

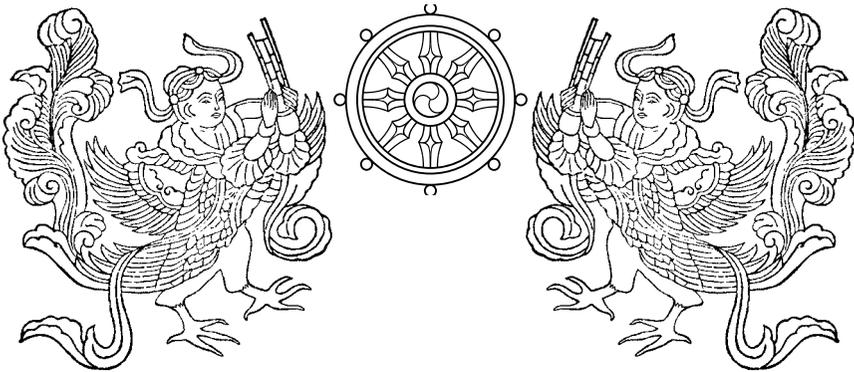
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated English Translation

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

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

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CHAPTER 37

The Manifestation of the Tathāgata

At that time, from the white hair mark between his brows, the Bhagavat emanated a great light known as “the manifestation of the Tathāgata” that had a retinue of countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays. Its brilliance everywhere illuminated all worlds throughout the ten directions of space and the Dharma realm. It then circumambulated him ten times to his right, revealed the Tathāgata’s measureless feats of sovereign spiritual powers, awakened a multitude of countless bodhisattvas, caused shaking and movement in all worlds of the ten directions, extinguished all the sufferings in the wretched destinies, obscured all the palaces of the *māras* with its brightness, revealed all the buddhas, the *tathāgatas*, seated on their bodhi seats, attaining the universal and right enlightenment, revealed too everyone within their *bodhimaṇḍas*’ congregations, and then, having accomplished all of this, it came and circumambulated to their right the congregation of bodhisattvas and then entered the top of the head of Sublime Qualities of the Manifestations of the Tathāgata’s Nature Bodhisattva.

At that time, everyone in the great assembly at this site of enlightenment was delighted in body and mind and filled with happiness, whereupon they had this thought, “How very extraordinary this is that the Tathāgata has now emanated this immensely brilliant light. Surely he is about to proclaim an extremely profound and great dharma.”

Then, from his place where he was seated on a lotus, Sublime Qualities of the Manifestations of the Tathāgata’s Nature Bodhisattva then bared his right shoulder, knelt on his right knee, joined his palms, single-mindedly faced the Buddha, and then spoke these verses:

The Rightly Enlightened One’s qualities arise from great wisdom
whose universal penetration of the objective sphere has been perfected
and equals that of all *tathāgatas* throughout the three periods of time.
Therefore I now bow down in reverence.

He has already ascended to the far shore of the realm of signlessness,
and yet he manifests his body adorned with the marvelous marks.
He emanates thousands of rays of immaculate radiance,
vanquishes Māra’s army’s hordes, and causes them all to disappear.

He is able to cause shaking and movement
in all worlds of the ten directions without exception,
doing so without frightening even a single being.
The Well Gone One's awesome spiritual powers are of this very sort.

Equal to empty space and the nature of the Dharma realm—
he has already become able to abide in this way.
He is able to cause all of the countless and measurelessly many beings
to extinguish evil and eliminate their many defilements.

Exerting diligent effort in austere practices for countless kalpas,
he achieved success in the path to supreme bodhi,
acquired unimpeded wisdom in all realms,
and became identical in nature with all buddhas.

The Master Guide emanated this great light
and caused shaking and movement in all worlds of the ten directions.
Having shown the measureless powers of spiritual superknowledges,
they have returned and entered my body.

Having been well able to train well in the definitive Dharma,
these countless bodhisattvas have all come and gathered here,
thereby causing me to raise the thought to ask about the Dharma.
Therefore I shall now pose a question to the Dharma King.

Now this congregation is entirely pure
and well able to liberate everyone in the world.
Their wisdom is boundless and free of defiling attachments.
Such supreme worthies have all come and assembled here.

The revered Master Guide who benefits the world
is possessed of wisdom and vigor that are both beyond measure.
Now he has illuminated the great assembly with this great radiance
and thus caused me to inquire about the most supreme Dharma.

Who is it that is able to truly and completely expound
on the Great Rishi's deep spheres of action?

Who is the Tathāgata's most senior Dharma son?

We pray the revered Guide of the World will reveal this to us.

At that time, the Tathāgata immediately emanated a great light from
his mouth known as "unimpeded fearlessness" that had a retinue of
hundreds of thousands of *koṭīs* of *asamkhyeyas* of light rays. It every-
where illuminated all worlds throughout the ten directions of space
commensurate with the entire Dharma realm. It then circumambu-
lated him ten times to his right, revealed the Tathāgata's many dif-
ferent feats of sovereign spiritual powers, awakened a multitude of
countless bodhisattvas, caused shaking and movement in all worlds

of the ten directions, extinguished all the sufferings in the wretched destinies, obscured all the palaces of the *māras* with its brightness, revealed all the buddhas, the *tathāgatas*, seated on their bodhi seats, attaining the universal and right enlightenment, revealed too everyone in their *bodhimaṇḍas*' congregations, and then, having accomplished all of this, it came and circumambulated to their right the congregation of bodhisattvas and entered the mouth of Samantabhadra Bodhisattva-mahāsattva. After that light had entered there, the splendor of Samantabhadra Bodhisattva's body and lion throne came to surpass their original state by a hundredfold, surpassing too that of the bodies and lion thrones of all the other bodhisattvas, with the sole exception of the Tathāgata's lion throne.

At that time, Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva asked Samantabhadra Bodhisattva-mahāsattva, "O Son of the Buddha, the vast spiritual transformations manifested by the Buddha have caused all of these bodhisattvas to be filled with such inconceivable joyous delight that no one in the world could imagine it. What sort of auspicious sign is this?"

Samantabhadra Bodhisattva-mahāsattva then replied, "O Son of the Buddha, in the distant past, I have seen the Tathāgatas, the Right and Universally Enlightened Ones, manifest such vast spiritual transformations as this, whereupon they straightaway explained the Dharma gateway of 'the manifestation of the Tathāgata.' According to my assessment, that he has now displayed these signs indicates that he is about to teach that very dharma." When he spoke these words, the entire great earth shook and moved and sent forth measurelessly many rays of light associated with the requesting of Dharma.

Then Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva asked Samantabhadra Bodhisattva, "O Son of the Buddha, how should the bodhisattva-mahāsattva know the dharma of the manifestation of the buddhas, the right and universally enlightened ones? Please speak about this matter for our sakes.

"Son of the Buddha, those in this congregation of countless hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas have all already long cultivated pure karmic works, have already completely developed their mindfulness and wisdom, have perfected the great adornments, have become possessed of the awesome deportment associated with the practices of all buddhas, and have established themselves in unflinching right mindfulness of all buddhas. They contemplate all beings with great compassion, definitely and completely know the

spheres of action of the great bodhisattvas' spiritual superknowledges, have already acquired the assistance of all buddhas' spiritual powers, are able to take on the sublime Dharma of all *tathāgatas*, and, having become possessed of all such countless many meritorious qualities as these, have already come and assembled here.

“O Son of the Buddha, you have already served and made offerings to measurelessly many hundreds of thousands of *koṭīs* of *nayutas* of buddhas, have perfected the bodhisattva's most supremely marvelous practices, have achieved sovereign mastery in all gateways to *samādhi*, have entered the secret stations of all buddhas, have known all dharmas of the Buddha, have severed all of the many doubts, and have been assisted by the spiritual powers of all *tathāgatas*. You know the faculties of beings, adapt to whatever they find pleasing, and explain for them the dharmas of genuine liberation. You accord with the knowledge of the Buddha and thus achieve perfection in expounding the Dharma of the Buddha. You possess countless many meritorious qualities such as these.

“This is good indeed. O Son of the Buddha, we only wish that you will please speak about the dharma of the manifestation of the Tathāgata, the One of Universal and Right Enlightenment, about his physical signs, his voice, his mind's spheres of action, the practices in which he engages, his realization of the path, his turning of the Dharma wheel, and so forth, including his manifestation of entry into *parinirvāṇa*, the roots of goodness arising from seeing him, hearing him, and drawing near to him, as well as other such matters. We wish that you will please explain all of these matters for us.”

At that time, wishing to clarify this meaning once again, Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva addressed Samantabhadra Bodhisattva with verses, saying:

It is good indeed, you who are possessed of unimpeded great wisdom
and who has well awakened to the boundless realm of equality.

Please speak about the countless practices of the buddha.

Having listened, the sons of the Buddha will all feel joyous delight.

How does the bodhisattva accord with and enter into
the Buddha's, the Tathāgata's, emergence into the world?

What are his physical, verbal, and mental spheres of action
as well as the stations in which he practices? Please speak of all of this.

How is it that all buddhas attain right enlightenment?

How is it that the Tathāgata turns the wheel of the Dharma?

And how is it that the Well Gone One enters *parinirvāṇa*?

Hearing this, the minds of those in the Great Assembly will be happy.

If there be anyone who sees the Buddha, the great king of the Dharma, or draws near to him, he will increase his roots of goodness. Please speak of the treasury of all his meritorious qualities and of what results shall be reaped after beings have seen him.

If there be anyone who hears the Tathāgata's name, whether in the present era or after his nirvāṇa, and then develops deep faith in his treasury of merit, what benefit will then accrue to him? Please expound on this matter.

All of these bodhisattvas have placed their palms together and gaze up in admiration at the Tathāgata, you, and me. The sphere of action of the Great Ocean of Meritorious Qualities and his purification of beings—please explain these matters for them.

Please use causes and conditions as well as analogies to expound on the meanings of the sublime Dharma. Having heard this, beings will arouse the great resolve, their doubts will end, and their wisdom will become as pure as space.

Just as it is set forth by the adorned bodies manifested by all buddhas everywhere in all lands, please use your sublime voice as well as causal factors and analogies to reveal the bodhi of the Buddha just as they do.

Even in the hundreds of myriads of buddha lands in all ten directions throughout *koṭis* of *nayutas* of incalculably long kalpas, an assembly of bodhisattvas such as has now assembled here, in all those circumstances, could only rarely be encountered.

These bodhisattvas are all filled with reverential respect and have aroused a longing admiration for the sublime meaning. We all pray that, with your purified mind, you will fully expound on the vast dharma of the manifestation of the Tathāgata.

At that time, Samantabhadra Bodhisattva-mahāsattva informed the great assembly of Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva and all the other bodhisattvas:

Sons of the Buddha, this circumstance is inconceivable. That is to say, it is because of countless dharmas that the right and universal enlightenment of the Tathāgata, the Arhat, is able to manifest. How is this so? It is not because of but a single condition and not because of but a single matter that the manifestation of the Tathāgata is able to be accomplished. Rather it is because of ten measureless matters subsuming hundreds of thousands of *asaṃkhyeyas* of factors that it is able to be accomplished. What are those ten? They are as follows:

This is accomplished due to measureless past instances of the bodhi resolve in gathering in all beings;

- This is accomplished due to measureless past instances of pure and especially supreme aspiration;
- This is accomplished due to measureless past instances of great kindness and great compassion devoted to rescuing and protecting all beings;
- This is accomplished due to measureless past instances of continuously implemented conduct and vows;
- This is accomplished due to measureless past cultivation of merit and wisdom with insatiable resolve;
- This is accomplished due to measureless past offerings to buddhas and teaching of beings;
- This is accomplished due to measureless past uses of wisdom and skillful means on the path of purity;
- This is accomplished due to measureless past accumulation of a treasury of pure meritorious qualities;
- This is accomplished due to measureless past uses of path-adorning wisdom; and
- This is accomplished due to measureless past penetrating comprehensions of Dharma's meanings.

Sons of the Buddha, it is through the complete fulfillment of measurelessly many *asamkhyeyas* of Dharma gateways such as these that one succeeds in becoming a *tathāgata*. Sons of the Buddha, this is just as the complete creation of the worlds of a great trichiliocosm is not accomplished solely due to a single condition or due to a single matter. Rather it is because of measurelessly many conditions and measurelessly many matters that it then and only then is created. For instance, there is the spreading forth of great clouds and the falling of the great drenching rains. There are the four kinds of spheres of wind upon which it continuously depends. What are those four? They are as follows:

- The first is known as "able to retain" because of its ability to retain the waters;
- The second is known as "able to dissipate" because of its ability to dissipate the great waters;
- The third is known as "establishment" because it establishes all places; and
- The fourth is known as "adornment" because the adornments and their distribution are all skillfully created.

All such phenomena as these arise due to beings' jointly created karma and also due to the bodhisattvas' roots of goodness which together allow all the beings therein to be able to obtain and use whatever is fitting for each of them.

Sons of the Buddha, it is because of countless causes and conditions such as these that there then occurs the creation of the worlds of a great trichiliocosm. The nature of dharmas is of this very sort. There is no one who produces them, no one who makes them, no one who knows them, and no one who creates them, and yet those worlds are still able to become completely established.

The manifestation of the Tathāgatas is also of this very sort. It is not due to but a single condition and not due to but a single matter that this circumstance is fully realized. Rather, it is due to countless causes and conditions and due to countless phenomenal characteristics that it is then able to become completely realized. In particular, in the presence of past buddhas, they have heard, absorbed, and retained the rains sent down by the great Dharma clouds. It is because of this that they were able to produce the four kinds of great wisdom wind spheres of a *tathāgata*. What are those four? They are as follows:

The first is “the remembering and never forgetting *dhāraṇī* great wisdom wind sphere” by which they are able to retain the rains from the great Dharma clouds of all *tathāgatas*;

The second is “the development of calming and contemplation great wisdom wind sphere” by which they are able to dissipate all afflictions;

The third is “the skillful dedications great wisdom wind sphere” by which they are able to completely develop all roots of goodness; and

The fourth is “the production of different immaculately pure adornments great wisdom wind sphere” by which they cause all beings they have taught in the past to acquire purified roots of goodness and then perfect the power of a *tathāgata*’s uncontaminated roots of goodness.

It is in this way that the Tathāgata brings about the realization of the universal and right enlightenment. It is in the very nature of Dharma that, in this way, even without any arising at all and without any creation at all, it is nonetheless brought to complete fulfillment.

Sons of the Buddha, this is the first of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the great trichiliocosm is about to be created. Great clouds send down great rains known as “the vast torrential deluge” that no other place is

able to absorb or able to retain aside from the great chiliocosms at such time as they are about to be created.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. He spreads forth the great Dharma clouds and rains down the great Dharma rain known as “establisher of the Tathāgata’s manifestation,” one that no practitioners of the two vehicles are able to absorb or retain. This is because of their narrow and inferior resolve. It is only the great bodhisattvas who are able to do so. This is because of the continuous power of their resolve.

Sons of the Buddha, this is the second of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when, due to the power of beings’ karmic actions, the great clouds send down the rains, and yet, in coming, they have no place from which they come and, in going, they have no place to which they go.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. Due to the power of the bodhisattvas’ roots of goodness, he spreads forth the great Dharma clouds and rains down the great Dharma rains even as they have no place from which they come and have no place to which they go.

Sons of the Buddha, this is the third of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the great clouds send down the great drenching rains. There is no being anywhere in the great chiliocosm who would be able to know the number of those rain drops, and if they wished to count them, they would needlessly go insane. It is only Maheśvara, the lord of the great chiliocosm, who, because of the power of roots of goodness he cultivated in the past, is able to know this even to the extent that there would not be even a single drop about which he would not be completely clear.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. When he spreads forth the great Dharma clouds and rains down the great Dharma rain, there is no being, no *śrāvaka* disciple, and no *pratyekabuddha* who would be able to know the extent of this. Were they to even attempt to assess this through contemplation, their minds would

certainly be bound to become crazed and confused. It is only the lords of all worlds, the bodhisattva-mahāsattvas, who, due to the power of their past cultivation of enlightened wisdom, could know this even to the extent that there would not be even a single passage or a single statement entering any being's mind about which they would not be completely clear.

Sons of the Buddha, this is the fourth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the great clouds send down their rains:

There is a rain that falls from great clouds known as “able to extinguish” that is able to extinguish fire disasters;

There is a rain that falls from great clouds known as “able to produce” that is able to produce great bodies of water;

There is a rain that falls from great clouds known as “able to halt” that is able to halt great floods of water;

There is a rain that falls from great clouds known as “able to create” that is able to create all kinds of *maṇi* jewels; and

There is a rain that falls from great clouds known as “able to distinguish” that is able to distinguish all worlds of the great trichilocosm.

Sons of the Buddha, so too it is with the manifestation of the Tathāgata in which he spreads forth the great Dharma clouds and rains down the great Dharma rains:

There is a rain of great Dharma known as “able to extinguish” that is able to extinguish all beings' afflictions;

There is a great Dharma rain known as “able to produce” that is able to produce roots of goodness in all beings;

There is a rain of great Dharma known as “able to halt” that is able to halt all beings' view delusions;

There is a rain of great Dharma known as “able to create” that is able to create the Dharma jewel of all-knowledge;

And there is a rain of great Dharma known as “able to distinguish” that is able to distinguish whatever pleases the minds of all beings.

Sons of the Buddha, this is the fifth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when a great cloud rains down rain of a single flavor and adapts to the countless differences in whatever it rains upon. So too it is with the manifestation of the Tathāgata when he rains down the waters of Dharma that have the singular flavor of great compassion with which he adapts to whatever is fitting in any given situation as he teaches the Dharma in accordance with countless differences.

Sons of the Buddha, this is the sixth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the great trichiliocosm is first being formed. First, the palaces of the form-realm devas are formed. Next, the palaces of the desire-realm devas are formed. And then all the dwelling places of humans and other beings are formed.

Sons of the Buddha, so too it is with the manifestation of the Tathāgata. First, he brings forth the wisdom associated with the bodhisattvas' practices. Next, he brings forth the wisdom associated with the *pratyekabuddhas*' practices. Next, he brings forth the wisdom associated with the *śrāvaka* disciples' roots of goodness and practices. And then he brings forth the wisdom associated with other beings' conditioned roots of goodness and practices.

Sons of the Buddha, this is just like when the great clouds rain down a single flavor of water and just like when, in accordance with differences in beings' roots of goodness, there are all kinds of differences in the palaces that are created. The single flavor of Dharma rain that comes forth from the Tathāgata's great compassion adapts to beings' capacities and thus possesses corresponding differences.

