with all worldly knowledge could ever fully describe them.

Sons of the Buddha, this bodhisattva-mahāsattva has already reached the far shore of perfection in Samantabhadra's practices, has realized the dharma of purity, has become possessed of vast power of resolve, and instructs beings in the accumulation of measureless roots of goodness and in the growth of all powers of the bodhisattva. In each successive mind-moment, he fulfills all meritorious qualities of the bodhisattva, perfects all practices of the bodhisattva, acquires the *dhāraṇī* dharmas of all buddhas, and absorbs and retains everything ever spoken by all buddhas.

Although he always abides securely in the apex of reality of true suchness, he still adapts to all the varieties of worldly discourse and thereby manifests as one who trains all beings. And how is this the

case? This is because this is the very nature of the dharma of this samādhi in which the bodhisattva-mahāsattva abides.

Sons of the Buddha, because of this samādhi, this bodhisattva-mahāsattva acquires the vast wisdom of all buddhas; acquires the masterful eloquence by which he skillfully expounds on all vast dharmas; acquires the dharmas of purity and fearlessness that are the most especially supreme in all worlds; acquires the wisdom by which he enters all samādhis; acquires all bodhisattvas' skillful means; acquires the gateways to the light of all dharmas; reaches the far shore of perfection in the dharmas with which he provides comfort to the entire world; knows with respect to all beings what is and is not the right time; illuminates all places throughout the worlds of the ten directions and enables all beings to acquire supreme wisdom; and serves the entire world as an unsurpassable teacher, securely abides in all of the meritorious qualities, and instructs all beings in the pure samādhis by which they are enabled to enter into the most superior wisdom.

And how is so? If the bodhisattva-mahāsattva cultivates in this way, then he benefits beings, he increases in the great compassion, he draws near to good spiritual guides, he sees all buddhas, he completely understands all dharmas, he goes to all *kṣetras*, he enters all regions, he enters all worlds, he awakens to the identical nature of all dharmas, he knows the identical nature of all buddhas, and he abides in the identical nature of all-knowledge.

In this dharma, he engages in actions such as these and does not engage in any other kinds of actions. He abides in the mind that is not yet satisfied, he abides in the mind that is not distracted or confused, he abides in the singularly focused mind, he abides in the diligently cultivating mind, he abides in the resolutely decisive mind, and he abides in the unchanging mind. He reflects in this way, he acts in this way, and he reaches the ultimate in this way.

Sons of the Buddha, the bodhisattva-mahāsattva has no contradictory speech and has no contradictory actions, but rather is one who is consistent in his speech and consistent in his actions. Why? Just as vajra takes its name from its indestructibility and never has a time when it departs from indestructibility, so too it is with the bodhisattva-mahāsattva who takes his name from the practice dharmas and never has a time when he departs from the practice dharmas.

Just as real gold takes its name from its possession of its marvelous color and never has a time when it departs from its marvelous color, so too it is with the bodhisattva-mahāsattva who takes his

name from all good karmic deeds and never has a time when he departs from all good karmic deeds.

Just as the solar *devaputra* takes his name from his orb of light and never has a time when he departs from his orb of light, so too it is with the bodhisattva-mahāsattva who takes his name from the light of wisdom and never has a time when he departs from his light of wisdom.

Just as Sumeru, the king of mountains, takes its name from the four jeweled peaks due to which it towers high above its place in the midst of the great ocean and never has a time when it departs from its four peaks, so too it is with the bodhisattva-mahāsattva who takes his name from his roots of goodness due to which he towers high above his place in the world and never has a time when he departs from his roots of goodness.

Just as the great earth takes its name from its ability to support all things and never has a time when it departs from its ability to support all things, so too it is with the bodhisattva-mahāsattva who takes his name from his ability to liberate everyone and never has a time when he departs from the great compassion.

Just as the great ocean takes its name from its ability to take in the many waters and never has a time when it departs from those waters, so too it is with the bodhisattva-mahāsattva who takes his name from his great vows and never has a time when he departs from his vows to liberate beings.