Sons of the Buddha, this is the seventh of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when the world is first about to be formed. A great flood arises everywhere filling the great trichiliocosm which then produces immense lotus blossoms known as "the jeweled adornments of the qualities of the Tathāgata's manifestation" which everywhere cover the surface of those waters and radiate light illuminating all worlds of the ten directions. Then, having seen these flowers, Maheśvara, the devas of the Pure Dwelling Heaven, and the others all immediately know with certitude that in this very kalpa there will be precisely just so very many buddhas that will come forth and appear in the world.³⁷⁷

Sons of the Buddha, at that time, in that very place:

There arises a sphere of wind known as “light of excellent purity” that is able to create the palaces of the form-realm devas;

There arises a sphere of wind known as “pure light adornment” that is able to create the palaces of the desire-realm devas;

There arises a sphere of wind known as “indestructibly solid and dense” that is able to create all of the greater and lesser mountain rings as well as the mountain of vajra;

There arises a sphere of wind known as “supremely lofty” that is able to create Sumeru, king of the mountains;

There arises a sphere of wind known as “immovable” that is able to create the ten great mountain kings. What are those ten? They are: Khadira Mountain, Rishi Mountain, Māra-Vanquishing Mountain, Great Māra-Vanquishing Mountain, Yugamdhara Mountain, Nemimdhara Mountain, Mucilinda Mountain, Mahāmucilinda Mountain, Incense Mountain, and Snow Mountain.

There arises a sphere of wind known as “stable abiding” that is able to create the great earth;

There arises a sphere of wind known as “adornment” that is able to create the palaces of the earthly devas, the palaces of the dragons, and the palaces of the *gandharvas*;

There arises a sphere of wind known as “endless treasury” that is able to create all the great oceans throughout the worlds of the great trichiliocosm;

There arises a sphere of wind known as “universal light treasury” that is able to create all the *maṇi* jewels throughout the worlds of the great trichiliocosm; and

There arises a sphere of wind known as “solid root” that is able to create all the wish-fulfilling trees.

Sons of the Buddha, the waters of a single flavor rained down from the great clouds has no distinctions. It is because of differences in beings’ roots of goodness that the spheres of wind are different and it is because of differences in the spheres of wind that there are differences in the worlds.

Sons of the Buddha, so too it is with the manifestation of the Tathāgata. Perfectly replete in all meritorious qualities and roots of goodness, he emanates the light of unexcelled great wisdom known as “the inconceivable wisdom that prevents the severance of the lineage of the *tathāgatas*.” It everywhere illuminates all worlds of the ten directions and bestows on all bodhisattvas the prediction that all *tathāgatas*’ will give them their summit-anointing consecrations

after which they will attain right enlightenment and appear in the world [as buddhas].

Sons of the Buddha, in association with the manifestation of the Tathāgata:

There is also a light of unexcelled great wisdom known as “immaculately pure” that is able to produce the Tathāgata’s uncontaminated and inexhaustible wisdom;

There is also a light of unexcelled great wisdom known as “universal illumination” that is able to produce the Tathāgata’s inconceivable wisdom which everywhere enters the Dharma realm;

There is also a light of unexcelled great wisdom known as “sustainer of the Buddha’s lineage” that is able to produce the Tathāgata’s power to remain unshaken;

There is also a light of unexcelled great wisdom known as “utterly transcendent indestructibility” that is able to produce the Tathāgata’s fearless and indestructible wisdom;

There is also a light of unexcelled great wisdom known as “all spiritual superknowledges” that is able to produce the Tathāgata’s exclusive dharmas and the wisdom of all-knowledge;

There is also a light of unexcelled great wisdom known as “generating transformations” that is able to produce the Tathāgata’s wisdom which prevents the loss or destruction of beings’ roots of goodness acquired by seeing him, hearing him, or drawing near to him;

There is also a light of unexcelled great wisdom known as “universal adaptation” that is able to produce the Tathāgata’s body endowed with inexhaustible merit and wisdom which does whatever is beneficial for all beings;

There is also a light of unexcelled great wisdom known as “interminable” that is able to produce the Tathāgata’s extremely profound and sublime wisdom which, through those who are enlightened by it, prevents the lineage of the Three Jewels from ever being cut off;

There is also a light of unexcelled great wisdom known as “various adornments” that is able to produce the Tathāgata’s body adorned with the major marks and subsidiary signs which causes all beings encountering it to be filled with joyous delight; and

There is also a light of unexcelled great wisdom known as “indestructible” that is able to produce the Tathāgata’s extraordinary and supreme life span which is as endlessly enduring as the Dharma realm and the realms of empty space.

Sons of the Buddha, the Tathāgata's waters with the single flavor of the great compassion are free of any discriminations. It is because beings' aspirations and predilections differ and because the nature of their faculties each differ that there then arise the various types of great wisdom wind spheres which cause the bodhisattvas to perfect the dharmas of the Tathāgata's manifestation.

Sons of the Buddha, the great wisdom sphere of all *tathāgatas'* identical essential nature produces all different kinds of wisdom light. Sons of the Buddha, you should all realize that, from the Tathāgata's single flavor of liberation, countless many different kinds of inconceivable meritorious qualities are produced. Beings think, "This is a something created by the Tathāgata's spiritual powers." However, Sons of the Buddha, this is not something created by the Tathāgata's spiritual powers.

Sons of the Buddha, it is utterly impossible that even a single bodhisattva might be able to acquire even a small amount of the Tathāgata's wisdom without having already planted roots of goodness in the presence of buddhas. It is only through the power of all buddhas' awesome virtue that any being is enabled to perfect any of the Buddha's meritorious qualities. And yet the Buddha, the Tathāgata, remains free of any discriminations. In this, there is no creation, no destruction, no agent of creative action, or any dharma of creation.

Sons of the Buddha, this is the eighth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when, in reliance on empty space, there arise four wind spheres that are able to support the sphere of water. What are those four? The first is known as "stable abiding," the second is known as "forever abiding," the third is known as "ultimate," and the fourth is known as "solid."

These four spheres of wind are able to support the sphere of water and the sphere of water is able to support the great earth and prevent it from disintegrating. Therefore it is said that the sphere of earth depends on the sphere of water, the sphere of water depends on the spheres of wind, the spheres of wind depend on empty space, and empty space has nothing that it depends on. Although it has nothing upon which it depends, it enables the stable abiding of the entire great trichilocosm.

Sons of the Buddha, so too it is with the manifestation of the Tathāgata, for it is in reliance on the light of unimpeded wisdom

that the Buddha's four kinds of great wisdom wind spheres arise which are able to support all beings' roots of goodness. What are those four? They are:

- The great wisdom wind sphere that everywhere attracts beings and causes them to be delighted;
- The great wisdom wind sphere that establishes right Dharma and causes all beings to be pleased;
- The great wisdom wind sphere that preserves and protects all beings' roots of goodness; and
- The great wisdom wind sphere that possesses all skillful means and enables the penetrating comprehension of the realm that is free of the contaminants.

These are the four.

Sons of the Buddha, all of the buddhas, the *bhagavats*, use the great kindness in rescuing and protecting all beings and use the great compassion in liberating all beings. Their great kindness and great compassion bestow benefit on everyone everywhere. Even so, the great kindness and the great compassion rely on proficiency in the use of great skillful means. Proficiency in the use of great skillful means relies on the manifestation of the Tathāgata. The manifestation of the Tathāgata relies on the light of unimpeded wisdom. The light of unimpeded wisdom has nothing that it relies on.

Sons of the Buddha, this is the ninth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

Moreover, Sons of the Buddha, this is just as when, after the great trichiliocosm has been completely formed, benefit is bestowed on the many different kinds of beings, for instance: water-coursing beings obtain the benefit of water; earth-coursing beings obtain the benefit of land; palace-dwelling beings obtain the benefit of palaces; and space-dwelling beings obtain the benefit of space.

So too it is with the manifestation of the Tathāgata which bestows many different kinds of benefit on countless beings, for instance:

- Those who see the Buddha and experience joyous delight acquire that benefit of joyous delight;
- Those who abide in the pure moral precepts acquire the benefit of the pure moral precepts;
- Those who abide in the *dhyāna* absorptions or in the immeasurable minds acquire the benefit of the *āryas'* great world-transcending spiritual superknowledges;

Those who abide in the light of the Dharma gateways acquire the benefit of the indestructibility of cause and effect; and

Those who abide in the light of the nonexistence of anything at all acquire the benefit of the indestructibility of all dharmas.

Therefore it is said that the manifestation of the Tathāgata benefits all the countless many beings.

Sons of the Buddha, this is the tenth of the marks of the manifestation of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. The bodhisattva-mahāsattva should know it in this way.

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

If he knows the manifestation of the Tathāgatas, then he knows their measurelessness;

If he knows their perfection of the immeasurable practices, then he knows their vastness;

If he knows their universal presence throughout the ten directions, then he knows they have no coming or going;

If he knows their transcendence of birth, abiding, and destruction, then he knows the nonexistence of any practicing or anything that is practiced;

If he knows their transcendence of the mind, the intellect, and consciousness, then he knows they have no body;

If he knows their similarity to empty space, then he knows their uniform equality;

If he knows that all beings have no self, then he knows their endlessness;

If he knows their endless presence everywhere in all *kṣetras*, then he knows their irreversibility;

If he knows they are never cut off even to the end future time, then he knows their indestructibility;

If he knows the Tathāgatas' wisdom is free of any polar opposites, then he knows their non-duality; and

If he knows the uniformly equal contemplation of the conditioned and the unconditioned, then he knows that all beings acquire benefit because the Tathāgatas' dedication of their original vows to them is fulfilled with sovereign mastery.

At that time, wishing to restate the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

The great hero possessed of the ten powers is the most unsurpassable.

Comparable to space, he is the peer of even the peerless.

His sphere of action is measurelessly vast and

his meritorious qualities are foremost, surpassing any in the world.

The Ten-Powered One's qualities are boundless and measureless and such that the mind's reflections cannot reach.

Even a single Dharma gateway of the Lion Among Men is such that no being could ever understand it even in a *koṭī* of kalpas.

If the lands throughout the ten directions were all ground to dust, perhaps one might still be able to calculate the number of dust motes. Still, even in ten million *koṭīs* of kalpas, no one could describe the number of qualities creating but a single hair of the Tathāgata.

Just as if someone took up a ruler attempting to measure empty space while someone else followed along and recorded his calculations, they would still never be able to find the boundaries of space, so too would it be in trying to fathom the Tathāgata's sphere of action.

Perhaps there might be someone able in but a single *kṣaṇa*'s instant to know the minds of all beings throughout the three periods of time. Still, even if he spent kalpas as numerous as all beings, he could still never know the nature of but one thought of the Buddha.

Just as the Dharma realm pervades all things, even as it cannot be seen and seized upon as being all things, so too it is with the sphere of action of one possessing the ten powers, for, although it pervades all things, it is not the case that it is all things.

True suchness transcends the false, is constantly quiescent, is neither produced nor destroyed, and is universally pervasive.

So too it is with all buddhas' sphere of action:

Their essential nature, uniformly equal, is not increased or decreased.

Just as ultimate reality's limits are no limits at all and it is everywhere in the three times yet is not identical with those universal phenomena, so too it is with the Master Guide's sphere of action which is unimpeded in its pervasion of the three periods of times.

The nature of dharmas is free of any actions, unchanging, and, like empty space, it is fundamentally pure.

All buddhas' nature is pure in this very same way:

Its basic nature, not a nature, transcends existence and nonexistence.

The nature of dharmas does not reside in verbal discourse.

It has no speech, transcends speech, and is constantly quiescent.

So too it is with the sphere of action of he who has the ten powers, for no literary phrasing could ever describe it.

He has completely fathomed the quiescence of all dharmas' nature and he is like a bird flying through the sky without leaving any tracks.

It is by the power of original vows that he manifests his form bodies, allowing all to witness the Tathāgata's great spiritual transformations.

If one aspires to know the Buddha's sphere of action,
 he should so purify his mind as to make it like empty space,
 should abandon erroneous perceptions and all forms of grasping,
 and thus allow the mind's pursuit of its aims to always be unimpeded.

Therefore, Sons of the Buddha, you should all listen well
 as I use a few analogies to explain a buddha's sphere of action.
 Although the qualities of the Ten-Powered One are measureless,
 I shall now only briefly describe them in order to awaken beings.

I shall now describe all the roots of goodness associated with
 all spheres of action manifested by the Master Guide
 in physical actions, verbal actions, and mental actions,
 from his turning the wheel of the sublime Dharma to his *parinirvāṇa*.

Just as it is with the initial establishment of the world
 in which it is not by a single cause or condition that it can be formed,
 but rather there are countless skillful means and causes and conditions
 that bring about the establishment of this great trichiliocosm,

so too it is with the manifestation of the Tathāgata,
 for it is only by countless meritorious qualities that it may then occur.
 One may know the number of atoms in a *kṣetra* or of beings' thoughts,
 but no one can fathom all the causes of the Ten-Powered One's birth.

Just as, at the beginning of a kalpa, clouds send down drenching rains
 and then give rise to four kinds of great wind spheres which,
 together with beings' roots of goodness and the bodhisattvas' powers,
 all establish the secure abiding of the trichiliocosm,

so too it is with the Dharma clouds of the Ten-Powered One
 that produce the wisdom wind spheres and the purified mind which,
 together with past dedications made for the benefit of all beings,
 all guide and cause the establishment of this unsurpassed fruition.

Just as when the great rains known as "the vast torrential deluge" fall,
 there is no place able to take it in and contain it
 with the sole exception of that time prior to the world's formation
 when it purifies space together with the power of the great winds,

so too it is with the manifestation of the Tathāgata
 who everywhere rains the Dharma rain that fills the Dharma realm.
 Of all those of inferior mind, there are none who are able to retain it,
 for it can only be retained by those with pure and vast minds.

Just as when great drenching rains fall from the sky,
 they have no place from which they come, no place to which they go,
 and those who create them and experience them are both nonexistent,
 even as they naturally everywhere soak everything in this way,

so too it is with the Dharma rains of the Ten-Powered One which have no going, no coming, and no one who creates them. His original practices are the cause along with bodhisattvas' powers. Hence all who have great minds then listen to and absorb them.

Just as, when the clouds in the sky pour down great rains, there is no one able to count all its raindrops with the sole exception of the trichiliocosm's sovereign king,³⁷⁸ who, by the power of his meritorious qualities, entirely knows all this,

so too it is with the Well Gone One's Dharma rain which, even among all beings, there are none who can measure it with the sole exception of those with sovereign mastery in the world who clearly perceive all this as if looking at jewels in their own palms.

Just as clouds in the sky pouring down great rains can extinguish, can generate, and can also put an end to things while also being able to bring about the production of all kinds of precious jewels, even as they are able to distinguish everything in the trichiliocosm,

so too it is with the Dharma rains of the Ten-Powered One which extinguish delusions, produce goodness, put an end to views, cause the creation of the jewels of all-knowledge, and distinguish all the mental inclinations of beings.

Just as the rain falling from the sky is of but a single flavor which then adapts to the differences in whatever it falls upon, how could it be in the nature of that rain to have discriminations? Still, in accordance with beings' differences, the Dharma is like this.

The Tathāgata's Dharma rain is neither the same nor different, It is uniformly equal, quiescent, and free of discriminations. Still, according with the many different distinctions in those taught, it naturally manifests boundlessly many characteristics such as these.

Just as when the world is first being formed, there is first the formation of the palaces of the form-realm devas, then those of the desire-realm devas, then the human abodes, and, finally, the *gandharvas'* palaces are the very last to be formed,

so too it is with the manifestation of the Tathāgata, wherein first brought forth are the boundless bodhisattva practices, then those used in teaching *pratyekabuddhas* delighting in stillness, then those for the *śrāvaka* sangha, and, last, those for other beings.

On first seeing the auspicious sign of the lotus blossoms, the devas, realizing the Buddha is about to appear, are filled with joyous delight. The force of water interacting with wind gives rise to the world,³⁷⁹ whereupon its palaces, mountains, and rivers are all then established.

The great illumination from the Tathāgata's goodness in previous lives skillfully distinguishes the bodhisattvas and gives them predictions. The essential nature of all the wisdom spheres is pure and they are each able to reveal the Dharma of all buddhas.

Just as the forests exist in reliance on the earth,
the earth achieves its indestructibility in reliance on water,
the spheres of water rely on the wind, the wind relies on space,
and the space between them has nothing on which it depends,

so, too, all of the Buddha's dharmas rely on kindness and compassion,
kindness and compassion in turn rely on establishing skillful means,
skillful means rely on knowledge, knowledge relies on wisdom,
and the body of unimpeded wisdom has nothing on which it relies.

Just as, once the world has already become established,
all beings then acquire their respective benefits
so that those dwelling on land or in water and the space dwellers,
bipeds, and quadrupeds all then receive benefits,

so too it is with the manifestation of the Dharma King
when all beings then acquire their respective benefits.
Whether there are those who see, hear, or draw near to him,
they are all enabled to extinguish all their delusions and afflictions.

The dharmas of the Tathāgata's manifestation are boundless,
such that none of the world's deluded beings could know them.
In order to awaken all sentient beings,
amidst matters with no analogies, I have here set forth their analogies.

Sons of the Buddha, how is it that all bodhisattva-mahāsattvas should see the body of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, all bodhisattva-mahāsattvas should see the Tathāgata's body in countless places. How is this so? All bodhisattva-mahāsattvas should not see the Tathāgata in but a single dharma, in but a single phenomenon, in but a single body, in but a single land, or in but a single being, but rather they should see the Tathāgata everywhere and in all places.

Sons of the Buddha, he is like empty space which reaches everywhere to all places with and without form, but which still does not either reach or fail to reach them. How is this so? This is because empty space is nonphysical. So too it is with the body of the Tathāgata which pervades all places, pervades all beings, pervades all dharmas, and pervades all lands, but which still does not either reach them or fail to reach them. And how is this so? This is because the body of the Tathāgata is nonphysical. He only manifests his body for the sake of beings.

Sons of the Buddha, this is the first of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, just as empty space is vast and formless and yet is able to reveal all forms even as that empty space has no discriminations and also has no conceptual proliferation, so too it is with the Tathāgata's body. With the pervasively illuminating brightness of his wisdom light, he enables all beings to accomplish all the karmic works which establish their worldly and world-transcending roots of goodness, and yet the Tathāgata's body remains free of all discriminations and all conceptual proliferation. And how is this the case? This is because, from the very beginning to the present, he has forever severed all attachments and all forms of conceptual proliferation.

Sons of the Buddha, this is the second of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when the sun rises over the continent of Jambudvīpa, countless beings all acquire its benefits, namely:

- It dispels darkness and creates brightness;
- It transforms moisture and causes dryness;
- It brings about the growth of the grasses and trees;
- It ripens food grains;
- Its illumination permeates empty space;
- It causes the lotuses to bloom;
- It allows travelers to see the road; and
- It allows those who dwell there to do their work.

And why do these things occur? It is because the sun emanates measureless light which shines everywhere.

Sons of the Buddha, so too it is with the wisdom sun of the Tathāgata which, in countless matters, everywhere benefits beings, namely:

- It extinguishes evil and produces goodness;
- It demolishes stupidity and creates wisdom;
- It rescues and protects beings with loving-kindness;
- It liberates beings with great compassion;
- It enables them to increase their development of the roots, powers, and limbs of enlightenment.³⁸⁰
- It enables the development of deep faith and the abandonment of turbid thoughts;
- It enables them to see and learn not to go against cause and effect;

- It enables them to acquire the heavenly eye and see the places where they have died and been reborn;
- It enables their minds to become unimpeded and hence to refrain from ruining their roots of goodness;
- It enables them to become wise and cultivate the illumination by which the flower of enlightenment may bloom; and
- It enables them to arouse the resolve by which they can perfect their original practices.

And why do these things occur? It is because the body of the Tathāgata's vast wisdom sun emanates measureless light that shines brightly everywhere.

Sons of the Buddha, this is the third of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when the sun rises over Jambudvīpa, it first illuminates all the kings of mountains such as Mount Sumeru, then illuminates the black mountains, then illuminates the high plains, and then later everywhere illuminates the entire great earth. The sun does not think, "I shall first illuminate this and I shall later illuminate that." It is only because the mountains and the earth have higher and lower terrain that this illumination occurs either earlier or later.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, for, having fully developed the sphere of boundless Dharma realm wisdom, he always emanates the light of unimpeded wisdom which:

- First illuminates the bodhisattva-mahāsattvas who are like the great kings of mountains;
- Next illuminates the *pratyekabuddhas*;
- Next illuminates *srāvaka* disciples;
- Next illuminates the beings possessed of definite roots of goodness, revealing vast wisdom to them in accordance with their mental capacities; and
- Later on everywhere illuminates all beings, including even those fixated on wrong actions³⁸¹ so that it everywhere reaches even all of them in order that they may create causes and conditions for future benefit through which they will be caused to become fully ripened.

In doing so, that light of the Tathāgata's great wisdom sun does not think: "I should first illuminate the bodhisattvas who cultivate the great practices, and then should illuminate the others until, at the very last, I should illuminate the beings fixated on wrong actions." Rather it simply emanates its light that then equally and universally

illuminates in a way that is unimpeded, free of all obstacles, and free of any sort of discriminations.

Sons of the Buddha, just as the sun and moon appear in accordance with the time and everywhere illuminate the great mountains and deep valleys without any selfishness in doing so, so too it is with the Tathāgata's wisdom. Rather, it everywhere illuminates everyone without making any discriminations. As it accords with differences in beings' faculties and aspirations, the light of wisdom manifests all kinds of differences.

Sons of the Buddha, this is the fourth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when the sun rises, beings who are born blind have never been able to see it because they have no visual faculty. Although they have never been able to see it, they are still benefited by the sunlight. How is this so? This is because, on account of it, they are able to recognize the day, the night, and the seasons and put to use all different kinds of clothing, drink, and food which cause their bodies to remain well adapted and free from the many kinds of illnesses.

So too it is with the Tathāgata's wisdom sun. Those who have no faith, who have no understanding, who violate moral precepts, who denigrate [right] views, or who live by wrong livelihoods—because they do not have the eye of faith, they are of the same sort as those who are born blind. Hence they do not see the buddhas' wisdom sun. But, although they fail to see the buddhas' wisdom sun, they are still benefited by their sun of wisdom. And how is this so? This is because of the Buddha's awesome power to enable the complete melting away of all those beings' physical sufferings, afflictions, and causes of future suffering.

Sons of the Buddha, the Tathāgata [has the following kinds of lights]:

He has a light known as "accumulation of all meritorious qualities";

He has a light known as "universal illumination of everything";

He has a light known as "pure and freely produced illumination";

He has a light known as "emanation of the great sublime sound";

He has a light known as "universal comprehension of all language dharmas by which he delights others";

He has a light known as "manifestation of freely invoked spheres of experience by which he forever severs all doubts";

- He has a light known as “freely invoked universal illumination of the wisdom of non-abiding”;
- He has a light known as “freely invoked wisdom that forever cuts off all conceptual proliferation”;
- He has a light known as “sublime sounds emanated in accordance with whatever is fitting”; and
- He has a light known as “emanation of pure and freely produced sounds which adorn lands and ripen beings.”

Sons of the Buddha, every one of the Tathāgata’s pores emanates a thousand light rays such as these of which five hundred light rays everywhere illuminate the regions below and five hundred light rays everywhere illuminate the various congregations of bodhisattvas in the many different abodes of the buddhas in the many different kinds of *kṣetras* in the regions above. When those bodhisattvas see these light rays, they all at once acquire the Tathāgata’s spheres of experience in which they are possessed of ten heads, ten pairs of eyes, ten pairs of ears, ten noses, ten tongues, ten bodies, ten pairs of hands, ten pairs of feet, the ten grounds, and the ten types of knowledge, all of which are completely purified. All of those bodhisattvas are ones who had previously perfected all the stations and all the grounds. On seeing those light rays, they achieve even greater levels of purity, accomplish the complete ripening of all their roots of goodness, and progress toward the realization of all-knowledge.

Those who abide in the two vehicles extinguish all their defilements. Another category of beings, those born blind, their bodies having experienced feelings of happiness, their minds then also become purified, pliant, well-trained, and capable of cultivating mindfulness and wisdom.³⁸² All the beings in the destinies of the hell realms, the hungry ghost realms, and the animal realms become happy and liberated from their many kinds of sufferings. Then, at the end of their lives, they are all reborn among the devas or within the human realm.

Sons of the Buddha, all those beings remain unaware and do not know due to which causes and conditions or because of what kinds of spiritual powers they came to be reborn here. Those born blind think, “I am a Brahma Heaven deva,” or “I am an emanation of Brahmā.”

At this time, the Tathāgata, abiding in the samādhi of universal sovereign mastery, sends forth sixty varieties of sublime voices³⁸³ by which he tells them: “You are not Brahma Heaven devas, are not emanations of Brahmā, and are also not the creations of either Śakra

or the World-protecting Heavenly Kings. All of this has occurred because of the awesome spiritual powers of the Tathāgata.”

Once those beings hear these statements, due to the Buddha’s spiritual powers, they all acquire the knowledge of their previous lifetimes and then feel great joyous delight. Because their minds feel joyous delight, they then spontaneously emanate clouds of *udumbara* flowers, clouds of perfumes, clouds of music, clouds of robes, clouds of canopies, clouds of banners, clouds of pennants, clouds of powdered incense, clouds of jewels, clouds of lion banners and half-moon towers, clouds of praise songs, and clouds of many different types of adornments, all of which they offer up to the Tathāgata with reverential minds. Why do they do so? This is because these beings have acquired purified eyes. The Tathāgata then bestows on them predictions of their future attainment of *anuttara-samyak-saṃbodhi*.

Sons of the Buddha, it is in ways such as these that the Tathāgata’s wisdom sun benefits beings born blind, thereby enabling them to acquire roots of goodness that then become fully ripened.

Sons of the Buddha, this is the fifth of the marks of the Tathāgata’s body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is comparable to the moon’s four extraordinarily special and unprecedented dharmas. What are those four? They are:

- First, it outshines the light of all the other stars and constellations;
- Second, it displays its waning and waxing in accordance with the time;
- Third, there is no still and clear body of water on the continent of Jambudvīpa in which its reflection does not appear; and
- Fourth, to all who see it, it appears directly before their own eyes, and yet the orb of the moon is free of any discriminations or conceptual proliferation.

Sons of the Buddha, so too it is with the moon of the Tathāgata’s body, for it has four extraordinarily special and unprecedented dharmas. What are those four? They are:

- It outshines all *śrāvaka* disciples, *pratyekabuddhas*, and others in the congregations of those still in training or beyond training;
- In accordance with what is fitting, it manifests with life spans of varying duration even as, in this circumstance, the Tathāgata’s body itself does not undergo any increase or decrease;
- Of all the pure-minded beings in all worlds who have the capacity to realize bodhi, there are none to whom his reflected image does not appear; and

Of all beings who gaze with admiration upon it, they all feel that, “The Tathāgata is appearing only before me.” Then, in accordance their mental dispositions, he speaks Dharma for them. In accordance with the particular ground on which they dwell, he enables them to achieve liberation. And, in accordance with those who should receive transformative teaching, he then causes them to see the body of a buddha. Yet the Tathāgata’s body does not engage in any discriminations and does not engage in any conceptual proliferation as the benefits it bestows all achieve their ultimate ends.

Sons of the Buddha, this is the sixth of the marks of the Tathāgata’s body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when the great trichiliocosm’s king of the Great Brahma Heaven uses a minor expedient to manifest his body everywhere throughout the worlds of a great chiliocosm. All of those beings then see the Brahma Heaven king manifesting directly before them, even as this Brahma Heaven king still does not divide his body and does not have many different bodies.

Sons of the Buddha, so too it is with the buddhas, the Tathāgatas. They do not engage in any discriminations, do not engage in any conceptual proliferation, do not divide their bodies, and do not have many different bodies. Even so, adapting to beings’ mental dispositions, they manifest their bodies while still not thinking to create some particular number of bodies.

Sons of the Buddha, this is the seventh of the marks of the Tathāgata’s body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as when some physician king who knows well the many kinds of medicines as well as the many kinds of mantras and treatises so that, of all the medicines on the continent of Jambudvīpa, there are none he does not extensively use.

Moreover, because of skillful means he has created through the power of roots of goodness from previous lives and the power of great bright mantras, among the beings who see him, there are none whose diseases are not cured.

When that great king of physicians realizes that his life is about to come to an end, he thinks, “After I die, all the beings will have no one on whom they can rely. It would be fitting if I were to manifest an expedient for them.” Then that physician king mixes together a medicinal potion with which he smears his body and also uses the power of bright mantras to preserve it so that, after his death,

his body does not disintegrate, does not atrophy, does not wither. Consequently his appearance and the experience of seeing him are no different than before and, whichever diseases come for treatment, they are all able to be cured.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, the unsurpassed king of physicians who for countless hundreds of thousands of *koṭīs* of *nayutas* of kalpas has formulated the medicines of Dharma, has fulfilled the cultivation and study of all skillful uses of expedient means, and has perfected the powers of the great bright mantras. He is well able to eliminate the diseases of all beings' afflictions and, moreover, he dwells for a life span that continues for countless kalpas during which his body remains pristine and there is no reflective deliberation and no functional activity even as he never ceases to carry forth all the buddha works in such a way that the affliction-based diseases of all beings who see him can all be melted away.

Sons of the Buddha, this is the eighth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is in the case of an immense *maṇi* jewel found in the great ocean known as "the *vairocana* treasury that collects all light." If any beings contact its light, they all turn that same color, if any beings see it, their eyes become purified, and wherever its light shines, it rains *maṇi* jewels known as "happiness" jewels which cause all beings there to be relieved of suffering and experience well-being.

Sons of the Buddha, so too it is with the bodies of the Tathāgatas, for they constitute a great accumulation of jewels and a treasury of all meritorious qualities and great wisdom. If any beings contact the wisdom light emanating from the jewel of the Buddha's body, they become the same color as the Buddha's body and, if they so much as see it, their Dharma eyes then become purified. Wherever his light shines, it causes all beings to leave the suffering of poverty and ultimately enables them to fully possess the bliss of the Buddha's bodhi.

Sons of the Buddha, the Tathāgata's Dharma body is free of discriminations and also free of conceptual proliferation and yet it is still everywhere able to perform the Buddha's great works for the sake of all beings.

Sons of the Buddha, this is the ninth of the marks of the Tathāgata's body. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is in the case of an immense sovereign wish-fulfilling *maṇi* jewel found in the great ocean known as “treasury of the entire world’s adornments” which embodies the complete perfection of a million meritorious qualities and, wherever it is located, it enables the elimination of all beings’ disastrous calamities and the fulfillment of whatever they wish for. However, this sovereign wish-fulfilling *maṇi* jewel is not something that beings possessed of but a small amount of merit would ever be able to see.

So too it is with the sovereign wish-fulfilling jewel of the Tathāgata’s body known as “able to gladden all beings.” If any beings see his body, hear his name, or praise his qualities, they are all thereby enabled to forever leave behind the sorrows and calamities of *saṃsāra*. If all beings in all worlds simultaneously and single-mindedly wished to see the Tathāgata, he would allow them all to see him and would ensure that all their wishes were fulfilled.

Sons of the Buddha, the Buddha’s body is not something that beings possessed of a small amount of merit would be able to see, the sole exception to this being those whom the Tathāgata should use his freely invoked spiritual powers to train. If there are any beings who, because of seeing the Buddha’s body, could then plant roots of goodness and even bring them to full maturity, he would then enable them to see the body of the Tathāgata.

Sons of the Buddha, this is the tenth of the marks of the Tathāgata’s body. All bodhisattva-mahāsattvas should perceive them in these ways, doing so for these reasons:

Because their minds are measureless and pervade the ten directions;

Because their practice is as unimpeded as empty space itself;

Because they everywhere enter the Dharma realm;

Because they abide in the very apex of reality;

Because they are beyond either production or destruction;

Because they dwell equally in all three periods of time;

Because they have forever abandoned all discriminations;

Because they abide in vows that extend to the very end of future time;

Because they purify all worlds; and

Because they adorn the bodies of every buddha.

At that time, wishing to again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

Just as empty space pervades the ten directions,
 reaching all that has form, is formless, exists, or does not exist
 including the three times, beings' bodies, and lands,
 thus being everywhere present and boundless in this way,
 so too it is with the true body of the Buddha
 which, in all the Dharma realm, has no place it does not pervade.
 Although it cannot be seen and cannot be grasped,
 it still manifests forms for the sake of teaching beings.

Just as empty space cannot be seized upon
 even as it everywhere allows beings to do the many kinds of actions
 and does not, in so doing, think, "This is what I am now doing,
 this is how I am doing it, and these are those for whom I am doing it,"
 so too it is with the physical actions of all buddhas by which
 they everywhere cause the many beings to cultivate good dharmas,
 for the Tathāgata never engages in any discrimination such as:
 "I am now doing various kinds of things for them."

Just as when the sun rises over Jambudvīpa
 and its light dispels all darkness without exception
 and the mountains, trees, ponds, lotuses, and the many earthly beings
 of many different categories and types all thereby receive its benefits,
 so too it is with the rising of the Buddha sun
 which begets and grows the many good actions of humans and devas
 and forever dispels delusion's darkness so they attain wisdom's light
 and always receive every happiness bestowed by the Glorious One.

Just as when the light of the sun first appears,
 it first illuminates the mountain kings, then the other mountains,
 and only afterward illuminates the high plains and the great earth
 even as, in all of this, the sun has never had any discriminations,
 so too it is with the radiant light of the Well Gone One
 which first illuminates bodhisattvas, then the *pratyekabuddhas*,
 and only afterward illuminates the *śrāvaka* disciples and other beings
 even as, from the start, the Buddha has had no movement of thought.

Just as those born blind never see the sun
 yet the sunlight still serves their benefit,
 causes them to know time and season, to receive food and drink, and
 to forever abandon the many calamities and gain physical security,
 so too it is when beings without faith do not see the Buddha,
 yet the Buddha still provides for their benefit,
 so that those who hear his name or are touched by his light,
 because of this, eventually achieve the realization of bodhi.

Just as when the purely shining moon abiding up in space
 is able to outshine the many stars and show its waxing and waning
 as it appears reflected in all the many bodies of water
 while all who gaze upon it see it as appearing directly before them,
 So too, the brightly shining moon of the Tathāgata
 is able to outshine other vehicles and appear for a long or short time
 as he manifests in the waters of devas' and humans' pure minds
 so that they all feel he is appearing directly before them.

Just as the Brahma Heaven King abiding in his palace
 everywhere manifests in all the chiliocosm's abodes of Brahmā
 so that all humans and devas are able to see him in all those places,
 even as, in truth, he never divides his bodies or goes there,
 so too it is with the Buddha's manifestation of his bodies
 that have no place throughout the ten directions they do not pervade
 as he displays so countless many bodies they cannot be described
 even as he still does not divide his body or engage in discriminations.

Just as with the physician king skilled in the art of healing formulas
 who, if anyone but saw him, their illnesses were all healed—
 although his life had ended, having smeared his body with potions,
 he was still able to continue performing all his works just as before—
 so too it is with the supreme king of physicians
 who is fully possessed of both skillful means and all-knowledge—
 Because of his past marvelous practices, he manifests buddha bodies
 which, if beings but see them, their afflictions are then extinguished.

Just as when there is a sovereign jewel in the ocean
 which everywhere emanates countless rays of light
 that, when beings are touched by them, they become the same color,
 and, when they see them, their eyes are purified,
 so too it is with the supreme king of all jewels who,
 when beings are touched by his light, they all become the same color,
 and when they see it, their five eyes all open so that it dispels
 the darkness of sense objects and they dwell on the buddha ground.

Just as it is with a wish-fulfilling *maṇi* jewel
 which completely fulfills all wishes for whatever is sought
 even as beings of little merit are unable to even see it—
 but it is not that the king of jewels discriminates against them.

So too it is with the Well Gone One, the King of Jewels,
 who fulfills all wishes for whatever is sought
 even as beings without faith are unable to even see the Buddha—
 but it is not that the mind of the Well Gone One has forsaken them.

Sons of the Buddha, how is it that the bodhisattva-mahāsattva should know the voice of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know it in these ways:

He should know the Tathāgata's voice as reaching everywhere because it everywhere pervades all the countless other sounds;

He should know the Tathāgata's voice as enabling everyone to be delighted by conforming to their mental dispositions because his explanations of Dharma are clear and ultimate;

He should know the Tathāgata's voice as enabling everyone to be delighted by adapting to their resolute beliefs because their minds are then able to experience clarity and coolness;

He should know the Tathāgata's voice as teaching in a manner that never misses the right time because those who should listen to it are all able to hear it;

He should know the Tathāgata's voice as neither produced nor destroyed because it is like a resounding echo;

He should know the Tathāgata's voice as having no subjective agent of actions because it arises due to his having cultivated all the karmic works;

He should know the Tathāgata's voice as extremely profound because it is difficult to fathom;

He should know the Tathāgata's voice as free of any error or distortion because it arises from the Dharma realm itself;

He should know the Tathāgata's voice as never ending because it everywhere penetrates the Dharma realm; and

He should know the Tathāgata's voice as unchanging because it reaches the very ultimate.

Sons of the Buddha, the bodhisattva-mahāsattva should know the Tathāgata's voice as neither finite nor infinite, as neither possessed of nor devoid of any subjective agent, and as neither providing nor not providing instruction. And why is this? Sons of the Buddha, just as, when the world is about to be destroyed, even in the absence of any subjective agent and even in the absence of any deliberate action, there spontaneously arise four verbal declarations. What are those four?

The first of those voices says: "You should all come to know the happiness of the first *dhyāna* which leaves behind the bad aspects of the desires and surpasses the desire realm." Having heard this, beings are then naturally able to accomplish the attainment of the first *dhyāna* whereupon they relinquish their desire-realm bodies and take rebirth in the Brahma Heaven.