Just as a general takes his name from his ability to skillfully implement the methods of war and never has a time when he abandons this ability, so too it is with the bodhisattva-mahāsattva who takes his name from his ability to skillfully use samādhis such as these and, even up to the time when he perfects the wisdom of all-knowledge, never has a time when he departs from this practice.

Just as in his governance of the four continents a wheel-turning monarch is always diligent in guarding all beings, protecting them from untimely death, and ensuring that they will always enjoy happiness, so too it is with the bodhisattva-mahāsattva who enters great samādhis such as these and always diligently teaches and liberates all beings until he enables them to attain ultimate purity.

Just as when a seed is planted in the ground, it is then eventually able to cause the growth of a stem and leaves, so too it is with the bodhisattva-mahāsattva who cultivates the practices of Samantabhadra until he is able to cause all beings to grow in their good dharmas.

Just as the great clouds in the hot summer months send down great drenching rains that eventually bring about growth in all seeds, so too it is with the bodhisattva-mahāsattva who enters great samādhis such as these, cultivates the bodhisattva practices, and rains down the great Dharma rain that eventually causes all beings to attain ultimate purity, ultimate nirvāṇa, ultimate peace and security, ultimate arrival at the far shore of perfection, ultimate joyous delight, and the ultimate severance of doubts as he serves all beings as an ultimate field of merit by which he enables them all to purify their giving karma, enables them all to dwell irreversibly in the path, enables them all to equally acquire the wisdom of all-knowledge, enables them all to gain emancipation from the three realms of existence, enables them all to acquire ultimate wisdom, enables them all to acquire the most ultimate dharmas of all buddhas, the *tathāgatas*, and thereby establishes all beings in the station of all-knowledge.

Why is this so? When the bodhisattva-mahāsattva perfects these dharmas, his wisdom becomes completely clear, he enters the gates of the Dharma realm, and he becomes able to purify the bodhisattva's countless inconceivable practices. That is to say, he is able to purify all knowledge because he seeks to attain all-knowledge, he is able to purify beings because he enables their training, he is able to purify the *kṣetras* because he always engages in dedications [of merit], he is able to purify all dharmas because he completely understands them all, he is able to purify the fearlessnesses because he is free of timidity, he is able to purify unimpeded eloquence because of his skillfulness in expounding [the Dharma], he is able to purify the *dhāraṇīs* because he attains sovereign mastery in all dharmas, and he is able to purify the practice of drawing near because he always witnesses all buddhas appearing in the world.

Sons of the Buddha, when the bodhisattva-mahāsattva abides in this samādhi, he acquires hundreds of thousands of *koṭīs* of *nayutas* of ineffable-ineffables of pure meritorious qualities such as these:

- Due to gaining sovereign mastery in the spheres of experience of samādhis such as these;
- Due to being empowered by all buddhas;
- Due to what flows from the power of their own roots of goodness;
- Due to the great awesome power of entering the wisdom grounds;
- Due to the power of the guidance provided by all his good spiritual guides;
- Due to the power by which he vanquishes all demons;

Due to the power of the complete purity of his roots of goodness of the same class;

Due to the power of his zeal in the vast vows;

Due to the power of the ripening of the roots of goodness he has planted; and

Due to the unopposable power of his inexhaustible merit which is superior to that of anyone in the world.