The second of those voices says: “You should all come to know the happiness of the second *dhyāna* which is free of initial ideation and free of mental discursiveness and which surpasses the Brahma Heaven.” Having heard this, beings are then naturally able to accomplish the attainment of the second *dhyāna* whereupon they relinquish their Brahma Heaven bodies and take rebirth in the Light-and-Sound Heaven.

The third of those voices says: “You should all come to know the happiness of the third *dhyāna* which is free of faults and which surpasses the Light-and-Sound Heaven.” Having heard this, beings are then naturally able to accomplish the attainment of the third *dhyāna* whereupon they relinquish their Light-and-Sound Heaven bodies and take rebirth in the Universal Purity Heaven.

The fourth of those voices says: “You should all come to know the quiescence of the fourth *dhyāna* which surpasses the Universal Purity Heaven. Having heard this, beings are then naturally able to accomplish the attainment of the fourth *dhyāna* whereupon they relinquish their Universal Purity Heaven bodies and take rebirth in the Vast Fruition Heaven.

These are the four. Sons of the Buddha, all of these voices arise without any subjective agent of action and without any deliberate effort. They arise solely by the power of beings’ good karmic deeds.

Sons of the Buddha, so too it is with the voice of the Tathāgata. It arises without any subjective agent of actions, without any deliberate effort, without any making of discriminations, and neither enters nor leaves. It is solely through the power of the dharma of the Tathāgata’s meritorious qualities that there arise four kinds of vast voices. What are those four?

The first of those voices says: “You should all realize that all actions³⁸⁴ are freighted with sufferings, in particular: the sufferings of the hell realms, the sufferings of the animal realms, the sufferings of the hungry ghost realms, the sufferings of an absence of karmic merit, the sufferings of seizing upon the existence of a self and possessions of a self, and the sufferings associated with all bad actions. If one wishes to attain rebirth in the human or heavenly realms, one must plant roots of goodness adequate to achieve rebirth in the human or heavenly realms apart from places beset by the difficulties.”³⁸⁵ Having heard this, beings then abandon their inverted views, cultivate the good actions, leave the places beset by the difficulties, and then achieve rebirth in the human or heavenly realms.

The second of those voices says: "You should all realize that all actions are as ablaze with manifold sufferings as the burning hot iron pellets.³⁸⁶ All actions are impermanent and are dharmas of destruction. The quiescence of nirvāṇa is the bliss of the unconditioned in which one leaves such burning heat far behind and eliminates all of the hot afflictions." Having heard this, beings then diligently cultivate good dharmas and acquire the "acquiescence in sounds" patience as it is found in the *śrāvaka*-disciple vehicle.³⁸⁷

The third of those voices says: "You should all realize that the *śrāvaka*-disciple vehicle's understanding developed by according with teachings from others produces narrow and inferior wisdom. There is also a superior vehicle known as the *pratyekabuddha* vehicle in which one becomes awakened without relying on a teacher. You should all train in it. Having heard this voice, those beings who delight in supreme paths relinquish the *śrāvaka*-disciple path and then cultivate the *pratyekabuddha* vehicle.

The fourth of those voices says: "You should all realize that, beyond the positions of the two vehicles, there is yet another superior path known as "the Great Vehicle" that is cultivated by the bodhisattvas who accord with the six *pāramitās*, never cease the bodhisattva practices, never relinquish the bodhi resolve, abide within it for countless births and deaths, and yet never weary of this. It surpasses the two vehicles and is known as "the Great Vehicle," "the foremost vehicle," "the supreme vehicle," "the most supreme vehicle," "the superior vehicle," "the unexcelled vehicle," and "the vehicle which benefits all beings." Wherever there are beings whose resolute faith is vast, whose faculties are especially sharp, who have planted roots of goodness in past lives, who are aided by the spiritual powers of the *tathāgatas*, who are possessed of supreme zeal, and who seek to acquire the fruit of buddhahood, once they have heard this voice, they then arouse the resolve to attain bodhi.

Sons of the Buddha, the Tathāgata's voice does not come forth from the body and does not come forth from the mind. Even so, it is able to benefit countless beings. Sons of the Buddha, this is the first of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, just as the echoes which occur due to the encounter between a mountain valley and voices have no form or appearance, cannot be seen, and have no discriminations even as they are still able to follow after everything that one says, so too it is with the Tathāgata's voice. It has no form or appearance, cannot be seen, and neither has a location nor does not have

a location. It arises solely in accordance with conditions associated with beings' aspirations and understandings. Its nature is ultimately devoid of either words or instruction and is inexpressible. Sons of the Buddha, this is the second of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is with the devas who have a great Dharma drum known as "the awakener." Whenever any of the devas' sons indulge in neglectful behavior, it emanates a voice from space that calls out, saying: "You should all realize that all desire-based pleasures are impermanent, false, born of inverted views, destined to fade away in an instant, and only serve to deceive foolish common people and cause them to become affectionately attached. You must not become neglectful. If you become neglectful, you will fall into the wretched destinies, at which point, it will be too late to regret this."

Having heard this voice, those neglectful devas then become filled with worry and fearfulness and relinquish all their desire-based pleasures in their palaces, and then go to pay their respects to the heavenly king and request the Dharma for practicing the path.

Sons of the Buddha, the voices emanating from that heavenly drum have no subjective agent, no deliberate actions, no arising, and no cessation, and yet they are able to benefit countless beings.

One should realize that the Tathāgata is also just like this. Wishing to awaken neglectful beings, he emanates countless voices speaking the sounds of the sublime Dharma, namely: the voice speaking of nonattachment, the voice speaking of avoiding neglectfulness, the voice speaking of impermanence, the voice speaking of the sufferings, the voice speaking of non-self, the voice speaking of impurity, the voice speaking of quiescence, the voice speaking of nirvāṇa, the voice speaking of measureless spontaneously arising wisdom, the voice speaking of the indestructible bodhisattva practices, and the universally pervading voice speaking of the Tathāgata's ground of effortless wisdom.

He uses these voices which reach everywhere throughout the Dharma realm to then bring about their awakening. Having heard these voices, countless beings become filled with joyous delight and diligently cultivate good dharmas, whereupon each of them seeks to achieve transcendence by resort to their own vehicle. For instance, some of them cultivate the *śrāvaka*-disciple vehicle, some of them cultivate the *pratyekabuddha* vehicle, and some of them cultivate the bodhisattva's unexcelled great vehicle, and yet the voices of the Tathāgata do not abide in any particular place and do not have anything they say.

Sons of the Buddha, this is the third of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is with the Vaśavartin Heaven King's celestial palace maiden named Fine Mouth who is able to emanate a single voice from her mouth the sound of which resonates with a hundred thousand kinds of music of which each kind of music contains a hundred thousand different voices. Sons of the Buddha, as for that maiden Fine Mouth's emanation of so countless many voices from but a single voice—one should realize that the Tathāgata's voice is just like this, for from but a single sound, he emanates countless voices adapted to beings' different mental dispositions which then go everywhere and cause them all to understand.

Sons of the Buddha, this is the fourth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is when the great Brahma Heaven King dwelling in the Brahma Heaven palace speaks with the voice of Brahmā and then no one in the assembly of Brahmā fails to hear this even as that voice does not go beyond that assembly and everyone in the assembly of Brahmā thinks, "The Brahma Heaven King is speaking solely to me."

So too it is with the sublime sound of the Tathāgata's voice. No one in the assembly at the site of enlightenment fails to hear it and yet it does not go beyond that congregation. Why is this so? This is because those whose faculties are not yet ripened should not hear it. Those who do hear his voice all think, "The Tathāgata, the Bhagavat, is speaking solely to me."

Sons of the Buddha, the Tathāgata's voice has no going forth or remaining and yet it is able to bring all kinds of karmic works to completion. This is the fifth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, just as the many rivers' waters are all of the same flavor and yet, in accordance with different containers, those waters manifest differences without those waters thinking about this or making discriminations, so too it is with the voice of the Tathāgata which is of only a single flavor, namely the flavor of liberation. Because it adapts to differences in beings' mental capacities, it manifests countless differences and yet he does not think about this or make any discriminations in this regard.

Sons of the Buddha, this is the sixth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is when the dragon king, Anavatapta, spreads forth dense clouds that cover the entire continent of Jambudvīpa, everywhere sending down the sweet seasonal rains which allow the seedlings of the hundred kinds of grains to grow and which also allow all the rivers, springs, and ponds to become full. The waters of these great rains do not come forth from the body or mind of this dragon king and yet they are still able to bring beings many different kinds of benefits.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. He spreads forth the clouds of great compassion which cover all realms throughout the ten directions and which everywhere rain down the unexcelled sweet-dew Dharma rains that cause all beings to be filled with joyous delight, increase their development of good dharmas, and fulfill all the vehicles [of Dharma practice].

Sons of the Buddha, the Tathāgata's voice does not come from without and does emerge from within, and yet it is able to benefit all beings. This is the seventh of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is when the dragon king, Manasvin, is about to send down the rains. Since it would not be suitable to just let them suddenly descend, he first produces immense clouds that completely cover the entire sky and remain there for seven days, waiting for all beings to complete their work. And why does he do this? Because that great dragon king has thoughts of kindness and compassion and hence does not wish to distress or disrupt beings, he waits until seven days have passed before he sends down a fine drizzling rain that everywhere moistens the great earth.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. When he is about to send down the Dharma rains, since it would not be suitable to just let them suddenly descend, he first spreads forth Dharma clouds which ripen beings. Because he wishes to prevent their minds from becoming frightened, he waits until they have become ripened, after which he then everywhere sends down the sweet-dew Dharma rain with which he proclaims and explains the extremely profound and sublime good Dharma and gradually allows them to gain satisfaction with the flavor of the Tathāgata's unexcelled Dharma of the wisdom of all-knowledge.

Sons of the Buddha, this is the eighth of the marks of the Tathāgata's voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is with the dragon king in the ocean known as Vāsuki or “Great Adornment.” When he sends down the rains out in the great ocean, he may send down ten kinds of adorning rains, a hundred kinds, a thousand kinds, or a hundred thousand kinds of adorning rains. Sons of the Buddha, the rainwater itself has no discrimination by which it accomplishes this. Rather it is solely due to the inconceivable powers of that dragon king that he causes his adornments to manifest even up to countless hundreds of thousands of differences.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. When he explains the Dharma for beings, he may use ten different kinds of voices, may use a hundred, a thousand, a hundred thousand, or eighty-four thousand different kinds of voices in explaining eighty-four thousand different kinds of practices, or he may even use up to countless hundreds of thousands of *koṭīs* of *nayutas* of voices with each of which he teaches the Dharma in different ways, thereby causing all who hear them to be filled with joyous delight.

Still, the Tathāgata’s voice remains entirely free of any kinds of discriminations. Rather, it is solely due to all buddhas’ perfect fulfillment of purity throughout the extremely deep Dharma realm that he is able to accord with whatever is fitting for beings’ faculties as he sends forth these many different kinds of voices and causes everyone to feel joyous delight.

Sons of the Buddha, this is the ninth of the marks of the Tathāgata’s voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, this is just as it is with the dragon king, Sāgara, when, wishing to display a dragon king’s immense powers of sovereign mastery to benefit and delight beings, he then spreads forth a great net of clouds that extends all around, covering everything from the four continents on up to the Paranirmita-vaśavartin Heaven. Those clouds have countless different colors and characteristics:

- Some glow with the color of *jambūnada* gold;
- Some glow with the color of *vaiḍūrya*;
- Some glow with the color of white silver;
- Some glow with the color of crystal;
- Some glow with the color of *musaragalva*;
- Some glow with the color of emerald;
- Some glow with the color of excellent-treasure jewels;
- Some glow with the color of red pearls;

Some glow with the color of infinity incense;
 Some glow with the color of stainless robes;
 Some glow with the color of pure waters; and
 Some glow with the color of all different kinds of adornments.

A net of clouds like this spreads everywhere over everything and then, after it has spread forth, it flashes with lightning bolts of many different colors, for instance:

Clouds the color of *jambūnada* gold send forth lightning flashes the color of *vaiḍūrya*;

Clouds the color of *vaiḍūrya* send forth lightning flashes the color of gold;

Clouds the color of silver send forth lightning flashes the color of crystal;

Clouds the color of crystal send forth lightning flashes the color of silver;

Clouds the color of *musaragalva* send forth lightning flashes the color of emeralds;

Clouds the color of emeralds send forth lightning flashes the color of *musaragalva*;

Clouds the color of excellent treasury jewels send forth lightning flashes the color of red pearls;

Clouds the color of red pearls send forth lightning flashes the color of excellent treasury jewels;

Clouds the color of infinity incense send forth lightning flashes the color of immaculate robes;

Clouds the color of immaculate robes send forth lightning flashes the color of infinity incense;

Clouds the color of pure waters send forth lightning flashes the color of various adornments; and

Clouds the color of various adornments send forth lightning flashes the color of pure waters.

And so these examples continue on through to the point where clouds of many different colors send forth lightning flashes of a single color and clouds of a single color send forth many-colored lightning flashes.

Furthermore, from within all of those clouds, there come forth many different types of thunder which, adapting to beings' minds, cause them all to feel joyous delight. For instance:

Some sound like the singing of celestial maidens;

Some sound like the music of celestial musicians;

Some sound like the singing of dragon maidens;

Some sound like the singing of *gandharva* maidens;
 Some sound like the singing of *kinṇara* maidens;
 Some sound like the great earth's quaking;
 Some sound like the ocean waves' breaking surf;
 Some sound like the king of beasts' roaring; and
 Some sound like the pleasant singing of birds or like many other
 kinds of different sounds.

Following upon these manifestations of quaking thunder, there also arise cool breezes that cause beings' minds to be pleased, after which all different kinds of rain fall which bring benefit and happiness to countless beings from the Paranirmita-vaśavartin Heaven on down to the surface of the earth. In all these places, the rain that falls is different. For instance:

Out on the great ocean, there falls a rain of clear and cold waters known as "incessant."

In the Paranirmita-vaśavartin Heaven, there falls a rain sounding like the music of pipes and flutes known as "beautifully sublime."

In the Nirmāṇarati Heaven, there falls a rain of great *maṇi* jewels known as "great radiance emanation."

In the Tuṣita Heaven, there falls a rain of great adornments known as "hanging tresses."

In the Yama Heaven, there falls a rain of immense and marvelous flowers known as "all kinds of adornments."

In the Trāyastrimśa Heaven, there falls a rain of many marvelous fragrances known as "pleasing the mind."

In the Heaven of the Four Heavenly Kings, there falls a rain of bejeweled celestial robes known as "covering."

In the palaces of the dragon kings, there falls a rain of red pearls known as "upwelling radiance."

In the palaces of the *asuras*, there falls a rain of weapons known as "conquering the enemy."

On this continent of Uttarakuru, there falls a rain of all kinds of different flowers known as "blooming" while, on the other three continents, all that transpires is also like this.

Thus, in accordance with each location, what falls as rain is different. Although the mind of that dragon king is impartial and free of any discriminations with regard to this one or that one, solely due to differences in beings' roots of goodness, the rain which falls has differences.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, the unsurpassed king

of Dharma. When he is about to use right Dharma to teach beings, he first spreads forth clouds of bodies which cover the Dharma realm and appear for beings in different ways in accordance with their preferences. For instance:

- For some beings, he manifests clouds of mortal bodies;
- For some beings, he manifests clouds of emanation bodies;
- For some beings, he manifests clouds of bodies sustained by his powers;
- For some beings, he manifests clouds of form bodies;
- For some beings, he manifests clouds of bodies with the major marks and subsidiary signs;
- For some beings, he manifests clouds of merit bodies;
- For some beings, he manifests clouds of wisdom bodies;
- For some beings, he manifests clouds of bodies with indestructible powers;
- For some beings, he manifests clouds of fearless bodies; and
- For some beings, he manifests clouds of Dharma realm bodies.

Sons of the Buddha, the Tathāgata uses countless clouds of bodies such as these which spread everywhere across all worlds of the ten directions and adapt to the difference in beings' preferences by manifesting many different kinds of brilliant lightning. For instance:

- He may manifest brilliant lightning known as "reaching everywhere";
- He may manifest brilliant lightning known as "boundless radiance";
- He may manifest brilliant lightning known as "penetrating buddhas' secret dharmas";
- He may manifest brilliant lightning known as "reflected light";
- He may manifest brilliant lightning known as "dazzling illumination";
- He may manifest brilliant lightning known as "penetrating endless *dhāraṇī* gateways";
- He may manifest brilliant lightning known as "undisturbed right mindfulness";
- He may manifest brilliant lightning known as "ultimate indestructibility";
- He may manifest brilliant lightning known as "adaptive entry into all rebirth destinies"; or
- He may manifest brilliant lightning known as "causing joyous delight through fulfilling all wishes."

Sons of the Buddha, having displayed countless brilliant lightning flashes such as these, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment then also adapts to what pleases beings' minds by manifesting countless kinds of samādhi-related thunder. For instance:

- The thunder of the "thoroughly awakened wisdom" samādhi.
- The thunder of the "brilliant immaculate ocean" samādhi.
- The thunder of the "sovereign mastery of all dharmas" samādhi.
- The thunder of the "vajra wheel" samādhi.
- The thunder of the "Mount Sumeru banner" samādhi.
- The thunder of the "oceanic imprint" samādhi.
- The thunder of the "solar lamp" samādhi.
- The thunder of the "endless treasury" samādhi.
- And the thunder of the "indestructible power of liberation" samādhi.

Sons of the Buddha, having emanated countless different kinds of samādhi-related thunder such as these from within the clouds of *tathāgata* bodies, in preparation for letting fall the Dharma rain, the Buddha first manifests an auspicious sign to awaken beings, for instance: From his unimpeded mind of great kindness and compassion, he manifests the Tathāgata's great wisdom wind sphere known as "able to cause all beings to experience inconceivable delight and enjoyment." Having manifested this sign, the bodies and minds of all bodhisattvas and other beings become clear and cool.

After this, from the Tathāgata's great Dharma body clouds, great kindness and compassion clouds, and great inconceivability clouds, there comes forth the raining down of inconceivably vast rains of Dharma that cause the bodies and minds of all beings to become purified. For instance:

- For bodhisattvas seated at the site enlightenment, he rains a great Dharma rain known as "the undifferentiated Dharma realm";
- For bodhisattvas in their very last body, he rains a great Dharma rain known as "the bodhisattva's easeful mastery of the Tathāgata's secret teachings";
- For bodhisattvas with but one more incarnation, he rains a great Dharma rain known as "pure universal light";
- For bodhisattvas at the stage of the crown-anointing consecration, he rains a great Dharma rain known as "adornment with the Tathāgata's adornments";
- For bodhisattvas who have achieved realization of the patience,³⁸⁸ he rains a great Dharma rain known as "the bodhisattva's

unceasing practice of the great compassion arising from the jewels of meritorious qualities and the blooming of the flowers of wisdom”;

For bodhisattvas at the stages of the dwellings, the dedications, or the practices,³⁸⁹ he rains a great Dharma rain known as “entry into the extremely profound gateway of directly manifested transformations while incessantly and tirelessly practicing the bodhisattva practices”;

For bodhisattvas who have made the initial resolve, he rains a great Dharma rain known as “rescuing and protecting beings through producing the Tathāgata’s great kindness and compassion”;

For beings seeking to cultivate the *pratyekabuddha* vehicle, he rains a great Dharma rain known as “deep realization of the dharma of conditioned arising, abandoning the two extremes, and acquiring the fruit of indestructible liberation”;

For beings seeking to cultivate the *śrāvaka*-disciple vehicle, he rains a great Dharma rain known as “using great wisdom’s sword to cut off all the affliction adversaries”;

For beings who have accumulated either definite or indefinite roots of goodness, he rains a great Dharma rain known as “able to perfect many different Dharma gateways and produce immense joyous delight.”

Sons of the Buddha, adapting to beings’ minds, all buddhas, the *tathāgatas*, rain vast Dharma rains such as these which fill all the boundlessly many worlds. Sons of the Buddha, the mind of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, is impartial and free of any miserliness with respect to the Dharma. It is solely due to differences in beings’ faculties and predilections that the Dharma rain they rain down manifests as having differences.

This is the tenth of the marks of the Tathāgata’s voice. All bodhisattva-mahāsattvas should perceive it in this way.

Furthermore, Sons of the Buddha, one should realize that the Tathāgata’s voice has ten kinds of measurelessness. What are those ten? They are as follows:

Because it reaches all places, it is as measureless as the realm of empty space;

Because it has no place it does not pervade, it is as measureless as Dharma realm;

Because it delights everyone’s mind, it is as measureless as the realm of beings;

Because it explains their resultant retributions, it is as measureless as all karmic actions;

Because it causes the complete extinguishing of all afflictions, it is as measureless as all afflictions;

Because it causes beings to hear in a manner adapted to their capacity to understand, it is as measureless as beings' speech;

Because it contemplates all beings and strives to rescue and liberate them, it is as measureless as all beings' individual aspirations and understandings;

Because it is boundless, it is as measureless as the three periods of time;

Because it distinguishes everything, it is as measureless as wisdom; and

Because it penetrates the realm of the Buddha's Dharma, it is as measureless as the Buddha's sphere of action.

Sons of the Buddha, the voice of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, has achieved *asaṃkhyeyas* of types of measurelessness such as these. All bodhisattva-mahāsattvas should know them in these ways.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

When the trichilocosm is about to be destroyed,
due to the power of beings' merit, a voice tells them:
"The quiescence of the four *dhyānas* is free of all forms of suffering,"
thus allowing all of them, having heard this, to abandon their desires.

So too it is with the Bhagavat possessed of the ten powers
who emanates a wondrous voice that pervades the Dharma realm and,
for beings' sakes, says, "All formations³⁹⁰ are suffering and transient,"
thus allowing them to be forever liberated from the ocean of *saṃsāra*.

Just as when, in a great valley in the deep mountains,
whenever a voice calls out, there are always echoes which respond,
and, although they are able to follow upon the speech of others,
those echoes are still ultimately free of any discriminations—

so too it is in the case of the speech of the Ten-Powered One
which manifests for others in accordance with their faculties' ripeness,
thus enabling them to receive the training and feel joyous delight,
even as it never thinks, "I am now able to expound."

Just as, in the heavens, there is a drum called "able to awaken" that,
from the midst of space, always resounds with the sound of Dharma
and admonishes those sons of the devas who have become negligent,
thus enabling them, having heard this, to then abandon attachments—

so too it is with the Ten-Powered One's Dharma drum
that sends forth many different kinds of sublime voices
which awaken all the many kinds of beings,
thus enabling them all to attain the fruit of bodhi.

The king of the Paranirmita-vaśavartin Heaven has a precious maiden
from whose mouth comes the skillful singing of all kinds of music,
each sound of which is able to emanate a hundred thousand sounds,
every sound of which in turn makes a hundred thousand more.

So too it is with the voice of the Well Gone One
that, from a single sound, emanates all sounds
which adapt to the differences in others' natures and predilections,
thus allowing each being, having heard this, to cut off their afflictions.

Just as when the Brahma Heaven King utters but a single sound
able to cause delight in all his Brahma Heaven followers,
the sound reaches only Brahma devas and does not go beyond them
and every one of them claims he was the only one to hear it,

so too it is with the Brahma King of the Ten Powers,
who may utter a single sound that fills the Dharma realm
which only benefits those in the assembly and does not go farther, for,
because others have no faith, they would not yet be able to accept it.

Just as the many bodies of water have a single identical nature
in which the flavor of their eight qualities does not differ,
but, due to differences in lands of origin and vessels retaining them,
they are therefore caused to have many different kinds of distinctions,

so too it is with the voice of the Omniscient One—
The Dharma's nature is of a single flavor free of any discriminations,
but, because it adapts to the differences in beings' actions,
it is caused to acquire a variety of differences in what they hear.

Just as the dragon king Anavatapta
sends down rains everywhere moistening the lands of Jambudvīpa
which are able to cause all the grasses and trees to grow
even as those rains do not come forth from either his body or mind,

so too it is with the marvelous voices of all buddhas which let fall
rains throughout the Dharma realm, completely soaking everything.
They are able to cause growth of goodness and the cessation of evils
even as they do not come into existence either from within or without.

Just as the dragon king known as Manasvin
spreads forth rain clouds which stay for seven days before first raining
as he awaits beings' completion of their work
and only after that begins to let them fall and achieve their benefits,

so too it is with the Ten-Powered One's expounding of meanings in which he first teaches beings, thus causing their ripening, and only later expounds the extremely deep Dharma for them, thereby preventing those listening to him from being frightened.

Just as, out on the seas, the dragon known as Vāsuki pours down ten kinds of adornment-filled rains, perhaps of a hundred, or a thousand, or a hundred thousand types, in which, though the water is of but one taste, the adornments differ,

so too it is with he who possesses the most ultimate eloquence as he expounds on ten or twenty Dharma gateways, or a hundred, or a thousand, on up to incalculably many, yet still does not produce thoughts possessed of discriminations.

Just as Sāgara, the supreme king of the dragons, spreads forth clouds which everywhere cover over the four continents and sends down rains everywhere which differ in each place and yet that dragon's mind remains free of twofold considerations,

so too it is with all the buddhas, the Dharma kings, whose clouds of bodies motivated by the great compassion fill all ten directions and send down rains for all who cultivate, each of whom are different, and yet they stay free of any discriminations regarding any of them.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the mind of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the Tathāgata's mind, intellect, and consciousness are all inapprehensible. It is only by the measurelessness of his wisdom that one should know the mind of the Tathāgata. Just as empty space is relied upon by all things but has nothing on which it relies, so too it is with the wisdom of the Tathāgata, for it is relied upon by all worldly and world-transcending wisdom and yet the Tathāgata's wisdom has nothing on which it relies.

Sons of the Buddha, this is the first of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, just as the Dharma realm always produces the liberations of all *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas and yet the Dharma realm itself is neither increased nor decreased, so to it is with the Tathāgata's wisdom which constantly produces all the different kinds of worldly and world-transcending wisdom and yet the Tathāgata's wisdom is neither increased nor decreased.

Sons of the Buddha, this is the second of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, just as the waters of the great ocean flow beneath the earth of the four continents as well as the eighty *koṭīs* of small islands so that, whenever someone drills down into them, no one fails to find water, and yet that great ocean does not make discriminations such as, “I shall send forth water,” so too it is with the waters of the Buddha’s wisdom ocean which flow into the minds of all beings. If any being contemplates the objective realms and cultivates the Dharma gateways, then he will acquire wisdom that is pure and utterly clear, and yet the Tathāgata’s wisdom is impartial, non-dual, and free of discrimination, for it is solely in accordance with the differences in beings’ mental actions that the wisdom they acquire differs for each of them.

Sons of the Buddha, this is the third of the marks of the Tathāgata’s mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: The great ocean contains four precious pearls possessed of countless qualities that can produce all the precious jewels in the ocean. If the great ocean did not contain these precious pearls, one would never be able to find even a single jewel. What are these four? The first is known as “accumulator of jewels,” the second is known as “endless treasury,” the third is known as “far from flaming fire,” and the fourth is known as “replete with adornments.”

Sons of the Buddha, these four precious pearls cannot be seen by any common person, dragon, spirit, or other such being. And why is this so? Because these precious pearls are so magnificent and perfectly formed that the dragon king, Sāgara, keeps them in a very secret place in his palace.

Sons of the Buddha, so too it is with the great ocean of wisdom of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. Within it, there are four precious pearls of great wisdom that are possessed of the qualities of measureless merit and wisdom. It is from these that there can be produced the jewels of wisdom possessed by all beings, by *śrāvaka* disciples, by *pratyekabuddhas*, by those at the stages of learning and beyond learning, and by all bodhisattvas. What are these four? They are:

- The great wisdom jewel of skillful means free of defiling attachments;
- The great wisdom jewel of skillful discernment of conditioned and unconditioned dharmas;
- The great wisdom jewel of differentiating discussion of countless dharmas without contradicting the nature of dharmas; and

The great wisdom jewel of never erring in knowing what is and is not the right time.

If the *tathāgatas'* ocean of great wisdom did not contain these four jewels, it would be forever impossible for even a single being to enter the Great Vehicle. These four wisdom jewels cannot be seen by beings possessed of only meager merit. And why is this so? This is because they have been placed within the Tathāgata's extremely secret treasury.

These four wisdom jewels are equally symmetrical, rightly and evenly formed, exquisite, pristine, and marvelously fine. They are everywhere able to benefit the entire congregation of bodhisattvas and enable them to completely acquire the light of wisdom.

Sons of the Buddha, this is the fourth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: The great ocean contains four immense jewels which radiate flaming light that are spread out on the ocean floor. By nature, they possess the most ultimately ferocious heat with which they are forever able to drink in and withdraw the measurelessly great volume of water that pours into the ocean from the hundred rivers. As a consequence, the great ocean neither increases nor decreases in volume. What are these four? The first is known as "solar treasury," the second is known as "moisture remover," the third is known as "blazing fire light," and the fourth is known as "complete consumption."

Sons of the Buddha, if the great ocean did not contain these four jewels, then everything from the four continents on up to the summit of existence would become inundated and submerged.

Sons of the Buddha, when the illumination created by the light of this immense "solar treasury" jewel contacts the ocean's waters, it transforms them all into milk. When the illumination created by the light of the immense "moisture remover" jewel contacts that milk, it is all transformed into curds. When the illumination created by the light of the immense "blazing fire light" jewel contacts those curds, they are all transformed into butter. And when the illumination created by the light of the immense "complete consumption" jewel contacts that butter, it is all transformed into ghee which, as if by blazing fire, is then completely consumed.

Sons of the Buddha, so too it is with the great ocean of wisdom of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. It contains four kinds of great wisdom jewels which are fully possessed of the light of measureless awesome virtue.

When the light of these wisdom jewels touches the bodhisattvas, it causes them to ultimately attain the great wisdom of the Tathāgata. What are these four? They are:

The great wisdom jewel that stills all waves of scattered goodness;³⁹¹

The great wisdom jewel that eliminates all affection for dharmas;

The great wisdom jewel that everywhere emanates wisdom light;

The jewel of boundless and effortless great wisdom equal to that of the Tathāgata;

Sons of the Buddha, when bodhisattvas cultivate all the path-assisting dharmas, they produce countless waves of scattered goodness which not even any of the world's devas, humans, or *asuras* can overcome. The Tathāgata sends forth light from “the great wisdom jewel that stills all waves of scattered goodness.” When it touches those bodhisattvas, it causes them to leave behind all waves of scattered goodness, hold their minds on a single object, and dwell in samādhi.

He then also sends forth light from “the great wisdom jewel that eliminates all affection for dharmas.” When it touches those bodhisattvas, it causes them to abandon any attachment to the delectable flavor of samādhi and produce vast spiritual superknowledges.

He then also sends forth light from “the great wisdom jewel that everywhere emanates wisdom light.” When it touches those bodhisattvas, it causes them to relinquish the vast spiritual superknowledges they produced and abide in the practice of greatly radiant functional effort.

He then also sends forth light from “the jewel of boundless and effortless great wisdom equal to that of the Tathāgata.” When it touches those bodhisattvas, it causes them to relinquish the practice of greatly radiant functional effort up until they reach the ground of equality with the Tathāgata where they put to rest all functional effort without exception.

Sons of the Buddha, if they had not been touched by the greatly radiant illumination cast by these four wisdom jewels of the Tathāgata, it would be utterly impossible for there to be even a single bodhisattva who could ever reach the ground of the Tathāgata.

Sons of the Buddha, this is the fifth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: From the edge of [the sphere of] water³⁹² all the way up to the heaven of neither perception nor non-perception, of all the great chiliocosm's lands and of all the stations in which beings of

the desire realm, form realm, and formless realms dwell, there are none that do not entirely rely upon empty space for their origination while also relying upon empty space for their abiding. And why is this? It is because empty space is universally pervasive. Although that empty space completely includes within itself everything within the three realms of existence, it is still entirely free of any discrimination [with respect to any of them].

Sons of the Buddha, so too it is with the wisdom of the Tathāgata, for, whether it be the wisdom of *śrāvaka* disciples, the wisdom of *pratyekabuddhas*, the wisdom of bodhisattvas, the wisdom of conditioned practice, or the wisdom of unconditioned practice, they all rely upon the Tathāgata's wisdom for their origination while also relying upon the Tathāgata's wisdom for their abiding. And why is this? It is because the Tathāgata's wisdom is universally pervasive. Although it also completely includes all the countless other kinds of wisdom, it is still entirely free of any discrimination [with respect to any of them].

Sons of the Buddha, this is the sixth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: There is a medicine king tree which grows on the summit of the Himalaya Mountains which is known as "endless roots." The roots of that medicine tree grow forth from one hundred and sixty-eight thousand *yojanas* below at the junction of the vajra ground and the sphere of water. When the roots of that medicine king tree began to grow, it caused the growth of all of Jambudvīpa's tree roots. When its trunk began to grow, it caused the growth of all of Jambudvīpa's tree trunks. So too it was with its branches, leaves, blossoms, and fruit.

It is due to the ability of the roots of this medicine king tree to cause the growth of trunks and due to its trunk's ability to cause the growth of roots that its roots are therefore endless. Hence it is known as "endless roots."

Sons of the Buddha, that medicine king tree is able to bring about growth in all places with the sole exception of two places in which it is unable to produce the benefits of growth. Specifically, those are in the deep abyss of the hell realms and within the wheel of water. Even so, even from the very beginning, it has still never had any sort of aversion for those places.

Sons of the Buddha, so too it is with the great medicine king tree of the Tathāgata's wisdom. It takes as its roots vast and greatly compassionate past vows to perfect all wise and good dharmas,

vows which, extending everywhere and extending to all realms of beings, are intent upon extinguishing all sufferings of the three wretched destinies. It grows forth from the lineage of all *tathāgatas'* genuine wisdom, takes solid and unshakable skillful means as its trunk, takes the wisdom which pervades the Dharma realm and the *pāramitās* as its branches, takes the *dhyāna* absorptions, the liberations, and the great samādhis as its leaves, takes the complete-retention *dhāraṇīs*, eloquence, and the dharmas of the factors of enlightenment as its blossoms, and takes all buddhas' ultimate and unchanging liberations as its fruits.

Sons of the Buddha, why is the great medicine king tree of the Tathāgata's wisdom known as "endless roots"? This is because it ultimately never rests and because it never allows the bodhisattva practices to be cut off. The bodhisattva practices are just the very nature of the Tathāgata. The nature of the Tathāgata is just the bodhisattva practices. It is for these reasons that it is known as "endless roots."

Sons of the Buddha, when the roots of the great medicine king tree of the Tathāgata's wisdom grow forth, they cause all bodhisattvas to produce the roots of the great kindness and compassion by which they never abandon beings.

When its trunk grows forth, it causes all bodhisattvas to increase the growth of the trunk of their solid vigor and deep resolve.

When its branches grow forth, they cause all bodhisattvas to increase the growth of the branches of all the *pāramitās*.

When its leaves grow forth, they cause all bodhisattvas to bring forth growth in the leaves of the pure precepts, the *dhūta* austerities, the meritorious qualities, and the ability to be easily satisfied with but few desires.

When its blossoms grow forth, they cause all bodhisattvas to acquire the blossoms consisting of the roots of goodness and the adornments of the major marks and subsidiary signs.

When its fruits grow forth, they cause all bodhisattvas to acquire the fruits of the unproduced-dharmas patience and so forth up to and including the patience associated with all buddhas' bestowal of the crown-anointing consecration.

Sons of the Buddha, the great medicine king tree of the Tathāgata's wisdom has only two places it is unable to provide the benefit of growth, namely the vast and deep abyss of the unconditioned into which the adherents of the two vehicles have fallen and also the immense river of wrong views and desires in which beings are drowning who have destroyed their roots of goodness and are

not fit vessels to receive it. Even so, he has never had any aversion for beings in those places.

Sons of the Buddha, the Tathāgata's wisdom neither increases nor decreases for, because its roots are well established, it grows incessantly.

Sons of the Buddha, this is the seventh of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: In the worlds of the great trichiliocosm, when the fires arise at the end of the kalpa, they incinerate everything from the grasses, trees, and dense forests to the iron ring mountains and the great iron ring mountains, burning them all so completely with their blazing flames that nothing is left.

Sons of the Buddha, if someone clutched up dry grasses in his hands and then threw them into those fires, what do you think? Is it possible that they would not be burned, or not?

They replied: "No, it would not be possible."

Sons of the Buddha, even supposing that somehow the grass they threw into the fires might not be burned, still, the Tathāgata's wisdom distinguishes all beings, all lands, all kalpa enumerations, and all dharmas of the three periods of time, having none among them it does not know. Were one to claim there is something it does not know, that would be an utter impossibility. And why is this so? It is because his wisdom has an equally and completely clear comprehension of everything.

Sons of the Buddha, this is the eighth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, by way of analogy, consider the following: When the wind disaster that destroys the world occurs, a great wind arises known as "scattering destruction" that is able to so completely destroy even the great trichiliocosm's iron ring mountains and other features that they are all reduced to dust. Then another great wind known as "able to block" encircles the great trichiliocosm and blocks that "scattering destruction" wind and prevents it from being able to reach the worlds in any other regions.

Sons of the Buddha, if one somehow caused this "able to block" wind to no longer exist, none of the worlds of the ten directions would not be completely destroyed.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, for he has a great wisdom wind known as “able to extinguish” which is able to extinguish the afflictions and habitual karmic propensities of all the great bodhisattvas. He also has a great wisdom wind known as “skillful sustenance” which skillfully sustains those bodhisattvas whose faculties have not yet become ripe by preventing the “able to extinguish” great wisdom whirlwind from cutting off all their afflictions and habitual karmic propensities.