Sons of the Buddha, by abiding in this samādhi, the bodhisattva-mahāsattva acquires ten kinds of dharmas that are the same as those of all buddhas of the past, the future, and the present. What are those ten? They are as follows:

His attainment of the major marks, the secondary characteristics, and the many different kinds of adornments is the same as that of all buddhas;

His ability to emanate immense nets of pure light is the same as that of all buddhas;

His use of the spiritual superknowledges and transformations to train beings is the same as that of all buddhas;

His boundlessly many form bodies and his pure and perfect voice are the same as those of all buddhas;

His manifestation of pure buddha lands in accordance with the karma of beings is the same as that of all buddhas;

His ability to acquire all the languages of all beings and then never forget or lose them is the same as that of all buddhas;

His use of inexhaustible eloquence adapted to the minds of beings in turning the Dharma wheel and enabling them to develop wisdom is the same as that of all buddhas;

His fearlessness in roaring the lion's roar and using countless dharmas to awaken the many kinds of beings is the same as that of all buddhas;

His use of great spiritual superknowledges to everywhere enter the three periods of time in but a single mind-moment is the same as that of all buddhas; and

His ability to everywhere reveal to all beings the buddhas' adornments, the buddhas' awesome powers, and the buddhas' sphere of endeavors is the same as that of all buddhas.

At that time, Universal Eye Bodhisattva addressed Samantabhadra Bodhisattva, saying:

O Son of the Buddha, given that this bodhisattva-mahāsattva has acquired dharmas such as these that are the same as those of all *tathāgatas*:

- Why is he not referred to as a buddha?
 Why is he not referred to as possessed of the ten powers?
 Why is he not referred to as possessed of all-knowledge?
 Why is he not referred to as one who has realized bodhi with regard to all dharmas?
 Why can he not be referred to as [one possessed of] the universal eye?
 Why is he not referred to as one who possesses the unimpeded vision of all realms?
 Why is he not referred to as one who has awakened to all dharmas?
 Why is he not referred to as one who abides together with all buddhas of the three periods of time in a state of non-duality?
 Why is he not referred to as one who abides in the apex of reality?
 Why has he not already ceased the cultivation of Samantabhadra's conduct and vows?
 Why is he not able to achieve that ultimately final realization of the Dharma realm by which he would relinquish the bodhisattva path?

At that time, Samantabhadra Bodhisattva told Universal Eye Bodhisattva:

It is good indeed, O Son of the Buddha, that you have posed questions such as these beginning with "If this bodhisattva-mahāsattva has become identical in these respects to all buddhas, why is he not referred to as a buddha?" and continuing on through to "Why is he still unable to relinquish the bodhisattva path?"

Son of the Buddha, if this bodhisattva-mahāsattva has already become able to cultivate all the many different kinds of practices and vows of all bodhisattvas of the past, the future, and the present and has penetrated the realms of wisdom, then he may be referred to as a buddha. [However], if he incessantly cultivates the bodhisattva practices in the presence of a *tathāgata*, then he is referred to as a bodhisattva.

If he has already penetrated all the powers of the Tathāgata, then he may be referred to as one possessed of the ten powers. [However], if even though he has successively developed the ten powers, he still incessantly cultivates Samantabhadra's practices, then he is referred to as a bodhisattva.

If he knows all dharmas and is able to expound upon them, he may be referred to as one possessed of all-knowledge. [However], if although he is able to expound on all dharmas, he still never ceases

to engage in skillful meditative reflection on every dharma, then he is referred to as bodhisattva.

If he knows all dharmas are non-dual, he is then referred to as awakened to all dharmas. If he is engaged in incessant and ever-increasing skillful contemplation of the path of all dual and non-dual dharmas' differences, then he is referred to as a bodhisattva.

If he has already become able to clearly see the objective spheres observed by the universal eye, he is then known as [one possessed of] the universal eye. If, although he is able to realize and acquire the objective sphere of the universal eye, he ceaselessly continues to increase in this in each successive mind-moment, then he is referred to as a bodhisattva.

If he is able to brightly illuminate all dharmas and leave behind all obstructions imposed by darkness, he is referred to as one of unimpeded vision. If he always diligently recollects those of unimpeded vision, then he is referred to as a bodhisattva.

If he has already acquired the wisdom eye of all buddhas, then in this case he is referred to as awakened to all dharmas. If he contemplates all *tathāgatas'* wisdom eye of right enlightenment and remains free of neglectfulness in this, then he is referred to as a bodhisattva.

If he abides where the Buddha abides and is no different from the Buddha, then he is known as one who abides in non-duality with the Buddha. If he is drawn forth by the Buddha and cultivates all types of wisdom, then he is referred to as bodhisattva.

If he always contemplates the apex of reality of all worlds, then he is referred to as one who abides at the apex of reality. If, although he always contemplates the apex of reality of all dharmas, he still neither realizes and enters it nor abandons it, then he is referred to as a bodhisattva.

If he neither goes nor comes and is neither the same nor different and he forever puts to rest all discriminations such as these, then he is known as one who has ceased the pursuit of those vows. If he never retreats from the vast cultivation of their perfectly complete fulfillment, then he is referred to as one who has not yet ceased his pursuit of Samantabhadra's vows.

If he completely realizes that the Dharma realm is boundless and that all dharmas have a single sign, namely that of signlessness, then he is known as one who has achieved the ultimate realization of the Dharma realm and relinquished the bodhisattva path. If, although he realizes the Dharma realm is boundless, he still knows all of the many kinds of different signs, arouses the mind of great

compassion, liberates beings, and does so to the end of future time without becoming weary of this, then he is referred to as a universally worthy bodhisattva.³⁰³

Son of the Buddha, this circumstance is analogous to that of the elephant king Airāvaṇa, who dwells in the seven-jeweled cave on Golden Flanks Mountain. All around his cave, there are seven-jeweled railings and jeweled *tāla* palm trees arranged in orderly rows with gold nets suspended over them. That elephant's body is as immaculately white as jade or snow. There is a gold banner raised above it and it is adorned with gold necklaces, a jeweled net which covers its trunk, and hanging bells adorned with jewels. It is fully developed in its seven parts and possessed of six tusks. It is so handsome and fully formed that all who lay eyes on it are delighted. It is well-trained, obedient, and has a mind free of rebelliousness.

Whenever Śakra, the celestial lord, wishes to travel about, that elephant king immediately realizes his intentions and then causes his form to disappear from his jeweled cave and appear in the Trāyastriṃśa Heaven in the presence of Lord Śakra. Through the use of all kinds of transformations accomplished with the spiritual superknowledges, he is able to cause his body to appear with thirty-three heads, on each of which he conjures seven tusks. On each of those tusks, he creates seven ponds, and in each of those ponds, there are seven lotus flowers on each one of which there are seven maidens all of whom simultaneously sing a hundred thousand celestial songs.

Then Lord Śakra, having mounted that jewel-adorned elephant goes forth from his Invincible Palace out to his flower garden park which is filled with *punḍarīka* lotus flowers. Then, after Lord Śakra reaches his flower garden park, he dismounts from his elephant and enters a palace adorned with all kinds of jewels followed by countless maidens who serve him, singing and playing music, and allowing him to enjoy every sort of bliss. Then that elephant king once again uses his spiritual superknowledges to cause his elephant form to disappear and be replaced with his conjured creation of the body of a deva who, with the Trāyastriṃśa Heaven devas and maidens, sports about and enjoys the pleasures in the *punḍarīka* flower gardens during which, the appearance of the body he has manifested, its radiance and clothes, its going and coming, its moving and stopping, its speech and laughter, are all observed to be so identical and no different from any of those other devas that no one could distinguish any difference. This elephant and these devas, when compared with each other, appear to be the same.

Son of the Buddha, when that elephant king, Airāvaṇa, dwells in the seven-jeweled cave on Golden Flanks Mountain, he does not undergo any transformations. However, when he goes to the Trāyastriṃśa Heaven, wishing to make offerings to Śakra Devānām Indra, he then conjures all different kinds of delightful things and enjoys the celestial blisses in a manner no different from the devas themselves.

Son of the Buddha, so too it is with the bodhisattva-mahāsattva. He cultivates Samantabhadra Bodhisattva's conduct, vows, and samādhis. It is these that serve as his jeweled adornments.