Sons of the Buddha, if the Tathāgata’s “skillful sustenance” wisdom wind did not exist, countless bodhisattvas would fall down to the grounds of *śrāvaka* disciples and *pratyekabuddhas*. It is due to this wisdom that all bodhisattvas are enabled to step beyond the grounds of the two vehicles practitioners and become securely established in the Tathāgata’s ultimate position.

Sons of the Buddha, this is the ninth of the marks of the Tathāgata’s mind. All bodhisattva-mahāsattvas should know it in this way.

Furthermore, Sons of the Buddha, the wisdom of the Tathāgata has no place it does not reach. And why is this so? This is because there is not a single being that does not possess the Tathāgata’s wisdom. It is solely due to erroneous perceptions, inverted views, and attachments that they do not bring it to realization. If they were to abandon their erroneous thinking, then all-knowledge, spontaneous wisdom, and unimpeded wisdom would all manifest directly before them.

Sons of the Buddha, by way of analogy, consider the following: Suppose there was a great scriptural scroll equal in size to the great trichiliocosm in which there was exhaustively recorded everything in the great trichiliocosm, including for instance:

A written record of everything within the area encircled by the iron ring mountains which was equal in size to the great iron ring mountains themselves;

A written record of everything on the great earth which was equal in size to the great earth itself;

A written record of everything throughout a medium-sized chiliocosm which was equal in size to that medium-sized chiliocosm itself;

A written record of everything throughout a small chiliocosm which was equal in size to that small chiliocosm itself; and

In this same way, written records of everything on the four continents, the great ocean, Mount Sumeru, the palaces of the earthly

devas, the palaces of the desire realm's space-dwelling devas, the palaces of the form realms, and the palaces of the formless realm devas, for every one of which these written records were equal in size to each of these phenomena.

Although these great scriptural scrolls might be equal in size to the great chiliocosm, they would all still be able to abide completely within a single atom. And just as this would be so with regard to a single atom, so too would this be so with regard to all atoms.

Suppose then that there was a single person possessed of clear and penetrating wisdom who, having completely purified the heavenly eye, saw this scriptural scroll within an atom and realized that it was not benefiting beings in the least, whereupon he thought, "I should use the power of vigor to break open this atom, draw forth this scriptural scroll, and then make it benefit all beings." Then, having thought in this way, suppose he immediately produced some skillful means to break open this atom, draw forth this immense scripture, and then use it to cause all beings to acquire its benefits. Then, just as he had done this with a single atom, one should realize he also did so with all atoms.

Sons of the Buddha, so too it is with the Tathāgata's wisdom. It is measureless, unimpeded, and universally able to benefit all beings. It is fully present in all beings.³⁹³ It is solely because of all common people's erroneous perceptions and attachments that they do not know this, do not awaken to it, and thus fail to gain its benefits.

Then, the Tathāgata, using the unimpeded vision of his pure wisdom eye, everywhere contemplates all beings throughout the Dharma realm and speaks these words: "This is strange indeed, strange indeed! How could it be that all these beings completely possess the Tathāgata's wisdom, yet, because of foolishness and delusion, they do not realize this and do not perceive this? I should instruct them in the path of the *āryas* and enable them to forever abandon erroneous perceptions and attachments so that they can see in their own persons the vast wisdom of the Tathāgata which is no different than that of the Buddha himself."

He then instructs those beings in the cultivation of the path of the *āryas*, thereby enabling them to abandon their erroneous perceptions. Then, having abandoned their erroneous perceptions, they realize the measureless wisdom of the Tathāgata and bestow benefit and happiness on all beings.

Sons of the Buddha, this is the tenth of the marks of the Tathāgata's mind. All bodhisattva-mahāsattvas should know it in this way.

Sons of the Buddha, the bodhisattva-mahāsattva should know the mind of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment on the basis of countless unimpeded and inconceivably vast marks such as these.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

If one wishes to know the mind of all buddhas,
one should contemplate the Buddha's wisdom.
The Buddha's wisdom has no place on which it depends
just as empty space has nothing on which it depends.

Beings' many different ways of finding happiness
as well as all their knowledge of skillful methods
all rely on the wisdom of the Buddha,
yet Buddha's wisdom has nothing on which it depends.

The liberations gained by *śrāvaka* disciples,
pratyekabuddhas, and buddhas
all rely upon the Dharma realm,
yet the Dharma realm is neither increased nor decreased.

So too it is with the wisdom of the Buddha.
It produces all forms of wisdom,
yet it is neither increased nor decreased,
and it is neither produced nor exhausted.

Just as the water flowing beneath the earth
is such that, if one searches for it, no one fails to find it, and just as,
without thought and without ever being exhausted,
its functions and powers reach throughout the ten directions,
so too it is with the Buddha's wisdom
which, being universally present in all beings' minds,
is such that, if one diligently cultivates it,
one will swiftly acquire the light of wisdom.

Just as the dragon has four pearls
which themselves create all other jewels
and which he places in an extremely secret place
so that no common person could ever even see them,

So too it is with the Buddha's four types of wisdom
which produce all other kinds of wisdom
and which are such that no one could ever see them
with the sole exception of the great bodhisattvas.

Just as the ocean has four kinds of jewels
that are able to drink in the waters of all the rivers

and thus prevent the oceans from overflowing,
 while also ensuring that they neither increase nor decrease,
 so too it is with the Tathāgata's wisdom
 which stills the waves and eliminates all affection for dharmas,
 which is so vast as to be boundless,
 and which is able to give birth to buddhas and bodhisattvas.

Just as from the regions below on up to the peak of existence
 throughout the desire realm, form realm, and formless realm,
 everything whatsoever relies upon empty space,
 even as empty space itself does not discriminate among them,
 so too, the many types of wisdom of *śrāvaka* disciples,
pratyekabuddhas, and bodhisattvas
 all rely upon the Buddha's wisdom
 even as the Buddha's wisdom does not discriminate among them.

Just as the Himalaya Mountains have a medicine king tree
 known as "endless roots"
 which is able to bring about growth in all other trees,
 including their roots, trunks, leaves, blossoms, and fruit,
 so too it is with the wisdom of the Buddha
 which comes forth from the lineage of the Tathāgatas,
 and, having already attained the realization of bodhi,
 still continues to bring forth the bodhisattva practices.

Supposing someone were to take up dry grasses
 and place them into the kalpa-ending fires
 in which even vajra would be completely incinerated,
 there would be no basis for supposing they would not be burned,
 but even supposing it was possible those grasses might not be burned,
 of the three times' kalpas and *kṣetras*
 as well as all the beings within them,
 the Buddha would still have none of these matters he does not know.

Just as there is a wind known as "scattering destruction"
 which is able to destroy the entire great chiliocosm,
 one that, were it not for another wind's stopping it,
 its destruction would extend to all the countless many other worlds,
 so too it is with the wind of great wisdom
 which extinguishes all the bodhisattvas' delusions
 and which is attended by another wind possessed of an excellent skill
 to enable them to dwell on the ground of the Tathāgata.

Just as, supposing there was an immense scriptural scroll
 equal in size to the great trichiliocosm

which resided within a single atom
 and, in the same way, such scriptures resided in all other atoms—
 and supposing, too, that there was a person of acute intelligence who,
 with the purified eye, clearly saw them all
 and then broke open those atoms, drew forth the scripture scrolls,
 and used them to abundantly benefit beings everywhere—

So too it is with the wisdom of the Buddha
 which is everywhere present within the minds of beings
 in which it is bound up by their erroneous perceptions
 so that they do not awaken to it or even know of it.

The buddhas then bring forth their great kindness and compassion
 and enable them to rid themselves of such erroneous perceptions.
 Thus, in this same way, they bring it forth and reveal it
 so that it benefits all bodhisattvas.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the objective realms of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, with unobstructed and unimpeded wisdom, the bodhisattva-mahāsattva knows the objective realms of all worlds as being the Tathāgata's objective realms, knows the objective realms of all three periods of time, the objective realms of all *kṣetras*, the objective realms of all dharmas, the objective realms of all beings, the undifferentiated objective realm of true suchness, the unimpeded objective realm of the Dharma realm, the limitless objective realm of the apex of reality, the undivided objective realm of empty space, and the objective realm of no objective realm at all—[he knows] these are the Tathāgata's objective realms.

Sons of the Buddha, just as the objective realms of all worlds are measureless, so too are the Tathāgata's objective realms also measureless. Just as the objective realms of all three periods of time are measureless, so too are the Tathāgata's objective realms also measureless, and so forth up to and including the fact that, just as the objective realm of no objective realm at all is measureless, so too is the Tathāgata's objective realm also measureless. And just as the objective realm of no objective realm at all does not exist anywhere, so too is this so of the Tathāgata's objective realm. It does not exist anywhere.

Sons of the Buddha, the bodhisattva-mahāsattva should know that the mind's objective realms are the Tathāgata's objective realms. Just as the mind's objective realms are measureless and boundless, neither bound up nor liberated, so too are the Tathāgata's objective

realms also measureless and boundless and neither tied up nor liberated. And how is this so? This is because, it is due to just such kinds of thought and discrimination as these that there occur just such countless manifestations as these.

Sons of the Buddha, just as it is with the great dragon king for whom it is in accordance with his thoughts that he sends down the rain so that his rain then neither arises from within nor arises from without, so too it is with the Tathāgata's objective realms in which it is in accordance with just such thoughts and discriminations that there then occur just such countless manifestations throughout the ten directions, all of which have no place from which they come.

Sons of the Buddha, just as the waters of the great ocean all come forth from the power of the dragon king's mind, so too it is with the ocean of all-knowledge of all buddhas, the *tathāgatas*, which all arises from the Tathāgata's great vows made in the distant past.

Sons of the Buddha, the ocean of all-knowledge is measureless, boundless, inconceivable, and indescribable. Nonetheless, by way of analogy, I shall now present a general description. You should all listen closely.

Sons of the Buddha, this continent of Jambudvīpa has two thousand five hundred rivers that flow into the great ocean. The western continent of Aparagodānīya has five thousand rivers that flow into the great ocean. The eastern continent of Pūrvavideha has seven thousand five hundred rivers that flow into the great ocean. And the northern continent of Uttarakuru has ten thousand rivers that flow into the great ocean. Sons of the Buddha, in this way, these four continents have twenty-five thousand rivers that continuously and uninterruptedly flow into the great ocean. What do you think? Is this a great deal of water, or not?

They replied: "It is an extremely great amount."

Sons of the Buddha, in addition, there is the dragon king known as "Ten Light Rays" whose rains entering the great ocean amount to twice the volume of water described above. Moreover, the rains entering the great ocean sent down by the dragon king known as "Hundred Light Rays" amount to twice the previously mentioned volume of water.

In addition, the rains entering the great ocean sent down by Great Adornment Dragon King, Manasvin Dragon King, Rumbling Thunder Dragon King, Nanda Dragon King, Upananda Dragon King, Measureless Light Dragon King, Continuous Downpour Dragon King, Great Supremacy Dragon King, Great Bounding Speed

Dragon King, and eighty *koṭīs* of other great dragon kings such as these in each case amount to twice that of the one before. And the rains entering the great ocean sent down by “Jambu Banner,” the dragon prince son of the Dragon King, Sāgara, amount to twice that of the one before.

Sons of the Buddha, the waters flowing into the great ocean from the palace of Ten Light Rays Dragon King are twice the previous amount. So too, the waters flowing into the great ocean from the palace of Hundred Light Rays Dragon King are twice the previous amount. So too, the amount of water pouring into the great ocean from the palaces of Great Adornment Dragon King, Manasvin Dragon King, Rumbling Thunder Dragon King, Nanda Dragon King, Upananda Dragon King, Measureless Light Dragon King, Continuous Downpour Dragon King, Great Supremacy Dragon King, Great Bounding Speed Dragon King, and the eighty *koṭīs* of other great dragon kings is different in each case so that the amount of water flowing from each of these palaces is in turn twice that of the previous amount. And the water that flows into the great ocean from the palace of Jambu Banner, the dragon prince son of Sāgara, the Dragon King, is again twice that of the previous amount.

Sons of the Buddha, the waters pouring into the great ocean from the continuous rains of Sāgara, the dragon king, are again twice the previous amount. The waters gushing forth into the ocean from the palace of Sāgara, the dragon king, are again twice those previously described [that he sends down as rain]. The waters it gushes forth are purple colored and their gushing forth is timed so that the great ocean’s tides never lose their normal timing.

Sons of the Buddha, just as, in this way, the waters of the great ocean are immeasurable, so too, its many jewels are measurelessly many, its beings are measurelessly many, and the ground of the great earth upon which they all rest is also measurelessly vast. Sons of the Buddha, What do you think? Is that great ocean measureless, or not?

They replied: “It truly is measureless, so measureless as to be indescribable even by resort to analogy.”

Sons of the Buddha, compared to the measurelessness of the Tathāgata’s ocean of wisdom, the measurelessness of this great ocean does not amount to even a hundredth part, does not amount to even a thousandth part, and so forth until we come to its not amounting to even a single part in an *upaniṣad* of parts. It is solely to adapt to beings’ minds that one makes such analogies, for the

objective realms of the Buddha cannot be described even by resort to analogies.

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

He should realize that the Tathāgata's ocean of wisdom is measureless because, from the time of his initial resolve, he has incessantly cultivated the bodhisattva practices;

He should realize that the aggregations of jewels within it are measureless because the dharmas constituting the limbs of bodhi and the lineage of the Three Jewels continue on incessantly;

He should realize that the beings in which it abides are measureless because it is taken in and put to use by those still in training or beyond training, including by all *śrāvaka*-disciple and *pratyekabuddha* practitioners; and

He should realize that the grounds on which they dwell are measureless because, from the first ground, the ground of joyfulness, on up to the most ultimate and unimpeded of all the grounds, those [grounds] are where all bodhisattvas reside.

Sons of the Buddha, in order to access measureless wisdom and benefit all beings, the bodhisattva-mahāsattva should know in these ways the objective realms of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

Just as the mind's objective realms are measureless,
so too is this true of the Buddha's objective realms.
Just as the mind's objective realms arise from the mind,
so too should one contemplate the realms of the Buddha.

Just as, even without leaving their original place, the dragons
use their minds' awesome power to pour down the great rains
and those rains have no place whence they come or to which they go,
still, by according with the dragons' minds, they drench everything,
so too it is that the Muni of Ten Powers
who, though he has no place whence he comes or to which he goes,
if there are any with pure minds, he manifests his body there so that,
even being the size of the Dharma realm, he can enter a single pore.

Just as the extraordinary jewels in the oceans are measureless
just as are the number of beings and the size of the earth,
and just as its waters by nature are of a single undifferentiated flavor,
yet each being living within it receives its own benefit,

so too it is with the Tathāgata's ocean of wisdom
 in which everything it contains is measureless
 and those in training, beyond training, or dwelling on its grounds
 all acquire their own benefit there within it.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the actions of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know that it is unimpeded action that constitutes the actions of the Tathāgata and he should know that it is actions of true suchness that constitute the actions of the Tathāgata.

Sons of the Buddha, just as true suchness was not created in the past, does not move into the future, and does not arise in the present, so too it is with the Tathāgata's actions which are not created, do not move, and do not arise.

Sons of the Buddha, just as the Dharma realm is not finite nor infinite because it has no form, so too it is with the Tathāgata's actions, for they are neither finite nor infinite because they have no form.

Sons of the Buddha, by way of analogy, it is just as if a bird flew through space for a hundred years, the regions already passed by and the regions not yet passed by would both be measureless. And why is this so? This is because the realm of space is boundless.

So too it is with the Tathāgata's actions for, even if someone spent a hundred thousand *koṭīs* of *nayutas* of kalpas in differentiating and expounding on them, what he had already described and what he had not yet described would both be measureless. And why is this so? This is because the Tathāgata's actions are boundless.

Sons of the Buddha, as he abides in unimpeded actions, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment has no place in which he abides and yet he is able to manifest actions everywhere for the sake of all beings. Then, after they have been allowed to see them, they are able to step beyond all paths beset with obstacles.

Sons of the Buddha, by way of analogy, it is just as when the golden-winged king of birds, flying through the sky, begins to circle without flying on, and then uses his clear-eyed vision to look into the dragon palaces down in the waters of the ocean. Then, energetically exerting his courageous and fierce strength to sweep his left and then his right wings, he sweeps aside the ocean's waters and causes them to part, whereupon, knowing of those sons and daughters of the dragons which ones' lives are about to come to an end, he then pounces on them and snatches them up.

So too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, the king of golden-winged birds. Abiding as he does in unimpeded actions, he uses his pure Buddha eye to contemplate all beings in all the palaces throughout the Dharma realm and, wherever there are those who have planted roots of goodness that have now become ripened, summoning the courageous strength of the ten powers, he uses his two wings of calming and contemplation to sweep aside the waters of *samsāra's* great ocean of desires, thereby causing them to part. He then pulls forth those beings, places them within the Dharma, enables them to cut off all their erroneous perceptions and conceptual proliferations, and then establishes them in the nondiscriminating unimpeded actions of the Tathāgata.

Sons of the Buddha, just as the sun and moon, each alone and with no companions, circle through space, benefiting beings, never thinking as they do so, "I have come from such and such a place and am going on to such and such a place," so too it is with the buddhas, the *tathāgatas*, whose nature is originally quiescent and free of discriminations. They manifest as roaming throughout the entire Dharma realm, wishing to benefit all beings, and never resting. They do not produce conceptual proliferations and discriminations such as this: "I have come from that place and am going to that place."

Sons of the Buddha, it is by such measureless skillful means and measureless nature and marks that the bodhisattva-mahāsattva should know the actions engaged in by the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

Just as true suchness is neither produced nor destroyed,
has no place in which it resides, and cannot be seen by anyone,
so too it is with the actions of the Greatly Beneficial One which,
having transcended the three periods of time, are immeasurable.

Just as the Dharma realm is neither a realm nor not a realm
and is neither finite nor infinite,
so too it is with the actions of the One of Great Meritorious Qualities
who is neither finite nor infinite because he has no body at all.

Just as when a bird has flown on for a thousand *koṭīs* of years,
the regions of space behind and ahead are the same and no different,
so too, if one expounded for many kalpas on the Tathāgata's actions,
the already told of and not yet told of would both be measureless.

As when the golden-winged bird in the sky looks at the great ocean, parts the waters, pounces, and seizes the dragons' sons and daughters, so too, the Ten-Powered One can pull forth those with good roots, enable them to escape the ocean of existence, and be rid of their many delusions.