The seven limbs of bodhi serve as the bodhisattva's body. The light that he emanates forms a net. He raises the great Dharma banner, rings the great Dharma bell, takes the great compassion as his cave, and takes his solid vows as his tusks. The fearlessness of his wisdom is like that of a lion. He ties up his topknot with the headband of the Dharma, reveals the esoteric, and reaches the far shore of perfection in the conduct and vows of all bodhisattvas.

Wishing to become securely established on the seat of enlightenment, realize all-knowledge, and attain the utmost right enlightenment, he increases his cultivation of the great conduct and vows of Samantabhadra, never retreating, never resting, never interrupting it, and never relinquishing it. Continuing with great compassion and vigor to the very end of future time, he liberates all suffering and afflicted beings and never abandons the path of Samantabhadra.

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

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

number of kalpas during which he cultivates Samantabhadra's practices and then attains right enlightenment.

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

Son of the Buddha, the original body of the bodhisattva-mahāsattva does not disappear even as he uses the power of conduct and vows to everywhere produce transformations such as these. Why?

Because he wishes to use the sovereign spiritual powers of Samantabhadra to train all beings;

Because he wishes to enable an ineffable-ineffable number of beings to attain purity;

Because he wishes to enable them to forever cut off [cyclic existence in] the wheel of *saṃsāra*;

Because he wishes to purify vast worlds;

Because he wishes to always see all *tathāgatas*;

Because he wishes to deeply enter the stream of the Dharma of all buddhas;

Because he wishes to bear in mind the lineage of all buddhas of the three periods of time;

Because he wishes to bear in mind the Dharma and Dharma body of all buddhas of the ten directions;

Because he wishes to everywhere cultivate and completely fulfill the practices of all bodhisattvas; and

Because he wishes to enter the stream of Samantabhadra and be freely able to realize all-knowledge.

Son of the Buddha, you should observe that this bodhisattva-mahāsattva does not abandon Samantabhadra's practices, that he does not cut off [his cultivation of] the bodhisattva path, that he sees all buddhas, that he realizes all-knowledge, that he is masterful in his use of the dharmas of all-knowledge, that he is like the elephant king, Airāvaṇa, who does not relinquish his elephant body even when going to the Trāyastriṃśa Heaven where he is ridden by the

deva, enjoys the celestial pleasures, engages in celestial play, serves that lord of the devas, and engages in delightful pleasures with the celestial nymphs in the same way as the devas and no differently.

Son of the Buddha, so too it is with the bodhisattva-mahāsattva who does not abandon Samantabhadra’s Great Vehicle practices, who does not retreat from the vows, who acquires the sovereign masteries of the Buddha, who possesses all-knowledge, who realizes the Buddha’s unobstructed and unimpeded liberations, who, in his perfection of purification, is free of defiling attachments in all lands, and who is free of discriminations with regard to the dharmas of the Buddha.

Although he realizes that all dharmas are the same and non-dual, he still constantly and clearly sees all buddha lands. Although he has already become the equal of all buddhas of the three periods of time, he still continuously and ceaselessly cultivates the bodhisattva practices.

Son of the Buddha, wherever a bodhisattva-mahāsattva has become securely established in practices and vows of Samantabhadra such as these, one should realize that this person’s mind has become purified.

Sons of the Buddha, this is what constitutes the vast knowledge of the extraordinarily superior mind in the bodhisattva-mahāsattva’s tenth great samādhi, “the great samādhi of the unimpeded wheel.”

Sons of the Buddha, this is what constitutes the sphere of the ten great samādhis of the practices of Samantabhadra in which this bodhisattva-mahāsattva dwells.

The End of Chapter Twenty-Seven

- [of], attainment [of], a religious goal, esp. enlightenment, which is to be understood when no goal is specifically named.") This being the case, I translate this character in this context as "attainment."
258. "Sustaining Bases" (持) = *adhiṣṭhāna*. Although this technical term is often translated as "empowerment," that would not be an appropriate rendering here as many of the members of this list may or may not be sustained through empowerments as they are for the most part causally sustained by past karmic actions.
259. Bhikkhu Bodhi points out that one example of this may be the bodhisattva's power to consciously pass away in the Tuṣita Heaven before taking his last birth in the human realm.
260. "Penetrating knowledge" = "*avatārajñāna*."
261. "Ordinary common people," on the face of it, might appear to be a mistranslation of the Chinese term recorded here as 毛道, i.e. "hair path." But, as it turns out, this in fact is Śikṣānanda's very literal translation of the Sanskrit *vāla-patha*, lit. "hair path," apparently a traditional Sanskrit corruption of *bāla* that is in turn an abbreviation for *bāla-prthagjana*, literally "foolish common person."
262. "*buddhakṣetrakāyābhisamḥbodhyavatārajñānaṃ*."
263. "*mahāvijayo bhikṣu*."
264. "*vajrapadmottarasya tathāgata*."
265. An "ineffable" (*anabhilāpya*) is the name of one of a long series of extremely large numbers described in this scripture's "Asaṃkhyeya" chapter.
266. This samādhi per DSBC: "*sarvabuddhakṣetrakāyasvabhāvasaṃdarśanaṃ nāma bodhisattvasamādhim*."
267. "*sarvābhijñāmatirājaṃ nāma tathāgataṃ*."
268. "*vaśavartino devarāja*."
269. "*maheśvarasya devarājasya*."
270. Bhikkhu Bodhi points out that eight of these comparisons are found in Anguttara Nikāya 8:19 (The Simile of the Ocean).
271. From this point on, the verses in the very late Sanskrit edition diverge entirely from those found in any of the Chinese texts. Because their composition must be of relatively recent origin, there appears to be no clear way to correlate these Sanskrit verses with those of any of the Chinese texts, whether it be DR, BB, SA, KB, or SD, all of which date from a millennium or more earlier than the surviving Sanskrit edition.
272. The Chinese name of this bodhisattva is identical to that of the thiryninth bodhisattva in this list. To differentiate it, I translate the name here as "King of Resolve Bodhisattva."

273. “*Namo*” is an expression of homage, obeisance, reverential salutation, or adoration, from the Sanskrit *namas*, which, per MW, p. 528, means: “*namas* n. bow, obeisance, reverential salutation, adoration (by gesture or word... .”
274. Both QL and HH indicate that, although the list statements are elevenfold, the actual number of topics is tenfold.
275. Although the Chinese translators in nearly all cases chose to translate the name of this contemplation as “the contemplation of impurity” (不淨觀), the Sanskrit *aśubha-bhāvanā* to which it is referring is instead more like “the contemplation of the unloveliness” of the body.
276. A “*pudgala*” is a supposedly permanent personal soul.
277. The Chinese *yisheng* (意生), otherwise literally “mind-made,” is here a Chinese translation of the Sanskrit *manuja* which just means “born of Manu” (the Hindu progenitor of mankind), “man” or “human.”
278. Here, this “*māṇava*” or “*mānava*” (摩訶婆) which may mean “a brahman youth” or “a brahman adult,” just means “a human” or “a man.”
279. Although I suppose the sense of this passage would somehow seem more “profound” if I were to translate *xukong* (虛空) in these five clustered instances as “emptiness” instead of as “empty space” (as Cleary so weirdly and mistakenly did). But this simply would not do because the sino-translation generally distinguishes these two things so carefully that it should be impossible to make this mistake. There is no way that an experienced translator of Sino-Buddhist Classical Chinese could mistake the word for “empty space” (虛空 / *akāśa*) as referring to the Buddhist metaphysical concept of “emptiness” or “emptiness of inherent existence” (*śūnyatā*).
280. I take the *shu* (數) of “the analytical knowledge of the world’s illusory nature” (世幻數) to be translating *pratisamkhyā*, which, per BHSD (p. 371, Column 2) means “... careful (point by point) consideration, thorough knowledge.” Although this may seem to be a rather unintuitive sino-translation of *pratisamkhyā*, there is precedent for it elsewhere.
281. “Signs” here is really more like “events” because it is referring to the various events in the life of a buddha such as descending from the Tuṣita Heaven, taking birth, walking seven steps, leaving the homelife, turning the wheel of the Dharma, etc.
282. In Buddhist texts, these three “factors” (lit. “wheels” or “spheres”) generally refer to the three components of any action: a) the subjective agent (as, for instance, in any particular instance of giving, a “benefactor”), b) the particular action at issue (as, for instance “the action of giving” and the actual “gift”), and c) the objective recipient of the action (as, for instance the “recipient” who is given the gift). Here, QL