Just as the sun and moon roam through empty space and their illumination reaches everyone without discrimination, so too, the Bhagavat goes everywhere throughout the Dharma realm and provides teaching to beings without ever moving a thought.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the attainment of right enlightenment as achieved by the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know the attainment of right enlightenment as achieved by the Tathāgata:

As not requiring any contemplation of any meaning;

As regarding all dharmas equally;

As free of doubt;

As non-dual and signless;

As neither going nor stopping;

As measureless and boundless;

As having abandoned the two extremes;

As abiding in the Middle Way;

As having gone beyond all language and speech; and

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

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

Sons of the Buddha, just as the great ocean is known by all as "the great ocean" due to its ability to everywhere reflect the shapes and appearances of all beings on the four continents, so too it is with the bodhi of the Buddha which is known as "the Buddha's bodhi" due to its ability to everywhere manifesting all beings' thoughts, the nature of their faculties, and their aspirations, even without manifesting anything at all. Therefore it is known as "the bodhi of the Buddha."

Sons of the Buddha, the bodhi of all buddhas cannot be depicted by any literary passage, cannot be gotten at by any verbal description, and cannot be described in any language. It can only be explained by the use of skillful means adapted to what is most fitting.

Sons of the Buddha, when the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, attains right enlightenment:

He acquires bodies as measureless as all beings;
 He acquires bodies as measureless as all dharmas;
 He acquires bodies as measureless as all *kṣetras*;
 He acquires bodies as measureless as the three periods of time;
 He acquires bodies as measureless as all buddhas;
 He acquires bodies as measureless as all languages;
 He acquires bodies as measureless as true suchness;
 He acquires bodies as measureless as the Dharma realm;
 He acquires bodies as measureless as the realms of empty space;
 He acquires bodies as measureless as the unimpeded realms;
 He acquires bodies as measureless as all vows;
 He acquires bodies as measureless as all practices; and
 He acquires bodies as measureless as the realm of quiescent nirvāṇa.

Sons of the Buddha, just as it is with the bodies he acquires, so too it is with his speech and mind in which he also acquires just such measureless and innumerable endowments of all three of these pure spheres.³⁹⁴

Sons of the Buddha, when the Tathāgata attains right enlightenment, within his body, he sees all beings attaining right enlightenment, and so forth, including even seeing all beings entering nirvāṇa and including seeing them all as of a single identical nature, namely the absence of any nature at all. What kinds of nature do they not have? This refers to:

No nature of signs;
 No nature of exhaustibility;
 No nature of production;
 No nature of destruction;
 No nature of self;
 No nature of non-self;
 No nature of being any being;
 No nature of not being any being;
 No nature of bodhi;
 No nature of the Dharma realm;
 No nature of empty space; and
 No nature of the attainment of right enlightenment.

Because they realize all dharmas have no nature, they therefore attain all-knowledge and the continuous great compassion with which they rescue and liberate beings.

Sons of the Buddha, this is just as it is with empty space which, whether all worlds are created or destroyed, is never either increased or decreased. Why is this so? This is because empty space is unproduced. So too it is with the bodhi of all buddhas which, whether beings do or do not attain right enlightenment, is still neither increased nor decreased. And how is this so? This is because bodhi is neither possessed of signs nor signless and neither singular nor multifarious.

Sons of the Buddha, suppose that there was someone who was able to transformationally create a Ganges' sands number of minds who was then also able to transformationally create from every one of those minds a Ganges' sands number of buddhas, all of whom were formless, shapeless, and signless, and suppose he ceaselessly continued on in this same way to the exhaustion of a Ganges' sands number of kalpas. Sons of the Buddha, what do you think? How many transformationally created *tathāgatas* would that man have created from those transformationally created minds?

Then Sublime Qualities of the Manifestations of the Tathāgata's Nature Bodhisattva replied: "As I understand the meaning of what the Humane One has described, there would be no difference between transformationally created and not being transformationally created. Why then would one even pose the question as to how many there would be all together in such a circumstance?"

Samantabhadra Bodhisattva replied:

Good indeed! Good indeed! Son of the Buddha, it is just as you have declared. Even supposing that all beings attained right enlightenment in but a single mind-moment, this would be the same and no different from when they had not yet attained right enlightenment. And why is this so? This is because bodhi is signless. If it is signless, then it would be neither increased nor decreased.

Sons of the Buddha, the bodhisattva-mahāsattva should understand this in this way. Attainment of the universal and right enlightenment is identical to bodhi in that its singular sign is signlessness. When the Tathāgata attains right enlightenment, he uses the skillful means of this singular sign to enter the "thoroughly enlightened wisdom" samādhi. Having entered it, within the singular vast body in which he realizes right enlightenment, he manifests a number of bodies as numerous as all beings, all of which dwell within that body. Then, just as it is with that single vast body in which he attains right enlightenment, so too is this so with all the vast bodies in which right enlightenment is attained.

Sons of the Buddha, the Tathāgata has countless gateways such as these associated with the attainment of right enlightenment. One should therefore realize that the bodies manifested by the Tathāgata are measureless. Because they are measureless, it is said of the Tathāgata's bodies that they constitute a measureless realm equal in number to the realm of beings.

Sons of the Buddha, the bodhisattva-mahāsattva should realize that, in but a single pore of the Tathāgata's body, there are buddha bodies equal to the number of all beings' bodies. And how is this so? This is because, the body in which the Tathāgata attains right enlightenment is ultimately neither produced nor destroyed. Just as a single pore pervades the Dharma realm, so too is this true of all such pores. One should realize that there is not even the smallest empty place in which there is no buddha body. And how is this so? This is because, when the Tathāgata attains right enlightenment, there is no place he does not reach. In accordance with his abilities and in accordance with his powers, as he is seated on the lion throne at the site of enlightenment beneath the bodhi tree, he attains the universal and right enlightenment with many different types of bodies.

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

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

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

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

Just as the ocean reflects the bodies of beings
and because of this is said to be "the great ocean,"

so too, bodhi everywhere reflects all thoughts and actions and is therefore described as “right enlightenment.”

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

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

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

It is because of the manifestation of bodies as numerous as the thoughts, faculties, and inclinations of all beings throughout all the kalpas and *kṣētras* of the three periods of time that right enlightenment is therefore described as “measureless.”

Sons of the Buddha, how should the bodhisattva-mahāsattva know the turning of the Dharma wheel as accomplished by the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva should know it in these ways:

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

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

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

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

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

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

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

Through sending forth all voices from within a single voice, he turns the wheel of Dharma, for there is ultimately no subjective agent;³⁹⁵ and

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

Sons of the Buddha, just as one could never finish describing all that is expressed through language and speech even if one attempted to do so until the very end of all future kalpas, so too it is with the Buddha's turning of the wheel of Dharma for, even if one used every kind of language and ceaselessly described all that he has thereby established and revealed, one would never come to the end of it.

Sons of the Buddha, the Tathāgata's turning of the Dharma wheel enters all speech and language and yet does not abide there. Just as the alphabet everywhere enters all affairs, all speech, all numerical calculations, and all worldly and world-transcending circumstances and yet does not abide there, so too it is with [what has been described by] the Tathāgata's voice, for it everywhere enters all places, all beings, all dharmas, all karmic actions, and all karmic retributions, and yet it still has no place in which it abides.

None of the many different kinds of language of all beings exist apart from [what has been taught through] the Tathāgata's turning of the Dharma wheel. And how is this so? It is because the true character of words and speech is identical to the wheel of Dharma. Sons of the Buddha, the bodhisattva-mahāsattva should know the Tathāgata's turning of the Dharma wheel in this way.

Moreover, Sons of the Buddha, the bodhisattva-mahāsattva who wishes to know the Dharma wheel as it is turned by the Tathāgata should know the place of origination of the Tathāgata's wheel of Dharma. What then is the place of origination of the Tathāgata's wheel of Dharma? Sons of the Buddha, it is in accordance with the incalculably many differences in all beings' mental actions and inclinations that he sends forth just so very many voices in his turning of the wheel of Dharma.

Sons of the Buddha, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, has a samādhi known as "ultimate unimpeded fearlessness." Having entered this samādhi, in his state of realization of right enlightenment, from every mouth of every one of his bodies, he emanates voices as numerous as all beings. Every one of those voices is itself possessed of many voices, each of

which in turn is different in how it turns the wheel of Dharma and causes all beings to be filled with joyous delight.

One should realize that whoever is able to know the turning of the Dharma wheel in this way is one who accords with the Dharma of all buddhas. Whoever does not know it in this way is not one who accords with it.

Sons of the Buddha, all bodhisattva-mahāsattvas should know the Buddha’s turning of the Dharma wheel in this way because it everywhere enters the countless realms of beings.

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

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

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

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

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

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

Sons of the Buddha, how should the bodhisattva-mahāsattva know the *parinirvāṇa* of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the bodhisattva-mahāsattva who wishes to know the great nirvāṇa of the Tathāgata should and must completely know its fundamental and essential nature:

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

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

Just as it is with the nirvāṇa of the Dharma realm, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of empty space, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the nature of dharmas, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of dispassion, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of signlessness, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of the nature of a self, so too it is with the Tathāgata's nirvāṇa;
 Just as it is with the nirvāṇa of the apex of the nature of all dharmas, so too it is with the Tathāgata's nirvāṇa; and
 Just as it is with the nirvāṇa of the apex of true suchness, so too it is with the Tathāgata's nirvāṇa.

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

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

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

Sons of the Buddha, by way of analogy, this is just as when the sun rises, it everywhere illuminates the world and, of all of its vessels containing pure water, there are none in which its reflection does not then appear. Its illumination reaches everywhere to all the many places even as it has neither any coming nor any going.

Sometimes one of these vessels breaks at which point it no longer shows the sun's reflection.

Sons of the Buddha, what do you think? When that reflection no longer appears, is that the fault of the sun, or not?

They replied: "No. It was only because the vessel was broken and not due to any fault on the part of the sun."

Sons of the Buddha, so too it is with the Tathāgata's wisdom sun. In its appearance everywhere throughout the Dharma realm, there is no before or after involved. Among all beings' vessels of the pure mind, there are none in which the Buddha does not appear. Wherever the vessel of the mind is forever pure, one always sees the body of the Buddha. If the mind becomes turbid and the vessel thereby breaks, then one is no longer able to see it.

Sons of the Buddha, wherever there is any being who should be able to achieve liberation through the appearance of nirvāṇa, the Tathāgata then manifests the appearance of nirvāṇa for him even though, in truth, the Tathāgata has no birth, has no death, and has no passage into nirvāṇa.

Sons of the Buddha, by way of analogy, fire as one of the great elements is able to create fires throughout the world, but sometimes in a particular time and place, its fire is extinguished. What do you think? Could it be that, as a result, all of the world's fires would be extinguished?

They replied: "No, that would not occur."

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, who carries out the Buddha's works in all worlds. Sometimes, in a single world, when the works he has been able to accomplish have been concluded, he manifests the appearance of entry into nirvāṇa. How could it be then that, as a consequence, all buddhas, *tathāgatas*, in all worlds would then pass into nirvāṇa?

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva should know the great *parinirvāṇa* of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Moreover, Sons of the Buddha, it is as if there was a master magician who, understanding well the magical arts, used the powers of his magical conjuration to manifest the appearance of conjured bodies in all the cities and villages of all countries throughout the worlds of the great trichiliocosm and then used those magical powers to sustain their appearance throughout the entire kalpa. Then, in some other place where his magical performances had been finished, he allowed that conjured body to disappear.

Sons of the Buddha, what do you think? Could it be that, having allowed a single body in a single place to disappear, all of them everywhere would therefore disappear?

They replied: “No, that would not occur.”

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. Being thoroughly cognizant of the many different kinds of supernatural arts used in implementing countless types of wise skillful means, he manifests his bodies everywhere throughout the entire Dharma realm and sustains their appearance so that they are allowed to abide forever to the very exhaustion of future time. It may happen that, in a particular single place, the works he has done in accordance with those beings’ minds come to an end, whereupon he manifests entry into nirvāṇa there. How could one consequently claim that, just because he manifested entry into nirvāṇa in that one place, he would therefore pass into nirvāṇa everywhere?

Sons of the Buddha, it is in this way that the bodhisattva-mahāsattva should know the great *parinirvāṇa* of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Moreover, Sons of the Buddha, when the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, manifests entry into nirvāṇa, he enters the “unshakable” samādhi and, having entered this samādhi, every one of his bodies then emanates incalculably many hundreds of thousands of *koṭīs* of *nayutas* of great light rays. Each of those light rays then sends forth an *asaṃkhyeya* of lotus flowers. Each of those lotus flowers has ineffably many marvelously bejeweled flower stamens.

Each of those flower stamens has a lion throne on it and, on each of those thrones, there is a *tathāgata* seated there in the lotus posture. The number of all of those buddha bodies is precisely equivalent to that of all beings. All of them possess supremely marvelous qualities of adornment which originate from the power of original vows.

Wherever there are any beings with ripened roots of goodness who see one of these buddha bodies, they all receive instruction. In this way, those buddha bodies continue to abide until the ultimate end of all future time during which, adapting to whatever is fitting, they teach and liberate all beings, never missing the right time in doing so.

Sons of the Buddha, the body of the Tathāgata has no location and is neither real nor false. It is only due to the power of the original vows of all buddhas that, if there are beings capable of being

liberated, they then appear. It is in this way that the bodhisattva-mahāsattva should know the great *parinirvāṇa* of the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Sons of the Buddha, the Tathāgata abides in the measureless, unimpeded, and ultimate Dharma realm, the realm of empty space, the true suchness nature of dharmas, beyond production or destruction, in the apex of reality. Sustained by original vows, he then appears for beings in accordance with the appropriate time, doing so ceaselessly, never forsaking any being, any *kṣetra*, or any dharma.

Then, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

Just as when the sun shines its light, illuminating the Dharma realm,
when broken vessels' waters flow out, its reflections then disappear,
so too it is with the wisdom sun of the Supreme One
which beings without faith see as disappearing into nirvāṇa.

This is just as when the fire element creates fires in the world,
and then, in one town, perhaps the fires are temporarily extinguished,
so too, the most supreme of men is everywhere in the Dharma realm,
yet, when teaching works end somewhere, he manifests his final end.

It is just as if a master conjurer manifested bodies in all *kṣetras*,
then, when finishing his work in some place, he was able to disappear.
When the Tathāgata's teachings end somewhere, he too does the same,
but, even so, in other lands, one still always sees the Buddha.

The Buddha has a samādhi known as "unshakable."

On finishing teachings for particular beings, he enters this absorption.
In but a single mind-moment, his body emanates countless light rays.
Their light then manifests lotuses and those flowers all have buddhas.

Those countless buddhas' bodies equal to the Dharma realm's beings
are such that beings possessed of merit are able then to see them.

Each of those countless bodies such as these
are replete in both their life spans and their adornments.

Though he has the nature of nonproduction, the Buddha still appears.
Though he has the nature of nondestruction, Buddha enters nirvāṇa.
Such phenomena cut short all verbal descriptions and analogies.

Perfectly realizing every form of meaning, he is entirely without peer.

Sons of the Buddha, how should the bodhisattva-mahāsattva know the roots of goodness which are planted through seeing, hearing, or drawing near to the Tathāgata, the Arhat, the One of Right and Universal Enlightenment? Sons of the Buddha, the

bodhisattva-mahāsattva should know that none of the roots of goodness planted in the presence of the Tathāgata through seeing him, hearing him, or drawing close to him are planted in vain. This is:

Because they produce the inexhaustible wisdom of enlightenment;

Because they allow one to leave behind the difficulties of all obstacles;

Because they ensure one will definitely reach the ultimate;

Because they are free of any false or deceptive aspects;

Because they enable one to fulfill all vows;

Because they lead one to never end one's practices in the realm of the conditioned;

Because they accord with unconditioned wisdom;

Because they produce the wisdom of all buddhas;

Because they continue on to the end of future time;

Because they lead to perfecting all the many kinds of supreme practices; and

Because they allow one to reach the ground of effortless wisdom.

Sons of the Buddha, by way of analogy, it is as if there were some great man who, having eaten a small piece of vajra, would then never finally be able to digest it, for it would pass through his body and be expelled to the outside. Why is this? This is because vajra cannot remain together with the various kinds of filth in the flesh body.

So too it is when one plants even a few roots of goodness in the presence of the Tathāgata. They will necessarily lead one to pass through and beyond all of the affliction-ridden body's practices in the realm of the conditioned and will finally lead one to reach the station of unconditioned ultimate wisdom. How is this so? It is because even these small roots of goodness will not remain together with the afflictions associated with conditioned practice.

Sons of the Buddha, even if one piled up a mass of dry grass the size of Mount Sumeru and then threw into it a flaming ember that was only the size of a mustard seed, it would still all definitely burn up. And why would this be so? This is because of fire's capacity to burn things. So too, even if one plants only small roots of goodness in the presence of the Tathāgata, one will still definitely be able to completely burn away all of one's afflictions and ultimately succeed in reaching the nirvāṇa without residue. And why is this? This is because of the ultimate nature of even these small roots of goodness.

Sons of the Buddha, by way of analogy, this is like the medicine king tree known as “Good to See” which grows in the Himalaya Mountains. When seen, the eyes become purified; when heard, the ears become purified; when smelled, the nose becomes purified; when tasted, the tongue becomes purified; and when touched, the body becomes purified. When any being so much as takes up some of its soil, that too can provide its healing benefits.

Sons of the Buddha, so too it is with the Tathāgata, the Arhat, the One of Right and Universal Enlightenment, the unexcelled physician king who is able to bestow every form of benefit on beings. If anyone is able to see the form body of the Tathāgata, his eyes will become purified; if anyone is able to hear the name of the Tathāgata, his ears will become purified; if anyone smells the fragrance of the Tathāgata’s moral virtue, his nose will become purified; and if anyone is able to taste the flavor of the Tathāgata’s Dharma, his tongue will become purified and he will possess the vast and long tongue and come to understand the dharma of languages. If anyone is able to be touched by the Tathāgata’s light, his body will become purified and he will ultimately acquire the unexcelled Dharma body.

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

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

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

Sons of the Buddha, the Tathāgata uses all kinds of analogies to describe many different situations, yet he has no analogy adequate to describe this dharma. How is this so? This is because the road of intellectual knowledge ends here and because this matter is so inconceivable. All buddhas and bodhisattvas only use analogies

when teaching in order to adapt to beings' minds and delight them. They are not ultimate.

Sons of the Buddha, this Dharma gateway:

Is known as the place which holds the Tathāgata's secrets;

Is known as that which no one in the world can know;

Is known as the entryway to the seal of the Tathāgata;

Is known as the gateway to developing great wisdom;

Is known as that which reveals the lineage of the Tathāgata;

Is known as that which perfects all bodhisattvas;

Is known as that which cannot be destroyed by anyone in the world;

Is known as that which continuously accords with the realm of the Tathāgata;

Is known as that which is able to purify all realms of beings; and

Is known as the inconceivable ultimate dharma which expounds the fundamental true nature of the Tathāgata.

Sons of the Buddha, this Dharma gateway is not spoken for the sake of any other beings: It is spoken only for bodhisattvas progressing in the Great Vehicle and is spoken only for bodhisattvas who have entered the inconceivable vehicle. This Dharma gateway is not to enter the hands of any other kinds of beings aside from those who are bodhisattva-mahāsattvas.