- correlates the purification of these three factors in this circumstance with the nonexistence of any intrinsically existing: a) agent of knowing, b) any object of knowing, or c) any action of right knowing, i.e. with the emptiness of these three factors associated with the act of knowing. Specifically, he says: “There is no one able to know, there is nothing that is known, and there is no right knowing that is taking place.” (無能知所知及正知。 / L130n1557_p. 546b01)
283. A *kalala* is the first stage in the growth of an embryo.
284. What I translate here as “purity” is more literally “the white portion” (白分) which translates the Sanskrit *śukla-pakṣa* which means “the bright” (or “light” or “white”) portion. This originally referred to the portion of the month when the moon was brightest, but came to be associated with purity, goodness, righteousness, etc.
285. Both HH and QL note that, although there are twelve statements here, the topics to which they refer are in fact tenfold.
286. What I translate here and below as “fruitfulness” is more literally “not-done-in-vain” or “non-futility” (不空), both of which are too clumsy for use here.
287. According to MW, p. 322, a *krośa* is “a cry, yell, shriek, shout, the range of the voice in calling or hallooing, a measure of distance (an Indian league).”
288. As HH points out in considerable detail (HYQS), the circumstance alluded to here is that of the post-death intermediary-body consciousness when it is wandering about in search of those with whom it has the karmic affinities to be born to them as their child. The intermediary body’s consciousness eventually observes the yin light emanating from his future parents’ act of coition, forms a thought of desire for one of them and a thought of jealousy toward the other and is right then conceived into the womb of the next-life mother where it is then immediately gendered according to which of the two of them he has deemed to be attractive and desirable: If that be the copulating woman, then he is conceived as a male fetus. If, on the other hand, that object of his desire is the woman’s sexual partner, the man, then the intermediary body is right then conceived as a female fetus. The Chinese that I am herein rendering as “pure” (清淨) is probably a translation of the Sanskrit *śubha* (“beautiful,” “lovely,” “splendid,” “agreeable,” “pure,” etc.) and not *viśuddhi* (the more typical Sanskrit antecedent for *qingjing* [清淨] when it is truly intended to refer to “purity”).
289. “Two types of actions” (二行) refers to: a) those dominated by “views,” among which the view that conceives the inherent existence of a self is the emblematic deluded view, and b) those dominated by “craving”

- and the other delusion-generated afflictions among which craving is the emblematic affliction.
290. HH clarifies that this is referring to the Dharma body of all buddhas. (HYQS)
291. “Joining the red and the white” (赤白和合) is a traditional metaphoric reference to sexual intercourse alluding to the meeting of sperm and egg.
292. HH clarifies the meaning of this rather obscure statement by noting that these references to the “nonexistent” (無) and the “existent” (有) are referring to “true emptiness” (真空) on the one hand and “sublime existence” (妙有) on the other. (HYQS)
293. “Right and fixed position” (正位 or 正定位, Skt. *samyaktva niyāma*) refers here to irreversibility in one’s progression along the bodhisattva’s path to buddhahood.
294. Here, “four types of eloquence” (四辯才) is a reference to the four unimpeded knowledges (*pratisaṃvid*).
295. Here, “eloquence with respect to meanings” (義辯才) is a reference to the second of the four unimpeded knowledges (*artha-pratisaṃvid*).
296. Here, “eloquence with respect to dharmas” (法辯才) is a reference to the first of the four unimpeded knowledges (*dharma-pratisaṃvid*).
297. Here, “eloquence with respect to the language of teachings” (訓辭辯) is a reference to the third of the four unimpeded knowledges (*nirukti-pratisaṃvid*).
298. Here, “endless eloquence” (無盡辯) is a reference to the fourth of the four unimpeded knowledges (*pratibhāna pratisaṃvid*).
299. In this context “three wheels” (三輪, *tri-maṇḍala*) refers to physical, verbal, and mental actions.
300. When it says here that dharmas “have no turning” (無轉), this is to say that they “undergo no transformation,” about which HH says: “Although the bodhisattva knows that all dharmas are quiescent and that therefore there are no dharmas that can be ‘turned’ (i.e. made to undergo transformation), but he still must always turn the great Dharma wheel in order to teach beings.” (菩薩雖然知道一切諸法是寂滅的，沒有法可轉，可是還要常轉大法輪，來教化眾生。 / HYQS)
301. HH explains the somewhat obscure “all dharmas have no emancipation” (諸法無有出離) with a quote from the Heart Sutra as follows: “Although the bodhisattva knows ‘all dharmas have no emancipation’ because the fundamental substance of all dharmas ‘is unproduced and undestroyed, neither defiled nor pure, and neither increased nor increased,’ the bodhisattva still explains how to cultivate the pure

gateways to the practices by which one gains emancipation from the three realms of existence.” (菩薩雖然知道一切諸法，沒有出離。因為諸法的本體，是不生不滅、不垢不淨、不增不減的緣故，可是菩薩還要說怎樣修行清淨出離三界的行門。 / HYQS)

302. A *nārāyaṇa* is a vajra-bearing Dharma protector spirit or deva.
303. Because “universally worthy” is the English translation of Samantabhadra Bodhisattva’s name, this would appear to in essence be saying: “... then he is a bodhisattva in the mold of Samantabhadra.”
304. “The realm of King Yama” (閻魔王處) is a reference to King Yama’s role as the king of the purgatorial hell realms who passes judgment on the dead.
305. “The difficulties” (諸難處) is another way of referring to the eight difficulties (八難 / *aṣṭa akṣaṇāḥ*) consisting of eight kinds of inopportune or unfortunate rebirths in which it is nearly impossible to encounter either a buddha or the Dharma.
306. HH interprets this as referring to “whether they will definitely be able to gain emancipation from the three realms of existence or whether they will not definitely gain emancipation from the three realms of existence.” (或者能出離三界，或者不能出離三界。 / HYQS). In this case, “whether their liberation is certain or whether their liberation is uncertain” (若決定，若不決定) would be referring to whether or not they have reached what Nāgārjuna refers to in his Bodhisambhara Śāstra as “the right and fixed position” (正定位, *samyaktva-niyata*). This refers to reaching the stage of irreversibility on the path to one’s chosen goal, whether that be arhatship (in which case it is synonymous with becoming a streamwinner or *śrota-āpanna*) or whether it be buddhahood.
307. There follows here a long list consisting of one hundred and three kinds of forms which, for ease of reading and absorbing (and breathing if reading aloud), I’ve broken into eleven clauses with all but the last clause having ten forms per clause. Even so, as with the Chinese text, the entire list can still be read as a single page-and-a-half-long sentence.
308. HH interprets this as referring to the thirty-two marks and the eighty subsidiary signs.
309. The Sanskrit for “illusion” (幻) is *māyā*. This is one of the ten rather standard similes for emptiness.
310. Without any context, one would have to translate this *bu* (步) which is a verb, not a noun, as “walking,” “marching,” etc. However, looking at the BB translation, we see that these first four list items were translated there as different categories of military units (“elephant