Sons of the Buddha, by way of analogy, this is like the seven treasures owned by a wheel-turning sage king on account of which he manifests as a wheel-turning king. These treasures of his do not pass into the hands of any other being aside from the prince born to his number one wife, the prince who is completely endowed with the marks of a sage king. If a wheel-turning king had no prince who was completely endowed with those many qualities, then, after the king's life came to an end, within seven days, all of those treasures and other such possessions would scatter and completely disappear.

Sons of the Buddha, the precious treasure of this sutra is also of this very sort. It is not to enter into the hands of any other beings with the exception of the true sons of the Tathāgata, the Dharma King, those sons born into the clan of the Tathāgata who have planted the roots of goodness which produce the marks of a *tathāgata*.

Sons of the Buddha, if there were no true sons of the Buddha such as these, Dharma gateways such as these would scatter and disappear before long. Why? All those who are adherents of the two vehicles do not even hear this sutra, how much the less could they accept it, preserve it, study it, recite it, write it out, and

analytically explain it. It is only the bodhisattvas who are able to act in such ways. Therefore, the bodhisattva-mahāsattvas who hear this Dharma gateway should feel great happiness and then, with a reverential mind, they should accept it with the highest level of respect. And why? This is because, if a bodhisattva-mahāsattva has faith in and delights in this sutra, he will swiftly attain *anuttara-samyak-sambodhi*.

Sons of the Buddha, even if a bodhisattva practiced the six *pāramitās* and cultivated all the different aids to enlightenment, doing so for countless hundreds of thousands of *koṭīs* of *nayutas* of kalpas, still, if he had not yet heard this Dharma gateway of the Tathāgata's inconceivable and great awesome virtue, or if heard it at some point in time but failed to believe in it, failed to understand it, failed to accord with it, and failed to enter into it, then he does not qualify to be referred to as a genuine bodhisattva, for he has still been unable to achieve birth into the clan of the Tathāgata.

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

- Is one who has been born into the clan of the Tathāgata;
- Is one who accords with the realm of all *tathāgatas*;
- Is one who completely fulfills all the bodhisattva dharmas;
- Is one who abides securely in the realm of the knowledge of all modes;
- Is one who has left all worldly dharmas far behind;
- Is one who has developed all of the Tathāgata's practices;
- Is one who has a penetrating comprehension of the nature of all bodhisattva dharmas;
- Is one whose mind is free of doubts about the Buddha's powers of transformation;
- Is one who abides in the independently realized Dharma; and
- Is one who has deeply entered the unimpeded realm of the Tathāgata.

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

- Is able to use the knowledge of equality to know the immeasurable dharmas;
- Is able to use the correct and straight mind to abandon all discriminations;

- Is able through supreme aspiration to see all buddhas directly before him;
- Is able through the power of mental engagement to enter a realm of uniform equality like empty space;³⁹⁶
- Is able through sovereign mastery of mindfulness to travel throughout the boundless Dharma realm;
- Is able to use the power of wisdom to possess all the meritorious qualities;
- Is able to use spontaneously arising wisdom to abandon all of the world's defilements;
- Is able to use the bodhi resolve to enter the web of all the ten directions;
- Is able to use great contemplation to know all buddhas of the three periods of time as of the same single essential nature; and
- Is able to use the wisdom that dedicates one's roots of goodness to everywhere enter dharmas such as these, not entering them and yet entering them, not seizing on even a single dharma even as he constantly contemplates all dharmas through but a single dharma.

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

At that time, wishing to once again clarify the meaning of this, Samantabhadra Bodhisattva-mahāsattva then spoke these verses:

If one sees, hears, or makes offerings to the Tathāgatas,
the merit thus acquired is so measureless that
it could never be exhausted even during all of conditioned existence.
He will soon extinguish the afflictions and leave the many sufferings.

Just as, if a man swallowed a small piece of vajra,
it could never be digested and would necessarily be expelled,
so too, merit acquired from offerings to the One of Ten Powers
will extinguish the afflictions and definitely lead one to vajra wisdom.

Just as, if one gathered dry grass equal in size to Mount Sumeru and
threw only a mustard seed-sized ember into it, it would still all burn,
so too, the small amount of merit gained from offerings to buddhas
will definitely lead to cutting off the afflictions and arriving at nirvāṇa.

The Himalaya Mountains have a medicine called "Good to See" that,
when seen, heard, smelled, or touched, heals the many diseases.

So too, if one but sees or hears the One of Ten Powers,
one will gain supreme merit and then reach the Buddha's wisdom.

At that time, due to the Buddha's spiritual powers and also because Dharma is of this very sort, ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of worlds in each of the ten directions all moved and shook in six ways, namely upward thrusting in the east together with sinking in the west, upward thrusting in the west together with sinking in the east, upward thrusting in the south together with sinking in the north, upward thrusting in the north together with sinking in the south, upward thrusting at the periphery together with sinking in the middle, and upward thrusting in the middle together with sinking at the periphery. Eighteen types of movement then occurred, namely movement, pervasive movement, universally pervasive movement, rising, pervasive rising, universally pervasive rising, upward thrusting, universal upward thrusting, universally pervasive upward thrusting, shaking, universal shaking, universally pervasive shaking, roaring, universal roaring, universally pervasive roaring, striking, universal striking, and universally pervasive striking.

Rains of adornments then fell which were superior even to those in all the heavens. They consisted of all kinds of flower blossom clouds, all kinds of canopy clouds, banner clouds, pennant clouds, fragrance clouds, garland clouds, perfume clouds, adornment clouds, clouds of immensely radiant *maṇi* jewels, clouds of all kinds of bodhisattva praises, clouds of an ineffable number of many different types of bodhisattva bodies, clouds raining displays of realizations of right enlightenment, clouds causing the purification of inconceivably many worlds, and clouds raining down sounds of the Tathāgata's sayings. They completely filled the boundless Dharma realm. Just as, within these four continents, due to the Tathāgata's spiritual powers, there were manifestations such as these which caused the bodhisattvas to all be filled with great joyous delight, so too did this occur everywhere throughout all worlds of the ten directions.

At that time, from beyond a number of worlds off in each of the ten directions as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*, there came *tathāgatas* as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*. They were all identically named "Samantabhadra." They all appeared directly before them and said:

It is good indeed, good indeed, Son of the Buddha, that you have been able to receive the assistance of the Buddha's awesome powers

and, according with the nature of dharmas, expound upon the inconceivable Dharma of the manifestation of the Tathāgata. Son of the Buddha, all of us identically named buddhas from each of the ten directions, in each case as numerous as the atoms in eighty ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*—we all speak this very Dharma. And just as it is what is spoken by us, so too is it also what is spoken by all buddhas of the ten directions.

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

There are also beings here as numerous as the atoms in a buddha *kṣetra* who have resolved to attain *anuttara-samyak-saṃbodhi*. We also bestow predictions on them that, in a future age, after passing through kalpas as numerous as the atoms in an ineffable number of buddha *kṣetras*, they will all succeed in attaining buddhahood at which time they will all be identically named “Especially Supreme Realm of the Buddha.” In order to enable future bodhisattvas to hear this Dharma, we shall all join in protecting and preserving it.

Just as it is so for the beings brought across to liberation here in these four continents, so too is this so for the beings brought across to liberation in the ten directions’ countlessly and immeasurably many hundreds of thousands of *koṭīs* of *nayutas* of worlds even up to all the ineffable-ineffable number of worlds throughout the Dharma realm and the realm of empty space.

At that time:

Because of the awesome spiritual powers of all buddhas of the ten directions;

Because of the power of the original vows of Vairocana;

Because Dharma is of this very sort;

Because of the power of roots of goodness;

Because the arising of the Tathāgata’s wisdom never skips even a single mind-moment;

Because the Tathāgata’s responses to conditions never fail to occur at the right time;

Because they awaken all bodhisattvas in accordance with the right time;

Because whatever they have done in the distant past is never lost;

Because they enable the attainment of Samantabhadra’s vast practices;
and

Because they manifest the sovereign mastery of all-knowledge—

From beyond a number of worlds in each of the ten directions equal to the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras*, there then came, intent on paying their respects, bodhisattvas from each of those directions as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣetras* who, completely filling up the entire Dharma realm’s ten directions, then manifested the bodhisattva’s vast adornments, emanated an immense net of light rays, caused quaking in all worlds of the ten directions, caused the destruction and scattering of all the palaces of the *māras*, melted away all the sufferings in all the wretched destinies, displayed the awesome virtue of all *tathāgatas*, sang the praises of the Tathāgata’s incalculably many different meritorious dharmas, everywhere rained down all the many different kinds of rain, manifested countless many different kinds of bodies, and received the Dharma of incalculably many buddhas.

Then, aided by the Buddha’s spiritual powers, they each proclaimed:

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

It is due to the aid of the Buddha’s spiritual powers and due to having acquired the Dharma of the Tathāgata that we have come here to pay our respects and bear witness for you. And just as we have come here for this purpose, so too is this also occurring in just this same way in all of the four-continent worlds throughout the ten directions of empty space everywhere throughout the Dharma realm.

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

The vast awesome virtue of the manifestation of the Tathāgata;
The indestructibility of the Tathāgata’s right Dharma;

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

He then spoke these verses:

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

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

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

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

The End of Chapter Thirty-Seven

374. A *kṣaṇa* is the shortest possible span of time. To say here that, “To never even perceive ‘long’ as opposed to ‘short’ is the ultimate *kṣaṇa* dharma” appears to mean that not making such discriminations is the ultimately correct relationship to the concept of time. In his oral commentary on this quatrain, HH mentioned the extreme relativity of time as it occurs when a meditator enters the *dhyānas* and then emerges in what seemed to him to be only a short while when in fact three weeks may have passed. He also mentioned the extreme relativity of the experience of time as demonstrated by fifty years among humans being equivalent to only a day and a night in the Heaven of the Four Heavenly Kings (HYQS).
375. Given that the “body” here is described as possessed of so many ultimately transcendent qualities, it would be reasonable to conclude that this verse is referring to the Dharma body.
376. Here, “Samantabhadra” is not just a reference to the name of that great bodhisattva, but also a play on words intended to refer to the qualities of these particular bodhisattvas, this because “Samantabhadra” means “universally worthy” (or “universally good,” “universally excellent,” etc.).
377. QLSC cites scriptural bases for understanding these lotuses to be many, not just one as rendered by Cheng Chien Bhikshu and BTTS (in its preliminary digital manuscript as of 06/28/20): “Ānanda, why is this known as ‘the Worthy (*bhadra*) Kalpa?’ Ānanda, when this great trichiliocosm is about to be established, everything is a single body of water. The devas of the Pure Abode Heavens use their heavenly eyes to see that, on this world’s singular body of water, *there are a thousand marvelous lotus flowers*, seeing too that every one of these lotus flowers has a thousand petals that are especially lovely. Due to seeing these flowers, the minds of those Pure Abode Heaven devas are filled with measureless delight and exultation whereupon they utter praises, saying, ‘How very strange and rare! How very strange and rare it is that in a kalpa such as this there will be a thousand buddhas who appear in the world!’ It is for this reason that this kalpa came to be named ‘the Worthy Kalpa.’ After my entry into nirvāṇa, there will be another nine hundred and ninety-six buddhas.” (經云阿難何故名為賢劫阿難此三千大千世界劫欲成時盡為一水淨居天子以天眼觀見此世界唯一大水見有千枝諸妙蓮華一一蓮華各有千葉甚可愛樂彼淨居天子因見此華心生歡喜踊躍無量而皆讚言奇哉希有奇哉希有如此劫中當有千佛出興於世以是因緣遂名此劫號之為賢 / L130n1557_836b04-837a01)

Additionally, this passage in the BB translation reads, “Then, after Maheśvara and the other devas of the Pure Abode Heavens have seen these lotus flowers, they immediately know with certainty that, *in accordance with the number of lotus flowers, the buddhas will appear in the*

- world.*" (時摩醯首羅淨居天等。見蓮華已。即決定知如蓮華數諸佛興世。 / T09n0278_p0613b21-23)
378. The earlier part of this chapter (at 263c10-11) and the BB translation both specify this ruler as "Maheśvara" (摩醯首羅).
379. The BB translation says, "Because the rains are able to give rise to the winds, the winds are able to give rise to the world" (因雨能起風, 風能起世界。 / T09n0278_p0615c22).
380. These are references to the five roots, the five powers, and the seven limbs of enlightenment, a.k.a. "the seven enlightenment factors."
381. Of the two relatively standard Sanskrit antecedents for 邪定, lit. "erroneous fixation," namely *mithyātva-niyata* ("fixated on what is erroneous or wrong") and *mithyā-samādhi* ("wrong meditative absorption,"), a review of the uses of this binome in the SA translation makes it clear that "fixated on what is wrong" is intended here and generally throughout all of its other occurrences in this scripture. In fact, the term is fairly nicely defined in fascicle thirty-eight as referring to beings who are fixated on wrong views, who are fixated on the five evil deeds leading to rebirth in the unremitting hells, who are fixated on the eight transgressions against the eightfold path of right practice, or who are deeply attached to wrong dharmas.
382. The BB translation refers here not to "capable of cultivating mindfulness and wisdom" (堪修念智) but rather to "complete perfection of the dharmas of the four stations of mindfulness." (具足成就四念處法。 / T09_n278_616c28-29)
383. The BB translation refers only to "emanating eight kinds of sublime voices of the Tathāgata." (演出八種如來妙音。 / T09_n278_617a04-05)
384. Here, "all actions" (一切諸行) clearly refers to "karmic formative factors" or "volitional factors" (*saṃskāras*), as a component of the five aggregates (*skandhas*) and the twelve links of conditioned co-production.
385. "Difficulties" here is a clear reference to the standard list of eight difficulties. Indeed, the BB translation refers at this point twice to "the eight difficulties." (T09_n278_619a15-16)
386. This is an allusion to various punishments found in the hot hells such as the one in which one is forced to swallow pellets so hot that they burn all the way through the body and then drop to the ground below.
387. This is listed as the first of the ten kinds of patience (十忍). See Foguang Dictionary, p. 438.
388. Per HH's HYQS (digital version), "Patience" here refers to the unproduced-dharmas patience (無生法忍, *anutpattika-dharma-kṣānti*).

389. “Bodhisattvas at the stages of the dwellings, the dedications, or the practices” (住向行菩薩) is a reference to the ten dwellings, the ten dedications, and the ten practices.
390. “All formations” here translates *zhu heng* (諸行) which in turn usually translates *sarva-saṃskāra*, otherwise rendered as “karmic formative factors,” “fabrications,” etc.
391. “Scattered goodness” (散善) usually refers to goodness done with a scattered mind as opposed to goodness done with a mind abiding in *samādhi* (定善).
392. Here the BB translation says, “From the edge of the sphere of water...” Just below SA himself refers to “the edge of the sphere of water” (水輪際). Based on this evidence, I interpolate here “sphere of” which SA leaves out at this point, probably due to a rather standard stylistic preference for four-character phrases.
393. Although both the BB and SA translations seem to literally refer to the Tathāgata’s wisdom as “fully present in the bodies of beings” (具足在於眾生身中), because this is only a manner of speaking, I have instead translated it as “fully present in beings,” as “present in the persons of all beings,” etc. because, in classical Chinese, *shen* (身) does not just refer to the physical body, but rather also to what we think of as the “person.” (Of course “person” in this context is itself a mere conventional way of speaking and a merely imputed concept devoid of any inherent existence of its own, hence it is not an ultimately real entity.) What this passage is really referring to is the fact that all beings fully possess *the potential* to awaken to the wisdom of the Tathāgata. It is only because of their erroneous perceptions, etc. that they have as yet remained unable to do so.
394. “Three spheres” (三輪), usually from the Sanskrit *trimaṇḍala*, refers to the body, speech, and mind of a buddha.
395. This rather opaquely phrased list item is probably intending to refer to the well-known ability of the Buddha to speak with a single voice and have all beings hear him as if he was speaking directly to them, addressing their particular individual concerns. The BB translation isn’t much clearer: “He knows and sees all voices as constituting a single voice. It is by means of this that the Tathāgata turns the wheel of Dharma, for there is no subjective agent.” (知見一切音聲皆是一聲。如來以此而轉法輪。佛轉法輪無有主故。T09n0278_p627c12-14) Of course the most impenetrable phrase is SA’s “for there is ultimately no subjective agent” rendered by BB as “for there is no subjective agent.” This seems to be referring to there being no “self” involved and hence perhaps no single subjective point from which the Buddha’s voice emanates.

396. The BB translation indicates that this refers to cultivating a state of uniformly equal purity that is like empty space.
397. HH explains “two kinds of actions” (二行) here as referring to “views-based actions” (見行) and “cravings-based actions” (愛行), whereas QL obliquely refers to another of the several standard lists for “two kinds of actions” consisting of actions reflective of the two kinds of obstacles consisting of “affliction-associated obstacles” (煩惱障) and the “cognition-associated obstacles” (所知障).
398. In explaining this, QL quotes Vasubandhu: “As for ‘dwelling where the buddhas dwell,’ it is the place where one does not dwell anywhere.” (L130n1557_p0076a06 / 世親云謂住佛所住無所住處.)
399. QL says: “This refers to all buddhas having three matters in which they are no different, namely: 1) The knowledge on which they rely is the same; 2) Their aspiration to benefit beings is the same; and 3) The actions which their reward bodies and transformation bodies perform are the same.” (謂諸佛有三事無差。一所依智同。二益生意樂同。三報化作業同。 / L130n1557_p0076a06)
400. Per QL, “The Dharma that cannot be overturned” refers to that with which one “vanquishes all non-Buddhists.” (不可轉法即降伏一切外道 / L130n1557_p0076a06)
401. Per QL, “He was unimpeded in his actions” refers to “being born in the world, but not being impeded by worldly dharmas.” (所行無礙即生在世間不為世法所礙。 / L130n1557_p0076a06)
402. Per QL: “‘He had established what is inconceivable’ is just the establishment of right Dharma.” (立不思議即安立正法 / L130n1557_p0076a06)
403. HH: “As for his having completed all the practices, he had already reached the realm in which there is no [further] cultivation and no [further] realization.” (了一切行: 已到無修無證的境界。 / HYQS)
404. “Universal Worthy” is the sino-translation of the Sanskrit name for “Samantabhadra” which is otherwise used throughout this text. I go ahead and translate it into English here to show the parallelism in the naming of these ten bodhisattvas.
405. The slightly different corresponding discussion later in the text begins with “The bodhisattva-mahāsattva speaks of ten kinds of buddhas.” (菩薩摩訶薩。說十種佛。)
406. The Sanskrit for the famous bodhisattva’s name “Samantabhadra” translates as “Universally Worthy.” Its adjectival connotations in this and many of the following passages are twofold: a) as indicating a direct connection with Samantabhadra Bodhisattva; and b) as having the character of being, in the spiritual cultivation sense, “universally